

## Personal Notes

Thirtieth Sunday in Ordinary Time, Reading 148A, October 26, 2014

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Loving God with all one's strength enables the Faithful to obtain strength from God. Like love, strength is a two-way street, there is a give and take by both parties. God gives love and strength to the Faithful, which the Faithful return in gratitude and Christian action toward humanity.

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## Readings

First Reading	Exodus 22:20-26
Responsorial Psalm:	Psalm 18:2-3, 3-4, 47, 51 (2)
Second Reading:	1 Thessalonians 1:5c-10
Alleluia:	John 14:23
Gospel:	Matthew 22:34-40

## 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 22:20-26**

### **Psalm 18:2-3, 3-4, 47, 51 (2)**

Psalm 18:3

Gianni Barbiero, "Psalm 132: A Prayer of `Solomon'"<sup>1</sup>

. . . *the horn of my salvation*, in the First Testament, *horn* usually mean *power* in association with the monarchy, as it does here.

### **1 Thessalonians 1:5c-10**

1 Thess 1:9-10

Richard J. Dillon, "Mark 1:1-15: `New Evangelization'?"<sup>2</sup>

Dillon argues that New Evangelization twists the Gospel message. Dillon sets out two reasons why. One is that evangelization is always new. There is no such thing as an old evangelization. Two is that the Gospel message is too complex for any one formula. There are Four Gospels, not one. When Paul sets out his Gospel message, *Jesus, who delivers us from the coming wrath*, Paul never uses the same expression to establish a formula. The Bishops are trying to establish a top-down approach to

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<sup>1</sup> the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 256.

<sup>2</sup> the Catholic Biblical Quarterly, Vol. 76, No. 1 (January 2014) 2.

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evangelization that the Gospel does not support. The message is oral, before it is written.

1 Thess 1:9

Gavin G. D'Costa, "What does the Catholic Church Teach about Mission to the Jewish People?"<sup>3</sup>

D'Costa argues from [how you turned to God from idols](#), to "Just as one might welcome an Anglican who wishes to become a Catholic, there is likewise no formal mission to Anglicans or other Christian denominations. The Jewish people share this special status."

### **John 14:23**

### **Matthew 22:34-40**

Matthew 22:34

Huldrych Zwingli (1484-1531), "Annotations on Genesis 1:27"<sup>4</sup>

Zwingli links the Golden Rule to natural law.

For context, Luther lived 1483-1546, a practical contemporary.

Matthew 22:36

Johannes Brenz (1499-1570), "Commentary on John 3:1"<sup>5</sup>

Brenz compares the Pharisees and Sadducees with Nicodemus, who prudently came to see Jesus at night, with sincerity of heart.

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<sup>3</sup> Theological Studies, Vol. 73, No. 3 (September 2012) 598.

<sup>4</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) 44.

<sup>5</sup> 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) 88.

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Matthew 22:37-40

Wolfgang Musculus (1497-1563), "Commentary on Galatians"<sup>6</sup>

Musculus argues, "what the apostle preaches here [Galatians 5:1-12] about faith, namely, that it is effective through love . . . as good fruits do not make the tree good but the other way around."

Matthew 22:37

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<sup>7</sup>

Comfort observes,

According to the best manuscript evidence . . . , Jesus says the greatest commandment is *to love the Lord your God with all your heart and with all your soul and with all your mind*. This is a verbatim quotation of Deut 6:5 [which the Lectionary uses at reading 152B, which has *strength*, not *mind*],<sup>8</sup> with the exception of the last word, which is *might* instead of *mind*. A few ancient translators . . . , subsequently, changed *mind* to *might*, thereby producing a version harmonized to the OT, as well as to Mark 12:30 [152B, which has *with all your strength*]. Certain scribes . . . added *might* . . . to the list, probably influenced by Luke 10:27 [105C, which *has with all your strength, and with all your mind*]<sup>9</sup>.

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<sup>6</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) 177.

<sup>7</sup> Carol Stream, Illinois: Tyndale House Publishers, Inc., 2008, 67-68.

<sup>8</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) 932, 936. Personal Notes refers to this book as the Lectionary.

<sup>9</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) 708. Personal Notes refers to this book as the Lectionary.

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Matthew 22:37

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familial Problems<sup>10</sup>

Ssemakula warns, “confusion begins when we seek other spiritual forces besides God and when we use or consult them.”

Matthew 22:37

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>11</sup>

In the Greek, *You shall love the Lord, your God* is an emphatic command.

Matt 22:37

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”<sup>12</sup>

Christ is emphasizing “God’s absolute claim on the bodily life and emotions of the believer.”

Matthew 22:39

St. Thérèse of Lisieux, The Story of a Soul: A New Translation, Robert J. Edmonson, CJ, (translator)<sup>13</sup>

Thérèse compares Jesus to those he loved. He was knowledge and Eternal Wisdom; they were poor fishermen, ignorant and full of earthly thoughts.” Thérèse realizes that it is such earthly neighbors she is commanded to love.

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<sup>10</sup> [no publisher or place of publication is listed] [www.healingoffamilies.com](http://www.healingoffamilies.com), 2012, 299.

<sup>11</sup> Grand Rapids: Michigan: Zondervan, 1996, 453, 569, 719.

<sup>12</sup> the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 320.

<sup>13</sup> Brewster, Massachusetts: Paraclete Press, 2006, 246-247.

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Matthew 22:40

Frank J. Matera, The Sermon on the Mount: The Perfect Measure of the Christian Life<sup>14</sup>

Matera argues, "Although Jesus does not cite both commandments here, what he has said throughout the sermon indicates that the essence of the Law and the Prophets is found in love for God and neighbor."

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 *I love you, Lord, my strength*.<sup>15</sup>

In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for "increase our faith, hope, and charity."<sup>16</sup>

This is a call for grace that some Black Baptists bring to mind with *And the LORD turned the captivity of Job, when he prayed for his friends; also the LORD gave Job twice as much as he had before* (Job 42:10).<sup>17</sup>

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<sup>14</sup> Collegetown, Minnesota: Liturgical Press, 2013, 104.

<sup>15</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 (Collegetown, Minnesota: The Liturgical Press, 1988) 917. Personal Notes refers to this book as the Lectionary.

<sup>16</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) 490. Personal Notes refers to this book as the Missal.

<sup>17</sup> UMI Annual Sunday School Lesson Commentary: Precepts for Living @: 2014-2015: International Sunday School Lessons: Volume 17: UMI (Urban Ministries, Inc.), A.

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Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2014) 82-83.