

Readings

First Reading:	1 Kings 19:4-8
Responsorial Psalm:	Psalm 34:2-3, 4-5, 6-7, 8-9 (9a)
Second Reading	Ephesians 4:30—5:2
Alleluia	John 6:51
Gospel:	John 6:41-51

Commentary

Since these Notes originate in Virginia, and are posted on the web, averaging over a thousand hits per day from all over the world, commenting on the anger against Democrats is required. The coming November election for Governor of the Commonwealth of Virginia is and will remain in the national spotlight. The current Governor of Virginia, Tim Kaine, is both Catholic and Chairman of the Democratic National Committee. Catholics will have a continuing role to play in the forthcoming gubernatorial election. The Faithful can anticipate that these Notes will remain sensitive to Republican politics of hate. They will endure distraction, disruption and “No” as expressed by Raymond Arroyo, under the guise of sanctimonious Catholic Truth.

His encore EWTN television program, “The World Over,” Saturday, June 13,¹ is about his continuing anger over the administration of President Barack Obama. Arroyo revealed that anger when he attacked the Obama Supreme Court nominee, Sonia Sonyamamor. Arroyo said that, while Sonyamamor was Catholic, he did not know whether she was a “practicing Catholic.” Arroyo must think he is excused from using dirty politics and that any excuse will do to attack an Obama Democrat. Such an unfair, un-sourced personal attack on the judge was both not charitable and a sign of unrequited anger. That attack along with his earlier petty attack on Obama for taking his children to Paris, reveals lasting anger with the results of the last election.

Later in the week, the Archbishop of Baltimore, Edwin F. O’Brien, remarked, “... to imply that because the Judge is not a regular ‘Mass attendee,’ as are the other four mentioned [Scalia, Thomas, Alito, and the chief Justice, Roberts], her high school somehow failed in its mission? I would not say that at all. ... Along with Cardinal Spellman High, I am pleased and grateful that Judge Sotomayor is ‘one of us.’”²

Week after week, Arroyo permits Congressional Representative Chris Smith of New Jersey to attack the Democrats, without offering the Democrats a chance to respond. There are plenty of Catholic Democrats able and prepared to do that, for example the Vice President, Joe Biden, and the Speaker of the House of Representatives, Nancy Pelosi.

¹ Raymond Arroyo, the Encore Presentation on ETWN, “The World Over,” Saturday, June 13, 2009. I do not own the technology required to record this program, and accept the risk associated therewith.

² <http://www.catholicreview.org/subpages/storyworldnew-new.aspx?action=6386>
090617.

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Also on the program, this week, was Wendy E. Long, Council to the Judicial Confirmation Network, who attacked Sonyamayor in the same biased uncharitable spirit as Congressman Smith. Like Smith, Long belongs to Republican politics, including the unconscionable Swift Boat attacks on John Kerry in the election before last.³ After Chris Smith and Wendy Long, Arroyo presented James C. Capretta. Capretta is a Bush policy wonk associated with health care.⁴ Capretta graduated from the University of Notre Dame in 1985 with a BA in Government. He has an MA in Public Policy Studies from Duke University. On the program, Capretta attacked the United States Bishops Conference for working with Congress on health care.⁵ Arroyo is one angry host.

Anger is the subject for the readings for this Sunday. There is such a thing as justifiable anger, without looking like the Rush Limbaugh of the Catholic Church. For example, Elijah in 1 Kings declares, "This is enough, O LORD!" The reassuring 34th Psalm proclaims, "When the afflicted man called out, the LORD heard, and from all his distress [that is anger] he saved him." Ephesians warns the Faithful, "Do not grieve the Holy Spirit of God." Ephesians goes on, "all bitterness, fury, anger, shouting, and reviling must be removed from you, along with all malice." Finally, in the Gospel, Jesus says, "Stop murmuring among yourselves."

Prayer is appropriate for trying to unravel anger, both anger at Arroyo for replacing Catholic Faith with Republican ranting; and, anger by Arroyo that the Faithful rejected his concept of their Catholicism at the last Presidential election. Perhaps Arroyo is correct in his assertion that, because of their policy on abortion, the Democrats are beyond redemption. If Arroyo is right, he is unconvincing. The Papacy is not regarding the Obama administration as "beyond redemption, commenting, "President Obama has shown that he is available for dialogue and the Bishops of the United States have welcomed this opportunity positively."⁶

Arroyo is on easier ground when he attacks Democrats, but he is on less safe ground when he attacks the bishops, as when he held reservations about the testimony of Bishop William Murphy, speaking for the United States Conference of Catholic Bishops, on development of healthcare policy.⁷ The objection was to willingness of the

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http://www.democraticunderground.com/discuss/duboard.php?az=view_all&address=389x5728199 090614.

⁴ http://www.eppc.org/news/newsID.2684/news_detail.asp

⁵ <http://thepovertyforum.org/bio-capretta.php> 090613.

⁶ "On stem cell research and more comprehensive medical assistance: Church in the U.S. continues to defend life," Washington, 4 June, L'Osservatore Romano: Weekly Edition in English, Vol. 42, No. 23 (Wednesday, 10 June 2009, Vatican City) 11.

⁷ <http://www.catholicsinalliance.org/node/20751> 090613.

Bishops to work with Congress.⁸ With the possible exception of the comments by Archbishop O'Brien above, so far, the bishops attacked by Arroyo have not publicly responded in like kind.

An attitude of charity, kindness, and respect for the dignity of everyone God holds in existence helps us all get along. Prayer is conversation with God. Starting a conversation with God is the purpose of these Notes. After they get the conversation started, the Faithful then need to listen for a response from God.

Annotated Bibliography

Material above the double line draws from material below the double line. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting scholarly details.

1 Kings 19:4-8

1 Kings 19:1-12

Michael W. Duggan, review of Alviero Niccacci, OFM, and Roberto Tadiello, OFM CAPP, Il libro di Giona: Analisi del testo ebraico e del racconto⁹

Tadiello develops relationships between the Gospel of John and pericopes of the First Testament. Duggan explains, "The dispositions of mercy and love, which Yhwh revealed to Israel in the covenantal renewal at Sinai, are now communicated [in the Book of Jonah] to even the greatest of Judah's enemies ..."

Psalm 34:2-3, 4-5, 6-7, 8-9 (9a)

Pastoral Care of the Sick uses 1 Kings, the Psalm, and Gospel for eight different occasions.¹⁰ The reason for pointing that out is to prepare the Faithful for prayers used during their last illnesses.

⁸ For the Statement for the Record, see <http://www.usccb.org/sdwp/national/2009-05-usccb-health-care-statement.pdf>

⁹ the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 127.

¹⁰ 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) 1 Kings, 252, 319; Psalm 24, 286, 324; John, 66, 239, 330.

Codex Sinaiticus¹¹

The continuing point of the exercise reaching into the original manuscripts is to accept some doubt and the resulting search for truth as part of Christian life. The Church chose Sacred Scripture from many competing original manuscripts. Development of the words of Sacred Scripture is an historical reality. These Notes try to include this reality as an act of humility against the self-righteousness pride required to lead a Christian life.

Because I already have downloaded the pertinent parts of Psalm 34, I am entering something about the significance of the Codex.

Codex Sinaiticus, a manuscript of the Christian Bible written in the middle of the fourth century, contains the earliest complete copy of the Christian New Testament. The hand-written text is in Greek. The New Testament appears in the original vernacular language (koine) and the Old Testament in the version, known as the Septuagint, that was adopted by early Greek-speaking Christians. In the Codex, the text of both the Septuagint and the New Testament has been heavily annotated by a series of early correctors.

The significance of Codex Sinaiticus for the reconstruction of the Christian Bible's original text, the history of the Bible and the history of Western book-making is immense.

Find out more about Codex Sinaiticus

- [Why is it so important?](#)
- [What does 'Codex Sinaiticus' mean?](#)
- [When was Codex Sinaiticus written?](#)
- [What texts can I find in Codex Sinaiticus?](#)
- [How was Codex Sinaiticus made?](#)
- [Why is Codex Sinaiticus distributed between four institutions?](#)¹²

I intend to keep adding comments from the above questions, as we go along.

We will see Psalm 34¹³ for the next three Sundays. This should give us some time to get into it a little more than before.

¹¹

¹² <http://www.codex-sinaiticus.net/en/codex/default.aspx> 090613

¹³ <http://www.codex-sinaiticus.net/en/manuscript.aspx?book=26&chapter=33&imageType=raking&imageType=standard&inputControl=420&lid=en&manuscript=true&phd=true&side=r&transcription>

What the Lectionary translates as, "I will bless the LORD at all times," I would translate as, I will bless the LORD at all times, through everything, always.

Looking at the Greek for verse 2, reminds me of the Black Catholic saying, "God is good all the time; all the time, God is good."

Ephesians 4:30—5:2

Eph 4:30

John Paul Heil, "Ephesians 5:18b: `But Be Filled in the Spirit'"¹⁴

From the Greek, Heil argues that the sense is not *with* the Spirit, as translated by the Lectionary, but *in* the Spirit. The difference in meaning is between a passive, *filled with* and an active *filled in* the Spirit, as Heil words it, "the members of the audience who have been sealed with the Holy Spirit [Ephesians 1:13] are now living within the dynamic realm of being `in the Spirit.'"

Heil successfully argues that after the Resurrection, the disciples still need Jesus to spread the Gospel. "No one can come to me unless the Father who sent me draw him ..."

Eph 5:2

Thomas D. Stegman, S.J., "Επιστευσα, διο ελαλησα (2 Corinthians 4:13): Paul's Christological Reading of Psalm 115:1a LXX"¹⁵

Stegman focuses on the *fragrant aroma* that is the sacrificial offering of Christ. Stegman seems to miss the point that the sacrificial offering of animals at the Second Temple stank. Blood stinks. That the bloody sacrifice of Jesus is different, gives an understanding of *fragrant aroma*.

John 6:51

The Church makes this verse available for funerals.¹⁶

[=true&transcriptionType=page&transcriptionType=verse&translation=true&zoomSlider=0 090414](#)

090414 Psalm 33 in the Lectionary is Psalm 32 in the Codex Sinaiticus.

090613 Psalm 34 in the Lectionary is Psalm 33 in the Codex Sinaiticus.

¹⁴ the Catholic Biblical Quarterly, Vol. 69, No. 3 (July 2007) 513-516.

¹⁵ the Catholic Biblical Quarterly, Vol. 69, No. 4 (October 2007) 743.

¹⁶ 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

John 6:41-51

In 2003, for this Sunday,¹⁷ I wrote,

St. Gregory of Nyssa, Bishop and Doctor (+394): “For in man’s nature, pleasure is of two kinds: one has place in the soul through calm, and one in the body through passion. . . . Because of this the soul, as it takes its delight in the sole contemplation of Him Who Is, will be stirred by none of the things that awaken pleasure through the senses.”

Writing in The American Historical Review for October 2007, the scholar David Brion Davis, comments,

No pre-nineteenth-century Muslim critic of slavery could begin to equal the late fourth-century Saint Gregory of Nyssa in his sweeping condemnation of the very principle of slavery. But the unique Gregory was no abolitionist . . . Belief in an incipient antislavery trend, or in an inherent if hidden Islamic hostility to slavery, is clearly the product of mostly twentieth-century Muslim writers and officials who have struggled to respond to the mainly British led campaign to eradicate human bondage from the entire world—a campaign endorsed by both the League and the United Nations.¹⁸

Earlier, Davis explained,

. . . While I have long argued that human slavery has always generated tensions and contradictions, I have also held that even Christianity harbored no such incipient abolitionism until the seventeenth-century English civil wars generated a new radicalism

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)

¹⁷ Available on the Internet at http://www.western-civilization.com/CBQ/Personal Notes/116B 19th Sunday in Ordinary Time_A Catholic Bible Study 030810.pdf or . . . htm

¹⁸ David Brion Davis, review of William Gervase Clarence-Smith, Islam and the Abolition of Slavery, The American Historical Review, Vol. 112, No. 4 (October 2007) 1134.

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that eventually combined in complex ways with the eighteenth-century Enlightenment and evangelical revivals.¹⁹

John 6:41-42

Jerome H. Neyrey, S.J., "'I Am the Door' (John 10:7, 9): Jesus the Broker in the Fourth Gospel"²⁰

Jesus appears as an undistinguished lowly human, but that appearance is deceptive, because he is truly the Son of God, able to broker a new covenant.

John 6:44

Alice L. Laffey, review of Maurizio Marcheselli, "Avete qualcosa da mangiare?" Un pasto, il Risorto, la comunità"²¹

Without identifying the accepted conclusion that the Evangelist(s) added the Twenty-first Chapter of John, sometime after writing the first part, Laffey explains how Marcheselli relates the Twenty-first post-resurrection chapter appendix to John to this earlier verse about Jesus having seen the Father.

John 6:49

Tobias Hagerland, "The Power of Prophecy: A Septuagintal Echo in John 20:19-23"²²

Hagerland relates the manna in the desert as a prophecy about Holy Communion.

John 6:44

Edward L. Bode, review of Alberto Casalegno, "Perché Contemplino la Mia Gloria" (Gv 17, 24): Introduzione alla teologia del Vangelo di Giovanni"²³

Bode explains "Some scholars' suggestion that the bread of eternal life (Jesus' body and blood) replaces Eden's tree of life receives come confirmation ..." in the study of Casalegno.

For more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes

¹⁹ David Brion Davis, review of William Gervase Clarence-Smith, Islam and the Abolition of Slavery, The American Historical Review, Vol. 112, No. 4 (October 2007) 1134.

²⁰ the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 283, 288.

²¹ the Catholic Biblical Quarterly, Vol. 70, No. 1 (January 2008) 159.

²² the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 90, 91, 92.

²³ the Catholic Biblical Quarterly, Vol. 69, No. 3 (July 2007) 574.