

Readings

First Reading:	Jeremiah 1:4-5, 17-19
Responsorial Psalm:	Psalm 71:1-2, 3-4, 5-6, 15, 17 (c f. 15-a)
Second Reading:	1 Corinthians 12:31—13:13
Alleluia:	Luke 4:18
Gospel:	Luke 4:21-30

Commentary

These readings continue the quest for Galilee, not as a physical place, but as a metaphor for worldly insignificance. Down-in-the-dumps Jeremiah assures the Faithful that a savior is out there, somewhere in the offing for their salvation. The Psalmist at 71:15 “. . . will sing of your salvation.” 1 Corinthians 13:3 reminds the Faithful “. . . the greatest of these is love.” It is more important to love the Galilees of the world, than to be from there. Finally, in the Gospel (Luke 4:21), in the synagogue in Galilee, Jesus explains, “. . . `Today this Scripture passage is fulfilled in your hearing.’” Not only was that Scripture fulfilled in the historic Galilee, but also in the subsequent history of Western Civilization.

As part of the Black Catholic retreat for the Diocese of Richmond, Virginia, I am full of gratitude for the opportunity to share my personal understanding of what is at stake in the struggle between politics and truth underlying the Magnificat ®. My final comments on Magnificat ® do relate to Galilee as a metaphor for the down-trodden.

In the past, the Galilees of the world chose their own bishops. Rome imposing bishops on the Faithful is relatively recent, with the centralization and concentration of papal power over the last several centuries. Magnificat ® writes as if the Vatican appointed Medieval and Ancient bishops, when the local church was choosing those Bishops.¹ Power hungry bishops, including those at the Vatican, are no help spreading the Gospel.

References at the end of the booklet reveal that the benefit emanating from Magnificat ® distorts history and neglects scholarship in Sacred Scripture. The history repeatedly praises nobles² and denounces groups dissociated from monarchies, groups as the anti-Catholic Spanish Popular Front.³ Magnificat ® quotes Benedict XVI that “Jesus of Nazareth . . . is so intrinsically king that the title `King’ has actually become his name.”⁴ Really. The most powerful persons in the world today are no longer kings, but Presidents. Magnificat ® seems tied to reactionary history, something long before Vatican II.

¹ Magnificat ® Monthly Vol. II, No. 9 / November 2009, 240, 336

² Magnificat ® Monthly Vol. II, No. 9 / November 2009, 324, 347, 364, 375.

³ Magnificat ® Monthly Vol. II, No. 9 / November 2009, 387.

⁴ Magnificat ® Monthly Vol. II, No. 9 / November 2009, 305.

While I react against the political agenda I sense in the benefit; the fundamental value providing the readings to the Faithful cannot be gainsaid. During Pre-Vatican II, the Faithful had access to missals that translated the Latin. Post-Vatican II those missals disappeared, except for Magnificat ®.

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Annotated Bibliography

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

Jeremiah 1:4-5, 17-19

Jer 1:5

Odile Flichy, review of Albert Kaumba Mufwata, Jusqu' aux extrémités de la terre: La référence aux prophètes comme fondement de l'ouverture universaliste aux chapitres 2 et 13 des Actes des Apôtres⁵

Flichy argues, "conclusions are too general and relatively trivial."

Psalms 71:1-2, 3-4, 5-6, 15, 17 (c f. 15-a)

Codex Sinaiticus⁶

In the Sinaiticus, the last verse, verse 17, is split between two folios, BL folio 106 scribe D and BL folio 106 b scribe D. My guess is that 106b is the reverse side of 106. Scribes wrote on both sides of the parchment, i.e. skin.

1 Corinthians 12:31—13:13

Luke 4:18

⁵ the Catholic Biblical Quarterly, Vol. 70, No. 3 (April 2008) 609.

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<http://www.codexsinaiticus.org/print.aspx?manuscript=true&imageType=standard&translation=true&transcription=true&transcriptionType=verse&phd=true&lg=en&quireNo=61&folioNo=3&side=v> (accessed November 1, 2009).

<http://www.codexsinaiticus.org/print.aspx?manuscript=true&imageType=standard&translation=true&transcription=true&transcriptionType=verse&phd=true&lg=en&quireNo=61&folioNo=3&side=r> (accessed November 29, 2009).

Luke 4:18⁷

While Nestle-Aland has verse 18 as part of a hymn, neither the Lectionary nor the Sinaiticus sets this verse apart from the rest.

Luke 4:26⁸

Both Nestle-Aland and the Sinaiticus have *woman widow* in the Greek.

Luke 4:21-30

Luke 4:30⁹

Neither Nestle-Aland nor the Sinaiticus use the word *Jesus*, as the Lectionary does. Substituting the noun, *Jesus*, for the pronoun, *he*, is not necessary here.

Luke 4:1-30

Todd E. Klutz, review of Richard L. Rohrbaugh, The New Testament in Cross-Cultural Perspective¹⁰

Rohrbaugh explains the transition from the Middle Eastern Jewish culture to the Western Greco-Roman culture. After finding much to critique, Klutz concludes, "In balance, though, R.'s diagnosis of the ills of so much Western Bible reading is incisive; his prescription of hermeneutics as 'cross-cultural encounter' is healthy; and his own use of that hermeneutic offers many new and persuasive understandings of the Gospels." Personally, I do not like the report that Rohrbaugh "characterizes Jesus as a nonliterate village artisan . . ."

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<http://www.codexsinaiticus.org/print.aspx?manuscript=true&imageType=standard&translation=true&transcription=true&transcriptionType=verse&phd=true&lg=en&quireNo=77&folioNo=8&side=r> (accessed November 29, 2009).

<http://www.codexsinaiticus.org/print.aspx?manuscript=true&imageType=standard&translation=true&transcription=true&transcriptionType=verse&phd=true&lg=en&quireNo=77&folioNo=7&side=v> (accessed November 8, 2009).

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<http://www.codexsinaiticus.org/print.aspx?manuscript=true&imageType=standard&translation=true&transcription=true&transcriptionType=verse&phd=true&lg=en&quireNo=77&folioNo=8&side=r> (accessed November 29, 2009).

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<http://www.codexsinaiticus.org/print.aspx?manuscript=true&imageType=standard&translation=true&transcription=true&transcriptionType=verse&phd=true&lg=en&quireNo=77&folioNo=8&side=r> (accessed November 29, 2009).

¹⁰ the Catholic Biblical Quarterly, Vol. 69, No. 4 (April 2007) 831.

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Luke 4:14-30

Martin C. Albl, review of William Loader, The New Testament with Imagination: A Fresh Approach to Its Writings and Themes¹¹

Loader argues that just as writing Sacred Scripture took imagination, so does reading. Imagination is needed to incorporate meaning from age to age. The central message for Luke, Loader argues, is “God cares about all people; no one is worthless; greatness is about love, not about might, success, and wealth in the world’s terms.” The quote, taken from the Quarterly, is on page 26 in Loader’s book.

Luke 4:16-30

Craig A. Evans, review of Joseph A. Fitzmyer, S.J., The One Who Is to Come¹²

After the fact, Christians saw the Jews as focused on their coming redeemer. Jews, however, never focused on the need for the coming Messiah. Evans does not find the argument of Fitzmyer entirely convincing. “Further work is needed to clarify the messianic expectations of the time in which Jesus and his followers lived.”

Luke 4:16-30

John C. Poirier, “Jesus as an Elijianic Figure in Luke 4:16-30”¹³

This is a whole article arguing, “The point is that we have been groomed to interpret every clue in a way that yields an Elijianic Baptist, and that this grooming betrays us in our attempt to get at what is really going on.” Poirier concludes, “Reading the entire episode through an Elijianic lens—a lens incorporating a *priestly* (rather than prophetic messianic model”

Luke 4:16

Sean Freyne, “The Galilean Jesus and a Contemporary Christology”¹⁴

Material above the double line draws heavily upon this article. Freyne writes, “The Synoptics report that Jesus, having overcome the temptations in the wilderness, sets out to proclaim the good news to the poor, but his own people reject him on the grounds that they know his parents and relatives Mt 13:53-58; Mk 6:1-1-1 [sic] Lk 4:16-30 [used here].”

¹¹ the Catholic Biblical Quarterly, Vol. 70, No. 2 (April 2008) 380.

¹² Theological Studies, Vol. 69, No. 2 (June 2008) 441.

¹³ the Catholic Biblical Quarterly, Vol. 71, No. 2 (April 2009) 349-363.

¹⁴ Theological Studies, Vol. 70, No. 2 (June 2009) 286.

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Luke 4:16

Teresa Okure, S.H.C.J., "Jesus and the Samaritan Woman (Jn 4:1-42) in Africa"¹⁵

Okure makes the point, "The Synoptics report that Jesus, having overcome the temptations in the wilderness, sets out to proclaim the good news to the poor, but his own people reject him on the grounds that they know his parents and relatives (Mt. 13:53-58; Mk 6:1-1-6 [sic] :l 4"16-30 [used here]." What they knew was that he was from Galilee, Okure argues.

Luke 4:18-21

Charles H. Talbert, review of Hans Jorg Sellner, Das Heil Gottes: Studien zur Soteriologie des lukanischen Doppelwerks¹⁶

Talbert reports, "In the second chapter, "Program and Realization," S. considers Luke 4:18-21 [used here] and 7:18-23." Talbert concludes, "How are God's saving acts related to this period between beginning the Christian walk and departing this life? Perhaps this might be the author's next research project."

Luke 4:14-21

Virgilio Elizondo, "Jesus the Galilean Jew in Mestizo Theology"¹⁷

Elizondo argues, "Luke places the Annunciation (1:26-38) and the beginning of the public ministry of Jesus in Galilee (4:14-21)."

For more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes.

¹⁵ Theological Studies, Vol. 70, No. 3 (June 2009) 405.

¹⁶ the Catholic Biblical Quarterly, Vol. 71, No. 4 (April 2009) 622.

¹⁷ Theological Studies, Vol. 70, No. 2 (June 2009) 270.