

## Personal Notes

Fifth Sunday of Easter A Catholic Bible Study Reading 54C, April 24, 2016

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This is a time to link Liturgy of the Word for Reading 3C, First Sunday of Advent, Luke 21:25-26, [There will be signs in the sun, the moon, and the stars . . . for the powers of the heavens will be shaken](#) with the reading for today, [The former heaven and the former earth had passed away, and the sea was no more](#) (Revelation 21:1) to pray about climate change. At the macro level, responsibility for the environment is a human duty. The tension between the Republican proclivities to deny climate change of Raymond Arroyo and the Eternal Word Television Network against Pope Francis can help focus prayer today.

Even Martin Luther might help. With regard to Luke 26, Luther wrote,

I still do not know what is meant by the shaking of the heavenly hosts, unless it is the great conjunction of the planets which happened in 1524. For the planets are certainly the chief of the powers and hosts of heaven, and their strange gathering is a definite sign for the world. Christ does not say that all the hosts of heaven will be shaken, but some of them. For not all stars are shaken, just as it was said . . . that not all people endure difficulty and fear, not all waters always roar and rumble, sun and moon are not dark every day; for these are all to be only signs which can only occur in some few places, so that they may be something special compared with the other places which are not signs. Therefore, I am convinced that this shaking of the heavenly host is the conjunction of the planets.

In other words, there are physical repercussions in Sacred Scripture linking things like asteroids with the power of God entering human history. At a less dramatic level, these readings offer an opportunity to pray about being proper custodians of the gift of planet earth.

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## 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 disinterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting prayer-provoking details.

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**Acts 14:21-27**

Acts 14:21-28<sup>1</sup>

Desiderius Erasmus (1466-1536), "Paraphrase of Acts 14:21-22"

Menno Simons (c. 1496-1561), "Foundation of Christian Doctrine (1539)"

Johann Spangenberg (1484-1550), "Brief Exegesis of Acts 14:22"

John Calvin (1509-1564), "Commentary on Acts 14:20-22"

Heinrich Bullinger (1504-1575), "Commentary on Acts 14:23"

Rudolf Gwalther (1519-1586), "Homily 100, Acts 14:23-28"

Spangenberg, "Brief Exegesis of Acts 14:23"

Calvin "Commentary on Acts 14:23"

Gwalther, "Homily 100, Acts 14:23-28"

Calvin, "Commentary on Acts 14:27"

Calvin, "Commentary on Acts 14:27"

Erasmus, "Paraphrase of Acts 14:28"

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<sup>1</sup> in Reformation Commentary on Scripture: New Testament VI: Acts, Esther Chung-Kim and Todd R. Hains (eds.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014: ISBN 978-0-8308-2969-9 (*print*) P 1 Y 14) 198; 198, fn. 5; 199, 199, 200, 200, 201, 201, 201, 202, 202.

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Acts 14:22<sup>2</sup>

Martin Luther (1483-1546), "Lecture on Psalm 45 (1532)"

Acts 14:22

Henry Bullinger, "Sermon on the Purpose of the Sacraments, 1551"<sup>3</sup>

Luther, "Glossa on Psalm 54 (1513-1515)"

"The literal sense is about Christ; the allegorical sense, about the church against tyrants and heretics; the tropological sense, against the flesh, the world and the devil."

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

Pastoral 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.<sup>4</sup>

### **Revelation 21:1-5a**

In a similar vein to "I will praise your name forever, my king and my God," Pastoral Care of the Sick, Part III: Readings, Responses, and verses from Sacred Scripture, holds up verses 1-7<sup>5</sup> for New Testament Readings: Easter Season, V. Part II: Pastoral Care of the Dying, Chapter Six, Commendation of the Dying holds up verses 1-

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<sup>2</sup> in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 345 fn. 13; 398.

<sup>3</sup> In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 261.

<sup>4</sup> 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.

<sup>5</sup> Pastoral Care, page 280.

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5a, 6-7<sup>6</sup> as Reading D. Funerals uses verses 1-5a, 6b-7<sup>7</sup> in Part III: Texts of Sacred Scripture: Funerals for Adults, New Testament Readings 19. Funerals also uses Verses 1a, 3-5a<sup>8</sup> in 14. Funerals for Baptized Children, New Testament Readings 253.

Rev 21:1-2

Michael Gilmour, review of David J. Neville, A Peaceable Hope: Contesting Violent Eschatology in New Testament Narratives<sup>9</sup>

Gilmour faults Neville for limiting himself to humanity, without including the environment, in these days of climate change. Gilmour:

The discussion of the Book of Revelation . . . treats eschatological violence against the enemies of God both cosmic and human (e.g., Rev 19:11-21), but little is said about several divinely initiated cataclysms culminating in the passing away of the first earth and the first heaven (21:2). Many understand such passages to indicate a catastrophic dissolution of all things—humans, other animals, the earth itself—especially when read alongside other particularly violent NT texts (e.g., 2 Pet 3:10). Like those tensions embedded in the language of the Christian canon that N., identifies, violent images juxtapose with peaceful ones with respect to the earth, and John the Prophet-seer's imagery in 21:1-2 and elsewhere plausibly indicates renewal, not just the ridding of one world and the arrival of another. Some discussion of these issues would be welcome.

Revelation 21:2-5

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<sup>6</sup> Pastoral Care, page 173.

<sup>7</sup> 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) 222-223.

<sup>8</sup> Funerals, page 253.

<sup>9</sup> the Catholic Biblical Quarterly, Vol. 76, No. 4 (October 2014) 775.

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Pope Francis, The Joy of the Gospel<sup>10</sup>

Rev 21:3

Michel W. Duggan, review of Ryan Leif Hansen, Silence and Praise: Rhetorical Cosmology and political Theology in the Book of Revelation<sup>11</sup>

Duggan finds Hansen helpful with political insights for the present time. Duggan concludes: "He (Hansen) is careful to point out that, although God overthrows the political and ideological cosmos that Roman art and ritual had fabricated, God does not overturn the natural universe." This assertion bothers me because of what astronomers are presenting on television through new and better views of the cosmos. It seems to me that the natural universe is continually being overturned. Duggan continues,

Indeed, the new creation consists in God's coming to indwell the universe in a manner analogous to the incarnation of the Word in the Johannine tradition (Rev 21:3 (used in the Liturgy of the Word); cf. John 1:14). In summary, H.'s work makes a valuable contribution to research on apocalyptic rhetoric in the Book of Revelation in a manner that prompts the reader to contemplate the contours of political theology in the twenty-first century.

Revelation 21:4

Erasmus Sarcerius (1501-1559), "Commentary on John 12:25"<sup>12</sup>

Revelation 21:4

Henry Airay (c. 1560-1616), "Lectures on Philippians 2:28"<sup>13</sup>

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<sup>10</sup> Erlanger, Kentucky: Libreria Editrice Vaticana, DynamicCatholic.com, 2014, 62, 211.

<sup>11</sup> the Catholic Biblical Quarterly, Vol. 77, No. 4 (October 2015) 768.

<sup>12</sup> in Reformation Commentary on Scripture: New Testament IV: John 1—12, Craig S. Farmer (ed.), general editor, Timothy George, Associate General editor, Scott M. Manetsch (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014, ISBN 978 0 8308-2967-5 (hardcover : alk. paper), P 1, Y 14) 453 fn. 14.

<sup>13</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: ISBN 978-0-8308-2974-3 (P 1 Y 13) 69.

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Revelation 21:4

St. Thérèse of Lisieux, The Story of a Soul: A New Translation<sup>14</sup>

## **John 13:34**

### **John 13:31-33a, 34-35**

John 13:1-38

Michael G. Azar, review of Francis J. Moloney, S.D.B., Love in the Gospel of John: An Exegetical Theological, [sic] and Literary Study<sup>15</sup>

#### John 13:1-38

Pamela E. Hedrick, review of Francis J. Moloney, S.D.B., Love in the Gospel of John: An Exegetical, Theological, and Literary Study<sup>16</sup>

Hedrick reports, "In recounting Jesus' final evening with those who would form the core of the new community of love, M. astutely concentrates on three episodes: the *actions* of love in the foot washing and gift of bread (13:1-38 [used in the Liturgy of the Word]), the *speaking* of love in the double use of the command to love (15:12-17), and the *prayer* for love (17:1-26)." Moloney explains John by asserting, as Hedrick puts it, "the purpose of the Gospel as missionary rather than sectarian." In other words, John is selling hope and love, rather than "the consequences of his death, resurrection, and ascension for believers of all times" (162) of the Synoptics.

John 13:31

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>17</sup>

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<sup>14</sup> Robert J. Edmonson, CJ, (translator) (Brewster, Massachusetts: Paraclete Press, 2006) 37.

<sup>15</sup> the Catholic Biblical Quarterly, Vol. 77, No. 3 (July 2015) 562.

<sup>16</sup> Theological Studies, Vol. 75, No. 4 (December 2014) 900.

<sup>17</sup> (Grand Rapids: Michigan: Zondervan, 1996) 240, 242, 564.

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John 13:31

Francis J. Moloney, S.D.B., "Constructing Jesus and the Son of Man"<sup>18</sup>

John 13:34-35

St. Thérèse of Lisieux, The Story of a Soul: A New Translation<sup>19</sup>

John 13:34

Sigurd Grindheim, review of Stephen Voorwinde, Jesus' Emotions in the Gospels<sup>20</sup>

John 13:34

Martin Bucer, "How to Live for Others and Not for Oneself, 1523"<sup>21</sup>

John 13:34

Thomas Moore (1478-1535). "A Proof of Christ's godhead"<sup>22</sup>

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<sup>18</sup> the Catholic Biblical Quarterly, Vol. 75, No. 4 (October 2013) 725.

<sup>19</sup> Robert J. Edmonson, CJ, (translator) (Brewster, Massachusetts: Paraclete Press, 2006) 247, 248, 254, 255.

<sup>20</sup> the Catholic Biblical Quarterly, Vol. 75, No. 3 (July 2013) 599.

<sup>21</sup> In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 149.

<sup>22</sup> in Reformation Commentary on Scripture: New Testament III: Luke, Beth Kreitzer (ed.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015: ISBN 978-0-8308-2014 (hardcover : alk. paper), P 1, Y 15) 420 fn. 7.

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John 13:35

John Painter, review of Marianus Pale Hera, Christology and Discipleship in John

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Painter reports, "Her has done much good and detailed work in this book, but I consider the primary thesis problematic. The Gospel des not make all believers the same as Jesus' disciples who had seen and heard him."

John 13:35

Ulrich Zwingli, "Letter to Oswald Myconius, July 24, 1520"<sup>24</sup>

John 13:35

Pope Francis, The Joy of the Gospel<sup>25</sup>

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).

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The Responsorial Antiphon for this Sunday is *I will praise your name forever, my king and my God* (Psalm 145: cf. 1).<sup>26</sup>

In the gobbledygook prayer at Sunday Mass immediately following the forgiveness of sins, the Faithful hearing the 2011 Roman Missal can listen for

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<sup>23</sup> the Catholic Biblical Quarterly, Vol. 77, No. 1 (January 2015) 176.

<sup>24</sup> In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 12.

<sup>25</sup> Erlanger, Kentucky: Libreria Editrice Vaticana, DynamicCatholic.com, 2014, 82.

<sup>26</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 Saints (Collegeville, Minnesota: The Liturgical Press, 1988) 414. Personal Notes refers to this book as the Lectionary.



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“constantly accomplish the Paschal Mystery within us.”<sup>27</sup> For a more thorough examination of the illiterate 2011 Roman Missal, go to 1610 Missal: Thirty-fourth Sunday in Ordinary Time 121125.pdf/htm at <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm>.

This is a call for grace that some Black Baptists bring to mind with [For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry](#) (Luke 15:24).<sup>28</sup>

### Addenda

Raymond Arroyo, “The World Over,” on EWTN uses fear-mongering, rather than the Joy of the Gospel to entrance its viewers. In the past, Arroyo has responded to my concerns, particularly the Reverend Robert A. Sirico, who rarely appears anymore, with his drivel. Beginning, May 3, 2015, I began pointing out, here, the role fear, rather than joy, has in “The World Over.” On Thursday, March 24 guests Representative Chris Smith, Republican from New Jersey and Trump supporter Walid Phares exemplified fear-mongering on the political scene. I am not saying that either one or the other is wrong, only that they are Republicans exemplifying fear-mongering.

By July 31, 2015, I had identified a pattern of attack on Pope Francis by Arroyo. The attack is on what the Pope is preaching about climate change and capitalism. In the United States Republicans have firm opposition to such sermonizing, as the forthcoming campaign for the Republican nomination for President will show . . . or not. On March 24, Arroyo seemed to let Pope Francis alone.

As, on June 23, 2015, I prepared Reading 110B for the Seventeenth Sunday in Ordinary time for July 26, I decided to begin reading unread book reviews and articles

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<sup>27</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>28</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) 368-369.

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from Theological Studies for two reasons. The first is I have already read every article cited in the Catholic Biblical Quarterly. The second is that traditionally Theological Studies articles have been more helpful to my prayer life. I also began reading unread book reviews in the Biblical Quarterly and unread sections in Reformation Commentary on Scripture, viz., Luke and Psalms.

As of Easter, March 27, 2016, comments for April 24 were ready for Friday, April 1. Were they handed out then, recipients would have a week in which to prepare to discuss the handout the following Friday, March 4, in time for Sunday Mass, March 6. This means I intend to begin catching up on other material, like income tax and indexing the Catholic Biblical Quarterly, postponed while recovering from the transition of Marty into the next life. I have surgery scheduled Monday, April 18. If I ever get three months out, again, I then intend to reevaluate the amount of energy placed into Personal Notes each week.