

Readings

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

Commentary

Pope Benedict XVI asks scholars to examine the question, what difference does the historical Jesus make? especially outside of Europe. My answer is a single word, *hope*. Jesus leaves humanity the hope that, ultimately, truth will triumph over politics, for example the politics associated with health care, or racism, or sexism, or the other vicissitudes of life, including old age. In any event, what the historical Jesus offers those suffering is the hope that life will get better, as his did with his Resurrection. The question under the question is what false assumptions are interfering with the spread of the Gospel.

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 scholarly prayer-provoking information.

Acts 10:34a, 37-43

This first reading is available for Funerals, Part III. Texts of Sacred Scripture: 13 Funerals for Adults: New Testament Readings, pages 212-213. This reading uses verses 34-43. Verses 34-36, largely omitted in the Easter readings, portray Peter as the pioneer missionary to the Gentiles.¹ Funerals are a good time to find the resurrected Jesus in the lives of the Faithful, almost if not all of whom in the parish are Gentiles.

Looking over the Greek for pronouns showing emphasis, in verse 38, *Jesus* is not in the Greek, but a pronoun is. In verse 43, the Greek has *believes in his name*, whereas the Lectionary has *believes in him*.

¹ William O. Walker, Jr., "Galatians 5:7b-8 as a Non-Pauline Interpolation," the Catholic Biblical Quarterly, Vol. 65, No. 4 (October 2003) 570.

Acts 10:1-48
Scott Shauf, "Locating the Eunuch: Characterization and Narrative Context in Acts 8:26-40"²
Shauf argues

The story of Cornelius is narrated in extended detail initially (10:1-48 [which one might not guess from the snippet chosen by the Lectionary], retold by Peter with still a fair amount of detail (11:5-17), and narrated a third time in summary fashion (15:7-9). The story thus rivals the thrice-told conversion of Paul in importance.

Acts 10:37-41
Robert Lassalle-Klein, "Guest Editorial/Introduction"³
This special issue of Theological Studies is a response to Pope Benedict XVI who "recently invited Christian believers and theologians to interrogate research on the historical Jesus with the question, what has Jesus really brought . . . if he has not brought world peace, universal prosperity, and a better world?"⁴ One of the writers, Virgilio Elizondo uses the Galilean Jesus of verse 37 to reach out to the so-called Third World.

Acts 10:37
Sean Freyne, "The Galilean Jesus and a Contemporary Christology"⁴
Freyne argues, "Yet his emphasis on the creator God's presence in the everyday lives of the Galilean peasants meant that access to Israel's God no longer had to be mediated by an official representative of the people."

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

The Church makes Psalm 118 available for funerals.⁵

² the Catholic Biblical Quarterly, Vol. 71, No. 4 (April 2009) 766.

³ Theological Studies, Vol. 70, No. 2 (June 2009) 257, 259, 262-280.

⁴ Theological Studies, Vol. 70, No. 2 (June 2009) 284, 296.

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.

Colossians 3:1-4

This reading is also used at Reading 114C. There is difficult Greek. It may be that some of the significant manuscripts use *our* for *your* life.

cf. 1 Corinthians 5:7b-8a

1 Corinthians 5: 6b-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 Pierpont Morgan Library in New York has verse 6, dating from about 700.

The Alands point to an an initial small copying error reading the uncial, capital letter, Greek text for amore serious copying error in verse 8. The Alands go on to explain,

Many further examples could be cited. It was bad enough when the word resulting from such a confusion made some sense in its context, but it was even worse when it made nonsense. The next copyist would then attempt to repair the damage by altering the word or its phrase further to produce a new sense. A good number of variants can be explained as resulting from just such a mechanical sequence of stages. A completely different text may frequently be traced to a single stroke.

While the following references in the Alands are not used in the Lectionary and were saved by copyist's mistake, they still seem pertinent, so they remain.

1 Corinthians 5:1-5

Alan C. Mitchell, review of Chris VanLandingham, Judgment and Justification in Early Judaism and the Apostle Paul⁷

Mitchell reports "VanL.'s boldest claim is that Paul had no notion of justification by faith ..." Then, Mitchell makes a statement I do not understand, "Ultimately, the book fails to make a distinction between grace offered and grace accepted or rejected." Mitchell draws in 1 Corinthians 5:1-5 by reporting, "regarding the last judgment, 1 Corinthians 3:5—4:5; 5:1-5; 6; 10; and 11:27-34 indicate that believers could be condemned for their moral failures."

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

⁷ Theological Studies, Vol. 69, No. 3 (September 2008) 683.

Personal Notes
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1 Cor 5:6

Ryan S. Schellenberg, "Kingdom as Contaminant? The Role of Repertoire in the Parables of the Mustard Seed and the Leaven"⁸

Schellenberg argues, "It is in the NT itself that we have the clearest evidence of leaven used as a metaphor for corrupting influence. Paul twice quotes what appears to be a proverb: "A little yeast leavens the whole batch of dough (1 Cor 5:65; Gal 5:9)." The gist of the article is not to make too much symbolism out either mustard seed or leaven. Schellenberg concludes, "Although proverbial usage is not uniform enough to prejudice the question of whether this influence is positive or negative, it does seem clear that the parable evokes a familiar trope."

John 20:1-9

Looking over the Greek for pronouns showing emphasis, in verse 6 the Greek seems to use a dative case for a pronoun, rather than the preposition, *after*.

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

⁸ the Catholic Biblical Quarterly, Vol. 71, No. 3 (April 2009) 540.