

Commentary

Politics was the topic of discussion on the road to Emmaus. The two disciples found it difficult to understand the relationship between Church and State politics. Jesus came along to help them understand. What Jesus taught was that politics determined by truth would win out in the end. Politics determined by politics was destined to go nowhere.

Truth is essential for genuine love. What looks like love is, otherwise, manipulation. Love is an exercise in politics whereby the lover desires well-being for the beloved. Similarly, hate is an exercise in politics, whereby the hater desires evil for the beloved. Truth is the first measure of love. Suffering measures truth first, then the resulting love.

The Magisterium can rectify the present cover-up scandal; but in the meantime, problems endure. As indicated in my comments for reading 082A, 8th Sunday in Ordinary Time_A Catholic Bible Study 110227 above, two important books center in the direction of Christian love. There is, however, a problem, I label Black Nationalism.

Having studied Black History for twenty years, taught it for thirty and continuing to study Black History for another ten years after retirement, I know the difficulty defining Black Nationalism. My shorthand working definition for Black Nationalism is that understanding of history whereby only Blacks can do anything worthwhile. This approach is found in Bryon N. Massingale, Racial Justice and the Catholic Church,¹ for example, to illustrate, by not acknowledging that more Whites than Blacks voted for Barack Obama.

Both Massingale and Mary E. McGann, R.S.C.J., Let it Shine! The Emergence of African American Catholic Worship² approach preaching the Gospel inside African-American communities from the outside. Neither acknowledges what it took to work from the inside by such religious orders as the Josephite Fathers and Brothers, the Oblate Sisters of Providence, and the Sisters of the Holy Family. Black Nationalism is not a choice available for preaching the Gospel from inside the Black communities.

I wish that were all there was to it, but the basic problem is much deeper, as reflected in The Catholic University of America. The Catholic University of America was so racist that the Josephite Fathers and Brothers established their own fully accredited degree-granting Saint Joseph's Seminary adjacent to the campus of Catholic University. The American Association of University Professors (AAUP) has recognized the outrageous politics of the administration of Catholic University by placing the administration on its censure list, where it has remained since 1989.³

¹ Maryknoll, New York: Orbis Books, 2010.

² New York: Fordham University Press, 2008.

³ <http://www.aaup.org/AAUP/about/censuredadmins/default.htm> (Accessed February 28, 2010).

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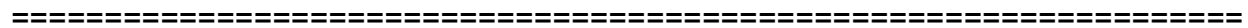
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The Catholic University administration hides behind its faith and morals façade to pretend that the administration may not listen to the faculty before firing one of its members. That is all the AAUP is asking of that administration, as it hides behind a culture of Vatican arrogance.

The road to Emmaus takes courage. It takes courage for the Faithful to discuss and try to fathom the relationship between the politics of this age and the politics of the age to come. In the short term, but only in the short term, Vatican politics are easier to follow than the truths revealed on the road to Emmaus.

Readings

First Reading:	Acts 2:14, 22-33
Responsorial Psalm:	Psalm 16:1-2, 5, 7-8, 9-10, 11 (11a)
Second Reading:	1 Peter 1:17-21
Alleluia:	cf. Luke 24:32
Gospel:	Luke 24:13-35



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 material.

Acts 2:14, 22-33

Acts 2:23

Bettye Collier-Thomas, Daughters of Thunder: Black Women Preachers and Their Sermons, 1850-1979⁴

Sometime between 1874 and 1892, Harriet A. Baker (1829-1913) preached on Acts 2:23. She titled her sermon “Jesus Weeping over Jerusalem.” Where the Lectionary reads, “This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him,” Baker has, “Him being delivered by the determinate counsel and foreknowledge of God ye have taken and by wicked hands have crucified and slain.” There was no solace. There was no one recorded as having a word to comfort Jesus.

⁴ San Francisco, CA 94103-1741: A Wiley Imprint: 1998, 69, 72, 73, 85, 88.

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Acts 2:22-36

Daniel A. Smith, "Seeing a Pneuma(tic Body): The Apologetic Interests of Luke 24:36-43"⁵

Paul regards the body as essentially different after the resurrection; but Luke regards the body as essentially the same. For Paul Jesus appears and disappears, like a spirit. For Luke, Jesus invites Thomas to thrust or place his hand in his pierced side. Luke is taking a different approach from Paul. Luke wrote after Paul.

Acts 2:25-36

C. Kavin Rowe, review of Dennis J. Horton, Death and Resurrection: The Shape and Function of a Literary Motif in the Book of Acts⁶

Rowe reports that Horton joins the crucifixion and resurrection, where other scholars tend to separate and distinguish the two. I like the idea that true glory resonates in suffering because of love, no matter what is loved.

Acts 2:25

Kenneth Schenck, "2 Corinthians and the *Πιστις Χριστου* Debate"⁷

Acts 25 begins quoting Psalm 16, a psalm about the Faith of Jesus; a faith the early Church preserved in preserving this Scripture.

Acts 2:27, 31

William Bales, "The Descent of Christ in Ephesians 4:9"⁸

In the Apostles Creed, the Faithful pray, "he descended into Hell." This *hell* is *hades* mentioned in Ephesians and alluded to in Acts 2:27 and 31, as *the netherworld*. Bales argues that between his death and Resurrection, Jesus visited the underworld, whether metaphorically or not.

Acts 2:32

Dino Dozzi, "'Thus Says the Lord' The Gospel in the Writings of Saint Francis"⁹

Dozzi offers what looks like unkempt scholarship: "'like a sheep to the slaughter' (Acts 2:32)," a phrase not appearing in the Lectionary.

⁵ the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 753, 754, 769, 768, 770, 771.

⁶ the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 829.

⁷ the Catholic Biblical Quarterly, Vol. 70, No. 3 (July 2008) 531.

⁸ the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 87, 100.

⁹ Greyfriars Review, Vol. 18, Supplement (2004) 73.

Psalm 16:1-2, 5, 7-8, 9-10, 11 (11a)

Psalm 16

Richard J. Dillon, "The Benedictus in Micro- and Macrocontext"¹⁰

Like the Benedictus of Elizabeth, so this speech by Peter presents the life of Jesus as fulfilling the Davidic promise. *For David thus says of him.*

Psalm 16:10

Jerome Kodell, O.S.B., Kevin J. Madigan and Jon D. Levenson, Resurrection: The Power of God for Christians and Jews¹¹

Here is another reference to *the netherworld*. The Psalmist is confident that "Lord, you will show us the path of life." Kodell reports that there are new developments about the presumed Hebrew doctrine of the netherworld, about which more needs to be written.

1 Peter 1:17-21

1 Peter 1:1-2, 17-19

Clifford M. Yeary, Pilgrim People: A Scriptural Commentary¹²

Yeary does not recognize that African-Americans well suit his comment about "the dislocation of the people of Judah into any of the world's other nations." He does not recognize that the many peoples of the continent of Africa are true Christian pilgrims in the United States. Except for those who arrived before Columbus, only Africans were torn by physical force to these shores.

1 Pet 1:17

Teresa Okure, S.H.C.J., "Jesus and the Samaritan Woman (Jn 4:1-42) in Africa"¹³

Okure uses *him who judges impartially*, to argue that the Father makes no distinction between persons.

¹⁰ the Catholic Biblical Quarterly, Vol. 68, No. 3 (July 2006) 475.

¹¹ the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 184.

¹² Collegeville, Minnesota: Liturgical Press, 2010, 72.

¹³ Theological Studies, Vol. 70, No. 2 (June 2009) 414.

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1 Pet 1:18-19

Mark F. Whitters, "Taxo and His Seven Sons in the Cave (*Assumption of Moses* 9-10)"¹⁴

Whitters argues from the ransom by the blood of Christ that the self-sacrifice was voluntary. The story of Taxo and his seven sons in the cave is about self-sacrifice as found in the *Assumption of Moses*. Most scholars consider this book as finished before the New Testament, especially before the Gospels and the Letter to the Hebrews. Taxo also sets the stage for early Christian martyrdom.

cf. Luke 24:32

Luke 24:13-35

Luke 24:13-35

Clifford M. Yeary, Pilgrim People: A Scriptural Commentary ¹⁵

In the Study Guide, Catherine Upchurch asks, "Are the two elements of Jesus' revelation in Emmaus key to your own understanding of who Jesus is in your life." ¹⁶

The question is personal and inappropriate for group discussion. I have been sick and busy preparing for my presentation (available at http://www.western-civilization.com/CBQ/Personal%20Notes/082A%208th%20Sunday%20in%20Ordinary%20Time_A%20Catholic%20Bible%20Study%20110227%20above.pdf and .htm) at the Black Catholic Conference last Saturday, February 26, 2011. I am disappointed that I was unable to bring the material from April 10, 2005 and April 4, 2008 with me fresh in mind to our group discussion at Our Lady of Mount Carmel Church, Wednesday February 23, 2011.

Luke 24:13-35

Fr. Todd J. Lajiness, "Conversion must be the starting point for intellectual formation in Christ. A passion for Christ: Foundations for developing intelligence of heart"¹⁷

Lajiness quotes the then Cardinal Ratzinger to define conversion. "Conversion is an authentic 'new beginning' though which the student recognizes in a unique manner the 'other' who is the source of grace and himself as the recipient of this gratuitous gift." Since the definition leaves out both the terminus a quo and the terminus ad quem, the value of the article is less than the paper on which it appears.

¹⁴ the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 731.

¹⁵ Collegeville, Minnesota: Liturgical Press, 2010, 70.

¹⁶ Catherine Upchurch, Study Guide: Pilgrim People (Little Rock Arkansas: Little Rock Scripture Study, 2010) 6, 30.

¹⁷ Homiletic & Pastoral Review, Vol. 90 No. 5 (August/September 2010) 54.

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Luke 24:13-35

Andrew E. Arterbury, "Breaking the Betrothal Bonds: Hospitality in John 4"¹⁸
Arterbury argues from the story of Emmaus that Jesus was a divine visitor offering hospitality, like the ancient mythical God, Zeus.

Luke 24:13-35

Jon Sobrino, S.J., "Jesus of Galilee from the Salvadoran Context: Compassion, Hope, and Following the Light of the Cross"¹⁹
Sobrino argues from the journey to Emmaus that the hearts of the disciples burned because the presence of Jesus was making them more human and closer to Jesus.

Luke 24:21

Sean Freyne, "The Galilean Jesus and a Contemporary Christology"²⁰
Freyne argues that there was a political side to the life of Jesus; *we were hoping that he would be the one to redeem Israel*. For Luke the politics remain, but not in the way anticipated. For Luke redemption is in accepting a life like the life Jesus led.

Luke 24:30

William Bales, "The Descent of Christ in Ephesians 4:9"²¹
This is the same article mentioned above at Acts 2:27, 31. Here Bales uses *he took bread* to argue that Luke is showing that the life of Jesus continues through the lives of the Faithful.

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

Themes

For recurring themes in Sacred Scripture, see the following. The exclamation point (!) indicates where a principal reference list of passages related by a common theme or expression found. *Italics* of the same verse indicates a special relevance. Parenthetical expressions in **red** refer to Lectionary readings. Earlier renditions for this Sunday

¹⁸ the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 81.

¹⁹ Theological Studies, Vol. 70, No. 2 (June 2009) 440.

²⁰ Theological Studies, Vol. 70, No. 2 (June 2009) 287.

²¹ the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 99.

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crisscross with many other Scriptural references. That is why, this time, I am taking the extra time needed to identify other places these readings are in the Lectionary. The abbreviation for *following* is f. With this material, I am trying to lay a foundation for developing Biblical themes the next time through the Cycles, when I intend to add in which Lectionary readings the relevant passages are found.

Sacred Scripture develops themes for the following readings at Acts 2:14, 22-33:

- Verse 14 Matthew 28:16 (58A, 165B)! Acts 26:25; Acts 5:1-19 (45C), 4:16, 13:27; Luke 24:18 (42ABC, 46A); Acts 4:10 (50B), 13:38, 28:28; Job 32:11.
- Verse 22 Acts 3:6; 4:10 etc. (50B); Luke 18:37; John 19:19! Luke 24:19; Acts 5:12 (45C)! John 5:36!
- Verse 23 Acts 4:28; Luke 22:22 (38C); 1 Peter 1:20 (46A); Acts 10:39; 13:28.
- Verse 24 Acts 2:32 (46A), 13, 34, 17:31, 3:15 (47B)! Psalm 17:6, 114:3; 2 Samuel 22:6.
- Verse 25 *Psalm 15:8-11.*
- Verse 26 The Greek manuscripts are difficult at *my heart has been glad.*
- Verse 27 Acts 13:35.
- Verse 28
- Verse 29 Acts 4:13, 29, 31, 28:31; Ephesians 6:19; Acts 13:36; 1 Kings 2:10.
- Verse 30 Psalm 132:11, 89:4 (11B, 13ABC).
- Verse 31 Psalm 16:10 (41B, 46A, 99C, 158B).
- Verse 32 Acts 2:24! 1:22!
- Verse 33 Acts 5:31; Philippians 2:9 (38BC, #638); Acts 1:4 (58ABC)!

Sacred Scripture develops themes for the following readings at 1 Peter 1:17-21:

- Verse 17 Psalm 89:27 (11B, 13ABC); Jeremiah 3:19; Matthew 6:9! Romans 8:15 (63C); 1 Peter 2:11! 2:6 (52A)! 2 Corinthians 5:11 (95B), 7:1; Philippians 2:12, 2:11 (38ABC, #638).
- Verse 18 Isaiah 52:3; Titus 2:14 (14ABC, 21C), 1 Corinthians 6:20 (65B)! Acts 14:15; Ephesians 4:17 (113B), 4:3 (110B, 58B).
- Verse 19 Hebrews 9:12 (168B), 14 (168B); Revelation 5:9 (48C); John 1:29 (64A)!
- Verse 20 Acts 2:23 (46A); Ephesians 1:4 (104B, 19ABC)! Romans 16:25 f. (11B); 2 Timothy 1:9 f, 1:5; Hebrews 1:2!
- Verse 21 John 14:6!

Sacred Scripture develops themes for the following readings at Luke 24:13-35:

For the Third Sunday of Easter 46A, April 10, 2005, I wrote: "The third day in Luke 24:1-9, 21-24, 46 is also an allusion to the Septuagint Prophet Josiah 5:15—6:4. The third day of Luke 24:7, 21, and 46 fulfilled the prophecy of Josiah 5:3." I find no such reference to Josiah in the Greek.

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- Verse 13 *Luke 13-35; Mark 16:12 f.*
Verse 14 Luke 9:22 (96C).
Verse 15
Verse 16 Luke 24:31 (42ABC, 46A); John 2:4!
Verse 17 Matthew 6:16.
Verse 18 John 19:25 ?
Verse 19 Luke 4:34; Judges 6:8; Matthew 21:11 (37A)! Acts 7:22; Luke 2:22 (17B).
Verse 20 Luke 1:68, 2:38 (17B), 19:11; Acts 1:6; Hebrews 9:12 (168B).
Verse 21 Isaiah 41:14, 43:14, 44:24.
Verse 22 Luke 1:11; Matthew 12:23!
Verse 23
Verse 24 Luke 24:12 (41C); John 20:3-10 (48C).
Verse 25 Luke 9:45! Galatians 3:1; Luke 24:11 (41C)! Mark 9:19, 16:14; John 20:27,
46, 9:22 (31A)! John 20:9; 1 Peter 1:11; Deuteronomy 18:15 (71B).
Verse 26 Psalm 22 (38ABC, 53B); Isaiah 53 (146B); Acts 3:18, 21-25, 8:30-35.
Verse 27 Acts 8:44, 26:22!
Verse 28
Verse 29 Acts 16:15; Judges 19:9.
Verse 30 Luke 22:19 (38C), 9:16 (169C); John 21:13 (48C).
Verse 31 Acts 24:16; 2 Kings 6:17; 2 Maccabees 3:34.
Verse 32 Psalm 39:4, 45; Acts 17:2 f.
Verse 33 Luke 24:9; Matthew 28:16 (58A, 165B)! 1 Corinthians 15:4 f (75C).
Verse 34 John 21:15-23 (48C).
Verse 35

Manuscripts

Through Reading 70A, January 30, 2011, I designed these notes on the availability of manuscripts to make the point that uncertainty exists about exactly what Greek to use for the purposes of translation. At that point, I began offering manuscript availability for background when examining Translating the New Testament: Text, Translation, Theology, which I purchased based on the review in the Catholic Biblical Quarterly.²²

²² Robert Hodgson, Jr., review of Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009), the Catholic Quarterly, Vol. 72, No. 4 (October 2010) 877-878.

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Acts 2:14, 22-33

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.²³

Macquarie University in North Ryde, Australia has papyrus with Acts 2:30-37, dating from the Third Century. The Pierpont Morgan Library in New York has a Fifth/Sixth Century parchment with Acts 2:11-22.

1 Peter 1:17-21

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.²⁴

The Bibliotheca Bodmeriana in Cologne has a Third Century papyrus with 1 Pet 1:19-20. The University Library in Cambridge has a written-over parchment dating from the Sixth Century with 1 Peter 2:22—3:7 [but not used here]. The same parchment is photographed, with the comment that “The Greek text is of remarkably good quality.”

Anyone wanting a copy of these Personal Notes, please contact me at jirran@verizon.net

²³ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 102, 120, 121.

²⁴ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 101, 120, 164.