

## Personal Notes

113B 18th Sunday in Ordinary Time: A Catholic Bible Study August 2, 2015

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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.

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

This was a politically plus week for President Barack Obama: his eulogy in Charleston; the Supreme Court ruling to save Obamacare; progress with the Pacific trade agreement all of which Arroyo cast in a mode fearful, especially of losing religious liberty. Arroyo also indicated that he uses fearful scenarios in his books for children. All of which leaves me personally unimpressed, as I prepare the Responsorial Antiphon, [The Lord gave them bread from heaven](#) (Psalm 78:24b) and remember the Antiphon from this morning, Sunday June 28, the Thirteenth Sunday in Ordinary Time, [I will praise you, Lord, for you have rescued me](#) (Psalm 30:2a).

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## **Readings**

First Reading:	Exodus 16:2-4, 12-15
Responsorial Psalm:	Psalm 78:3-4, 23-24, 25, 54 (24b)
Second Reading	Ephesians 4:17, 20-24
Alleluia	Matthew 4:4b
Gospel:	John 6:24-35

## **Bibliography**

### **Exodus 16:2-4, 12-15**

Exodus 16:2-4, 12-15

Margaret R. Pfeil, "Oscar Romero's Theology of Transfiguration"<sup>1</sup>

Exod 16:3

Francis M. Macatangay, "Election by Allusion: Exodus Themes in the Book of Tobit"<sup>2</sup>

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<sup>1</sup> Theological Studies, Vol. 72, No. 1 (March 2011) 113.

<sup>2</sup> the Catholic Biblical Quarterly, Vol. 76, No. 3 (July 2014) 45.

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Exodus 16:5-4

John Calvin (1509-1564), "Commentaries on Daniel"<sup>3</sup>

Exodus 16:13b-15

Joyce Ann Zimmerman, "The Mystagogical Implications"<sup>4</sup>

**Psalm 78:3-4, 23-24, 25, 54 (24b)**

Psalm 78:54

Joseph Blenkinsopp, "The Cosmological and Protological Language of Deutero-Isaiah"<sup>5</sup>

**Ephesians 4:17, 20-24**

Eph 4:20-21

Caspar Schwenckfeld, "A Letter of Caspar Schwenckfeld concerning the Course of the Word of God, March 4, 1527"<sup>6</sup>

Eph 4:20

Timothy G. Gombis, review of Julien Smith, Christ the Ideal King: Cultural Context, Rhetorical Strategy, and the Power of Divine Monarchy in Ephesians<sup>7</sup>

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<sup>3</sup> 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) 247.

<sup>4</sup> 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) 337.

<sup>5</sup> the Catholic Biblical Quarterly, Vol. 73, No. 3 (July 2011) 496.

<sup>6</sup> In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 52.

<sup>7</sup> the Catholic Biblical Quarterly, Vol. 76, No. 2 (April 2014) 380.

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Gombis thinks highly of Smith. Ephesians portrays Chris as vice-regent for God.

On Christ's enabling the moral transformation of the church, S. provides a satisfying interpretive frame for the unusual expression found in Eph 4:20, "learning Christ." This moral transformation "reflects a widespread concern in Mediterranean antiquity with the role of the ideal king in the inculcation of virtue" (p. 230).

Ephesians 4:22-24

Jeff Cavins, Tim Gray, and Sarah Christmyer, The Bible Timeline: The Story of Salvation<sup>8</sup>

Ephesians 4:22-23

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>9</sup>

Ephesians 4:23

Philipp Melanchthon (1497-1560), "Commentary on John 1:8"<sup>10</sup>

Eph 4:23

William F. Murphy Jr., "Revisiting Contraception: An Integrated Approach in Light of the Renewal of Thomistic Virtue Ethics"<sup>11</sup>

## **Matthew 4:4b**

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<sup>8</sup> West Chester, Pennsylvania: Ascension Press, 2004, 2011, Session 10, page 3.

<sup>9</sup> Grand Rapids: Michigan: Zondervan, 1996, **605, 608**.

<sup>10</sup> 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) 22 fn. 39.

<sup>11</sup> Theological Studies, Vol. 72, No. 4 (December 2011) 827.

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**John 6:24-35**

John 6:24-35

Margaret R. Pfeil, "Oscar Romero's Theology of Transfiguration"<sup>12</sup>

Ephesians 4:24<sup>13</sup>

William Perkins, (1558-1602), "Exposition of the Apostles' Creed"

Andrew Willet (1562-1621), "Commentary on Genesis 1:26-27"

Martin Luther (1483-1546), "Lectures on Genesis 1:26"

John 6:26

Johannes Brenz (1499-1570), "Commentary on John 6:64"<sup>14</sup>

John 6:27

Jeffrey L. Staley, review, Benjamin E. Reynolds, The Apocalyptic Son of Man in the Gospel of John<sup>15</sup>

John 6:32

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<sup>12</sup> Theological Studies, Vol. 72, No. 1 (March 2011) 113.

<sup>13</sup> 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) 44 fn. 11, 48, 50 fn. 26.

<sup>14</sup> 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) 252 fn. 16.

<sup>15</sup> the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 160.

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Burton L. Visotzky, review of Roger David Aus, The Death, Burial, and Resurrection of Jesus, and the Death, Burial, and Translation of Moses in Judaic Tradition<sup>16</sup>

John 6:33

Jared Wicks, S.J., "Scripture Reading Urged *Vehementer* (DV No. 25): Background and Development"<sup>17</sup>

John 6:33

Joseph A. Bracken, S.J., "The Challenge of Self-giving Love"<sup>18</sup>

John 6:35

Henry Bullinger, "Sermon on the Purpose of the Sacraments, 1551"<sup>19</sup>

John 6:35

Patrick Regan, "Theology of the Latin Text and Rite"<sup>20</sup>

John 6:45a

Helen R. Graham, M.M., review, Sephen E. Witmer, Divine Instruction in Early Christianity<sup>21</sup>

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<sup>16</sup> the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 134.

<sup>17</sup> Theological Studies, Vol. 74, No. 3 (September 2013) 561.

<sup>18</sup> Theological Studies, Vol. 74, No. 4 (December 2013) 858.

<sup>19</sup> In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 261.

<sup>20</sup> 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) 216.

<sup>21</sup> the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 170.

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

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In the gobbledygook prayer at Sunday Mass immediately following the forgiveness of sins, the Faithful hearing the 2011 Roman Missal can listen for “Draw near to your servants, O Lord”<sup>22</sup> The Responsorial Antiphon for this Sunday is *The Lord gave them bread from heaven* (Psalm 78:24b).<sup>23</sup> 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 0920 Missal Eleventh Sunday in Ordinary Time 120617pdf/htm at <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm>.

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<sup>22</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) 478. Personal Notes refers to this book as the Missal.

<sup>23</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 Saints (Collegeville, Minnesota: The Liturgical Press, 1988) 745. Personal Notes refers to this book as the Lectionary.

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This is a call for grace that some Black Baptists bring to mind with *And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD* (Isaiah 59:20).<sup>24</sup>

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<sup>24</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) 538-539.