

Personal Notes

Fourth Sunday of Easter A Catholic Bible Study Reading 051C 130421

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Sandra M. Schneiders, IHM, wrote one of the scholarly articles used to reflect on John 10:30. The title of her 2011 article is “The Lamb of God and the Forgiveness of Sin(s) in the Fourth Gospel.” Schneiders thinks about separating truth from politics. Such thought is a problem for bishops who regurgitate, rather than think. For bishops, Papal politics determines truth.

Unthinking bishops, then, have problems with academics and the Faithful who expect effort at finding a line between truth and politics. For example, the truth is that Bishop Robert Finn of Kansas City, Missouri is a convicted criminal for covering up sexual abuse. Papal politics is that he has sufficient credibility to continue leading the diocese.

John Paul II limited his thoughts to loyalty resisting Polish Communist encroachment upon his episcopal authority. His resistance was very successful. After he became Pope, John Paul II used the same tactics against the Faithful. Political loyalty was more important than the ability to care about separating truth from political expediency. As a result, John Paul II saddled the Faithful with the current episcopacy and resulting clergy. The result involves the male clergy in the criminal sexual cover-ups.

Until the recent attack on the Leadership Conference of Women Religious (LCWR), the Papacy did not require loyalty oaths from Sisters. As someone with privileges of academic freedom, Schneiders exemplifies that which John Paul II and Benedict XVI objected. Pope John Paul II had little scholarly credibility, as Charles Curran has amply demonstrated in these Personal Notes. Schneiders is a Sister, a member of Servants of the Immaculate Heart of Mary (IHM).¹

The Papacy holds the bishops involved attacking the Sisters immune from accepting responsibility for their roles in the sexual-abuse cover-ups. The list of involved bishops includes Cardinal Bernard Law of Boston; Bishop Robert Finn of Kansas City, Missouri (mentioned above); Cardinal William Levada, former Archbishop of San Francisco; William Lori, Archbishop of Baltimore; Bishop Leonard Blair of Toledo; Bishop Thomas J. Paprocki of Springfield Illinois; and Archbishop Peter Sartain of Seattle. These are only the bishops officially attacking the Sisters.² This is reason enough to pray with the priest at Mass that God *give us a share in the joys of heaven*.

¹ <https://lcsr.org/media/news/sandra-m-schneiders-ihm-addresses-ecclesial-leadership-context-theology-vatican-ii> (accessed January 20, 2013).

Personal Notes

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The above observations are different from the traditional, “feel-good,” pay-pray-and-obey spirituality. The connection this Sunday is accepting responsibility for truth. Two main themes are both both focused on individual responsibility, which the bishops squirm to avoid. The first theme develops out of the Gospel, where Jesus asserts, *my sheep hear my voice*. The Greek uses the plural for *hear*, meaning that each sheep hears personally and individually. Hearing also implies individual responsibility for behavior.

The second theme is the loving attention God pays to each of the Faithful. As 1 Thessalonians puts it, *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ*.³ That is why the Faithful at Mass can join in the Responsorial Antiphon, *We are his people, the sheep of his flock* (Psalm 100:3).

The First Reading from the Acts of the Apostles is about staying the course when one has to accept responsibility for rejection of the Good News. Accepting personal responsibility for the Church is the sense of these Personal Notes, set out in a public forum for anyone to read and consider. The Second Reading from the Book of Revelation 7:9, 14b-17 is an attempt to describe heaven, where all the Faithful will eventually gather in the comfort of God’s attention. Personal individual responsibility and comfort in the loving presence of God come together in the prayer for truth before the Liturgy of the Word; *lead us to a share in the joys of heaven*.

Readings

First Reading:	Acts 13:14, 43-52
Responsorial Psalm:	Psalm 100:1-2, 3, 5 (3c)
Second Reading:	Revelation 7:9, 14b-17
Alleluia:	John 10:14
Gospel:	John 10:27-30

² Jason Berry, Vatican City, “US bishops leading disciplinary action against sisters’ group have themselves faced no discipline in abuse scandal: LCWR accusers have spotty records,” National Catholic Reporter: The Independent News Source, Vol. 49, No. 7 (January 18-31, 2013), pages 5 and 6.

³ 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), 404-405. The Lectionary does not use 1 Thessalonians 5:9 in the Sunday readings.

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 13:14, 43-52

Acts 13:13-43

Michael Witczak, "History 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.)⁴

Witczak argues, "The origins of the Liturgy of the Word are rooted in the biblical tradition. Jesus participated in the 'liturgy of the word' in the synagogue (Luke 4:16-21), as did Paul (Acts 13:13-43 [used here])."

Acts 13:14

Maurice A. Robinson, "Rule 9, Isolated Variants, and the 'Test-Tube' Nature of the NA²⁷/UBS⁴ Text: A Byzantine-Priority Perspective;" in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.)⁵

The *reached Antioch* verse has three unsupported variant units.

Acts 13:46

Johannes Bugenhagen (1485-1558), "Annotations on Ephesians," in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray⁶

What the Lectionary translates *the word of God be spoken to you first*, Bugenhagen translates, *the word of God must be spoken first to you*. The meaning is 'so that you may believe and understand.' Bugenhagen, who was a contemporary of Saint Ignatius Loyola (1491-1556), argued that the mystery of the true God, "had been concealed by God, so that not even Peter was aware of it, even after he had received the Holy Spirit."

Psalm 100:1-2, 3, 5 (3c)

14. *Funerals for Baptized Children* uses this reading. "051C 4th Sunday of Easter_A Catholic Bible Study 040502," available at <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm>, develops Psalm 100.

⁴ Collegeville, Minnesota: Liturgical Press, 2011, 161.

⁵ Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009, 60.

⁶ Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011, 290.

Personal Notes

Fourth Sunday of Easter A Catholic Bible Study Reading 051C 130421

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Revelation 7:9, 14b-17

Revelation 7:9

Maurice A. Robinson, "Rule 9, Isolated Variants, and the 'Test-Tube' Nature of the NA²⁷/UBS⁴ Text: A Byzantine-Priority Perspective," in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.)⁷

Revelation 7:9, *John had a vision*, has five unsupported variant units. The point is that Church tradition is vital for discerning both what words and what meaning are correct.

Revelation 7:9, 17

Anscar J. Chupungco, "The ICEL2010 [sic] Translation," 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

Revelation 7:9, *they stood before the throne*, and 17, *God will wipe away every tear* are both part of Eucharistic Prayer III, often used on Sunday. Chupungco explains,

The idea of a "pilgrim Church [sic]" and the "entire people" is continued as we ask the merciful and compassionate Father to listen to these prayers and gather together his children scattered throughout the world (lines 36-37). The idea has an eschatological reference to the great throng of people from every nation, race, tribe, and language who stand before the throne of God (Rev 7:9). This context is essential for the commemoration of the departed that immediately follows. The Latin *quam tibi astare voluisti*, meaning [sic] "whom you have called to stand before you" was rendered by the somewhat stern "summoned before you" (line 34). This loses a powerful biblical allusion (e.g. Rev 7:9) for fear of making a superficial reference to the posture of the liturgical assembly.

While there is a nice reference here to "every race," the Papacy does not want the local Church becoming too uppity, as they stand.

The Missal (not the Lectionary) reserves Rev 7:17 for Masses for the Dead.

⁷ Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009, 61.

⁸ Collegeville, Minnesota: Liturgical Press, 2011, 362, 381-382, the source of the quote.

Personal Notes

Fourth Sunday of Easter A Catholic Bible Study Reading 051C 130421

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Revelation 7:14-16

The National Black Catholic Congress, Inc., Congress XI: Pastoral Plan of Action Instrument⁹

The National Black Catholic Congress uses Rev 7:14-16 *white in the blood of the Lamb* [sic] as the heading for Section III. Walking with the Saints. The Lectionary and Pastoral Plan differ. Where the Lectionary has, *These are the ones who have survived the time of great distress*; the Plan has, *These are the people who have come safely through the terrible persecution*. Where the Lectionary has *For this reason they stand before God's throne and worship him day and night in his temple*; the Plan has, *That is why they stand before God's throne and serve him day and night in his temple*. The Pastoral Plan translation is more suited for a people fighting racism, *persecution* over *great distress*, *serve* over *worship*. The Pastoral Plan translation is also more suited to those engaged in what some perceive as the War on Women.

Revelation 7:17

Sacred Scripture in the Missal¹⁰

So far I have not identified just where the 2011 Missal uses these verses.

51 *"For the Lamb who is in the center of the throne will shepherd them and lead them to springs of life-giving water, and God will wipe away every tear from their eyes"* (Rev 7:17); *"God himself will always be with them (as their God). He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, (for) the old order has passed away"* (Rev 21:3-4).

John 10:14

Used at Reading 050B.

John 10:27-30

⁹ Indianapolis, Indiana, National Black Catholic Congress XI, July 19-21, 2012) 11.

¹⁰ Unable to locate the original source.

Personal Notes

Fourth Sunday of Easter A Catholic Bible Study Reading 051C 130421

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John 10:27

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹¹

Wallace explains,

The “sheep” represent people and Jesus is emphasizing their individuality, even though “sheep” is neuter. Each sheep hears Jesus’ voice for himself. The plural verb is no accident: v 27 contrasts with v 3 where real sheep hear the shepherd’s voice as a group . . . and v 4 where the sheep follow the shepherd collectively . . .

John 10:27

Philipp Melanchthon (1497-1560), “Commentary on the Prophet Daniel,” in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith¹²

Melanchthon was a little younger than Martin Luther (1483-1546). Melanchthon argues, “These people [good Christians] hold to this consolation that the church [*sic*] is not bound to a political state . . . They demonstrate this: ‘My sheep hear my voice’ (Jn 10:27.”

John 10:28

Johannes Bugenhagen (1485-1558), “Annotations on Ephesians,” in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray¹³

In the context of divine predestination, Bugenhagen asserts, “What is more pleasant to me than to know that my salvation, and especially my life, is in the hand of God? He says, ‘No one will snatch believing sheep out of my hand, and no one can snatch them out of my Father’s hand.’” This translation by Bugenhagen is basically the same as what the Faithful will hear from the Lectionary.

¹¹ Grand Rapids: Michigan: Zondervan, 1996, 400.

¹² Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012, 410.

¹³ Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011, 243.

Personal Notes

Fourth Sunday of Easter A Catholic Bible Study Reading 051C 130421

© 2016

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John 10:28

Andrew Willet (1562-1621), "Sixfold Commentary Upon Daniel," in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith¹⁴

Willet lived during the time of Saint Vincent de Paul (1580-1660). Preaching on Saint Michael the Archangel, Willet explains,

The benefit that we have is this—this Michael stands for his people to defend them from the rage of Satan and of his ministers. Our blessed Savior says, I give to them eternal life, and they shall never perish, neither shall any pluck them out of my hand (Jn 10:28).

John 10:29

Wolfgang Musculus (1497-1563), Commentary on Ephesians," in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray¹⁵

Musculus was a contemporary of Henry VIII (1491-1547). Musculus argues, "Christ himself says in John 10:29, 'no one will size them out of my hand.' He does not have them under his feet, where he would keep wolves, bears and lions, that is, every hostile power, but in his hand, where he saves them and protects them." Musculus thinks along the same lines as Sister Schneider, below.

John 10:30

Frederick G. McLeod, S.J., "The Christology in Theodore of Mopsuestia's *Commentary on the Gospel of John*"¹⁶

In 553, the Second Council of Constantinople condemned Mopsuestia because of what he wrote about the two natures of Christ. McLeod is not convinced that the Council correctly understood Mopsuestia. Using John 10:30, Mopsuestia argued,

After (our Lord) states that [sic] "we are one, I and the Father," as we are one "ego" in majesty and authoritative power, he immediately adds: "No one can snatch these from either my hand or my Father's hand." (He thus speaks) to indicate that his Father is far greater than everyone. So being like the Father, he is also the Creator of all creation, in that he possesses equal power with him because of their likeness to each other (10:30).

¹⁴ Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012, 408.

¹⁵ Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011, 273.

¹⁶ Theological Studies, Vol. 73, No. 1 (March 2012) 124.

Personal Notes

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John 10:30

Heinrich Bullinger (1504-1575), "Daniel the Most Wise Prophet of God," in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith¹⁷

Bullinger was a contemporary of John Calvin (1509-1564). Bullinger argues,

Therefore the persons of the Father and the Son are most excellently distinguished one from the other and are not confounded. The one is the Father and the other truly the Son, both having equal authority because they are coequal, coessential and coeternal. Indeed . . . the Lord says, "I and the Father are one" (Jn 10:30).

John 10:30

Sandra M. Schneiders, "The Lamb of God and the Forgiveness of Sin(s) in the Fourth Gospel"¹⁸

Schneiders concludes,

I would argue that there is a clear pattern in which Jesus, receiving disciples from his Father and guarding them in communion with himself and the Father, is the model for the action of the disciples. My hypothesis is that this pattern is formalized and made explicit in the paschal commission to receive, through baptism [sic] for the forgiveness of sins, those whom Jesus gives to the community and to hold them fast in that communion "unto the raising up on the last day" [sic] when believers will participate fully in the resurrection of Jesus.

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, 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 call attention to what is taken from the Commentary to incorporate in Reading 1610 Missal: The Last Sunday in Ordinary Time. The hope is that this systematic approach will help the Faithful pray with the new Missal, despite itself.

¹⁷ Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012, 339.

¹⁸ the Catholic Biblical Quarterly, Vol. 73, No. 1 (2011) 8, 29, source for the quote .

Personal Notes

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Anscar J. Chupungco, "Excursus on Translating OM2008," 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.)¹⁹

Chupungco explains,

Literal translation considers not only the individual words but also the syntax and punctuation marks like the colon. Sometimes the punctuation mark can identify the declension case of a noun. For example, is the phrase *mea culpa* in the *Confiteor* in the nominative or the ablative case? If it is in the nominative case, it should not be translated as an ablative of means.

In asking his question, Chupungco is calling attention to a faulty translation. The Latin does use a colon, the Missal translates an ablative of means. Chupungco charges how *mea culpa* should not be translated, but not how it should be translated. Since the preposition *per* (through) is not in the Latin, my guess is that Chupungco would translate *mea culpa* as a vocative, like an athlete who strikes his breast to accept blame for a mistake.

For more embellishment: on January 17, 2013, Edward Avery denied sexually abusing an altar boy in the 1990s despite pleading guilty to the charges in March 2012. Avery was at the center of the trial of Monsignor William Lynn, whom a jury convicted of child-endangerment for not reporting Avery. Because of the importance of Avery's original guilty plea, Lynn's attorney plans on asking the Pennsylvania Superior Court to release his client on bail. Currently Lynn is serving three to six while his appeal moves forward through the courts. Lynn had been secretary for clergy in the Archdiocese of Philadelphia from 1992 to 2004.²⁰

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.

¹⁹ Collegeville, Minnesota: Liturgical Press, 2011, 107, 135.

²⁰ Peter Loftus, Philadelphia, "Recanted Abuse Plea May Help Monsignor, The Wall Street Journal, Friday, January 18, 2013, page A 4, column 4, below the fold.