

Personal Notes

046A Third Sunday of Easter: A Catholic Bible Study April 30, 2017

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And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight (Luke 24:30-31). This is a Eucharistic Sunday. The Liturgy of the Word is bringing to mind the Last Supper, and the meal taken by Jesus with his disciples in Jerusalem. An intimate closeness is at work here, explained by Exalted at the right hand of God, he received the promise of the Holy Spirit (as do the Faithful) from the Father and poured him forth, as you see and hear (Acts 2:33).

Raymond Arroyo did some good things March 30. He hosted Dr. Ray Guardeni on parenting. Guardeni had research to support what he said. Lisa Hendeby from CatholicMom.com did much the same. Arroyo also touted Ken Burns who produces historical documentaries.

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

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
The meal taken by Jesus when

Annotated Bibliography

Acts 2:14, 22-33

Acts 2:14-41

in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 354.

Acts 2:22, 23

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Brian J. Tabb, "Is the Lucan Jesus a 'Martyr'? A Critical Assessment of a Scholarly Consensus"¹

Acts 2:22

Jack Levison, "A Theology of the Spirit in the Letter to the Hebrews"²

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

Psalm 16:1-11

in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 118-126.

Psalm 16:2, 8, 10, 11

in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 120, 276, 136, 136.

Psalm 16:5-6

Kevin W. Irwin, The Sacraments: Historical Foundations and Liturgical Theology³

1 Peter 1:17-21

1 Peter 1:19

in Reformation Commentary on Scripture: New Testament III: Luke, Beth Kreitzer (ed.), general editor, Timothy George, associate General editor, Scott M.

¹ the Catholic Biblical Quarterly, Vol. 77, No. 2 (April 2015) 296, 300, 301.

² the Catholic Biblical Quarterly, Vol. 78 No. 1 (January 2016) 102.

³ (New York: Paulist Press, 2016) 5, 10.

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Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015: ISBN 978-0-8308-2014 (*hardcover : alk. paper*), P 1, Y 15) 87.

1 Peter 1:1, 17

John H. Elliott, review of Paul A. Holloway, Coping with Prejudice: 1 Peter in Social-Psychological Perspective⁴

1 Pet 1:18-19

Troy W. Martin, "Tasting te Eucharistic Lord as Usable (1 Peter 2:3)"⁵

1 Peter 1:21

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament⁶

cf. Luke 24:32

Luke 24:13-35

Luke 24:1-52

Michael R. Whinton, "Feeling the Silence: A Moment-by-Moment Account of Emotions at the End of Mark (16:1-8)"⁷

Luke 24:13-32

Vincent M. Smiles, review of William P. Brown, Sacred Sense: Discovering the Wonder of God's Word and World⁸

⁴ the Catholic Biblical Quarterly, Vol. 76, No. 3 (July 2014) 554.

⁵ the Catholic Biblical Quarterly, Vol. 78, No. 3 (July 2016) 519, 522.

⁶ Grand Rapids: Michigan: Zondervan, 1996, 116, 192, 288, 618.

⁷ the Catholic Biblical Quarterly, Vol. 78, No. 2 (April 2016) 277, 286, 289.

⁸ the Catholic Biblical Quarterly, Vol. 78, No. 3 (July 2016) 529.

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Luke 24:13-35

Paul Crowley, S.J., "Mystagogy and Mission: The Challenge of Nonbelief and the Task of Theology"⁹

Luke 24:13-35

Robert F. O'Toole, review of Sergev Artyushin, Raccontare la salvezza attraverso lo sguardo: Portata teologica e implicazioni pragmatiche del 'Vedere Jesus' nel vangelo di Luca¹⁰

Luke 24:13-35

Richard I. Pervo, review of Mikeal C. Parsons, Luke¹¹

Luke 24:18, 27, 30-31, 30, 31-32, 31, 33-34

in Reformation Commentary on Scripture: New Testament III: Luke, Beth Kreitzer (ed.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015: ISBN 978-0-8308-2014 (*hardcover : alk. paper*), P 1, Y 15) 3, 485, 487, 488; 31, 195; 489, 489, 490, 491.

Luke 24:27

in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (*hardcover : alk. paper*), P 1, Y 15) 167.

Luke 24:29, 34

⁹ Theological Studies, Vol. 76, No. 1 (March 2015) 26.

¹⁰ the Catholic Biblical Quarterly, Vol. 77, No. 2 (April 2015) 363.

¹¹ the Catholic Biblical Quarterly, Vol. 78, No. 1 (January 2016) 170.

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in Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 220, 168.

Luke 24:30-31

James Corkery, S.J., review of Francis J. Moloney, S.D.B., The Resurrection of the Messiah: A Narrative Commentary on the Resurrection Accounts of the Four Gospels¹²

Corkery reports on the difference between the historical-critical approach exemplified in Raymond E. Brown in *The Birth of the Messiah and the Death of the Messiah* and the narrative-critical approach of Moloney. Narrative is more concerned with the internal relationship of texts than the external relationship against what was happening outside the texts.

Thus Luke's attention to food and meals in his overall presentation of Jesus' story (70-71) not only enables the significance of the Passover meal (22:14-23) to emerge more clearly, but also sheds light on the Emmaus meal (24:30-31) and the meal taken by Jesus when he appears to his disciples in Jerusalem (24:41-42)—all the more so when the latter two meals are themselves taken as a single narrative unit and read in close parallel (86-88).

Luke 24:31

Richard W. Miller, "Deep Responsibility for the Deep Future"¹³

Luke 24:32

Timothy W. Reardon, "Cleansing through Almsgiving in Luke-Acts: Purity, Cornelius, and the Translation of Acts 15:9"¹⁴

Luke 24:32

in Reformation Commentary on Scripture: New Testament VI: Acts, Esther Chung-Kim and Todd R. Hains (eds.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014: ISBN 978-0-8308-2969-9 (*print*) P 1 Y 14) 21.

¹² Theological Studies, Vol. 75, No. 4 (December 2014) 901.

¹³ Theological Studies, Vol. 77, No. 2 (June 2016) 450.

¹⁴ the Catholic Biblical Quarterly, Vol. 78, No. 3 (July 2016) 470.

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Luke 24:32

Sherry A. Weddell, Forming Intentional Disciples: The Path to Knowing and Following Jesus¹⁵

Luke 24:35

Andrew McGowan, "The Myth of the 'Lord's Supper': Paul's Eucharistic Meal Terminology and Its Ancient Reception"¹⁶

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.

In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for "rejoicing of the day of resurrection."¹⁷ The Responsorial Antiphon for this Sunday is Lord, you will show us the path of life (Psalm 16:11a).¹⁸ Between November 25, 2011 and November 25, 2012,

¹⁵ (Huntington, Indiana 46750: Our Sunday Visitor, Inc., Our Sunday Visitor Publishing Division, 2012) 178.

¹⁶ the Catholic Biblical Quarterly, Vol. 77, No. 3 (July 2015) 505.

¹⁷ 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.

¹⁸ 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) 369. Personal Notes refers to this book as the Lectionary.

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Personal Notes systematically examined the illiterate 2011 Missal. For a more thorough examination of the illiterate 2011 Roman Missal, go to 1610 Missal: Thirty-fourth Sunday in Ordinary Time 121125.pdf/htm at <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm>.

This is a call for grace that some Black Baptists bring to mind with [I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep](#) (John 10:14-15).¹⁹

Addenda

Due to greater responsiveness at the National Catholic Reporter blog, beginning with the Fourth Sunday in Lent, Reading 032B, March 15, 2015, my interest began shifting from annotating my index here, to engaging conversation there. I may keep up the Bibliography, but without further comment. Time will tell.

On Wednesday, December 28, 2016, I discovered that my web site, www.western-civilization.com was receiving 1000 hits per day, from the United States, most of which were for these readings. That complicates my priorities, priorities that require balancing between developing these Personal Notes, engaging writing on the National Catholic Reporter at <https://www.ncronline.org/blogs/ncr-today>, developing a Cleveland Organizing Branch of the Association for the Study of African American Life and History (ASALH), attending to my archival resources at the Western Reserve Historical Society, and preparing my 1972 dissertation, "Cleveland and the Negro following World War II" for publication at least on the web. I am the founding president of the Hampton Roads, from which the movie "Hidden Figures" arose, meaning that these priorities have potential consequences of note.

Raymond Arroyo, "The World Over," on EWTN uses fear-mongering, rather than the Joy of the Gospel to entrance its viewers. On March 30 he used Walid Phares for over thirteen minutes in support of President Trump's ban on Muslims, and against the court rulings. Arroyo succored the need to protect the nation against terror. I passed this over above the solid line, but not here.

¹⁹ UMI Annual Sunday School Lesson Commentary: Precepts for Living ®: 2016-2017: International Sunday School Lessons: Volume 19: UMI (Urban Ministries, Inc.), A. Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2016) 372-372.

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In the past, Arroyo has responded to my concerns, particularly the Reverend Robert A. Sirico, who rarely appears anymore, with his drivel. Beginning, May 3, 2015, I intend to begin pointing out, here, the role fear, rather than joy, has in “The World Over.”

By July 31, I had identified a pattern of attack on Pope Francis by Arroyo. The attack is on what the Pope is preaching about climate change and capitalism. In the United States Republicans have firm opposition to such sermonizing, as the forthcoming as the Trump administration will show . . . or not.

As, on June 23, 2015, I prepared Reading 110B for the Seventeenth Sunday in Ordinary time for July 26, I decided to begin reading unread book reviews and articles from Theological Studies for two reasons. The first is I have already read every article cited in the Catholic Biblical Quarterly. The second is that traditionally Theological Studies articles have been more helpful to my prayer life. I also began reading unread book reviews in the Biblical Quarterly. When perusing the Reformation Commentary on Scripture, I sometimes call attention to what I underlined there.