

This is the first time, over the last six years, that the liturgy has used the Ninth Sunday in Ordinary Time. Usually other feasts supersede this one. The result is twofold. First, I am not getting into the Greek, because I am identifying the verses. Second, scholarly references are extensive, because this is the first time examining these readings.

As happens so often the first time through the readings, I am gravely disturbed that if the Bishops should not be trusted accurately to document the verses they use, then how should they be trusted in moral matters, such as the appropriate means of birth control. See remarks at Psalm 31, Romans 7, John 15, and Matthew 7 below, in **bold** print. Prudence in trying to do the will of the Father is the answer.

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 of the interesting details scholars are digging up.

Deuteronomy 11:18, 26-28

Deuteronomy 6—11

Jacqueline E. Lapsley, "Feeling Our Way: Love for God in Deuteronomy"¹

Lapsley writes, "... one cannot assume that the language of love in Deuteronomy has been decisively stripped of its emotional connotations" in the Deuteronomic revision.

Deut 11:8-15

Aelred Cody, O.S.B., "'Little Historical Creed' or 'Little Historical Anamnesis'?"²

Cody writes, "The paraenetic [sermonizing] part of the Book of Deuteronomy contains a reminder that the Israelites have reason to be grateful to God for the gift of a goodly land (Deut 11:8-15)." The Lectionary does not use these verses.

Deut 11:18-20

William A. Holladay, "Elusive Deuteronomists, Jeremiah, and Proto-Deuteronomy"³

Holladay uses Jeremiah to estimate what the Deuteronomic revision entailed, as it moved away from emotions to the use of reason.

Deut 11:18

¹ the Catholic Biblical Quarterly, Vol. 65, No. 3 (July 2003) 355, 360.

² the Catholic Biblical Quarterly, Vol. 68, No. 1 (January 2006) 7.

³ the Catholic Biblical Quarterly, Vol. 66, No. 1 (January 2004) 72, 77.

12”⁴ Paul Overland, "Did the Sage Draw from the Shema? A Study of Proverbs 3:1-

Overland maintains that the rare admonition is to fix the law of God in the mind.

Deut 11:28

Kristin A. Swanson, "A Reassessment of Hezekiah's Reform in Light of Jar Handles and Iconographic Evidence"⁵

What the Lectionary translates *other* gods, Swanson translates *foreign* gods. "Foreign gods" is a formula phrase frequently used in the First Testament.

Deut 11:28

Kenton L. Sparks, "Gospel as Conquest: Mosaic Typology in Matthew 28:16-20"⁶
By treating the need for obedience, Sparks unwittingly enters the feminist arena of the place for obedience in human relationships. Sparks points out, "... Moses and Jesus delivered their final earthly charges to the people, each in his own way, exhorting them 'to obey everything I have commanded you (Matt 28:20; cf. Deut 11:28 [used here]; 31:5, 29).'"

Psalm 31:2-3, 3-4, 17, 25 (3b)

The Lectionary also uses Psalm 31 every Good Friday.

Reading

40ABC	2, 6, 12-13, 15-16, 17, 25 (Luke 23:46)	Good Friday
085A	2-3, 3-4, 17, 25 (3b)	9 th Ordinary

Where the Lectionary uses *rock* twice, once in verse 3 and again in verse 4, the Vulgate only uses the word *rock* once, in verse 3.⁷

⁴ the Catholic Biblical Quarterly, Vol. 62, No. 3 (July 2000) 428

⁵ the Catholic Biblical Quarterly, Vol. 64, No. 3 (July 2002) 462.

⁶ the Catholic Biblical Quarterly, Vol. 68, No. 4 (October 2006) 660.

⁷ Nova Vulgata: Bibliorum Sacrorum Editio: Sacrosancti Oecumenici Concilii Vaticani II ratione habita iussu Pauli PP, VI Recognita Auctoritate Joannis Pauli PP, II Promulgata Editio Typica Altera (Liberia Editrice Vaticana: Editio typica prior: a. MCMLXXIX; Editio typica altera: a. MCMLXXXVI; 1986 Editio maior: ISBN 88-209-1523-5) 902.

Because the following Nova Vulgata wore out, I began using the above beginning with the Third Sunday in Ordinary Time, January 23, 2004. While the above volume is bound better and is the edition seminarians used at The Catholic University of America in the Spring of 2004, the 1986 date is twelve years before the one below, which wore out.

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Psalm 31:6

Dennis Hamm, S.J., "The Tamid Service in Luke-Acts: The Cultic Background behind Luke's Theology of Worship (Luke 1:5-25; 18:9-14; 24:50-53; Acts 3:1; 10:3, 30)"⁸

While the Lectionary does not use verse 6, the relationship of Psalm 31 to Good Friday merits a closer examination of what Hamm writes.

The absence of Jesus' recitation of the opening of Psalm 22 and the presence of Ps 31:6 (LXX PS 30:6), "into your hands . . . , could reflect a separate tradition of the Passion. More plausibly, these changes reflect Luke's redaction. As two millennia of Christian reading of the Bible have confirmed, it is possible to miss the fact that "My God, my God, why have you forsaken me?" is not a cry of despair but the beginning of Psalm 22—a lament expressing a deep experience of abandonment, to be sure, but also a profound trust in divine providence. Luke may well have witnessed such a misunderstanding in his own day and, to remedy it, substituted a verse from another lament with virtually the same content, Psalm 31.

Psalm 31:17

Scott C. Jones, "Qohelet's Courtly Wisdom: Ecclesiastes 8:1-9"⁹

Jones explains, "In Biblical Hebrew, the shining countenances of both the divine and human king symbolize favor and mercy toward their subjects (e.g., Num 6:24; Pss 4:7; 31:17 [used here] 44:4; Prov 16:15)."

Psalm 31:17

Brian Britt, "Prophetic Concealment in a Biblical Type Scene"¹⁰

Britt shows that to *let your face shine upon your servant* brings the sense of a smile. The Psalmist wants God to smile upon the Faithful.

Nova Vulgata: Bibliorum Sacrorum Editio: Sacrosancti Oecumenici Concilii Vaticani II ratione habita iussu Pauli PP. VI Recognita Auctoritate Joannis Pauli PP. II Promulgata Editio Typica Altera (00120 Citta Del Vaticano: Libreria Editrice Vaticana, 1979, 1986, 1998) ISBN 88-2209-2163-4

⁸ the Catholic Biblical Quarterly, Vol. 65, No. 2 (April 2003) 225, 226.

⁹ the Catholic Biblical Quarterly, Vol. 68, No. 2 (April 2006) 215.

¹⁰ the Catholic Biblical Quarterly, Vol. 64, No. 1 (January 2002) 50.

Romans 3:21-25, 28

The Lectionary presents verse 25 differently here than in Reading WI 470, Thursday of the Twenty-eighth Week in Ordinary Time.¹¹ Reading WI 470, with the Vulgate, completes the verse with “to prove his righteousness because of the forgiveness of sins previously committed ...” Another difference is that the Sunday reading presents *blood* in the lower case, whereas the weekday reading presents *Blood* in the upper case. I find this lack of academic rigor frustrating, when trying to figure out just what the Magisterium may be trying to communicate. Perhaps the message is not to place unreasonable trust in the Magisterium.

Rom 3:21

Brendan Byrne, S.J., "The Problem of Νομος and the Relationship with Judaism in Romans"¹²

Νομος [νομος] is Greek for *law*. Byrne concludes,

It may well be that Paul, like Matthew, with whom he is so often set in contrast, cannot conceive of God’s people without a νομος. That is why the charter of identity which he gave to Christianity in the shape of his letter to Rome so constantly features νομος although in alternating threads of light and shade.

Rom 3:22

Robert A. J. Gagnon, "Why the 'Weak' at Rome Cannot Be Non-Christian Jews"¹³

Gagnon writes,

According to Paul, God’s salvation in Christ, the basis on which a person is justified, is manifested “apart from the Law,” “without works of the Law,” “not through Law,” “not from works (of the Law),” for Jew and Gentile alike (“for there is no distinction,” Rom 3:22 [used here] 10:12). We are “redeemed from the curse of the Law.”

¹¹ United States 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 II: Proper of Seasons for Weekdays, Year I: Proper of Saints Common of Saints (Collegeville Minnesota: The Liturgical Press, 2002) 987.

¹² the Catholic Biblical Quarterly, Vol. 62, No. 2 (April 2000) 309.

¹³ the Catholic Biblical Quarterly, Vol. 62, No. 1 (January 2000) 77.

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Rom 1:18—4:25

Hendrikus Boers, "The Structure and Meaning of Romans 6:1-14"¹⁴

Boers writes that "justification by faith is the central topic in Rom 1:18—4:25."

Romans—9-11

Vincent M. Smiles, "The Concept of 'Zeal' in Second-Temple Judaism and Paul's Critique of It in Romans 10:2"¹⁵

Smiles writes "Paul's thesis throughout Romans is that 'God's righteousness, as witnessed by the law and the prophets, has not been revealed *apart from the law*' (3:21)."

Romans 3:21-28

George M. Smiga, review of Mark Reasoner, Romans in Full Circle: History of Interpretation¹⁶

The full circle is from Origin (185-232),¹⁷ back to Origin. Reasoner argues that "believers need not always subject themselves to the civil government (p. 145)." Reasoner presents Romans 3:21-28 as a controversial text, which probably accounts for why the Lectionary omits verses 26 and 27.

Rom 3:21-25

Joseph Plevnik S.J., "The Understanding of God at the Basis of Pauline Theology"¹⁸

Plevnik argues that the saving death of Christ extends to *all who believe*.

Rom 3:22-26

Carol Schersten LaHurd, review of Nancy Calvert-Koyzis, Paul, Monotheism and the People of God: The Significance of Abraham Traditions for Early Judaism and Christianity¹⁹

LaHurd writes, "An equally complex issue of translation and interpretation, with implications for Abraham and Jewish law, is whether 'justifying faith' in Rom 3:22-26 [the Lectionary omits verse 26] is 'faith in Christ' (p. 134) or the 'faith of Christ' (Johnson, Reading Romans: A Literary and Theological Commentary (Reading in the

¹⁴ the Catholic Biblical Quarterly, Vol. 63, No. 4 (October 2001) 666.

¹⁵ the Catholic Biblical Quarterly, Vol. 64, No. 2 (April 2002) 295-99.

¹⁶ the Catholic Biblical Quarterly, Vol. 68, No. 2 (April 2006) 346.

¹⁷ <http://www.newadvent.org/cathen/11306b.htm> 080423.

¹⁸ the Catholic Biblical Quarterly, Vol. 65, No. 4 (October 2003) 566, 567.

¹⁹ the Catholic Biblical Quarterly, Vol. 68, No. 1 (January 2006) 137.

New Testament; New York: Crossroad, 1997) 58-60.)” LaHurd continues, “parallels such as the attempt to kill Abraham in a furnace and Abraham’s speeches against his father’s idol worship have inspired brisk scholarly debate in books and on the Internet.”

Rom 3:22

R. Barry Matlock, "Even the Demons Believe': Paul and πιστις Χριστου"²⁰

Matlock joins the argument about whether Paul is writing about Faith in Jesus or about the Faith of Jesus. Matlock regards the argument as grammatically trivial. Paul is contrasting Faith in/of Jesus with works of the law. The argument is associated with the trust in Faith, rather than works, in the theology of Martin Luther.

Rom 3:25

Robert J. Daly, S.J., "The Soteriological Significance of the Sacrifice of Isaac"²¹

Daly argues for a link between the offering of Isaac by Abraham to the offering of Christ Jesus by God the Father.

Rom 3: 25

Frank J. Matera, "Christ in the Theologies of Paul and John: A Study in the Diverse Unity of New Testament Theology"²²

Matera writes that "... Paul speaks of Christ as ... the one whom God set forth as the place of atonement or expiation (*hilasterion*) for sins (Rom 3:25) ..."

Rom 3:25

Eugene TeSelle, review of Stephen Finlan, Problems with Atonement: The Origins of, and Controversy about, the Atonement Doctrine²³

TeSelle writes, "Paul, of course, was searching Scripture for ways to interpret the cross. He made imaginative use of several different rituals, treating them as metaphors and sometimes combining them in a single sentence (see especially 2 Cor 5:21; Gal 3:13 and Rom 3:25)," half of which the Lectionary uses here.

Rom 3:25

Lisa Sowle Cahill, "Quaestio Disputata: The Atonement Paradigm: Does it Still Have Explanatory Value?"²⁴

Cahill writes,

²⁰ the Catholic Biblical Quarterly, Vol. 64, No. 2 (April 2002) 300-316, 317.

²¹ the Catholic Biblical Quarterly, Vol. 39, No. 1 (January 1977) 48.

²² Theological Studies, Vol. 67, No. 2 (June 2006) 244.

²³ the Catholic Biblical Quarterly, Vol. 68, No. 3 (July 2006) 541.

²⁴ Theological Studies, Vol. 68, No. 2 (June 2007) 419.

Was it not necessary that Christ should suffer these things?" (Lk 24:26). This tormenting question has bedeviled Christians down to the present day. Multiple answers have been given, no one of which is fully satisfying. This is one reason why the key plank of Christian faith, salvation in Jesus Christ, has never been explained definitively by any creed or council. ... Sinners are saved by Jesus Christ, "whom God put forward as a sacrifice of atonement by his blood" (Rom 3:25).

The Lectionary severs this verse in half.

Rom 3:27-30

Charles H. Cosgrove, "Did Paul Value Ethnicity?"²⁵

Cosgrove writes, "a concern to counter Jewish attitudes of superiority seems to be present especially in Rom 2:17-24 and 3:27-30." The Lectionary uses only verse 27.

John 15:5

The Lectionary also uses this verse in Cycle C for the Fifth Sunday of Easter, where *says the Lord* is omitted. The documentation for this Ninth Sunday in Ordinary Time lacks a *cf.*, which means *compare*.²⁶ One, therefore, expects a word-for-word congruity, which is lacking.

Matthew 7:21-27

In verse 25, the Vulgate uses *petram* for rock, whereas the Vulgate uses *rupem* in Psalm 31:3. The difference between *rupem* and *petram* is the difference between rock in the sense of a cliff and rock in the sense of a stone.²⁷ The Lectionary translates the different Latin words, *rupem* and *petram* with one and the same English word, *rock*.

Matt 4:17--7:27

Warren Carter, "Recalling the Lord's Prayer: The Authorial Audience and Matthew's Prayer as Familiar Liturgical Experience"²⁸

²⁵ the Catholic Biblical Quarterly, Vol. 68, No. 2 (April 2006) 276, 289.

²⁶ <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=cf.&x=0&y=0>

²⁷ Cassell's Latin Dictionary: Latin-English and English-Latin, revised by J. R. V. Marchant, M.A. and Joseph F. Charles, B.A. (New York: Funk & Wagnalls Company, 1952) 414, 494.

²⁸ the Catholic Biblical Quarterly, Vol. 57, No. 3 (July, 1995) 529.

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Matt 7:21-27

Daniel W. Ulrich, "The Missional Audience of the Gospel of Matthew"²⁹
Ulrich writes,

The author [Matthew] insisted that faith in Jesus' universal authority must bear fruit in practice (see 7:27 [used here]; 28:19-20). A mission to all the ethnic groups in the known world could have appeared plausible to the author, since by then there were Christian congregations in many cities around the Eastern Mediterranean.

The missional audience of the Gospel of Matthew extended to everyone.

Matt 7:24-27

Mark Allan Powell, "Matthew's Beatitudes: Reversals and Rewards of the Kingdom"³⁰
Powell writes,

At the end of Jesus' speech, readers who have heard the words from the disciples' point of view are left with only two options: to act, or not to act (7:24-27). Readers who have not been able to hear the words from this perspective are expected to identify instead with the crowds to whom the words were not really addressed in the first place. Their experience will be that of outsiders, eavesdropping on communication that evinces an authority unknown to them. Rather than feeling compelled to decide whether or not to act, they will simply be "astonished" (7:28-39). On a subsequent reading, such readers will perhaps be able to accept Matthew's initial invitation to hear the words as disciples addressed by Jesus, rather than just as crowds who overhear what is said to others.

Matt 7:21

Terence L. Donaldson, "The Law That Hangs (Matthew 22:40): Rabbinic Formulation and Matthean Social World"³¹

Matthew identifies the people of God as those who do the will of the Father, as it is expressed in the law.

²⁹ the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 71.

³⁰ the Catholic Biblical Quarterly, Vol. 58, No. 3 (July 1996) 469, 478.

³¹ the Catholic Biblical Quarterly, Vol. 57, No. 4 (January 1995) 705.

Matt 7:22

Michael J. McClymond, "Through a Gloss Darkly: Biblical Annotations and Theological Interpretation in Modern Catholic and Protestant English-language Bibles"³²

To make his point on embracing what the Faithful already believe, McClymond cites Matt 7:22, *Did we not drive out demons in your name*, to assert, "a note on Matthew affirms the reality of demons."

Matt 7:24-27

Warren Carter, "Recalling the Lord's Prayer: The Authorial Audience and Matthew's Prayer as Familiar Liturgical Experience"³³

Carter writes that the will of the Father is already being done "... as a result of Jesus's life and death, even while the community awaits and prays for its full implementation in the future (7:24-27)."

Matt 7:24-27

Craig L. Blomberg, "Interpreting the Parables of Jesus: Where Are We and Where Do We Go from Here?"³⁴

In this seventeen year-old article, Blomberg writes, "Certainly the translation of Jesus' Aramaic words into Greek means that his *ipsissima verba* [exact words] (but not the *ipsissima vox* [voice]) are largely irrecoverable." Blomberg concludes, "At the very least, the way forward in the current minefield of interpretive alternatives seems to depend on finding an intermediate route between the extremes of the more restrictive ... tradition and the more uncontrolled allegorizing-christologizing of pre- and post-critical exegesis."

Matt 7:24-27

Barbara E. Reid, O.P., "Violent Endings in Matthew's Parables and Christian Nonviolence"³⁵

To lay her foundation to argue that Matthew is non-violent, Reid writes, "References to violence of different kinds occur throughout the Gospel of Matthew. There are violent forces in nature, as in storms, winds, floods (7:24-27) [used here] ..."

³² Theological Studies 67, Vol. 3, No. 3 (September 2006) 493.

³³ the Catholic Biblical Quarterly, Vol. 57, No. 3 (July, 1995) 524

³⁴ the Catholic Biblical Quarterly, Vol. 53, No. 1 (January 1991) 55.

³⁵ the Catholic Biblical Quarterly, Vol. 66, No. 2 (April 2004) 238.

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Matt 7:24

Kilian McDonnell, O.S.B., "Feminist Mariologies: Heteronomy/Subordination and the Scandal of Christology"³⁶

McDonnell writes, "To press over-precise questions of obedience seems inappropriate. ... The usual term in biblical Greek for 'obey' is (*hypakouo*), but (*akouo*) 'hear' is often used as a synonym ... 'Everyone who hears my words and does them ...' (Matthew 7:24)."

Matt 7:25, 26-27

Robert H. Gundry, "Mark 10:29: Order in the List"³⁷

Gundry writes about the value of a *house built on rock*. He is referring to the value of the building, which he regards as less than either family or territory.

³⁶ Theological Studies, Vol. 66, No. 3 (September 2005) 534-535.

³⁷ the Catholic Biblical Quarterly, Vol. 59, No. 3 (July 1997) 468, 474.