

1 Corinthians 12:4-7, used by the Lectionary, gives cause for this reflection. 1 Corinthians 12:4-7 excitedly reports *different kinds of spiritual gifts*, without any explicit mention of dependence upon the Magisterium. The Magisterium, nonetheless, has little respect for the Christian Sense of the Faithful. In the Lectionary readings for today, Saint Paul goes on to write of *the same spirit*, a language suitable for the *sensus fidelium*, *sense of the Faithful*. The Christian Sense of the Faithful is trustworthy, especially when systematically rejecting the dictates of either church or state.

Annotated Bibliography

Material above the double line draws from and is based upon material below the double line. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some of the interesting details scholars and others are presenting.

The fact that, except for the Gospels, the readings for Pentecost Sunday are the same from Cycle to Cycle means I only have to go back one year, to last July, for new scholarly work.

Acts 2:1-11 (63A, 63B, 63C)

Acts 1:1

From the Greek, I wonder when in the day the Holy Spirit appeared, at the end of the day? namely at sunset? The translations do not help.

<u>Lectionary</u> (1998)	the time for Pentecost was fulfilled
<u>The Vulgate</u> (circa 410)	Et cum compleretur dies Pentecostes
<u>Douay-Rheims</u> (1582-1610)	days of Pentecost were accomplished
<u>King James</u> (1611)	the day of Pentecost was fully come
<u>Catholic RSV</u> (1969)	the day of Pentecost had come
<u>New American</u> (NAB) (1970)	the time for Pentecost was fulfilled
<u>New Jerusalem</u> (1985)	Pentecost day came round

Acts 2:1-41

Thomas Hughson, S.J., "Interpreting Vatican II: `A New Pentecost'"¹

Hughson writes, "He [Cardinal Suenens] interpreted the event of Pentecost (Acts 2:1-41) by recourse to Paul's insight into how one and the same body of Christ has many acts, how one and the same Spirit gives many gifts and ministries (1 Cor 12:4-11)." 1 Cor 12:4-11 is also found below.

¹ Theological Studies, Vol. 69, No. 1 (March 2008) 17.

Acts 2:1-4

United States Conference of Catholic Bishops, United States Catholic Catechism for Adults²

The Bishops cite this passage about everyone being “filled with the Holy Spirit,” in their Chapter 9, “Receive the Holy Spirit.” The index has nothing about Sense of the Faithful, or Self-identity, or Identity.

Acts 2:5-11

Paul Lawrence, The IVP Atlas of Bible History³

The map shows the straight distance between Rome and Parthia as over 2000 miles.

Psalm 104:1, 24, 29-30, 31, 34 (cf. 30) (63A, 63B, 63C)

1 Corinthians 12:3b-7, 12-13 (63A, 63B, 63C)

1 Cor 12:1-3, 4-11

Benjamin Fiore, S.J., review of Michelle V. Lee, Paul, the Stoics, and the Body of Christ⁴

Fiore observes that Lee correctly notes structural divisions in 1 Corinthians: 1-3, 4-11, and 12-26, all three of which the Lectionary incorporates. Fiore notes that Lee maintains

The principle in 4-11 of acting for one’s ‘profit’ [7] or ‘advantage’ (*pros to sympheron*), commonly mistranslated as ‘for the common good,’ fits the Stoic notion of the unity of humans as the basis of social behavior; people act for their own well-being in the human commonality.

The Lectionary translation seems to do fairly well:

<u>Lectionary</u> (1998)	for some benefit
<u>The Vulgate</u> (circa 410)	ad utilitatem
<u>Douay-Rheims</u> (1582-1610)	unto profit
<u>King James</u> (1611)	to profit withal
<u>Catholic RSV</u> (1969)	for the common good
<u>New American</u> (NAB) (1970)	for some benefit
<u>New Jerusalem</u> (1985)	for the general good

Lee does not like the Catholic RSV translation.

² Washington, D.C.: United States Conference of Catholic Bishops, 2006, 103.

³ Downers Grove, Illinois, InterVarsity Press, 2006, 148.

⁴ Theological Studies, Vol. 69, No. 1 (March 2008) 191.

1 Cor 12:3

United States Conference of Catholic Bishops, United States Catholic Catechism for Adults⁵

In their Catechism, the Bishops use this verse, about “No one can say ‘Jesus is Lord,’ except by the Holy Spirit,” in Chapter 35, “God Calls Us to Pray.” The Bishops cite the Vatican Catechism, “The Church invites us to invoke the Holy Spirit as the interior Teacher of Christian prayer. (CCC, no. 2681).” The Faithful must lead their lives in the light of exterior realities, however. Limiting the Holy Spirit to the interior life, stifles what the Holy Spirit does in the exterior lives of the Faithful, as lived.

1 Cor 12:4-11

Thomas Hughson, S.J., "Interpreting Vatican II: 'A New Pentecost'"⁶

Hughson writes, “He [Cardinal Suenens] interpreted the event of Pentecost (Acts 2:1-41) by recourse to Paul’s insight into how one and the same body of Christ has many acts, how one and the same Spirit gives many gifts and ministries (1 Cor 12:4-11).”

1 Cor 12:4-11

James F. Keenan, S.J., "Moral Notes: Crises and Other Developments"⁷

Keenan writes, "shaping one’s identity without social institutions’ claims becomes then a Catch-22." Keenan then quotes Tony Mifsud, this need to build one’s own identity is not based on support from the society, because individuals do not consider themselves interpreted or represented by social systems." The material above the double line is based on this article.

John 20:19-23 (63A, 63B, 63C, though some variety is available, I doubt it will be used.)

The Church uses this reading for visits to the sick.⁸

⁵ Washington, D.C.: United States Conference of Catholic Bishops, 2006, 469

⁶ Theological Studies, Vol. 68, No. 1 (March 2008) 17.

⁷ Theological Studies, Vol. 68, No. 1 (March 2008) Keenan quotes Mifsud on page 128; the Scripture is on page 133, and the 1990 Instruction on the Ecclesial Vocation of the Theologian is on page 134.

⁸ 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) 267.

John 15:18-27

Craig R. Koester, review of Francisco Lozada, Jr., and Tom Thatcher (eds.), New Currents through John: A Global Perspective⁹

This is a “variety” reading. Lozada explains John 15: 18-27 [the Lectionary uses John 15:26-27] as presenting a hostile world.

John 20:19-23

United States Conference of Catholic Bishops, United States Catholic Catechism for Adults¹⁰

The Bishops use this passage, about “all the Apostles saw him,” in Chapter 8, “The Saving Death and Resurrection of Christ.” The Bishops also use this passage to refer to Apostles in Chapter 14, “The Celebration of the Paschal Mystery of Christ.” The Bishops use this passage in Chapter 18, “Sacrament of Penance and Reconciliation,” with similar references to Apostles. The Bishops refer to Apostles in Chapter 16, Confirmation: Consecrated for Mission,” referring to John 20:22. The Bishops seem to miss the fact that such a reference to Apostles is un-Johannine, as the following book review points out.

The Bishops have a whole Chapter 9, “Receive the Holy Spirit (Jn 20:22)” devoted to verse 22. That notwithstanding, again, the index has nothing about Sense of the Faithful, or Self-identity, or Identity.

John 20:19-23

Sandra M. Schneiders, review of Rekha M. Chennattu, Johannine Discipleship as a Covenant Relationship¹¹

Schneiders criticizes Chennattu for leaving the impression that John 20:19-23 is

a commissioning of the disciples as ‘apostles’ (a very un-Johannine understanding of Jesus’ followers), as all males, and as sent to ‘retain’ (as well as forgive) sins, which is the conventional (but in my estimation mistaken) modification of Jesus’ mission to ‘take away’ the sin of the world on which the disciples’ mission is based.

⁹ the Catholic Biblical Quarterly, Vol. 70, No. 1 (January 2008) 203.

¹⁰ Washington, D.C.: United States Conference of Catholic Bishops, 2006, 94, 101-110, 178, 203, 236, 244.

¹¹ the Catholic Biblical Quarterly, Vol. 69, No. 3 (July 2007) 576.

John 20:20, 25, 27

Paul Lawrence, The IVP Atlas of Bible History¹²

Because of recent archaeological evidence that a crucified man was nailed to the cross through his arms, rather than hands, Lawrence writes that John 20:20 "... should probably be translated `arms.'" Lawrence does not write *wrists*, which makes sense against a squirming victim.

For more on sources see the Appendix file.

After-action Report

On April 6, the Third Sunday of Easter, I attended 7:30 a.m. Mass at Our Lady of Mount Carmel Parish, in Newport News, Virginia, where the Reverend Kenneth E. Wood preached on "the breaking of the bread." Later in the week, I was privileged to show him and talk a little about comments on the breaking of the bread in these Personal Notes. It is always nice to get to talk about these Notes with a Catholic priest.

For an After-Action Report on this Pentecost, see Reading 591, Feast of Saints Peter and Paul, 080629.¹³

¹² Downers Grove, Illinois, *InterVarsity Press*, 2006, 146.