

## Personal Notes

Thirty-second Sunday in Ordinary Time, Reading 156C, November 10, 2013

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Digging through unconscious motivations is part of Christian living. In the marriage bond, this delving bounces around throughout the family.<sup>1</sup> In this way, part of the meaning of the antiphon, Psalm 17:15b, *Lord, when your glory appears, my joy will be full*, is about the final unraveling of hidden psychological motivations. A well-done daily examination of conscience will get at the depths of psychological dysfunction.

Sin comes in two ways, deliberate and non-deliberate. Deliberate sins occur consciously. For the Faithful, such sins can be rare. Non-deliberate sins rise unconsciously. Such sins can be frequent and priest-confessors usually are incompetent to deal with the unconscious roots of otherwise sinful behavior.

Priests say impatience is the sin most often heard in the confessional. Impatience is psychologically dysfunctional. When the reason for such impatience is not at the conscious level, the penitent is in a quandary. To confess such sins is a holy experience, but the response of the confessor can compound rather than expose the underlying impure motivations.

2 Maccabees is a relatively gruesome description of purifying motivations. 2 Thessalonians is about encouragement to remain steady on the course of Faith. In other words, keep on trying to improve behavior. Luke is about the relationship of God to individual family members, as family compositions change. Realizing that families are not always loving and caring nor stereotypically mother, father, Dick, Jane, Fluffy, and Spot.

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## Readings

First Reading	2 Maccabees 7:1-2, 9-14
Responsorial Psalm:	Psalm 17:1, 5-6, 8, 15 (15b)
Second Reading:	2 Thessalonians 2:16—3:5
Alleluia:	Revelation 1:5a, 6b
Gospel:	Luke 20:27-38

## Annotated Bibliography

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<sup>1</sup> Msgr. Thomas J. Morgan, "Making Marriage Work: Self-acceptance is fundamental and essential," *Our Sunday Visitor's The Priest*, Vol. 69, No. 9 (September 2013) 86, 88.

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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.

**2 Maccabees 7:1-2, 9-14**

2 Macc 7:9, 11, 14

Gerry Wheaton, "The Festival of Hanukkah in 2 Maccabees: Its Meaning and Function"<sup>2</sup>

Wheaton argues, "As the narrative unfolds, the author [of 2 Maccabees] uses the speeches of the brothers and their mother to indicate that the God of Israel, not Antiochus [ca. 173-164 B.C.], is the true God because God has the power to give life and to judge (cf. 7:9, 11, 22-23, 35-36)."

**Psalm 17:1, 5-6, 8, 15 (15b)**

**2 Thessalonians 2:16—3:5**

Personal Notes cites members of the Protestant Revolt in the spirit of Gerald O'Collins, S.J., writing,<sup>3</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.

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<sup>2</sup> the Catholic Biblical Quarterly, Vol. 74, No. 2 (July 2012) 257-258.

<sup>3</sup> Theological Studies, Vol. 73, No. 4 (December 2012) 772.

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2 Thessalonians 3:2

Peter Martyr Vermigli (1499-1562), "Free Will—A Summary"<sup>4</sup>

The Lectionary admits, *not all have faith [sic]*. The Protestant revolutionary, Vermigli, explains, "Scripture testifies plainly enough that the will is prepared by the Lord; without doubt that means to put zeal for virtue into those who resist from the beginning." For context, Saint Ignatius Loyola lived 1491-1556.

2 Thessalonians 3:5

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>5</sup>

The passage is *May the Lord direct your hearts to the love of God and to the endurance of Christ*. Wallace asserts that the following comments about Romans 5:5 are also relevant here at 2 Thessalonians 3:5.

Many older commentators interpret this [verse] as objective (e.g., Augustine, Luther), while the majority of modern commentators see it as subjective (so Dunn, Fitzmyer, Moo, Käsemann, Lagrange). It is true that the context is clearly about what God has done for us, rather than about what we have done for God. Thus, contextual considerations seem to indicate that the gen. is subjective: "the love which comes from God has been poured out within our hearts." However, the fact that this love has been poured out *within* us (as opposed to simply upon or toward us) suggests that such love is the source for a reciprocated love. Thus, the gen. may *also* be objective. The idea, then, would be: "The love that comes *from* God and that produces our love *for* God has been poured out within our hearts through the Holy Spirit who was given to us."

## **Revelation 1:5a, 6b**

## **Luke 20:27-38**

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<sup>4</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) 58.

<sup>5</sup> Grand Rapids: Michigan: Zondervan, 1996, 121 (source of the quotation), 483.

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In its section on “Prayers after Death, Funerals uses Luke 20:35-38 about the resurrection.<sup>6</sup>

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.

Mary Collins and Edward Foley, “Mystagogy: Discerning the Mystery of Faith”<sup>7</sup>

Collins and Foley point out that *sacrament* is a legalistic rendering of the Greek *mystery*. Their point is complicated. Apart from that, the following has implications for how to read the Lectionary.

Mystagogy was not the only form of theological reflection or instruction known to the early church. Already in the NT, proclamation (*kerygma*) is distinguished from teaching (*didache*), the former ordinarily addressed to unbelievers and [sic] serving as the basis of teaching for those who believed and were baptized. Clement of Alexandria (d. ca. 215) and Origen (d. ca. 254) attest to the evolution of theological instruction that moves well beyond formation for initiation to the establishment of a theological academy. Many of the fathers offered instructions, including instructions on the sacraments that were not Mystagogical (e.g. Tertullian’s *De Baptismo*). Augustine (d. 430) wrote a foundational work on catechesis (*De Catechizandis Rudibus*) that was directed not toward catechumens or inquirers but toward the catechists

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<sup>6</sup> 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) 52.

<sup>7</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) 89-91. The quotation is from page 91.

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who would lead them into initiation. Thus Mystagogy was only one strand, albeit a central one, of faith formation evident in the early centuries of Christianity. By the sixth century CE, however, Mystagogy was in steep decline.

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 *Lord, when your glory appears, my joy will be full.*<sup>8</sup>

In the gobbledygook prayer at Sunday Mass immediately following mention of forgiven sins, the Faithful hearing the 2011 Roman Missal can listen for “unhindered in mind.”<sup>9</sup>

This is a call for grace that some Black Baptists call to mind with “For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys” (Exodus 40:38).<sup>10</sup> The journey is toward a perfect love.

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<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) 808. Personal Notes refers to this book as the Lectionary.

<sup>9</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) 492. Personal Notes refers to this book as the Missal.

<sup>10</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) 135 and 136, for November 24<sup>th</sup>.