

Personal Notes

Twenty-seventh Sunday in Ordinary Time, Reading 139A, October 5, 2014

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Examples in Personal Notes focus on large structural pictures, rather than small personal events. Interest in a Black Apostolate requires more than the 1983 movie, "The Butler" about personal integrity and hard work. The Black Apostolate also requires interest in the subtheme to the movie about civil rights and structural changes. The microcosm versus the macrocosm, the small versus the large picture is what college students keep in mind as they prepare for their futures as Catholics.

Civil rights emanates from the French Revolution and the resulting democracy. Personal rights are enveloped in part of the contractual obligations in a monarchy. Apart from contractual obligations, personal rights do not stand alone in a monarchy. The peasant, as peasant, though he may be wealthy, has few if any rights as a person, apart from contracts. In a monarchy, no one has a right to vote on who shall govern. This is the Roman Catholic Church hierarchic approach so sadly present in the illiterate 2011 Missal. The Roman Catholic hierarchy feels no need to convince the Faithful of anything and has no need, therefore, to afford the Faithful standard American English in its prayers.

The readings for this Sunday can be understood as matters of human rights. The House of Israel has rights because they belong to the vineyard of God as individuals. Psalm 80 asks God for protection, because they are his people. While the covenants are contracts, they are not mentioned in these readings. Saint Paul directs the Faithful to *make your requests known to God*, directly, with no mention of an intercessor except Jesus Christ. The first rights violated in the Gospel are contractual rights over the vineyard. The secondary rights, however, are over the messengers, as messengers.

The prayer for this Sunday is to establish structures that will enhance loving relationships among people because God created them. Consideration of democratic Church governance is an option. After all, *the vineyard of the Lord is the house of Israel*.

Readings

First Reading	Isaiah 5:1-7
Responsorial Psalm:	Psalm 80:9, 12, 13-14, 15-16, 19-20 (Isaiah 5:7a)
Second Reading:	Philippians 4:6-9
Alleluia:	cf. John 15:16
Gospel:	Matthew 21:33-43

Annotated Bibliography

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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.

Isaiah 5:1-7

Isaiah 5:

John Mayer (1583-1664), "Commentary Upon All the Prophets"¹

Referring to Isaiah 5, Mayer offers the following analogy: "As a man in the water held up by the chin that thrusts away his [sic] hand that holds him up that he might swim out, if he sinks and is drowned, is the sole cause of his own death. And so the sinner"

Isaiah 5:1-7

Justin Straitis, shorter review of Jeremy J. Wynne, Wrath among the Perfections of God's Life²

Wynne is difficult to understand.

Isaiah 5:1-7

Elizabeth E. Shively, review of Michael Tait, Jesus, the Divine Bridegroom, in Mark 2:18-22: Mark's Christology Upgraded³

Tait finds a Bridegroom-Bride relationship, evidently in *the people of Judah are his cherished plant*. I do not see that relationship in that passage, but Tait also has other such passages. I join Shively at the conclusion of his review, "I would appreciate, however, a fuller integration of the bridegroom imagery with the rest of Mark's narrative and its christology [sic]."

¹ 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) 105.

² Theological Studies, Vol. 73, No. 1 (March 2012) 251.

³ the Catholic Biblical Quarterly, Vol. 74, No. 4 (October 2012) 833.

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Isaiah 5:1-7

Anne M. O’Leary, P.B.V.M., review of Adam Winn, Mark and the Elijah-Elisha Narrative: Considering the Practice of Greco-Roman Imitation in the search for the Markan Source Material⁴

Winn relates the “vineyard song” (Isaiah 5:1-7) with the parable of Jesus and the wicked tenants as found in Matthew 21:33-43 this Sunday.

Isaiah 5:1

William Greenhill (1591-1671), *An Exposition of Ezekiel*⁵

Greenhill, a later Protestant revolutionary, has a concern for the church. “He [God] had a special care of them, being his church and people, above all others.”

Isaiah 5:7

John Wild (1495-1554), “Commentary on John 9:35”⁶

Wild regards *the people of Judah are his cherished plant* as those who stick to God and the worldly reject. Wild explains, “These [*cherished plant*] are the rewards of truth which they obtained who had boldly contended for truth.” Looking for God when others do not is personally relevant.

Psalm 80:9, 12, 13-14, 15-16, 19-20 (Isaiah 5:7a)

Psalm 80:16

Federico Giuntoli, review of Fabrizio Ficco, “Mio figlio sei tu” (Sal 2,7): La relazione padre-figlio e il Salterio⁷

Ficco finds a fatherly image in *take care of this vine, and protect what your right hand has planted the son of man whom you yourself made strong*.

Philippians 4:6-9

⁴ the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 177.

⁵ 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) 124.

⁶ 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) 361.

⁷ the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 340.

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Philippians 4:6

John Calvin (1509-1664), "Commentary on Philippians 4:6"⁸

With *Have no anxiety at all*, Calvin directs the Faithful to "unload in the bosom of God" and "Whenever, therefore, we are assailed by any temptation let us immediately escape to prayer, as to a sacred asylum."

Phil 4:4-9

Alicia J. Batten, review of Arthur J. Dewey, Roy W. Hoover, Lane C. McGaughey, and Daryl D. Schmidt (trans.), The Authentic Letters of Paul: A New Reading of Paul's Rhetoric and Meaning The Scholars Version⁹

Dewey et al. regard Philippians as three separate letters. Philippians 4:4-9 is the first part of the second letter. The idea of three letters folded into one does not seem to bother the reviewer.

Philippians 4:7¹⁰

Henry Airay (c. 1560-1616), "Lectures on Philippians 4:7"

Peace follows reconciliation with God.

Calvin, "Commentary on Philippians 4:7"

Calvin writes that when things get tough, Faith helps. Such comfort in God, "is not recognized except through the Word, and the internal seal of the Spirit."

Kaspar Olevianus (1536-1587), "Notes on Colossians 3:15"

Olevianus writes, "As Paul puts it in Philippians 4, the peace of God, which passes human understanding, will be protection for your hearts and minds in Christ Jesus."

⁸ 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) 110.

⁹ the Catholic Biblical Quarterly, Vol. 74, No. 3 (July 2012) 598.

¹⁰ 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) 111, 112, 228.

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Philippians 4:8¹¹

Philipp Melanchthon (1497-1560), "A Summary of Paul's Letter to the Philippians 4:8"

Melanchthon notes that Paul mentions truth first, upon which the rest are based, *whatever is true* . . . Truth is the fulcrum that balances politics.

Airay, "Lectures on Philippians 4:8"

Airay also focuses on truth. Airay writes, "If fathers, councils, church and all say it, if it is an error, what is that to me?"

Melanchthon, "A Summary of Paul's Letter to the Philippians 4:8"

Melanchthon notes that Paul mentions honor second. Melanchthon thinks it is not honorable to argue over non-essentials. Melanchthon writes, "One example is whether or not it is necessary to use fermented bread in the Lord's Supper."

Melanchthon, "A Summary of Paul's Letter to the Philippians 4:8"

Melanchthon advises not to be overly just, "we should be willing to pardon private offenses for the public tranquility."

Melanchthon, "A Summary of Paul's Letter to the Philippians 4:8"

Melanchthon notes, "Abusing liberty often alienates the wills of modest people, as those did who, on a pretext of evangelical liberty, took many wives simultaneously."

Melanchthon, "A Summary of Paul's Letter to the Philippians 4:8"

Melanchthon, looking to the church, writes, "the best and clearest way of defining virtue in the church is this: Virtue is conformity to the Ten Commandments as interpreted by the gospel [sic]".

Lancelot Ridley (d. 1576), Exposition on Philippians 4:8"

Ridley urges, "Would to God that all . . . would live so holily . . . many Christians live worse than do the heathen people"

¹¹ 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) 113, 114, 115.

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Philippians 4:8

Hannes Brenz (1499-1570), "Homilies 22, Acts 5:1-11"¹²

Think about these things. Brenz writes, "the result will be that this person voluntarily will not chase after the desired human glory."

Philippians 4:8

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familial Problems¹³

Ssemakula writes, "you'll find that all those verses of Saint Paul speaking about the mind and what we think about . . . One needs . . . a new set of thoughts and then tune the mind to another reality: Christ."

Philippians 4:9¹⁴

Calvin, "Commentary on Philippians 4:9"

Keep on doing what you have . . . seen in me. Calvin goes on "He a public speaker] should gain favor by the truthfulness of his teaching and by his upright life." That is where the Faithful have problems with their sexual cover-up bishops.

Airay, "Lectures on Philippians 4:9"

Keep on doing what you have learned and received. "Otherwise," writes Airay, "whatever they build with the one hand, they pull down with the other, and like the naughty cow, turn down with their foot all the milk that they have yielded."

cf. John 15:16

Matthew 21:33-43

¹² 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) 60.

¹³ [no publisher or place of publication is listed] www.healingoffamilies.com, 2012, 122.

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) 116.

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Matt 21:33-43

John P. Meier, "Is Luke's Version of the Parable of the Rich Fool Reflected in the Coptic *Gospel of Thomas*?"¹⁵

Meier argues that Thomas follows Luke, rather than Matthew or the other synoptics. More importantly, Meier argues that Thomas is following, rather than leading, Luke.

Matthew 21:33-44

Frank J. Matera, The Sermon on the Mount: The Perfect Measure of the Christian Life¹⁶

Matera focuses on the fruit analogy: *Therefore, I say to you, the kingdom of God will be taken away from you and given to a people that will produce its fruit.*

Matthew 21:42

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹⁷

Wallace points out that *The stone the builders rejected* is an allusion to the First Testament in Psalm 118:22, used in six other places in the Lectionary, but not here. That phrase might also be translated, *With reference to the stone that the builders rejected: this has become the cornerstone.*

Matthew 21:43

Pilgram Marpeck (c. 1495-1556), "Kunstabuch: Concerning Hasty Judgments and Verdicts"¹⁸

Concerned about churches, Marpeck writes, "The Holy Spirit of God is the key of heaven, through which sin is retained or forgiven in the communion of saints! For this reason the apostles wrote to the churches and spoke against those who were again introducing the law . . ."

¹⁵ the Catholic Biblical Quarterly, Vol. 74, No. 3 (July 2012) 528.

¹⁶ Collegeville, Minnesota: Liturgical Press, 2013, 111.

¹⁷ Grand Rapids: Michigan: Zondervan, 1996, 47, 198 (source of the quote), 339, 433.

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, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014) 215.

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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 *The vineyard of the Lord is the house of Israel* (Isaiah 5:7a).¹⁹

In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for “pour out your mercy upon us.”²⁰

This is a call for grace that some Black Baptists bring to mind with *Although the fig tree shall not blossom, neither shall fruit be in the vines: the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation* (Habakkuk 3:17-18).²¹

¹⁹ 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) 871. Personal Notes refers to this book as the Lectionary.

²⁰ 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) 487. Personal Notes refers to this book as the Missal.

²¹ 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) 53-54.