

aReadings

First Reading:	Zechariah 12:10-11; 13:1
Responsorial Psalm:	Psalm 63:2, 3-4, 5-6, 8-9 (2b)
Second Reading:	Galatians 3:26-29
Alleluia:	John 10:27
Gospel:	Luke 9:18-24

Commentary

The Responsorial Antiphon for this Sunday, *My soul is thirsting for you, O Lord my God*, summarizes the prayerfulness of the day. Zechariah 12:10 prophesizes that the LORD will pour out *a spirit of grace and petition*, something badly needed in these trying times of Pope Benedict XVI. Galatians 3:28 assures the Faithful, *you are all one in Christ Jesus*. Luke 9:24 concludes, *“For whoever wishes to save his life will lose it, but whoever loses his life for my sake will save it.”*

My angst, again, is over Raymond Arroyo on EWTN, “The World Over.”¹ On Friday, April 9, he hosted George Weigel who proceeded to attack the media for exposing Benedict XVI. He also attacked public school teachers and the New York State legislature for child abuse. It never seemed to occur to either Arroyo or Weigel to thank the media for coming to the rescue of the victims of the cover-up of child abuse within the Church.

Praise God for the New York Times, the Boston Globe, the National Catholic Reporter, and the rest of the media for exposing the cover-up of child abuse within the Church. Praise God that the media is exercising vigilance toward hierarchic attitudes dismissing the cover-up as a “petty gossip” mentality, rather than protecting the children God loves. After all, adults have many more options than an abused child. One of those options is to end abuse by exposing it.

The relationship between my angst and the readings is to thirst after God, despite the behavior of Pope Benedict XVI and his minions. My prayer is in a spirit of *grace and petition*. I am further risking my life in the Church for taking on this concern.

This is the first time these readings have been used in the last three liturgical cycles. That accounts for the length of this presentation. While it may be difficult to hold the cover-up of child abuse in focus, it may be somewhat easier to realize that the cover-up also involves women and turning back the administrative advances associated with Vatican II. Vatican II acknowledged scientific facts and was on its way to accepting adult responsibility for administrative decisions, rather than simply covering up sins. The authors of many of the following articles concern the role of women, respect for their being an integral part of revelation, rather than only subordinate homemakers, cooking and cleaning. The focus-shift from abused children to abused women is endemic to the scholarly research on women.

¹ Raymond Arroyo, the Encore Presentation on EWTN, “The World Over,” Saturday, April 10. I do not own the technology required to record this program, and accept the risk associated therewith.

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 details.

Zechariah 12:10-11; 13:1

Zechariah 9—14

Mark J. Boda, "From Fasts to Feasts: The Literary Function of Zechariah 7—8"²

Boda develops "the differing visions of restoration in Zechariah 1—6 (realized) and Zechariah 9—14 [used here] (frustrated)." In the reading for this Sunday, restoration is reserved for some time in the future.

Zechariah 12—14

Stephen L. Cook, "The Metamorphosis of a Shepherd: The Tradition History of Zechariah 11:17 + 13:7-9"³

Cook argues that Zechariah 13:7-9, about the shepherd, does not belong with the readings for this Sunday, but was inserted, after the original was written. Cook argues for Trito-Zecharian sections

Zech 12:10–13:1

Adrian M. Leske, "Context and Meaning of Zechariah 9:9"⁴

Leske asks, "How does such a Davidide [making a triumphal royal entry in Isaiah 53] fit in with the 'house of David' mourning over one whom they have pierced and who thus needs cleansing (12:10-13:1 [used here])?" The problem relates to the degree of democracy in Israel under the monarchy. The cover-up of the present Church monarchy seems to extend back to the farthest reaches of the earlier Davidic monarchy.

² the Catholic Biblical Quarterly, Vol. 65, No. 3 (July 2003) 406-407.

³ the Catholic Biblical Quarterly, Vol. 55, No. 3 (July 1993) 454-455, 460.

⁴ the Catholic Biblical Quarterly, Vol. 62, No. 4 (October 2000) 663-664.

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Zech 12:10-14

Joseph Blenkinsopp, review of John Goldingay and David Payne, A Critical and Exegetical Commentary on Isaiah 40—55, Volume 1, Introduction and Commentary on Isaiah 40:1—44:23; Volume 2, Commentary on Isaiah 44:24—55:13⁵

Blenkinsopp reports, "Other conclusions that could be contested include ... and the pierced one in Zech 12:10-14 identified as an allusion to the Suffering Servant of Isa 2:13—53:12." In general, however, Blenkinsopp thinks highly of this study.

Zech 12:10

Richard J. Sklba, "'Until the Spirit from on High is Poured out on Us' (Isa 32:15): Reflections on the Role of the Spirit in the Exile"⁶

Sklba argues, "Harsh threats were tempered with hope of restoration, and the stage was set for the postexilic promise of the gift of the Spirit as an indispensable factor in the establishment of a new universal order of grace (Joel 3:1; Zech 12:10)."

Through Archbishop Rembert Weakland, O.S.B., Sklba is directly related to Church politics.

Wikipedia offers a biography of Sklba.

Richard Sklba was born in, Racine, Wisconsin. He attended St. Catherine's High School for two years before entering St. Francis Seminary. From 1954 to 1960, he studied in Rome, where he earned a degree in Scripture. He was ordained to the priesthood on December 20, 1959, and then served as assistant pastor at St. Mary's Church in Elm Grove [Wisconsin] for two years.

He furthered his studies at the Pontifical Biblical Institute and the Angelicum from 1962 to 1965 and, after returning to the United States, did weekend pastoral work at St. Veronica Church in Milwaukee and taught Scripture at St. Francis Seminary.

On November 6, 1979 [during the Presidency of Gerald Ford], Sklba was appointed Auxiliary Bishop of Milwaukee and Titular Bishop of *Castro di Puglia* by Pope John Paul II. He received his episcopal consecration on the following December 19 from Archbishop Rembert Weakland, O.S.B., with Archbishops William Cousins and Robert Sanchez serving as co-consecrators. He has been a member of the Catholic Biblical Association of America since 1968 and as a bishop, was named its president in 1982.

From 2005 to 2008, Sklba served as chairman of the United States Conference of Catholic Bishops' Committee on Ecumenical and Interreligious Affairs. In this capacity, following Pope Benedict XVI's reformulation of the

⁵ the Catholic Biblical Quarterly, Vol. 70, No. 2 (April 2008) 343.

⁶ the Catholic Biblical Quarterly, Vol. 46, No. 1 (January 1984) 15.

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Good Friday Prayer for the Jews in the Tridentine Mass, he stated, "Central to the concerns of the Holy Father is the clear articulation that salvation comes through faith in Jesus Christ and his church. It is a faith that must never be imposed but always freely chosen. The Catholic Church in the United States remains steadfastly committed to deepening its bonds of friendship and mutual understanding with the Jewish community."⁷

Weakland had to go to the Vatican to defend his future Auxiliary. Weakland goes on,

Several times Sklba was required to write up his position on the ordination of women, each draft of which was taken to the pope [John Paul II] by Cardinal Casaroli. The pope kept rejecting these versions until late Saturday night when he finally gave in. Our plane left early Sunday morning, with the ordination scheduled for the following Wednesday.

The process was impersonal, demeaning, unjust, and, most of all, lacking in any human sensitivity or concern for the life and reputation of Father Sklba. Moreover, the event confirmed a growing tendency in Rome to give credence to a powerful network of unofficial complaints that were influencing papal decisions.⁸

Zech 12:10

Esther J. Hamori, "The Spirit of Falsehood"⁹

Hamori argues, "Biblical references to a ... [spirit] of falsehood outside of 1 Kings 22 have been read in the same light as the jealous spirit ... of Num 5:14, for example, or the spirit of grace and supplication ... in Zech 12:10." Therefore, that spirit is a real spirit, like a ghost.

Zech 12:11-14

Paul Lawrence, The IVP Atlas of Bible History¹⁰

Using Zechariah 12:11-14, Lawrence writes, "Jeremiah composed laments and even some one hundred year and thirty years later the prophet Zechariah recalled Josiah's death [609 BC] as a time of great weeping."

⁷ http://en.wikipedia.org/wiki/Richard_J._Sklba (accessed April 11, 2010).

⁸ Rembert G. Weakland, OSB, A Pilgrim in a Pilgrim Church: Memoirs of a Catholic Archbishop (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009) 247.

⁹ the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 16.

¹⁰ Downers Grove, Illinois, Inter Varsity Press, 2006, 100-101.

Psalm 63:2, 3-4, 5-6, 8-9 (2b)

Psalm 63:7 (omitted above)

William L. Holladay, "Indications of Segmented Sleep in the Bible"¹¹

Holladay observes, Praying in the middle of the night is a convention of the Psalms ... see also 63:7 ..."

Galatians 3:26-29

Different languages perceive reality differently. The ancient Greeks used pronouns for emphasis. Translating this emphasis from the original Greek into English is an object of the highlighting on the last page of the hard copy, not found on the web site. The purpose of the highlighting is to transfer the Greek emphasis on personal pronouns into the English translation. Pronouns highlighted in blue have greater emphasis than in English, but are not as intense as the words marked in red. Words marked with a vertical line, rather than fully highlighted, indicate places where the English translation lacks a pronoun corresponding to a pronoun in the Greek.

Anyone else wanting a copy of the marked verses, please ask me at Jirran@verizon.net. Thank you.

Special emphasis is on *all*. Verse 26, *you are all children of God in Christ Jesus* and verse 28 *you are all one in Christ Jesus*.

Gal 3:6-29

Brendan Byrne, S.J., "The Problem of Νόμος and the Relationship with Judaism in Romans"¹²

Byrne argues,

The radical move from law to "law" (Spirit)—something which allowed the promise to Abraham to become operative beyond Israel for the nations of the world (Rom 4:13-25; Gal 3:6-29)—was the implementation of what Scripture had indicated God would do in the future, a future already present in the raising of Messiah Jesus and in the gift of the Spirit.

¹¹ [the Catholic Biblical Quarterly](#), Vol. 69, No. 2 (April 2007) 219.

¹² [the Catholic Biblical Quarterly](#), Vol. 62, No. 2 (April 2000) 306 ff.

Gal 3:6:12-13

Vincent M. Smiles, "The Concept of `Zeal' in Second-Temple Judaism and Paul's Critique of It in Romans 10:2"¹³

Smiles argues,

Zealous Jewish believers were persuading Gentiles that in order to be "descendants of Abraham," they must be circumcised and obey other aspects of the Law (Gal 3:1-29; 6:12-13; see Acts 15:1-5). In his response, Paul attacks such claims and, contrary to his opponents, separates the Law from the covenant.

Gal 3:21—4:7

Robert A. J. Gagnon, "Why the `Weak' at Rome Cannot Be Non-Christian Jews"¹⁴
Gagnon argues,

Paul's assessment (or rationalization) of the problem with the Law cannot be limited to its role as an obstacle to Gentiles. Paul saw several problems with the Law. (a) The Law excluded Gentiles from salvation and thereby undermined the confession of God's oneness (Rom 3:29-30; 4:11, 14, 16). (If this were the only problem, then the kind of two-track approach to the Law advocated by Nanos and some others would be possible: Jews are required to keep the Law, Gentiles are not, or are left only the Noahide commands.) (b) The Law was essentially "undoable" for both Jew and Gentile; it was powerless to effect the obedience it demanded and, indeed, stimulated sin, thereby placing everyone under a curse. (c) Salvation through observance of the Torah made self-boasting (4:2) and the establishment of one's "own righteousness" (10:3) possible, but God was determined to be the one who alone was in the right (3:26) and the object of all human boasting (5:1-21; 8:17-39; 11:33-36). (d) If salvation were through the Mosaic dispensation it would nullify the promise to Abraham and thus render God unfaithful to his promises (Rom 4:14; Gal 3:15-18, 22). These four problems help to explain why Paul theorized the Law's function as that of confining all under sin (Rom 11:32; Gal 3:21-4:7) and why he saw that the Law had become obsolete—not only for Gentiles. By doing away with the Law for both Jew and Gentile, God (in Paul's view) has shown himself right: salvation in Christ is inclusive of Gentiles as well as Jews, is merciful even to the Jews, who, like the Gentiles, are overcome by sin, is theocentric, and is biblical.

¹³ the Catholic Biblical Quarterly, Vol. 64, No. 2 (April 2002) 296.

¹⁴ the Catholic Biblical Quarterly, Vol. 62, No. 1 (January 2000) 76-77,
<http://web.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=3&hid=105&sid=00b3b5b8-68a6-4045-9596-ceeda384e15e%40sessionmgr111> (accessed April 11, 2010).

Gal 3:26-29

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 Resurrection¹⁵

Witherup reports that Hull argues that Gal 3:26-29 is part of the context for Paul's theology of baptism. Christian baptism is a witness to faith in the resurrection of the dead. Hull is persuasive.

Gal 3:26-28

Christl M. Maier, "Psalm 87 as a Reappraisal of the Zion Tradition and Its Reception in Galatians 4:26"¹⁶

Maier argues, "Paul's concept of justification is founded on the Christ-event, mediated though baptism (Gal 3:26-28), and it is a concept of freedom, especially freedom from the Jewish law (Gal; 5:1)."

Gal 3:27

Charles H. Talbert, "Paul, Judaism, and the Revisionists"¹⁷

Talbert argues,

Timo Laato rightly used the language of indwelling (see Gal 2:20; Phil 2:12-13). There are numerous other ways, however, in which Paul speaks about human transformation by means of divine enablement or empowerment. Without any attempt to be exhaustive, we may mention ... and being clothed (Gal 3:27). Because of the limitations of space, we will limit ourselves to only one; being clothed.

...

Paul's authorial audience would have heard a statement like Gal 3:27 ('as many of you as were baptized into Christ have put on Christ') as a statement of empowering.

¹⁵ the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 150.

¹⁶ the Catholic Biblical Quarterly, Vol. 69, No. 3 (July 2007) 481-482.

¹⁷ the Catholic Biblical Quarterly, Vol. 63, No. 1 (January 2001) 20 and 21.

Gal 3:27

Hendrikus Boers, "The Structure and Meaning of Romans 6:1-14"¹⁸
Boers quotes G. Bornkamm,¹⁹

... baptism is never described in its execution as such—we learn very little about that—but is interpreted having in mind what was achieved in it. In that way, recourse to baptism in the letters always has the character of an application; in a concrete reference *ad hominem* it calls the hearer's attention to what happened to him [and to her] and to the already existing determination of his [or her] life (Rom 6:1; 1 Cor 6:11; Gal 3:27 [used here]; Eph 5:25; Col 2:11 ff.; Tit 3:5 ff.)

Gal 3:27

Robert H. Grundy, review of Jung Hoon Kim, The Significance of Clothing Imagery in the Pauline Corpus²⁰

Grundy reports that Kim argues

The post-Fall Adamic status is replaced by the status of Christ, which restores the pre-Fall status of Adam. Paul developed this theme in part out of the idea of OT priests' disrobing, washing themselves, and donning sacred garments, which for him typified the clothing of Christian believers with Christ's sacerdotal righteousness.

Gal 3:27

William O. Walker, Jr., "1 Corinthians 15:29-34 as a Non-Pauline Interpolation"²¹
Walker argues,

... apart from 1 Cor 15:29, there is no evidence that Paul would have approved vicarious baptism of the living on behalf of the dead. Certainly, apart from 1 Cor 15:29, the idea of such vicarious baptism could never be inferred from the references to baptism elsewhere in Paul's letters (1 Cor 1:13-17; 12:13; Gal 3:27 [used here]; Rom 6:3-4).

¹⁸ the Catholic Biblical Quarterly, Vol. 63, No. 4 (October 2001) 669.

¹⁹ G. Bornkamm, "Die neutestamentliche Lehre von der Taufe," in Was ist Taufe? Ein Auseinandersetzung mit Karl Barth (ed. F. Gruenagel; Stuttgart: Evangelisches Verlagswerk, 1951) 38-56 n. 22.

²⁰ the Catholic Biblical Quarterly, Vol. 68, No. 1 (January 2006) 147, 148.

²¹ the Catholic Biblical Quarterly, Vol. 71, No. 2 (April 2009) 94.

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Gal 3:28

Bettye Collier-Thomas, Daughters of Thunder: Black Women Preachers and Their Sermons, 1850-1979

Amanda Berry Smith (1837-1915) explained her sanctification in 1868.²²

In New York, Smith affiliated with the Sullivan street AME Church. One Sunday morning in September 1868, however, she attended a predominantly white church and heard the Reverend John Inskip preach about “instantaneous sanctification.” On that day, she testified to being sanctified and distinctly heard the words, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus” (Gal. 3:28). These words took on a new meaning for her. For the first time in her life, she confronted her fear of Whites [sic]. Smith said, “Somehow I always had a fear of white people—that is, I was not afraid of them in the sense of doing me harm ... — but a kind of fear because they were white, and were there, and I was black and was here!”

Florence Spearing Randolph (1866-1951), her crowning achievement was serving as minister of Wallace Chapel AME Zion Church in Summit, New Jersey (1926-1946).²³ In her sermon “Antipathy to Women Preachers,” (ca. 1930),

Randolph continues to affirm the importance of women’s role in the domestic sphere, she also strongly affirms their presence in the “outside” world, including their public leadership as preachers. Randolph denounces the continual “antipathy to women preachers.” When clearly the Bible shows that “God, with whom there is neither ... male nor female, in His wonderful plan of salvation has called and chosen men and women according to His divine will as laborers together with Him for the salvation of the world” (Gal. 3:28).

²² San Francisco, CA 94103-1741: A Wiley Imprint: 1998, 50-51.

²³ Bettye Collier-Thomas, Daughters of Thunder: Black Women Preachers and Their Sermons, 1850-1979 (San Francisco, CA 94103-1741: A Wiley Imprint: 1998) 191, 110-111.

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Gal 3:28

Madeleine Boucher, "Some unexplored parallels to 1 Cor 11:11-12 and Gal 3:28: the NT on the role of women"²⁴

Boucher concludes that times have changed between the New Testament then and now. The New Testament had no problem with inferior roles for women. Now the Faithful see women as capable, educable leaders.

... a study of the NT teaching on the role of women leads finally to one of the important questions of theology today, that of the relationship between contemporary theology, on the one hand, and an authoritative Bible, on the other hand. It is to be hoped that theologians will soon take up a discussion of this question, so significant for both disciplines of theology and biblical scholarship.

Gal 3:28

Gregory W. Dawes, "'But if you can gain your freedom' (1 Corinthians 7:17-24)"²⁵

Dawes asserts, "... that the pairs male-female, Jew-Greek, and slave-free are dealt with together in Gal 3:28 to express the irrelevance of such distinctions to the baptized ...". The Church, however, rejects the irrelevant distinction shown by the Vatican attack on the Sisters and the dismissal of women seeking abortions.

Gal 3:28

A. Catherine Grieb, review of Douglas A. Campbell, The Quest for Paul's Gospel: A Suggested Strategy²⁶

Grieb reports that Campbell uses Gal 3:28 to assert,

In more experimental chapters, C. explores the relationship between the 'universal abolitionist' consequences of eschatological reconciliation in Gal 3:28, the eschatological supersession implied in 'new creation,' and inherent tensions between creation and redemption in a brief case study on gay ordination.

²⁴ the Catholic Biblical Quarterly, Vol. 31, No. 1 (January 1969) 50-58.

²⁵ the Catholic Biblical Quarterly, Vol. 52, No. 4 (October 1990) 695.

²⁶ the Catholic Biblical Quarterly, Vol. 68, No. 1 (January 2006) 138.

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Gal 3:28

Charles H. Cosgrove, "Did Paul Value Ethnicity?"²⁷

In Section III., Cosgrove argues the question, "The End of Difference or the Affirmation of Difference in Equality or Both?"

Gal 3:28

Pamela Thimmes, O.S.F., review of Sandra Hack Polaski, A Feminist Introduction to Paul²⁸

Thimmes reports,

... God's act in Christ spells the end of the old order/divisions and creates a new order "in Christ," and this new order is a *new creation* (Gal 6:15). Considering Paul's frequent use of the phrase "in Christ" (fifty-two times), P. establishes that Paul's lexicon also includes repeated use of metaphors of authority, family, embodiment, birthing, and adoption, laced with a cosmic worldview and a pastoral ethic ... that, even beyond Gal 3:28 point toward the abolition of divisions in his communities. She confirms 2 Cor 5:14b-19 as the telltale text, the linchpin that clarifies that, for Paul being "in Christ" means being a *new creation*. This, she claims is "Paul's theology in a nutshell: God's saving act in Christ effects new creation and issues forth in the new life of the believer" (p. 84).

Gal 3:28

Cynthia Briggs Kittredge, review of Tatha Wiley, Paul and the Gentile Women: Reframing Galatians²⁹

Kittredge reports, "the fact that gender could be so thoroughly ignored in traditional theological discussions of circumcision is made more stunning by understatement." Kittredge approves the reasonableness of this study.

²⁷ the Catholic Biblical Quarterly, Vol. 68, No. 2 (April 2006) 278-281.

²⁸ the Catholic Biblical Quarterly, Vol. 68, No. 2 (April 2006) 345.

²⁹ the Catholic Biblical Quarterly, Vol. 68, No. 2 (April 2006) 352.

Gal 3:28

David L. Balch, review of Dieter Georgi, The City in the Valley: Biblical Interpretation and Urban Theology³⁰

Balch reports,

Just as G. promotes a Pauline urban theology while criticizing one form of Hellenistic “divine man” urban christology, he also criticizes the modern quest of the historical Jesus, for the portentous individual oriented toward achievement, a medieval hero worship, a cult of the extraordinary, the bourgeois concept of “genius,” which fits the religion of white people in the West, despite the fact that the majority of NT writings show little interest in the earthly life of Jesus of Nazareth (pp. xxvi, 4, 65, 195, 269, 237, 277, 311-312).

...

...It is unfortunate that there are no indexes to aid in revealing G’s fuller perspective, for example ... Gal 3:28 (p. 64) ...

Gal 3:28

Teresa Okure, S.H.C.J., “Jesus and the Samaritan Woman (Jn 4:1-42) in Africa”³¹
Okure argues,

This worship, neither in Jerusalem nor on the Gerizim mountain, transcends race, class, and gender. Receiving this message, the woman is freed from the sociocultural shackles that bind her (see Gal 5:1-2) and is able to lead her own townspeople to the same freedom.

Gal 3:29

Caroline Johnson Hodge, review of Atsuhiko Asano, Community-Identity Construction in Galatians³²

Hodge questions, “Finally, the Mukyokai and the Kakure Kirishitan (another Christian group that survived underground in Japan for 266 years) are viewed with disdain and hostility by their larger culture. How might this compare to early Christian groups?” Hodge finds considerable to question with this study. Hodge is uneasy with the scholarship.

John 10:27

³⁰ the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 147.

³¹ Theological Studies, Vol. 70, No. 2 (June 2009) 409-410.

³² the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 142.

Luke 9:18-24

The Greek presents a more intense emphasis in verses 23 and 24. *Then he said to all ...he must deny himself ... loses his life for my sake will save it.*

Scholars seem unsure of the Greek for *were with* in *the disciples were with him*.

Luke 9

Richard J. Dillon, "Previewing Luke's Project from His Prologue (Luke 1:1-4)"³³

Dillon argues, "In the 'journey narrative' of Luke 9:51—18:14, the Marcan framework of the single visitation of Jerusalem during the public life has been stretched to embrace a vast block of previously disjointed and unlocalized traditions, drawn mainly from Q and S-Luke."

Luke 9:1-50

Robert F. O'Toole, S.J., "Luke's Message in Luke 9:1-50"³⁴

This is a wide-ranging article that devotes a page to "Luke Moderates Harsh Descriptions of the Disciples' (pp. 82-83)."

Luke 9:20-22

Brendan Byrne, S.J., "Jesus as Messiah in the Gospel of Luke: Discerning a Pattern of Correction"³⁵

Byrne argues,

The question of whether and in what sense Jesus was the awaited Davidic Messiah has clearly troubled all four NT evangelists. Each of them states, in his own way, that Jesus is the Messiah and then seems to add a clear qualification: "Jesus is the Christ, but ..." (Matt 16:16, 21-23, Mark 8:29-33; Luke 9:20-22 [used here]; John 20:31; cf. 12:4).

Byrne also presents the case that "In the prelude to the transfiguration, Jesus asks the disciples who *they* say he is (9:18-20)."

³³ the Catholic Biblical Quarterly, Vol. 43, No. 2 (April 1981) 221.

³⁴ the Catholic Biblical Quarterly, Vol. 49, No. 1 (January 1987) 74-89.

³⁵ the Catholic Biblical Quarterly, Vol. 65, No. 1 (January 2003) 80, 87.

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Luke 9:20

Robert H. Stein, "The Matthew-Luke Agreements Against Mark: Insight from John"³⁶
Stein asserts, "In the confession of Peter at Caesarea Philippi, we find a Matthew-Luke agreement against Mark." Stein concludes, Mark chose for some reason to change a part of the tradition ... may explain how Matthew and Luke agree at times against Mark, even though they did not know each other."

Luke 9:22

Bruce J. Malina, "Christ and Time: Swiss or Mediterranean?"³⁷
Malina explains,

More specifically, the forthcoming was the unfolding or developing horizon of the experienced present. Here a person apprehended the potentialities inherent in some ongoing, actual event, potentialities envisioned in terms of actual realization among actual people. There was no reference to future possibility or probability, only to what was going to be and must be because it already is. Thus "the kingdom of Heaven/God is at hand" (Mark 1:15; Matt 4:17), or "The Son of Man must suffer many things ..." (Mark 8:31; Matt 16:21; Luke 9:22 [used here]). And the discerning knew that it already is because it can be clearly seen as deriving from what is.

Luke 9:22

Ian Christopher Levy, "John Wyclif: Christian Patience in a Time of War"³⁸
Levy explains,

No doubt that it is lawful to repel force with force, says Wyclif, but it does not follow from that that one ought to invade a potential invader. For this would destroy the patience of the martyrs and render Christ blameworthy for exhibiting patience when he could easily have overcome his enemies and vindicated himself (Luke 9:22 and John 18:36). By the middle of 1383, Wyclif has lost patience ..." with those still wanting to go to war.

³⁶ the Catholic Biblical Quarterly, Vol. 54, No. 3 (July 1992) 497, 501-502.

³⁷ the Catholic Biblical Quarterly, Vol. 51, No. 1 (January 1989) 16.

³⁸ Theological Studies, Vol. 66, No. 2 (June 2005) 356.

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Luke 9:24

Dino Dozzi, "'Thus Says the Lord' The Gospel in the Writings of Saint Francis"³⁹
Dozzi takes the reader, "Now let us look at the forms of mission the *Earlier Rule* takes verbatim from the Gospel mission passages: ... 'Whoever loses his life because of me will save it in eternal life' (XVI, 11) ..."

Luke 9:24

Paul Elbert, "An Observation on Luke's Composition and Narrative Style of Questions"⁴⁰

Elbert argues,

Fifty questions build on topical foregrounding of the second element in the question, which is placed in the rearward position. These fifty are amenable to the following analysis. ... Eight are understandable as Lucan improvements or recomposition with the purpose of strengthening the connection of the second clause to the foregrounded information (9:25 (9:24)) ..."

Luke 9:23

Catherine Brown Tkacz, "Esther, Jesus, and Psalm 22"⁴¹
Brown argues,

Already in the first century a new area of exegesis arose among Christians, acknowledging afresh that women equally with men are created in the image of God and called to holiness. The grounding of his innovation was Jesus' emphasis on the spiritual equality of the sexes, seen in his balanced use of the sexes in several parables and in his direct contact with both men and women as intercessors, as recipients of forgiveness, as beneficiaries of healing, and as participants in face-to-face conversations. When Jesus made himself a model for his followers to imitate, as in his declaration about taking up one's cross and following him (Luke 9:23), he disclosed a dimension of sacramental mimesis within prophetic typology. This dimension could not have been anticipated, for it had not been known that the Messiah would be God incarnate. Because he was, however, this showed that the types that had always pointed prophetically to him as the Messiah also pointed to the human capacity to be Godlike. Suddenly it became useful, even necessary, to recognize within the OT additional types

³⁹ Greyfriars Review, Vol. 18, Supplement (2004) 69.

⁴⁰ the Catholic Biblical Quarterly, Vol. 66, No. 1 (January 2004) 101-102.

⁴¹ the Catholic Biblical Quarterly, Vol. 70, No. 4 (October 2008) 710.

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of Christ, not just men like Moses and Jonah, but women as well. This shift appears to have had, and still to have, no implications regarding the capacity to serve as *persona Christi*; rather, being *typus Christi* is an expression of fulfilling one's nature as *imago Dei*.

Luke 9:23

Jon Sobrino, S.J., "Jesus of Galilee from the Salvadoran Context: Compassion, Hope, and Following the Light of the Cross"⁴²

Sobrino argues,

And Jesus adds with clairvoyance that in history doing good implies meddling in conflict and picking up what is burdensome: "if any want to become my followers, let them deny themselves and take up their cross and follow me (Mk 8:34; Mt 16:24; Lk 9:23 [used here]). We just saw this in the martyrs. However, responding to the call to follow is the Jesus-like way of fulfilling what God asks in Micah 6:8: "to do justice, and to love kindness, and to walk humbly with your God." In both cases the text speaks of walking ... in following rather than in just contemplating.

Contemporary usage, today, would say, "walk the walk."

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

⁴² Theological Studies, Vol. 70, No. 2 (June 2009) 458.