

## Personal Notes

Sixteenth Sunday in Ordinary Time, Reading 106A, July 20, 2014

© 2017

Raymond J. Jirran, Ph.D.

On Sunday, April 27, 2014, when this is written, Pope Francis canonized Pope John Paul II, the Pope I have long considered the worst since the Protestant Revolt, and, perhaps ever. The secular media<sup>1</sup> and even EWTN Thursday, April 24, noted that John Paul II enabled sexual predation by priests in the Church.

---

### **Readings**

First Reading	Wisdom 12:13, 16-19
Responsorial Psalm:	Psalm 86:5-6, 9-10, 15-16 (5a)
Second Reading:	Romans 8:26-27
Alleluia:	cf. Matthew 11:25
Gospel:	Matthew 13:24-43

### **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.

#### **Wisdom 12:13, 16-19**

#### **Psalm 86:5-6, 9-10, 15-16 (5a)**

Psalm 86 is among those used by the Church in Pastoral Care for the Sick.<sup>2</sup>

---

<sup>1</sup> See for example Peggy Noonan, "‘Santo Subito!’ They Chanted," and James Martin, "Two Different Saints March In: Popes John Paul II and John XXIII defy easy labels or neat categories," *The Wall Street Journal*, Saturday/Sunday, April 26-27, 2014, pages A 13 and C 3.

<sup>2</sup> The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983) 292.

## Personal Notes

Sixteenth Sunday in Ordinary Time, Reading 106A, July 20, 2014

© 2017

Raymond J. Jirran, Ph.D.

Psalm 86:9

Erik M. Heen, review of James P. Ware, Paul and the Mission of the Church: Philippians in Ancient Jewish Context<sup>3</sup>

Heen points to *All the nations you have made shall come and worship you, O LORD, and glorify your name* as an indication that Jewish attitudes welcomed, but did not proselytize converts. Early Christians continued this welcoming attitude, but also proselytized.

### **Romans 8:26-27**

Romans 8:26

Martin Luther (1483-1546), "Commentary on Zechariah 14.1"<sup>4</sup>

The Church is causing Luther to suffer. What the Lectionary translates as *inexpressible groanings*, Luther translates as *sighs too deep for words*. If we can canonize John Paul II, I wonder whether we can canonize Martin Luther.

Romans 8:26

Edith M. Humphrey, "On Probabilities, Possibilities, and pretexts: Fostering a Hermeneutics of Sobriety, Sympathy, and Imagination in an Impressionistic and Suspicious Age"<sup>5</sup>

Humphrey points to the untraditional expression of God in this passage.

### **cf. Matthew 11:25**

### **Matthew 13:24-43**

---

<sup>3</sup> the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 383.

<sup>4</sup> 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) 106.

<sup>5</sup> 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) 256.

Personal Notes

Sixteenth Sunday in Ordinary Time, Reading 106A, July 20, 2014

© 2017

Raymond J. Jirran, Ph.D.

Matthew 13:35

Philip W. Comfort, New Testament Text and Translation Commentary: Commentary on the variant readings of the ancient New Testament manuscripts and how they relate to the major English translations<sup>6</sup>

Though some manuscripts identify Isaiah as the prophet quoted, that prophet was Asaph. The current eclectic Greek manuscripts omit both Israel and Asaph.

Matthew 13:29-30

Richard Rohr, Falling Upward: A Spirituality for the Two Halves of Life<sup>7</sup>

I do not know what sort of moral theology teachers Rohr had, but he writes that if he had agreed with Jesus, *Let them grow together until harvest*, he would have received an F for fuzzy thinking. The point Rohr is trying to make is that logic can confuse the holistic nature of Christian life.

Matthew 13:29

Second Helvetic Confession (1566), "Chapter 18, Of the Ministers of the Church, Their Institution and Office"<sup>8</sup>

The Confession asserts that while discipline is necessary, it should be used for edification. The Confession is reluctant to accept excommunication.

Matthew 13:24-30

Heinrich Bullinger (1504-1575), "Commentary on Acts 15:1-2"<sup>9</sup>

Bullinger regards heresy as worse than persecution and as a matter of *let them grow together until harvest*.

---

<sup>6</sup> Carol Stream, Illinois: Tyndale House Publishers, Inc., 2008,

<sup>7</sup> San Francisco: Jossey-Bass: A Wiley Imprint, 2011, 149.

<sup>8</sup> 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) 63.

<sup>9</sup> 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) 206.

Personal Notes

Sixteenth Sunday in Ordinary Time, Reading 106A, July 20, 2014

© 2017

Raymond J. Jirran, Ph.D.

Matthew 13:32

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>10</sup>

Wallace translates Matthew 13:32, (*the mustard seed . . .*) *which is smaller than all the seeds* or perhaps *which is very small among all the seeds*. The Lectionary translation, [*the mustard seed . . .*] *it is the smallest of all the seeds*. Since the wild orchid seed is smaller than the mustard seed, a literalist problem exists. Such literalism makes for poor translation. Comfort bypasses the whole verse.

Matt 13:35

David G. Schultenover, S.J., "From the Editor's Desk"<sup>11</sup>

Schultenover suggests that the Faithful who have abandoned traditional Christianity for secularism are put off by pelvic teachings, teachings that need sorting.

Matt 13:1-52

John P. Meier, "Is Luke's Version of the Parable of the Rich Fool Reflected in the Coptic *Gospel of Thomas*?"<sup>12</sup>

The parable of the mustard seed (verses 31-32) is also used in Mark 4:4:30-32, Cycle C, reading 92. The parable is basically the same in both places, but not in the Gospel of Thomas, which gives it more of a setting.

Matt 13:37

Francis J. Moloney, S.D.B., "*Constructing Jesus and the Son of Man*"<sup>13</sup>

*He who sows the good seed is the Son of Man*, [the present] *Son of Man* is unique to Mathew and is not in either Mark, Luke, John, or Thomas. Inspired by Dale C. Allison, Jr., Moloney concludes that Jesus uses *Son of Man* to point, through Daniel 7:13-14, to God as the ultimate actor.

---

<sup>10</sup> Grand Rapids: Michigan: Zondervan, 1996, 112, **301**, 594.

<sup>11</sup> Theological Studies, Vol. 73, No. 4 (December 2012) 748.

<sup>12</sup> the Catholic Biblical Quarterly, Vol. 74, No. 3 (July 2012) 534.

<sup>13</sup> the Catholic Biblical Quarterly, Vol. 75, No. 4 (October 2013) 725.

Personal Notes

Sixteenth Sunday in Ordinary Time, Reading 106A, July 20, 2014

© 2017

Raymond J. Jirran, Ph.D.

Matt 13:35

Robert J. Daly, S.J., "Phenomenology of [Redemption?](#) Or Theory of Sanctification?"<sup>14</sup>

Daly quotes Gil Bailie citing [what has lain hidden from the foundation of the world](#), to explain why hidden. The reason is that the social sciences misunderstand human nature. I think the problem is that the Teaching Magisterium mistrusts and does not understand the social sciences, as listed last week.

Matthew 13:41-43

Frank J. Matera, The Sermon on the Mount: The Perfect Measure of the Christian Life<sup>15</sup>

[At the end of the age](#) means that enemies will be able to deny the Kingdom of God until that time.

Matthew 13:41-42

The Bohemian Confession of 1535, "Article 8, The Holy Catholic Church"<sup>16</sup>

By 1535, the Protestant Revolt is showing concern over what it was doing to the Church. Catholics united to Rome wrote this 1535 Confession, on the proper use of excommunication. Eventually, with slight modifications, Luther, who died in 1546, agreed.

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](http://www.western-civilization.com/CBQ/Personal%20Notes).

---

The Responsorial Antiphon for this Sunday is [Lord, you are good and forgiving](#).<sup>17</sup>

---

<sup>14</sup> Theological Studies, Vol. 74, No. 2 (June 2013) 358.

<sup>15</sup> Collegeville, Minnesota: Liturgical Press, 2013, 78.

<sup>16</sup> 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) 112, 386.

<sup>17</sup> 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

Personal Notes

Sixteenth Sunday in Ordinary Time, Reading 106A, July 20, 2014

© 2017

Raymond J. Jirran, Ph.D.

In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for “watchful in keeping your commands,”<sup>18</sup> especially the commands about loving children, without covering up sexual abuse.

This is a call for grace that some Black Baptists bring to mind with *There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.* (1 Corinthians 10:13).<sup>19</sup> The temptation is to leave the Church that holds up Pope John Paul II as a Saint worthy of emulation.

---

Saints (Collegeville, Minnesota: The Liturgical Press, 1988) 710-711. Personal Notes refers to this book as the Lectionary.

<sup>18</sup> 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) 476. Personal Notes refers to this book as the Missal.

<sup>19</sup> 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) 528-529.