

Personal Notes

097A Thirteenth Sunday in Ordinary Time: A Catholic Bible Study July 2, 2017

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Michael G. Lawler and Todd A. Salzman use “Whoever receives you receives me, and whoever receives me receives the one who sent me” (Matthew 10:40-41) to argue “a theological truth that should never be forgotten, namely, reception in the Catholic Church is primarily the reception of the *person* of Jesus the Christ, never only the reception of doctrines about him.” Lawler and Salzman go on to argue that divorce and remarriage without annulment is a reasonable pastoral practice.¹

Raymond Arroyo and his EWTN anger me when they pretend that only theologians with a hierarchical view of the Church are valid, with no reference to other theologians with a communitarian view. Thursday, June 22, 2017, Arroyo presented five Cardinals demanding the Pope clarify their confusion without reference even to the possibility there may be other Cardinals in strong disagreement. It looks as if culture is simply passing by the Five Cardinals, who do not merit an audience. Lawler and Salzman write, “Sociology can play an important part in that process (one can conclude by action to the faith that underpins it) by illuminating action, making it possible for theologians to conclude to the faith that grounds and sustains it.”

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:	2 Kings 4:8-1, 14-16a
Responsorial Psalm:	Psalm 89:2-3, 16-17, 18-19 (2a)
Second Reading:	Romans 6:3-4, 8-11
Alleluia:	1 Peter 2:9
Gospel:	Matthew 10:37-42

Annotated Bibliography

2 Kings 4:8-1, 14-16a

2 Kings 4:8-11, 14-16a

¹ Michael G. Lawler and Todd A. Salzman, “Catholic Doctrine on Divorce and Remarriage: A Practical Theological Examination” *Theological Studies*, Vol. 78, No. 3 (June 2017) 328, 332.

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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) 416-417.

2 Kings 4:8-37

J. L. Manzo, review of Keith Bodner, Elisha's Profile in the Book of Kings: The Double Agent²

Psalm 89:2-3, 16-17, 18-19 (2a)

Psalm 89:3

Barbara E. Reid, O.P., "The Gospel of Luke: Friend or Foe of Women Proclaimers of the Word?"³

Psalm 89:19-37

Michael Peppard, "Adopted and Begotten Sons of God: Paul and John on Divine Sonship"⁴

Psalm 89:19-37

Walter Brueggemann and Davis Hankins, "The Affirmation of Prophetic Power and Deconstruction of Royal Authority in the Elisha Narratives"⁵

Psalm 89:19-37

In Kevin W. Irwin, The Sacraments: Historical Foundations and Liturgical Theology (New York: Paulist Press, 2016) 305.

² the Catholic Biblical Quarterly, Vol. 77, No. 1 (January 2015) 130.

³ the Catholic Biblical Quarterly, Vol. 78, No. 1 (January 2016) 7.

⁴ the Catholic Biblical Quarterly, Vol. 73, No. 1 (January 2011) 93.

⁵ the Catholic Biblical Quarterly, Vol. 76, No. 1 (January 2014) 58.

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Romans 6:3-4, 8-11

Rom 6:1-14

Teresa Kuo-Yu Tsui, "Reconsidering Pauline Juxtaposition of Indicative and Imperative (Romans 6:1-14) in Light of Pauline Apocalypticism"⁶

Romans 6:3-14

In Kevin W. Irwin, The Sacraments: Historical Foundations and Liturgical Theology (New York: Paulist Press, 2016) 36, 60, 65, 66, 271, 272

Romans 6:3-4

Donald Dale Walker, review of PHEME PERKINS, First Corinthians⁷

Rom 6:3

Benjamin White, review of Rafael Rodríguez, If you call Yourself a Jew: Reappraising Paul's Letter to the Romans⁸

Rom 6:3-4

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) 199, 234.

Romans 6:4, 9

Matthew R. Crawford, review of Michael Peppard, The World's Oldest Church: Bible, Art, and Ritual at Dura-Europos, Syria⁹

In 254 C.E., Roman soldiers buried the house church at Dura-Europos. The house was excavated in the 1930s. Peppard draws together subsequent scholarship

⁶ the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 297-314.

⁷ the Catholic Biblical Quarterly, Vol. 76, No. 2 (April 2014) 375.

⁸ the Catholic Biblical Quarterly, Vol. 78, No. 4 (October 2016) 789.

⁹ Theological Studies, Vol. 78, No. 1 (March 2017) 232.

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for an English audience. Peppard may be making too much of the art work found at Dura-Europus, but the find is of inestimable value. The book is 320 pages and costs fifty dollars. It is part of "Comparative Approaches to Early Christianity in Greco-Roman Culture published by Yale University.

Romans 6:4

in Reformation Commentary on Scripture: New Testament IV: John 1—12, Craig S. Farmer (ed.), general editor, Timothy George, Associate General editor, Scott M. Manetsch (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014, ISBN 978 0 8308-2967-5 (hardcover : alk. paper), P 1, Y 14) 241.

Romans 6:4

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) 146, 308.

Rom 6:4

John R. Coulson, "Jesus and the Spirit in Paul's Theology: The Earthly Jesus"¹⁰

Romans 6:5-11

in Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 125, 127, 246.

1 Peter 2:9

Matthew 10:37-42

Matt 10:5-42

Andrew E. Arterbury, "Breaking the Betrothal Bonds: Hospitality in John 4"¹¹

¹⁰ the Catholic Biblical Quarterly, Vol. 79, No. 1 (January 2017) 95.

¹¹ the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 68, 77.

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Matthew 10:37, 39

in Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 20, 24, 107, 157.

Matthew 10:37, 42

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) 86, 287, 357.

Matthew 10:37, 42

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) 416,476.

Matthew 10:37

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) 472, 701.

Matthew 10:39

Christopher W. Skinner, review of James W. Barker, John's Use of Matthew¹²
The current state of scholarship on John's use of Matthew is tentative. Baker argues that John did know and use Matthew. Barker is effective merits consideration. Skinner reports that "John can be regarded as both supplementing and subtly correcting Matthew." Barker discards Matthew 10:39 as having parallel significance with John 12:25.

Matt 10:40-41

Michael G. Lawler and Todd A. Salzman, "Catholic Doctrine on Divorce and Remarriage: A Practical Theological Examination"¹³

¹² the Catholic Biblical Quarterly, Vol. 79, No. 1 (January 2017) 135-136.

¹³ Theological Studies, Vol. 78, No. 3 (June 2017) 332.

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Matt 10:40

David M. Miller, “Seeing the Glory, Hearing the Son: The Function of the Wilderness Theophany Narratives in Luke 9:28-36”¹⁴

Matthew 10:42

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) 237.

Matt 10:42

Eugene Eung-Chun Park, “Rachel’s Cry for Her Children: Mathew’s Treatment of the Infanticide by Herod”¹⁵

Matthew 10:39

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹⁶

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.

¹⁴ the Catholic Biblical Quarterly, Vol. 72 No. 3 (July 2010) 514.

¹⁵ the Catholic Biblical Quarterly, Vol. 75, No. 3 (July 2013) 484.

¹⁶ Grand Rapids: Michigan: Zondervan, 1996, 615.

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In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for ""¹⁷ The Responsorial Antiphon for this Sunday is (¹⁸ 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 [Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt](#) (Exodus 3:9-10).¹⁹

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

¹⁸ 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.

¹⁹ 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) .

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) 12-13.

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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 includes permitting those divorced and remarried without an annulment to receive Holy Communion. . In the United States Republicans have firm opposition to such sermonizing, as the forthcoming Trump administration will show . . . or not.

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.