

Know, understand, see are the words for today. On this Sunday, God shares with the Faithful the incomprehensible mystery of his own love.

Carroll Stuhlmueller, C.P. does not index Psalm 4:¹

In Paragraph 16, Pope John Paul II's, Apostolic Letter, *Rosarium Virginiae Mariae* does mention cf. 1 John 2:1. The context is Chapter I, *Contemplating Christ with Mary: Praying to Christ with Mary*. The Pontiff writes:

Jesus invited us to turn to God with insistence and the confidence that we will be heard: "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you" (Matt 7:7). The basis for this power of prayer is the goodness of the Father, but also the mediation of Christ himself (cf. **1 Jn 2:1**) and the working of the Holy Spirit who "intercedes for us" according to the will of the God (cf. Rom 8:26-27). For "we do not know how to pray as we ought" (Rom 8:26), and at times we are not heard "because we ask wrongly" (cf. Jas 4:2-3).

In support of the prayer which Christ and the Spirit cause to raise in our hearts, Mary intervenes with her maternal intercession. "The prayer of the Church is sustained by the prayer of Mary." If Jesus, the one Mediator, is the Way of our prayer, then Mary, his purest and most transparent reflection, shows us the Way. "Beginning with Mary's unique cooperation with the working of the Holy Spirit, the Churches developed their prayer to the Holy Mother of God, centering it on the person of Christ manifested in his mysteries." At the wedding of Cana, the Gospel clearly shows the power of Mary's intercession as she makes known to Jesus the needs of others: "They have no wine" (Jn 2:3).

The Rosary mystery is the Miracle at Cana.

Peter's preaching, as described below, must have brought a smile to Mary's face and Sorrowful Heart, as she interceded, like the Jewish Mother she was, with her Son and the Father. She may also smile, likewise, at the English translation of *ducem* immediately below.

¹ Carroll Stuhlmueller, C.P., *The Spirituality of the Psalms* (Collegeville, Minnesota: The Liturgical Press, 2002) ISBN 0-8146-2599, page 198.

Acts 3:13-15, 17-19

verse 15² The *author* of life you put to death.

The Latin³ uses *ducem* for the Lectionary creator. The term *El duce* for Mussolini, carries the sense of *leader*, overriding the Lectionary sense of *creator*. The Revised Standard Version⁴ uses *Author*; King James,⁵ *Prince*; Douay-Rheims,⁶ *author*; Jerusalem,⁷ *prince*; New Jerusalem, *prince*. In footnote k, New Jerusalem explains:

² Indented verses are taken from 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 Saints (Collegeville, Minnesota: The Liturgical Press, 1998).

³ *The Latin, Saint Jerome, and the Vulgate* all refer to *Nova Vulgata: Bibliorum Sacrorum Editio: Sacrosancti Oecumenici Concilii Vaticani II ratione habita Iussu Pauli PP, VI Recognita Auctoritate Joannis Pauli PP, II Promulgata Editio Typica Altera* (00120 Citta Del Vaticano: Libreria Editrice Vaticana, 1979, 1986, 1998) ISBN 88-2209-2163-4

⁴ Nestle-Aland: Greek-English New Testament: Greek text Novum Testamentum Graece, in the tradition of Eberhard Nestle and Erwin Nestle edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger. English text 2nd Edition of the Revised Standard Version The Critical Apparatuses prepared and edited together with the Institute for New Testament Textual Research, Munster/Westphalia by Barbara and Kurt Aland (Deutsche Bibelgesellschaft 1998) Editio XXVII.

⁵ General Editor, The Reverend Cain Hope Felder, Ph.D., The Original African Heritage Study Bible: King James Version (Nashville: The James C. Winston Publishing Company, 1993)

⁶ The Holy Bible: Translated from the Latin Vulgate with Annotations, References, and an Historical and Chronological Table: The Douay Version of The Old Testament, First published by the English College at Douay, A.D. 1609: The Confraternity Edition of The New Testament: A Revision of the Challoner-Rheims Version Edited by Catholic Scholars under the Patronage of the Episcopal Committee of the Confraternity of Christian Doctrine (New York: P. J. Kennedy & Sons, 1950).

⁷ Alexander Jones, General Editor, The Jerusalem Bible: Reader's Edition (Garden City, New York: Double Day * Company, Inc., 1968).

Personal Notes
030504 Third Sunday of Easter 47B
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“The one who leads his subjects to full life, imparting his own life to them. This same title of ‘leader’ is given, 7:27, 35, to Moses who prefigures Christ, see 5:31k; Heb 2:10.” Cassell’s⁸ does not offer *author* as an option for *ducem*; nor does Cassell’s offer *dux* or *ducem* as options for *author*.

Immediately below, Peter projects ignorance onto others, and Mary smiles.

verse 17 Now I **know** brothers,
 that you acted out of ignorance, just as your leaders did ...

Knowledge and foreknowledge is a Christian issue, especially after the Protestant Revolt.

The Lectionary reading ends with verse 19. Verse 20 mentions *praedestinatus* or predestination, a linchpin for Calvinism. In 1904-05, Max Weber published The Protestant Ethic and the Spirit of Capitalism that contained his Protestant Ethic thesis, a thesis that I regard as both anti-Catholic and anti-Protestant and about which I have severe reservations. Those reservations notwithstanding, the Protestant Ethic thesis impresses others and recently generated a scholarly article, “Missing, Now Found in the Eighteenth Century: Weber’s Protestant Capitalist,” in the February 2003, The American Historical Review.⁹

The Concise Columbia Encyclopedia gently explains that Weber “related Calvinist ideals to the rise of capitalism.”¹⁰ My less gentle explanation is that Weber underrates Protestant religiosity and overrates Catholic religiosity. In other words, Protestants were not as interested in filthy lucre as Weber thought and Catholics were more interested. Over fifty years ago, my pastor at Saint Vincent De Paul Parish in Cleveland, Ohio, Monsignor Michael Flanagan observed that the vow of poverty only meant group ownership, as he pointed to the large Franciscan monastery in a neighboring parish. Across the street from that monastery was the Cleveland Poor Clare Monastery.

Relating religious ideals to the rise of capitalism is, therefore, germane to contemporary religious life. My own connection with the Josephite Fathers and Brothers ties into the

⁸ Cassell’s Latin Dictionary: Latin-English and English-Latin revised by J. R. V. Marchant, M.A. and Joseph F. Charles, B.A. (New York: Funk & Wagnalls Company, 1952), page 184, at *dux* and 646.

⁹ Margaret C. Jacob and Matthew Kadane, “Missing, Now Found in the Eighteenth Century: Weber’s Protestant Capitalist,” The American Historical Review, Vol. 108, No. 1 (February 2003) 20-49.

¹⁰ The Concise Columbia Encyclopedia: Third Edition, (New York: Columbia University Press, 1994) 939.

Personal Notes
030504 Third Sunday of Easter 47B
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scholarly article in question. The “Missing Protestant Capitalist” went to church in Mill Hill, “in the geographic heart of Britain’s dynamic economy.”¹¹ The Mill Hill Fathers is the parent organization for the Josephites.

The point is that Mill Hill was in the midst of all that was happening. There is only one Mill Hill; meaning that the Mill Hill of the article is the same as that of Herbert Cardinal Vaughn, founder of the Mill Hill Fathers. Sensing that I may be onto something, I phoned the Josephite archivist, Peter E. Hogan, S.S.J.,¹² who was concerned that I thought that Cardinal Vaughn was the only one at Mill Hill. He was not; he was forever fighting with the Calvinists; the same Calvinists in the article. As an aside, there are also Mill Hill Franciscans that went to Baltimore became Americanized and are still in Baltimore. There is also a Protestant Mill Hill College in Mill Hill. The place is very interesting and not as isolated as Snead-Cox,¹³ the standard biographer of Vaughn, would leave one think.

My point is that the milieu in which Cardinal Vaughn lived was at the heart of capitalism. Vaughn struggled. Part of that struggle resulted in the formation of the Josephite Fathers and Brothers and in my personal formation with the Josephites for seven years, from 1952 to 1959, after graduating from Saint Ignatius High School. The residue of slavery and the exploitation of workers were and have remained inescapable considerations for me.

Know, understand, see is the word for today. On this Sunday, God shares with the Faithful the incomprehensible mystery of his own love. My attitude toward the material riches of Western Civilization is that “all these things have been added unto you” because of prioritizing truth over politics. Weber opposed Marx who maintained that economic matters explained political and religious matters. I do not think that Weber escaped the Marxist materialistic net. I think that religious matters better explain political and economic matters. Contrary to my religious posture, in the United States, we like to

¹¹ Margaret C. Jacob and Matthew Kadane, “Missing, Now Found in the Eighteenth Century: Weber’s Protestant Capitalist,” The American Historical Review, Vol. 108, No. 1 (February 2003) 21.

¹² Private, personal telephone interview from my residence at 1168 Willow Green Drive, Newport News, Virginia 23602-7158 to Peter E. Hogan, S.S.J. in the Josephite Archives at 1130 North Calvert Street, Baltimore, Maryland 21203-3873, Holy Saturday, April 19, 2003 approximately 11:10 to 11:30 a.m.

¹³ J. G. Snead-Cox, The Life of Cardinal Vaughan 2 vols. (London: Burns and Oates, 1910).

prioritize political matters, deriving economic and religious benefits from a sense of democracy.

Democracy does have its place. My position is that the people are gross, crass, and greedy, rude, crude, and lewd, and given a chance, they will kill you and shoot themselves in the foot. I mean, in our love of democracy, we run a risk of deifying the people, a mistake. All of this ties into predestination with the rubric from the 19th verse:

verse 19 Repent, therefore, and be converted, that your sins may be wiped away.

The “Missing Protestant Capitalist” left a 14,000 page spiritual journal detailing his struggle to accept the need to repent and be converted within a context of predestination. That struggle remains for us.

Psalm 4:2, 4, 7-8, 9

verse 4 **Know** that the LORD does wonders for his faithful one ...

While we may no longer think of the Psalms as part of prophecy, that was not the case for some first Christians. The Gospel readings from Luke 24:44 demonstrate this junction of prophecy and psalm. A scholar writes, “Thus in some traditions the psalms were seen as a continuation of the prophetic books, forming, as it were, a fifth ‘prophetic’ scroll after Isaiah, Jeremiah, Ezekiel, and the Book of the Twelve.”¹⁴ The antiphon, “Lord, let your face shine on us” can be understood as a prophecy. The documentation in the Lectionary does not indicate that not all of verses 7 and 8 are used. In what follows, parentheses indicate what is omitted in the Lectionary. Where the Lectionary got its translation, I do not know. The translation below is from the New American Bible,¹⁵ often used in the Lectionary.

¹⁴ Sue Gillingham, “From Liturgy to Prophecy: The Use of Psalmody in Second Temple Judaism,” the Catholic Biblical Quarterly, Vol. 64, No. 3 (July 2002), page 478.

¹⁵ Saint Joseph Edition of The New American Bible: Translated from the Original Languages with Critical Use of All the Ancient Sources: Including The Revised New Testament and the Revised Psalms Authorized by the Board of Trustees of the Confraternity of Christian Doctrine and Approved by the Administrative Committee/Board of the National Conference of Catholic Bishops and the United States Catholic Conference: with many helps for Bible reading: Vatican II Constitution on Divine Revelation, How to Read the Bible, Historical Survey of the Lands of the Bible, Bible Dictionary, Liturgical Index of Sunday Readings, Doctrinal Bible Index, and over 50 Photographs and Maps of the Holy Land (New York: Catholic Book Publishing Co., 1992).

(Many say, "May we see better times!) LORD, show us the light of your face!"

But you have given my heart (more) joy (than they have when grain and wine abound).

In the final analysis, the Psalm does relate to the Weberian Protestant Ethic. The missing parts of the Psalm also relate to Father Peter's theme about not complaining.

1 John 2:1-5a

verse 1 My children, I am writing this to you
 so that you may not commit sin.
 But if anyone does sin, we have an Advocate with the Father,
 Jesus Christ the *righteous* one.

Since a scholar translates the Greek for *righteous* as *just*, I will use *just* to develop a linkage. While there is no doubt that, in verse 1, *just* refers to Jesus by the time one reaches 1 John 28:29, *just* as a pronoun becomes ambiguous, an ambiguity between Jesus and the Father. Without reference to Calvinism, the scholar concludes, "... the reality of the future manifestation of *Jesus* is given as an exhortation to correct conduct, just as correct conduct will indicate that one is truly born of *God*."¹⁶ The "Missing Protestant Capitalist" spent 14,000 pages worrying that he "may not commit sin."

verse 4 Those who say, "I **know** him, "but do not keep his commandments are liars, and the truth is not in them.

Prioritizing truth over politics preempts politics itself as the base source of values for Western Civilization; prioritizing truth over both church and state politics does result in economic abundance regarding economics as the ultimate truth is fundamentally dehumanizing. The dehumanizing effect of materialism is **seen** by contrast to the poverty of highly-talented nuns, world-wide.

As expressed in the "Homily given by Father Ronald Lawler: Golden Jubilee of Our Mother Mary Rosaria" of the Bethlehem Monastery of Poor Clares in Newport News: "One does not go into the monastery to escape the trials of the world....And so she had nary a thought that the world was something that she was entirely leaving if she would become a contemplative. ... contemplative nuns must bear in their hearts, with all the

¹⁶ Urban C. Von Wahlde, "The Stereotyped Structure and the Puzzling Pronouns of 1 John 2:28—3:10," the Catholic Biblical Quarterly, Vol. 64, No. 2 (April 2002), page 337.

tenderness of Christ, the sufferings of all their sisters and brothers. ... not apart from all our struggles because of all their caring and mercy and kindness for the world.”¹⁷

cf. Luke 24:32

This verse is from the disciples on their way to Emmaus.

Luke 24:35-48

verse 35 The two disciples recounted what had taken place on the way,
 and how Jesus was made **known** to them in the breaking of bread.

The “Missing Protestant Capitalist” made cloth but always with an eye toward the Bread of Life, as do Christians today.

verse 36 While they were still speaking about this,
 he stood in their midst and said to them, “Peace be with you.”

A scholar notes that this verse impressively agrees with John 20:19 “where we read that Jesus `stood in the/their midst and says to them `Peace (be) with you.”¹⁸

Whenever one thinks, one runs the risk of political trouble. For example, the first time I took and failed the American Red Cross Lifeguard Training course, when they asked, I told them all about what I thought about their hand-outs. Then I failed their course, whether because of that or not. When I passed the course, Holy Thursday, April 17, 2003, I kept such thoughts relatively to myself and came too close for comfort to failing their 100 exercise multiple-choice final examination. Had I thought more about what they were capable and willing to test, i.e. what would make politically correct exercises, than about what was important for teaching lifesaving, I might have done better. Who knows? I am simply glad to have the certification. My life experience is the less I take political correctness into consideration, the more trouble I both make and get into. Me and the prophets. What next? Bette, who is more attuned to political correctness than am I is vacationing with her sister, so, for the next few weeks these notes will not enjoy the benefit of her prior smoothing reflections. As of January 1, 2009 all of my American Red Cross certifications, Life Guard, Lifeguard Instructor, and Water Safety Instructor, expired from lack of use.

verse 37 But they were startled and terrified

¹⁷ Manuscript in possession of the author.

¹⁸ Robert H. Stein, “The Matthew-Luke Agreements Against Mark: Insight from John,” the Catholic Biblical Quarterly, Vol. 54, No. 3 (July, 1992), page 493.

Personal Notes
030504 Third Sunday of Easter 47B
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and thought that they were **seeing** a ghost.

verse 39 Look at my hands and my feet, that it is I myself.
 Touch me and **see**, because a ghost does not have flesh and bones as
you can **see** I have.”

verse 44 He said to them,
 “These are my words that I spoke to you while I was still with you,
that everything written about me in the law of Moses
and in the prophets and psalms must be fulfilled.”

verse 45 then he opened their minds to **understand** the Scriptures.

The above four verses strike the benefits of the effort to **see** and **understand**. What follows takes that effort a step farther.

verse 46 And he said to them,
 “Thus it is written that the Christ would suffer
and rise from the dead **on** the third day
and that repentance, for the forgiveness of sins,
would be preached in his name
to all nations, beginning from Jerusalem.

Jerusalem is analogous to the hearts of the Faithful.

On the third day, as distinct from *after* three days, points to different understandings of what happened. The Aramaic Christians saw three days leading up to the Crucifixion and another three days leading up to the Resurrection. The Greek Christians saw the three days as leading up to the Resurrection, expressed in the *Credo*, the Nicene Creed, *after three days he rose again from the dead*.¹⁹

This Lectionary reference *on the third day* implies the marital implications of the Homily: “In one of the readings that Mother chose for today—the first reading of the Mass from Hosea the prophet—Hosea says ‘I will make her my spouse,’ and he says further ‘you shall call me your Husband.’” Hosea is the first of the Minor Prophets. The homilist is

¹⁹ John M. Perry, “The Three Days in the Synoptic Passion Predictions,” the Catholic Biblical Quarterly, Vol. 48, No. 4 (October 1986) 643-644, 649.

Personal Notes
030504 Third Sunday of Easter 47B
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Raymond J. Jirran

citing Hosea 2:16, "you will call me, 'My husband',²⁰ A scholar links Jesus, the *righteous* one with Hosea 6:2-3.²¹

he has struck us and he will bind up our wounds;
after two days he will revive us,
on the third day he will raise us up
and we shall live in his presence
Let us **know**, let us strive to **know** Yahweh;
that he will come is as certain as the dawn.
He will come to us like a shower,
like the rain of springtime to the earth.

The scholar writes, "This passage could be used as an apologetic proof text from Scripture, vindicating the Christian claim that the death and resurrection of Jesus were part of a divinely foreintended plan mysteriously foreshadowed in the Scriptures."²² The scholar points out that Hosea is used to link the disciples, *us*, with the resurrected Jesus, *on the third day*.

Know, understand, see is the word for today. On this Sunday, God shares with the Faithful the incomprehensible mystery of his own love.

Of all people, Saint Peter, in Acts, upbraids the Faithful for not thinking, thereby, crucifying Jesus out of ignorance. Such an admonition is not only an admonition to do what one is told by such Church authorities as Saint Peter, but is also another admonition to think. It will be interesting to see whether Father Peter picks up on the missing Psalm 4 verses about not complaining. This psalm need not be taken in an anti-intellectual sense; but in the sense that one is not yet ready to express oneself, if all one has is a complaint. The tradition at Thomas Nelson Community College was never to complain without offering options for solutions. Looking for solutions in general takes thought as does the effort needed to deal with academic secularism. When I asked my students whether anyone came to college to learn about God, no one did. When I suggested that whenever one learns about creation, one learns about the author of creation, no one disagreed. The point from this Sunday is to **know, understand, see** is to find God in his mysterious love for and of us.

²⁰ Henry Wansbrough, General Editor, The New Jerusalem Bible (New York: Doubleday, 1985).

²¹ Henry Wansbrough, General Editor, The New Jerusalem Bible (New York: Doubleday, 1985).

²² John M. Perry, "The Three Days in the Synoptic Passion Predictions," the Catholic Biblical Quarterly, Vol. 48, No. 4 (October 1986), pages 644.