

## Personal Notes

Fifth Sunday of Easter A Catholic Bible Study Reading 52A, May 18, 2014

© 2014

Raymond J. Jirran, Ph.D.

Co-habitation without marriage, divorce and remarriage, birth control, homosexuality, and the like, need rethinking. That is not coming from Personal Notes, but from the Bishop of Trier, Germany, Stephan Ackerman, a representative of the German bishop's commission for the investigation of allegations of sexual abuse of minors. The role of natural law in Roman Catholic morality deserves rethinking at the forthcoming synod on the family.<sup>1</sup> Limiting reexamination to science eight centuries old is itself unrealistic.

The point of all the above insofar as the Lectionary readings for this Sunday are concerned turn on the Responsorial Antiphon, *Lord, let your mercy be on us, as we place our trust in you* (Psalm 33:22). Philip appears in both the Acts of the Apostles and the Gospel as a Deacon serving the institutional Church as best he can. The whole community choose Philip to be a Deacon. Even so, Jesus asked Philip the question, *Have I been with you for so long a time and you still do not know me, Philip?* (John 14:9). In conclusion, *for God is greater than our hearts and knows everything* (1 John 3:18-24). The Faithful need to pray for their Church to be truthfully honest.

---

## Readings

First Reading:	Acts 6:1-7
Responsorial Psalm:	Psalm 33:1-2, 4-5, 18-19 (22)
Second Reading:	1 Peter 2:4-9
Alleluia:	John 14:6
Gospel:	John 14:1-12

## 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 6:1-7

---

<sup>1</sup> <http://ncronline.org/news/people/church-teaching-must-change-sexual-morality-says-german-bishop> (accessed March 4, 2014).

## Personal Notes

Fifth Sunday of Easter A Catholic Bible Study Reading 52A, May 18, 2014

© 2014

Raymond J. Jirran, Ph.D.

Acts 6:1-7

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 éthiopien<sup>2</sup>

Fabian studies Philip in the Book of Acts. Acts 6:6 names Philip as one of the first Deacons. Fabien also studies the relationship of Philip to Peter and the Samaritans.

Acts 6:1-7

Jeff Cavins, Tim Gray, and Sarah Christmyer, The Bible Timeline: The Story of Salvation<sup>3</sup>

Cavins cites 1 Timothy 3:9 as related to Acts 6:1-7, to assert that women were Deacons. Feminists push this idea, but some challenge the facts. Some non-feminists do not think any women in the New Testament were Deacons.<sup>4</sup>

Acts 6:3

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>5</sup>

Wallace indicates that the Greek *filled with the Spirit* means filled in the sense as a bucket is filled, not in the sense that they are *the Spirit*.

### **Psalm 33:1-2, 4-5, 18-19 (22)**

Psalm 33:4

William Greenhill (1591-1671), “An Exposition of Ezekiel”<sup>6</sup>

*Upright is the word of the Lord*, means that God gave the Jews the right words to express his love and act as a hedge against false doctrine.

---

<sup>2</sup> the Catholic Biblical Quarterly, Vol. 74, No. 1 (January 2012) 151.

<sup>3</sup> West Chester, Pennsylvania: Ascension Press, 2004, 2011, Session 21, page 147, 2

<sup>4</sup> See William Einwechter, “Deaconesses? No” at <http://www.halyoungonline.com/?p=319> (accessed March 3, 2014).

<sup>5</sup> Grand Rapids: Michigan: Zondervan, 1996, 93, 399.

<sup>6</sup> in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 124.

Personal Notes

Fifth Sunday of Easter A Catholic Bible Study Reading 52A, May 18, 2014

© 2014

Raymond J. Jirran, Ph.D.

Psalm 33:5

John Calvin (1509-1564), "Commentary on Genesis 3:17"<sup>7</sup>

John Calvin is strict, pointing out that God *loves justice and right* at the same time that *of the kindness of the LORD the earth is full*.

## **1 Peter 2:4-9**

1 Pet 2:4-10

Stephen J. Lampe, review of Luigi Orlando, La prima lettera di Pietro: Tradizioni inniche, liturgiche, midraschiche<sup>8</sup>

1 Peter is more mature than the Epistles of Saint Paul. 1 Peter is not as concerned about the Jews. 1 Peter offers an explanation of suffering to the first Christians, who are joined in their suffering to Christ so that they might raise again in his glory.

1 Peter 2:4-5, 9

Harold W. Attridge, "How Priestly Is the 'High Priestly Prayer' of John 17?"<sup>9</sup>

Attridge focuses on the priesthood of all believers, wondering whether clericalism is a theological misuse of the priesthood.

1 Peter 2:5-6

John Calvin, "Institutes"<sup>10</sup>

John Calvin is making the point that the spiritual sacrifices of the New Testament are replacing the carnal sacrifices of the Mosaic law.

---

<sup>7</sup> in Reformation Commentary on Scripture: Old Testament I: Genesis I—II, (ed.) John L. Thompson (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 170.

<sup>8</sup> the Catholic Biblical Quarterly, Vol. 74, No. 2 (April 2012) 389.

<sup>9</sup> the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 6, 8.

<sup>10</sup> 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) 123.

## Personal Notes

Fifth Sunday of Easter A Catholic Bible Study Reading 52A, May 18, 2014

© 2014

Raymond J. Jirran, Ph.D.

1 Peter 2:9-10

Dominic E. Serra, "Theology of the Latin Text and Rite"<sup>11</sup>

Serra looks at the entrance procession to find that the congregants are formed by God, rather than formed themselves, into one people, *called out of darkness into his wonderful light*. Ultimately God saves the Faithful as a community, rather than as individuals.

1 Pet 2:9

Benjamin J. Lappenga, "Zealots for Good Works': The Polemical Repercussions of the Word ζηλωτης in Titus 2:14"<sup>12</sup>

Lappenga argues from *you may announce the praises* here versus *zealous for good deeds* at Titus 2:11-14 that there is not an underlying tradition for both epistles.

1 Peter 2:9

United States Conference of Catholic Bishops, Co-Workers: In the Vineyard of the Lord: A Resource for Guiding the development of Lay Ecclesial Ministry<sup>13</sup>

The Bishops use *a people of his own* to present a horizontal relationship among the Faithful. In fact, the Bishops function in a vertical, top-down relationship with the rest of the Faithful.

1 Peter 2:9

49 "The people whom I formed for myself, that they might recount my praise" (Is 43:21); "a people of his own" (1 Pt 2:9)<sup>14</sup>

## **John 14:6**

## **John 14:1-12**

---

<sup>11</sup> 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) 126.

<sup>12</sup> the Catholic Biblical Quarterly, Vol. 75, No. 4 (October 2013) 709.

<sup>13</sup> Washington, D.C.: United States Conference of Catholic Bishops, 2005, 19.

<sup>14</sup> Sacred Scripture in the Missal  
So far I have not identified just where the 2011 Missal uses these verses, labeled .

Personal Notes

Fifth Sunday of Easter A Catholic Bible Study Reading 52A, May 18, 2014

© 2014

Raymond J. Jirran, Ph.D.

John 14:1-10

John David Ramsey, A Precarious Faith: The Tri-Une [sic] Dynamic of the Christian Life<sup>15</sup>

John 14:1-10 is the key to the spirituality of my pastor, at Our Lady of Mount Carmel Church, in Newport News, Virginia, Father John David Ramsey. Father John David compares the Trinitarian relationship with Jesus to the Trinitarian relationship with the Faithful both as individuals and as community. All the community of Believers are able to participate in Divine life together. What makes human participation precarious is the ability to sin.

Father John David insists on the material aspect of the Word as something physical. This physicality finds its resolution in the physicality of Jesus Christ. The presence of God among humans is threefold: through revelation, Sacred Scripture, and preaching. Insipid parish preaching is what energizes these Personal Notes. A preacher must first preach to himself, before he can preach to others. That is the meaning and approach of Personal Notes.

John 14:2-5

Hellen Mardaga, "The Repetitive Use of  $\upsilon\psi\omicron\omega$  in the Fourth Gospel"<sup>16</sup>

$\upsilon\psi\omicron\omega$  means *to lift up*. Mardaga contrasts  $\upsilon\psi\omicron\omega$  with *going, where I am going*.

John 14:2

Richard E. McCarron, "Theology of the Latin Text and Rite"<sup>17</sup>

At the intercession for the dead at Mass, the prayer "that we may come to an eternal dwelling place" draws from *in my Father's house there are many dwelling places*.

---

<sup>15</sup> Ph.D. Dissertation, Duke University, 2002, 72, 73, 76, 84, 91, 327, 328.

<sup>16</sup> the Catholic Biblical Quarterly, Vol. 74, No. 1 (January 2012) 110.

<sup>17</sup> 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) 565.

Personal Notes

Fifth Sunday of Easter A Catholic Bible Study Reading 52A, May 18, 2014

© 2014

Raymond J. Jirran, Ph.D.

John 14:2

Theodore Beza (1516-1605), "A Little Book of Christian Questions and Responses"<sup>18</sup>

Beza argues that Jesus ascended into heaven to provide the Faithful with motivation to strive for the same dwelling. Beza also argues that Jesus is present in Spirit "to govern the church as the head over the members joined to it." Beza, living later, seems less anti-Catholic than the early revolutionaries.

John 14:2

Richard Rohr, Falling Upward: A Spirituality for the Two Halves of Life<sup>19</sup>

Rohr writes, "If your notion of heaven is based on exclusion of anybody else, then it is by definition *not* heaven." Nuts.

John 14:6<sup>20</sup>

Joyce Ann Zimmerman, "The Mystagogical Implications"

The Eucharistic Prayer at Mass offers thanks that the Faithful are able to please God by acting through Christ.

Susan K. Roll, "EP RII: Theology of the Latin Text and Rite"

The prayer at the Sanctus, "It is truly right and just that we should always give you thanks" reflects *No one comes to the Father except through me*.

Richard E. McCarron, "Theology of the Latin Text and Rite"

Eucharistic Prayer I, "as the sign of your faithfulness, which in Christ Jesus our Lord you promised would last for eternity" reflects *I am the way and the truth and the life*.

---

<sup>18</sup> 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) 208.

<sup>19</sup> San Francisco: Jossey-Bass: A Wiley Imprint, 2011, 101.

<sup>20</sup> 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) 338, 497, 567.

Personal Notes

Fifth Sunday of Easter A Catholic Bible Study Reading 52A, May 18, 2014

© 2014

Raymond J. Jirran, Ph.D.

John 14:6

Archbishop Timothy M. Dolan, Priests for the Third Millennium: The Year for Priests<sup>21</sup>

Dolan is enamored with *I am the way, the truth, and the life*. God lives. God causes firm Faith. God is powerful and with us.

John 14:6

Jean Daillé (1594-1670), “The Nineteenth Sermon on Colossians”<sup>22</sup>

Despite the fact that the quote is not from Paul, Daillé quotes *I am the way, the truth, and the life* to argue that “Jesus Christ is the subject in whom Paul would have the Colossians abide.”

John 14:6<sup>23</sup>

Thomas Manton, (1620-1677), “Sermons Upon Ezekiel”

Using John 14:6, Manton asserts that Jesus Christ is the only way the Faithful can come to God.

Andrew Willet (1562-1621), “Sixfold Commentary Upon Daniel”

Willet picks up two of the three pillars mentioned by Father John David, above, Sacred Scripture and Jesus Christ. The third is preaching.

John 14:6

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familial Problems<sup>24</sup>

Ssemakula moves from *I am the way, the truth, and the life* to include the Blessed Virgin Mary as interceding with the Father for the salvation of the Faithful.

---

<sup>21</sup> Huntington, IN 46750: Our Sunday Visitor Publishing Division: Our Sunday Visitor, Inc., 2000, 19.

<sup>22</sup> 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) 175.

<sup>23</sup> in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 162, 394.

<sup>24</sup> [no publisher or place of publication is listed] www.healingoffamilies.com, 2012, 248.

Personal Notes

Fifth Sunday of Easter A Catholic Bible Study Reading 52A, May 18, 2014

© 2014

Raymond J. Jirran, Ph.D.

John 14:6<sup>25</sup>

Peter Martyr Vermigli (1499-1562), "Commentary on Genesis 29"

Vermigli identifies at least one of the forbidden trees in the middle of the Garden of Eden, the tree of life, with Christ. I do not know what Vermigli means by *humidity*, where he writes, "It [the fruit of the tree of life] restored the *humidity* of one's nature so that it would have been what it was before it had been used up." Humidity does not seem to be a typographical error for *humanity*.

Huldrych Zwingli (1484-1531), "Annotations on Genesis 8:22"

For Zwingli, Noah prefigures Christ.

For a sense of chronology, Martin Luther lived 1483-1546. Zwingli and Luther were contemporaries.

John 14:9

James H. Evans [sic] Jr., We have been Believers: An African American Systematic Theology<sup>26</sup>

*Whoever has seen me has seen the Father* offers hope for those tucked away in the confines of human obscurity.

John 14:9<sup>27</sup>

Jacobus Arminius (1559-1609), "Oration on the Object of Theology"

Arminius sees Jesus Christ as a fine engraved seal designed to reveal the goodness of God. *Whoever has seen me has seen the Father*.

Wolfgang Musculus (1497-1563), "On Paul's letter to the Colossians 2:3"

In Christ, everything is known.

---

<sup>25</sup> in Reformation Commentary on Scripture: Old Testament I: Genesis I—II, (ed.) John L. Thompson (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 83, 276.

<sup>26</sup> second edition (Minneapolis: Fortress Press, 2012) 113.

<sup>27</sup> 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) 157, 170, 185.

Personal Notes

Fifth Sunday of Easter A Catholic Bible Study Reading 52A, May 18, 2014

© 2014

Raymond J. Jirran, Ph.D.

John 4:9

Martin Luther (1483-1546), "This is my Body"

The footnotes here are unclear. The word "consubstantiation" does not appear. Luther explained the Eucharist with consubstantiation, meaning both bread and wine were present with the body and blood of Jesus. The Catholic view is transubstantiation, that the bread and wine are changed into the body and blood of Jesus Christ at the level of substance, but not at the level of accidents, that is, appearance.

John 14:10

Jacobus Arminius, "Disputation on the Person of the Father and the Son"<sup>28</sup>

Arminius picks up on *The Father who dwells in me is doing his works* to imply that the Faithful can do likewise.

John 14:11, 17

Edward Collins Vacek, S.J., "Discernment Within a Mutual Love Relationship with God: A New Theological Foundation"<sup>29</sup>

Vacek is approaching love as a relationship. Vacek regards love for the benefit of neither the lover or the beloved. Vacek regards love for the benefit of the relationship between the lover and the beloved. *I am in the Father and the Father is in me* exemplifies the relationship.

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](http://www.western-civilization.com/CBQ/Personal%20Notes).

---

The Responsorial Antiphon for this Sunday is *Lord, let your mercy be on us, as we place our trust in you* (Psalm 33:22).<sup>30</sup>

---

<sup>28</sup> 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) 46.

<sup>29</sup> Theological Studies, Vol. 74, No. 3 (September 2013) 697, 707.

<sup>30</sup> 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

Personal Notes

Fifth Sunday of Easter A Catholic Bible Study Reading 52A, May 18, 2014

© 2014

Raymond J. Jirran, Ph.D.

In the gobbledygook prayer at Sunday Mass immediately following the forgiveness of sins, the Faithful hearing the 2011 Roman Missal can listen for “the Paschal Mystery within us.”<sup>31</sup>

This is a call for grace that some Black Baptists bring to mind with *This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men* (Mathew 15:8-9).<sup>32</sup> The pelvic encyclicals about birth control come to mind.

---

Saints (Collegeville, Minnesota: The Liturgical Press, 1988) 403. Personal Notes refers to this book as the Lectionary.

<sup>31</sup> 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) 418. Personal Notes refers to this book as the Missal.

<sup>32</sup> 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) 420-421.