

The theme for these Personal Notes is John 14:1, “Do not let your hearts be troubled.” This saying calls for courage in the face of uncertainty. Faith is a more common term for that courage.

The promise of Jesus is to make the lives of the Faithful his courageous life. When Jesus says at John 14:1, “In my Father’s house there are many dwelling places,” those dwelling places are the Faithful. The analogy works as follows. First, Jesus referred to himself as the temple, when he said, ‘Destroy this temple and in three days I will raise it up again.’ By referring to himself as the temple in the Gospel of John, he is also referring to the Faithful as dwelling places, not in the hereafter, but in the here and now.

These Personal Notes exemplify the need for the devout Faithful to have courage in the face of uncertainty as follows. Michael J. McClymond examined the reason for annotations [that is, notes] in Bibles. McClymond concluded that their purpose is to satisfy the need of the devout for clarity, explanation, motivation, moral direction, and support for “contemporary Christian beliefs and practices.” The question is how the purpose of those offering annotations to Sacred Scripture compare and relate to the annotations offered here.

These Personal Notes begin by examining the eclectic Greek text, which is rarely clear and almost never suitable for satisfying explanation or self-consistency. The demand for courage hurts motivation. The discrepancy between the cover-up scandals of the hierarchy and any sound moral direction also causes confusion and shakes, if not shatters, support for contemporary Christian beliefs and practices. The Faithful need courage, even to read these Notes.

Jesus knew this would be the case, when he said, “Do not let your hearts be troubled.” Jesus knew the Faithful would be confused and in need of courage. These Personal Notes, then, are designed to accept reality, rather than defensively deny reality and, thereby, be troubled.

Annotated Bibliography

Material above the double line draws from and is based upon material below the double line. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some of the interesting material scholars and others are presenting.

Acts 6:1-7

Acts 6:1

Paul Lawrence, The IVP Atlas of Bible History ¹

Whether or not to accept the Greek that Alexander the Great brought to Palestine, remained an issue for the early Christians. Samaria was a Greek colony.

¹ Downers Grove, Illinois, *InterVarsity Press*, 2006, 119.

Acts 6:1

John M. Perry, "The Three Days in the Synoptic Passion Predictions"²
Perry offers a lengthy explanation.

The earliest disciples of Jesus correctly understood the meaning of the Aramaic idioms in the saying of Jesus underlying Luke 13:32-33 [in the Greek] and seem to have realized that Jesus had spoken figuratively of his death as coming in three days. But when this [Aramaic] saying was translated into Greek for the increasing number of Greek-speaking Jewish Christians (Acts 6:1), the meaning of the underlying Aramaic idioms probably became blurred, and it was probably then that the Greek-speaking Christians of the early church connected the figurative allusion to *death* on the third of three days in the original saying to the tradition of the discovery of the empty tomb "on the third day" (Mark 16:1-8) and assumed that Jesus must have been speaking of his *resurrection* as something that would happen three *literal* days after his death.

Even to this day the Church regards Jesus as rising on the third day; rather than dying on the third day.

Acts 6:5

Patricia A. Sullivan, "A Reinterpretation of Invocation and Intercession of the Saints"³

Sullivan writes, "Luke deliberately presents the trial of Stephen, 'a man full of faith and of the Holy Spirit' (Acts 6:5), 'full of grace and power' (Acts 6:8), as a mirror to that of Jesus." The Faithful are to be similar mirrors.

Acts 6:7

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy⁴

Barker points out that Acts 6:7 reveals that "even a large group of priests were becoming obedient to the faith," meaning that it is reasonable to suppose that Christian liturgy emanated from Temple liturgy.

² the Catholic Biblical Quarterly, Vol. 48, No. 4 (October 1986) 644.

³ Theological Studies, Vol. 66, No. 2 (June 2005) 397.

⁴ London: T & T Clark International: *A Continuum imprint*, 2003, 11.

Acts 6:7

Dennis Hamm, S.J., "The Tamid Service in Luke-Acts: The Cultic Background behind Luke's Theology of Worship (Luke 1:5-25; 18:9-14; 24:50-53; Acts 3:1; 10:3, 30)"⁵

Although Hamm does not specifically cite any particular verse in Acts 6, Hamm does include Acts 6—7 as alluding to the daily Tamid Temple worship at 3:00 p.m.

Psalm 33:1-2, 4-5, 19-19

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy⁶

Barker observes that Psalm 33 is a "renewing" psalm.

Ps 33:1-22

Jeremy Corley, "A Numerical Structure in Sirach 44:1—50:24"⁷

This is a psalm with 22 lines that is not acrostic. The acrostic hymns are alphabetical and, therefore, very rational. This hymn has content that is more emotional. This Psalm brings out the idea of that trust and faith required for courage in the face of uncertainty.

1 Peter 2:4-9

1 Peter 2: 6 and 7

Shame and *value* are counterposed in the Greek between *shame* and *honor*. For the ancient Greeks, shame was to be disappointed in hope; honor was to be successful in hope. The Greek sense of *rejected* in verses 4 and 7, connotes serious consideration, that is, testing, as the reason for rejection. This official mistaken rejection offers a sense of caution to apostolates such as JustFaith and these Personal Notes.

⁵ the Catholic Biblical Quarterly, Vol. 65, No. 2 (July 2003) 227.

⁶ London: T & T Clark International: *A Continuum imprint*, 2003, 119.

⁷ the Catholic Biblical Quarterly, Vol. 69, No. 1 (July 2007) 51.

Personal Notes
080420 Fifth Sunday of Easter 52A
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Raymond J. Jirran

1 Peter 2:4-10

David N. Power, O.M.I., "Eucharistic Justice" ⁸

Power asserts that while this Lectionary passage does not refer to the Last Supper, the passage is, nonetheless, Eucharistic. The idea of a living stone used to build a spiritual house and a royal priesthood, offering spiritual sacrifices to God, is Eucharistic.

1 Peter 2:4-5

United States Conference of Catholic Bishops, United States Catholic Catechism for Adults⁹

The U.S. Bishops use 1 Peter 2:4-5, about being a living stone and a spiritual house, in Chapter 14, "The Celebration of the Paschal Mystery of Christ." The Bishops, then, see a Eucharistic component to this passage, as does Power, above. The Bishops use this passage to express concern that "church buildings should be dignified enough to reflect the importance of what takes place there." The Bishops refer to 1 Peter 2:9, 4-5 [sic] in Chapter 17, "The Eucharist: Source and Summit of the Christian Life."

1 Peter 2:7

John H. Elliott, review of Kenneth J. Thomas and Margaret Orr Thomas, Structure and Orality in 1 Peter: A Guide for Translators¹⁰

Elliott objects to the Thomases translating 1 Peter 2:7 "Therefore, its value is for you who have faith" in the Lectionary as "for you therefore it is honored, for those having faith." Elliott writes that such a translation by the Thomases "is crude and obscures the fact that the Greek attributes honor to 'you, the believers' (in contrast to the shamed unbelievers)." At the bottom line, there are other books to do what the Thomases attempt.

1 Peter 2:9-10

John H. Elliott, review of Fred Lapham, "Peter: The Myth, the Man, and the Writings: A Study of Early Petrine Text and Tradition"¹¹

Elliott finds Lapham unconvincing and uses 1 Peter 2:9-10 [the Lectionary only uses verse 9] to make his point.

⁸ Theological Studies, Vol. 67, No. 4 (December 2006) 859, 870.

⁹ Washington, D.C.: United States Conference of Catholic Bishops, 2006, 174.

¹⁰ the Catholic Biblical Quarterly, Vol. 69, No. 3 (July 2007) 596.

¹¹ Theological Studies, Vol. 66, No. 2 (June 2005) 449-450.

“The central and most distinctive feature” of this [Petrine] theology L. identifies as the idea of Christians comprising a “new and wholly other worldly race” (251), claiming that this idea is expressed as early as 1 Peter 2:9-10 (251). In reality, however, this text speaks not of a “new race” and certainly not one that is “other worldly,” but rather ascribes to the followers of Jesus the epithets and dignity once conferred on Israel as the covenant people of God.

Christians, then, are the new Israel.

1 Peter 2:9

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy¹²

Barker points out that 1 Peter 2:10 refers to the Faithful as “a royal priesthood,” looking again to the Jewish Temple liturgy. Barker goes on to observe, “breaking bread was the Sabbath ritual for the priests in the second temple. ...” Breaking bread is a Eucharistic action at Mass, even today.

1 Peter 2:9

Bogdan G. Bucur, “Exegesis of Biblical Theophanies in Byzantine Hymnography: Rewritten Bible?”¹³
Bucur writes,

Hymnographic exegesis can have a christological purpose, because it proclaims the Christ of the Church as God of Israel, implicitly defining the church of Christ as “the Israel of God” (Gal 6:16), “the Jerusalem from above” (Gal 4:25), or “kingly priesthood, holy people” (1 Peter 2:9) [used in the Lectionary].

Tradition was oral, before it was written down and read, meaning that hymns can tell the Faithful how the “Faith of Our Fathers, Living Still,” was understood.

John 14:6

John 14:1-12

¹² London: T & T Clark International: *A Continuum imprint*, 2003, **112**, 116, 128, **141**, 186. **Bold** indicates the sources of the quotations.

¹³ Theological Studies, Vol. 68, No. 1 (January 2007) 108.

Personal Notes
080420 Fifth Sunday of Easter 52A
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Raymond J. Jirran

Funerals uses this Gospel twice¹⁴ and Pastoral Care of the Sick¹⁵ once.

John 13:1—20:31

Francis J. Moloney, S.D.B., "Raymond Brown's New *Introduction to the Gospel of John* A Presentation—And Some Questions"¹⁶

The Lectionary readings are the last part of the Book of Glory in John.

John 14:1, 11

Francis J. Moloney, S.D.B., "The Gospel of John as Scripture"¹⁷

Moloney writes, "So intense is this relationship [between the Father and the Son] ..." that what "is claimed for Jesus and the Father in the body of the Gospel: [is] they are one (10:30, 38 14:1, 11 [used this Sunday]." The Faithful are invited to a similar relationship with the Father.

John 14:1-6

Kyle Keefer, review of Herman Waetjen, The Gospel of the Beloved Disciple: A Work in Two Editions¹⁸

Waetjen argues that chapter 1 "does not refer to heaven or an afterlife but rather speaks of the communion the disciples will experience after Jesus returns to the father." This review is the basis for a similar comment above the double line.

¹⁴ International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul IV: Order of Christian Funerals: Including Appendix 2: Cremation: Approved for use in the Dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See (New Jersey: Catholic Book Publishing Co., 1998) 41, 245.

¹⁵ The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983) 178.

¹⁶ the Catholic Biblical Quarterly, Vol. 65, No. 1 (January 2003) 11, 12.

¹⁷ the Catholic Biblical Quarterly, Vol. 67, No. 3 (July 2005) 462.

¹⁸ the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 381.

Personal Notes
080420 Fifth Sunday of Easter 52A
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Raymond J. Jirran

John 14:1-4

Joanna Dewey, review of Jonathan A. Draper (ed.), Orality, Literacy, and Colonialism in Antiquity¹⁹

The articles in this book stress “the importance of both orality and power relationships in understanding such passages as John 14:1-4.”

John 14:2-3

Jerome H. Neyrey, S.J., “‘I Am the Door’ (John 10:7, 9): Jesus the Broker in the Fourth Gospel”²⁰

Neyrey explains this passage. “The relationship of the Patron-Father and his Broker-Son is secure, and so is that of the broker and his clients.”

John 14:2

Dennis Hamm, S.J., shorter notice of Mary L. Coloe, P.B.V.M., Dwelling in the Household of God: Johannine Ecclesiology and Spirituality²¹

Cole presents the Gospel of John in the format of a Middle Eastern marriage. Hamm concludes, “... that C.’s elaboration of the Christology and ecclesiology conveyed in John’s Temple and household symbolism will have an enduring impact on the study of the Fourth Gospel.”

John 14:3

Kelli S. O’Brien, “Written That You May Believe: John 20 and Narrative Rhetoric”²²

O’Brien explains belief not so much as understanding as accepting Jesus, with openness to learning. This openness to learning is “experienced in the Father and Son dwelling in the believer, “so that where I am you also may be (John 14:3).” Such an approach is open to dissembling, rather than reinforcing, support for contemporary beliefs and practices, such as racism and sexism.

John 14:3

Michael J. McClymond, “Through a Glass Darkly: Biblical Annotations and Theological interpretation in Modern Catholic and Protestant English-language Bibles”²³

¹⁹ the Catholic Biblical Quarterly, Vol. 69, No. 3 (July 2007) 625.

²⁰ the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 284, 285, 287, 288, 289.

²¹ Theological Studies, Vol. 69, No. 1 (March 2008) 225.

²² the Catholic Biblical Quarterly, Vol. 67, No. 2 (April 2005) 291, 296.

²³ Theological Studies, Vol., 67, No. 3 (September 2006) 494-496.

This article is the basis for the *annotations* comments above the double line.

John 14:9

Frank J. Matera, "Christ in the Theologies of Paul and John: A Study in the Diverse Unity of New Testament Theology"²⁴

Matera writes, "Within the world of the Fourth Gospel, there is no access to God apart from the revelation of the Son ... Whoever has seen the Son, has seen the Father (14:9)."

John 14:10-12

Loren L. Johns and Douglas B. Miller, "The Signs as Witnesses in the Fourth Gospel: Reexamining the Evidence"²⁵

The works and signs of Jesus serve as witnesses to who he is. In John 14:10-12 Jesus speaks of believing "because of the works themselves."

John 14:10

C. Clifton Black, review of George Keerankeri, S.J., The Love Commandment in Mark: An Exegetico-Theological Study of Mk 12, 28-34²⁶

Keerankeri explains that "the Father who dwells in me is doing his [i.e. the Father's] works John 14:10)," presents Jesus "in functional equality with God." Through the hypostatic union, Jesus is God, something the Faithful are not, though through grace, the faithful do participate in the life of God.

For more on sources see the Appendix file.

After-action Report

Reading 43A, March 30, 2008, Second Sunday in Easter is too long and boring, especially under the double line. I fear what is in the Personal Notes today is also too long and boring. I am afraid to shorten the material for fear of losing the meaning of what is there. There are, after all, 22 footnotes in Personal Notes for today and there were 23 footnotes March 30. Were I to omit the footnotes, I would miss the purpose of these Personal Notes, which is to annotate the Index. As it is, when I find irrelevant articles, I eliminate them from the Index.

²⁴ Theological Studies, Vol. 67, No. 2 (June 2006) 252.

²⁵ the Catholic Biblical Quarterly, Vol. 56, No. 3 (July 1994) 525.

²⁶ the Catholic Biblical Quarterly, Vol. 67, No. 4 (July 2005) 717.