

## Personal Notes

Twenty-ninth Sunday in Ordinary Time, Reading 147C, October 20, 2013

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Raymond J. Jirran, Ph.D.

Jeff Cavins laces his The Bible Timeline,<sup>1</sup> studied at my Our Lady of Mount Carmel Church, with hate rather than love: with racism, rather than color-blindness; with sexism, rather than humanity; with anti-Semitism, rather than Semitism. As part of their Christian identity, the Faithful can confront the politics of racism, sexism, and anti-Semitism with the truths of human equality before God. To illustrate: Cavins gratuitously skips over the Black African Queen of Sheba, who brought four and a half tons of gold to honor King Solomon, 1 Kings 10:10.<sup>2</sup> In the First Testament, Cavins fails to recognize that women are important for Biblical theology, but not for either Biblical history or Biblical law. Cavins recognizes nothing wrong with treating woman as property legitimately owned by men. "Thou shalt not covet thy neighbor's wife," treats wives as property. Finally, because Judaism does not recognize Jesus as the Messiah, Cavins does not recognize Judaism as a legitimate religion. Such ignorance is almost laughable, since Judaism was a religion long before Christianity came onto the scene. Catholicism recognizes Judaism as a legitimate religion.<sup>3</sup>

Cavins is symptomatic of a greater malaise in the Church, found in the current Papacy of Francis. The Vatican English translation of the first Encyclical Letter of Pope Francis, *Lumen Fidei*, uses *men* and *man*, where less misogynist language would use *human*. ". . . the place where men's eyes are closed to its light. . . man's faith. The man of faith . . ." <sup>4</sup> The Faithful can pray for an end to such nonsense in a Bible Study class, rather than simply avoiding the classes, as most of the Faithful do,

Pope Francis presents *Lumen Fidei* as a continuation of the work of John Paul II and Benedict XVI. So long as Pope Francis keeps the sexual cover-up Pope John Paul II, on the fast track to canonization, Pope Francis will have the legacy for the same cesspool of cover-up immorality.

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<sup>1</sup> Jeff Cavins, Tim Gray, and Sarah Christmyer, The Bible Timeline: The Story of Salvation (West Chester, Pennsylvania: Ascension Press, 2004, 2011) 85-90.

<sup>2</sup> [http://en.wikipedia.org/wiki/Queen\\_of\\_Sheba](http://en.wikipedia.org/wiki/Queen_of_Sheba) (accessed August 17, 2013) Last modified August 2, 2013. Page 2/6.

<sup>3</sup> Edward Kessler, "'I am Joseph, Your Brother': A Jewish Perspective on Christian-Jewish Relations Since *Nostra Aetate* No. 4," Theological Studies, Vol. 74, No. 1 (March 2013) 48-72.

<sup>4</sup> "Encyclical Letter *Lumen Fidei* of the Supreme Pontiff Francis to the Bishops, Priests, and deacons [sic] and lay Faithful on Faith" L'Osservatore Romano: Weekly Edition in English, Vol. 46, No. 28 (2304), Vatican City Wednesday, 10 July, 2013 pages 11-12/13.

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## **Readings**

First Reading	Exodus 17:8-13
Responsorial Psalm:	Psalm 121:1-2, 3-4, 5-6, 7-8 (cf. 2)
Second Reading:	2 Timothy 3:14—4:2
Alleluia:	Hebrews 4:12
Gospel:	Luke 18:1-8

## **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.

### **Exodus 17:8-13**

Personal Notes cites members of the Protestant Revolt in the spirit of Gerald O'Collins, S.J., writing,<sup>5</sup>

In fact, by allowing the liturgy to be celebrated in the vernacular, by stressing “the table of God’s word” along with the importance of the homily (no. 52), and by granting to the laity—although restricted to certain circumstances—communion “under both kinds” (no. 55), Vatican II conceded the demands of Martin Luther and other 16<sup>th</sup>-century Protestant reformers, albeit in the 20<sup>th</sup> century. In short, while SC [Sacrosanctum concilium [sic]] did not use explicitly the language of “reform” or “reformation,” what it enacted can and should be described in those terms.

Exodus 17:8-16

Jean Daillé (1594-1670), “The Forty-ninth Sermon on Colossians”<sup>6</sup>

The Protestant revolutionary, Daillé exhorts,

Think not, Christian, that he who prays for you contributes nothing to your welfare and that his prayers are merely words and voices cast into the air. It is the best part of your battles—you have no succor more active than the

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<sup>5</sup> Theological Studies, Vol. 73, No. 4 (December 2012) 772.

<sup>6</sup> 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) 249.

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repose of a person of God who prays for you with faith and perseverance. This one follows the pattern of Moses, who, standing on the mountain and lifted up in spirit into the heavenly sanctuary, defeated Amalek, your spiritual enemies. By uplifting his hands, this one draws down the blessing of heaven upon your arms.

For context, Saint Vincent de Paul lived 1580-1660.

**Psalm 121:1-2, 3-4, 5-6, 7-8 (cf. 2)**

Pastoral Care of the Sick uses Psalm 121 as Reading E in Chapter Six, “Commendation of the Dying.”<sup>7</sup>

Psalm 121

Joseph M. Doyle, S.S.J., When Jesus Was Twelve<sup>8</sup>

Using his imagination to embellish Sacred Scripture, Doyle writes,

And so the uphill journey from Jericho to Jerusalem began. Little children and the elderly sat perched on top of bundles of food and merchandise as the yoke of oxen pulled the cart ever so slowly up the mountain. Long, lanky camels were finally in the caravan. The singing grew louder and more joyful. Everyone joined in singing the psalms of ascent (120-134) to the accompaniment of musical instruments that Jesus had never seen or heard before—cytharas, lutes, trumpets, tambourines and various stringed instruments, along with the traditional flutes and drums. “I lift up my eyes to the mountains, whence cometh my help ?[sic]”

Psalm 121:5

David Janzen, “Gideon’s House as the . . . : A Proposal for Reading Jotham’s Fable”<sup>9</sup>

The reference is to *the LORD is your shade*. Janzen argues,

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<sup>7</sup> 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) 174.

<sup>8</sup> Phoenix, Arizona: Tau Publishing, LLC, 2012, 47.

<sup>9</sup> the Catholic Biblical Quarterly, Vol. 74, No. 3 (July 2012) 470.

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In biblical literature we find . . . in reference to protection offered by God (e.g. Pss 91:1; 121:5 [used here]; Hos 14:8(7), and Lam 4:20 states that the people used to refer to the king by saying, “In his shade we will live among the nations” a reference to the fact that the people used to believe that the king would protect Judah from the nations that have destroyed it.

### **2 Timothy 3:14—4:2**

2 Tim 3:10-17

Philip H. Towner, review of Michel Gourgues, Les deux lettres à Timothée, La letter ‘a Tite<sup>10</sup>

Towner reports that Gourgues uses 2 Timothy 3:10-17 as an intertextually rich passage. *All Scripture is inspired by God* is key.

2 Tim 3:15

Margaret Y. MacDonald and Leif E. Vaage, “Unclean but Holy Children: Paul’s Everyday Quandary in 1 Corinthians 7:14c”<sup>11</sup>

MacDonald and Vaage explain customs of the times.

For girls, typically married between twelve and sixteen (to significantly older men), marriage was the most visible marker of adulthood, conveyed rather poignantly by the household ceremony involving the bride’s offering of her dolls and toys to the household gods or to Venus on the eve of her wedding celebration. Marriage was a key indicator of her changed status despite the fact that much education into womanhood at the hands of older females still needed to happen after the wedding day (cf. 2 Tim 1:5; 3:15 [used here]; Titus 2:3-5). In other words—and this warrants much more investigation—to remain a virgin for a girl was, in a very real sense, to remain in a perpetual state of childhood.

This explanation helps understand First Testament history and law. The New Testament begins to change those relationships.

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<sup>10</sup> the Catholic Biblical Quarterly, Vol. 75, No. 2 (July 2013) 361.

<sup>11</sup> the Catholic Biblical Quarterly, Vol. 73, No. 3 (July 2011) 540-541.

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2 Timothy 3:16

John Calvin (1509-1564), "Commentary on Galatians?"<sup>12</sup>

The Protestant revolutionary, Calvin explains,

Under the reign of Christ [sic] there is no longer a childhood that needs to be ruled by a schoolmaster, and so the law has finished its task.

However, it has not been abolished. In so far as it is a rule of life, it is a bridle that keeps us in the fear of the Lord, a spur to correct the weaknesses of the flesh. In so far as it is profitable for teaching, correcting, reproofing and instructing believers in every good work, it is as much in force as it ever was and remains intact.

For context, Calvin lived through the Council of Trent (1545-1563).

2 Tim 3:16

Deborah F. Sawyer, review of Robin Gallaher Branch, Jeroboam's Wife: The Enduring Contributions of the Old Testament's Least-Known Women<sup>13</sup>

Focusing on *All Scripture is inspired by God*, Sawyer reports,

Branch's question [sic] "Does the biblical text present women and girls as less important than men?" can certainly be answered in the negative in light of her evidence, but perhaps it would be more accurate to conclude that, although women and girls are key in illustrating biblical theology, biblical society and legislation are another matter.

2 Tim 3:16

Edward Kessler, "'I am Joseph, Your Brother': A Jewish Perspective on Christian-Jewish Relations Since *Nostra Aetate* No. 4"<sup>14</sup>

Kessler argues, "According to 2 Timothy 3:16, 'all Scripture is inspired by God and profitable for teaching.'" The Lectionary has *All Scripture is inspired by God and use useful for teaching, for refutation, for correction, and for training in righteousness*. The Lectionary is not as clear as Kessler. Continuing with Kessler,

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<sup>12</sup> 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) 114, 125.

<sup>13</sup> the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 565.

<sup>14</sup> Theological Studies, Vol. 74, No. 1 (March 2013) 61.

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Inevitably the Hebrew Bible, to which Jesus and his earliest followers appealed as a divine sanction for their message, was viewed not only as divinely inspired but also as the continuing normative authority for the faith and life of the people of God—a view consistent with the contemporary Jewish environment. The New Testament’s use of the Old Testament and the claims made about Jesus demonstrate a deep reluctance to posit any breach between Christianity and Israel.

2 Tim 3:16

Arland J., Hultgren, review of Samuel Ngewa, 1 and 2 Timothy and Titus (Africa Bible Commentary Series; Grand Rapids: Zondervan, HippoBooks, 2009)<sup>15</sup>

With the question, “How can anyone, African or otherwise, prescribe what biblical interpretation should entail for that continent as a whole?,” Hultgren hesitates approving Ngewa. Hultgren reports that Ngewa “claims that in 2 Tim 3:16 (on Scripture as inspired) the term ‘Scripture’ applies not only to the OT books but also to ‘any parts of the New Testament that would have been recognized as authoritative’ in 67 C.E. (p. 286).”

2 Timothy 3:16

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>16</sup>

Against some other translations, Wallace forcefully agrees with the Lectionary, *All Scripture is inspired by God.*

## **Hebrews 4:12**

### **Luke 18:1-8**

Luke 18:1-8

Archbishop Timothy M. Dolan, Priests for the Third Millennium: The Year for Priests<sup>17</sup>

Dolan uses Luke 18:1-8 to introduce Chapter 19 “The Liturgy of the Hours.”

Dolan dictates,

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<sup>15</sup> the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 608.

<sup>16</sup> Grand Rapids: Michigan: Zondervan, 1996, 220, 253, 313-314, 382.

<sup>17</sup> Huntington, IN 46750: Our Sunday Visitor Publishing Division: Our Sunday Visitor, Inc., 2000 255.

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By your third year of major seminary, if you are not praying the entire office habitually, if you do not love it and look forward to it, take that as a sign that you should postpone ordination until you do. May I quote from paragraph 29 of the “General Instruction of the Liturgy of the Hours?” . . . “That the day may be completely sanctified, they will desire to recite the middle hour and compline, thus commending themselves to God and completing the entire “Opus Dei” before going to bed.”

Just after World War II, priests could be seen praying the Office, but not so much after Vatican II. I have never seen the Cardinal praying his breviary.

Luke 18:1-8<sup>18</sup>

John Calvin (1509-1564), “Commentaries on Daniel”

Calvin offers “that we ought to practice daily [prayer], in the morning, evening, and if possible, every moment; for we see how constancy in prayer is commended to us in Scripture (Lk 18:1 [used here]; Rom 12:12; 1 Thess 5:17). . . .” For context, Calvin lived through the Council of Trent (1545-1563).

William Greenhill (1591-1671), “An Exposition of Ezekiel”

The Protestant revolutionary, Greenhill wonders, “Are not too many of the great ones among us corrupt, loose and enemies to Christ and his kingdom?” For context, Saint Vincent de Paul lived 1580-1660.

Again, Greenhill writes, “Although it [the church] has been long among briars and thorns and has been much offended by them, indeed, wounded, yet there is a time when it shall be freed from them. It is approaching and makes haste (Lk 18:7-8).”

Luke 18:1

Philipp Melanchthon (1497-1560), Paul’s Letter to the Colossians 4:2<sup>19</sup>

The Protestant revolutionary, Melanchthon urges the Faithful not to stop praying, either. He says *Continue*. See also Luke 18:1, “People ought always to pray, and not

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<sup>18</sup> 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) 59, 145, 362.

<sup>19</sup> 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) 240.

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to faint.” [The Lectionary has . . . *to pray always without becoming weary*. According to William D. Mounce, the Greek for weary is *not to bring a charge against, accuse, to institute judicial proceedings.*]<sup>20</sup> Wallace does not comment. Max Zerwick, however, does comment, which leaves me in a quandary. Zerwick has “εγκρακειν (be in (εν) a bad way grow weary, lose heart.”<sup>21</sup> I do not understand how to deal with Mounce.

Luke 18:7-8

Grigory I. Benevich, “Christological Polemics of Maximus the Confessor and the Emergence of Islam onto the World Stage”<sup>22</sup>

Benevich argues,

The prophecy . . . about the world’s departure from faith on the threshold of the coming of the Antichrist, and about hardships that would befall all faithful Christians in general (see, e.g. Mt 24:6-24 and Luke 18:7-8 [used here]). It is not accidental that when Maximus writes about the Jews, he not only speaks of the general anti-Christian character of Judaism but also says that their religion anticipates the coming of the Antichrist.

Luke 18:8

Pilgram Marpeck (1495-1556), “A Clear and Useful Instruction”<sup>23</sup>

The Protestant revolutionary, Marpeck, who lived during the Council of Trent, 1545-1563, traveled throughout southern Germany [*sic*] and western Austria, planting Anabaptist congregations, wrote about Christian unity. “For God the Father is not completely in any one member of Christ’s body . . . or in the single member alone; rather, he is all in all when the members are knit together under the Head and united through his Spirit, which compensates for all failure and deficiency in them.”

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<sup>20</sup> William D. Mounce, Zondervan Greek Reference Series: The Analytical Lexicon to the Greek New Testament (Grand Rapids, Michigan: Zondervan Publishing House: A Division of HarperCollins Publishers, 1993)159.

<sup>21</sup> Max Zerwick, S.J. and Mary Grosvenor, A Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996) 253.

<sup>22</sup> Theological Studies, Vol. 72, No. 2 (June 2011) 340-341.

<sup>23</sup> 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) 227, 276.



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Luke 18:8

Martin Luther (1483-1546), "Lectures on Genesis 7:1"<sup>24</sup>

The Protestant revolutionary, Luther preaches,

This verdict about the world is in agreement with Christ's statement; for because the last times will be similar to the times of Noah, Christ correctly declares (Luke 18:8): "When the Son of Man comes, will He [sic] find faith?" [The Lectionary has *But when the Son of Man comes, will he find faith on earth?*] It is dreadful to live in such an evil and ungodly world. Since we have the light of the Word, this present time, by the grace of God, is still a golden age. The sacraments are properly administered in our churches, and godly clergymen disseminate the Word in its purity. Although the government is weak, wickedness is not yet beyond hope.

Personal Notes gave up systematically examining the illiterate 2011 Missal November 25, 2012. 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.) (Collegeville, Minnesota: Liturgical Press, 2011). The hope is that this approach will help pray with the new Missal, despite itself.

Catherine Vincie, "The Mystagogical Implications"<sup>25</sup>

Contrary to what the Faithful usually hear, Vincie dreams,

Eucharist urges us to make the connection between the cross of Christ and human suffering. Both the death and resurrection of Christ and human suffering are in the mode of "mystery," only grasped with the eyes of faith. Simplistic "explanations" will not do; nor will ideas of an impassible God respond adequately to the crisis of faith that radical

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<sup>24</sup> 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) 269.

<sup>25</sup> 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) 146.

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suffering brings. The Eucharistic liturgy invites reflection on divine “pathos,” God’s impassioned “suffering with”—not because of some deficiency, but through overflowing love born in solidarity with us and all of creation.

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](http://www.western-civilization.com/CBQ/Personal%20Notes).

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The Responsorial Antiphon for this Sunday is *Our help is from the Lord, who made heaven and earth.*<sup>26</sup>

In the gobbledygook prayer at the beginning of Sunday Mass, immediately following mention of forgiven sins, the Faithful hearing the 2011 Roman Missal can listen for “serve your majesty [sic] in [sic] sincerity of heart.”<sup>27</sup>

This is a call for grace that some Black Baptists bring to mind with “In all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed’ (from Genesis 21:12-13).”<sup>28</sup>

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<sup>26</sup> 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) 913. Personal Notes refers to this book as the Lectionary.

<sup>27</sup> 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) . Personal Notes refers to this book as the Missal.

<sup>28</sup> UMI Annual Sunday School Lesson Commentary: Precepts for Living ®: 2013-2014: International Sunday School Lessons: Volume 165: UMI (Urban Ministries, Inc.), a. Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2013) 78-79.