

Personal Notes

058A The Ascension of the Lord: A Catholic Bible Study May 28, 2017

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There are two thoughts for prayer this Sunday. The first is the ordination of women to the priesthood. The development of church history is heading in that direction, as the Faithful separate cultural misogyny from a loving embrace of everyone.

The second concerns the Jewish elder brothers and sisters of Gentile Christians. Acts 1:8, [you will be my witnesses . . . to the ends of the earth](#) is about inclusion of the Gentiles. Scholar Michael Peppard explains:¹

This way of framing the question is indebted to what scholars have called the “new perspective” on Paul. The new perspective has many features and definitions, but its central idea is this: Paul’s message is not about Jewish “legalism” or “works righteousness” versus Christian “grace” or “justification by faith.” Rather it is about the status of the Gentiles after the Messiah has come. Whereas the traditional reading, often traced through Augustine and Luther, emphasized the justification of an individual sinner before God, new-perspective scholars focus on communal relations between Jews and Gentiles in the messianic age. Stated another way, Christians have usually thought that the main question for Paul was, how can an individual be saved? And indeed some texts can be found to support that emphasis. But the more pressing questions for Paul were, how is that the *Gentiles* are going to be brought into God’s covenant? And how can I shepherd *communities* of Jews and Gentiles forward *together* toward redemption?

Material above the solid line draws from material below the solid line. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting material.

Readings

First Reading:	Acts 1:1-11
Responsorial Psalm:	Psalm 47:2-3, 6-7, 8-9 (6)
Second Reading:	Ephesians 1:17-23
Alleluia:	Matthew 28:19a, 20b
Gospel:	Matthew 28:16-20

Annotated Bibliography

Acts 1:1-11

¹ Michael Peppard, “Paul Would Be Proud: The New Testament and Jewish-Gentile Respect,” Theological Studies, Vol. 76, No. 2 (June 2015) 262.

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Acts 1:1-11

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) 4-12.

Acts 1:4-5

José Enrique Aguilar Chiu, "A Theological Reading of ἐξεπνευσεν in Mark 15:37,39"²

Acts 1:6-11

Robert F. O'Toole, review of Sergev Artyushin, Raccontare la salvezza attraverso lo sguardo: Portata teologica e implicazioni pragmatiche del 'Vedere Jesus' nel vangelo di Luca³

Annotated at Reading 046A.

Acts 1:8

David R. Bauer, review of Daniel Marguerat, *Les Actes des Apôtres (13-28)*⁴
Bauer concludes that Marguerat "addresses the relative sparsity of rigorous Protestant commentaries from the French-speaking world."

Acts 1:8

Francis A. Sullivan, S.J., "The Definitive Exercise of Teaching Authority"⁵
This article is about the ordination of women. Sullivan does not recognize authoritativeness in Papal assertions that the Church lacks the power to ordain women to the priesthood. Men were chosen as witnesses, because the culture of the time did not regard women as reliable witnesses. The culture of time now, does.

² the Catholic Biblical Quarterly, Vol. 78, No. 4 (October 2016) 700.

³ the Catholic Biblical Quarterly, Vol. 77, No. 2 (April 2015) 363.

⁴ the Catholic Biblical Quarterly, Vol. 78, No. 4 (October 2016) 785.

⁵ Theological Studies, Vol. 75, No. 3 (September 2014) 513.

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Acts 1:8

Michael Peppard, "Paul Would Be Proud: The New Testament and Jewish-Gentile Respect"⁶

Peppard asserts, "If the hermeneutic relationship is based solely on 'Gospel overcoming Law' or 'prophecy finding fulfillment,' then the actual social relationship (between Gentiles and Jews) will not be able to flourish . . . traps set by lectionary pairings . . ."

Acts 1:8

Christopher R. Matthews, review of Samson Uytanlet, Luke-Acts and Jewish Historiography: A Study on the Theology, Literature, and Ideology of Luke-Acts⁷

Mathews concludes, "the particular patterns and emphases he (Uytanlet) detects largely appear to be an overinterpretation of Luke's text."

Acts 1:8

Michael A. Lyons, "Psalm 22 and the 'Servants' of Isaiah 54; 56—66"⁸

Psalm 47:2-3, 6-7, 8-9 (6)

Psalm 47:2-3, 6-7, 8-9

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) 357-358.

Ephesians 1:17-23

Eph 1:20

John R. Coulson, "Jesus and the Spirit in Paul's Theology: The Earthly Jesus"⁹

⁶ Theological Studies, Vol. 76, No. 2 (June 2015) 262, 270-271.

⁷ Theological Studies, Vol. 76, No. 3 (September 2015) 603.

⁸ the Catholic Biblical Quarterly, Vol. 77, No. 4 (October 2015) 655.

⁹ the Catholic Biblical Quarterly, Vol. 79, No. 1 (January 2017) 93.

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Eph 1:22

Brendan Byrne, S.J., "A Pauline Complement to *Laudato Si'*"¹⁰

Matthew 28:19a, 20b

Matthew 28:16-20

Matt 28:1-20

Michael R. Whinton, "Feeling the Silence: A Moment-by-Moment Account of Emotions at the End of Mark (16:1-8)"¹¹

Matthew 28:18-20

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) 182, 197.

Matt 28:16-20

Kenton L. Sparks, "Gospel as Conquest: Mosaic Typology in Matthew 28:16-20"¹²

Matt 28:16-20

Virgilio Elizondo, "Jesus the Galilean Jew in Mestizo Theology"¹³

¹⁰ Theological Studies, Vol. 77, No. 2 (June 2016) 314.

¹¹ the Catholic Biblical Quarterly, Vol. 78, No. 2 (April 2016) 277.

¹² the Catholic Biblical Quarterly, Vol. 68, No. 4 (October 2006) 651-663.

¹³ Theological Studies, Vol. 70, No. 2 (June 2009) 270.

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Matt 28:16-20

Daniel G. Groody, C.S.C., "Crossing the Divide: Foundations of a Theology of Migration and Refugees"¹⁴

Matt 28:16-20

Brendan Byrne, S.J., review of Francis J. Moloney, S.D.B., The Resurrection of the Messiah: A Narrative Commentary on the Resurrection Accounts in the Four Gospels¹⁵

Annotated at Reading 043A, 048C, 076A, 090C.

Matt 2:16-20

José Enrique Aguilar Chiu, "A Theological Reading of ἐξεπνευσεν in Mark 15:37,39"¹⁶

Matt 28:16

Vincent Branick, review of Sabine Bieberstein and Daniel Kosch, Paulus und die Anfänge der Kirche¹⁷

Annotated at Reading 075C.

Matt 28:17

David J. Norman, O.F.M., "Doubt and the Resurrection of Jesus"¹⁸

Matthew 28:18-20

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) 5, 31, 148.

¹⁴ Theological Studies, Vol. 70, No. 3 (September 2009) 653.

¹⁵ the Catholic Biblical Quarterly, Vol. 77, No. 3 (July 2015) 563.

¹⁶ the Catholic Biblical Quarterly, Vol. 78, No. 4 (October 2016) 700.

¹⁷ the Catholic Biblical Quarterly, Vol. 77, No. 2 (April 2015) 365.

¹⁸ Theological Studies, Vol. 69, No. 4 (December 2008) 787, 800, 801.

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Matthew 28:18-20

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) 209.

Matt 28:18-20

Reed Lessing, review of Bryan E. Beyer, Encountering the Book of Isaiah: A
Historical and Theological Survey¹⁹

Annotated at Reading 004A, 005B, 021B, 021C, 031A, 065B, 123C

Matt 18:18-20

Benedict T. Viviano, O.P., review of J. Andrew Doole, What Was Mark for
Matthew?²⁰

Annotated at Reading 076A, 090A.

Matt 28:18-20

Benedict Thomas Viviano, O.P., review of Serge Wüthrich, Naître de mourir: La
crucifixion de Jesus dans l'Évangile de Matthieu Lecture sémiotique²¹

Viviano reports,

W. comes to an astonishing conclusion that also explains the title of his
book. The seven short phrases describing the rending of the temple veil,
the earthquake, and related events can be read as figurative expressions
to describe giving birth. Jesus' death is not the last event but the giving
birth to new life. Jesus is firstborn from the dead (Col 1:18).

Matthew 28:18

in Reformation Commentary on Scripture: New Testament VIII: Romans 9—16,
Timothy George (ed.), general editor; Scot M. Manetsch, Associate General editor;
Philip D. W. Krey and Peter D. S. Krey (ed.), (Downers Grove, Illinois: IVP Academic:
An imprint of InterVarsity Press, 2016, ISBN 978 0 8308-2971-2, P 1, Y 16) 72.

¹⁹ the Catholic Biblical Quarterly, Vol. 70, No. 3 (July 2008) 561.

²⁰ the Catholic Biblical Quarterly, Vol. 76, No. 4 (October 2014) 762.

²¹ the Catholic Biblical Quarterly, Vol. 77, No. 1 (January 2015) 189-190.

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Matthew 28:18

Scott H. Hendrix, ed. and trans., Early Protestant Spirituality²²

Matthew 28:18

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) 26.

Matthew 28:19-20

Pope Francis, The Joy of the Gospel²³

Matt 28:19-20

Daniel W. Ulrich, “The Missional Audience of the Gospel of Matthew”²⁴

Matt 28-19-20

Benedict T. Viviano, O.P., review of Ulrich Luz, Matthew 21—28: A Commentary²⁵

Annotated at Reading 038A, 154A, 165B.

Matt 28:19-20

Jocelyn McWhirter, review of Mark W. Hamilton, Thomas H. Olbricht, and Jeffrey Peterson (eds.), Renewing Tradition: Studies in Texts and Contexts in Honor of James W. Thompson²⁶

Annotated at Reading 165B.

²² (New York, Mahwah: Paulist Press, 2009) 115.

²³ (Erlanger, Kentucky: Libreria Editrice Vaticana, DynamicCatholic.com, 2014) 23, 91, 97, 125, 127.

²⁴ the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 83.

²⁵ the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 156.

²⁶ the Catholic Biblical Quarterly, Vol. 69, No. 4 (October 2007) 859.

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Matt 28:19-20

Robert Lassalle-Klein, "Jesus of Galilee and the Crucified People: The Contextual Christology of Jon Sobrino and Ignacio Ellacuría"²⁷

Matt 28:19-20

David G. Schultenover, S.J., "From the Editor's Desk"²⁸

Matt 28:19-20

Paul Elbert, "Acts 2:38 in Light of the Syntax of Imperative-Future Passive and Imperative-Present Participle Combinations"²⁹

Matthew 19-20

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament³⁰

Matt 28:19

John R. Coulson, "Jesus and the Spirit in Paul's Theology: The Earthly Jesus"³¹

Matthew 28:19

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) 30, 31, 33, 108, 147, 148, 186.

²⁷ Theological Studies, Vol. 70, No. 2 (June 2009) 370.

²⁸ Theological Studies, Vol. 72, No. 2 (June 2011) 245.

²⁹ the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 105.

³⁰ Grand Rapids: Michigan: Zondervan, 1996, 360, **645**.

³¹ the Catholic Biblical Quarterly, Vol. 78, No. 1 (January 2016) 92.

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Matthew 28:19

in Reformation Commentary on Scripture: Old Testament V: 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Derek Cooper and Martin J. Lohrmann (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2016, ISBN 978 0 8308-2955-2[RJ1] (hardcover : alk. paper), P 1, Y 16) 366.

Matthew 28:19

Kevin W. Irwin, The Sacraments: Historical Foundations and Liturgical Theology³²

Matt 28:19

Paul Lawrence, The IVP Atlas of Bible History³³

Matt 28:19

Vincent T. Miller, “Where is the Church’ Globalization and Catholicity”³⁴

Matt 28:19

Mark Weedman, “Augustine’s De Trinitate 5 and the Problem of the Divine Names ‘Father’ and ‘Son’”³⁵

Matt 28:19

(Erlanger, Kentucky: Libreria Editrice Vaticana, DynamicCatholic.com, 2014) 23, 91, 97, 125, 127

³² (New York: Paulist Press, 2016) 36, 54, 323.

³³ (Downers Grove, Illinois, InterVarsity Press, 2006) 150.

³⁴ Theological Studies, Vol. 69, No. 2 (June 2008) 424.

³⁵ Theological Studies, Vol. 72, No. 4 (December 2011) 772.

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Eugene Eung-Chun Park, "Covenantal Nomism and the Gospel of Matthew"³⁶

Matt 28:20

Dino Dozzi, "'Thus Says the Lord' The Gospel in the Writings of Saint Francis"³⁷

Matthew 28:20

Stephen C. Carlson, "The Davidic Key for Counting the Generations in Matthew 1:17"³⁸

Matt 28:20

Richard W. Miller, "Deep Responsibility for the Deep Future"³⁹

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.

In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for "make us rejoiced with devout thanksgiving."⁴⁰ The Responsorial Antiphon for this Sunday is [God mounts his throne to](#)

³⁶ the Catholic Biblical Quarterly, Vol. 77, No. 4 (October 2015) 676, 682.

³⁷ Greyfriars Review, Vol. 18, Supplement (2004) 29.

³⁸ the Catholic Biblical Quarterly, Vol. 76, No. 4 (October 2014) 682.

³⁹ Theological Studies, Vol. 77, No. 2 (June 2016) 450, 451.

⁴⁰ 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) 432. Personal Notes refers to this book as the Missal.

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[shouts of joy: a blare of trumpets for the Lord](#) (Psalm 47:6).⁴¹ Between November 25, 2011 and November 25, 2012, Personal Notes systematically examined the illiterate 2011 Missal. 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 [And should not I spare Nineveh, that great city, wherein are more than sixscore \[sic\] thousand persons that cannot discern between their right hand and their left hand; and also much cattle?](#) (Jonah 4:11)⁴²

Addenda

Due to greater responsiveness at the National Catholic Reporter blog, beginning with the Fourth Sunday in Lent, Reading 032B, March 15, 2015, my interest began shifting from annotating my index here, to engaging conversation there. I may keep up the Bibliography, but without further comment. Time will tell. Beginning with the Second Sunday of Easter, April 23, 2017, my interest began shifting back toward annotating the Catholic Biblical Quarterly.

On Wednesday, December 28, 2016, I discovered that my web site, www.western-civilization.com was receiving 1000 hits per day, from the United States, most of which were for these readings. That complicates my priorities, priorities that require balancing between developing these Personal Notes, engaging writing on the National Catholic Reporter at <https://www.ncronline.org/blogs/ncr-today>, developing a Cleveland Organizing Branch of the Association for the Study of African American Life and History (ASALH), attending to my archival resources at the Western Reserve Historical Society, and preparing my 1972 dissertation, "Cleveland and the Negro

⁴¹ 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) 433. Personal Notes refers to this book as the Lectionary.

⁴² UMI Annual Sunday School Lesson Commentary: Precepts for Living ®: 2016-2017: International Sunday School Lessons: Volume 19: UMI (Urban Ministries, Inc.), A. Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2016) 409-410.

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following World War II” for publication at least on the web. I am the founding president of the Hampton Roads Branch of ASALH, from which the movie “Hidden Figures” arose, meaning that these priorities have potential consequences of note.

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 intend to begin pointing out, here, the role fear, rather than joy, has in “The World Over.”

By July 31, 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 as the Trump administration will show . . . or not.

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 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. Beginning with the Second Sunday of Easter, April 23, 2017, I realized the Reformation Commentary on Scripture was doing little for my prayer-life and I began to drift away from the time-consuming details I had been recording.