

Personal Notes

151A Thirty-first Sunday in Ordinary Time: A Catholic Bible Study November 5, 2017

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Raymond J. Jirran, Ph.D.

“And now, O priests, this commandment is for you: . . . (you) have caused many to falter by your instruction” (Malachi 2:1, 8) particularly in matters of human sexuality. Bette, my wife, taught sex-education in high school for about ten years. Parents were very pleased, as were pupils. Bette has not gone into the great beyond. Today was a rainy day that caused her arthritis pain. So, now it is, “In you, Lord, I have found my peace” (Psalm 131), both Bette and me. Ours was a true love affair, “With such affection for you, we were determined to share with you . . . our very selves as well, so dearly beloved had you become to us” (1 Thessalonians 2:8). I do miss her. We were both upset because we saw in the dysfunctional church, “for they preach but they do not practice” (Matthew 23:3). There is a lot about which to pray this Sunday.

Material above the solid line draws from material below the solid line. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting material.

Readings

First Reading:	Malachi 1:14b—2:2b, 8-10
Responsorial Psalm:	Psalm 131:1, 2, 3
Second Reading:	1 Thessalonians 2:7b-9, 13
Alleluia:	Matthew 23:9b, 10b
Gospel:	Matthew 23:1-12

Annotated Bibliography

Malachi 1:14b—2:2b, 8-10

Mal 1:6—2:9

Adrian Leske, review of Göran Eidevall, Sacrificial Rhetoric in the Prophetic Literature of the Hebrew Bible¹

¹ the Catholic Biblical Quarterly, Vol. 77, No. 1 (January 2015) 131-132.

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Mal 1:6—2:9

Anthony R. Petterson, review of Julia M. O'Brien, Micah and Stacy Davis, Haggai and Malachi²

This is a rare review, extending over four pages, 321-324. The scholars reviewed are feminists. Petterson is critical of their narrow, but helpful, focus. To pick at one verse from the Lectionary, [Why then do we break faith with one another, violating the covenant of our fathers?](#) (Malachi 2:10), Davis exegetes. Petterson quotes Davis.

The people attack God's masculinity. "God claims that is glory merits glorious sacrifices" (P. 52). D. concentrates not on the priests' false instruction (2:6-8 [8 is used in the Reading] [you have caused many to falter by your instruction](#)) but on their imperfect sacrifices. The problem is that "the men below refuse to honor the man above[sic] (T)he priests see God as a weak mother and not a powerful father" (p. 57).

Feminists bring different perspectives to their studies. As someone studying Black History, with such different perspectives, I want the feminists to be right, but have to admit that they are barely convincing, when they are convincing. These authors are not entirely convincing to Anthony Petterson.

Mal 1:11

Aaron Milavec, review of Thomas O'Loughlin, The Didache: A Window on the Earliest Christians³

Mal 1:11

David E. Garland, review of Roy E. Ciampa and Brian S. Rosner, The First Letter to the Corinthians⁴

Psalm 131:1, 2, 3

Psalm 131:1

Samantha Joo, "Job, the Biblical Atlas"⁵

² the Catholic Biblical Quarterly, Vol. 79, No. 2 (April 2017) 323.

³ the Catholic Biblical Quarterly, Vol. 74, No. 3 (July 2012) 619.

⁴ the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 145.

⁵ the Catholic Biblical Quarterly, Vol. 74, No. 1 (January 2012) 82.

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1 Thessalonians 2:7b-9, 13

1 Thess 2:7

Stephen E. Young, review of Craig L. Blomberg, with Jennifer Foltz Markley, A Handbook of New Testament Exegesis⁶

1 Thessalonians 2:8

Pope Francis, The Joy of the Gospel⁷

1 Thess 2:13-16

Timothy Milinovich, "Memory and Hope in the Midst of Chaos: Reconsidering the Structure of 1 Thessalonians"⁸

1 Thess 2:13/14-16

Andrew Gregory, review of Richard I. Pervo, The Making of Paul: Constructions of the Apostle in Early Christianity⁹

1 Thess 2:13

Jared Wicks, S.J., "Scripture Reading Urged *Vehementer* (DV No. 25): Background and Development"¹⁰

Matthew 23:9b, 10b

⁶ the Catholic Biblical Quarterly, Vol. 76, No. 2 (April 2014) 344.

⁷ (Erlanger, Kentucky: Libreria Editrice Vaticana, DynamicCatholic.com, 2014) 126.

⁸ the Catholic Biblical Quarterly, Vol. 76, No. 3 (July 2014) 498-499, 503-504, 508, 514.

⁹ the Catholic Biblical Quarterly, Vol. 74, No. 2 (April 2012) 394.

¹⁰ Theological Studies, Vol. 74, No. 3 (September 2013) 574.

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Matthew 23:1-12

Matt 23:2-6

Byron R. McCane, review of Craig A. Evans, Jesus and His World: The Archaeological Evidence¹¹

McCane concludes, “evangelical readers in particular will find here a fresh set of answers to a question F. F. Bruce addressed seventy years ago, namely, The New Testament Documents: Are They Reliable?”

Matthew 23:2-3

in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 217.

Matthew 23:2

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹²

Matthew 23:4

Pope Francis, The Joy of the Gospel¹³

Matthew 23:8

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: ISBN 978-0-8308-2014 (hardcover : alk. paper), P 1, Y 15) 176.

Matt 23:11

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”¹⁴

¹¹ the Catholic Biblical Quarterly, Vol. 76, No. 1 (January 2014) 135.

¹² Grand Rapids: Michigan: Zondervan, 1996, 562.

¹³ (Erlanger, Kentucky: Libreria Editrice Vaticana, DynamicCatholic.com, 2014) 118.

¹⁴ the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 333.

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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.

In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for “almighty and merciful God.”¹⁵ The Responsorial Antiphon for this Sunday is In you, Lord, I have found my peace (Psalm 131 no citation offered in the Lectionary).¹⁶ 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 1610 Missal: Thirty-fourth Sunday in Ordinary Time 121125.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 I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind (from 1 Samuel 2:35)¹⁷

¹⁵ 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) 491. Personal Notes refers to this book as the Missal.

¹⁶ 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) 929. Personal Notes refers to this book as the Lectionary.

¹⁷ UMI Annual Sunday School Lesson Commentary: Precepts for Living @: 2017-2018: International Sunday School Lessons: Volume 20: UMI (Urban Ministries, Inc.), Adonijah Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2017) 106-107.

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Addenda

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. Beginning with the Second Sunday of Easter, April 23, 2017, my interest began shifting back toward annotating the Catholic Biblical Quarterly.

On Wednesday, December 28, 2016, I discovered that my web site, www.western-civilization.com was receiving 1000 hits per day, from the United States, most of which were for these readings. That complicates my priorities, priorities that require balancing between developing these Personal Notes, engaging writing on the National Catholic Reporter at <https://www.ncronline.org/blogs/ncr-today>, developing a Cleveland Organizing Branch of the Association for the Study of African American Life and History (ASALH), attending to my archival resources at the Western Reserve Historical Society, and preparing my 1972 dissertation, "Cleveland and the Negro following World War II" for publication at least on the web. I am the founding president of the Hampton Roads Branch of ASALH, from which the movie "Hidden Figures" arose, meaning that these priorities have potential consequences of note.

Raymond Arroyo, "The World Over," on EWTN uses fear-mongering, rather than the Joy of the Gospel to entrance its viewers. 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 intend to begin pointing out, here, the role fear, rather than joy, has in "The World Over." Arroyo would do better to get his "Papal Posse" off the air as well. The bias against Catholic Democratic legislators is unbecoming.

By July 31, I had identified a pattern of attack on Pope Francis by Arroyo. The attack is on what the Pope is preaching about climate change and capitalism. In the United States Republicans have firm opposition to such sermonizing, as the forthcoming Trump administration will show . . . or not. On June 4 Trump pulled out of the Paris Agreement on Climate Change.

As, on June 23, 2015, I prepared Reading 110B for the Seventeenth Sunday in Ordinary time for July 26, I decided to begin reading unread book reviews and articles from Theological Studies for two reasons. The first is I have already read every article cited in the Catholic Biblical Quarterly. The second is that traditionally Theological Studies articles have been more helpful to my prayer life. I also began reading unread book reviews in the Biblical Quarterly. Beginning with the Second Sunday of Easter,

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April 23, 2017, I realized the Reformation Commentary on Scripture was doing little for my prayer-life and I began to drift away from the time-consuming details I had been recording.

As of August 4, 2017, Reformation Commentary on Scripture: New Testament IXa: 1 Corinthians, Edited by Scott M. Manetsch, General Editor Timothy George, Associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 20167, ISBN 978 0 8308-2972 9 (hardcover : alk. paper), P 1, Y 17) was indexed. My intention is to read and annotate unread sections until the book is entirely read.