

Personal Notes
060416 Easter Sunday 42ABC
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The Lectionary this time is full of excitement that the Faithful can join Christ rising from the dead and live with him at the right hand of the Father. For example, John 20:1-9 is from that section of the Gospel known as “the Book of Glory.”¹ Acts 10:34a—37-43 simply writes of the Resurrection, without mentioning any redeeming value from the crucifixion that would dampen the excitement.² Acts 10:34A—37-43 is the summary or outline of sermons delivered by the Apostles.³ The originals would have been embellished. Peter is excited about his commission to preach the Gospel.

Such excitement carries over for Church use at funerals.⁴ The Church uses Psalm 118 similarly.⁵ The Psalm Responsorial (118:24) is full of excitement, this is the day the Lord has made; let us rejoice and be glad.” A sense of hope rests with Psalm

¹ Francis J. Moloney, S.D.B., “Raymond Brown’s New Introduction to the Gospel of John: A Presentation—And Some Questions,” the Catholic Biblical Quarterly, Vol. 65, No. 1 (January 2003) 11.

² John Kloppenborg, “An Analysis of the Pre-Pauline Formula 1 Cor 15:3b-5 In Light of Some Recent Literature,” the Catholic Biblical Quarterly, Vol. 40, No. 3 (July 1978) 361.

³ Richard Bauckham, Gospel Women: Studies of the Named Women in the Gospels (Grand Rapids, Michigan/ Cambridge, U.K.: William B. Eerdmans Publishing Company, 2002) 305.

⁴ N.a., 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) 212, 213.

⁵ N.a., 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) 275.

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118:22, "The stone which the builders rejected has become the cornerstone." Jesus used this verse in the parable of the Vineyard Workers.⁶

Colossians 3:1, where Christ is seated at the right hand of the Father is about the sapiential model in the New Testament. The African, Saint Augustine, brought sophistication to the joy of the resurrection. Augustine explained that Jesus is Incarnate Wisdom. As Richard Clifford, S.J., and Khaled Anatolios put it, "Christ's Resurrection is a model of our future resurrection and a sacrament of the posture of "seeking the things that are above, where Christ is seated at the right hand of the Father" (Colossians 3:1)."⁷

Colossians 3:4 carries the excitement well with "then you too will appear with him in glory." The Greek uses two different words for *then*. In Colossians 3:4, *then* refers to *at that time*. However, importantly in Colossians 3:1, *then* carries a sense of consequence or therefore. The excitement rests in the Faithful, therefore, rising with Christ and sitting with him at the right had of the Father in glory. Colossians carries a further consequence. "Think of what is above, not of what is on earth."

The excitement of John 20:1 is that John verifies that women are also qualified to testify to the Risen Christ.⁸ John 20:9 is interesting in that Peter and the other disciple do not yet "understand the Scripture that he had to rise from the dead."⁹ It may be that Mary of Magdala did understand. When John refers to Scripture, he is elevating his own writing to the very level of Sacred Scripture.

Easter excitement is the meaning of these Lectionary readings. Acts shows Peter preaching the Gospel. Psalm 118 is about kicking up one's heels at the presence of God. Colossians binds the Faithful to the Risen Christ in his risen glory. The Gospel of John explains certain confusion and unfolding of the meaning of Jesus Christ entering history, an explanation that continues, elaborated now by others.

⁶ Daniel C. Olson, "Matthew 22:1-14 as Midrash," the Catholic Biblical Quarterly, Vol. 67, No 3 (July 2005) 437.

⁷ Richard Clifford, S.J., and Khaled Anatolios, "Christian Salvation: Biblical and Theological Perspectives," Theological Studies, Vol. 66, No. 4 (December 2005) 763-766.

⁸ Richard Bauckham, Gospel Women: Studies of the Named Women in the Gospels (Grand Rapids, Michigan/ Cambridge, U.K.: William B. Eerdmans Publishing Company, 2002) 188.

⁹ Mary L. Coloe, P.B.V.M., "Welcome into the Household of God: The Foot Washing in John 13," the Catholic Biblical Quarterly, Vol. 66, No 3 (July 2004) .408-409.

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