

death, but also the means by which He will conquer them, namely by His own death on the Cross, followed by His resurrection.

It has been suggested that this outrage with death is corroborated by the emotional energy in the commands which Jesus issues shortly afterwards. He says: *"Take the stone away.....Lazarus come out...Unbind him, let him go free.."* Martha hesitates to take the stone away because Lazarus had died four days earlier and she says he will smell. Jesus replies: *"Have I not told you that if you believe you will see the glory of God?"* As with Lazarus and his family, Jesus shares our grief, but He is also angry because we grieve and because we have to bear the hurtful consequences of sin and death. His anger and indignation are righteous anger with our plight on earth.

-Stephen Stewart

Entrance antiphon: Look to your covenant, O Lord, and forget not the life of your poor ones for ever. Arise, O God, and defend your cause, and forget not the cries of those who seek you.

First Readings: Wisdom 18: 6-9

Psalms 32: Response: Happy are the people the Lord has chosen as his own.

Second Reading: Hebrews 11 1-2, 8-19

Gospel Acclamation: Alleluia, alleluia! Blessed are you, Father, Lord of heaven and earth, for revealing the mysteries of the kingdom to mere children. Alleluia!

Gospel: Luke 12: 32-48

Memorial Acclamation: We proclaim your Death, O Lord, and profess your Resurrection until you come again.

Communion Antiphon: O Jerusalem, glorify the Lord, who gives you your fill of finest wheat.



Nineteenth Sunday in Ordinary Time Cycle C, 2022

Weekly Reflection: Jesus and Anger (4)

So far in this series I have dealt with the distinction between passionate, sinful

anger directed against a person, and righteous, sinless anger directed against wrongdoing and evil. I have considered Jesus' anger with the onlookers when He cured the man with the withered hand and his anger when 'sternly' warning the men He cured of blindness and leprosy. I explained that the 'stern' warning is the English translation of the Greek word *embrimaomai*. That translation fails to convey the full force of that word. Rudolph Schnackenburg, Catholic priest and theologian, was described by Pope Benedict as *"probably the most significant German-speaking Catholic exegete of the second half of the twentieth century."* Schnackenburg said of *embrimaomai*: *"The word . . . indicates an outburst of anger, and any attempt to interpret it in terms of an internal emotional upset caused by grief, pain or sympathy is illegitimate."*

In St John's Gospel Jesus arrives at Bethany after Lazarus' death. Mary, Lazarus' sister throws herself at Jesus' feet and says that if He had been there earlier, Lazarus would not have died. At 11:33 St John continues: *"At the sight of her tears, and those of the Jews who had come with her, Jesus was greatly distressed..."* "Greatly distressed" is our Bible's translation of that same Greek verb *embrimaomai*. The New Living Translation of the Bible transmits the impact of the word in this way: *"... a deep anger welled up within him, and he was deeply troubled."* Benjamin Warfield, the American biblical scholar and theologian, wrote of Jesus' anger at Lazarus' death: *"It is death that is the object of His wrath, and behind death him who has the power of death, and whom he has come into the world to destroy."* In short, Jesus is angry with evil as represented by death, and with the devil as the progenitor of evil. Jesus has come into the world to conquer sin and death. The death of Lazarus brings into sharp relief not only the misery of sin and