

These can be discouraging days. The Faithful can miss the fact that the people whose attention they are trying to capture are aged, tired, stretched, and trying to serve rising expectations. That would be how the disciples felt with the enormity of the task before them, letting the whole un-listening world know that Jesus Christ is risen from the dead, God who loves the whole world. Jesus explains, *And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me (Luke 24:44).*¹ At Sunday Mass, the Faithful can listen for and join in prayer with *kindle the faith of the people you have made your own* in this year of evangelization.

Readings

First Reading:	Acts 5:12-16
Responsorial Psalm:	Psalm 118: 2-4, 13-15, 22-24 (1)
Second Reading:	Revelation 1:9-11a, 12-13, 17-19
Alleluia:	John 20:29
Gospel:	John 20:19-31

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 details.

Acts 5:12-16

Acts 5:12

John Bunyan (1628-1688), "Solomon's Temple Spiritualized," in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith²

Bunyan writes, ". . . this porch was the common place of reception for all worshipers, and the place also where they laid the beggars, it looks as if it were to be a type of the church's bosom for charity."

¹ UMI Annual Commentary 2012-2013: Precepts for Living: Based on the International Uniform Lessons, Vincent E. Bacote, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2012) 381-382. The 2011 Missal uses Luke 24:44 in Cycle B at Reading 47 for the Third Sunday of Easter.

² Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012, 207.

Acts 5:15-16

Gerald O'Collins, S.J., "Peter as Witness to Easter"³

O'Collins argues that in the Gospel of Luke, Peter has many roles, such as healing the sick. "But Peter's major function is that of being, right from the day of Pentecost . . . the leading public witness to the resurrection of Jesus from the dead."

Acts 5:15

Margaret R. Pfeil, "Oscar Romero's Theology of Transfiguration"⁴

His shadow might fall are the key words that "characterizes the desire of those seeking healing to find relief in Peter's shadow, just as God's glory overshadowed the Israelites' tent of meeting (Exod 40:34)." Pfeil argues, "With Olivier Clément, Romero recognized that cooperation with the Word of God in action unfolds `not so much by exertion of willpower as by loving attentiveness.'"

Acts 5:15

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 recensuerunt et editionem novis curis elaboraverunt Barbara et Kurt Aland una cum Instituto Studiorum Textus Novi Testamenti Monasterii Westphaliae⁵

Pfeil highlights other places in the New Testament that use the Greek for *shadowed*, places Nestle-Aland passes by.

Psalm 118: 2-4, 13-15, 22-24 (1)

The Church makes this psalm available for funerals.⁶

Revelation 1:9-11a, 12-13, 17-19

³ Theological Studies, Vol. 73, No. 2 (June 2012) 279-280.

⁴ Theological Studies, Vol. 72, No. 1 (March 2011) 99-100.

⁵ (Deutsche Bibelgesellschaft 1999) Editio XXVII, .

⁶ 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.

Rev 1:9

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament⁷

Wallace translates the Lectionary *your brother, who share with you the distress, the kingdom . . .* as *your brother and fellow-partaker in the tribulation and kingdom . . .* . Wallace argues the meaning is “that John and his readers are united in both suffering and glory.”

John 20:29

John 20:19-31

John 20:19, 21

Joyce Ann Zimmerman, “The Mystagogical Implications” in A Commentary on the Order of Mass of *The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy*, Edward Foley (ed.)⁸

Zimmerman asserts, “The prayer for peace links peace and forgiveness . . . and strongly suggests Jesus’ post resurrection appearance to the disciples in the Upper Room (see John 20:19, 21, 23).”

John 20:30

Kaspar Olevianus (1536-1587), “Sermons on Galatians,” in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray⁹

Footnote 9 errs, citing John 20:30 for “It is finished.” That verse is John 19:30.¹⁰

John 20:31

Mary L. Coloe, review of Cornelis Bennema, Encountering Jesus: Character Studies in the Gospel of John¹¹

Bennema evaluates characters from the point of view of John 20:31. *But these are written that you may come to believe that Jesus is the Christ, the Son of God, and that through this belief you may have life in his name.* Coloe is cautious about using

⁷ Grand Rapids: Michigan: Zondervan, 1996, 274, 277, 287.

⁸ Collegeville, Minnesota: Liturgical Press, 2011, 616.

⁹ Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011, 83.

¹⁰ <https://www.google.com/search?q=%22it+is+finished%22&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a> (accessed January).

¹¹ Catholic Biblical Quarterly, Vol. 73, No. 2 (April 2011) 37.

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Johannine characters as models for responses from readers. Coloe argues that Johannine characters also “serve to clarify, articulate, and develop the theology of the narrative.” Coloe concludes, “this is certainly an important book and I recommend it to scholars and students of the Fourth Gospel.

John 20:31

Martin Bucer (1491-1551), “Lectures on Ephesians,” in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray¹²

Bucer quotes John 20:31, *These things are written . . . so that believing, you may have life*, which basically is congruent with the Lectionary translation above. Bucer goes on, “Let us pray against sin, wrath and sorrow, and let us concentrate on Christ, intercession, our responsibilities and good works.”

Personal Notes gave up systematically examining the illiterate 2011 Missal November 25, 2012. On April 7, 2013 with Reading 045C 2nd Sunday of Easter_A Catholic Bible Study 130407 (today) Personal Notes began to incorporate material from A Commentary on the Order of Mass of The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011). The intention is to cite what is taken from the Commentary to incorporate in Reading 1610 Missal: The Last Sunday in Ordinary Time. My hope is that this systematic approach will help the Faithful pray with the new Missal, despite itself.

The Commentary notes, “We are not listening to the priest pray during the liturgy; the priest is attending to the prayer of the whole assembly and raising it up to God as an action of Christ addressing his Father in the Spirit. Since it is the prayer of the congregation, it ends with the people’s `Amen.’”¹³

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

¹² Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011, 267.

¹³ Dominic E. Serra, “Theology of the Latin Text and Rite,” in A Commentary on the Order of Mass of The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011) 132. Added 130106.