

Personal Notes
Sixth Sunday of Easter, Reading 057C, May 5, 2013
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Vatican II brought a new horizontal order to the Church. Rather than a top-down approach to the Church, from the Papacy to the laity, now, the Faithful, horizontally, had responsibility. Personal Notes is taking on that responsibility.

The priest expresses this horizontal approach in the Prayer before the liturgy of the Word, *what we relive in remembrance*.¹ With the pronoun *we*, the Priest is including the Faithful. The idea from Vatican II is that the ordained clergy, and the Faithful should engage the world, making it a better place for the greater honor and glory of God.

The Responsorial Antiphon picks up this theme, *O God, let all the nations praise you!* (Psalm 67:4) *All the nations* includes all the Faithful. 1 Peter 1:34, used in some Churches outside of the mainstream Churches, joins the mainstream and praises God. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead* (1 Peter 1:34).²

Readings

First Reading	Acts 15:1-2, 22-29
Responsorial Psalm:	Psalm 67:2-3, 5, 5, 8 (4)
Second Reading:	Revelation 21:10-14, 22-23
Alleluia:	John 14:23
Gospel:	John 14:23-29

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 15:1-2, 22-29

¹ 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) 425.

² 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), 427-428.

Acts 15:2

John Calvin, "Commentary on Galatians," in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray³

Calvin (1509-1564) compares the trip to Jerusalem mentioned at Galatians 2:1 *Paul went to Jerusalem with Barnabas and Titus*, with the trip mentioned this Sunday, *Paul and some others should go up to Jerusalem* (Acts 15:2). Because Galatians does not mention the decrees of that First Council, Calvin uses Acts 15:2 to date Galatians before that First Council. Ignatius Loyola (1491-1547) was a contemporary of Calvin.

Acts 15:1-5, 29

Carl R. Holladay, review of Richard I. Pervo, Acts: A Commentary⁴

Holladay concludes with a complaint. "The abbreviated treatment of the reception, canonical, and textual history of Acts (pp. 1-5) . . . omits vital material normally expected in critical commentaries . . ."

Acts 15:29

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament⁵

Wallace focuses on the last word of Acts 15:29, *Farewell*. There are twenty-eight total chapters in Acts. Acts 15:29 here is reporting on deliberations from the First Council of Jerusalem. *Farewell*, here, is in a rare perfect imperative mood, carrying a sense of imposing one's will on another.

The Greek, for *burden beyond these necessities* is about the means to use for living the Christian life.

Psalm 67:2-3, 5, 5, 8 (4)

Revelation 21:10-14, 22-23

John 14:23

John 14:23-29

³ Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011, 48.

⁴ the Catholic Biblical Quarterly, Vol. 74, No. 1 (January 2012) 174.

⁵ Grand Rapids: Michigan: Zondervan, 1996, 108, 485, 493, 607, 633, 718.

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John 14:16-17

Gilbert Ost diek, "The ICEL2010 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.)⁶

Ost diek finds a parallel in the Post Sanctus of Eucharistic Prayer IV and John 14:26. What the Faithful will hear during the Liturgy of the Word, *The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I told you*, Eucharist Prayer IV recalls as *he* [Jesus] *sent the Holy Spirit from you, Father*.

The Faithful will have to listen whether the Presider uses Eucharistic Prayer IV. The key is what the Priest says after the Faithful proclaim "It is right and just."

Eucharistic Prayer I	=	Holy, Holy, Holy . . .
Eucharistic Prayer II	=	It is truly right and just, our duty and . . .
Eucharistic Prayer III	=	You are indeed Holy, O Lord . . .
Eucharistic Prayer IV	=	It is truly right to give you thanks . . .
Appendix Eucharistic Prayer		raise to you a hymn

John 14:21-26

John David Ramsey, A Precarious Faith: The Tri-une Dynamic of the Christian Life⁷

Father John David, my pastor at Our Lady of Mount Carmel Church in Newport News, Virginia, summarizes his point of view:

Christian conversation, the ongoing dialogue between and among Christian people, in and across Christian communities in various times and places, rooted in worship and drawing from the whole praxis of the church, guided by participant teachers, acknowledging the presence and guidance of the Holy Spirit, all to the end of greater faithfulness and stronger witness, is the basic mode of the church's reflection upon its way and life.

Personal Notes is about a Christian conversation.

⁶ Collegeville, Minnesota: Liturgical Press, 2011, 393, 420.

⁷ Ph.D. Dissertation, Duke University, 2002, 79 (verses 21-26), 83 (verse 23), 117 (verse 26), 125, 130-131 (source of the quote), 137, 153 (verse 23).

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As an aside, Father John David confuses me when on page 80 he uses tri-une in the lower case, “. . . God establishes and maintains by way of his tri-une presence in the world” and on page 125 he uses Tri-une in the upper case, “. . . shaped utterly by the dynamic Tri-une God whom it [the church] worships.”

John 14:23

Frederick G. McLeod, S.J., “The Christology in Theodore of Mopsuestia’s *Commentary on the Gospel of John*”⁸

Theodore of Mopsuestia explains . . . [whoever loves me](#). McLeod goes on, “in other words, the baptized receive the life of God in a typical way that is truly real but in a potential sense; its fulfillment is guaranteed in the future, provided one remains faithful by responding in a loving, virtuous way to God’s love.”

John 14:23

Richard E. McCarron, “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.)⁹

There is a Eucharistic Prayer written and developed by the Swiss in the Twentieth Century. In the [Missal](#), this Prayer is in an Appendix to “Order of Mass.”¹⁰ This Eucharistic Prayer seems more in accord with parish needs than the others. In Preface II:1, McCarron finds “the root metaphor of the pilgrim journey” in both the Commemoration of the Saints and John 14:23, [and we will come to him and make our dwelling with him](#). There is more on the Order Appendix below.

⁸ [Theological Studies](#), Vol. 73, No. 1 (March 2012) 134.

⁹ Collegeville, Minnesota: Liturgical Press, 2011, 565.

¹⁰ 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) 774-798..

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John 14:24

Sandra M. Schneiders, "The Lamb of God and the Forgiveness of Sin(s) in the Fourth Gospel"¹¹

Schneiders explains,

Vengeance has no role in reconciliation. The risen Jesus comes only to forgive and, by forgiving, to give his disciples, as he had promised at the Last Supper (see [John] 14:24 [used here]), the peace the world by its mechanisms of violence cannot give or take away. This is a qualitatively different peace, the peace that takes away, once and for all, the "sin of the world."

John 14:26

Gilbert Ostdiek, "The ICEL2010 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.)¹²

Drawing from John 14:26, Ostdiek writes, "The world (*in mundo*), into which both Jesus and his disciples are sent, is the arena in which the holiness of total self-giving in service of God's plan is fulfilled, both for Jesus and for them." The Post-Sanctus Prayer carries this sentiment at "*And that we might live no longer for ourselves.*"

John 14:27

Sacred Scripture in the Missal¹³

So far I have not identified just where the 2011 Missal uses these verses. 65 "Peace I leave with you; my peace I give to you" (Jn 14:27).

John 14:27

Tom Elich, "The ICEL2010 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.)¹⁴

Elich observes,

¹¹the Catholic Biblical Quarterly, Vol. 73., No. 1 (2011) 24.

¹² Collegeville, Minnesota: Liturgical Press, 2011, 420.

¹³ Unable to locate the original source.

¹⁴ Collegeville, Minnesota: Liturgical Press, 2011, 610 fn. 16.

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The peace prayer is the first of a suite of communion prayers addressed to Christ. The first five lines will sound very familiar: many listeners will not hear the change from the previous “you” to the current “who” (no. 126, line 3), which grammatically unifies the prayer into a single sentence.

Using *who*, rather than *you*, to address Christ is insulting in standard American English.

Elich goes on,

Line 7 is disappointing and redundant: “graciously grant” is [already] used in the embolism (no. 125, line 3) [above] the feminine pronoun for the church sits uneasily in the contemporary ear, and the reduction of verbs (*pacificare* and *coadunare* to nouns (“peace” and “unity”)) is uninspired.

The feminine pronoun for the church comes at *graciously grant her peace and unity*.

John 14:28

Hellen Mardaga, “The Repetitive Use of $\upsilon\psi\omega\omega$ in the Fourth Gospel”¹⁵

Mardaga contrasts *I am going away* with *exaltation* as an antonym in order to get at the meaning of *exaltation*.

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.

Mark E. Wedig, “The Mystagogical Implications” of the Appendix Eucharistic Prayer¹⁶

¹⁵ the Catholic Biblical Quarterly, Vol. 74, No. 1 (January 2012) 110.

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A realized eschatology of Eucharistic worship is an important focus for contemporary Catholic Christians who see the pressing needs of a global community. One of the great liabilities of being a citizen in a postmodern world is that we are apt to realize the perils of the entire globe at every instance and situation. YouTube allows us to gaze with unrelenting horror at our world's hunger and desperation, creating in us great anxiety and despair. Such worldwide access compels us to link the Eucharist directly to social justice and every movement intent on reversing the trends of global destruction. Communion with each other, thematized in EP MVN [Eucharistic Prayer Masses for Various Needs], beckons an abiding hope in realized Eucharistic justice and truth.

By incorporating EP MVN into the regular prayer life of the church, the People of God are afforded the opportunity to recognize that in many, if not most, of our gatherings, Catholics experience themselves as a people desperately in need. As stated above, one of the challenging opportunities of a postmodern world is that it calls our attention evermore to the exigencies of a world where people are desperate for justice, harmony, and non-violence. Christians who gather for Sunday Eucharist, even in the comfort of middle-class environments, find it harder and harder to anesthetize themselves to the suffering of our world. Moreover, the scandals of racism, sexism, sexual abuse, and other power abuses have captured our imaginations and shocked our senses of harmony, trust, and justice. Disenchantment with both secular and religious institutions has often placed us on the brink of despair and cynicism.

Because priests rarely announce which Eucharistic Prayers they are using and because I have not cared, I do not know whether EP MVN is ever used, but I suspect not.

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.

¹⁶ 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) 578, 581-582.