

## Personal Notes

027C Second Sunday of Lent\_A Catholic Bible Study (130224)

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Prayer before the first Reading from Sacred Scripture at Mass this Sunday, exhorts the Faithful to pray “with spiritual sight.” Genesis shows how the sight of Abraham put his faith in the Lord, or as the signs around town put it, “No matter what, Trust God.” The Responsorial Antiphon recognizes that “The Lord is my light and my salvation.” Philipians encourages the Faithful to imitate Saint Paul. In the New Testament, spiritual sight comes from Jesus, contemplated this Sunday with Saint Luke and the Transfiguration. Urban Ministries would put spiritual sight to good use, “to the ministry which thou has received in the Lord,”<sup>1</sup> which, for Roman Catholics, would be the New Evangelization.

Urban Ministries, Incorporated, is a Black Baptist organization that publishes Bible commentaries and lessons based on the Sunday civic calendar. With its New Evangelization, the Papacy might look to Black Baptists to see how to evangelize, as does Personal Notes. To do that the Papacy would have to admit that some outside its fold have learned useful methodologies and techniques for spiritual leadership.

Since Personal Notes regards the Papacy as having contempt for academic rigor, as evidenced in the illiterate 2011 Missal, Personal Notes does not expect the Papacy to take advantage of what Urban Ministries (or any other organization outside the Roman Catholic fold) has to offer. Personal Notes intends to keep looking at Black Baptists, Black Catholics, and Black Christians in general for clues to the New Evangelization.

## **Readings**

First Reading:	Genesis 15:5-12, 17-18
Responsorial Psalm:	Psalm 27:1, 7-8, 8-9, 13-14 (1a)
Second Reading:	Philippians 3:17—4:1
Alleluia:	cf. Matthew 17:5
Gospel:	Luke 9:28b-36

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## **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.

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<sup>1</sup> UMI Annual Commentary 2012-2013: Precepts for Living: Based on the International Uniform Lessons, Vincent E. Bacote, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2012) 307-308.

Personal Notes spent a year, Cycle B, 2011-2012, establishing what the Papacy has done to the illiterate 2011 Missal, used each Sunday. The concluding polished comments are at Reading 1610 Missal: The Last Sunday in Ordinary Time, available both at [www.western-civilization.com/CBQ/Personal%20Notes](http://www.western-civilization.com/CBQ/Personal%20Notes) and <http://www.jamesriverjournal.net/>. Lifting up its heart to the Lord, Personal Notes is finished with its systematic effort to unscramble the Papal mess caused by mistranslation.

### **Genesis 15:5-12, 17-18**

Genesis 15:1-6

Clifford M. Yeary, Pilgrim People: A Scriptural Commentary<sup>2</sup>

Yeary explains, "If you ask St. Paul, this [*Abram put his faith in the LORD*] is the most important act of faith in biblical history prior to the act of faith that prompts the cry, 'He is risen!'"

Gen 15:7-21

Sacred Scripture in the Missal<sup>3</sup>

39 Gen 15:7-21; 22:1-14. So far I have not identified just where the 2011 Missal uses these verses.

Gen 15:7-21

L. Daniel Hawk, "Saul's Altar"<sup>4</sup>

Hawk argues, "Interpretation of the practice of sacrifice extends to thinking about sacrifice as a narrative metaphor . . . Sacral slaughter marks the promise of a new and expansive people from the line of Abram (Gen 15:7-21; cf. 12:7)." Such a narrative metaphor approach opens a possibility that the story of Abraham and Isaac is somewhat less than historical.

Genesis 15:7

Douglas S. Earl, "Toward a Christian Hermeneutic of Old Testament Narrative: Why Genesis 34 Fails to Find Christian Significance"<sup>5</sup>

*To give you this land* marks land as "central to God's covenant with Abraham. The promise and possession of the land are foundational to Israel's existence, being

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<sup>2</sup> Collegeville, Minnesota: Liturgical Press, 2010, 6.

<sup>3</sup> Unable to locate the original source.

<sup>4</sup> the Catholic Biblical Quarterly, Vol. 72, No. 4 (September 2010) 681.

<sup>5</sup> the Catholic Biblical Quarterly, Vol. 73, No. 3 ) (January 2011) 41.

part of the covenant, a covenant for which circumcision is to symbolize appropriate response (17:10-14[unused in the Lectionary]).”

Genesis 15:18-21

Donald R. Vance, review of Daniel A. Machiela, The Dead Sea Genesis Apocryphon: A New Text and Translation with Introduction and Special Treatment of Columns 1317<sup>6</sup>

Vance reports that Machiela is “a joy to read.” Vance cites Genesis 15:18-21 to point out that Machiela mistakenly uses Genesis 15:18-19 instead.

### **Psalm 27:1, 7-8, 8-9, 13-14 (1a)**

Care for the Sick uses Psalm 27, *Part I: Pastoral Care of the Sick: Chapter One: Visits to the Sick: Response B*, pages 41-42 and *Part III: Readings, Responses, and Verses from Sacred Scripture: Responsorial Psalms D*, page 285-286.<sup>7</sup>

Funerals also uses Psalm 27 in *Part I: Funeral Rites: 1 Vigil for the Deceased: Responsorial Psalm*, pages 29-30 and *Part III: Texts of Sacred Scripture: 13 Funerals for Adults 3*, page 224.<sup>8</sup>

### **Philippians 3:17—4:1**

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<sup>6</sup> the Catholic Biblical Quarterly, Vol. 73, No. 3 ) (September Catholic) #2 358.

<sup>7</sup> 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 VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: 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 York: Catholic Book Publishing Co., 1983) 296.

<sup>8</sup> 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) 40, 226.

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Philippians 3:17

John David Ramsey, A Precarious Faith: The Tri-une Dynamic of the Christian Life<sup>9</sup>

Father John David, my pastor at Our Lady of Mount Carmel Church in Newport News, Virginia, points to *Join with others in being imitators of me, brothers and sisters* to explain the dynamic of the Christian life as part of what Paul is about,

his deep awareness of the echoing real presence of God in the world and in the church, from the beginning in the *dbi-YHWH*, with finality in Jesus Christ, and attested by the Scriptures; his constant acknowledgement that every aspect of the church's life, its worship and its witness in its dynamic fullness, is utterly dependent upon the constant gracing of the ever-present God; his deep conviction that the gospel requires an entire way of life modeled on Christ's own life, both in joy and in suffering.

Phil 3:17

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>10</sup>

In the final analysis, Wallace agrees with the translation *being imitators of me*. Wallace translates *the model you have in us* a little differently, *you have us as a pattern*. The grammar on which Wallace bases his opinions is technical.

Phil 3:18-19

Joseph H. Hellerman, review of G. Walter Hansen, The Letter to the Philippians<sup>11</sup>  
Hellerman reports that Hansen succeeds "as a resource for pastors and seminary students." Hellerman reports that Hansen "adopts a traditional, rather than a New-Perspective, reading of . . . gentile Christians who embraced pagan cultural values (3:18-19)." *Their minds are occupied with earthly things*. I do not know if "New-Perspective" means dividing Philippians into multiple-letters or pre-1980s commentaries, or something else.

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<sup>9</sup> Ph.D. Dissertation, Duke University, 2002, 191.

<sup>10</sup> Grand Rapids: Michigan: Zondervan, 1996, 130, 184, 661.

<sup>11</sup> the Catholic Biblical Quarterly, Vol. 73, No. 2 (April 2011) 385.

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Phil 3:1b—4:3

Alicia J. Batten, review of Arthur J. Dewey, Roy W. Hoover, Lane C. McGaughey, and Daryl D. Schmidt (trans.), The Authentic Letters of Paul: A New Reading of Paul's Rhetoric and Meaning The Scholars Version<sup>12</sup>

Batten reports that the authors understand Philipians "consists of three separate letters and is presented as such (Letter 1 = 4:10-20; Letter 2 = 2:1—3:1a; Letter 3 = 3:1b—4:3 [used here, including everything in the Lectionary])."

Phil 3:20

Margaret Y. MacDonald and Leif E. Vaage, "Unclean but Holy Children: Paul's Everyday Quandary in 1 Corinthians 7:14c"<sup>13</sup>

MacDonald and Vaage argue that Philipians 3:20 *our citizenship is in heaven* is in tension with his hesitation "to endorse any social practice that visibly would unsettle the house church in its immediate social environment . . ." Paul is no advocate of civil rights.

Phil 3:21

Nijay K. Gupta, "Which 'Body' Is a Temple (1 Corinthians 6:19)? Paul beyond the Individual/Communal Divide"<sup>14</sup>

Gupta questions why *He will change our lowly body*, is a singular rather than plural body in Greek. Gupta argues, "From a grammatical standpoint, then, the mere fact that Paul uses the singular of  $\sigma\omega\mu\alpha$  should not preclude the possibility that he refers to each individual body."

Phil 3:21

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>15</sup>

Wallace does not address the problem Gupta presents above.

Verse 3:21 is *he will change our lowly body*. In the Greek, Paul means that the body is innately lowly. In the Greek, *himself* in *subjection to himself* is a rare personal pronoun used for the reflexive pronoun. The Lectionary translation is sound.

The Greek for by the *power that enables him also to bring all things into subjection* has two infinitives, *to enable* and *to bring* that clarifies and explains *power*.

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<sup>12</sup> the Catholic Biblical Quarterly, Vol. 74, No. 3 (September 2012) 598.

<sup>13</sup> the Catholic Biblical Quarterly, Vol. 73, No. 3 (September 2011) 533-534.

<sup>14</sup> the Catholic Biblical Quarterly, Vol. 72, No. 3 (September 2010) 523.

<sup>15</sup> Grand Rapids: Michigan: Zondervan, 1996, 87, 88, 235, 325, 607.

The Greek grammar does not fit English grammar and also seems ill-suited to the Vulgate grammar. Far be it from me to quarrel with the Lectionary translation.

## **cf. Matthew 17:5**

### **Luke 9:28b-36**

Luke 9:28-36

David M. Miller, "Seeing the Glory, Hearing the Son: The Function of the Wilderness Theophany Narratives in Luke 9:28-36"<sup>16</sup>

Miller argues that "the main emphasis in Luke 9:28-36 is not that Jesus is the Prophet like Moses, or even that Jesus is superior to Moses and Elijah, but that Jesus, the chosen Son, must, like Moses, be heard." *Hearing*, therefore is the stress above the solid line.

Luke 9:28b-33, 51-52a

Clifford M. Yeary, Pilgrim People: A Scriptural Commentary<sup>17</sup>

Yeary explains, "The kingdom of God is made known through action, through deeds of healing and liberation from evil. Prayer, however is the circumstance that reveals Jesus' glory. This special insight into the transfiguration [sic] is emphasized only in Luke"

Prayer over the People

Scholars identified nineteen cases where the Papacy, contrary to its own rules, added "we pray" to a text, with no corresponding Latin verb, such as *quaesumus, rogamus*.<sup>18</sup> The text used this Sunday has "Bless your faithful [sic], we pray, O Lord . . ."<sup>19</sup>

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<sup>16</sup> the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 498-517, the quotation is on page 499.

<sup>17</sup> Collegeville, Minnesota: Liturgical Press, 2010, 66.

<sup>18</sup> <http://www.praytellig.com/wp-content/uploads/2011/05/Xavier-Rindfleish-Comparing-Received-and-Final1.pdf> (accessed November 17, 2012) 4/18.

<sup>19</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) 229.

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