

Personal Notes

075C Fifth Sunday in Ordinary Time A Catholic Bible Study (130210)

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Raymond J. Jirran, Ph.D.

Prayer for this Sunday begins with the words, "Keep your family safe." The priest reads this prayer just before the Faithful begin to read from Sacred Scripture. This prayer originated before Babylonians forced Israel into exile. The prayer is for both physical and spiritual family safety.

Family is an important concept, explaining one of the main purposes of living. The term, First Family has a political meaning. Families do form political units, whether genetically related or not. Not all families are a father, mother, and sweet natured children.

In the United States of America, ideology, rather than deoxyribonucleic acid (dna), forms the national family. The ideological family is something with which the Papacy needs to deal in order to broaden its church family with the New Evangelization. The Papacy could learn by embracing, rather than disparaging, the social sciences to bring in new members and keep old members.

The Responsorial Antiphon for this Sunday is "In the sight of the angels I will sing your praises, Lord." Such praise begins to open the door to New Evangelization. The truth is that God creates and welcomes everything, except evil. The church does best when it accepts truth as best it is able, especially without hiding behind traditions.

Politics can muddle how truth appears. Postmodernism is about realizing there is such a thing as ideological dna, scientifically known as ethnocentrism. Ethnocentrism is difficult to shake, but is essential for spreading the Kingdom of God. Going beyond accepting truth, 1 Corinthians stresses the importance of grace and forgiveness in Christian living.

One aspect of sin is to ignore truth when exercising personal choices. Luke 5:8 is about the Faithful kneeling with Peter when he says, "Depart from me, Lord, for I am a sinful man." This is an act of deep humility, rather than a wish for separation. In the Gospel according to Luke, Peter wants his church family kept safe in the midst of sinful turmoil. That is the prayer for this Sunday.

Readings

First Reading:	Isa 6:1-2 a, 3-8
Responsorial Psalm:	Psalm 138:1-2, 2-3, 4-5, 7-8 (1 c)
Second Reading:	1 Corinthians 15:1-11
Alleluia:	Matthew 4:19
Gospel:	Luke 5:1-11

Annotated Bibliography

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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.

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 at both 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.

Collect

“The 2010 Received Text, the Internal Report, and the Final Text”¹

This is one of at least seven places where the 2011 Missal has not translated *quaesumus, we ask*.

Isa 6:1-2 a, 3-8

Isaiah 6:1-13

Katherine M. Hayes, “‘A Spirit of Deep Sleep’: Divinely Induced Delusion and Wisdom in Isaiah 1—39”²

Hayes balances this positive view of the LORD with the earlier woes of the LORD in Chapter 5, woes not used by the Lectio.

Isaiah 6:1-11

Gregory J. Polan, O.S.B., review of Anne Moore, Moving beyond Symbol and Myth: Understanding the Kingship of God of the Hebrew Bible through Metaphor³

Polan reviews Moore in positive light. The description Polan offers emanating from Moore is something those living in a democracy can do. Moore

shows that the biblical, pseudepigraphical [sic], and apocryphal literature of this [preexilic] period is marked by a different view of the kingship of God that involves the search for wisdom, commitment to Torah, the eternal nature of God, and the universal acceptance of the one true God.

¹ <http://www.praytellig.com/wp-content/uploads/2011/05/Xavier-Rindfleish-Comparing-Received-and-Final1.pdf> (accessed November 18, 2012), page 4/18.

² Catholic Biblical Quarterly, Vol. 74, No. 1 (September 2012) 45.

³ Catholic Biblical Quarterly, Vol. 73, No. 2 (September 2011) 360.

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Isa 6:1-8

Chris Franke, review of Christl M. Maier, Daughter Zion, Mother Zion: Gender, Space, and the Sacred in Ancient Israel⁴

Franke regards Maier as controversial yet worth considering. Franke reports "Isaiah's throne scene in chap. 6 is a sacred space refuted by Mic 3:9-12 [unused in the Lectionary] with images of Zion as deserted and unlivable space."

Isaiah 6:3-7

The Lectionary for today offers two of seventy-four places where the 2011 Missal uses Sacred Scripture that the Lectionary also uses.⁵ The Missal indices do not identify these places, making a comparison with the Lectionary happenstance. I look forward to examining Edward Foley et al., A Commentary on the Order of the Mass of the Roman Missal: New English Translation, published in 2011, reviewed in Theological Studies in December 2012.

17 "Then I said, „Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips, and my eyes have seen the King, the LORD of hosts!" Then one of the seraphim flew to me, holding an ember which he had taken with tongs from the altar. He touched my mouth with it. "See," he said, "now that this has touched your lips, your wickedness is removed, your sin purged" (Is 6:5-7).

29 "One cried out to the other: „Holy, holy, holy is the LORD of hosts! All the earth is filled with his glory!" (Is 6:3); "Holy, holy, holy is the Lord God almighty" (Rev 4:8).

Isa 6:3

Joan E. Cook, S.C., review of H. G. M. Williamson, Holy, Holy, Holy: The Story of a Liturgical Formula⁶

Cook reports that Williamson traces "Holy, Holy, Holy . . ." back to pre-exilic Ugaritic texts Isaiah used.

⁴Catholic Biblical Quarterly, Vol. 71, No. 4 (September 2009) 877.

⁵ Source lost.

⁶Catholic Biblical Quarterly, Vol. 71, No. 3 (September 2009) 632.

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Isaiah 6:5

David G. Schultenover, S.J., "From the Editor's Desk"⁷

Schultenover writes, "While Pius X's Oath against Modernism [1910-1967] is now defunct, it can serve as a salutary reminder to theologians [and the Faithful] that following the summons of prophecy carries a risk." Personal Notes has a prophetic dimension.

Psalm 138:1-2, 2-3, 4-5, 7-8 (1 c)

Psalm 138:1-18

William Bales, "The Descent of Christ in Ephesians 4:9"⁸

Psalm 138 in Bales is Psalm 139 in the Lectionary numbering, and unused.

1 Corinthians 15:1-11

1 Corinthians 15:1-4

Pastoral Care of the Sick, Part III: Readings, Responses, and Verses from Sacred Scripture, New Testament Readings, L For the Dying, all use 1 Corinthians 15:1-4.⁹ Verse 4 contains the four *that*'s of the life of Jesus: (1) death, (2) burial, (3) resurrection, (4) appearances.

1 Corinthians 15:3-5

Francis Watson, "Mistranslation and the Death of Christ: Isaiah 53 LXX and Its Pauline Reception" in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.)¹⁰

Watson explains, "1 Cor 15:3 is especially significant in its claim (1) that scripture is the source of the early Christian insight into the saving significance of Jesus' death; and (2) that this is the view of the early church as a whole, rather than being unique to Paul"

⁷ Theological Studies, Vol. 71, No. 3 (September 2010) 514.

⁸ Catholic Biblical Quarterly, Vol. 72, No. 1 (September 2010) 93-100.

⁹ 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) 270-271.

¹⁰ Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009), 244, 245 source of the quote, 247, 248.

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1 Corinthians 15:10

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹¹

Wallace regards 1 Corinthians 15:10 as “theologically significant,” *by the grace of God*.

Wallace uses the Greek for the pronoun *what* in *I am what I am* to make the point that “Paul is not affirming his person as much as his office of apostleship.” The Greek that Paul uses for *what* is neuter, rather than masculine as might be expected.

1 Cor 15:1-11

Calvin J. Roetzel, review of Timothy G. Gombis, Paul: A Guide for the Perplexed¹²

Roetzel notes “the Acts accounts of Paul’s preaching sound nothing like Paul’s own summaries, e.g., 1 Cor 15:1-11) . . .” Roetzel concludes, “. . . this book merits a ‘not recommended’ rating.”

1 Cor 15:3-8

Michele Murray, review of Matthew W. Mitchell, Abortion and the Apostolate: A Study in Pauline Conversion, Rhetoric, and Scholarship¹³

Murray reports,

Rejecting the NRSV translation of *ektroma* (“as one untimely born” [the Lectionary has *born abnormally*], M. argues that “abortion” is the correct translation and that Paul uses *ektroma* to convey the idea that his apostolic status, equal to that of the “other apostles,” was rejected.

In the final analysis, Murray finds value in the history of Pauline scholarship, but faults Mitchell for lack of clarity and vagueness.

¹¹ Grand Rapids: Michigan: Zondervan, 1996, 252, 338.

¹² Catholic Biblical Quarterly, Vol. 74, No. 2 (September 2012) 372.

¹³ Catholic Biblical Quarterly, Vol. 74, No. 2 (September 2012) 385.

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1 Cor 15:4-5

Daniel A. Smith, "Seeing a Pneuma(tic [sic] Body): The Apologetic Interests of Luke 24:36-43"¹⁴

Smith argues, "Where Paul visualizes continuity in corporeality but discontinuity in essence, Luke visualizes continuity in both aspects."

1 Cor 15:5

Gerald O'Collins, S.J., "Peter as Witness to Easter"¹⁵

The four *that*'s in verses three and four indicate a pre-Pauline creedal formula, which Paul is using.

Cf. 1 Cor 15:9

Debbie Hunn, "Christ versus the Law: Issues in Galatians 2:17-18"¹⁶

Hunn explains the conscience of Paul. "Paul's persecution of the church, the evidence that he rejected that prophet [Deut 18:15-19], did not prick his conscience before his conversion—in fact, Paul lists it in Phil 3:6 beside his good conscience—because he understood his guilt only later (cf. 1 Cor 15:9)." This confession of Paul helps the Faithful kneel with Peter.

1 Corinthians 15:9

John Calvin (1509-1564), "Commentary on Ephesians," in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray¹⁷

Calvin asserts that "What he [Paul] had been given was a gift of God and had to be honored accordingly." Protestants like to point to grace, more than Catholic works, as the source of good living. This Catholic thinks his fellow Catholics can agree with that significance of grace giving works value.

Matthew 4:19

Luke 5:1-11

¹⁴Catholic Biblical Quarterly, Vol. 72, No. 4 (September 2010) 756, 766, 768 (the quote), 770, 771.

¹⁵ Theological Studies, Vol. 73, No. 2 (June 2012) 268, 271-277.

¹⁶ Catholic Biblical Quarterly, Vol. 72, No. 3 (September 2010) 552.

¹⁷ Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011, 310.

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Luke 5:1-11

Gerald O'Collins, S.J., "Peter as Witness to Easter"¹⁸

O'Collins uses "*Depart from me, Lord, for I am a sinful man,*" to assert, "Rather than being surprised at human weaknesses and limitations in the ministry of Peter's successors, we should expect them." Indeed.

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.

¹⁸ Theological Studies, Vol. 73, No. 2 (June 2012) 276, 281, 283.