

Personal Notes

Fifth Sunday in Ordinary Time, Reading 073A, February 9, 2014

© 2017

Raymond J. Jirran, Ph.D.

Lavishly he gives to the poor (Psalm 112:9) suggests a spirit of philanthropy and justice that is taken up in the United States. On the political scene are two versions of the role of government for the commonweal, “hope” and “nope.” Those with hope see a role for government evening the current disparity between the upper one percent and the other ninety-nine percent in income. Pope Francis seems to be in that hope category. Those with “nope” see no role for government, lavishly giving anything to the poor. The Journal of African American History published “Commentary—Reparations as a Development Strategy: The Caricom [Caribbean Community] Reparations Commission,” by Editor V.P. Franklin.¹ Franklin sides with hope as does Personal Notes.

Readings

First Reading	Isaiah 58:7-10
Responsorial Psalm:	Psalm 112:4-5, 6-7, 8-9 (4a)
Second Reading:	1 Corinthians 2:1-5
Alleluia:	John 8:12
Gospel:	Matthew 5:13-16

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.

Isaiah 58:7-10

Personal Notes cites members of the Protestant Revolt in the spirit of Gerald O’Collins, S.J., writing,²

In fact, by allowing the liturgy to be celebrated in the vernacular, by stressing “the table of God’s word” along with the importance of the homily (no. 52), and by granting to the laity—although restricted to certain circumstances—communion “under both kinds” (no. 55), Vatican II conceded the demands of Martin Luther and other 16th-century Protestant reformers, albeit in the 20th-century. In short, while SC [Sacrosanctum

¹ V. P. Franklin, “Commentary—Reparations as a Development Strategy: The Caricom Reparations Commission,” The Journal of African American History, Vol. 98, No. 3 (Summer 2013) 363-366.

² Theological Studies, Vol. 73, No. 4 (December 2012) 772.

Personal Notes

Fifth Sunday in Ordinary Time, Reading 073A, February 9, 2014

© 2017

Raymond J. Jirran, Ph.D.

concilium [sic] did not use explicitly the language of “reform” or “reformation,” what it enacted can and should be described in those terms.

Isaiah 58:7

John Calvin (1509-1560), “Institutes 3.7.6”³

Isaiah 58:7 is among the verses the Protestant revolutionary, Calvin, had in mind, when he wrote,

Now if someone has not only deserved nothing good from you but has also provoked you by unjust acts and injuries, not even this is a just cause for you to desist from embracing them in love and pursuing the duties of love. You will say, “They have deserved something far different from me.” Yet what has the Lord deserved? When he commands you to forgive them for whatever sins they have committed against you, truly he wishes them to be charged against himself.

For context, Martin Luther lived 1483-1546.

Isaiah 58:9

John Calvin, “Commentaries on Daniel”⁴

Calvin explains,

The greatest part of this prayer is an entreaty that God would pardon his people. Whenever we ask for pardon, the testimony of repentance ought to precede our request. For God announces that he will be propitious and easily entreated when people seriously and heartily repent (Is 58:9). Thus confession of guilt is one method of obtaining pardon, and for this reason Daniel fills up the greater part of his prayer with the confession of his sinfulness.

Psalm 112:4-5, 6-7, 8-9 (4a)

³ in Reformation Commentary on Scripture: Old Testament I: Genesis I—II, (ed.) John L. Thompson (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 53.

⁴ in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 363.

Personal Notes

Fifth Sunday in Ordinary Time, Reading 073A, February 9, 2014

© 2017

Raymond J. Jirran, Ph.D.

Psalm 112:9

Gianni Barbiero, "Psalm 132: A Prayer of `Solomon'"⁵

Barbiero argues, "In the OT, the term . . . (literally, "horn") usually indicates "power," often in connection with the Monarchy (see Pss . . . 112:9)." The Lectionary has *his horn shall be exalted in glory*.

1 Corinthians 2:1-5

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 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.

1 Corinthians 2:1

Philip Comfort, "The Significance of the Papyri in Revising the New Testament Greek Text and English Translations"⁶

The Lectionary uses what Comfort prefers. Comfort explains,

In summary, the internal and external evidence for this reading [*testimony*, rather than *mystery*] is divided, so it is not easy to make a decision regarding which variant is original. This indecision is displayed in the array of modern English versions. Though most versions use the word "testimony," these same versions print "mystery" in the margin.

1 Corinthians 2:2

Wolfgang Musculus (1497-1563), "On Paul's Letter to the Colossians 2:3"⁷

The Protestant revolutionary, Musculus, asserts, "Outside of Christ there is no true wisdom and understanding."

⁵ the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 256.

⁶ in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009) 82, 83.

⁷ 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) 170.

Personal Notes
Fifth Sunday in Ordinary Time, Reading 073A, February 9, 2014
© 2017
Raymond J. Jirran, Ph.D.

For context, Saint Vincent de Paul lived much later, 1580-1660.

1 Corinthians 2:2
Wolfgang Musculus, "Commentary on Galatians"⁸
Musculus writes,

There are two reasons why Paul should glory in the cross of Christ when he also preached Christ's resurrection, ascension and glorification. The first is that he knew what a great treasure of heavenly goods lay hidden in it. We mentioned a little earlier what Paul said in 1 Corinthians 2: "I decided to know nothing among you except Christ Jesus, and him crucified." The other reason . . .

1 Cor 2:2
Calvin J. Roetzel, review of Timothy G. Gombis, Paul: A Guide for the Perplexed⁹
Roetzel hesitates.

Nor does G.'s easy reconciliation of the Acts account with Paul's letters completely address the discrepancies. For example, the Acts accounts of Paul's preaching sound nothing like Paul's own summaries (e.g., 1 Cor 15:1-11), and the absence of a single reference to the cross in Acts hardly jibes with G.'s recognition that the cross was at the heart of Paul's preaching (1 Cor 2:2 [used here]); his attempt to impose the three missionary journeys of Acts onto letters that note only two likewise defies easy reconciliation.

⁸ in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011) 223.

⁹ the Catholic Biblical Quarterly, Vol. 74, No. 2 (April 2012) 372.

Personal Notes

Fifth Sunday in Ordinary Time, Reading 073A, February 9, 2014

© 2017

Raymond J. Jirran, Ph.D.

1 Corinthians 2:4

Johannes Brenz (1499-1570)¹⁰

The Protestant revolutionary, Brenz, explains,

In the beginning people accepted the gospel of Christ not because they were pressured into it by human authority but on the basis of the most painstaking examination of its teaching and the heavenly miracles (that accompanied it). As Paul says elsewhere, it was “not in the persuasion of human wisdom.” [The Lectionary has *not with persuasive words of wisdom.*] Nowadays we preach the gospel of Christ against the ungodliness of the papists. We cannot expect that people will believe the gospel on the strength of our own authority but must let everyone examine and prove our teaching and look for it in holy Scripture.

For context, Saint Ignatius Loyola lived 1491-1556.

John 8:12

Matthew 5:13-16

Matthew 5:13-16

Frank J. Matera, The Sermon on the Mount: The Perfect Measure of the Christian Life¹¹

Matera writes,

Jesus is the light of the world (John 8:12), and through the proclamation of the kingdom he brings light to those sitting in the shadow of death (Matt 4:12-16 [used here]). But now, in one of the boldest statements of the gospel, he tells his disciples that they (the very ones whom the world will hate, despise, and persecute) are the light of the world. They are not the light of the world because of their merits and deeds but because of Jesus, the Servant of God who brings the light of salvation so that God’s salvation may reach to the ends of the earth (Isa 49:6). So long as disciples do what Jesus has done, therefore, they will

¹⁰ in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011) 41.

¹¹ Collegeville, Minnesota: Liturgical Press, 2013, vii, 6, 15, 44-45 (source of the quotation).

Personal Notes

Fifth Sunday in Ordinary Time, Reading 073A, February 9, 2014

© 2017

Raymond J. Jirran, Ph.D.

be the light of the world, freeing the world from the darkness of sin and death.

Matthew 5:13-16

Richard Rohr, Falling Upward: A Spirituality for the Two Halves of Life¹²
Rohr reflects,

Soulful people are the necessary salt, yeast, and light needed to grow groups up (Matthew 5:13-16). Note that Jesus does not demand that we be the whole meal, the full loaf, or the illuminated city itself, but we are to be the quiet undertow and overflow that makes all of these happen. This is why all institutions need second-half-of-life people in their ranks; just “two or three” in each organization are enough to keep them from total self-interest.

Matthew 5:13

John Agricola (c. 1494-1556),¹³ “Sermon on Colossians 4:6”
Agricola, the Protestant revolutionary, proclaims,

In the Old Testament we had to have salt for every offering. . . . Those who need it should be salted—that is, we should preach according to the needs of the people who hear it. We should be strict with the godless, and confront them with judgment; we should comfort Christians, and proclaim the forgiveness of sins to them.

Matthew 5:15

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹⁴

What the Lectionary has as *nor do they light a lamp and then put it under a bushel basket*, Wallace translates as *nor do people light a lamp and place it under the bowl, but they (place it) on the lampstand*. Wallace explains, “This is a good twofold example of simple identification: both the bowl and the lampstand are in the room and

¹² San Francisco: Jossey-Bass: A Wiley Imprint, 2011, 140.

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) 244.

¹⁴ Grand Rapids: Michigan: Zondervan, 1996, 217(source of the quote), 403.

Personal Notes
Fifth Sunday in Ordinary Time, Reading 073A, February 9, 2014
© 2017
Raymond J. Jirran, Ph.D.

are pointed out as such with the article [the]. Personal Notes has no problem with the difference in vocabulary.

Matthew 5:15
John Calvin,¹⁵ “Commentary on Philippians 2:16”
Calvin explains,

In short, all who are enlightened with heavenly doctrine carry around a light, which detects and discovers their crimes unless they walk in holiness and chastity. But this light has been lit not merely so that they themselves would be directed in the right way, but so that they would also show it to others.

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.

The Responsorial Antiphon for this Sunday is *The just man is a light in darkness to the upright*.¹⁶

In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for “defended always by your protection.”¹⁷

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) 63.

¹⁶ 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) 548. Personal Notes refers to this book as the Lectionary.

¹⁷ 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

Personal Notes

Fifth Sunday in Ordinary Time, Reading 073A, February 9, 2014

© 2017

Raymond J. Jirran, Ph.D.

This is a call for grace that some Black Baptists call to mind with *Hearken, by beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?* (James 2:5).¹⁸

United States Conference of Catholic Bishops and Confirmed by the Apostolic See (Washington, DC, United States Conference of Catholic Bishops, 2011) 465. Personal Notes refers to this book as the Missal.

¹⁸ UMI Annual Sunday School Lesson Commentary: Precepts for Living ®: 2013-2014: International Sunday School Lessons: Volume 165: UMI (Urban Ministries, Inc.), a. Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2013) .