

Personal Notes

075C 5th Sunday in Ordinary Time: A Catholic Bible Study February 7, 2016

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While Pope Francis is disparaging capitalistic disregard for the poor, Pope Francis is ignoring both the findings of the social sciences and Candidates for President of the United States of America. The Pope is laying down principles, which is fine, except the principles he is laying down are uninformed by the social science of economics. The Faithful are well aware of the contrast between Hilary Clinton, Bernie Sanders, and Donald Trump.

Hilary wants incremental change. Bernie wants a revolution. Donald wants some sort of dictatorship of the proletariat. Reading for this Sunday help place these policy difference in the perspective of Wisdom.

In Genesis, in the spirit of the real estate Tycoon, Trump, **the lord made a covenant with Abraham, saying: To your descendants I give this land, from the Wadi of Egypt to the Great River, the Euphrates**" (Genesis 15:18). **I believe that I shall see the bounty of the LORD in the land of the living** (Psalm 27:13). By their political participation, the Faithful can enable those with little hope to gain economic traction. Philippians 3:19 warns about those **whose God is their stomach**, that is excessive economic gain. In the Gospel, the Faithful hear some economic babbling, let us make three tents (Luke 9:33). All of these readings offer the Faithful something about which to pray in this primary season for winnowing candidates for the Presidency of the United States of America.

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:	Genesis 15:5-12, 17-18
Responsorial Psalm:	Psalm 27:1, 7-8, 8-9, 13-14 (1a)
Second Reading:	Philippians 3:17—4:1
Alleluia:	cf. Matthew 17:5
Gospel:	Luke 9:28b-36

Bibliography

Genesis 15:5-12, 17-18

Genesis 15:5

Personal Notes

075C 5th Sunday in Ordinary Time: A Catholic Bible Study February 7, 2016

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“Encyclical Letter Lumen Fidei of the Supreme Pontiff Francis to the Bishops, Priests, and deacons [sic] and lay Faithful on Faith”¹

Genesis 15:6

Johannes Brenz (1499-1570), “An Ecclesiasticall [sic] Exposition upon Saint Luke”²

Genesis 15:6

Florence Morgan Gillman, review of Tom Holland, Romans: The Divine Marriage, A Biblical Theological Commentary³

Gillman writes that Holland “finds that Paul uses the Genesis verse (justification by Faith) as related to both soteriology and ecclesiology, that is, ‘the starting point for justification is God rescuing—that is, saving them—from the place of their captivity so that he can bring his people into a new covenantal relationship with him.’” Gillman does not like it that Holland is “riddled with sexist language, for example ‘man’ and ‘mankind’ used throughout; the Spirit referred to as ‘he’; and statements such as ‘God calls all men to repent’.”

Gen 15:6

Alain Gignac, “The Enunciative Device of Romans 1:18—4:25: A Succession of Discourses Attempting to Express the Multiple Dimensions of God’s Justice”⁴

Genesis 15:7

Henry Ainsworth (1571-1622/1623), “Annotations on Psalm 25:10”

¹ L’Osservatore Romano: Weekly Edition in English, Vol. 46, No. 28 (2013), Vatican City Wednesday, 10 July, paragraph 9, page 13/23.

² 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) 11 fn. 14.

³ the Catholic Biblical Quarterly, Vol. 75, No. 4 (October 2013) 802.

⁴ the Catholic Biblical Quarterly, Vol. 77, No. 3 (July 2015) 481-

Personal Notes

075C 5th Sunday in Ordinary Time: A Catholic Bible Study February 7, 2016

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Raymond J. Jirran, Ph.D.

Citing the Lectionary [there appeared a smoking fire pot and a flaming torch, which passed between those pieces](#) (Genesis 15:17), Ainsworth writes, “the covenant makers went between the parts.”

Genesis 15:18-27

Zev Garber, review of Nili Wazana, All the Boundaries of the Land: The Promised Land in Biblical Thought in Light of the Ancient Near East⁵

While Garber reports that Wazana portrays space as areas of religion rather than geography. Garber does not work in what Wazana may have on genocide. Garber has a beard and is Emeritus Professor of Jewish Studies at Los Angeles Valley College.

Psalm 27:1, 7-8, 8-9, 13-14 (1a)

Care for the Sick uses Psalm 27, *Part I: Pastoral Care of the Sick: Chapter One: Visits to the Sick: Response B*, pages 41-42 and *Part III: Readings, Responses, and Verses from Sacred Scripture: Responsorial Psalms D*, page 285-286.⁶

Funerals also uses Psalm 27 in *Part I: Funeral Rites: 1 Vigil for the Deceased: Responsorial Psalm*, pages 29-30 and *Part III: Texts of Sacred Scripture: 13 Funerals for Adults 3*, page 224.⁷

Psalm 27:14

⁵ the Catholic Biblical Quarterly, Vol. [77](#), No. [2](#) (April [2015](#)) [360](#).

⁶ 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) 296.

⁷ 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.

Personal Notes

075C 5th Sunday in Ordinary Time: A Catholic Bible Study February 7, 2016

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Nikolaus Selnecker (1530-1592), "The Whole Psalter"⁸

Philippians 3:17—4:1

Phil 3:1b—4:3

Alicia J. Batten, review of Arthur J. Dewey, Roy W. Hoover, Lane C. McGaughey, and Daryl D. Schmidt (trans.), The Authentic Letters of Paul: A New Reading of Paul's Rhetoric and Meaning The Scholars Version⁹

Phil 3:2-21

Raymond F. Collins, review of Yara Matta, À cause de Christ: Le retournement de Paul le Juif¹⁰

Collins concludes that Matta "opens up Paul's thought not only for the scholar but also for others who are seriously interested in what Paul has to say."

Philippians 3:17

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹¹

Phil 3:17¹²

⁸ 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) 247 fn. 33.

⁹ the Catholic Biblical Quarterly, Vol. 74, No. 3 (July 2012) 598.

¹⁰ the Catholic Biblical Quarterly, Vol. 77, No. 1 (January 2015) 179.

¹¹ Grand Rapids: Michigan: Zondervan, 1996, **130**, 184, 661.

¹² 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) 88, 89.

Personal Notes

075C 5th Sunday in Ordinary Time: A Catholic Bible Study February 7, 2016

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Henry Airay (c. 1560-1616), "Lectures on Philippians 3:17"

Richard Sibbes (1577-1635), "Comment on Philippians 3:17"

Phil 3:18-21

Philipp Melanchthon (1497-1560), "A Summary of Paul's Letter to the Philippians 3:18-21"¹³

Phil 3:18-19

Katarina Schütz Zell (1497/98-1562), "Apologia for Master Matthew Zell"¹⁴

Phil 3:18¹⁵

Luther, "Commentary on Galatians"

Georg Major, "Sermon on Philippians 3:18"

John Calvin (1508-1564), "Commentary on Philippians 3:18"

¹³ 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) 92.

¹⁴ 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) 285 fn. 19.

¹⁵ 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) 79 fn. 26, 89, 90, 91.

Personal Notes

075C 5th Sunday in Ordinary Time: A Catholic Bible Study February 7, 2016

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Raymond J. Jirran, Ph.D.

Airay, "Lectures on Philippians 3:18"

[Phil 3:18-19](#)

[Joseph H. Hellerman, review of G. Walter Hansen, The Letter to the Philippians](#)¹⁶

[Phil 3:18](#)

[Steven Wilson, review of B. J. Oropeza, Apostasy in the New Testament Communities. Vol. 1, In the Footsteps of Judas and Other Defectors: The Gospels, Acts, and the Johannine Letters; Vol. 2, Jews, Gentiles, and the Opponents of Paul: The Pauline Letters](#)¹⁷

Phil 3:19

William T. Cavanaugh, "Return of the Golden calf: Economy, Idolatry, and Secularization since *Gaudium et spes*"¹⁸

Cavanaugh writes, "For Francis, as for the biblical witness, idolatry is not merely a problem of the worship of celestial beings other than the god of Abraham, Isaac, and Jacob. In the Bible, idolatry includes giving priority to created things like . . . bodily appetites (Phil 3:19) . . ."

Phil 3:18

Heinrich Bullinger (1504-1575), "Commentary on Acts 2:40"¹⁹

Phil 3:19

¹⁶ [the Catholic Biblical Quarterly](#), Vol. [73](#), No. [2](#) (April [2011](#)) [385](#).

¹⁷ [the Catholic Biblical Quarterly](#), Vol. [76](#), No. [2](#) (April [2014](#)) [370](#).

¹⁸ [Theological Studies](#), Vol. 76, No. 4 (December 2015) 703.

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) 34 fn. 16.

Personal Notes

075C 5th Sunday in Ordinary Time: A Catholic Bible Study February 7, 2016

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Nikolaus Selnecker (1530-1592), "The Whole Psalter"²⁰

Translators seem to get English grammar wrong for Selnecker, "Be comforted and undaunted all of you who wait **on** the Lord! Wait **on** the Lord!" The Lectionary does better with [Wait for the LORD with courage . . . wait for the LORD.](#)

Selnecker is exercised, "they (the godless) like to take presents. Everything is welcome, be it honor, wealth, pride, pomp or money. Their belly is their god, as Saint Paul says. They grasp whatever they can, be it just or unjust."

Philippians 3:19²¹

Airway, "Lectures on Philippians 3:19"

Jacobus Arminius (1559-1609), "Disputation XXIII. On Idolatry"

Phil 3:19

Peter Walpot (d. 1578), "The Great Article Book: On Peace and Joint Property"²²

[Phil 3:20](#)

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) 213 fn. 11.

²¹ 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) 91, 218 fn. 31.

²² 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) 55 fn. 5.

Personal Notes

075C 5th Sunday in Ordinary Time: A Catholic Bible Study February 7, 2016

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[Margaret Y. MacDonald and Leif E. Vaage, "Unclean but Holy Children: Paul's Everyday Quandary in 1 Corinthians 7:14c"](#)²³

Phil 3:20

St. Thérèse of Lisieux, The Story of a Soul: A New Translation²⁴

Phil 3:20

Dirk Philips (1504-1568), "The Enchiridion (handbook, manual): Concerning Spiritual Restitution"²⁵

The editors of the Commentary find Philips citing Philippians 3:20. Philips writes about "that eternal imperishable and glorified state takes place, and all believers shall inherit and process the new heavens and new earth—which God will create and we await and in which righteousness shall dwell."

Phil 3:20

Martin Luther (1483-1546), "Preface to the Explanation of the Testaments"²⁶

Phil 3:20²⁷

²³ [the Catholic Biblical Quarterly](#), Vol. [73](#), No. [3](#) (July [2011](#)) [533](#).

²⁴ Robert J. Edmonson, CJ, (translator) (Brewster, Massachusetts: Paraclete Press, 2006) 178.

²⁵ 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) 147 fn. 8.

²⁶ 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) 95.

²⁷ in Reformation Commentary on Scripture: New Testament XI: Philippians, Colossians, Graham Tomlin (ed.) in collaboration with Gregory B. Graybill, general

Personal Notes

075C 5th Sunday in Ordinary Time: A Catholic Bible Study February 7, 2016

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Raymond J. Jirran, Ph.D.

Calvin, "Commentary on Philippians 3:20"

Sibbes, "Comment on Philippians 3:20"

Luther, "Comment on John 1:51"

Phil 3:21

Michael Witczak, "History of the Latin Text and Rite"²⁸

Phil 3:21²⁹

Wolfgang Musculus (1497-1563), "On Paul's Letter to the Philippians 3:21"

Airay, "Lectures on Philippians 3:21"

John Colet (1467-1519), "Exposition on First Corinthians"

Phil 3:21

Nijay K. Gupta, "Which 'Body' Is a Temple (1 Corinthians 6:19)? Paul beyond the Individual/Communal Divide"³⁰

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) 93, 94, 95.

²⁸ 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.) (Collegeville, Minnesota: Liturgical Press, 2011) 362.

²⁹ 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) 97, 97, 99 fn. 41.

³⁰ the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 523.

Personal Notes

075C 5th Sunday in Ordinary Time: A Catholic Bible Study February 7, 2016

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~~Phil 3:21 ————— 72 (2010) #3 523.~~

~~Nijay K. Gupta, "Which 'Body' Is a Temple (1 Corinthians 6:19)? Paul beyond the Individual/Communal Divide"~~

Phil 4:1³¹

Georg Major (1502-1574), "How Saint Paul Was Called to Preach the Gospel in Macedonia"

Major, "Sermon on Philippians 4:1"

cf. Matthew 17:5

Luke 9:28b-36

Luke 9:28-29

François Lambert, "Commentary in Luke 9:28-29"³²

Lambert makes a reference to bishops. "For they (the sophists) say that Peter was chosen because he held the first place among the apostles, but he did not have first place over the others but was rather a brother and co-bishop among them. Indeed, for all true believers, there is only one who has first place: Christ our Lord."

[Luke 9:28](#)

³¹ 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) 2 fn. 1, 100

³² 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) 203.

Personal Notes

075C 5th Sunday in Ordinary Time: A Catholic Bible Study February 7, 2016

© 2016

Raymond J. Jirran, Ph.D.

Kindalee Pfremmer De Long, review of Geir Otto Holomås, Prayer and Vindication in Luke-Acts: The Theme of Prayer within the Context of the Legitimizing and Edifying Objective of the Lukan Narrative³³

De Long concludes, “praise marks the arrival of long-awaited salvation (‘time of refreshing’), while petition urgently anticipates the ‘restoration of all things.’”

Luke 9:31

Brian J. Tabb, “Is the Lucan Jesus a ‘Martyr’? A Critical Assessment of a Scholarly Consensus”³⁴

Luke 9:31 — 72 (2010) #3 516.

~~David M. Miller, “Seeing the Glory, Hearing the Son: The Function of the Wilderness Theophany Narratives in Luke 9:28-36”~~

Luke 9:31

John Donne (1572-1631), “Sermon 158 Preached at Whitehall (1630)”³⁵

Donne observes, “The ancient Romans had a certain tenderness and detestation of the name of death. They would not name death—no, not even in their wills!...To us who speak daily of the death of Chris . . . can the memory or the mention of our death be irksome or bitter?”

Luke 9:31

Cardinal Cajetan (1469-1534), “Commentary on Psalm 22”³⁶

³³ the Catholic Biblical Quarterly, Vol. 76, No. 1 (January 2014) 139.

³⁴ the Catholic Biblical Quarterly, Vol. 77, No. 2 (April 2015) 296.

³⁵ 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) 205 fn. 6.

³⁶ 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) 170 fn. 12.

Personal Notes

075C 5th Sunday in Ordinary Time: A Catholic Bible Study February 7, 2016

© 2016

Raymond J. Jirran, Ph.D.

Cajetan is playing games with words, taking “excessum” from the Vulgate to mean “excess” though Cajetan knows that the Greek is “exodus.” In other words, Cajetan is offering less than “full disclosure.”

Luke 9:32-43

Andrés García Serrano, “Anna’s Characterization in Luke 2:36-38: A Case of Conceptual Allusion?”³⁷

On April 7, 2013, with Reading 045C 2nd Sunday of Easter_A Catholic Bible Study 130407, Personal Notes systematically 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 hope is that this approach will help pray with the new Missal, despite itself.

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 “Commanded us to listen.”³⁸ The Responsorial Antiphon for this Sunday is The Lord is my light and my salvation (Psalm 27:1a).³⁹ Between November 25, 2011 and November 25, 2012, Personal Notes

³⁷ the Catholic Biblical Quarterly, Vol. 76, No. 3 (July 2014) 476.

³⁸ 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) 226. Personal Notes refers to this book as the Missal.

³⁹ 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

Personal Notes

075C 5th Sunday in Ordinary Time: A Catholic Bible Study February 7, 2016

© 2016

Raymond J. Jirran, Ph.D.

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 he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins;’ and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness (Leviticus 16:16).⁴⁰

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.

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 campaign for the Republican nomination for President will show . . . or not.

On Thursday, February, Arroyo gave Orthodox Archpriest Yaroslav Sudick a platform to attack Pope Francis for meeting with Patriarch Krill, thereby giving Russian Prime Minister Putin an ally in the West. Finding an ally in the West would frustrate the

Saints (Collegeville, Minnesota: The Liturgical Press, 1988) 527. Personal Notes refers to this book as the Lectionary.

⁴⁰ UMI Annual Sunday School Lesson Commentary: Precepts for Living ®: 2015-2016: International Sunday School Lessons: Volume 18: UMI (Urban Ministries, Inc.), A. Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2015) 269-270.

Personal Notes

075C 5th Sunday in Ordinary Time: A Catholic Bible Study February 7, 2016

© 2016

Raymond J. Jirran, Ph.D.

attempts of the West to isolate Putin. Sudick favored Donald Trump for Republican nominee for President. Trump for President was the general gist of the Arroyo program. Arroyo was taking the side of the Metropolitan Patriarch of Moscow versus the Metropolitan Patriarch of Constantinople, Bartholomew. In June there will be a Pan-Orthodox Synod in Crete.

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 and unread sections in Reformation Commentary on Scripture, viz., John and Psalms.