

Personal Notes  
020616 Eleventh Sunday in Ordinary Time, 91A  
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The theme through this is the notion of the Good Shepherd, a theme that ought to engender a look of peace, rather than anxiety, on my face.

## Exodus 19:2-6a

Exodus 19—24 includes the institution of the original covenant.<sup>1</sup>

Verse 5: Therefore, if you hearken to my voice ... This idea of listening as a follower, mentioned last week, reappears, in a sense, here.

... In 4:24-25, Mathew ... speaks of Jesus' ministry of healing and of his being followed by great crowds from all Israel and the Decapolis. With regard to the latter point, the concept of "following" Jesus is expressed on both 4:24-25 and chaps. 8-9 by the verb *akolouthein*<sup>2</sup> (cf. 8:1, 10, 19, 22, 23; 9:9, 27). This verb is sometimes used on the First Gospel literally, in which case it means, "coming or going after a person in time, place, or sequence," and sometimes metaphorically, or religiously, in which case it connotes "coming or going after a person as his disciple." In other words, with the aid of the verb *akolouthein* Matthew depicts Jesus in chaps 8-9 as being in the midst of Israel (8:1, 19) carrying out a ministry of healing and, at the same time, gathering disciples (cf. 8:18-20, 21-22; 9:9, [10-14]) and therefore dealing with matters that pertain to discipleship ....

Verse 5 continued: ... and keep my covenant. NV<sup>3</sup> has *pactum meum*, rather like "my pact."

Verse 5 continued: ...you shall be my special possession. NV has *peculium*, which means "property."

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<sup>1</sup> Kathryn L. Roberts, "God, Prophet, and King: Eating and Drinking on the Mountain in First Kings 18:41", the Catholic Biblical Quarterly, Vol. 62, No. 4 (October 2000) 635.

<sup>2</sup> Jack Dean Kingsbury, "Observations on the "Miracle Chapters" of Mathew 8-9," the Catholic Biblical Quarterly, Vol. 40, No. 4 (October 1978) 567-568. Kingsbury uses English rather than Latin letters. this is the same verb mentioned for the Tenth Sunday, last week, as ακολουθω, is close to the verb for hear ακουω., pp. 533-551

<sup>3</sup> Nova Vulgata: Bibliorum Sacrorum Editio: Sacrosancti Oecumenici Concilii Vaticani II ratione habita Iussu Pauli PP, VI Recognita Auctoritate Joannis Pauli PP, II Promulgata Editio Typica Altera (00120 Citta Del Vaticano: Libreria Editrice Vaticana, 1979, 1986, 1998) ISBN 88-2209-2163-4

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Verse 6: ... a holy nation ... NV has *gens* which connotes “people,” perhaps people as a nation.

### **Psalm 100:1-2, 3, 3**

Verse 3: Know that the Lord is God; he made us, his we are; his people, the flock he tends. The Antiphon Rx (3c) [We are his people: the sheep of his flock.] is but a different translation of “his people, the flock he tends.”

Verse 5: ... faithfulness to all generations. NV has *generationem veritas eius*. The *Lectionary* has an Augustinian sense of the corruptness of human nature that the mercy of God overcomes, whereas NV uses “truth” or *veritas* something more rational than faith. *Veritas* is verifiable whereas faith, by its nature, is not.

### **Romans 5:6-11**

This is interesting because versus 12-19 were already used in the *Lectionary* at 22A, the First Sunday of Lent.

The NV uses *adhuc* twice in verse 6 and again in verse 8.

Verse 6 might render the *adhuc* by repeating the word “still”, so that the translation would read, while we were still, still helpless, in the sense of “up to this point.”

Verse 8 might highlight the *adhuc* “while we were still, still sinners.” The *adhuc* connotes an emphasis.

Verse 6: ...helpless... NV uses *infirmi*.

The Gospel at Matthew 10:1 uses *curarent omnem languorem et omnem infirmitatem* for ... to cure every disease and every illness

Verse 10 ... will we be saved by his life. NV has *salvi erimus in vita ipsius*. The sense of “in” brings to me a sense of grace or God’s life that we, through grace, live.

Here are some interesting comments about our being Christs to one another.

The harshness of some sections of the letter is relieved by Paul’s epideictic emphasis on “bragging” in the security and splendor of the salvation manifested to the world by God in Christ. This is especially pronounced in 5:1-21 and 8:18-39, “bookends of grace” around the uncompromising demand for righteous conduct in 6:1-8:17. The purpose of asserting adherence to shared values is not only the achievement of a

rhetorical *captatio benevolentiae* but also the creation of a “debt theology” eliciting from the Gentile Christians a righteous conduct based on appeals for gratitude.

## Mark 1:15

## Matthew 9:36-10:8

The following is from a 1979 Catholic Biblical Quarterly article that made a deep impression on me and the reference to which I thought I had lost.<sup>4</sup>

This inquiry has endeavored to draw together what direct and indirect evidence there is available to support a Palestinian, Judean, and even a Caesarean provenance for the canonical gospel according to Matthew, and this, not simply out of idle speculatively historical curiosity, but in order to try to provide a concrete localization for the gospel as it is widely understood in contemporary scholarship, viz., as being in dialogue with the heirs of the Pharisees, breathing a Palestinian atmosphere, yet written in Greek for a Greek-speaking community which is in transition from a more Jewish-Christian, Torah-true character to being at least open to the Gentile mission, sponsored by a significant church with a tradition of learning and with good communications with the rest of the Empire. Caesarea seems to us the most plausible localization for such a gospel.

... a remarkable passage in Jerome.

Matthew, also called Levi, who from being a tax-collector became an apostle, was the first *in Judea* to compose a gospel of Christ, which thing he did with Hebrew letters and words, for those from the circumcision who came to believe. Who translated it into Greek afterward is not very clear. On the other hand, the Hebrew text itself is preserved to this day in the Caesarean library, which the martyr Pamphilus most carefully caused to be made,

... Pamphilus establishes a school and endows the bishopric with the richest library in the East, after the one in Alexandria. ...

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<sup>4</sup> B. T. Viviano, O.P., “Where Was the Gospel According to St. Matthew Written?” the Catholic Biblical Quarterly, Vol. 41, No. 4 (October 1979) 546, 542, and 537-8.

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The next work we need to consider is Krister Stendahl's *School of St Matthew* (first edition 1954) .... had advances several hypotheses ...

In the preface to the second (1968) edition he adds: "It is clear that the most obvious polemic in this gospel is directed against 'the scribes and the Pharisees.' In Matthew these are neither the actual opponents of Jesus, nor are they general examples of haughty behaviour [*sic*], as in Luke. They are the representatives of the synagogue 'across the street' in Matthew's community."

Verse 36 ... Jesus heart was moved with pity ... Zerwick makes it much more of a gut reaction, "*be moved to pity in one's inward parts (σπλαγγνα), feel compassion.*"<sup>5</sup>

Verse 36 ... troubled and abandoned, like sheep without a shepherd. This is one of the relatively rare occasions where Zerwick calls attention to intertextuality, 1 Kgs 22:17, Ezek 34:5.<sup>6</sup> 1 Kgs 22 is not in the Lectionary. The KJV has

And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return everyman to his house in peace.

Contrary to the Augustinian approach, this leaves the faithful free to follow their own paths, undirected by monarchy. For me this means to pick my own way through life, following the Covenant as best I can within a Church context, but with a peaceful countenance or visage.

Ezek 34:5 is in the weekday Lectionary at 421WII at Wednesday of the Twentieth Week in Ordinary Time

So they were scattered for the lack of a shepherd and became food for all the wild beasts.

"Be happy, don't worry."

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<sup>5</sup> Max Zerwick, S.J. and Mary Grosvenor, Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996) 28.

<sup>6</sup> Max Zerwick, S.J. and Mary Grosvenor, Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996) 28.

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Verse 10:1 Then he summoned his twelve disciples. The NV has *Et convocatis*, “and calling them together,” neither of which carries the sense of conclusion Zerwick points out in the Greek. The sense of “then” is not “and then” but rather “as a result, then.”<sup>7</sup>

... As for Jesus’ ministry of healing, this is described in chaps. 8-9. But in this, too, the disciples, empowered by him (10:1), participate, so that both he and they are said to “heal every disease and every infirmity” (*therapeuon [-ein] pasan noson kai pasan malakian*; cf. 10:1 to 4; 9:35; also 4:24; 8:16-17; 11:5) among the people.<sup>8</sup>

The above helps explain the contention that we can be “Christ to one another.”

See above at Romans 5:6.

Verse 10:2: ...first, Simon called Peter. The NV has *primus Simon, qui dicitur Petrus*, that sense of *primus Simon*, brings out the primacy of Peter.

Finally, Verse 10:7 ‘The kingdom of heaven is at hand’ The NV uses *Appropinquavit* with a sense of nearness. Zerwick notes that the Greek meaning is “virtually *has come*.”<sup>9</sup>

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<sup>7</sup> Maximilian Zerwick, S.J., English Edition adapted from the Fourth Latin Edition by Joseph Smith, S.J., Scripta Pontificii Instituti Biblico—114—Biblical Greek (Roma: Editrice Pontificio Istituto Biblico, 1994) 122.

<sup>8</sup> Jack Dean Kingsbury, “Observations on the ‘Miracle Chapters’ of Matthew 8-9,” the Catholic Biblical Quarterly, Vol. 40, No. 4 (October 1978) 565

<sup>9</sup> Max Zerwick, S.J. and Mary Grosvenor, Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996) 29.