

Readings

First Reading:	Jeremiah 17:5-8
Responsorial Psalm:	Psalm 1:1-2, 3, 4 and 6 (40:5 a)
Second Reading:	1 Corinthians 15:12, 16-20
Alleluia:	Luke 6:23 a b
Gospel:	Luke 6:17, 20-26

Commentary

The knack for understanding these readings rests in the relationship between prudence, described last week, and political correctness. The Black preacher-woman, The Reverend Florence Spearing Randolph, attests that the Faithful should beware of human adulation. Prudence, then, is right judgment against the laws of God, rather than against human political correctness. This sense of prudence extends to the translation of Sacred Scripture into English. The principle of translation to follow is that the more difficult the text, the greater the opportunity to discover God hiding there.

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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 17:5-8¹

The next time through, I intend to look more closely at the Greek for *flesh* in verse 5 and for *lava waste* in verse 6.

Jer 17:8

Reed Lessing, review of Jerome F. D. Creach, [The Destiny of the Righteous in the Psalms](#)²

Lessing begins his review, "In many ways this delightful book is an in-depth commentary on Psalm 1." Lessing reports that Creach "... asserts that Ps 1:3 [used here] brings together Jer 17:8 [also used here] and Ezek 47:12 to transform the Psalter into a book about the destiny of the righteous, whose ultimate refuge is in the Torah."

Psalm 1:1-2, 3, 4 and 6 (40:5-a)

¹

<http://www.codexsinaiticus.org/print.aspx?manuscript=true&imageType=standard&translation=true&transcription=true&transcriptionType=verse&phd=true&lg=en&quireNo=47&folioNo=3&side=v> (accessed December 20, 2009).

² [the Catholic Biblical Quarterly](#), Vol. 71, No. 2 (April 2009) 365.

Codex Sinaiticus³

Next time through, I intend to look more closely at the missing verse 5.

The division of Psalm 40:5-a also needs a look the next time through.⁴

Psalm 1

Jamie A. Grant, "Szczesliwy, kto ...: Czeslaw Milosz's Translation of the Psalms"⁵

Grant argues that the translation by Milosz is the translation of a poet. Grant asserts that, "In Poland, Milosz is ranked alongside Lech Walesa and Pope John Paul II as one of the giants of the struggle for political freedom" The article offers an English translation of Psalm 1. Grant goes on,

According to Milosz's praxis, the NRSV's translation deviates unnecessarily from the nuance of the original because of translation convictions and presuppositions that concentrate too much on the concerns of the target culture and fail to bring out a significant aspect of the meaning of the source text

For example, rather than the Lectionary use of *law* twice in verse two, Milosz would prefer *teaching* the second time. *But delights in the law of the LORD and meditates on his law/teaching day and night.*

1 Corinthians 15:12, 16-20⁶

There are no manuscript difficulties with the Greek. The Greek for *But now* in verse 20 is the same in both the Sinaiticus and Nestle-Aland. Personal Notes for 2007 expressed concern about the English translation deviance. If the United States

³ <http://www.codex-sinaiticus.net/en/manuscript.aspx?book=26&inputControl=420&lid=en&side=r&zoomSlider=0> (accessed March 8, 2009). Psalm 4 in the Lectionary is Psalm 4 in the Codex Sinaiticus. There is an English translation.

⁴ Accessed January 10, 2009. Psalm 41 in the Lectionary is Psalm 40 in the Codex Sinaiticus.

⁵ the Catholic Biblical Quarterly, Vol. 69, No. 3 (April 2007) 457-472.

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<http://www.codexsinaiticus.org/print.aspx?manuscript=true&imageType=standard&translation=true&transcription=true&transcriptionType=verse&phd=true&lq=en&quireNo=83&folioNo=5&side=r> (accessed December 13, 2009).

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Conference of Catholic Bishops ever gets around to translating the Lectionary again, I will watch to see if this much leeway is available for the translators. I do not think it would be, with the transliteration about to arrive for the Roman Missal.

1 Cor 15:3-8

United States Conference of Catholic Bishops, United States Catholic Catechism for Adults⁷

As an historian, I find omitting from the Lectionary this historical section of 1 Corinthians troubling. Our Bishops observe, "St. Paul summarizes these [Resurrection] appearances in his first [sic] Letter to the Corinthians (cf. 1 Cor 15:3-8). ... He also writes that five hundred people saw Jesus on a single occasion (cf. 1 Cor 15:3-8)."

1 Cor 15:12, 16-20

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.⁸

A Fourth/Fifth Century manuscript with 1 Cor. 15:10-15, 19-25 is at the Universiteits Bibliotheek in Amsterdam. The Lectionary uses all of these verses, which the Faithful thought worth saving.

1 Cor 15:1-58

Duane F. Watson, review of John Paul Heil, The Rhetorical Role of Scripture in 1 Corinthians⁹

Watson reports that Heil uses 1 Corinthians 15:1-58 as the last of his six rhetorical demonstrations for analyzing OT quotations in context. Watson reports that this is a "strong study."

1 Cor 1:12-28

Ronald D. Witherup, S.S., review of Michael F. Hull, Baptism on Account of the Dead (1 Cor 15:29): An Act of Faith in the Resurrection¹⁰

Witherup reports that Hull regards verses 12-28 as "An *explanation* of the fact; Christ is raised first, followed by those who belong to him (vv. 12-28)". Witherup finds Hull "persuasive."

⁷ Washington, D.C.: United States Conference of Catholic Bishops, 2006, 94.

⁸ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 127.

⁹ the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 357.

¹⁰ the Catholic Biblical Quarterly, Vol. 69, No. 1 (April 2007) 151

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1 Cor 15:12-19

John E. Thiel, "Time, Judgment, and Competitive Spirituality: A Reading of the Development of the Doctrine of Purgatory"¹¹

Thiel argues, "Out of the rubble of sin, death, and condemnation, God brings the surprising and undeserved gift of eternal life in the resurrection of Christ from the dead, (1 Cor 15:12-19)."

1 Cor 15:19

C. Clifton Black, "Mark as Historian of God's Kingdom"¹²

Black makes little sense, when he writes, "To paraphrase the Apostle: If for this plausible narrative only the historian in Christ has aspired [*sic*], we are of all people most to be pitied (cf. 1 Cor 15:19)." Black substituted *plausible narrative* for *for this life*, in the Lectonary translation. Black does not seem to grasp what historians do.

1 Cor 15:20-23

Jean-Francois Racine, review of Larry W. Hurtado, The Earliest Christian Artifacts: Manuscripts and Christian Origins¹³

Racine reports that Hurtado "further suggests that, in early Christian views, Jesus could be thought of as the embodiment of resurrection life, even the life-giving Lord (e.g., 1 Cor 15:20-23; and Jn 1:3-4; 121:25)."

Luke 6:23 a b

Luke 6:17, 20-26¹⁴

The Sinaiticus points to a difficulty with the sequence of the Greek words for *when they speak well of you*. Though the Sinaiticus and Nestle-Aland differ, the apparatus does not seem to indicate that. Eventually, I may figure out the symbols the apparatus uses.

¹¹ Theological Studies, Vol. 69, No. 4 (December 2008) 748.

¹² the Catholic Biblical Quarterly, Vol. 71, No. 1 (April 2009) 74.

¹³ Theological Studies, Vol. 68, No. 4 (December 2007) 926.

¹⁴

<http://www.codexsinaiticus.org/print.aspx?manuscript=true&imageType=standard&translation=true&transcription=true&transcriptionType=verse&phd=true&lq=en&quireNo=78&folioNo=1&side=v> (accessed December 20, 2009).

<http://www.codexsinaiticus.org/print.aspx?manuscript=true&imageType=standard&translation=true&transcription=true&transcriptionType=verse&phd=true&lq=en&quireNo=78&folioNo=1&side=r> (accessed December 20, 2009).

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Luke 6:26

Betty Collier-Thomas, Daughters of Thunder: Black Women Preachers and Their Sermons, 1580-1979¹⁵

The Reverend Florence Spearing Randolph dismisses human adulation as unworthy of Christian life. The Reverend Spearing quotes Sacred Scripture, “Woe unto you, when all man [sic] shall speak well of you; for so did their fathers to the false prophets’ (Luke 6:26)” I felt that was my risk when I gave complimentary copies of these Personal Notes last week, about forming the consciences of grade school children to those in charge of that task. So far, there has been no pushback. This is the first time I am using Daughters of Thunder in these Notes.

Luke 6:17, 20-26

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.¹⁶

Kubbet el Chazne, formerly Damascus, has a Sixth Century parchment manuscript with Luke 6:23-35.

Luke 6:1-22

Daniel G. Groody, C.S.C., “Crossing the Divide: Foundations of a Theology of Migration and Refugees”¹⁷

Groody builds on the notion that human adulation can be misleading. *Woe to you when all speak well of you ...*

Luke 6:17

Paul Lawrence, The IVP Atlas of Bible History¹⁸

Lawrence locates the site of the Sermon on the Mount not far from Capernaum, about ten miles northwest. Lawrence writes, “The site of the sermon is difficult to identify, but must meet the twin criteria of being on a mountainside and being a level place.”

¹⁵ San Francisco, CA 94103-1741: A Wiley Imprint: 1998, 130.

¹⁶ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 123.

¹⁷ Theological Studies, Vol. 70, No. 3 (September 2009) 654.

¹⁸ Downers Grove, Illinois, InterVarsity Press, 2006, 140.

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Luke 6:20

Charles L. Quarles, "The Use of the *Gospel of Thomas* in the Research on the Historical Jesus of John Dominic Crossan"¹⁹

Quarles first observes, "Crossan presents the first Beatitude in Luke 6:20 [used here]; Matt 5:3; and *Gos. Thom.* 54 as an example of Thomas's complete literary independence from Synoptic Gospels." Quarles is not convinced.

Luke 6:20-23

Daniel J. Harrington, S.J., review of Robert L. Brawley (ed.), Character Ethics and the New Testament: Moral Dimensions of Scripture²⁰

Harrington reports, "Several authors ... point to the Beatitudes (Matt 5:3-12; Luke 6:20-23 [used here]) as expressing the values and virtues that should be most prominent in Christian ethics." Harrington then goes on to show that yet others disagree, which is where Harrington takes his stand.

Luke 6:20 b-21

John C. Poirier, "Jesus as an Elijahic Figure in Luke 4:16-30"²¹

Poirier argues, "Echoes of at least the first verse of Isaiah 61:1-2 [*he has sent me to bring glad tidings to the poor*] can be found in Luke 6:20 b-21 [*Blessed are you who are poor*] 7:22 ... ; and Acts 10:38."

Luke 6:22-23

Dino Dozzi, "Thus Says the Lord' The Gospel in the Writings of Saint Francis"²²

Saint Francis included Luke 6:22-23 [*Blessed are you when people hate you ...*] in what is known as his *Earlier Rule*.

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

¹⁹ the Catholic Biblical Quarterly, Vol. 69, No. 3 (April 2007) 519, 521.

²⁰ the Catholic Biblical Quarterly, Vol. 69, No. 4 (April 2007) 857.

²¹ the Catholic Biblical Quarterly, Vol. 71, No. 2 (April 2009) 359.

²² Greyfriars Review, Vol. 18, Supplement (2004) 76.