

Personal Notes

Fourteenth Sunday in Ordinary Time, Reading 100A, July 6, 2014

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Canonizing the sexual cover-up Pope, John Paul II, takes a lot of faith in the process. Accepting John Paul II as an exemplar of holiness with the dysfunctional Church he enabled is next to impossible for those abused. Faith in the Church is on rocky shoals. But, locally, there is a brighter side.

The Bethlehem Monastery of Poor Clares is celebrating the tenth anniversary of moving from my Our Lady of Mount Carmel Church in Newport News to Barhamsville, Virginia. Their spirit is one of rejoicing. On February 7, Postulant Phoenix joined the monastery. On May 24th, Sister Angelique professed her first vows. The main reason to rejoice, however, is that the Jesus who loves us rose from the dead. That love and commitment comes through the current disastrous Church administration.

In these parts, “No matter what—Trust God” signs appear across the land. The Lectionary for this Fourteenth Sunday in Ordinary Time, also encourages such faith. Zechariah 9:9 proclaims, *your king shall come to you*. The Responsorial Psalm (cf. 145:1) insists, *I will praise your name forever, my king and my God*. In Matthew 11:28, Jesus exclaims, *I give praise to you, Father, Lord of heaven and earth*. Romans 8:9 gives reason to rejoice for *the Spirit of God dwells in you*. In other words, despite everything, the Faithful are capable of loving even dysfunctional Church administrators.

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

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.

Zechariah 9:9-10

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Zech 9:1-16

Russell Morton, review of Kar Yong Lim, "The Sufferings of Christ Are Abundant in Us" (2 Corinthians 1:5): A Narrative Dynamics Investigation of Paul's Suffering in 2 Corinthians¹

Lim finds a new Exodus in Zechariah; *he shall banish the chariot from Ephraim.*

Zech 9:9-10

Reed Lessing, review of Paul L. Redditt, Zechariah 9—14²

Your king shall come to you is the heart of Zechariah.

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

Psalm 145:1

Nancy L. DeClassé-Walford, "Psalm 145: All Flesh Will Bless God's Holy Name"³

Psalm 145 looks like the most important Psalm in the Hebrew Bible, meant to be recited three times each day. *My God and King* in Psalm 145 liturgically parallels *your king shall come to you* in Zechariah.

Romans 8:9, 11-13

Rom 8:1-17

Brendan Byrne, S.J., review of Craig S. Keener, Romans: A New Covenant Commentary⁴

Keener refers to the binary nature of the culture of Paul. I guess this binary culture is between good and evil. *You are in the spirit*, means that the Faithful are on the good side of things.

¹ the Catholic Biblical Quarterly, Vol. 73, No. 2 (April 2011) 398.

² the Catholic Biblical Quarterly, Vol. 75, No. 3 (July 2013) 563-564.

³ the Catholic Biblical Quarterly, Vol. 74, No. 1 (January 2012) 55, 58.

⁴ the Catholic Biblical Quarterly, Vol. 73, No. 2 (April 2011) 396.

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Romans 8:11⁵

Maurice A. Robinson, "Rule 9, Isolated Variants, and the 'Test-Tube' Nature of the NA²⁷/UBS⁴ Text: A Byzantine-Priority Perspective"

On the Spirit raising from the dead verse, there are four variant units—whatever that means. I guess it means uncertainties about the exact words.

Elsa Tamez, "A Latin American Rereading of Romans 7"

The thesis for Romans 5:1—8:39 is *the Spirit . . . will give life*.

Romans 8:12-29

Edith M. Humphrey, "On Probabilities, Possibilities, and pretexts: Fostering a Hermeneutics of Sobriety, Sympathy, and Imagination in an Impressionistic and Suspicious Age"⁶

Humphrey points to female imagery for the Spirit.

Romans 8:12-21

Elsa Tamez, "A Latin American Rereading of Romans 7"⁷

Verses 12-21 contrast new freedom with previous slavery.

cf. Matthew 11:25

Matthew 11:25-30

⁵ 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) 60, 294.

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) 255-258.

⁷ 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) 294.

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Matt 11:23-25

David J. Downs, review of Christopher L. Carter, The Great Sermon Tradition as a Fiscal Framework in 1 Corinthians: Towards a Pauline Theology of Material Possessions⁸

Carter finds a Jesus command, finishing in Matthew 11:25, *I give praise to you, Father.*

Matt 11:25

Lidija Novakovic, review of Jonathan T. Pennington, Heaven and earth in the Gospel of Matthew⁹

Pennington overstates his case that *Lord of heaven and earth* is something new to Matthew. To the contrary, *Lord of heaven and earth* is traditional phraseology.

Matt 11:27

Luis Sánchez-Navarro, review of José Antonia Badiola Saenz de Ugarte, La voluntad de Dios Padre en el Evangelio de Mater¹⁰

Badiola shows that *your gracious will* is foundational to the Gospel of Matthew. Life is a journey about participation in the will of the Father. *No one knows the Father except the Son.* Matthew goes from the will of the Father to its exemplification in the Son and to its presence in disciples. *Anyone to whom the Son wishes to reveal him* [God the Father]. A metamorphosis is taking place in this valuable contribution to Matthean studies. Badiola argues the will of the Father is the core of Matthew. Unconvinced Sanchez-Navarro is willing to grant that the will of the Father is at least part of the core.

Matthew 11:25-30

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

Matera makes two basic points. Because Jesus is the Son of the Father, Jesus can fulfill the promise he makes to enable the Faithful to know the Father. It then becomes the duty of the Faithful to proclaim the Good News.

⁸ the Catholic Biblical Quarterly, Vol. 73, No. 3 (July 2011) 615.

⁹ the Catholic Biblical Quarterly, Vol. 74, No. 2 (April 2012) 392.

¹⁰ the Catholic Biblical Quarterly, Vol. 74, No. 4 (October 2012) 806.

¹¹ Collegeville, Minnesota: Liturgical Press, 2013, 36, 40, 45, 76.

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Matthew 11:25-27

Richard E. McCarron, "Theology of the Latin Text and Rite"¹²

Eucharistic Prayer III mentions *Lord of heaven and earth*. Intercessions for the living assert that discipleship is meant for the excluded and oppressed, *all you who labor and are burdened*.

Matthew 11:27

Philipp Melanchthon (1497-1560), "Notes on Paul's Letter to the Colossians 2:3"¹³

Anyone to whom the Son wishes to reveal him is a consolation to sinful humanity, whose sins Christ blots out. The world has two problems. The world misses the point that God is merciful. The world misses the further point that Christ on the Cross makes sense.

Matthew 11:28

Martin Luther (1483-1546), "The Bondage of the Will"¹⁴

Luther translates Mathew 11:28 as *Come to me, all you who labor, and I will give you rest*. The Lectionary has *Come to me, all you who labor and are burdened, and I will give you rest*. Luther is concerned about grace overwhelming guilty consciences. In the form of a question Luther asserts, "What, indeed, does almost more than half of holy Scripture contain but sheer promises of grace, in which mercy, life, peace and salvation are offered by God to people?"

¹² in 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) 567, 570.

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) 169.

¹⁴ 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) 104.

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Matthew 11:28

Jacobus Arminius (1536-1587), "Disputation on the Church and Its Head"¹⁵

Come to me alludes to the Church, where Faith in Christ is found that enables the Faithful to become adopted children of God, rather than sin.

Matthew 11:28

Georg Maior (1502-1574), "Commentary on Galatians"¹⁶

Maior contrasts the law, which must be kept perfectly, with the Gospel *all you*, to find a gentler, kinder God.

Matthew 11:29

Georg Maior, "Sermon on 2:1-11"¹⁷

Maior refers to the Faithful as "pathetic excrement and maggot-sacks" before noting that Jesus says, "*Learn from me, for I am gentle and lowly in heart.*" The Lectionary has *meek and humble of heart*. The idea is the same.

Matthew 11:28¹⁸

Luther, "Postil for Pentecost, Cruciger's Summer Postil (1544)"

Luther wrote this toward the end of his life. Luther died in 1546. Luther relates all who hear the Gospel called to believe it. I would add, each one hears and believes differently.

¹⁵ in Reformation Commentary on Scripture: New Testament XI: Philipians, 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) 148.

¹⁶ 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) 18.

¹⁷ in Reformation Commentary on Scripture: New Testament XI: Philipians, 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) 48.

¹⁸ 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) 28, 187.

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Formula of Concord, "Article II, Election"

Election and predestination means that salvation is a gift of God, wrapped in the mystery of the Word, and not something taken for granted in this life. Seems reasonably Catholic to me.

Matthew 11:30

Rudolf Gwalther (1519-1586) "Sermons on Galatians"¹⁹

Both Gwalther was born the same year John Colet (1467-1519) died. Gwalther was Swiss. Colet English. In 1519, Cortés conquered the Aztecs and Magellan circumnavigated the globe from Portugal.

In the Timeline of the Reformation (page 417), Galatians indicates Gwalther died in 1576; in his biography on page 427, the date given is 1586. 1586 is probably the correct date.²⁰ Genesis (page 348), Ezekiel (page 422), Philippians (page 256), and Acts (page 375) all have the same 1576 mistake, which I called to the attention of email@ivpress.com on April 8, 2014.

From *my yoke is easy*, Gwalther argues the Faithful confuse the freedom that comes with conviction by Christ with the slavery that comes with conviction by sin.

Matt 11:30

St. Thérèse of Lisieux, The Story of a Soul: A New Translation, Robert J. Edmonson, CJ, (translator)²¹

Citing Matthew 11:30, Thérèse writes that it is difficult to give to everyone who asks and even more difficult not to demand back, when someone does not ask, but takes anyway.

¹⁹ 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) 144.

²⁰ <https://www.google.com/search?q=Rudolf+Gwalther&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a&channel=sb> (accessed April 8, 2014).

²¹ Brewster, Massachusetts: Paraclete Press, 2006, 255.

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Matthew 11:30

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familial Problems²²

Ssemakula asserts that what Christians assume is their Christian Cross often is not; and what they do not think is a Cross often is. Ssemakula cites Matthew to make his claim.

Matthew 11:25

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament²³

At that time Jesus exclaimed: "I give praise to you . . . exclaimed and give praise is probably a Semitic idiom, difficult to translate.

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 *I will praise your name forever, my king and my God* (cf. Psalm 145:1).²⁴

In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for "fill your faithful with holy joy."²⁵

²² [no publisher or place of publication is listed] www.healingoffamilies.com, 2012, 11.

²³ Grand Rapids: Michigan: Zondervan, 1996, 650.

²⁴ 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) 678. Personal Notes refers to this book as the Lectionary.

²⁵ 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

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This is a call for grace that some Black Baptists bring to mind with *What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?* (1 Corinthians 6:19).²⁶

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

²⁶ 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) 507-508.