

Readings

First Reading:	Acts 1:15-17, 20a, 20c-26
Responsorial Psalm:	Psalms 103:1-2, 11-12, 19-20 (19a)
Second Reading	1 John 4:11-16
Alleluia	cf. John 14:18
Gospel:	John 17:11b-19

Commentary

At the practical level, Raymond Arroyo seems to have a fetish with the arms of Michelle Obama.¹ That fetish, expressed on EWTN, Friday, April 3, belies his claim that he bases his approach not on party but on policy. That fetish, attacking Mrs. Obama and exhibiting his cruel streak makes for questioning his other declarations through a “cruel” rather than a “love” prism. With a more positive approach, Arroyo might praise Mrs. Obama for baring her healthy arms (against obesity) and, thereby, encouraging everyone to live healthy lives.

Arroyo goes on about abortion. At least the week of April 3, he lightened up on his political attacks and put on Marybeth Hicks, “Bringing up Geeks.” Hicks has a more charming personality than many of the clerics that grace his program. The weekend of April 3, Arroyo gave much less time to attacking the Democrats than to other parts of his program. He has, however, avoided news of the attack Archbishop Raymond Burke is making on the Democrats from Rome, apparently without support from the Holy Office. Otherwise, Burke would not be calling on the Faithful to influence his fellow bishops to see things Burke’s way. We seem to have another cruel prism coming out of the Vatican official from Rome.

Also at the practical level, I contradicted myself three years ago, when we were last in Cycle B. In the second paragraph, I wrote, “The parish bulletin announced last week that the Ascension transferred to this Sunday. My intention is never again to assume otherwise.” In the last paragraph, however, I wrote, “The Lectionary uses John 16:7-8 during the week, but never on a Sunday and never in conjunction with John 20:22, the Ascension, celebrated this year, the previous Thursday.” As a result, after using the Internet and still being unable to discern what might happen this year, I am staying with the Seventh Sunday of Easter. In 2009, The Ascension was transferred to Sunday.

There is discrepancy how the Lectionary treats women. In the Greek at Acts 1:16, the Lectionary reads, *brothers*. Because Luke uses two words, *men* is the meaning. The problem is everywhere else, where only one word is used, and the meaning is inclusive of men and women, rather than exclusive, meaning only males. This is at least part of what is holding up the current translating of the next Lectionary. The message of the Lectionary reading is to love. The readings are not about multiplying sins for the Faithful, as the United States Bishops seems to be doing through their cruel one-policy abortion stance

¹ Raymond Arroyo, the Encore Presentation on EWTN, “The World Over,” Friday April 3, 2009. I do not own the technology required to record this program, and accept the risk associated therewith.

against the Democrats. The message in what we do is often less than love. Is it not forgiving and loving God to whom we look during moral dilemmas? That calls for prayer and guidance from the Holy Spirit. We include prayer not to view Arroyo and the pelvic politics of the United States bishops through the same cruel prism through which we fear they view others.

Psalm 103 presents God as both merciful and avenging of his honor. The Acts of the Apostles, explains how the first Christians replaced Judas among the Twelve. 1 John is about loving everything and everybody. The Gospel is about Jesus sending forth the Faithful, as his Father has sent him forth.

Annotated Bibliography

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

Acts 1:15-17, 20a, 20c-26

Acts 1:15-26

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.²

There is a papyrus manuscript with these verses, dating from the Seventh Century, at the Bibliotheca Bodmeriana, Cologne, with same place that has 1 John, below.

Acts 1:15-25

Jennifer K. Berenson Maclean, review of Dennis R. MacDonald, Does the New Testament Imitate Homer? Four Cases from the Acts of the Apostles³

Maclean finds MacDonald interesting, but not convincing.

Acts 1:21

Shelly Matthews, review of Jaroslav Pelikan, Acts⁴

Shelly Matthews takes Pelikan to task.

Operating on the premise that the church “really did get it right,” P. frets not at the andocentric bias of the author of Acts. Luke’s limiting of apostolic roles to men only 1:21 is for P. clear justification

² Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 101.

³ the Catholic Biblical Quarterly, Vol. 70, No. 2 (April 2008) 381.

⁴ the Catholic Biblical Quarterly, Vol. 70, No. 2 (April 2008) 390.

for an exclusively male priesthood (pp. 204-6). Moreover, affirming that Luke (and the church) got it right makes it impossible for P. to address the issue of anti-Judaism in Arts and its historical manifestations. He reads Luke's appropriation of Jewish symbols as a sign of "solidarity" between early Jews and Christians (pp. 68-70) and simply refrains from comment on the many references to Jews as Christ killers in the speeches of Acts.

My reason for the long quotation is there seems to be a development between what Plevnik wrote in 2008, above, and what he wrote in 1978, thirty years earlier, below. That apparent change may be why Matthews carefully cites the pages for her charge about the andocentric bias. I wish the Catholic Biblical Quarterly printed objections to reviews, as other scholarly journals do.

Acts 1:26

Joseph Plevnik, "'The Eleven and Those with Them' According to Luke"⁵

Luke refers to "the eleven" four times: Luke 24:9, 24:33; Acts 1:26 [used here], and 2:14. Luke uses "And those with them" only in Luke. Once The Twelve are reconstituted, Luke no longer mentions the associates. Plevnik demonstrates activities of women in the early Church.

Psalm 103:1-2, 11-12, 19-20 (19a)

The Church uses Psalm 103 in pastoral care of the sick⁶ and funerals.⁷

⁵ the Catholic Biblical Quarterly, Vol. 40, No. 2 (April 1978) 206, 209.

⁶ 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: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983) 60, 296.

⁷ N.a., 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) 40, 226.

Codex Sinaiticus⁸

There are two anomalies in the Lectionary that the Codex seems to resolve. In verse 6, the comma and the word *and* do not appear at the Feast of the Transfiguration, August 6th. The Codex agrees with the Transfiguration. The Codex also agrees with the Transfiguration at verse 9. The Transfiguration uses *because you*. This Seventh Sunday of Easter uses only *you*.

The continuing point of the exercise reaching into the original manuscripts is to shake confidence in which words belong in Sacred Scripture. Development of the words of Sacred Scripture is an historical reality. These Notes include this reality as an act of humility against the self-righteousness required to lead a Christian life and the unacceptable non-academic dictates which cause interior conflicts.

Psalm 103

Gerhard Langer, review of Christoph Dohmen, Exodus 19—40⁹

Langer approvingly reports that Dohmen “In his treatment of Exodus 32—34 ... shows how this text’s presentation of the mercy of God and of the meaning of Moses as mediator influenced Psalm 103 ...” The scholarship on the relationship between the justice and mercy of God interacts throughout these comments below the double line.

Psalm 103

Jeremy Corley, “A Numerical Structure in Sirach 44:1—50:24”¹⁰

Corley observes that Psalm 103 is a twenty-two verse psalm that is not in alphabetic acrostic order.

Psalm 103:1

United States Conference of Catholic Bishops, United States Catholic Catechism for Adults¹¹

The Bishops call upon this verse, “Bless the LORD, my soul; / all my being, bless his holy name” in Chapter 26, “Second Commandment: Reverence God’s Name.” Where the Catechism first uses the slash mark, above, the Lectionary substitutes the word *and*. The careful listener at Sunday Mass, may hear the difference. Later, the Catechism reverses itself, replacing the slash mark with *and*, but changing the punctuation,

⁸ <http://www.codex-sinaiticus.net/en/manuscript.aspx?book=26&chapter=97&inputControl=420&lid=en&side=r&zoomSlider=0#> 090322 Psalm 97 in the Lectionary is Psalm 96 in the Codex Sinaiticus.

⁹ the Catholic Biblical Quarterly, Vol. 68, No. 3 (July 2006) 510.

¹⁰ the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 51.

¹¹ Washington, D.C.: United States Conference of Catholic Bishops, 2006, 356, 359.

substituting an exclamation mark for the period. Depending on the reader, the careful listener may detect that difference during the Sunday reading as well.

Psalm 103:6-18

John T. Willis, review of Samantha Joo, Provocation and Punishment: The Anger of God in the Book of Jeremiah and Deuteronomistic Theology¹²

Willis finds fault with Joo for overemphasizing the anger of God, to the neglect of the concomitant mercy of God.

1 John 4:11-16

1 Jon 4:11-16

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.¹³

There is a papyrus manuscript with these verses dating from the Third Century in the British Library in London. There is another papyrus manuscript with verse 12, dating from the Seventh century, at the Bibliotheca Bodmeriana, Cologne.

1 John 4:16

Bernard McGinn, "The `Traktat von der Minne': A Chapter in the Reception of Meister Eckhart's Mysticism"¹⁴

"Traktat von der Minne" means "Treatise on Love." The question is whether the Faithful love God with a created love, though the medium of the Church, in line with Saint Thomas Aquinas or with an uncreated love, directly with the Holy Spirit, in line with Saint Augustine. McGinn begins his essay,

The condemnation of a number of articles from the teaching of Meister Eckhart (ca. 1260-1328) by Pope John XXII in the Bull *In agro dominico* on March 27, 1329, has been seen as a decisive moment in the history of the tensions between the teaching magisterium of the church and mystical piety in the late Middle Ages.

I wonder about the continuation of that tension into the present time.

¹² the Catholic Biblical Quarterly, Vol. 69, No. 3 (July 2007) 552.

¹³ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 69, 101.

¹⁴ The Catholic Historical Review, Vol. XCII, No. 1 (April 2006) 177-178.

1 John 4:16

Dino Dozzi, "Thus Says the Lord' The Gospel in the Writings of Saint Francis"¹⁵

But in the holy love which is God (1 Jn 4:16), I beg my brothers, both the ministers and the others, after overcoming every impediment and putting aside every care and anxiety, to serve, love, honor and adore the Lord God with a clean heart and a pure mind in whatever way they are best able to do so, that that is what He wants above all else.

1 John 4:16

Evan F. Kuehn, "The Johannine Logic of Augustine's Trinity: A Dogmatic Sketch"¹⁶

Kuehn writes, "The scriptural text cited by Augustine [*De Trinitate*] is the same text Benedict cites in the encyclical's introduction: 'God is love, and he who abides in love abides in God, and God abides in him' (1 Jn 4:216) [used here]." This is the basis of my argument with Raymond Arroyo above the double line. See the further comments on the article by Charles M. Murphy below.

cf. John 14:18

John 17:11b-19

The Church makes this passage available for funerals.¹⁷

John 17:11-16

Charles M. Murphy, "Charity, Not Justice, As Constitutive of the Church's Mission,"¹⁸

Building on the development of Murphy, the impact of Benedict XVI (2005-) proclaiming that charity, not justice, is constitutive of the Church's mission is to reverse pre-Vatican II seminary education. Benedict is making this claim in his first encyclical, "Deus Caritas Est." Before Vatican II, moral theology prepared the priest to judge the

¹⁵ Greyfriars Review, Vol. 18, Supplement (2004) 26.

¹⁶ Theological Studies, Vol. 68, No. 3 (September 2007) 590.

¹⁷ N.a., 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) 246.

¹⁸ Theological Studies, Vol. 68, No. 2 (June 2007) 280.

Personal Notes
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Faithful in the confessional. After Vatican II, moral theology encompassed a much broader view of moral life. Charles E. Curran, Catholic Moral Theology in the United States: A History, influences me here.¹⁹

John 17:12
Jerome H. Neyrey, S.J., "'I Am the Door' (John 10:7, 9): Jesus the Broker in the Fourth Gospel"²⁰
Neyrey uses *I have kept them in your name* to argue that Jesus is approaching the faithful as a broker for reaching God the Father.

John 1:15
United States Conference of Catholic Bishops, United States Catholic Catechism for Adults²¹
The Bishops use John 1:15, *Keep them from the evil one* to assert that "The Catechism emphasizes that we ask God to deliver us from the Evil One—Satan, the devil (cf. Jn 17:15)." The Lectionary does not capitalize Evil One.

John 17:17-20
Dino Dozzi, "'Thus Says the Lord' The Gospel in the Writings of Saint Francis"²²
Saint Francis uses John 17:17-26 to make the point that the Faithful are to live in the world, all the while, not being of the world.

John 17:18
Tobias Hagerland, "The Power of Prophecy: A Septuagintal Echo in John 20:19-23."²³
Hagerland uses John 17:18 as one of the verses to support his argument, "Earlier in his Gospel, John referred proleptically [presenting the future as if present] to a sending of the disciples that is analogous to Jesus' sending by the Father."

For more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes

¹⁹ Charles E. Curran, Catholic Moral Theology in the United States: A History (Washington, D.C.: Georgetown University Press, 2008) passim.

²⁰ the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 285, 287.

²¹ Washington, D.C.: United States Conference of Catholic Bishops, 2006, 489.

²² Greyfriars Review, Vol. 18, Supplement (2004) 31.

²³ the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 95.