

Personal Notes

110B 17th Sunday in Ordinary Time: A Catholic Bible Study July 26, 2015

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What a mess. Ephesians 4:3-6 notes an article by theologian Rodger Haight, S.J., about a method for bringing unity to Christians fragmented by Protestantism. The title of his article is "The Spiritual Exercises as an Ecumenical Strategy." The Spiritual Exercises come from Saint Ignatius Loyola, founder of the Jesuits, of which Pope Francis is one, as is Haight. So far, so good.

Then comes "L'Osservatore Romano" for Friday, 29 May, with a headline from an address by Pope Francis, "Unity is not the work of theologians." Where theologian Haight cites Ephesians 4:3-6, Pope Francis cites "Father, may they be one in us so that the world may believe that you sent me," a Spanish paraphrase of John 17:21, used in the Sunday at Reading 61C. Pope Francis writes he expresses the same spirit as Haight,

We will search together, we will pray together, for the grace of unity. The unity that is blossoming among us is that unity which begins under the seal of the one Baptism we have all received. It is the unity we are seeking along a common path. It is the spiritual unity of prayer for one another. It is the unity of our common labor on behalf of our brothers and sisters, and all those who believe in the sovereignty of Christ.

Not leaving well enough alone, Pope Francis goes on, "I am convinced it won't be theologians who bring about unity among us." I, on the other hand am convinced it is, because it is theologians who prioritize truth over politics and it is religious politics that keeps Christians disunited. I am sending this thought to Pope Francis, with a copy to my pastor, the Reverend Ron Brickner and my bishop, the Very Reverend Donald Thomas.

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.

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 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.

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Readings

First Reading:	2 Kings 4:42-44
Responsorial Psalm:	Psalm 145:10-11, 15-16, 17-18 (cf. 16)
Second Reading	Ephesians 4:1-6
Alleluia	Luke 7:16
Gospel:	John 6:1-15

Bibliography

2 Kings 4:42-44

2 Kings 4:42-44

Aegidius Hunnius (1550-1603), "Commentary on John 6:12-13"¹

2 Kings 4:42-44

Anne M. O'Leary, P.B.V.M., review of Adam Winn, Mark and the Elijah-Elisha Narrative: Considering the Practice of Greco-Roman Imitation in the search for the Markan Source Material²

2 Kings 4:42-44

J. L. Manzo, review of Keith Bodner, Elisha's Profile in the Book of Kings: The Double Agent³

Psalm 145:10-11, 15-16, 17-18 (cf. 16)

Psalm 145:3-10

Nancy L. DeClassé-Walford, "Psalm 145: All Flesh Will Bless God's Holy Name"⁴

¹ 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, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014) 201 fn. 27.

² the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 177.

³ the Catholic Biblical Quarterly, Vol. 77, No. 1 (January 2015) 130.

⁴ the Catholic Biblical Quarterly, Vol. 74, No. 1 (January 2012) 58.

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Psalm 145:16

David Bosworth, review of Hayim Ben Yosef Tawil, An Akkadian Lexical Companion for Biblical Hebrew: Etymological-Semantic and Idiomatic Equivalents with Supplement on Biblical Aramaic⁵

Psalm 145:17

William Greenhill (1591-1671), "An exposition of Ezekiel"⁶

Psalm 145:18

Johann Spangenberg (1484-1550), "Brief exegesis of Acts 12:5"⁷

Ephesians 4:1-6

Eph 1:1-7, 11-16

John David Ramsey, A Precarious Faith: The Tri-Une [sic] Dynamic of the Christian Life⁸

Eph 4:1-6

Martin Luther (1483-1546), "Preface to German Mass and Order of Service, 1526"⁹

⁵ the Catholic Biblical Quarterly, Vol. 73, No. 1 (January 2011) 142.

⁶ 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) 100.

⁷ 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) 163 fn. 11.

⁸ Ph.D. Dissertation, Duke University, 2002, 150.

⁹ In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 281.

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Eph 4:1

John Calvin (1509-1564), "Commentary on Acts 15:32"¹⁰

Eph 4:1

Timothy A. Brookins, "I Rather Appeal to *Auctoritas*': Roman Conceptualizations of Power and Paul's Appeal to Philemon"¹¹

Eph 4:3-4

Michael Witczak, "History of the Latin Text and Rite"¹²

Eph 4:3-6

Roger Haight, S.J., "The Spiritual Exercises as an Ecumenical Strategy"¹³

Haight defines the essentials of Christian Faith from Ephesians 4:3-6. "Striving to preserve unity of the spirit through the bond of peace; one body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith; one baptism, one God and Father of all, who is over all and through all and in all." In other words, Christians do not have to keep competing over non-essential structures, they can pray for forgiveness over past offenses and get on with trying to praise God as best they can, despite their differences. I suggested this on the National Catholic Reporter blog June 23.

Eph 4:4-6

Spangenberg, "Brief Exegesis of Acts 18:25-26"¹⁴

¹⁰ 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) 216 fn. 10.

¹¹ the Catholic Biblical Quarterly, Vol. 77, No. 2 (April 2015) 313.

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) 360.

¹³ Theological Studies, Vol. 75, No. 2 (June 2014) 335.

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Eph 4:4-6

Luther, "The Church Postil (Cruciger, 1544): Pentecost Tuesday"¹⁵

Eph 4:4-5

"Encyclical Letter Lumen Fidei of the Supreme Pontiff Francis to the Bishops, Priests, and deacons [sic] and lay Faithful on Faith"¹⁶

Eph 4:4

Luther, "A New Preface to the Prophet Ezekiel"¹⁷

Eph 4:5

Johannes Oecolampadius (1482-1531), "Commentary on John 10:16"¹⁸

¹⁴ 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) 266 fn. 16.

¹⁵ 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, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014) 372 fn. 12.

¹⁶ L'Osservatore Romano: Weekly Edition in English, Vol. 46, No. 28 (2304), Vatican City Wednesday, 10 July, paragraph 47, page 19/23.

¹⁷ 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) 14.

¹⁸ 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, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014) 385 fn. 41.

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Luke 7:16

John 6:1-15

John 6:1-2

Andrew E. Arterbury, "Breaking the Betrothal Bonds: Hospitality in John 4"¹⁹

John 6:1

Martin Bucer (1491-1551), "Commentary on John 7:1"²⁰

John 6:12

Bernard P. Prusak, "Explaining Eucharistic 'Real Presence': Moving beyond a Medieval Conundrum"²¹

John 6:14

J. D. Atkins, "The Trial of the People and the Prophet: John 5:30-47 and the True and False Prophet Traditions"²²

John 6:15

Ulrich Zwingli (1484-1531), "Letter to Ambrosius Blarer, May 4, 1528"²³

¹⁹ the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 79.

²⁰ 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, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014) 258 fn. 1.

²¹ Theological Studies, Vol. 75, No. 2 (June 2014) 238.

²² the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 295.

²³ In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 177.

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On April 7, 2013, with Reading 045C 2nd Sunday of Easter_A Catholic Bible Study 130407, Personal Notes systematically began to incorporate material from 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). The hope is that this approach will help pray with the new Missal, despite itself.

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 forgiveness of sins, the Faithful hearing the 2011 Roman Missal can listen for “protector of those who hope in you.”²⁴ The Responsorial Antiphon for this Sunday is *The hand of the Lord feeds us; he answers all our needs*.²⁵ 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 1100 Missal Seventeenth Sunday in Ordinary Time 120729pdf/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 *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant*

²⁴ 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.

²⁵ 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) 730. Personal Notes refers to this book as the Lectionary.

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of his heritage? he [sic] retaineth not his anger for ever [sic], because he delighteth in mercy (Mica 7:18).²⁶

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) 529-530.