

Personal Notes
Fifth Sunday of Easter, Reading 054C April 28, 2013
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Archbishop Gerhard Müller is badgering the Faithful again over sexual matters. Müller heads the Congregation for the Doctrine of the Faith (CDF).¹ On Sunday, January 20, Father Tony Flannery, C.Ss.R. revealed that the CDF is threatening to kick him out of his Redemptorist order for wanting to discuss, *dura lex sed lux* (a harsh law, but the law) as a Commentary author puts it.²

Personal Notes is tracking Müller because, on July 2, 2012,³ he replaced Cardinal William J. Levada, who, in going to Rome avoided prosecution for sexual abuse coverup in the United States. Prior to that, the future Pope Benedict XVI held the post. All three men, Levada, Müller, and the Benedict XVI, by associating themselves with covering up sexual abuses have badgered the Faithful both in the United States and throughout the world.

Flannery is yet another case of the Papacy covering up an unpleasantness. Father Flannery says a threat of excommunication comes because he advocated open discussions about church teaching on ordaining women, clerical celibacy, contraceptives, and homosexuality. His challenge is to Church governance, not to Church doctrine.

Flannery is not the only priest trying to move the Papacy in the right direction. Father Helmut Schüller of the Austrian Priests' Initiative literally stood by Flannery at the Dublin, Ireland news conference Flannery held exposing his predicament. Schüller criticized the "lack of basic rights and respect for personal conscience" in the Church.

Politically, the Papacy is trying to reconcile Flannery with itself. Moving from political realities of the Church to the Sunday prayer life of the Church, Susan K. Roll makes some astute comments relating reconciliation to respect. The context for her remarks is the Commentary on "Eucharistic Prayers for Reconciliation." "Forgiveness

¹ John Cooney, Dublin, "Redemptorist priest: Vatican threatened excommunication for advocating discussion," <http://ncronline.org/node/43366> (accessed January 23, 2013).

² Anscar J. Chupungco, "Excursus on the Eucharistic Prayers for Reconciliation," 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), 474

³ <http://www.kgw.com/news/world/Cardinal-Levada-steps-down-as-Popes-orthodoxy-chief-161104375.html> (accessed January 28, 2013).

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without respect has too often marked the counsel given to abused wives and children: the victim was to forgive the perpetrator and not ask for equal respect.”⁴

Personal Notes is about demanding respect from the Papacy. Those in power taught those in the Civil Rights movement to demand, rather than beg or ask or plead for changes in the name of righteousness. It did take a while, but the message about demanding, rather than politely asking, eventually did get through. That is why Personal Notes *demands* rather than *asks* for respect for all of the Faithful and modern twenty-first Century academics.

Jesus demands Christians love one another. Christian love is a many-splendored thing. My Our Lady of Mount Carmel Church pastor, Father John David Ramsey brings out the sweet charity of love, gently overlooking the toughness required for love to be real. In this Easter Season of Resurrection from the Dead, the Church faces up to the need for fraternal correction in order to love well.

The Faithful can still contemplate God through all of the institutional knavery. With the Responsorial Psalmist the Faithful can cut through institutional nonsense to repeat three times, *I will praise your name forever, my king and my God.* (cf. Psalm 145:1). This Sunday, the priest will pray to “constantly accomplish the Paschal Mystery within us,” which the Faithful contemplate at Mass.⁵ Contemplating that Paschal Mystery is about correcting the sins of humanity. As the Bible reminds the Faithful, *Now our Lord Jesus Christ himself, and God, even our father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish [sic] you in every good word and work.* (2 Thessalonians 2:16-17).⁶

⁴ Susan K. Roll, “EP RII: Theology 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.) (Collegeville, Minnesota: Liturgical Press, 2011), 496.

⁵ 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.

⁶ 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), 416-417.

Readings

First Reading:	Acts 14:21-27
Responsorial Psalm:	Psalm 145:8-9, 10-11, 12-13 (cf. 1)
Second Reading:	Revelation 21:1-5a
Alleluia:	John 13:34
Gospel:	John 13:31-33a, 34-35

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 14:21-27

Psalm 145:8-9, 10-11, 12-13 (cf. 1)

Care of the Sick, Part II: Pastoral Care of the Dying, Chapter Eight: Rites for Exceptional Circumstances, Continuous Rite of Penance, Anointing, and Viaticum, Responsorial Psalms E, uses Psalm 145.⁷

Revelation 21:1-5a

Pastoral Care of the Sick, Part III: Readings, Responses, and verses from Sacred Scripture, holds up verses Revelation 21:1-7⁸ for New Testament Readings: Easter Season, V. Part II: Pastoral Care of the Dying, Chapter Six, Commendation of the Dying holds up Revelation 21:1-5a, 6-7⁹ as Reading D. Funerals uses Revelation 21:1-5a, 6b-7¹⁰ in Part III: Texts of Sacred Scripture: Funerals for Adults,

⁷ 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 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 (New York: Catholic Book Publishing Co., 1983) 328.

⁸ Pastoral Care, page 280.

⁹ Pastoral Care, page 173.

¹⁰ International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican

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New Testament Readings 19. Funerals also uses Revelation 21:1a, 3-5a¹¹ in 14. Funerals for Baptized Children, New Testament Readings 253.

Revelation 21:1 and 5

Johannes Brenz (1499-1570), in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray¹²

Brenz combines Revelation 21:1-5a,

Behold, I create a new heaven [sic] and a new earth, God says. Therefore whatever honor Christ and his kingdom may or may not have in this world, nothing is more certain than that his true majesty will be revealed in due time and so no one should be discouraged by the fact that right now he appears to be downtrodden and humiliated.

Saint Ignatius Loyola (1491-1556) and Johannes Brenz (1499-1570) were contemporaries.

Revelation 21:1

Joyce Ann Zimmerman, "EP RII: The Mystagogical Implications," 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.)¹³

Eucharistic Prayers for reconciliation conclude with a prayer for "a new heaven and a new earth," drawing from Revelation 21:1. Susan K. Roll makes some astute comments on reconciliation. "Forgiveness without respect has too often marked the counsel given to abused wives and children: the victim was to forgive the perpetrator and not ask for equal respect."¹⁴ Personal Notes is about demanding respect from the

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) 222-223.

¹¹ Funerals, page 253.

¹² Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011, 147.

¹³ Collegeville, Minnesota: Liturgical Press, 2011, 506.

¹⁴ Susan K. Roll, "EP RII: Theology 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*

Papacy. Those in power taught those in the Civil Rights movement to demand, rather than beg or ask or plead for changes in the name of righteousness. It did take a while, but the message eventually did get through.

Revelation 21:3-4

Sacred Scripture in the Missal¹⁵

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 13:34

John 13:31-33a, 34-35

John 13:31

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹⁶

Wallace writes,

As a side note, it is curious that even though the scholars who produced *The Five Gospels: The search for the Authentic Words of Jesus* (. . . 1993) embrace the criterion of dissimilarity in theory (23-24), in practice they categorically deny the authenticity of the vast bulk of “son of Man” sayings. For example, the following passages are treated as “black”—i.e., “Jesus did not say this; it represents the perspective or content of a later or different tradition” (ibid. 36).

Wallace follows with four lines of similar Biblical citations.

What the Lectionary translates, *Now is the Son of Man glorified*, Wallace translates, *Now the Son of Man is glorified*. Because of confusion over capitalization,

Auspices of the Catholic Academy of Liturgy, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011), 496.

¹⁵ Unable to locate the original source.

¹⁶ Grand Rapids: Michigan: Zondervan, 1996, 240 fn. 61 [source of the quote], 242, 564.

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my spell checker likes Wallace better. In another grammatical direction, Wallace explains, “The aorist indicative can be used to describe an event that is not yet past as though it were already completed.” I guess glorification is a continuing action.

John 13:31

Rudolf Gwalther (1519-1586), “Sermons on Galatians,” in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray¹⁷

Gwalther is incisive.

. . . puffed-up prelates and a mean clique of priests and monks live high off the possessions of the church while the poor go begging when they are the very people whom our forebears wanted to look after by generous giving . . . resembling no one so much as Judas Iscariot, who was Christ’s first treasurer.

John 13:31 mentions Judas, *when Judas had left them . . .* Gwalther lived through the time of the Council of Trent (1545-1563).

John 13:31

Francis Watson, “Mistranslation and the Death of Christ: Isaiah 53 LXX and Its Pauline Reception,” in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.)¹⁸

Now is the Son of Man [sic] glorified is the concern. Trying to work through the Greek translation of the Isaiah Hebrew, Watson contrasts John [used here] with Paul. John finds glory in the crucifixion.

Watson argues,

The Septuagintal [LXX] translator goes his own way, producing a text whose semantic content overlaps with the original Hebrew [sic] but by no means coincides with it. . . the Septuagint could be viewed as an inspired text in its own right. . . [a chance the Papacy does not want to tolerate with its illiterate 2011 English Missal] Without this [Isaiah 53] text, there would be no basis for the claim that what took place in Christ’s death took

¹⁷ Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011, 218.

¹⁸ Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009, 223, 231, 233, 243, 249-250.

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place “for us.” . . . If a translation represents the original, it also displaces it and becomes itself an original.

Writing about Saint Paul, Watson concludes,

That, at least, would seem to be the implication of “. . . *according to the scriptures.*” The event must be reinscribed within scripture; scripture must rewrite the event. And “scripture” here is the text in its Old Greek form, in which it is written not that the Servant bore our sicknesses [sic] but that he was delivered up for us and for our sins.

What all of this means is that the advent of the printing press in 1450 has given Western Civilization a false sense of security that the resulting printed manuscripts are precise down to the last iota.

John 13:34-35

John David Ramsey, A Precarious Faith: The Tri-une Dynamic of the Christian Life¹⁹

Father John David, my pastor at Our Lady of Mount Carmel Church in Newport News, Virginia, lightly skips over the fact that love that is not tough-love cannot be love.

Clearly for Paul all of the encouragement, consolation, sharing and sympathy are gifts given by Christ in the Holy Spirit, demanding the response of humility and self-giving. This humility and self-giving, along with all the other attributes arising from the dynamic of love and mutual understanding shared between God and his people, are forms of worship. In the economy of grace, all responses to grace are forms of worship, as the proper mode of thanks and praise for who God is and for what God is doing in the world.

The understanding Father John David has of what love means has little apparent room for what the spiritual writers call ‘fraternal correction,’ something vital to democracy as understood in the United States of America. Personal Notes is full of fraternal correction aimed principally at the Papacy, but also, implicitly, at everything else between here and there.

¹⁹ Ph.D. Dissertation, Duke University, 2002, 6, 78, 81, 108, 150, 178-179 (site of the quote).

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John 13:34-35

Tom Thatcher, "Cain and Abel in Early Christian Memory: A Case Study in 'The Use of the Old Testament in the New'"²⁰

Thatcher argues, the ". . . decision to abandon the fellowship of orthodox gatherings is a flagrant violation of Jesus' command to 'love one another as I have loved you' (John 13:34-35 . . .) That suits the approach of Father John David in his Precarious Faith: The Tri-une Dynamic of the Christian Life. That also suits these Personal Notes efforts.

John 13:34

Adele Reinhartz, review of John P. Meier, A Marginal Jew: Rethinking the Historical Jesus, Vol. 4, Law and Love²¹

Reinhartz reports that Meier argues "The Johannine love commandments (13:34 [used here]; 15:12 and 15:17) cannot be traced to Jesus but reflect Johannine theology and the circumstances of the Johannine community (p. 562)." The review says nothing about Robert Ezra Parks' often-misunderstood concept of "marginal man," meaning marginal to either the group identities of mixed race parentage. In that sense, both the title of the book and the review are disappointing.

John 14:35

Johannes Brenz (1499-1570), "Explanation of Galatians," in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray²²

Brenz attacks the stigmata of Saint Francis of Assisi (1181-1226) as "either a story that someone made up about him or else Francis imprinted the marks on himself for superstitious reasons." Brenz goes on to explain how Christians are marked with the signs of Christ, . . . *if you love one another as I have loved you*. Brenz concludes "Therefore if someone is afflicted for Christ's sake he should not be sorry but should rejoice that he bears a mark that will stand out in the judgment of God."

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:

²⁰ the Catholic Biblical Quarterly, Vol. 72, No. 4 (2010) 747.

²¹ the Catholic Biblical Quarterly, Vol. 72, No. 3 (2010) 603.

²² Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011, 227.

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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.

On Friday, January 25, as I anticipated preparing these Personal Notes, I explained to one of my Faithful friends that I wanted to see which of the Eucharistic prayers the presider was using. I commented that they all seemed the same to me. The Faithful asked if the differences were subtle. I responded that the Commentary extended some 700 pages.

What is subtle between the various Eucharistic Prayers are distinctions without a difference. What is not subtle is how long the prayers are. That length is measurable. The Commentary notes, “some of this [lack of preference for Eucharistic Prayers I and IV] can be attributed to its length and theological discourse.”²³

At Eucharistic Prayer II, Joyce Ann Zimmerman writes, “Perhaps we need to change our mindset and begin to choose this prayer not for its brevity but for the unique richness and challenge it puts forth.”²⁴ While the inner-workings of the Eucharistic Prayers are subtle to the ear, there is nothing subtle about the measurable length of those Prayers. The Faithful could do with less subtlety and more respect, mainly by offering those prayers in Standard American English.

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.

²³ Mark E. Wedig, “The Mystagogical Implications,” 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), 427.

²⁴ Joyce Ann Zimmerman, “The Mystagogical Implications,” 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), 335.