

Personal Notes

125B 22nd Sunday in Ordinary Time: A Catholic Bible Study August 30, 2015

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Raymond Arroyo, "The World Over," on EWTN uses fear-mongering, rather than the Joy of the Gospel, to entertain its viewers. In show after show, Arroyo subtly attacks Pope Francis for not agreeing with his fear-mongering approach. For example on July 2, Arroyo had Father Benedict Kiely, who did not use a standard American accent, complain that Pope Francis was not outspoken about what Isis is doing in the Middle east. Kyle Duncan, the lead council for the Hobby Lobby affair, went on and on about his fear that the Supreme Court was making rules, rather than interpreting the Constitution. There is never any mention that the Supreme Court is made up of a majority of Catholics that Raymond Arroyo is unable to convince with his reasoning.

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 began pointing out, here, the role fear, rather than joy, has in "The World Over. On July 2, 2015 I began linking Arroyo attacking Pope Francis for favoring a joyful, rather than a fearful, approach to the Good News. I may shift my major objections from fear-mongering to attacking the Supreme Pontiff, Pope Francis.

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.

Readings

| | |
|---------------------|---------------------------|
| First Reading: | Deuteronomy 4:1-2, 6-8 |
| Responsorial Psalm: | Psalm 15:2-3, 3-4, 4-5 |
| Second Reading: | James 1:17-18, 21b-22, 27 |
| Alleluia: | James 1:18 |
| Gospel: | Mark 7:1-8, 14-15, 21-23 |

Bibliography

Deuteronomy 4:1-2, 6-8

Deut 4:1-40

Joseph Blenkinsopp, "The Cosmological and Protological Language of Deutero-Isaiah"¹

¹ the Catholic Biblical Quarterly, Vol. 73, No. 3 (July 2011) 495, 499.

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Deut 4:1

Barat Ellman, review of Jerry Hwang, The Rhetoric of Remembrance: An Investigation of the “Fathers” in Deuteronomy²

Deut 4:2

Joshua Berman, “The History of Legal Theory and the Study of Biblical Law”³

Psalm 15:2-3, 3-4, 4-5

Psalm 15:5

Sean P. Kealy, C.S.Sp., review of Franco de Carlo, “Dio mio, Dio mio, perchè mi hai abbandonato?” (Mc 15,34) 1 Salmi nel racconto della passion di Gesù secondo Marco⁴

James 1:18

James 1:18

Calvin, (1509-1564), “Commentary on John 1:18”⁵

James 1:17-18, 21b-22, 27

James 1:2-27

Michael Gilmour, review of John Painter and David A. DeSilva, James and Jude⁶
Combines academic rigor with accessibility.

James 1:12-18

Darian R. Lockett, review of Scot McKnight, The Letter of James⁷

² the Catholic Biblical Quarterly, Vol. 75, No. 3 (July 2013) 551.

³ the Catholic Biblical Quarterly, Vol. 76, No. 1 January 2014) 32.

⁴ the Catholic Biblical Quarterly, Vol. 73, No. 2 (April 2011) 381.

⁵ 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, ISBN 978 0 8308-2967-5 (hardcover : alk. paper), P 1, Y 14.) 28 fn. 55.

⁶ the Catholic Biblical Quarterly, Vol. 76, No. 2 (April 2014) 372.

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Lockett reports “McKnight’s reconstruction seems forced.” McKnight focuses on economic oppression. Lockett concludes, “This work will surely repay careful and attentive readers with wise and practical insights.”

James 1:17

Johann Wild (1495-1554), “Commentary on John 9:16”⁸

James 1:17

Henry Airway (c. 1560-1616), “Lectures on Philippians 4:4”⁹

James 1:17

John Mayer (1583-1664), “An Exposition of Ezekiel”¹⁰

James 1:17

Wolfgang Musculus (1497-1563), Commentary on Ephesians”¹¹

⁷ the Catholic Biblical Quarterly, Vol. 76, No. 1 (January 2014) 150.

⁸ 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, ISBN 978 0 8308-2967-5 (hardcover : alk. paper), P 1, Y 14.) 351 fn. 6.

⁹ 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) 105.

¹⁰ 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) 221.

¹¹ in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011) 380 fn. 6.

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James 1:22

Heinrich Bullinger (1504-1575), "An Ecclesiasticall [sic] Exposition upon Saint Mathew"¹²

James 1:26-27

Robert J. Karris, O.F.M., review of John Paul Heil, The Letter of James: Worship to Live By [sic]¹³

Karris concludes his review:

I end by quoting a pivotal verse for H.'s contention that James's theme is liturgical and ethical worship. He translates 1:26-27 in this way: "(a) if anyone thinks he is religious, not bridling his tongue but deceiving his heart, (b) the religion of this one is useless. (b') Religion pure and undefiled before the God and Father is this: (a') to care for orphans and widows in their affliction, to keep oneself spotless from the world."

The Lectionary omits verse 26, thereby excising the ability to appreciate chiasmic elements of the letter, elements upon which Heil concentrates.

James 1:27

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹⁴

Mark 7:1-8, 14-15, 21-23

Mark 7:1-8

Brant Pitre, review of Mary Healy, The Gospel of Mark¹⁵

The following quote summarizes the review:

¹² 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: ISB 978-0-8308-2014 (hardcover : alk. Paper), P 1, Y 15) 148 fn. 13.

¹³ the Catholic Biblical Quarterly, Vol. 75, No. 4 (October 2013) 799.

¹⁴ Grand Rapids: Michigan: Zondervan, 1996, 40, 274, 276, 606, 661

¹⁵ the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 593-594.

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This volume delivers on its claims: it is a distinctively Catholic commentary. While displaying an ecumenical spirit that emphasizes common ground among Christians, H. offers distinctively Catholic exegeses, such as her discussion of Jesus' denunciation of human "tradition" (Mark 7:1-8). In this section, H. Draws on both Scripture (2 Thess 2:15) and church teaching (*Catechism nos.* 96-100) in order to clarify that "Jesus is not rejecting tradition per se" but rather "*merely human traditions*" that negate the intent of God's word" (pp. 137-138; emphasis in original).

Especially dear to Personal Notes are "references to when the particular Gospel appears in the Catholic lectionary and/or various liturgical feast days."

Mark 7:8

Steven M. Bryan, review of Steve Moyise, Jesus and Scripture: Studying the New Testament Use of the Old Testament¹⁶

You disregard God's commandment but cling to human tradition is the verse in question here. Those exegetes with an institutional commitment explain this verse away from that commitment. Those without such an institutional commitment, wonder whether Jesus ever said that, anyway.

Mark 7:15

Scott D. Mackie, "The Two Tables of the Law and Paul's Ethical Methodology in 1 Corinthians 6:12-20 and 10:23—11:1"¹⁷

Mark 7:20b-23

Paul L. Owen, review of Gerd Lüdemann, What Jesus Didn't Say¹⁸

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.)

¹⁶ the Catholic Biblical Quarterly, Vol. 75, No. 3 (July 2013) 590.

¹⁷ the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 316.

¹⁸ the Catholic Biblical Quarterly, Vol. 75, No. 4 (October 2013) 807.

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(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 Gloria, the Faithful hearing the 2011 Roman Missal can listen for “God of might.”¹⁹ The Responsorial Antiphon for this Sunday is *The one who does justice will live in the presence of the Lord* (Psalm 15:1a).²⁰ 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 1250 Missal Twenty-second Sunday in Ordinary Time 120902 pdf/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 *Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return* (Malachi 3:7).²¹

¹⁹ 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.

²⁰ 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) 803. Personal Notes refers to this book as the Lectionary.

²¹ UMI Annual Sunday School Lesson Commentary: Precepts for Living @: 2013-2014: International Sunday School Lessons: Volume 165: UMI (Urban Ministries, Inc.), a.

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Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2013) 578-579.