

Personal Notes

121A Twenty-first Sunday in Ordinary Time: A Catholic Bible Study August 27, 2017

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Avoiding masochistic and sadistic impulses associated with love of the Cross may be impossible. Admittedly, the Stations of the Cross are my usual preparation for Daily Mass. Trying to remain psychologically healthy in an unconscious environment fraught with danger, causes me to quote Ann Astell, the scholar, even as she quotes other scholars.¹ Astell is cited again below the solid line.

Ann Astell notes Victor “Terras suggests that Dostoyevsky’s imagination couples the evocation of a pagan sacrifice, a death by stone, with that of a foundational Petrine humility: ‘You are Peter and upon this rock I will build my church’” (Matt 16:18).” This brings me to insights at the Eighth Station of the Cross, where Jesus admonishes the weeping women not to weep for him, but for themselves and their sins. Was the sin they were committing anger at God for permitting Jesus and his ilk to suffer? That makes sense to me, at least.

Astell continues to make sense, when she writes, “The best expression of, and guarantee for, mystical union with Christ, according to Girard, is an ‘empathy’ that counters the contagion of violence through charitable ‘identification’ with the victims, the needy, who (Judgment Day reveals) ‘will have been Christ’ for us in Christ’s hiddenness.”

Failure to identify with victims other than self, is what angers me with Raymond Arroyo at EWTN. The fear-mongering on his show is about avoiding identification with victims, rather than finding commonality with them. Pelvic morality as practiced by Arroyo and much of the hierarchy, is about avoiding rather than embracing those suffering from various types of victimhood.

Finally, Astell nods in the direction of Saint Pope John Paul II, with “The church, founded on Christ the once-rejected ‘cornerstone’ (Eph 2:20), is built of ‘living stones’ (1 Pet 2:5), each of them—like Peter, the ‘rock’ (Matt 16:18)—capable of scandalous obstruction and betrayal, but also of repentance, transformation, and final glory. The progressive purification of the historical papacy from the imitation of earthly kingship—a purification Girard sees exemplified in, and accomplished by Pope John Paul II’s public ‘repentance’ during the year 2000 (when I visited the Vatican)—is ‘the papacy’s triumph, freed of all temporal ties.’”

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.

¹ Ann Astell, “Violence, Mysticism, and René Girard” Theological Studies, Vol. 78, No. 2 (June 2017) 395, 410-411.

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Readings

First Reading:	Isaiah 22:19-23
Responsorial Psalm:	Psalm 138:1-2, 2-3, 6, 8 (8bc)
Second Reading:	Romans 11:33-36
Alleluia:	Matthew 16:18
Gospel:	Matthew 16:13-20

Annotated Bibliography

Isaiah 22:19-23

Isa 22:21

Debbie Hunn, "Galatians 3:6-9: Abraham's Fatherhood and Paul's Conclusions"²

Psalm 138:1-2, 2-3, 6, 8 (8bc)

Psalm 138:8

in Reformation Commentary on Scripture: New Testament III: Luke, Beth Kreitzer (ed.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015: ISBN 978-0-8308-2014 (*hardcover : alk. paper*), P 1, Y 15) 373.

Romans 11:33-36

Romans 11:33-34

Michael Peppard, "Paul Would Be Proud: The New Testament and Jewish-Gentile Respect"³

Romans 11:33-36

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) 113-117.

² the Catholic Biblical Quarterly, Vol. 78, No. 3 (July 2016) 508.

³ Theological Studies, Vol. 76, No. 2 (June 2015) 278.

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Romans 11:33

in Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 18.

Romans 11:33

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[RJ1] (hardcover : alk. paper), P 1, Y 16) 340.

Romans 11:33

Pope Francis, The Joy of the Gospel (Erlanger, Kentucky: Libreria Editrice Vaticana, DynamicCatholic.com, 2014) 15.

Romans 11:33

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

Matthew 16:18

Matthew 16:13-20

Matt 16:13-28

Steven L. Bridge, review of Nathan Eubank, Wages of Cross-Bearing and the Debt of Sin: The Economy of Heaven in Matthew's Gospel⁵

Matthew 16:13-18

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 (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity

⁴ Grand Rapids: Michigan: Zondervan, 1996, 58, 60, 69, 94, 250.

⁵ the Catholic Biblical Quarterly, Vol. 76, No. 4 (October 2014) 765.

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Press, 2014, ISBN 978 0 8308-2967-5 (hardcover : alk. paper), P 1, Y 14) 27, 31, 42, 51, 57, 171, 240, 242, 414, 416.

Matthew 16:13-17

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) 147, 216.

Matthew 16:15.20 [sic]

Pope Francis, The Joy of the Gospel

(Erlanger, Kentucky: Libreria Editrice Vaticana, DynamicCatholic.com, 2014) 108.

Matt 16:16

Stephen Finlan, review of Michael F. Bird, Jesus Is the Christ: The Messianic Testimony of the Gospels⁶

Matt 16:16

Warren Carter, review of Robert K. Macewen, Matthean Posteriority: An Exploration of Matthew's Use of Mark and Luke as a Solution to the Synoptic Problem, Robert H. Gundry, Peter: False Disciple and Apostate according to Saint Matthew, Derek A. Olsen, Reading Matthew with Monks: Liturgical Interpretation in Anglo-Saxon England⁷

Matt 16:17-19

Benedict T. Viviano, O.P., review of J. Andrew Doole, What Was Mark for Matthew?⁸

⁶ the Catholic Biblical Quarterly, Vol. 76, No. 4 (October 2014) 757.

⁷ the Catholic Biblical Quarterly, Vol. 78, No. 2 (April 2016) 375.

⁸ the Catholic Biblical Quarterly, Vol. 76, No. 4 (October 2014) 762.

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Matthew 16:17, 19

in Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 53, 315

Matthew 16:18

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) 85, 218.

Matthew 16:18

in Reformation Commentary on Scripture: New Testament VI: Acts, Esther, Chung-Kim and Todd R. Hains (eds.), general editor, Timothy George, associate General editor, Scot M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014: ISBN 978-0-8308-2969-9 (*print*) P 1 Y 14) 66.

Matthew 16:18

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Matthew 16:18

Kevin W. Irwin, The Sacraments: Historical Foundations and Liturgical Theology (New York: Paulist Press, 2016) 193.

Matt 16:18

Francis A. Sullivan, S.J., "The Definitive Exercise of Teaching Authority"⁹

⁹ Theological Studies, Vol. 75, No. 3 (September 2014) 504.

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Matt 16:18

Ann Astell, "Violence, Mysticism, and René Girard"¹⁰

This article is developed above, above the solid line.

Matt 16:19

Christopher W. Skinner, review of James W. Barker, John's Use of Matthew¹¹

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 "unite in a single purpose."¹² The Responsorial Antiphon for this Sunday is Lord, your love is eternal; do not forsake the work of your hands (Psalm 138:8bc).¹³ 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 in Ordinary Time 121125.pdf/htm at <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm>.

¹⁰ Theological Studies, Vol. 78, No. 2 (June 2017) 395, 410-411.

¹¹ the Catholic Biblical Quarterly, Vol. 79, No. 1 (January 2017) 136.

¹² 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) 481. Personal Notes refers to this book as the Missal.

¹³ 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) 785. 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 he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; But God hath shewed me that I should not call any man common or unclean \(Acts 10:28\).](#)¹⁴

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

By July 31, I had identified a pattern of attack on Pope Francis by Arroyo. The attack is on what the Pope is preaching about climate change and capitalism. In the

¹⁴ 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) 547-548.

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United States Republicans have firm opposition to such sermonizing, as the forthcoming Trump administration will show . . . or not. On June 4 Trump pulled out of the Paris Agreement on Climate Change.

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.