

Personal Notes

094A Twelfth Sunday in Ordinary Time: A Catholic Bible Study June 25, 2017

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A new dissertation argues that Jesus died not only for sinners, but also for the victims of sin. The reviewer notes, “the work analyzes a nagging liberation-theological question: Does (and in what way does) Jesus’ salvific death justify not only sinners but also the innocent victims of sin?” The most grievous victims of sin are those victimized by the sexual cover-up of Saint John Paul II and Benedict XVI. In a less serious way, since all are sinners, all are also victims of sin.¹ As the Faithful die to themselves, they also live for others, trying to heal the sinful world.

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:	Jeremiah 20:10-13
Responsorial Psalm:	Psalm 69:8-10, 14, 17, 33-35 (14c)
Second Reading:	Romans 5:12-15
Alleluia:	John 15:26b, 27a
Gospel:	Matthew 10:26-33

Annotated Bibliography

Jeremiah 20:10-13

Jeremiah 20:11
in Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 67.

Psalm 69:8-10, 14, 17, 33-35 (14c)

Psalm 69:2-30
Michael A. Lyons, “Psalm 22 and the ‘Servants’ of Isaiah 54; 56—66”²

¹ Stephen J. Lampe, review of Dennis T. Solon, Rechtfertigung der Sünder Solidarität mit den Opfern: Eine befreiungstheologische Auslegung des Römerbriefs, the Catholic Biblical Quarterly, Vol. 79, No. 1 (January 2017) 153-154.

² the Catholic Biblical Quarterly, Vol. 77, No. 4 (October 2015) 651.

Personal Notes

094A Twelfth Sunday in Ordinary Time: A Catholic Bible Study June 25, 2017

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Romans 5:12-15

Romans 5:12-21

Stephen J. Lampe, review of Dennis T. Solon, Rechtfertigung der Sünder Solidarität mit den Opfern: Eine bfreigungstheologische Auslegung des Römerbriefs³

Solon argues that if all sin, all are also victims of sin, victims saved by the death of Jesus. Lampe reports,

Whereas chap. 4 emphasizes human sin as a punishment for the original guilt of turning away from God (p. 236), chap. 5 traces sin to Adam (Rom 5:12-21). S. emphasizes that Paul taught an “original death” traced to Adam’s sin (rather than Augustine’s original sin), and that all sinned for themselves in a manner similar to Adam. Salvation is also transformed, moving from Jesus’ death as salvation from God’s wrath to the embodiment (5:8) of God’s love.

Romans 5:12-19

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) 179, 365, 383, 437,

Romans 5:15-21

in Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 285.

Rom 5:12

Brendan Byrne, S.J., “A Pauline Complement to *Laudato Si*”⁴

John 15:26b, 27a

Matthew 10:26-33

³ the Catholic Biblical Quarterly, Vol. 79, No. 1 (January 2017) 154.

⁴ Theological Studies, Vol. 77, No. 2 (June 2016) 316, 325.

Personal Notes

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Matt 10:27

T. J. Lang, "We Speak in a Mystery: Neglected Greek Evidence for the Syntax and Sense of 1 Corinthians 2:7"⁵

Matthew 10:28

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament⁶

Matthew 10:28-30

in Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 28, 30.

Matthew 10:30

in Reformation Commentary on Scripture: Old Testament V: 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Derek Cooper and Martin J. Lohrmann (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2016, ISBN 978 0 8308-2955-2 (hardcover : alk. paper), P 1, Y 16) 199.

Matthew 10:30

in Reformation Commentary on Scripture: New Testament VI: Acts, Esther, Chung-Kim and Todd R. Hains (eds.), general editor, Timothy George, associate General editor, Scot M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014: ISBN 978-0-8308-2969-9 (*print*) P 1 Y 14) 164.

Matthew 10:30

in Reformation Commentary on Scripture: New Testament VIII: Romans 9—16, Timothy George (ed.), general editor; Scot M. Manetsch, Associate General editor; Philip D. W. Krey and Peter D. S. Krey (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2016, ISBN 978 0 8308-2971-2, P 1, Y 16) 6.

Matthew 10:32, 33

in Reformation Commentary on Scripture: New Testament VIII: Romans 9—16, Timothy George (ed.), general editor; Scot M. Manetsch, Associate General editor;

⁵ the Catholic Biblical Quarterly, Vol. 78 (January 2016) 88.

⁶ Grand Rapids: Michigan: Zondervan, 1996, 433.

Personal Notes

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Philip D. W. Krey and Peter D. S. Krey (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2016, ISBN 978 0 8308-2971-2, P 1, Y 16) 202.

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 “always revere and love your holy name.”⁷ The Responsorial Antiphon for this Sunday is [Lord, in your great love, answer me](#) (Psalm 69:14c).⁸ Between November 25, 2011 and November 25, 2012, Personal Notes 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 [For lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the](#)

⁷ 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) 473. Personal Notes refers to this book as the Missal.

⁸ 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) 527. Personal Notes refers to this book as the Lectionary.

Personal Notes

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[hand of the Philistines](#) (Judges 13:5).⁹ The strength of Sampson is needed in these trying times, as political figures torture truth with politics.

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. Beginning with the Second Sunday of Easter, April 23, 2017, my interest began shifting back toward annotating the Catholic Biblical Quarterly.

On Wednesday, December 28, 2016, I discovered that my web site, www.western-civilization.com was receiving 1000 hits per day, from the United States, most of which were for these readings. That complicates my priorities, priorities that require balancing between developing these Personal Notes, engaging writing on the National Catholic Reporter at <https://www.ncronline.org/blogs/ncr-today>, developing a Cleveland Organizing Branch of the Association for the Study of African American Life and History (ASALH), attending to my archival resources at the Western Reserve Historical Society, and preparing my 1972 dissertation, "Cleveland and the Negro following World War II" for publication at least on the web. I am the founding president of the Hampton Roads Branch of ASALH, from which the movie "Hidden Figures" arose, meaning that these priorities have potential consequences of note.

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 Trump administration will show . . . or not.

⁹ UMI Annual Sunday School Lesson Commentary: Precepts for Living @: 2016-2017: International Sunday School Lessons: Volume 19: UMI (Urban Ministries, Inc.), A. Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2016) 459-460.

Personal Notes

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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. Beginning with the Second Sunday of Easter, April 23, 2017, I realized the Reformation Commentary on Scripture was doing little for my prayer-life and I began to drift away from the time-consuming details I had been recording. I intend to keep on reading that Commentary, however.