

Commentary

Long before Jesus, Aristotle (384-322 BC) said that knowledge makes a bloody entrance. This classic, well-known saying, means that it is difficult to learn. Jesus takes a different approach. In the Gospel for this Sunday, Jesus gives his philosophy of education: *Learn from me for I am meek and humble of heart* (Matthew 11:29).

In other words, Jesus has not come to lord it over those willing to learn. Jesus translates love into humility. With Saint Francis Assisi, the Faithful pray, *let me sow love*, not seek love, but spread love. While it may seem that professional educational practice and Christian love rarely meet, sometimes they do meet.

In professional education, many people are humble before the truth. I like to say that, in general, the difference between someone with a doctorate and someone without a doctorate is: someone with a doctorate knows he or she is ignorant, when compared with all there is to know. My sense of the culture of higher education emanating from the Vatican and The Catholic University of America is standing in judgment of the subject matter, rather than enabling the subject matter to stand on empirical evidence, rather than the politics of the day. Without devotion and commitment to truth, true love is impossible.

Without saying so, Paul Lakeland describes standing in judgment of the subject matter as deductive reasoning.¹ For Christians deductive reasoning assumes a loving relationship and, then, looks for supporting evidence. Inductive reasoning assumes nothing and, then, tries to make sense out of the data, in this case, whether or not love is present. In vain, I look for signs of love in the data of facts provided by much of the Roman Catholic religious hierarchic establishment.

Educational backgrounds of bishops in the United States are available on their diocesan web sites. Expecting to discover any relationship between Bishop Roger Vangheluwe and Vatican culture, I began searching the internet. Bishop Vangheluwe, of Burges, Belgium, has admitted abusing his nephews in the 1970s and 1980s. I wanted to see if Vangheluwe studied in Rome; but to no avail. Hiding his education seems part of the sexual-abuse cover up by the Vatican. Covering up miseducation subverts education.

Let the prayer for this Sunday be about evangelizing in a humble manner. I witnessed this type of evangelization Holy Thursday morning, April 21, at the Golden Corral Restaurant. The occasion was a weekly breakfast of mainly retired military veterans. One man stood up to say Easter is about the Resurrection and should be called Resurrection Sunday. Another man stood up and heartily agreed that Resurrection Sunday was a religious holiday and that the name *Easter* is inappropriate.

Finally, a third man got up to explain that the term *Easter* is found in Sacred Scripture, as a name for a Roman holiday season. While I could find no verification for

¹ Paul Lakeland, [Engaging Theology: Catholic Perspectives: Church: Living Communion](#) (Collegetown, Minnesota: Liturgical Press, A Michael Glazier Book, 2009) see especially pages 21-22 on the Anti-Modernist Oath required of all priests between 1910 and 1967.

any of that, the point of all the folderol was recognition of the Christian meaning of Easter. Jesus Christ is risen from the dead in the hearts of the Faithful.

Readings

First Reading:	Zechariah 9:9-10
Responsorial Psalm:	Psalm 145:1-2, 8-9, 10-11, 13-14 (cf. 1)
Second Reading:	Romans 8:9, 11-13
Alleluia:	cf. Matthew 11:25
Gospel:	Matthew 11:25-30

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 interesting details.

Zechariah 9:9-10

Zech 9:9-10

Katherine M. Hayes, review of Anthony R. Petterson, Behold Your King: The Hope for the House of David in the Book of Zechariah²

Hayes reports that Petterson argues for clarity despite the ambiguity of the texts. Hayes cites Zechariah 9:9, *meek and riding on an ass*, three times. According to Petterson, "This messianic figure is not to be referred to as the "shoot" or "king" who is to come (3:8; 6:12; 9:9)." Petterson "argues for links between the few passages in Zechariah that are explicit about the role of a coming royal savior (9:9-10 and, arguably, 3:8-10 and 6:12-14) and others in which the text is more enigmatic." Hayes pointedly asks, "Is the similar, in some ways parallel, context of 13:7-8 enough to eliminate all other referents to claim the stricken shepherd in these verses as the king of 9:9-10, an eschatological, rather than a retrospective, reference?"

Zech 9:9

Michael H. Floyd, "Welcome Back, Daughter of Zion!"³

Floyd argues, "... the phrase should be translated not in accord with traditional precedent as "daughter of Zion" but as "daughter Zion," which is what the Lectionary does.

Psalm 145:1-2, 8-9, 10-11, 13-14 (cf. 1)

² the Catholic Biblical Quarterly, Vol. 73, No. 1 (January 2011) 135.

³ the Catholic Biblical Quarterly, Vol. 70, No. 3 (July 2008) 484, 498.

Romans 8:9, 11-13

cf. Matthew 11:25

Matthew 11:25-30

Matt 11:25-30

John Gillman, review of Grant Macaskill, Revealed Wisdom and Inaugurated Eschatology in Ancient Judaism and Early Christianity⁴

Gillman reports that Macaskill reworked his doctoral dissertation completed under Richard Bauckham, whose work ethic never impressed me. Macaskill argues that "Jesus as Son of God reveals to the elect intimate knowledge of God." In the final analysis, Gillman concluded, "I find this suggestion to be less than convincing."

Matt 11:25-30

Sean Freyne, "The Galilean Jesus and a Contemporary Christology"⁵

Freyne argues, "I thank you Father, Lord of heaven and earth," he [Jesus] declares, clearly echoing the opening verse of Genesis, before going on to invite 'the little ones,' that is, the poor and the marginalized, to come to him, just as Lady Wisdom had done (Mt. 1:25-30; Prov 9:1-6)." *The marginalized* is significant for the Black Apostolate.

Matt 11:25-27

Edward F. Siegman, C.P.P.S., "Teaching in Parables: (Mk 4:10-12; Lk 8:9-10; Mt 13:10-15)"⁶

Siegman argues that verses 25-27 are apocalyptic, rather than sapiential. *Learn from me because I am meek and humble of heart*, is verse 29, leaving that verse out of the argument.

Matt 11:25-26

Virgilio Elizondo, "Jesus the Galilean Jew in Mestizo Theology"⁷

Like Freyne, Elizondo also likes Matthew 11:25-26. Elizondo argues,

This pattern, which has come to be known as the hermeneutical or epistemological privilege of the poor and excluded, is proclaimed by Jesus

⁴ the Catholic Biblical Quarterly, Vol. 70, No. 3 (July 2008) 607-608.

⁵ Theological Studies, Vol. 70, No. 2 (June 2009) 295.

⁶ the Catholic Biblical Quarterly, Vol. 23, No. 2 (April 1961) 178.

⁷ Theological Studies, Vol. 70, No. 2 (June 2009) 263.

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in the earliest collections of his sayings; “I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will” (Mt 11:25-26; Lk 10:21-22). In the end, a variety of personal, pastoral, and theological concerns has nurtured my appreciation of the manner in which the incarnation and the life of Jesus of Galilee unveils the true meaning and mission of our lives today.

What Elizondo and the Lectionary translate *give praise*, Freyne translates *give thanks*. I prefer *give praise*.

Matt 11:27

Pablo Argárate, review of Stephen M. Hildebrand, The Trinitarian Theology of Basil of Caesarea: A Synthesis of Greek Thought and Biblical Truth⁸

Argárate reports that Hildebrand uses Matthew 11:27, *no one knows the Father except the Son*, is a key Trinitarian verse. Basil combined biblical and Greek thought in a highly complex manner. The key to both is the meaning of *Son*. The topic for Trinitarian Theology is the Trinity as Christian dogma.

For my background and more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes.

Themes

For recurring themes in Sacred Scripture, see the following. The exclamation point (!) indicates where a principal reference list of passages related by a common theme or expression found. Italics of a different verse or book, indicates a direct quote. Commas separate verses within the same book and semi-colons separate books. The abbreviation for *following* is f. For material based on the Greek Septuagint Greek, the abbreviation is LXX. With this material, I am trying to lay a foundation for developing Biblical themes the next time through the Cycles, when I intend to add in which Lectionary readings the relevant passages are found.

Sacred Scripture develops themes for the following readings in Romans 8:9, 11-13:

Verse 9	1 Corinthians 3:16, 12:3! 1 John 3:24; 1 Corinthians 3:23; Galatians 5:24.
Verse 11	Romans 4:24; 1 Corinthians 6:14! 15:45! 2 Timothy 1:14. The Greek manuscripts are difficult at the words <i>raised Jesus from the dead</i> .
Verse 12	Romans 8:5 f; Galatians 6:8; Ephesians 4:22-24.

⁸ Theological Studies, Vol. 69, No. 3 (September 2008) 685.

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Verse 13 Colossians 3:9; Galatians 5:24!

Sacred Scripture develops themes for the following readings in Matthew 11:25-30:

Verse 25 25-27: Luke 10:21 f; Sirach 15:1; Psalm 136:26; Tobit 7:17; Acts 17:24; Isaiah 29:14; 1 Corinthians 1:19, 26-29; Luke 19:42; Matthew 21:16!

Verse 26 1 Corinthians 1:21; Matthew 28:18!

Verse 27 John 10:14 f, 17:25; Matthew 16:17; Galatians 1:15 f.

Verse 28 Sirach 24:19, 51:23; Exodus 33:14; Sirach 51:26 f, 6:24 f.

Verse 29 Matthew 21:5; Numbers 12:3; 2 Corinthians 10:1; *Jeremiah 6:16*; Sirach 6:28 LXX; Isaiah 28:12.

Verse 30 Acts 15:30; 1 John 5:3.

Manuscripts

Through Reading 70A, January 30, 2011, I designed these comments on the availability of manuscripts to make the point that uncertainty exists about exactly which Greek to use for the purposes of translation. At that point, I began offering manuscript availability for background when examining Translating the New Testament: Text, Translation, Theology, which I purchased based on the review in the Catholic Biblical Quarterly.⁹

On April 4, 2011, USA Today headlined “Planned high-tech museum to take scholarly look at Bible.” The location, architecture, and name of the museum are currently under development. The museum will include “the world’s largest collection of ancient biblical manuscripts and texts.” The Steve Green family owns the manuscripts. Green is sponsoring the museum. The director of the collection is Professor Scott Carroll, research professor of manuscript studies at Baylor University in Waco, Texas. What Carroll is developing, will add to what the Alands provide, as described below.¹⁰

⁹ Robert Hodgson, Jr., review of Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009), the Catholic Quarterly, Vol. 72, No. 4 (October 2010) 877-878.

¹⁰ Cathy Lynn Grossman, “Planned high-tech museum to take scholarly look at Bible: Organizers say history, not ministry is aim,” USA Today, Nation, page 6A. At the same place, also see “Collection boasts unrivaled rarities.”

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Romans 8:9, 11-13

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.¹¹

The Cambridge University Library has a Third Century papyrus with Romans 8:12-22.

Matthew 11:25-30

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.¹²

The Ashmolean Museum in Oxford has a Third Century papyrus with Matthew 11:26-27.

For my background and more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes.

¹¹ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 97.

¹² Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 100.