

Personal Notes

Twenty-second Sunday in Ordinary Time, Reading 124A, August 31, 2014

© 2017

Raymond J. Jirran, Ph.D.

There is a saying I associate with my Northampton Lions Club of Hampton, Virginia, "No good deed goes unpunished." That seems to be the gist of these readings. That means earthly rewards, like those that come from hard work and right application of talent, are not heavenly rewards, that come from doing good and avoiding evil. For but one example, determining whether to pass by or give some help to beggars on the street depends on the type of reward one expects from such a decision, whether to pass up or pass out.

The mind-set, *My soul is thirsting for you, O Lord my God*, runs contrary to the quest for order that preserving one's own earthly life requires. Death is disorderly. Jeremiah 20:7 makes the point, *You duped me, O LORD, and I let myself be duped*. Romans 2:2, however, makes the further point, *be transformed by the renewal of your mind*. Pointing to his eventual resurrection, Jesus Christ explains, *and then he will repay all according to his conduct*.

Readings

First Reading	Jeremiah 20:7-9
Responsorial Psalm:	Psalm 63:2, 3-4, 5-6, 8-9 (2b)
Second Reading:	Romans 12:1-2
Alleluia:	cf. Ephesians 1:17-18
Gospel:	Matthew 16:21-27

Annotated Bibliography

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

Jeremiah 20:7-9

Jer 20:7-13

F. Gerald Downing, "Justification as Acquittal? A Critical Examination of Judicial Verdicts in Paul's Literary and Actual Contexts"¹

Jeremiah wants divine vengeance upon those deriding him, not an oral exculpation. This is clearer when verses 10-13 are included. *Let me see the vengeance you take on them* (verse 12b).

¹ the Catholic Biblical Quarterly, Vol. 74, No. 2 (April 2012) 307.

Personal Notes

Twenty-second Sunday in Ordinary Time, Reading 124A, August 31, 2014

© 2017

Raymond J. Jirran, Ph.D.

Jeremiah 20:9

Matthew Meade (is this really Joseph Mede 1586-1638?), "Sermons"²

See the footnote. It looks to me as if InterVarsity Press overlooked some problems here. As I say so often about the Lectionary, "sloppy scholarship." The Ordo notes that "One edition of the Lectionary mistakenly identifies today's [Thursday, June 12, reading 362] gospel passage to be from Mark rather than Matthew." The Ordo does not identify which edition. The edition I use is correct.³

Psalm 63:2, 3-4, 5-6, 8-9 (2b)

Care of the Sick uses Psalm 63,⁴ as means of consolation, rather than invective.

² 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) 187. On June 14, 2014 I sent the following email to InterVarsity Press: Ezekiel, page 187, cites Matthew Meade; but Biographical Sketches on page 437, does not.

Googling "Matthew Meade, Protestant Reformation" gets a reference to your Ezekiel.

All of which makes me wonder whether Matthew Meade on page 187 is Joseph Mede on page 437. Googling "Joseph Mede, Protestant Reformation" is more lively, making me suspect a typographical error.

Page 187 cites "They shall serve the Lord their God and David their king" as Jeremiah 20:9; but those words are not there. Words like that are at Jeremiah 30:9.

³ The Order of Prayer in the Liturgy of the Hours and Celebration of the Eucharist: 2014: Year A: Sunday Cycle: Cycle II: Weekday Cycle (Archdiocese of Louisville: Dioceses of Arlington, Covington, Lexington, Owensboro, Richmond; Wheeling-Charleston), Rev. Peter D. Rocca, C.S.C. (comp.), (Mahwah, New Jersey 07430: Paulist Press Ordo, 997 Macarthur Boulevard, 2008) 141.

⁴ 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 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 (New York: Catholic Book Publishing Co., 1983) 289.

Personal Notes

Twenty-second Sunday in Ordinary Time, Reading 124A, August 31, 2014

© 2017

Raymond J. Jirran, Ph.D.

Psalm 63:2

Bernard P. Prusak, "Explaining Eucharistic 'Real Presence': Moving beyond a Medieval Conundrum"⁵

In Hebrew, *my flesh pines* refers to the body, but flesh can also connote the whole person or self.

Romans 12:1-2

Romans 12:1

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament⁶

Wallace and the Lectionary pose different translations. The Lectionary: *I urge you. . . to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship.* Wallace: *I urge you, therefore, brothers. . . to present your bodies (as) a sacrifice—alive, holy, (and) acceptable to God.* The Greek emphasizes *alive*.

Rom 12:1

Nijay K. Gupta, "Which 'Body' Is a Temple (1 Corinthians 6:19)? Paul beyond the Individual/Communal Divide"⁷

Gupta relates that some argue that *offer your bodies* means that "each person's individual body is a temple." That is how Personal Notes regards individual bodies.

Rom 12:1

Casimir Bernas, O.C.S.O., review of Romano Penna, Volume 2, Rm 6—11; Volume 3, Rm 12—16⁸

Romans 12:1 marks a transition from the doctrine that Paul expounds to the morals that flow from doctrine, that Paul prefers to assume.

⁵ Theological Studies, Vol. 75, No. 2 (June 2014) 234.

⁶ Grand Rapids: Michigan: Zondervan, 1996, 604, 618, 673.

⁷ the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 522.

⁸ the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 836.

Personal Notes

Twenty-second Sunday in Ordinary Time, Reading 124A, August 31, 2014

© 2017

Raymond J. Jirran, Ph.D.

Rom 12:1-2

Margaret Y. MacDonald and Leif E. Vaage, "Unclean but Holy Children: Paul's Everyday Quandary in 1 Corinthians 7:14c"⁹

MacDonald and Vaage argue from the assumption that Paul presents holiness as something dynamic and progressive.

Rom 12:1

Ilaria L. E. Ramelli, "The Pastoral Epistles and Hellenistic Philosophy: 1 Timothy 5:1-2, Hierocles, and the 'Contraction of Circles'"¹⁰

Paul frequently links urging and exhorting, rather than commanding, with brothers and sisters. As the Lectionary puts it, *I urge you, brothers and sisters . . .*

Rom 12:2

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

Murphy argues that *renewal of the mind* means overcoming Original Sin through Jesus Christ. Despite magisterial teaching, the Faithful "are not morally required to do that which cannot be done." This article "supports the central teaching of *Humanae Vitae* that contraceptive acts are intrinsically evil." I do not find the article convincing.

Rom 12:1

Harold W. Attridge, "How Priestly Is the 'High Priestly Prayer' of John 17?"¹²

Attridge argues that the manuscripts contest just how Priestly High Priestly Prayer of John 17 is. Attridge refers to offer your bodies as a living sacrifice as a priestly act, that Romans does not present as priestly. Attridge has a little different translation, *present your bodies . . . , which is your spiritual worship.*

⁹ the Catholic Biblical Quarterly, Vol. 73, No. 3 (July 2011) 529.

¹⁰ the Catholic Biblical Quarterly, Vol. 73, No. 3 (July 2011) 571.

¹¹ Theological Studies, Vol. 72, No. 4 (December 2011) 812 (source of the *Humanae vitae* quote), 827, 830 (source of the *morally required* quote).

¹² the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 6.

Personal Notes

Twenty-second Sunday in Ordinary Time, Reading 124A, August 31, 2014

© 2017

Raymond J. Jirran, Ph.D.

Rom 12:2

Teresa Kuo-Yu Tsui, "Reconsidering Pauline Juxtaposition of Indicative and Imperative (Romans 6:1-14) in Light of Pauline Apocalypticism"¹³

Romans 12:2 points to *renewal of your mind*, which Personal Notes helps accommodate.

Rom 12:1-2

Robert J. Daly, S.J., "Phenomenology of Redemption? Or Theory of Sanctification?"¹⁴

Like Paul and theologians like Augustine and Aquinas, Daly is struggling to accommodate the material realities of earthly life with the spiritual realities of the Divine. Ultimately the resolution of the conundrum rests in the mystery of the Incarnation.

Rom 12:1

Bernard P. Prusak, "Explaining Eucharistic 'Real Presence': Moving beyond a Medieval Conundrum"¹⁵

In the Greek, *offer your bodies* refers to the whole self, not simply the flesh.

Romans 12:1 and 2

John David Ramsey, A Precarious Faith: The Tri-Une [sic] Dynamic of the Christian Life¹⁶

Father John David Ramsey is my Pastor at Our Lady of Mount Carmel Church, in Newport News, Virginia. First and foremost, Father John David asserts that "Paul is in no way degrading or denying the importance of the human body, nor does he suggest that being human—being the creatures God intended human [sic] being to be—involves anything less than a unity of mind and body." Father John David meanders on to write, "The divided mind, which knows that law of God and wants to follow that law but cannot do it, is healed only by the power of Christ . . ." Of such is the significance of *your spiritual worship* in Romans 12:1.

¹³ the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 300 ff.

¹⁴ Theological Studies, Vol. 74, No. 2 (June 2013) 348,349.

¹⁵ Theological Studies, Vol. 75, No. 2 (June 2014) 234.

¹⁶ Ph.D. Dissertation, Duke University, 2002, 221 (source of the first quote), 239.

Personal Notes

Twenty-second Sunday in Ordinary Time, Reading 124A, August 31, 2014

© 2017

Raymond J. Jirran, Ph.D.

Romans 12:1

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familial Problems¹⁷

Based on Romans 12:1, Ssemakula suggests the following prayer. “I choose now to present my soul and body to the Lord as a living sacrifice, [sic] (Rom 12:1), and to walk in holiness as You, Lord Jesus, enable me to do so. Amen.” Ssemakula adds the following comment, “Now the fragmented parts of the soul, spirit, or heart, so rendered by these links, can be called back to be restored to their rightful place.”

Romans 12:1¹⁸

32 “I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship” (Rom 12:1); “like newborn infants, long for pure spiritual milk...” (1 Pt 2:2).

62 “I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship” (Rom 12:1).

Romans 12:1

Calvin, “Commentary on Philippians”¹⁹

Calvin comments, “He spoke very meaningfully there when he added that this is ‘our reasonable worship,’ for he had in mind the spiritual manner of worshiping God, which he tacitly contrasted with the carnal sacrifices of the Mosaic law.”

¹⁷ [no publisher or place of publication is listed] www.healingoffamilies.com, 2012, 274.

¹⁸ Sacred Scripture in the Missal¹⁸
So far I have not identified just where the 2011 Missal uses these verses.

¹⁹ in Reformation Commentary on Scripture: New Testament XI: Philippians, Colossians, Graham Tomlin (ed.) in collaboration with Gregory B. Graybill, general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2013) 123.

Personal Notes

Twenty-second Sunday in Ordinary Time, Reading 124A, August 31, 2014

© 2017

Raymond J. Jirran, Ph.D.

Romans 12:1²⁰

Anscar J. Chupungco, "The ICEL2010 Translation"

In Eucharistic Prayer I, the translation "make it [this offering] spiritual," *spiritual* can also mean *rational*. Personal Notes takes this to mean *spiritually reasonable*.

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

In Eucharistic Prayer III, *eternal offering* refers to the whole Christian life mentioned in Romans 21:1. Witczak argues, "This section of the [Eucharistic] prayer provides a rich understanding of the Eucharist as a celebration of the whole church: the saints and elect in heaven and those on earth who follow them (*consequi*)."

Romans 12:2

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familial Problems²¹

About *the renewal of your mind*, Ssemakula comments, "One needs to replace all those thoughts with a new set of thoughts and then tune the mind into another reality: Christ."

cf. Ephesians 1:17-18

Matthew 16:21-27

Matthew 16:21

Philip W. Comfort, New Testament Text and Translation Commentary: Commentary on the variant readings of the ancient New Testament manuscripts and how they relate to the major English translations²²

What the Lectionary translates as *Jesus began to show his disciples*, may also be translated as *Jesus Christ began to show his disciples*. The argument supporting *Jesus Christ* rests on Jesus now showing his disciples that he is the Christ. The problem is that the inferior manuscripts support *Jesus Christ*. The translators, therefore, use *Jesus* alone.

²⁰ 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) 286, 360.

²¹ [no publisher or place of publication is listed] www.healingoffamilies.com, 2012, 122.

²² Carol Stream, Illinois: Tyndale House Publishers, Inc., 2008, 48-49.

Personal Notes

Twenty-second Sunday in Ordinary Time, Reading 124A, August 31, 2014

© 2017

Raymond J. Jirran, Ph.D.

Matt 15:21

Matthew W. Bates, "Cryptic Codes and a Violent King: A New Proposal for Matthew 11:12 and Luke 16:16-18"²³

Bates links *he must go to Jerusalem and suffer greatly* with earlier atrocities of Herod beheading John the Baptist.

Matt 16:27-28

Francis J. Moloney, S.D.B., "*Constructing Jesus and the Son of Man*"²⁴

Moloney isolates *For the Son of Man will come as the suffering (and vindicated) Son of Man* unique to Matthew.

Matthew 16:21-27?

Maurice A. Robinson, "Rule 9, Isolated Variants, and the 'Test-Tube' Nature of the NA²⁷/UBS⁴ Text: A Byzantine-Priority Perspective"²⁵

" . . . *and on the third day be raised* is a verse with four variant units per verse with zero support verses." That probably refers to the variant between Jesus and Jesus Christ mentioned by Comfort above.

Matthew 16:24-25

John Calvin (1509-1564), "Commentary on Acts 7:2-3"²⁶

Calvin relates the relationship of Jesus with his disciples with the relationship of God to Abraham. Calvin proclaims that the call of Abraham is "a figurative description of the calling of all of us . . . "

²³ the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 80.

²⁴ the Catholic Biblical Quarterly, Vol. 75, No. 4 (October 2013) 725.

²⁵ in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009) 60.

²⁶ 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) 86.

Personal Notes

Twenty-second Sunday in Ordinary Time, Reading 124A, August 31, 2014

© 2017

Raymond J. Jirran, Ph.D.

Matthew 16:24

Menno Simons (c. 1496-1561), "Foundation of Christian Doctrine (1539)"²⁷

Simmons uses *whoever wishes to come after me must deny himself, take up his cross, and follow me* to assert "the liberty of the Spirit is to be attested to with much misery, tribulation, persecutions, bonds, fear and death."

Matthew 16:24

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familial Problems²⁸

Ssemakula argues *take up his cross* only refers to suffering necessary to bring Christ into the world and save it.

Matthew 15:25-26

Richard Rohr, Falling Upward: A Spirituality for the Two Halves of Life²⁹

Rohr offers perspective,

The very unfortunate result of this preoccupation with order, control, safety, pleasure, and certitude is that a high percentage of people never get to the contents of their own lives! . . . "What will it profit you if you gain the whole world, and lose your very soul?" (Matthew 16:26).

Matthew 16:27

David Power, "Theology of the Latin Text and Rite"³⁰

"Truly just to give you glory" in the Preface in Eucharistic Prayer IV alludes to "that [glory] which is to be revealed in the last times and in which the blessed shall share with Christ." *For the Son of Man will come with his angels in his Father's glory*

...

²⁷ 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) 198.

²⁸ [no publisher or place of publication is listed] www.healingoffamilies.com, 2012, 40.

²⁹ San Francisco: Jossey-Bass: A Wiley Imprint, 2011, 7, 73.

³⁰ 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) 409 n 6.

Personal Notes

Twenty-second Sunday in Ordinary Time, Reading 124A, August 31, 2014

© 2017

Raymond J. Jirran, Ph.D.

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.

The Responsorial Antiphon for this Sunday is *My soul is thirsting for you, O Lord my God* (Psalm 63:2b).³¹

In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for “God of might, giver of every good gift.”³²

This is a call for grace that some Black Baptists bring to mind with *Therefore, as ye abound in every thing [sic], in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also* (2 Corinthians 8:7).³³ This refers to the grace of suffering without complaint in order to make the reality of the presence of Christ available to save the world.

³¹ 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) 799. Personal Notes refers to this book as the Lectionary.

³² 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) 482. Personal Notes refers to this book as the Missal.

³³ UMI Annual Sunday School Lesson Commentary: Precepts for Living ®: 2013-2014: International Sunday School Lessons: Volume 16: UMI (Urban Ministries, Inc.), Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2013) 590-591.