

Personal Notes

Eleventh Sunday in Ordinary Time, Reading 093C June 16, 2013

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Raymond J. Jirran, Ph.D.

The question for this Sunday is the extent to which all the Faithful, as Church, are responsible for the sexual cover-up debacle. The new Pope, Francis I, is now facing up to the dysfunctional morass in which the Faithful find themselves. The readings are about mistaken self-righteousness. King David sets the tone and asks for forgiveness.

The Responsorial Antiphon is *Lord, forgive the wrong I have done* (cf. Psalm 32:5c). At the Collect of the Mass, just before the Liturgy of the Word, the Faithful can listen for the priest to pray, "O God, strength of those who hope in you."¹ God expects worship of the heart, as the indignant Isaiah 29:13 expresses the matter, *Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men,*² [they offend me]. Personal Notes asks for blessings upon the Church to exalt the glory of God.

Readings

First Reading	2 Samuel 12:7-10, 13
Responsorial Psalm:	Psalm 32:1-2, 5, 7, 11 (cf. 5c)
Second Reading:	Galatians 2:16, 19-21
Alleluia:	1 John 4:10b
Gospel:	Luke 7:36—8:3

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.

2 Samuel 12:7-10, 13

¹ 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) 471.

² 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) 500-501.

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Sloppy scholarship again. The first part of verse 7 is *Then Nathan said to David: "You are the man! Thus says the LORD God of Israel . . ."* The Lectionary leaves out *You are the man!* without indicating the omission identifying the verse used. For accuracy, the Lectionary should read something like 7b-10, rather than simply 7-10.

2 Samuel 12:1, 13-14

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familial Problems³

Ssemakula confuses sin and guilt, "The sin of David—his guilt." Cause and effect are decidedly different. Sin is the cause of guilt, but is not guilt.

2 Samuel 12:1-7

M. Eugene Boring, review of Larent Larroque, La parabole du serviteur impitoyable in son context (Mt 18, 21-35)⁴

As described above with "sloppy scholarship," the Lectionary misses the parable associated with 2 Samuel 12:7. M. Eugene Boring has some keen observations about parables. Referring to Larroque, Boring reports, "Such a style indicates a tidy mind, but one wonders about its helpfulness in coming to terms with the tendency of parabolic communication to disrupt systematic approaches to truth." The current Papacy, which sets out the Lectionary, is in no mood "to disrupt [its own] systematic approaches to truth."

Psalm 32:1-2, 5, 7, 11 (cf. 5c)

Psalm 32:5

Philip Melanchthon (1497-1560), "Commentary on the Prophet Daniel"⁵

What the Lectionary translates as *I confess my faults to the Lord*, Melanchthon translates as *I will confess my transgressions to the Lord*. Melanchthon goes on with comments eerily pertinent to the present Papal crisis. "It is necessary to diligently inculcate the church with this doctrine of contrition so that they truly acknowledge sins, truly understand the punishments and calamities inflicted on us because of our sins." Melanchthon was a follower of and fourteen-years-younger contemporary of Martin Luther (1483-1546).

³ [no publisher or place of publication is listed] www.healingoffamilies.com, 2012, 210.

⁴ the Catholic Biblical Quarterly, Vol. 74, No. 4 (October 2012) 822.

⁵ in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 363.

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Galatians 2:16, 19-21

Galatians 2:14-21

Debbie Hunn, "Christ versus the Law: Issues in Galatians 2:17-18"⁶

Hunn argues that Paul "uses the first person plural to establish his first point in vv. 15-17: the law does not justify; it condemns. In vv. 18-21 he switches to the first person singular to make his second point: because Christ freed us from the law, we should not return to it." Listening, the Faithful can hear *we* at the beginning of the reading and *I*, immediately following.

Galatians 2:15-16

Wolfgang Musculus (1497-1563), "Commentary on Galatians"⁷

Beginning with Galatians 2:16, the Lectionary omits the part about Jews in Galatians 2:15, *We, who are Jews by nature and not sinners from among the Gentiles*. What Luther translates as *knew that no one could be justified by the works of the law but only by faith in Christ, and so we believed in Christ Jesus*, the Lectionary offers as *know that a person is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus*. Melancthon and Musculus were the same age. What Luther translates as impossible (could be) the Lectionary translates as simple fact. Neither the Vulgate nor the Greek uses *could*.⁸ Musculus was a pastor, and theologian at Vienna, Melancthon was at the University of Wittenberg.

⁶ the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2011) 537,539, 541, 543, 546-550, 552.

⁷ in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011) 124.

⁸ Nestle-Aland, Novum Testamentum: Graece et Latine: Textum Graecum post Eberhard et Erwin Nestle communiter ediderunt Barbara et Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger: Textus Latinus Novae Vulgatae Bibliorum Sacrorum Editioni debetur: Utriusque textus apparatus criticum recensuerunt et editionem novis curis elaboraverunt Barbara et Kurt Aland una cum Instituto Studiorum Textus Novi Testamenti Monasterii Westphaliae (Deutsche Bibelgesellschaft 1999) Editio XXVII, 496.

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Gal 2:15-21

Earl Muller, S.J., review of Jens-Christian Maschmeier, Rechtfertigung bei Paulus: Eine Kritik alter und neuer Paulusperspektiven⁹

The Lectionary concludes, then Christ died for nothing. Maschmeier translates that phrase as *then Christ's death was superfluous*. Muller argues, "if justification were through the law'—and M.s discussion clearly countenances such an understanding—'then Christ's death is a gift,' God's eschatological gift in the face of the de facto transgression and the closing of all, Jews and gentiles, under the power of sin." I like that approach.

Galatians 2:16-20

Nijay K. Gupta, "Which 'Body' Is a Temple (1 Corinthians 6:19)? Paul beyond the Individual/Communal Divide"¹⁰

Gupta offers a different translation than the Lectionary. What the Faithful will hear from the Lectionary: *I have been crucified with Christ; yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me*. Gupta has, "*I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me* (vv. 19-20; my translation.)" The difference is that Gupta uses a more standard American English. Gupta teaches at Seattle Pacific University in Seattle, Washington.

Galatians 2:16

Heinrich Bullinger (1504-1575), Daniel the Most Wise Prophet of God"¹¹

Pertinent to these times of crisis, Bullinger writes, "We are all sinners, and we are without the glory of God. However, we are justified freely, as the apostle [in Galatians] says, by faith in Christ without works of the law (Gal 2:16)." That is why Personal Notes does not leave the Roman Catholic Church, but keeps on pitching. Bullinger was five years older than John Calvin (1509-1564).

⁹ the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 163.

¹⁰ the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 533.

¹¹ in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 375.

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Galatians 2:19-20

Daniel A. Smith, "Seeing a Pneuma(tic Body): The Apologetic Interests of Luke 24:36-43"¹²

Smith argues, "Paul's tendency to see the risen Christ active as Spirit in and among believers . . . or indeed as indwelling believers . . . probably would have seemed problematic to Luke." Paul writes, *Christ lives in me*.

Galatians 2:20

Patrick Regan, "Theology of the Latin Text and Rite"¹³

Regan comments on Eucharistic Prayer II. When using Eucharistic Prayer II, the priest says "You are indeed Holy, O Lord, the fount [sic] of all holiness." The priest will go on, "At the time he was betrayed and entered willingly into his Passion [sic] . . ." The Latin is simply, "Qui cum Passi6ni volut6rie traderetur . . ." Traderetur connotes "the clear sense of Jesus' own willingness to give himself over, trader [sic] recalls the will of the Father in handing over his Son more explicitly than in EPI [Eucharistic Prayer I]" *Entered* used by the illiterate 2011 Missal hides the Garden of Gethsemane meaning of the Latin.

Gal 2:20

Christopher Tuckett, review of Dale C. Allison, Jr., Constructing Jesus: Memory, Imagination, and History¹⁴

Tuckett thinks highly of Allison. Tuckett reports, "A. approaches the question [Jesus' views about his death] via *Paul's* statements about Jesus' death . . . : Jesus approached his death in full awareness and willing acceptance (until perhaps Gethsemane) of what lay in store. But A. eschews any further interpretive scheme."

Yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me (Galatians 2:20. I guess this passage is about the death of Jesus.

1 John 4:10b

¹² the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 770.

¹³ in A Commentary on the Order of Mass of The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011) 323, n 23.

¹⁴ the Catholic Biblical Quarterly, Vol. 74, No. 2 (April 2012) 366.

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Luke 7:36—8:3

Luke 7:36-47

Mary Collins and Edward Foley, "Mystagogy: Discerning the Mystery of Faith"¹⁵

The authors define Mystagogy as "a form of theological reflection integral to and born of the liturgical event itself." Luke 7:36-47 concerns the meal ritual of what has become Holy Communion. Sacred Scripture does a great deal with Jesus at meals.

Luke 7:39

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹⁶

Wallace translates the words of the Pharisee to himself in Luke 7:39 exactly as the Lectionary.

Luke 7:47

Richard Rohr, Falling Upward: A Spirituality for the Two Halves of Life¹⁷

Rohr uses standard American English to translate the Lectionary *her many sins have been forgiven because she has shown great love*. Rohr: *Her sins, her many sins, must have been forgiven her, or she could not have shown such great love*. Rohr is making the point to love is also to learn along the way.

Luke 7:41-43

John P. Meier, "Is Luke's Version of the Parable of the Rich Fool Reflected in the Coptic *Gospel of Thomas*?"¹⁸

Meier argues that Luke's version of the parable of the two debtors is also reflected in the Gospel of Thomas, but the reflection is from Luke to Thomas, not the other way around, from Thomas to Luke

¹⁵ in A Commentary on the Order of Mass of *The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy*, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011) 84 n. 30.

¹⁶ Grand Rapids: Michigan: Zondervan, 1996, 448, 663, 694, 695 (exact translation).

¹⁷ San Francisco: Jossey-Bass: A Wiley Imprint, 2011, 61.

¹⁸ the Catholic Biblical Quarterly, Vol. 74, No. 3 (July 2012) 535.

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Luke 7:36-50

Mary Ann Beavis, "Reconsidering Mary of Bethany"¹⁹

Beavis argues that Mary of Bethany and Mary Magdalene are different people, only merged by Pope Gregory the Great in 591. In 1517, Jacques Lefèver d'Étaples challenged the merger. Today that challenge enjoys scholarly consensus. The Lectionary mentions both Marys.

Luke 8:3

Luke Timothy Johnson, "Hebrews 10:32-39 and the Agony of the Translator"²⁰

The Greek for *resources* in *provided for them out of their resources*, can refer to any sort of possession. The connotation is material resources.

Luke 8:1—9:50

Luke Timothy Johnson, "Narrative Perspectives on Luke 16:19-31"²¹

Johnson offers context,

Having established that Jesus is the prophet-messiah who embodies God's visitation of the people in 3:1—7:50, and having shown that prophet gathering a remnant people defined by faith around him in 8:1—9:50, Luke constructs this long journey [to Jerusalem] that occupies a full ten chapters of this Gospel.

The Faithful follow their own trajectories toward Jerusalem, as they pass through death to eternal life.

Personal Notes gave up systematically examining the illiterate 2011 Missal November 25, 2012. On April 7, 2013, with Reading 045C 2nd Sunday of Easter_A Catholic Bible Study 130407, Personal Notes began to incorporate material from A Commentary on the Order of Mass of *The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy*, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011). The intention is to call attention to the

¹⁹ the Catholic Biblical Quarterly, Vol. 74, No. 2 (April 2012) 281, 293.

²⁰ in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009) 176.

²¹ in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009) 209.

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Commentary as an addition to Reading 1610 Missal: The Last Sunday in Ordinary Time. See footnotes 10, 12, and 14. The hope is that this systematic approach will help the Faithful pray with the new Missal, despite itself.

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.