

Personal Notes

Seventeenth Sunday in Ordinary Time, Reading 109A, July 27, 2014

© 2017

Raymond J. Jirran, Ph.D.

So far, the Papacy has only declared two things infallibly. One: the Pope is infallible, when he says so. Two: the body of Mary is in heaven. Since the body of Mary has not been found in over two thousand years, no one can argue with that.

There is a problem, however, when the Papacy extends the “penumbra” of infallibility to ignore the need to cope with reasoning based on modern social-biological realities. Two examples of this reasoning are the value of “artificial means” of birth control and the point at which a zygote begins to obtain human rights to life. This avoidance of what the social sciences in combination with philosophy reveal, is what is happening, especially in the case of Obamacare. Obamacare has room for birth control and washing a human zygote from the womb before implantation, to which the celibate Roman Catholic hierarchy objects.

We know that all things work for good for those who love God, who are called according to his purpose is the key verse for this Sunday. The question remains, who is *called according to his purpose*? People like the censured theologian, Hans Küng, who denies Papal infallibility? The Papacy that canonized John Paul II, the pope of pelvic morality concerning birth control and abortion, insults the Faithful, now informed of other opinions through internet technology.

Readings

First Reading	1 Kings 3:5, 7-12
Responsorial Psalm:	Psalm 119:57, 72, 76-77, 127-128, 129-130 (97a)
Second Reading:	Romans 8:28-30
Alleluia:	cf. Matthew 11:25
Gospel:	Matthew 13:44-52

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.

1 Kings 3:5, 7-12

Personal Notes

Seventeenth Sunday in Ordinary Time, Reading 109A, July 27, 2014

© 2017

Raymond J. Jirran, Ph.D.

1 Kings 3:12

Andrew Willett (1562-1621), "Commentary on Genesis 2:19"¹

Willett has an exception for both Adam and Jesus, that no one was wiser than Solomon was. Adam had to know everything in order to name everything. Jesus was God.

Psalm 119:57, 72, 76-77, 127-128, 129-130 (97a)

Psalm 119

Joseph M. Doyle, S.S.J., When Jesus Was Twelve²

Doyle imagines the boy Jesus injured in his side by Roman soldiers for not getting out of the way quickly enough. At midnight, as the Psalmist says in verse 62,³ Jesus arose, prayed, and found his side healed. The Lectionary does not use verse 62.

Romans 8:28-30

Romans 8:28

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament⁴

Wallace makes a point to emphasize that not everything works out for good for everyone, *but for those who love God*, only.

Romans 8:28

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 translations⁵

There is a textual problem with whether *all things work* or *God works*. The Lectionary uses all things work, whereas Wallace and Comfort prefer *God works*, but this is a legitimate academic difference, rather than sloppy scholarship.

¹ in Reformation Commentary on Scripture: Old Testament I: Genesis I—II, (ed.) John L. Thompson (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 98.

² Phoenix, Arizona: Tau Publishing, LLC, 2012, 70.

³ <http://www.biblegateway.com/passage/?search=Psalm+119&version=KJV> (accessed May 4, 2014).

⁴ Grand Rapids: Michigan: Zondervan, 1996, **180-81**, 204.

⁵ Carol Stream, Illinois: Tyndale House Publishers, Inc., 2008,

Personal Notes

Seventeenth Sunday in Ordinary Time, Reading 109A, July 27, 2014

© 2017

Raymond J. Jirran, Ph.D.

Romans 8:28

Mark Hillmer, review of John E. Anderson, Jacob and the Divine Trickster: A Theology of Deception and YHWH's Fidelity to the Ancestral Promise in the Jacob Cycle⁶

All around Newport News, Virginia, are little signs, "No matter what, trust God." Saint Paul writes, *all things work for good*. This means that God can be deceptive as he works his will in unfathomable ways. I like to observe that God likes to play hide and seek and I am very happy if that is all it takes to make God happy. Hillmer thinks highly of the scholarship of Anderson.

Rom 8:28

Scott D. Mackie, "The Two Tables of the Law and Paul's Ethical Methodology in 1 Corinthians 6:12-20 and 10:23—11:1"⁷

1 Corinthians seems to regard *for those who love God* as a reciprocal reaction to the love God first shows the Faithful.

Rom 8:28

Eugene Hensell, O.S.B., review of Peter R. Rodgers, Text and Story: Narrative Studies in New Testament Textual Criticism⁸

Textual criticism means getting at what was written originally, before copyists began changing the words. Romans 8:28 retains the original words. Rodgers devotes a chapter to this verse.

Romans 8:28

Richard Rohr, Falling Upward: A Spirituality for the Two Halves of Life⁹

Rohr uses *all things work* to claim that God and the faithful operate together in an act of divine love.

⁶ the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 109.

⁷ the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 325.

⁸ the Catholic Biblical Quarterly, Vol. 75, No. 4 (October 2013) 819, 820.

⁹ San Francisco: Jossey-Bass: A Wiley Imprint, 2011, 92.

Personal Notes

Seventeenth Sunday in Ordinary Time, Reading 109A, July 27, 2014

© 2017

Raymond J. Jirran, Ph.D.

Romans 8:28

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familial Problems¹⁰

Ssemakula is reluctant to place too much credence in *all things work for good for those who love God*. Ssemakula simply thinks some family situations are simply bad and that only Jesus Christ can remedy the situation. In other words, too much reliance ought not to be placed on blessed predestination.

Romans 8:28

Johannes Bugenhagen (1485-1558), “Annotations 1:24”¹¹

Bugenhagen and the Lectionary translate Romans 8:28 almost exactly the same. Bugenhagen, *We know that for those who love God all things work together for good, for those who are called according to his purpose*. The Lectionary, *We know that all things work for good for those who love God, who are called according to his purpose*. The Lectionary places *are called* in apposition to *those who love God*. Bugenhagen separates the two.

Romans 8:28¹²

Rudolf Gwalther (1519-1586), “Homily 69, Acts 9:36-43”

The love of God shines through suffering, which necessarily includes suffering caused by Papal action.

Hans Has von Hallstatt (d. 1527), “Kunstbuch: Concerning the Comfort of Christians”

Von Hallstatt asserts experts say humans cannot live without food and water for more than nine days; yet Paul and his storm tossed companions were fourteen days without food and drink. The point is that Paul still finds consolation in the Word of God.

¹⁰ [no publisher or place of publication is listed] www.healingoffamilies.com, 2012, 46, 59.

¹¹ 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) 164.

¹² 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) 130, 355, 371.

Personal Notes

Seventeenth Sunday in Ordinary Time, Reading 109A, July 27, 2014

© 2017

Raymond J. Jirran, Ph.D.

Johann Spangenberg (1484-1550), "Brief Exegesis of Acts 28:30-31"

Suffering and death, even grisly death, only serve to bring the Faithful closer to the glory of eternal life.

Romans 8:29

Peter Martyr Vermigli (1499-1562), "Commentary on Genesis 1:26-27"¹³

Vermigli alludes to *among many brothers and sisters* to urge the Faithful to be imitators of Christ.

Romans 8:29

Richard E. McCarron, "Theology of the Latin Text and Rite"¹⁴

In the Mass for various needs, at the intercessions, "By our partaking of this mystery, almighty Father, give us life through your Spirit, grant that we may be conformed to the image of your Son, and confirm us in the bond of communion, together with N. our Pope and N. our bishop . . . ," the Lectionary recognizes a hierarchical ordering of the Church. The Lectionary also prays that the Faithful may consecrate everything through the Eucharist to God.

Romans 8:30

Formula of Concord (1577)¹⁵

Concord translates the Lectionary *those he predestined he also called* as *Those whom he has chosen, he also called*. The difference is between *called* and *predestined*, with the Lectionary using *predestined*. The Formula of Concord is an attempt to unscramble differences between Martin Luther and Philipp Melanchthon.

cf. Matthew 11:25

¹³ in Reformation Commentary on Scripture: Old Testament I: Genesis I—II, (ed.) John L. Thompson (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 44.

¹⁴ 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) 535, 568.

¹⁵ 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) 187.

Personal Notes

Seventeenth Sunday in Ordinary Time, Reading 109A, July 27, 2014

© 2017

Raymond J. Jirran, Ph.D.

Matthew 13:44-52

Matthew 13:44-52

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 translations¹⁶

Comfort only finds minor variations in Matthew 13:44-52.

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*?"¹⁷

Meier points out that the parable of the pearl of great price is told to disciples rather than an interlocutor outside the circle of disciples in all three of the Synoptic Gospels.

Matt 13:52

David G. Schultenover, S.J., "From the Editor's Desk"¹⁸

Schultenover calls to *from his storeroom both the new and the old* to refer to purgatory as a situation in which the love of God forces the Faithful to become penitent for lack of a worthy response.

Matthew 13:44-52

Frank J. Matera, The Sermon on the Mount: The Perfect Measure of the Christian Life¹⁹

Matera proposes that the pearl of great price is the kingdom of heaven, not the ministers of Christ, as the Protestant revolutionary, John Mayer, proposes below.

¹⁶ Carol Stream, Illinois: Tyndale House Publishers, Inc., 2008,

¹⁷ the Catholic Biblical Quarterly, Vol. 74, No. 3 (July 2012) 534.

¹⁸ Theological Studies, Vol. 73, No. 4 (December 2012) 748.

¹⁹ Collegeville, Minnesota: Liturgical Press, 2013, 102.

Personal Notes

Seventeenth Sunday in Ordinary Time, Reading 109A, July 27, 2014

© 2017

Raymond J. Jirran, Ph.D.

Matthew 13:47-50

Johann Spangenberg (1484-1550), "Brief Exegesis of Acts 8:4-8"²⁰

Collects fish of every kind is not the point. The point is who is Faithful and who not.

Matthew 13:52

John Mayer (1583-1664), "Commentary upon All the Prophets"²¹

Mayer identifies treasure with ministers of Christ. Mayer goes on to bemoan that ministers who read and study are not appreciated for the knowledge they acquire.

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 *Lord, I love your commands*.²² In the present case, the command is to tell the truth, especially about embarrassing unpleasant facts, such as bishops covering up child abuse by priests.

In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for "protector of those who hope in you."²³

²⁰ 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) 106.

²¹ 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) 202.

²² 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) 725. Personal Notes refers to this book as the Lectionary.

²³ 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

Personal Notes

Seventeenth Sunday in Ordinary Time, Reading 109A, July 27, 2014

© 2017

Raymond J. Jirran, Ph.D.

This is a call for grace that some Black Baptists bring to mind with *How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue hath a revelation, hath an interpretation. Let all things be done unto edifying* (1 Corinthians 14:26).²⁴ The Lectionary does not use this verse.

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) 477. Personal Notes refers to this book as the Missal.

²⁴ 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) 538-539.