

- (i) To be angry with one's neighbour with the intent of doing him wrong is always an evil. It can also be said that anger, properly speaking, denotes passion and is wrong. [This is the anger implied by the dictionary definition.]
- (ii) Anger based on reason and directed against vice is proper, or 'righteous' or 'zealous' anger. It does not wish to do wrong to a person who is worthy of punishment but seeks the correction of vice and the good of justice. Anger in this sense is not based on passion but on judgment of wrongdoing. It might therefore no longer properly be described as anger.

This short summary demonstrates the problem with terminology. I hope it helps set the scene for the following articles in this series where I examine how Jesus might be said to demonstrate anger.

-Stephen Stewart

Entrance antiphon: See, I have God for my help. The Lord sustains my soul. I will sacrifice to you with willing heart, and praise your name, O Lord, for it is good.

First Readings: Genesis 18 1-10

Psalms 14: Response: The just will live in the presence of the Lord.

Second Reading: Galatians 1: 24-28

Gospel Acclamation: Alleluia, alleluia! Open our heart, O Lord, to accept the words of your Son. Alleluia!

Gospel: Luke 10: 38-42

Memorial Acclamation: Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

Communion Antiphon: The Lord, the gracious, the merciful, has made a memorial of his wonders; he gives food to those who fear him.



Johannes Vermeer Wikipedia

Sixteenth Sunday in Ordinary Time Cycle C, 2022

Weekly Reflection: Jesus and Anger (1)

Anger or wrath is one of the seven deadly sins. These sins have a long history in Catholic theology. They can be traced back as

far as Pope St. Gregory the Great in the 6th century. We are brought up understanding that we should turn the other cheek if we are to be a true follower of Christ. We associate Jesus with all the virtues of kindness, gentleness, mercy and forgiveness. He himself says in the Sermon on the Mount that "...anyone who is angry with a brother will answer for it before the court..." (Matthew 5:22). Yet on a number of occasions Jesus may Himself appear to be angry. If anger is sinful, how do we reconcile this with passages in the Gospels where Jesus, He who is without sin, might be said to show anger? It is this apparent conundrum which I address in this short series of articles.

Certain translations of Matthew 5:22 qualify the prohibition of anger. The King James Version reads: "*whosoever is angry with his brother without a cause shall be in danger of the judgment:*". This qualification dates back to the 2nd century but scholars believe it is unlikely to be original. Before embarking on a consideration of specific incidents where Jesus may appear angry in the Gospels, it is important to clarify what is meant by anger. The Concise Oxford Dictionary defines it as: "*a strong feeling of annoyance, displeasure or hostility.*" That is, I suggest, no surprise. What may be something of a revelation is the statement in the Catechism of the Catholic Church (CCC). At paragraph 2302, with specific reference to the passage in the Sermon on the Mount, we find: "Anger is a desire for revenge. '*To desire vengeance in order to do evil to someone who should be punished is illicit,*' but it is praiseworthy to impose restitution '*to correct vices and maintain justice*'". This citation is primarily based on St Thomas Aquinas' Summa Theologica. In a nutshell Aquinas says: