

Personal Notes

Third Sunday of Easter A Catholic Bible Study Reading 46A, May 4, 2014

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Raymond J. Jirran, Ph.D.

Institutional religion keeps losing credibility; all the while secularism keeps gaining credibility. Politically, the powerful keep getting more powerful, and the weak keep getting weaker. Economically, the rich keep getting richer and the poor, poorer. The current state of affairs is depressing. Hope for a pie in the sky in the sweet by-and-by is no solution.

For example, secular food stamps do more to feed the hungry than does the Church. At best, the Church helps those comparatively few beyond the reach of State welfare. Church resources are limited by lack of credibility.

Politically, the Bishops have taken on President Barack Obama, who has had to use the electorate to reduce their political power. Obamacare will enable Catholic hospitals, usually run by religious orders, rather than diocesan Bishops, better to serve the marginalized. Bishops do not seem to care.

The Faithful find their own ways though the morass of secularism undercutting how the Faithful worship. Pay-pray-and-obey Catholicism will no longer suffice for educated Catholics. Sheep without credible shepherds describes the current state of the Faithful as last Sunday, April 27, 2014, the hierarchy declared the Pope who oversaw the sexual coverup, John Paul II, a Saint, with a capital "S".

As long as the Bishops tolerate the 2011 illiterate Missal, the rest of the Faithful will find little solace in Sunday liturgies. The theological development of what living the Christ-life means is unlikely as long as the American Association of University Professors, has to censure the administration of The Catholic University of America for not listening to its professors, before dismissing them.

The antiphon helps, *Lord, you will show us the path to life*. (Psalm 16:11a). The movement of grace within the hearts of the Faithful is the resource of the Holy Spirit. The Faithful are forging their own path to Emmaus, not really knowing where they are headed, but doing the best they can. With the current hierarchy as uncaring as it is proved to be, the faith and hope of the Faithful must be in God.

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

Musings above the solid line draw from material below. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting details.

Acts 2:14, 22-33

Acts 2:1-41

Jeff Cavins, Tim Gray, and Sarah Christmyer, The Bible Timeline: The Story of Salvation¹

Saint Peter exhorted those he evangelized to pay attention *as you see and hear* (Acts 2:33). The Opus Dei outlook of Cavins leaves little room for Faith in the Faithful, expressed by Peter. The closest Cavins comes is to cite the Vatican Catechism (No. 761), "The gathering together of the Church is, as it were, God's reaction to the chaos provoked by sin. This reunification is achieved secretly in the heart of all peoples." *Secretly* seems to endorse the secret nature of Opus Dei.

Acts 2:23

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament²

Wallace looks at the relationship between *the set plan and foreknowledge of God*. According to the Greek, *set plan and foreknowledge* are not entirely the same. *Foreknowledge* is part of the *plan*. In other words, humanity is reacting to the plan, rather than God reacting to what God knows humanity will do.

Acts 2:25

John Calvin (1509-1564), "Commentary on Galatians"³

Calvin argues that God gave the laws of the First Testament to provoke the Faithful to look for Christ. Calvin supports his argument with *For David says of him: 'I saw the Lord ever before me'*.

¹ West Chester, Pennsylvania: Ascension Press, 2004, 2011, Session 21, page 146 and 1; Session 21, pages 150, 151

² Grand Rapids: Michigan: Zondervan, 1996, **288**, 644, 735.

³ in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011) 115.

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Acts 2:32

Gerald O'Collins, S.J., "Peter as Witness to Easter"⁴

The editors of Theological Studies, whom the Vatican has recently attacked, seem to be sucking up to the papacy, as O'Collins argues that Peter is the principal public witness to the Resurrection and that the Papacy carries on a similar function in the present.

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

1 Peter 1:17-21

1 Pet 1:1

John H. Elliott, review of Paul A. Holloway, Coping with Prejudice: 1 Peter in Social-Psychological Perspective⁵

Elliott does not think much of the way in which Holloway approaches prejudice. From *you invoke as Father him who judges impartially*, among other verses, Holloway argues that 1 Peter is about how to cope with prejudice. Elliott is largely unconvinced, commenting, "Reenter `pie in the sky in the sweet by-and-bye'—a dog that I thought longer hunted."

1 Peter 1:17-20

Jeff Cavins, Tim Gray, and Sarah Christmyer, The Bible Timeline: The Story of Salvation⁶

Cavins does relate the lamb of God mentioned in 1 Peter 1:19, *a spotless unblemished lamb*, to Revelation 5:9-10, *those from every tribe and tongue, people and nation. You made them a kingdom and priests for our God . . .* While Cavins stresses the Vatican Catechism, Nos. 613-614 and 1340, 1 Peter and Revelation does no such thing. The people themselves have a share in divine life different from, if not independent of, the Teaching Magisterium.

⁴ Theological Studies, Vol. 73, No. 2 (June 2012) 279, 280, 285.

⁵ the Catholic Biblical Quarterly, Vol. 74, No. 1 (January 2012) 156.

⁶ West Chester, Pennsylvania: Ascension Press, 2004, 2011, Session 20, page 140 and 2; Session 6, page 46 and 3.

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1 Peter 1:17-19

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familial Problems⁷

Ssemakula cites *conduct handed on by your ancestors* to argue that ancestors pass along sinful baggage from generation to generation. In other words, the Faithful inherit bad habits, which seems obvious. What is not so obvious is that Christ ransomed the Faithful from such habits. Praise God.

1 Pet 1:18

Benjamin J. Lappenga, “Zealots for Good Works’: The Polemical Repercussions of the Word ζηλωτης in Titus 2:14”⁸

Lappenga argues from the lack of any mention of zeal in ransoming the Faithful, that zeal has special meaning when Titus mentions it. Lappenga argues that Titus mentions zeal to show he is arguing against his opponents in the Christian life.

1 Peter 1:18-19, 21⁹

1 Peter 1:18-19

John Davenport (1576-1641), “Exposition of Colossians 1:14”

Davenport cites *the precious blood of Christ* to argue that the very death of God has ransomed humanity from its sins.

1 Peter 1:21

John Owen (1616-1683), “Meditations and discourses on the Glory of Christ”

Owen refers to the Faithful believing in God through Jesus Christ, who through him believe in God. Owen argues Jesus Christ is the only way the Faithful can know God.

For sense of chronological proportion, Saint Vincent de Paul lived about the same time, 1580-1660. Vincent died when he was eighty. Owen when he was sixty-seven.

⁷ [no publisher or place of publication is listed] www.healingoffamilies.com, 2012, 216.

⁸ the Catholic Biblical Quarterly, Vol. 75, No. 4 (October 2013) 708-709.

⁹ in Reformation Commentary on Scripture: New Testament XI: Philippians, Colossians, Graham Tomlin (ed.) in collaboration with Gregory B. Graybill, general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2013) 149, 221.

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1 Peter 1:18-19

Keith Pecklers and Gilbert Ostdiek, "The History of Vernaculars and Role of Translation"¹⁰

After the Consecration, the priest intones, "The mystery of Faith" and the Faithful continue with one of three acclamations, started by the priest. The third choice, "Save us, Savior of the World, for by your Cross and Resurrection you have set us free," blends in Peter 1:18-19, . . . *you were ransomed* . . .

1 Pet 1:19

Stephen Finlan, review of Christian A. Eberhart, The Sacrifice of Jesus: Understanding Atonement Biblically¹¹

In the original Passover, blood did not atone, but rather warded-off evil. The *spotless blood of Christ*, the lamb of God, besides atonement, also carries the meaning of warding off evil.

cf. Luke 24:32

Luke 24:13-35

Luke 24:13-35

Christopher R. Matthews, review of Patrick Fabien, Philippe "l'évangéliste" au tournant de la mission dans les Actes des apôtres: Philippe, Simon le magicien et l'eunuque éthiopien¹²

Fabian draws a parallel between the disciples on their way to Emmaus and Philip on his way to Ethiopia. Fabian finds Peter in the Book of Acts and Philip in Luke shedding light on one another.

¹⁰ 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) 319 n 7, 358.

¹¹ the Catholic Biblical Quarterly, Vol. 75, No. 3 (July 2013) 572.

¹² the Catholic Biblical Quarterly, Vol. 74, No. 1 (January 2012) 151.

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Luke 24:21

Dean P. Bechard, S.J., review of Coleman A. Baker, Identity, Memory, and Narrative in Early Christianity: Peter, Paul, and Recategorization in the Book of Acts¹³

Bechard argues that Baker uses selective evidence to argue a sociological model of harmony for the first Christians.

Luke 24:26

Harvey D. Egan, S.J., review of Jack Mahoney, Christianity in Evolution: An Exploration¹⁴

Egan reports that Mahoney uses selective evidence to make the point that God does not enter human history.

Luke 24:26

Edward Collins Vacek, S.J., "Discernment Within a Mutual Love Relationship with God: A New Theological Foundation"¹⁵

Vacek argues that love develops through conflict. Such is the way of God. On the way to Emmaus, Jesus said, "*Was it not necessary that the Christ should suffer these things and enter into his glory?*"

Luke 24:26

Johannes Bugenhagen (1485-1558), "Annotations on Ephesians"¹⁶

Bugenhagen asserts that only the sufferings of Christ could redeem humanity.

Luke 24:29

Matthew W. Bates, "Cryptic Codes and a Violent King: A New Proposal for Matthew 11:12 and Luke 16:16-18"¹⁷

Taking the Greek cognate for *They urged him*, Bates argues that the sense of urgency is also found at Luke 16:16, *everyone who enters* [the kingdom of God] *does so with violence*. The coded violence refers to Herod Antipas.

¹³ the Catholic Biblical Quarterly, Vol. 76, No. 1 (January 2014) 129.

¹⁴ Theological Studies, Vol. 74, No. 2 (June 2013) 493.

¹⁵ Theological Studies, Vol. 74, No. 3 (September 2013) 688.

¹⁶ in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011) 336.

¹⁷ the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 84.

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Luke 24:34

Gerald O'Collins, S.J., "Peter as Witness to Easter"¹⁸

O'Collins argues that Peter is firmly associated with the risen Christ. O'Collins uses "*The Lord has truly been raised and has appeared to Simon!*" as part of his argument.

Luke 24:34

Philip W. Comfort, New Testament Text and Translation Commentary: Commentary on the variant readings of the ancient New Testament manuscripts and how they relate to the major English translations¹⁹²⁰

Not all manuscripts support the underlying Greek that it was the eleven *who were saying*, "*The Lord has truly been raised and has appeared to Simon!*" This translation requires an accusative *saying*. Nestle-Aland notes and Comfort points out that a significant manuscript has a nominative *saying*, meaning that it was not the eleven, but the two who did the *saying*. There would be a problem with their knowing that the Lord had appeared to Peter, unless Peter was one of the unnamed travelers to Emmaus.

For more on sources see the Appendix file. A complete set of Personal Notes, dating from the Fifteenth Sunday in Ordinary Time, July 14, 2002 to the present, is on the web site at www.western-civilization.com/CBQ/Personal%20Notes.

The Responsorial Antiphon for this Sunday is *Lord, you will show us the path of life* (Psalm 16:11a).²¹

¹⁸ Theological Studies, Vol. 73, No. 2 (June 2012) 266, 268, 272, 275, 276, 276.

¹⁹ Carol Stream, Illinois: Tyndale House Publishers, Inc., 2008, 246.
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²¹ National Conference of Catholic Bishops, The Roman Missal Restored by Decree of the Second Ecumenical Council of the Vatican and Promulgated by Authority of Pope Paul VI: Lectionary for Mass: For Use in the Dioceses of the United States of America: Second Typical Edition: Volume I: Sundays, Solemnities, Feasts of the Lord and the Saints (Collegeville, Minnesota: The Liturgical Press, 1988) 350. Personal Notes refers to this book as the Lectionary.

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In the gobbledygook prayer at Sunday Mass immediately following the forgiveness of sins, the Faithful hearing the 2011 Roman Missal can listen for “we may look forward in confident hope.”²²

This is a call for grace that some Black Baptists bring to mind with *He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again* (Luke 24:6-78).²³ The sense of not being *here* suits not being present in the sexual coverup antics of the current hierarchy.

²² n.a., The Roman Missal: Renewed by Decree of the Most Holy Second Ecumenical Council of the Vatican, Promulgated by Authority of Pope Paul VI and Revised at the Direction of Pope John Paul II: English Translation According to the Third Typical Edition: For Use in the Dioceses of the United States of America: Approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See (Washington, DC, United States Conference of Catholic Bishops, 2011) 403. Personal Notes refers to this book as the Missal.

²³ UMI Annual Sunday School Lesson Commentary: Precepts for Living ®: 2013-2014: International Sunday School Lessons: Volume 165: UMI (Urban Ministries, Inc.), a. Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2013) 390-391.