

Personal Notes

109A Seventeenth Sunday in Ordinary Time: A Catholic Bible Study July 30, 2017

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Raymond J. Jirran, Ph.D.

July 24, 2005, I wrote the last edition of this in Virginia. I will watch with baited breath for anything like it, now that I am in Ohio.

Moving from Romans 8:28, *all things working for good* to Matt 19:26, *with God all things are possible* one arrives at the Ohio State motto, *with God all things are possible*. The Gospel of Matthew does have a secular historical impact. For example *the chosen few* and *the eleventh hour* may be traced to the parable of the Laborers in the Vineyard.¹

Now at Saint Mary in Vermilion, there is a grate before the tabernacle door of Jesus casting his net. Matt 13:47, *the kingdom of heaven is like a net thrown into the sea, which collects fish of every kind*, that dragnet, unique in Matthew (Matt 13:47),² is about what happens to those neglecting to find and treasure, the Father. Matt 13:48, *What is bad they throw away*. This comment is also found July 24, 2005.

Raymond Arroyo is not much help. His posse was at it again, denigrating Pope Francis July 13, 2017. Arroyo does not like the idea that Pope Francis does not get into a lather should the divorced and remarried receive the sacraments, including Holy Eucharist. Cardinal Gerhard Ludwig Müller, not having his Prefect of the Congregation for the Doctrine of the Faith authority renewed is in much the same boat. The approach Arroyo takes is fundamentally fear-mongering, fearing Muslim immigration destroying Western Civilization.

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 | 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 |

¹ Ben Witherington III, review of Howard Clarke, [The Gospel of Matthew and Its Readers: A Historical Introduction to the First Gospel in the Catholic Biblical Quarterly](#), Vol. 66, No 4 (October 2004) 644.

² Barbara E. Reid, O.P., "Violent Endings in Matthew's Parables and Christian Nonviolence," [the Catholic Biblical Quarterly](#), Vol. 66, No. 2 (April 2004) 248.

Annotated Bibliography

1 Kings 3:5, 7-12

1 Kings 3:1-157

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) 281, 588..

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

Psalm 119 is available for Funerals.³

Psalm 119:130

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) 130.

Romans 8:28-30

Romans 8:28

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) 130, 355, 371.

³ N.a., International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul IV: Order of Christian Funerals: Including Appendix 2: Cremation: 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 (New Jersey: Catholic Book Publishing Co., 1998) 277-288.

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Romans 8:28

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) 214, 393.

Rom 8:29

David P. Moessner, review of Paul Trebilco, Self-Designations [sic] and Group Identity in the New Testament⁴

This is a book I wish I had time to read. Trebilco makes many interesting points, from what “brothers” means in full Greek context, to the meaning of Christian community.

Romans 8:29

In Kevin W. Irwin, The Sacraments: Historical Foundations and Liturgical Theology (New York: Paulist Press, 2016) 303.

Romans 8:29

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) 533.

Romans 8:29, 30

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament⁵

⁴ the Catholic Biblical Quarterly, Vol. Vol. 77, No. 2 (April 2015) 382.

⁵ Grand Rapids: Michigan: Zondervan, 1996, 104, 181, 195, 330, 564.

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Romans 8:30

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) 50, 159.

Romans 8:30

in Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 54.

cf. Matthew 11:25

Matthew 13:44-52

Matthew 13:44, 46

in Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 12, 162.

Matthew 13:44-45, 47, 51, 52

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) 111, 112, 114, 457.

Matt 13:44, 47-50

Richard W. Miller, “Deep Responsibility for the Deep Future”⁶

Matthew 13:47-50

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) 50, 106.

⁶ Theological Studies, Vol. 77, No. 2 (June 2016) 448.

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Matthew 13:45-46

Kevin W. Irwin, The Sacraments: Historical Foundations and Liturgical Theology (New York: Paulist Press, 2016) 31.

Matthew 13:45-46

In Sherry A. Weddell, Forming Intentional Disciples: The Path to Knowing and Following Jesus, (Huntington, Indiana 46750: Our Sunday Visitor, Inc., Our Sunday Visitor Publishing Division, 2012) 178.

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.

In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for “without whom nothing has a firm foundation.”⁷ The Responsorial Antiphon for this Sunday is [Lord, I love your commands](#) (Psalm 119:97A).⁸ 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

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

⁸ 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.

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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 [Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman \[sic\], and a gatherer of sycomore fruit: And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto m people Israel \(Amos 7:14-15\)⁹](#)

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

⁹ 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) 510-511.

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his drivel. Beginning, May 3, 2015, I intend to begin pointing out, here, the role fear, rather than joy, has in “The World Over.”

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.