

Personal Notes
070408 Easter 42ABC
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The theme for these readings is to incorporate Sacred Scripture into the lives of the Faithful. John writes his Gospel to draw in the Faithful to enter into and become what they are reading and hearing.

First Reading: Acts 10:34a, 37-43

The Church makes Acts 10:34a, 37-43 available for funerals.¹

Acts 10:39

Joseph Plevnik, "The Eleven and Those with Them' According to Luke"²

Makes the point that Jesus commissioned certain ones to preach and testify to the people. Those originally commissioned, Jesus had first chosen to be his disciples. In a similar way, Jesus continues to choose and commission the Faithful.

Acts 10:40

Jesus rises "on the third day," which is not the Jewish "first day of the week" mentioned in John 20:1. The Jewish first day of the week is Sunday, because the Sabbath comes last. See John M. Perry, "The Three Days in the Synoptic Passion Predictions."³ Originally there was a difference between the Eastern and Western Churches, with the Western Churches Sunday winning out. The Western Church chose Sunday long before the Council of Trent in the Sixteenth Century.

Acts 10:43

Richard J. Dillon, "The Benedictus in Micro- and Macrocontext"⁴

Links the forgiveness of sins with the activity of Jesus, both before and after the Resurrection. Luke uses the forgiveness of sins to distinguish Jesus from John the Baptizer. Living the Christ-life forgives sins. Accepting responsibility for sin helps the Faithful avoid a "holier-than-thou" attitude toward others. Accepting responsibility for personal sin leads the Faithful to avoid judging others. Accepting

¹ 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.

² the Catholic Biblical Quarterly, Vol. 40, No. 2 (April 1978) 210.

³ the Catholic Biblical Quarterly, Vol. 48, No. 4 (October 1986) 645.

⁴ the Catholic Biblical Quarterly, Vol. 68, No. 3 (October 2006) 478.

that Jesus forgives sins, enables the Faithful to face their own sinfulness, without despairing.

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

The Church makes Psalm 118 available for funerals.⁵

Psalm 118:22

Daniel C. Olson, "Matthew 22:1-14 as Midrash"⁶

Midrash is an exposition of the underlying significance of a Biblical text. In this case, the parable of the Vineyard Workers concludes with the citation about "the stone which the builders rejected has become the cornerstone." The parable is about the owner sending emissaries to collect the rewards of the harvest, finally sending his own son, whom the vineyard workers killed. The point is that worldly glory has little to do with pleasing God and that because the Faithful have not seen, but have believed, is a good thing.

There is no worldly glory in a gang killing anyone. The point is that even a murderous gang cannot take away the glory resident in the Christ-life. In the sense that the best revenge is a life well led, imitating Christ does not require worldly glory in this life.

Second Reading: Colossians 3:1-4 (alternate A)

1 Corinthians 5:6b-i

For the benefit of the reader following the Lectionary, Alternate B is 1 Corinthians 5:6b-8. Since I have said I would privately translate the Epistles, the reader may want to know that I have not translated from the Greek for these Alternate B readings. I will present other research for the benefit of anyone using Alternate B.

The Catechism uses 1 Corinthians in Part I. "The Creed: The Faith Professed," Chapter 8. "The Saving Death and Resurrection of Christ." In this section, the Catechism shows that the Resurrection is an historical event.⁷

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.

⁶ the Catholic Biblical Quarterly, Vol. 67, No. 3 (July 2005) 437.

1 Corinthians 5:7-8 29 (1967)

Bernardin Schneider, O.F.M., "The Corporate Meaning and Background of 1 Cor 3:46 *eis Pneuma Zoiopoion*"⁸

Concerns how it is that some Christians are dying, when they are destined to live forever. Paul means that humans, as a corporate body, are not destined to die. The original Adam was a stand-in for the corporate body that is the human race. Jesus became a second Adam, absolving the race of the need to die, not in this life, but in the next life.

Colossians 3:1

Frank J. Matera, "Christ in the Theologies of Paul and John: A Study in the Diverse Unity of New Testament Theology"⁹

This "Deuteropauline" or 'attributed to Paul,' letter begins to gather itself in the direction of the things to come. Scholars have come to doubt whether Paul himself wrote the Deuteropauline letters attributed to him. Colossians 3:1 is changing emphasis from the future to the now. The change may be reflective of a changing attitude among the Faithful, attributed to Paul. The presence of heavenly grace now is called "realized eschatology," seen again below.

Colossians 3:1

Richard Clifford, S.J., and Khaled Anatolois, "Christian Salvation: Biblical and Theological Perspectives"¹⁰

Clifford writes, "... 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.'" This attitude is a type of realized eschatology.

Colossians 3:1-4 appears as the "A" alternative every Easter Sunday. Anyone reading these Notes regularly may want to examine a more complete context for the readings. My intention, therefore, is to work with the Greek

⁷ United States Conference of Catholic Bishops, United States Catholic Catechism for Adults (Washington, D.C.: United States Conference of Catholic Bishops, 2006) 94.

⁸ the Catholic Biblical Quarterly, Vol. 29, No. 3 (July 1967) 450-467 as found at http://63.136.1.22/pls/eli/ashow?ishid=n0008-7912_029_03&lcookie=2792486&npage=450-467 070115.

⁹ Theological Studies, Vol. 67, No. 2 (June 2006) 255.

¹⁰ Theological Studies, Vol. 66, No. 4 (December 2005) 766.

marginalia (marginal notes), as noted for the Epiphany and Palm Sunday. The problem is breaking down the marginalia into manageable parts.

For personal use, I am beginning to index Nestle-Aland.¹¹ My personal index begins with the Introduction and continues with various marginalia. My intention is to mention the marginalia here without looking up the correlative verses cited, until a later time. Using an exclamation mark (!), Nestle-Aland identifies where one can find a principal reference list of passages related by a common theme or expression.¹² Even when the Lectionary does not utilize these important lists, my intention is to mark them with bold print. My intention is to note these places now and consult them later.

<u>Col</u>	<u>Relates to</u>	<u>Chapter.</u>	<u>Verse</u>	<u>Cycle</u>	<u>#</u>
3.3	Philippians	3	19s	C	27
3.3	1 Thess	4	17	A	154
3.4	1 John	3	2	B	50
3.4	1 John	3	2	C	17
3.4	Philippians	1	21	A	133

Alleluia: cf. 1 Corinthians 5:7b-8a

1 Corinthians

Jeffrey R. Asher, review of Karl Olav Sandnes, Belly and Body in the Pauline Epistles¹³

Christ as the sacrificial Pascal Lamb is a call to discipline and penance. Accepting the role of atonement for sin required discipline from Jesus. That same discipline turns into penance for the Faithful.

¹¹ Nestle-Aland,; Novum Testamentum: Graece et Latine: Textum Graecum post Eberhard et Erwin Nestle communiter ediderunt Barbara et Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger: Textus Latinus Novae Vulgatae Bibliorum Sacrorum Editioni debetur: Utriusque textus apparatus criticum recensuerent et editionem novis curis elaboraverunt Barbara et Kurt Aland una cum Instituto Studiorum Textus Novi Testamenti Monasterii Westphaliae (Deutsche Bibelgesellschaft 1999) Editio XXVII.

¹² Nestle-Aland,; Novum Testamentum: Graece et Latine: Textum Graecum post Eberhard et Erwin Nestle communiter ediderunt Barbara et Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger: Textus Latinus Novae Vulgatae Bibliorum Sacrorum Editioni debetur: Utriusque textus apparatus criticum recensuerent et editionem novis curis elaboraverunt Barbara et Kurt Aland una cum Instituto Studiorum Textus Novi Testamenti Monasterii Westphaliae (Deutsche Bibelgesellschaft 1999) Editio XXVII. 34*.

¹³ the Catholic Biblical Quarterly, Vol. 65, No. 3 (July 2003) 480-481.

Gospel: John 20:1-9

John 13:1—20:31

Francis J. Moloney, S.D.B., "Raymond Brown's New *Introduction to the Gospel of John* A Presentation—And Some Questions"¹⁴

John 20 is part of the Book of Glory in his Gospel. John is presenting the Glory of Christ as something in which the Faithful can participate. John 20, therefore, is appropriate as part of the Easter Resurrection celebration.

John 20:1

United States Conference of Catholic Bishops, United States Catholic Catechism for Adults¹⁵

In Part II, "The Sacraments: The Faith Celebrated," Chapter 14. "The Celebration of the Pascal Mystery of Christ," the Catechism meditates on the memory that Christ rose on "that first day of the week." The Catechism does not use Acts 10:40, mentioned above.

John 20:8

United States Conference of Catholic Bishops, United States Catholic Catechism for Adults¹⁶

The Catechism, in Chapter 8. "The Saving Death and Resurrection of Christ," posits a doctrinal statement that the empty tomb helped the disciples accept the fact of the Resurrection.

John 20:9

Mary L. Coloe, P.B.V.M., "Welcome into the Household of God: The Foot Washing in John 13"¹⁷

Coloe anticipates Moloney to observe that the disciples did not at first understand that Jesus had risen, any more than they originally understood what the foot washing meant.

¹⁴ the Catholic Biblical Quarterly, Vol. 65, No. 1 (January 2003) 11, 12.

¹⁵ Washington, D.C.: United States Conference of Catholic Bishops, 2006 178.

¹⁶ Washington, D.C.: United States Conference of Catholic Bishops, 2006 99.

¹⁷ the Catholic Biblical Quarterly, Vol. 66, No. 3 (July 2004) 408.

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John 20:8-9

Francis J. Moloney, S.D.B., "The Gospel of John as Scripture"¹⁸

Moloney raises the question about how it might be that in verse 8 John "believed," yet in verse 9 John "did not yet understand the Scripture." The key word is *Scripture*. John not only refers to the First Testament, but also to his own Gospel as *Scripture*. In this way, two things happen. First, the participants in the narrative have not yet read the Scripture of John. Second, and more importantly, the Faithful ever after will have the advantage of the ability to believe without seeing the risen Christ, because Jesus continues to admonish the Faithful, "Blessed are those who have not seen, but have believed."

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

¹⁸ the Catholic Biblical Quarterly, Vol. 67, No. 3 (July 2005) 463-467.