



瀬田の丘

First Published in 1973
Edited and Published by the Public Relations
Department of the Catholic Seta Parish
Parishioners' Association 4-16-1 Seta,



Today's Scripture

Easter Sunday, Year A (April 5, 2026)

Pastor: Father Hiroshi Konishi

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

Second Reading: Letter to the Colossians 3:1 - 4

Gospel Reading: John 20:1 - 9

Please focus on the First Reading. In the Acts of the Apostles, after the story of Saul's (Paul's) conversion and the subsequent account of Paul's missionary work (chapters 9:1 - 31), the activities of Peter are described (chapters 9:32 - 43), as if to contrast with them. Peter was staying in Joppa at the home of Simon the tanner, using that place as his base. Then comes his encounter with the centurion Cornelius (Chapter 10, verses 1 - 33), and for the first time, Peter responds to an invitation from a Gentile. It was unthinkable for Peter, a Jew, to visit the home of Cornelius, a Gentile. Yet, guided by God, Peter goes on to baptize the Gentiles (verses 44 - 48).

Today's reading comes from Peter's sermon to the Gentiles (verses 34 - 43). Having met the risen Jesus, Peter begins to act as one who has been, so to speak, born anew. Peter took on the mission of proclaiming the events of Jesus' resurrection. This was also a challenge to his previous way of life.

Although not mentioned in the reading, there are three instances where God challenges Peter through His words (verse 13: eating food forbidden by the Law; verse 20: welcoming Gentiles who were looking for Peter; verse 23: going out with the Gentiles). In each case, the word "arise" (Greek: *anisteimi*) is used. "Rise up" is a word that evokes the resurrection of Jesus, who rose from the dead. Indeed, Peter dies to his old self, "rises up," and interacts with Gentiles, preaching to them.

If we examine the passage of Peter's sermon in verses 37 - 42 in detail, verses 34b - 35 and 43 speak of the Gospel being open to all people, while verses 36 - 42, situated between them, recount the events of Jesus' life. This section constitutes

the essence (the core) of the faith at that time. The content of the faith transmitted by the early church is referred to, using a somewhat technical term, as the kerygma.

The kerygma includes at least these three points: (1) that Jesus is the Anointed One, the Savior Christ; (2) that Jesus was crucified and put to death; and (3) that God raised Jesus from the dead on the third day.

Please turn your attention to the Gospel reading.

Verse 2 mentions “the other disciple whom Jesus loved.” Generally, this person is said to be John, the author of the Gospel of John. This is how it is understood in Church tradition. Furthermore, some believe that this disciple whom Jesus loved is the same person as John, the son of Zebedee.

It is also recorded that “the two of them ran together.” It is unclear why Peter and the other disciple whom Jesus loved raced to the tomb. However, if we consider the “other disciple” to be the ideal image of a disciple, it may make a little more sense. The “other disciple” arrives at the tomb first, but does not enter it (see verse 5); instead, he lets Peter enter first (verse 6). Then Peter looks at the state of the tomb. However, “the other disciple” enters the tomb later and “sees and believes” (verse 8). Peter is the one who betrayed Jesus and denied him, saying, “It is not I” (John 18:17, 25–27). He is someone who temporarily strayed from the way of a disciple who follows Jesus. By contrasting such a Peter with the “other disciple”—the ideal image of a disciple—the text may be posing a question to the reader about believing in Jesus’ resurrection.

The word “see” appears several times in today’s Gospel reading. In the original text, different words are used each time: “He saw that the stone had been removed from the tomb” (verse 1: *blepo*), “He saw the linen cloths lying there” (verse 6: *theoreo*), and “He saw and believed” (verse 8: *eidon*). Verse 1 conveys the general meaning of “seeing,” while verse 6 implies “looking closely and taking one’s time.” In other words, Peter, who entered the tomb first, looked into every corner of it. However, the “seeing” in verse 8 lacks an object—it does not specify what was seen. What did “the other disciple” see? The word “*eidon*” may carry a strong connotation of “insight.” It likely means seeing through to what lies behind the phenomenon, rather than merely observing it with physical eyes. “The other disciple,” who represents the ideal disciple, discerned some important work of God beyond the empty tomb and believed.