

Personal Notes

Thirty-fourth Sunday in Ordinary Time, Reading 162C, November 24, 2013

The Solemnity of Our Lord Jesus Christ the King

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L'Osservatore Romano demonstrated Papal contempt for truth in its replication of the article by Donald Cardinal Wuerl, "Fifty years later Martin Luther King's dream lives on in Washington: Education is our hope: The Cardinal Archbishop of Washington reflects on Martin Luther King's dream 50 years later;"¹ in an article written for the National Catholic Reporter on 26 August.² For background, Wuerl is Chancellor of The Catholic University of America, whose administration has been on the censured list of the American Association of University Professors, since 1990.³ L'Osservatore Romano simply moved the following from where it belonged at the top of column two, to the top of column three, so that neither the top of column two nor the top of column three make sense. The movement was complete, with the broken word, *resident*, the *res-* appearing in column three and *ident* appearing in column two.

praying "that the ideals of freedom, blessed alike by our religious faith and our heritage of democracy, will prevail in our land."

Before the march, O'Boyle had encouraged local Catholic groups, parishes and universities to participate and offer hospitality to out-of-town marchers, and to march with their pastors, carrying banners displaying the names of their parishes or organizations. Working for racial and social justice came easily to O'Boyle, who was named a cardinal in 1967. Shortly after receiving the shepherd's staff as the first res

When, without apology,⁴ the Papacy permits the folderol above, the Papacy and Wuerl invite contempt for whatever else they may spew forth. Folderol extends to the

¹ Donald Cardinal Wuerl, "Fifty years later Martin Luther King's dream lives on in Washington: Education is our hope: The Cardinal Archbishop of Washington reflects on Martin Luther King's dream 50 years later," L'Osservatore Romano: Weekly Edition in English, Vol. 46, No. 35, Vatican City Wednesday, 28 August, 2013 page 11.

² <http://ncronline.org/news/people/catholic-schools-provide-beacon-hope-washington-families> (accessed September 10, 2013).

³ <http://www.aaup.org/our-programs/academic-freedom/censure-list> (accessed September 10, 2013).

⁴ L'Osservatore Romano: Weekly Edition in English, Vol. 46, No. 36, Vatican City Wednesday, 4 September, 2013.

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parish level, with the Jeff Cavins Biblical Timeline⁵ presented for Bible Study at my Our Lady of Mount Carmel Church in Newport News, Virginia. Cavins offers no bibliography or suggestions for further reading to support the nonsense he sets out. For example, he seems oblivious of the classic Roland L. De Vaux, The Early History of Israel.

In what follows, the Protestant revolutionaries comment a great deal on Colossians. How much better Christianity might have been, had there been more listening and less self-righteous posturing among Christians. The “My way or the highway” approach continues to characterize the Papacy, The Catholic University of America, even extending to the Papal newspaper, L’Osservatore Romano.

Readings

First Reading	2 Samuel 5:1-3
Responsorial Psalm:	Psalm 122:1-2, 3-4, 4-5 (cf. 1)
Second Reading:	Colossians 1:12-20
Alleluia:	Mark 11:9, 10
Gospel:	Luke 23:35-43

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.

2 Samuel 5:1-3

Personal Notes cites members of the Protestant Revolt in the spirit of Gerald O’Collins, S.J., writing,⁶

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 16th-century Protestant reformers, albeit in the 20th century. In short, while SC [Sacrosanctum

⁵ Jeff Cavins, Tim Gray, and Sarah Christmyer, The Bible Timeline: The Story of Salvation (West Chester, Pennsylvania: Ascension Press, 2004, 2011)

⁶ Theological Studies, Vol. 73, No. 4 (December 2012) 772.

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concilium [sic] did not use explicitly the language of “reform” or “reformation,” what it enacted can and should be described in those terms.

2 Samuel 5:1

Wolfgang Musculus (1497-1563), “Commentary on Ephesians”⁷

The Protestant Revolutionary, Musculus, wrote,

If Paul had said, “Because we are members of his body, his bond and flesh,” we might understand him to be referring to physical relationship in the way that the tribes of the Israelites said to David: “Behold, we are your bone and your flesh [used here].” . . . the church of believers is not just *homoousios* (consubstantial) with Christ, being made of the same flesh and bones as he is, but also derives its origin from his flesh and bones.

Psalm 122:1-2, 3-4, 4-5 (cf. 1)

Psalm 122 is one of the Funerals choices, Part III: Texts of Sacred Scripture, 16.11 Antiphons and Psalms.⁸ As for secular and sacred politics, all politicians, like all of the Faithful, are dead in the end. The point of Psalm 122 is placing the love of God above all else. Begin with God, then do politics.

Psalm 122:5

Gianni Barbiero, “Psalm 132: A Prayer of `Solomon”⁹

Barbiero argues,

The two terms . . . (“your priests”) and . . . (“your faithful”) thus reflect not the components of a procession but the division of the postexilic community into priests and laity. Unusually, the priests are assigned a

⁷ 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) 390.

⁸ 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) 289.

⁹ the Catholic Biblical Quarterly, Vol. 75, No. 2 (July 2013) 247.

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social and not a liturgical role, which fits with the position of the priests in postexilic Judaism as both a political and a judicial power. Here the judicial aspect is being emphasized (“let your priests be clothed with righteousness”), as in Ps 122 [used here]. The inauguration of the divine kingdom in Zion, to which the reintroduction of the ark is an allusion, will facilitate “peace,” the precondition of which is “justice.”

Psalm 122

Joseph M. Doyle, S.S.J., When Jesus Was Twelve¹⁰

Doyle imagines that Jesus included the words of the Lectionary as he headed toward Jerusalem. Doyle paraphrases, “I rejoiced when I heard them say: ‘Let us go to the house of the Lord.’ And now our feet are standing within your gates, O Jerusalem. Jerusalem is built as a city strongly compact. It is there that the tribes go up, the tribes of the Lord.”

Psalm 122:1-9

Clifford M. Yeary, Pilgrim People: A Scriptural Commentary¹¹

Yeary uses a slightly different translation. “I rejoiced when they said to me, ‘Let us go to the house of the LORD.’ And now our feet are standing within your gates, Jerusalem. Jerusalem, built as a city walled round about. Here the tribes have come, the tribes of the LORD.”

Colossians 1:12-20

Colossians 1:12-14

Heinrich Bullinger (1504-1575), “Commentary on Colossians 1:12-14”¹²

The Protestant revolutionary, Bullinger, comments,

. . . he indicates through whom we can be freed—it is clearly by the incarnation and death of Christ the Lord. He says indeed, “Through him we have redemption, that is, the remission of sins through his blood.”

¹⁰ Phoenix, Arizona: Tau Publishing, LLC, 2012, 47.

¹¹ Collegeville, Minnesota: Liturgical Press, 2010, 36.

¹² 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) 145-146.

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Christ therefore purged our sins by his own blood and thus liberated us so that hereafter we might serve God in holiness.

Colossians 1:13¹³

Philip Melanchthon (1497-1560), "Paul's Letter to the Colossians 1:13"

The Protestant revolutionary, Melanchthon, explains, "Paul does not say that we are delivered from darkness, but *from the power of darkness.*"

Johann Agricola (c. 1494-1566), "Sermon on Colossians 1:13"

The Protestant revolutionary, Agricola, writes,

But if I say, "in the kingdom of the Son of his love," then the meaning is much richer. This meaning reveals so much: God has one Son; he has revealed to the entire world how much he loves us; he has prepared a kingdom for the Son to which we *all* will be called and given a place within.

The Lectionary has *transferred us to the kingdom of his beloved Son . . .*

Wolfgang Musculus (1497-1563), "On Paul's Letter to the Colossians 1:13"
Musculus, exclaims,

Is it not a sufficient kindness that we have been rescued from the dominion of darkness? It is utterly incomparable. How greatly then should he accumulate further praise because he transferred us into the kingdom of his own son. Nobody at any time has merited greater honor.

Kaspar Olevianus (1536-1587), "Notes on Colossians 1:13"

The Protestant revolutionary, Olevianus, begins to explain,

There are two spiritual kingdoms in this world, teaches the apostle: the kingdom of darkness and the kingdom of Christ. In the kingdom of Satan we existed according to nature. There we remained in disobedience; like everyone else, we were by nature children of wrath

. . . .

¹³ 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) 146, 147, 148.

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For context, the Council of Trent lasted from 1545 to 1563.

Colossians 1:14-16

Kaspar Olevianus (1536-1587), "Sermons on Galatians"¹⁴

The Protestant revolutionary, Olevianus, joins First and New Testaments, "What is promised in Isaiah ('though your sins be as scarlet, they shall be white as snow') is what we owe to the sacrifice of Christ."

Colossians 1:14¹⁵

Thomas Cartwright (1535-1606), "Commentary on Colossians 1:13"

The Protestant revolutionary, Cartwright, answers his own objection.

OBJECTION: How shall our Savior Christ be the salvation of all people, seeing he was not man at all times, for how can his blood deliver a person when it was not shed?

ANSWER: His blood shed in due time has such power and strength, because it is not the blood of a person but of God, and therefore it reaches to all the times before, it is not only belonging to them that come after but to Adam and the fathers and therefore it is said that the death of our Savior Christ reaches to the former sins.

John Davenant (1576-1641), "Exposition of Colossians 1:14"

The Protestant revolutionary, Davenant, expostulates,

And God is abundantly satisfied in the death of Christ for the sins of the whole world. Because the death of Christ was the death of God; the blood of Christ the blood of God. Therefore from the infinite dignity of his person, the price of his blood and his flesh which he offered for us was infinite.

¹⁴ 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) 82.

¹⁵ 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) 149, 225.

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Kaspar Olevianus, "Notes on Colossians 3:13"

Olevianus writes, "As Colossians 1 puts it, 'in him we have redemption through his blood'; that is to say, we have the remission of sins."

Johann Agricola (c. 1494-1566), "Sermon on Colossians 1:14"

Agricola explains,

So now we are purchased and our penalty is removed through Christ, who paid the penalty for us with his own body and blood. The freedom which we have attained through this great sum of money—through blood money—is the forgiveness of sins. This work and salvation of the cross the apostles made great use of, applying it often.

Col 1:15-20

John Kaltner, review of Richard Bauckham, The Bible and Ecology: Rediscovering the Community of Creation¹⁶

Kaltner reviews this as an important book with an off-putting "somewhat evangelical tone."

In the final chapter, "From Alpha to Omega," B. concentrates exclusively on the NT. He examines passages that speak of Jesus joining the community of creation. Here B. explores texts such as Col 1:15-20 that highlight Jesus' relationship to the entire created order. Elements of Jesus' teaching, especially those that pertain to the kingdom of God, are discussed in order to support B.'s view that one of the main purposes of Jesus' life was to heal relationships among the elements of creation. The same can also be said about Jesus' miracles and other works, as seen in the story of the calming of the sea, which B. interprets as a small-scale reenactment of God's final removal of chaos from the world.

...

One final criticism concerns B.'s identification of Paul as the author of Colossians, a position he does not explain or support, and that runs counter to the view of the majority of NT scholars.

¹⁶ the Catholic Biblical Quarterly, Vol. 74, No. 3 (July 2012) 569.

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Col 1:15-20

Paul Trebilco, review of David G. Horrell, Cherryl Hunt, and Christopher Southgate, Greening Paul: Rereading the Apostle in a Time of Ecological Crisis¹⁷
Trebilco reports,

Following H. Paul Santmire, the authors suggest a “revisionist” approach that draws on the tradition and re-forms [sic] it in the light of the contemporary situation. They favor a hermeneutical lens that shapes what we see in Scripture and so brings different features into focus. This hermeneutic allows a “positive, creative, yet also critical rereading” (p. 43) that practices both recovery and resistance, and that enables a dialogue with science. Then, noting the importance of narrative in shaping identity, community, character, and conduct, the authors add a narrative approach. They see Paul as presupposing a story punctuated by key moments, with the Christ-event being *the* key, definitive moment. Underlying the key texts of Rom 8:19-23 and Col 1:15-20 [used here and at Reading 105C], they show a cosmological narrative that involves the unfolding of the creation from the distant past, through the present, and into the future. They convincingly argue that a narrative approach is particularly helpful on bringing Paul’s theology into dialogue with environmental concerns.

Col 1:15-20

Ronald R. Cox, review of Sean M. McDonough, Christ as Creator: Origins of a New Testament Doctrine¹⁸
McDonough struggles to report,

The most engaging part of M.’s book (chaps. 7-10) is where he examines the NT writings that specifically describe Jesus as agent of creation (1 Cor 8:6; Col 1:15-20 [used here]; Hebrews; John) . . . Though he is right to question scholarly over-reliance on wisdom traditions and Hellenistic philosophy, he does not convince that asserting the presence of such traditions in the NT statements about Christ as creator diminishes the seminal place of early Christian memories of Jesus and of Jesus’ status as Messiah. Just as messianism had to be adapted in the light of the Christ-event, why could not other traditions, including Hellenistic sapiential ones, be similarly adapted?

¹⁷ the Catholic Biblical Quarterly, Vol. 75, No. 1 (July 2013) 153.

¹⁸ the Catholic Biblical Quarterly, Vol. 75, No. 1 (July 2013) 165.

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Colossians 1:15

Patrick Regan, "Theology of the Latin Text and Rite"¹⁹

In his comments on the Preface in Eucharistic Prayer II, Regan asserts, "The words *Verbum tuum per quod cuncta fecisti* recall the Johannine prologue, which through mention of the beloved is collated with Colossians 1:15 ff.: Christ, Lord of all Creation and head of the church, is the Word and beloved Son of the Father."

Colossians 1:15²⁰

Phillip Melanchthon (1497-1560), "Notes on Paul's Letter to the Colossians 1:15" Melanchthon observes, "Christ is God and human truly and in nature."

Johannes Bugenhagen (1485-1558), "Annotations 1:15"

The Protestant revolutionary, Bugenhagen, asserts, "Christ is the head and beginning of all things."

Kaspar Olevianus (1536-1587), "Notes on Colossians 1:15"

Olevianus argues,

The first limb of this verse [15] contains these words: "who is the image of the invisible God." [The Lectionary has *He is the image of the invisible God.*] . . . God in his own bare essence is invisible to us, which is to say that he can be seen by the eyes neither of the body nor of the mind . . . God not only cannot be known by any means other than Christ, but this would not be of any benefit if it were the case.

Wolfgang Musculus (1497-1563), "On Paul's Letter to the Colossians 1:15"

Musculus asserts,

Pictures and statues are made in the image of old men and the flesh. The papist idolaters honor and adore these in temples instead of

¹⁹ 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) 319.

²⁰ 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) 151, 152, 153, 154.

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worshiping the image of the FatherThe papists complain that in our church nobody prostrates themselves to images of God, Christ and the saints; to a picture or sculpture of wood, stone, bronze, silver and gold. Thus they defame our church, because they are not holy but profane. . . . the image of God truly lives in the church, when Christ the unbegotten [sic] dwells there.

Gasparo Contarini (1483-1542), “Notes on Paul’s Letters—Colossians 1:15”

The Protestant revolutionary, Contarini, argues, “Christ himself was begotten before all creatures, that is, before the creation of every sort of creature, because everything was created *by* him.”

Colossians 1:16²¹

18 “For in him all things were created all things in heaven and on earth, the visible and the invisible” (Col 1:16).

Colossians 1:17²²

John Davenant (1576-1641), “Exposition of Colossians 1:17”

Davenant argues, “Now he who made the world must have existed before the world, for he made it by granting existence to that which had no existence previous to its being created.”

Phillip Melanchthon (1497-1560), “Notes on Paul’s Letter to the Colossians 1:17”

Melanchthon argues, “Philosophy is a bad guide in its belief that reason has enough strength of its own to resist vices. It does not see any need for the Holy Spirit.” Here, Melanchthon over-simplifies.

²¹ Unable to locate the original source.

²² 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) 155, 181-182.

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Colossians 1:18²³

John Calvin (1509-1564), "Exposition of Colossians 1:17"

The Protestant revolutionary, Calvin, asks the rhetorical question, "For how could he [Christ] have been before all things if he was not before his incarnation?"

John Calvin (1509-1564), "Commentary on Colossians 1:18"

Calvin argues, "Christ by rising again has inaugurated the kingdom of God, he is rightly called the *beginning*. For *after this* we truly begin to exist before God, as soon as we are renewed, so that we are new creatures."

Kaspar von Schwenkfeld (1489-1561), "A Clear Testimony XXV"

The Protestant revolutionary, Schwenkfeld, mentions "begotten" three times.

". . . But I say that 'begotten' is not 'created' . . . By his resurrection from the dead and his sitting at the right hand of the Father, he is clearly begotten. To this end, the Scripture says, 'You are my Son. Today I have begotten you.'"

Gasparo Contarini (1483-1542), "Notes on Paul's Letters—Colossians 1:18"

Contarini asserts, "Those who are born again will sit with the Son of man."

John Davenant (1576-1641), "Exposition of Colossians 1:18"

Davenant asserts, "Since Christ is called the firstborn from the dead, we understand that death is not now to be feared by Christians, who are entitled to expect eventually a certain new and glorious resurrectional [*sic*] birth." Davenant also writes of "external adoption . . . those who profess Christianity are visible members of the church. . . . joined to Christ himself by the internal bonds of faith and the Spirit."

Lancelot Ridley (d. 1576), "Exposition of Colossians 1:18"

The Protestant revolutionary, Ridley, asserts

He is the beginning, firstborn of the dead: [The Lectionary has *He is the beginning, the firstborn from the dead.*] The Greek says he is the beginning and the first begotten of the dead, as you would say he is beginning, first fountain and author of our life, health, resurrection and salvation, having all goodness in himself and distributing it to others

²³ in Reformation Commentary on Scripture: New Testament XI: Philipians, 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) 155, 156, 157. Davenant has two excerpts, one on page 156 and the other on page 157.

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Kaspar Olevianus (1536-1587), "Notes on Colossians 1:18"

Olevianus mentions the elect twice, ". . . he brought from the beginning complete salvation to the elect . . . he poured out from the beginning the fruit of his priesthood and kingdom on the elect like a head on the limbs arranged beneath it."

Thomas Cartwright (1535-1606), "Commentary on Colossians 1:18"

Cartwright argues, "Here then we learn that as we draw life, and all our life from him alone, so we are taught that he alone is the head of the church, as he has been proved before, by that he is the image of God and created all things."

Johann Agricola (c. 1494-1566), "Sermon on Colossians 1:18"

Agricola writes, ". . . sharing, indeed being filled with all the benefits that God himself has, and becoming one substance with God." His comment on *substance* is over much.

Colossians 1:20²⁴

Heinrich Bullinger (1504-1575), "Commentary on Colossians 1:12-14"²⁵

Bullinger refers to Israel as a republic. "I say this to Gentiles who are foreign from the testimony of God and alien to the republic of Israel."

Kaspar Olevianus (1536-1587), "Notes on Colossians 1:20"

Olevianus explains,

Let us first see how all fullness dwells in Christ by reason of his person: for divinity in the person of the Logos is joined "hypostatically" with the human nature of Christ. Thus divinity dwells in no other creature, angel or man [sic] in such a way that the Logos and human nature also may be a single person.

²⁴ 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) 146, 157, 158, 159.

²⁵ 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) 145-146.

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Thomas Cartwright (1535-1606), "Commentary on Colossians 1:20"
Cartwright expostulates,

For the heavens and earth and all things shall be renewed, and the sun shall have double the light it has, and therefore the virtue of Christ's sufferings reaches even to them. But these cannot be said to be reconciled to God, because they were never his enemies, although by reason of the sin of humanity they were partakers with him of the curse of God. But by reconciling "all things" here is meant all the children of God who are already in heaven or in [sic] or shall be to the end of the world.

Phillip Melanchthon (1497-1560), "Notes on Paul's Letter to the Colossians 1:17"
Melanchthon writes, "He [God] has forgotten our misdeeds . . . For the flesh on its own can only hate God . . . human understanding . . . either despises him, or decides that he is cruel and seems to find our misfortunes amusing."

Colossians 2:12

Clifford M. Yeary, Pilgrim People: A Scriptural Commentary²⁶

Yeary writes,

The power of our name as a calling into relationship is magnified and transformed through the sacrament of baptism. Through the waters of baptism, we are called by name into a new relationship with God, a covenant sealed in the blood of Christ, which baptism both symbolizes and effects in a special way (see Col 2:12 [the inheritance of the holy ones in light]). Our name, in baptism, is made to be a Christian name even if it is not commonly known as a saint's name. Our baptismal name is our calling to become followers of Christ.

Mark 11:9, 10

Luke 23:35-43

Funerals also uses verses 25-30 from this gospel at Part III: Texts of Sacred Scripture 15.1 Gospel Readings for Funerals for Children Who Died before Baptism.²⁷ Those must be some children for Funerals to relate them to the Good Thief.

²⁶ Collegeville, Minnesota: Liturgical Press, 2010, 11-12.

²⁷ International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican

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How awful for the parents and other survivors to have their child compared to a thief, rather than for example, to an innocent lamb. This placement looks like sexism run rampant. I have a problem accepting that any female had anything to do with linking this verse about a dying criminal with an innocent child.

Luke 23:35, 39, 40, 42

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament²⁸

Wallace explains,

The parallel [with Mark 15:32] in Luke 23:39 explicitly says that only one of the thieves railed against Jesus. One explanation for the differences might be that Mark emphasized the generic while Luke focused on the particular. It is as if Mark had said, "It was not even beneath the kind of person crucified with Jesus to revile him."

...

Wallace translates, "And he said, "Jesus, remember me when you come into your kingdom." The Lectionary has *Then he said . . .* I note, but do not challenge the Lectionary here. Referring to "And he said," Wallace goes on. "The imperfect [tense] is used to introduce a vivid, emotionally-charged statement. As such, it may be termed a *dramatic* imperfect." I hardly remember any priest reading *Then he said* dramatically from the altar and I am not expecting that now.

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,

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) 236.

²⁸ Grand Rapids: Michigan: Zondervan, 1996, 349 (nothing special), 400 (nothing special), 405 (source of the first quote), 543 (source of the second quote).

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The Solemnity of Our Lord Jesus Christ the King

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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”²⁹
Collins and Foley head the final two pages of their article with, “Mystagogue Defined.” Understanding what is meant by Mystagogue is so important that the last, this, and the Third and Fourth Sunday of Advent will repeat what is there.

Both of these definitions [RCIA and CCC] seem anchored in a “patristic” model of initiatory catechesis—especially as found in the writings of Ambrose and Cyril of Jerusalem—that is temporally defined and whose content is traditionally an “explanation” of the rites by a pastoral bishop. The RCIA does emphasize the neophytes’ “experience of the sacraments” and recognizes how “this experience . . . increases as it is lived” (no. 245). At the same time, the language of “deepening their grasp of the paschal mystery” (no. 244), “a fuller and more effective understanding of mysteries” (no. 245), and giving the first place to being “truly . . . renewed in mind” (no. 245) provides at least a bifurcated image of mystagogy that is at least as much about “knowing” as anything else.

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 *Let us go rejoicing to the house of the Lord*.³⁰

²⁹ 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 99-100.

³⁰ 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) 983. Personal Notes refers to this book as the Lectionary.

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In the gobbledygook prayer at Sunday Mass immediately following mention of forgiven sins, the Faithful hearing the 2011 Roman Missal can listen for “Stir up the will of your faithful.”³¹

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).³² That fire represents “stir up the will of your faithful” in the prayer after the forgiveness of sins.

³¹ 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) 494. Personal Notes refers to this book as the Missal.

³² 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) 135-136.