

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

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Roman Catholic clerical hierarchs prefer a monarchic model of governance; humanity in general looks to democracy. These readings invite the Faithful to consider options.

The charge of secularism in the United States feeds racism, without naming the bias. To label that good Christian Barack Obama family, secular, leaves a taste of Tea Party racism. When the Berlin Wall came tumbling down in 1989, Orthodox Christians celebrated the event with a Solemn High Mass. As secular as Communist Russia appeared, Christianity remained. I wonder about the same thing happening in Western Europe; that the charge of secularism is a coverup for an attack on democracy.

Consider whether Church society is more secular than the rest of society. How much voting happens in the Roman Catholic Church to determine who will run the organization? None. Is the monarchial structure more conducive to loving one another than democracy? No.

The issue was framed in 1969 by Thomas Anthony Harris, I'm OK, You're OK. Do adults love better in adult-to adult democratic relationships or in monarchic adult-to-child relationships? The attack on secularism is a hidden attack on democracy.

Three examples outline the difference between clerical and secular relationships. For a clerical example: on July 10, 2014, the Vatican announced the appointment of a French financier, Jean-Baptiste de Franssu to head the Vatican Bank. The public never receives auditing reports. The problem has been fiscal transparency.¹ For a secular example: the sixty-billion dollar Virginia Retirement System has both internal and external auditors whose reports to the Board of Trustees are made in public, before anyone who wants to listen. The same Vatican lack of fiscal transparency also characterizes moral transparency with the sexual cover-up.

Sexual cover-up, then, is the second example of obfuscation, rather than transparency, on the part of Roman Catholic hierarchs. Birth control is the third example. The Roman Catholic hierarchy first claims its way is the only way allowed by natural law. By definition, natural law arrives through reason, rather than revelation alone. The problem is that the Roman Catholic hierarchy will not admit discussion of birth control as a licit activity within the Church. Avoiding discussion, both avoids transparency and damages adult-to-adult relationships. The lack of discussion and reason with other in Roman Catholic hierarchic leadership, turns that leadership into a

¹ Deborah Ball, "Vatican Taps French Financier to Run Its Bank," The Wall Street Journal, Thursday, July 10, 2014, page C 3, across the fold.

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

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Raymond J. Jirran, Ph.D.

very sad joke. One sorry footnote will be the forthcoming Synod on the Family run by Fathers without Kids.

The moral compass for leadership expected by God and the Faithful in these Sunday readings is in the Responsorial Antiphon, *Remember your mercies, O Lord* (Psalm 25:6a). Ezekiel is about getting away from a pie-in-the-sky adult-child approach to religion, as something beyond reproach, to a more realistic adult-to-adult approach to religion with sin and a need for repentance. Philippians offers a lot of hope, whereby God demonstrates love for the Faithful by taking on a suffering human form, as one adult to another. The purpose is to enable the Faithful to love God in response to God loving them. The Gospel is about the repentant prodigal son with whom all of the faithful can relate.

Readings

First Reading	Ezekiel 18:25-28
Responsorial Psalm:	Psalm 25:4-5, 6-7, 8-9 (6a)
Second Reading:	Philippians 2:1-11
Alleluia:	John 10:27
Gospel:	Matthew 21:28-32

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.

Ezekiel 18:25-28

Ezekiel 18:24-32

Dale Launderville, O.S.B., review of Donna Lee Petter, [The Book of Ezekiel and Mesopotamian City Laments](#)²

Petter draws out influences from Mesopotamian literature contemporary with Ezekiel, toward the beginning of the Sixth Century B.C. Launderville points to Ezekiel *are not your ways unfair?* to assert that Israel is responsible for its own downfall. This is a weak link to the Mesopotamian literature in which both the gods and humans share responsibility for lamentations.

Launderville strikes me most when he writes, "By eating the scroll, Ezekiel takes on the distress of Jerusalem, serves as a metaphor for the city of Jerusalem, and functions like the weeping goddess of the MCL [Mesopotamian city laments], with the

² [the Catholic Biblical Quarterly](#), Vol. 75, No. 4 (April 2013) 779.

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

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Raymond J. Jirran, Ph.D.

important exception that he internalizes this distress and mourns quietly.” I like the idea that by eating Holy Communion, I take on the distress of Jesus at what is happening in my life.

Ezek 18:25-29

Claudia D. Bergmann, review of Alban Rüttenauer, “Und ihr wollt das Land besitzen?” (EZ 33, 25) Ezechiels Umgang mit repräsentativen Redensarten³

For those, like me, interested in individual passages, like the readings for today, Rüttenauer may prove unsatisfactory. For example, Rüttenauer focuses on “representative sayings” that exclude much of what the LORD says, but this passage from Ezekiel, *Thus says the LORD*, is included. In the broader scope, the theology Rüttenauer develops is helpful.

Ezekiel 18:26-28

John Mayer (1583-1664), “Commentary upon All the Prophets”⁴

Mayer develops categories of righteousness and sinfulness presented by Ezekiel. Personal responsibility in the ever-present now determines whether one lives or dies.

For context, the Council of Trent lasted from 1545 to 1563. The Council of Trent was over before Mayer was born.

Psalm 25:4-5, 6-7, 8-9 (6a)

³ the Catholic Biblical Quarterly, Vol. 74, No. 3 (April 2012) 584.

⁴ 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) 100.

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

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Raymond J. Jirran, Ph.D.

Psalm 25:8 sings out that the LORD *shows sinners the way*. Psalm 25 is available for liturgical prayer at Funerals in three places.⁵ This Psalm is also available for visits to the sick.⁶

Psalm 24:8

St. Thérèse of Lisieux, The Story of a Soul: A New Translation, Robert J. Edmonson, CJ, (translator)⁷

Thérèse translates the Lectionary *good and upright is the Lord* as the *strong and powerful* God. At age thirteen, Thérèse wrote about herself, “Little Thérèse had regained the strength of soul that she had lost at the age of four and a half, and she was to keep it forever!...” Four and a half was her age when her mother died.

Philippians 2:1-11

This reading is available for funerals.⁸

Phil 2:2-7

⁵ 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 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) 224, 254, 262.

⁶ 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) 172, 283.

⁷ Brewster, Massachusetts: Paraclete Press, 2006, 103.

⁸ 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 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) 320.

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

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Raymond J. Jirran, Ph.D.

Robert J. Daly, S.J., "Phenomenology of Redemption? Or Theory of Sanctification?"⁹

What the Lectionary translates as *Have in you the same attitude that is also in Christ Jesus*, Daly translates as *Let the same mind be in you that was in Christ Jesus*. The problem is violence. Redemption is to be non-violent.

⁹ Theological Studies, Vol. 74, No. 2 (June 2013) 365.

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

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Raymond J. Jirran, Ph.D.

Phil 2:5-11

Kevin B. McCrudden, "The Eloquent Blood of Jesus: The Neglected Theme of the Fidelity of Jesus in Hebrews 12:24"¹⁰

McCrudden concludes, "To employ a metaphor from Hebrews, we might say that in Phil 2:9 [*God greatly exalted him*] God hears Jesus much as Jesus is said to be heard in Heb 5:7"

Phil 2:5-7

Michael G. Lawler and Todd A. Salzman, "Virtue Ethics: Natural and Christian"¹¹
Obedience to the known will of God, love of God and neighbor distinguish Christian from natural virtue. *Becoming obedient to the point of death.*

Phil 2:8

Edward Collins Vacek, S.J., "Discernment Within a Mutual Love Relationship with God: A New Theological Foundation"¹²

Thomistic philosophy causes a problem in that humans cannot change God. St. Thomas argues that God cannot have a real relationship with his creatures. There is another view, however. Having a relationship is a perfection and God has all perfections. God, therefore, does have relationships with creatures and creatures do affect God. Vacek looks to *he humbled himself.*

Phil 2:1-11

Daniel J. Harrington, S.J., review of Reinhard Feldmeier, Macht-Dienst-Demut: Ein neutestamentlicher Beitrag sur Ethik¹³

Power and service join with humility by being *encouragement in Christ.*

¹⁰ the Catholic Biblical Quarterly, Vol. 75, No. 3 (April 2013) 516-517.

¹¹ Theological Studies, Vol. 74, No. 2 (June 2013) 465.

¹² Theological Studies, Vol. 74, No. 3 (September 2013) 695.

¹³ the Catholic Biblical Quarterly, Vol. 76, No. 2 (April 2014) 351.

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

© 2017

Raymond J. Jirran, Ph.D.

Philippians 2:1-11

Philipp Melanchthon (1497-1560), "A Summary of Paul's Letter to the Philippians 2:1-11"¹⁴

Melanchthon asserts that Paul is urging the disciples to get along, by submerging their personal ambitions in the grace of Christ. *Complete my joy by being of the same mind, with the same love.*

Philippians 2:1-5

John David Ramsey, A Precarious Faith: The Tri-Une [sic] Dynamic of the Christian Life¹⁵

Ramsey changes the Lectionary translation in two noteworthy places. In one place, Ramsey has *in humility regard others as better than yourselves*, where the Lectionary has *humbly regard others as more important than yourselves*. In another place, Ramsey has *Let the same mind be in you that you have in Jesus Christ*, where the Lectionary has *Have in you the same attitude that is also in Christ Jesus*.

Interestingly, Ramsey presents the Greek for the second place, Greek that has *Christ Jesus*, rather than the *Jesus Christ* of Ramsey. Nestle-Aland¹⁶ shows a minor discrepancy with the Greek here that Ramsey, Philip W. Comfort,¹⁷ and I overlook.

Ramsey explains, "This humility and self-giving, along with all the other attributes arising from the dynamic of love and mutual understanding shared between God and his people, are forms of worship." Yes.

¹⁴ 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) 43.

¹⁵ Ph.D. Dissertation, Duke University, 2002, 178.

¹⁶ Nestle-Aland, Novum Testamentum: Graece et Latine: Textum Graecum post Eberhard et Erwin Nestle communiter ediderunt Barbara et Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger: Textus Latinus Novae Vulgatae Bibliorum Sacrorum Editioni debetur: Utriusque textus apparatus criticum recensuerunt et editionem novis curis elaboraverunt Barbara et Kurt Aland una cum Instituto Studiorum Textus Novi Testamenti Monasterii Westphaliae (Deutsche Bibelgesellschaft 1999) Editio XXVII, 517.

¹⁷ 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 translations (Carol Stream, Illinois: Tyndale House Publishers, Inc., 2008) 607-608.

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

© 2017

Raymond J. Jirran, Ph.D.

Philippians 2:1-2¹⁸

Lancelot Ridley (d. 1576), “Exposition of Philippians 2:2-1”

Ridley excoriates the bishops of Rome for excommunicating rather than gently persuading, as Paul does here.

Henry Airay (c. 1560-1616), “Lectures on Philippians 2:1-2”

The Protestant revolutionary, Airay, points out that Paul is urging Christians to be like minded, with affection for the same things in Christ Jesus.

Philippians 2:1

Wolfgang Musculus (1497-1563), “On Paul’s Letter to the Philippians 2:1”¹⁹

Musculus urges unity in the Spirit, something for which still to strive. “But who is there—surely no one!—who earnestly considers the Spirit and yet believes that we may be true and sincere Christians without him?”

For context, Martin Luther lived 1483-1546, Melanchthon 1497-1560, and Cajetan 1469-1534.

Philippians 2:2

John Calvin (1509-1564), Commentary on Philippians 2:2²⁰

Calvin argues that “the beginning of love is harmony of views.” In this excerpt, Calvin mentions the church three times. He is beginning to see the impact of Protestantism on Christianity.

¹⁸ 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) 40, 42.

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) 40.

²⁰ 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) 42.

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

© 2017

Raymond J. Jirran, Ph.D.

Philippians 2:3-4

Airay, "Lectures on Philippians 2:3-4"²¹

Airay admits the Faithful can recognize special graces God bestows upon them. From Philippians, however, Airay argues, "that though David knew himself to be better than Saul, in modesty and in meekness of mind he may esteem Saul better than himself." That is not how I see it. David esteemed the office held by Saul, rather than the person of Saul.

Philippians 2:4-11

Kaspar Olevianus (1536-1587), "Sermons on Galatians"²²

Olevianus writes, "In fact, we are not just slaves [*taking the form of a slave*]; we are the garbage and filth of the world, just as Christ was rejected for our sake and considered to be the filth of the world." The Faithful would never hear language like that from the pulpit today.

Philippians 2:5-8

Airay, "Lectures on Philippians 2:5-8"²³

In humility, Airay observes that God came to the Faithful, when the faithful were still enemies. Airay asks, "which of us will deign to go to our enemy and be reconciled to him, though the commandment is that the sun should not go down on our anger?"

²¹ 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) 43.

²² 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) 187.

²³ 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) 47.

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

© 2017

Raymond J. Jirran, Ph.D.

Philippians 2:5

Musculus, "On Paul's Letter to the Philippians 2:5"²⁴

The idea that the Faithful can think like God seems so out of reach, yet Musculus writes, "unless we are unregenerate, we perceive things as he [Christ] does."

Philippians 2:5

John David Ramsey, A Precarious Faith: The Tri-Une [sic] Dynamic of the Christian Life²⁵

Ramsey points out that Aquinas based his concept of the Christian life on *Have in you the same attitude that is also in Christ Jesus*. Ramsey looks to the Christian community to write, "The daily life of the Christian community is characterized by an awareness of the grace of God pervading the wholeness of a world in the middle of redemption, and so by the desire to respond with adoration, which is worship." The Christian community is a source of grace.

Philippians 2:6-11²⁶

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

Ramsey draws on *Have in you the same mind* to write, "Paul makes the passage a central element of his argument to the Philippians about the need for unity and humility." Ramsey writes, while still Protestant. Ramsey points out that the traditional view of this section of Philippians is that the humanity of Jesus pre-existed from all eternity. More recently, theologians have argued that the humanity of Jesus had a beginning in time.

Ramsey writes, "it is perfectly clear" in the following run-on sentence, that brings a smile to my face.

Allowing this argument, and keeping in mind the perichoretic [not in the dictionary. *Perichoresis* means a doctrine of the reciprocal inherence of

²⁴ 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) 44.

²⁵ Ph.D. Dissertation, Duke University, 2002, 179.

²⁶ Ph.D. Dissertation, Duke University, 2002, 156 (source of the first quote), 157, 170-172 (source of the second quote), 177 (source of the third quote).

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

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Raymond J. Jirran, Ph.D.

the human and divine natures of Christ in each other.]²⁷ inter-relations of the polyvalent term “Word” which we explored above, Paul’s claim in Galatians 3:8 comes into the fullness of its meaning: if God’s promise to Abraham does in fact indicate his plan for the redemption not only of Israel but of the whole creation, and if God has always spoken and acted through the *dbr-YHWH* in the world, and if the Scriptures are the record of that *dbr-YHWH* and the means of its proclamation across time, and if Christ is the fulfillment of God’s promise and the embodiment of the *dbr-YHWH*, and if the gospel is at once both the message and the person of Christ, and of the gospel is “the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek,” then **it is perfectly clear** that “the Scripture, foreseeing that God would justify the gentiles by faith (ἐκ πίστεως, i.e. faith in Christ’s work of faith), declared the gospel beforehand to Abraham, saying, ‘All the Gentiles shall be blessed in you.’”
[sic]

Ramsey argues, “Philippians 2:6-11 serves not only as the theological heart of the letter, but also as the heart of its dynamic of grace and worship [*every knee should bend*], the fundamental form of address and response in the relationship between God and his people.”

Philippians 2:6-8

Paul Lakeland, *A Council That Will Never End: Lumen Gentium and the Church Today*²⁸

Lakeland argues that by emptying oneself for God, one does not lose, but rather gains the power of God.

Philippians 2:6-8

Jacobus Arminius (1559-1609), “Disputation on the Person of the Father and the Son”²⁹

Arminius calls Jesus obedient to the Father.

²⁷ <http://unabridged.merriam-webster.com/unabridged/perichoresis> (accessed July 9, 2014).

²⁸ Collegeville, Minnesota: Liturgical Press, 2013, 129.

²⁹ 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) 46.

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

© 2017

Raymond J. Jirran, Ph.D.

Philippians 2:6-7

John David Ramsey, A Precarious Faith: The Tri-Une [sic] Dynamic of the Christian Life³⁰

Ramsey explains,

We have been arguing that though Paul cannot be said to adhere to a *specifically articulated* doctrine of the Trinity, nonetheless the God he knows and proclaims is the same God whom the church later came to describe as the Holy Trinity, and thus Paul participates in the same trinitarian dynamic we have been exploring all along.

Philippians 2:6-7

Luther, "Comment on Psalm 8:6"³¹

Luther asserts that Jesus suffered everything a condemned sinner must suffer eternally.

Philippians 2:6³²

Calvin

Calvin is upset that Erasmus does not use *equality with God* to support the divinity of Jesus.

Geneva Bible

"If the Son is equal with the father, then is there of necessity an equality, which Arius that heretic denies; and if the Son is compared to the Father, then is there a distinction of persons, which Sabellius that heretic denies." Looks like standard Trinitarian doctrine to me.

³⁰ Ph.D. Dissertation, Duke University, 2002, 158.

³¹ 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) 49.

³² 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) 45, 46, 55.

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

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Raymond J. Jirran, Ph.D.

Second Helvetic Confession

“Unless we grant this [free will], we will deny Christian liberty and introduce a legal bondage.”

Philippians 2:7-8

Susan K. Roll, “Theology of the Latin Text and Rite”³³

Whichever concluding prayer is used at the very end of Mass a *He emptied himself* is meant so that the Faithful can bring the Good News to others.

Philippians 2:7

Martin Bucer (1491-1551), “Lectures on Ephesians”³⁴

Bucer writes, “Although he was God, he took the form of a servant, and so the Lord of all lived among sinners.” That, the Faithful might hear in their pews.

Philippians 2:7

Paul Lakeland, A Council That Will Never End: *Lumen Gentium* and the Church Today³⁵

Just as God gave of himself to become human, so do humans give of themselves to become human toward others in Christian charity.

Philippians 2:7-8

Robert Rollock (1555?-1599), “Analysis of Galatians”³⁶

Rollock argues, “when he took human nature on himself and suffered all that he did, it was the self-emptying of the Godhead in the person of the Son in order to obtain the righteousness needed to satisfy God’s justice.”

³³ 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) 637.

³⁴ 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) 365.

³⁵ Collegeville, Minnesota: Liturgical Press, 2013, 147.

³⁶ 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) 22.

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

© 2017

Raymond J. Jirran, Ph.D.

Philippians 2:7

Andrew Willet (1562-1621), "Commentary on Genesis 1:26-27"³⁷

Willet points out that *taking the form of a slave* does not mean that humanity took on the form of God.

Philippians 2:8³⁸

Both Calvin, "Commentary on Philippians 2:8," and Airay, "Lectures on Philippians 2:8," raise up Jesus because *he humbled himself, becoming obedient to the point of death*.

Philippians 2:9-11

Luther, "Commentary on Psalm 8:2"³⁹

Luther exudes, "The Roman emperor and king, the pope and even the Turkish emperor are like the king of spades in comparison with this Lord and Ruler." *God greatly exalted him . . .*

Philippians 2:9

Huldrych Zwingli (1484-1531), "Exposition of the Sixth Article"⁴⁰

Zwingli asserts that Jesus Christ serves as a model and captain for all humanity, *the name which is above every name*.

³⁷ in Reformation Commentary on Scripture: Old Testament I: Genesis I—II, (ed.) John L. Thompson (Downers Grove, Illinois: IVP Academic, An imprint of InterVarsity Press, 2012) 47.

³⁸ 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) 50.

³⁹ 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) 53.

⁴⁰ 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) 52.

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

© 2017

Raymond J. Jirran, Ph.D.

Philippians 2:9

Calvin, "Commentary on Philippians"⁴¹

Calvin asserts, "Whenever Scripture mentions Christ's death [*even death on a cross*], its fruit and reward are assigned to us . . ."

Philippians 2:10

Calvin, "Commentary on Philippians 2:10"⁴²

Calvin writes, "*Every knee should bow*. Although by this rite even humans are revered, obviously here it is referring to reverence for God alone, which genuflection symbolizes."

Philippians 2:11

Patrick Regan, "Theology of the Latin Text and Rite"⁴³

Eucharistic Prayer I, after the Consecration when the Priest intones "The mystery of faith. We proclaim your Death [*sic*], O Lord, and profess your Resurrection until you come again draws on *every tongue confess*." Such confession might be paraphrased: confess with our heart and profess with our lips your wondrous resurrection.

David Power, "Theology of the Latin Text and Rite"⁴⁴

In the Preface at "to confess", Power writes, "the church confesses God's name and glory, i.e., it proclaims in hymnic praise the name of God."

John 10:27

⁴¹ 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) 52.

⁴² 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) 53.

⁴³ 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) 241, 272.

⁴⁴ 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.

Personal Notes

Twenty-sixth Sunday in Ordinary Time, Reading 136A, September 28, 2014

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Matthew 21:28-32

Matthew 21:28

Maurice A. Robinson, "Rule 9, Isolated Variants, and the 'Test-Tube' Nature of the NA²⁷/UBS⁴ Text: A Byzantine-Priority Perspective"⁴⁵

Matthew 21:28, *What is your opinion*, has five variant units. Exactly what this means, I do not know.

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 *Remember your mercies, O Lord* (Psalm 25:6a).⁴⁶ The Lectionary also words the same phrase, in the same place, as *remember your compassion, O LORD*. I wish the scholarship were more consistent.

In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for "manifest your almighty power."⁴⁷

⁴⁵ 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.

⁴⁶ 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) 855. Personal Notes refers to this book as the Lectionary.

⁴⁷ 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) 486. Personal Notes refers to this book as the Missal.

Personal Notes

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This is a call for grace that some Black Baptists bring to mind with *Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not* (Jeremiah 33:3).⁴⁸

⁴⁸ UMI Annual Sunday School Lesson Commentary: Precepts for Living ®: 2014-2015: International Sunday School Lessons: Volume 17: UMI (Urban Ministries, Inc.), A. Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2014) 43-44.