

## Personal Notes

Twelfth Sunday in Ordinary Time, Reading 96C June 23, 2013

© 2016

Raymond J. Jirran, Ph.D.

Since the Cardinals at the Conclave that chose Pope Francis expressed anger at how the Papacy has been operating, my own anger at the operation seems less obnoxious. Referring to the Cardinals, an article in The Wall Street Journal uses the words, “a flurry of unusually frank discussions.”<sup>1</sup> Rumors mention that Pope Francis wants to let the local bishops have more authority in approving translations.<sup>2</sup> Perhaps the illiteracy of the 2011 Missal has made its way to the Papacy. Personal Notes prays that to be the case.

During Mass, in the prayer immediately following the forgiveness of sins, the Faithful using the 2011 Roman Missal can listen for “you never deprive of your guidance those you set firm on the foundation of your love.”<sup>3</sup> Love of the Faithful is key to making and improving translations into standard American English. In the meantime, the Faithful are stuck with the 2011 translations. Isaiah 65:17-18 had it right, when he prophesized, *For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever [sic] in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.*<sup>4</sup> The Responsorial Antiphon is *My soul is thirsting for you, O Lord my God.* This thirst can overcome the illiteracy of the 2011 Roman Missal.

---

---

<sup>1</sup> Stacy Meichtry and Allesandra Galloni, Fifteen Days in Rome: How the Pope Was Picked,” The Wall Street Journal, Saturday/Sunday, April 13-14, 2013, page C 2, first paragraph below the fold.

<sup>2</sup> John L. Allen Jr., April 5, 2013, “Who Francis may be, based on who Bergoglio was,” <http://ncronline.org/node/49181> (accessed April 5, 2013), third and sixth bullets, at the end.

<sup>3</sup> 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) 473.

<sup>4</sup> 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) 511-512.

Personal Notes

Twelfth Sunday in Ordinary Time, Reading 96C June 23, 2013

© 2016

Raymond J. Jirran, Ph.D.

**Readings**

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

**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.

**Zechariah 12:10-11; 13:1**

Zech 12:10-14

Katherine M. Hayes, review of Anthony R. Petterson, Behold Your King: The Hope for the House of David in the Book of Zechariah<sup>5</sup>

Hayes faults Petterson for not considering whether the Book of Zechariah looks to Jesus as *a fountain to purify from sin and uncleanness*.

Zech 12:10

Steven M. Bryan, review of Steve Moyise, Jesus and Scripture: Studying the New Testament Use of the Old Testament<sup>6</sup>

Bryan reports that Moyise characterizes

. . . material from the Writings and the Prophets as part of the church's effort to make Jesus seem more 'Christian.' This is particularly the case when Jesus appears to find in Scripture indications of his own messianic identity or suffering (e.g., Jesus' use of Isa 53:12 in Luke 22:37; Zech 12:10 [used here] in Matt 24:30.)

---

<sup>5</sup> the Catholic Biblical Quarterly, Vol. 73, No. 1 (January 2011) 136.

<sup>6</sup> the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 168.

## Personal Notes

Twelfth Sunday in Ordinary Time, Reading 96C June 23, 2013

© 2016

Raymond J. Jirran, Ph.D.

Zech 12:10

Esther J. Hamori, "The Spirit of Falsehood"<sup>7</sup>

Hamori contrasts the spirit of falsehood with *a spirit of grace and petition* in the Reading for this Sunday.

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

### **Galatians 3:26-29**

Gal 3:15-29

Susan Eastman, review of Michael Bachmann, Anti-Judaism in Galatians? Exegetical Studies on a Polemical Letter and on Paul's Theology<sup>8</sup>

Eastman reports, "By limning parallels with Gal 3:15-29, B. argues that Paul knew this form [covenantal nomism] of Judaism and argued against it."

Galatians 3:23-29

John David Ramsey, A Precarious Faith: The Tri-une Dynamic of the Christian Life<sup>9</sup>

Father John David Ramsey, my Pastor at Our Lady of Mount Carmel Church in Newport News, Virginia, makes one English sentence out of verses 25-26, which the Greek has in two English sentences.<sup>10</sup> Father John David: *But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith.* The Lectionary has a separate sentence for verse 26. The Sunday Lectionary never uses Galatians 3:25 at all. Father John David explains the meaning of Galatians 3:23-29.

These inter-penetrating senses of God's Word and the intimate connection of that Word with Christ as its embodiment and the body of

---

<sup>7</sup> the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 16.

<sup>8</sup> the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 636.

<sup>9</sup> Ph.D. Dissertation, Duke University, 2002, 162.

<sup>10</sup> 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, 498.

Personal Notes

Twelfth Sunday in Ordinary Time, Reading 96C June 23, 2013

© 2016

Raymond J. Jirran, Ph.D.

believers who are its witness lie at the very heart of what Paul is about as he writes his letters, as he strives to increase the faith and witness of God's people to God's work in the world . . . . It is the lived reality of Christ in the community by which Paul's interpretations of Scripture are sensible: this common experience undergirds Paul's way of arguing.

Gal 3:27-28

Kevin B. McCrudden, review of Tatha Wiley, Encountering Paul: Understanding the Man and His Message<sup>11</sup>

McCrudden reports,

According to W., Paul's commitment to women's full equality in the membership of the *ekklesia* is especially apparent in the Galatian controversy to the degree that circumcision functioned as a "masculine specific sign of membership" (p. 69). This is an insightful statement, given Paul's inclusion of women in the baptismal statement of Gal 3:27-28.

*For all of you who were baptized in Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus.* Galatians 3:27-28 is used in the Readings.

Galatians 3:27

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familial Problems<sup>12</sup>

Ssemakula waxes strong, "Once we were *baptized in Christ*, we were joined to Christ, as Saint Paul tells us (Gal 3:27). We became extensions of the body of Christ; we became His feet, His eyes, His mouthpiece, His hands, His legs, etc."

Gal 3:28

Teresa Okure, S.H.C.J., "Jesus and the Samaritan Woman (Jn 4:1-42) in Africa"<sup>13</sup>

Okure is very plain, "This worship, neither in Jerusalem nor on the Gerizim mountain, transcends race, class, and gender (Gal 3:28)."

---

<sup>11</sup> the Catholic Biblical Quarterly, Vol. 73, No. 2 (April 2011) 408.

<sup>12</sup> [no publisher or place of publication is listed] [www.healingoffamilies.com](http://www.healingoffamilies.com), 2012, 41.

<sup>13</sup> Theological Studies, Vol. 70, No. 2 (June 2009) 409-410.

Personal Notes

Twelfth Sunday in Ordinary Time, Reading 96C June 23, 2013

© 2016

Raymond J. Jirran, Ph.D.

Gal 3:28

Nijay K. Gupta, "Which 'Body' Is a Temple (1 Corinthians 6:19)? Paul beyond the Individual/Communal Divide"<sup>14</sup>

Gupta argues,

Thus, for interpreters of Paul to separate out the group with a bias against the individual is nonsensical, as the two cannot be divided neatly. This has become an apocalyptic reality that parallels Paul's *no longer Jew nor Gentile . . . no longer slave or free . . . no longer male and female* (Gal 3:28a). If he witnessed the modern scholarly tendency to devalue the "individual" in his letters, he might reply "there is no individual or community" but *you are all one in Christ Jesus* (cf. 3:28b).

The words in the Lectionary are slightly different, but not worth unscrambling.

Gal 23:28

Nancy Calvert-Koyzis, review of Risto Saarinen, The Pastoral Epistles with Philemon & Jude<sup>15</sup>

Calvert-Koyzis concludes her review:

Finally, although I can appreciate the desire for theologians to have a "voice" in the interpretation of Scripture, I wonder at the wisdom of a commentary series in which biblical scholars play no, or very little, part. For example, biblical scholars could examine the Pastorals from a postcolonial perspective by critiquing the oppressive forms of colonization found in the letters themselves or by bringing new ethnic, cultural, and/or feminist perspectives to their interpretations. The inclusion of a variety of perspectives would allow for theological engagement that mirrors the contemporary concerns of a wider spectrum of society.

---

<sup>14</sup> the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 534.

<sup>15</sup> the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 840.

Personal Notes

Twelfth Sunday in Ordinary Time, Reading 96C June 23, 2013

© 2016

Raymond J. Jirran, Ph.D.

Gal 3:28

Douglas S. Earl, "Toward a Christian Hermeneutic of Old Testament Narrative: Why Genesis 34 Fails to Find Christian Significance"<sup>16</sup>

Earl argues, "But if what Genesis 34 essentially "achieves, intends, and shows" is an ethnically exclusive construction of identity that is expressed in endogamy, denying the possibility of mediation or transformation, then does Genesis 34 have any enduring Christian significance (cf. Gal 3:28)?" Earl argues not.

Gal 3:28

Tatha Wiley, review of Philip B. Payne, Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters<sup>17</sup>

Wiley starts, "Philip Payne begins by saying that belief in 'both inerrancy and the equality of man and woman may seem absurd to many' (p. 27). He is surely right." Wiley, whose book is reviewed above, continues to assert that Saint Paul did not write the Pastoral Epistles, because they are so patriarchal. She means sexist. Wiley reports that

Payne's judgment on authorship dictates his audience. With some exception, outside of fundamentalist or evangelical circles, the majority of scholars conclude—on the evidence of differences in vocabulary, theological concepts, and certain emphases—that Paul did not write these later letters.

Gal 3:28

Margaret Y. MacDonald and Leif E. Vaage, "Unclean but Holy Children: Paul's Everyday Quandary in 1 Corinthians 7:14c"<sup>18</sup>

MacDonald and Vaage argue,

If Paul was prepared to announce and personally strove to embody the new creation in Christ displayed through a sex-free life (cf. Gal 3:28), it seems that the apostle was equally unprepared to enact this vision collectively. For whatever reason, there remained in his thinking a telling gap between what was supposed to be best for the individual human body to do (viz., not to do) and what was imaginable for the house church as a discrete social body in the context of the ancient Mediterranean city.

---

<sup>16</sup> the Catholic Biblical Quarterly, Vol. 73, No. 1 (January 2011) 44.

<sup>17</sup> the Catholic Biblical Quarterly, Vol. 73, No. 1 (January 2011) 170.

<sup>18</sup> the Catholic Biblical Quarterly, Vol. 73, No. 3 (July 2011) 534.

Personal Notes

Twelfth Sunday in Ordinary Time, Reading 96C June 23, 2013

© 2016

Raymond J. Jirran, Ph.D.

Gal 3:28

William R. G. Loader, review of Bruce Hassen, "All of You Are One": The Social Vision of Galatians 3:28, 1 Corinthians 12:13 and Colossians 3:11<sup>19</sup>

Loader reports that Hansen focuses on unity in the undisputed letters of Paul, in this case, *for you are all one in Christ Jesus*. Hansen argues that Paul does not strive for conformity. The main focus for Hansen is the contrast between Jews and gentiles.

Gal 3:28

Calvin J. Roetzel, review of Timothy G. Gombis, Paul: A Guide for the Perplexed<sup>20</sup>

Roetzel reports,

The weakest section of the book is chap. 7, wherein G. feebly attempts to reconcile Paul's acceptance of women as equals, as apostles, deacons, and prophets (Gal 3:28; Rom 16:6; 1 Cor 11:5), with the subordination and silencing of women in 1 Tim 2:11-15 and elsewhere (e.g., Col 3:18-22; Eph 5:21—6:9).

Galatians 3:29

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>21</sup>

Wallace has two substantive things to say:

First, what the Lectionary translates as *And if you belong to Christ, then you are Abraham's descendant*, Wallace translates, *If you belong to Christ, then you are Abraham's seed*. Wallace explains, "The converse is not necessarily true: 'If you are Abraham's seed, then you belong to Christ.' There might be others who are Abraham's seed who do not belong to Christ."

Second, "By translating it [*if you belong*] *if*, the audience is drawn into the argument . . . Not infrequently in the NT, the speaker draws his audience to just such a connection, basing his argument on what both speaker and audience already embrace as true."

---

<sup>19</sup> the Catholic Biblical Quarterly, Vol. 73, No. 3 (July 2011) 619.

<sup>20</sup> the Catholic Biblical Quarterly, Vol. 74, No. 2 (April 2012) 372.

<sup>21</sup> Grand Rapids: Michigan: Zondervan, 1996, 241, 685, 694.

## Personal Notes

Twelfth Sunday in Ordinary Time, Reading 96C June 23, 2013

© 2016

Raymond J. Jirran, Ph.D.

Galatians 3:28, 29

Alain Gignac, "A Translation That Induces a Reading Experience: Narrativity, Intratextuality, Rhetorical Performance, and Galatians 1—2"<sup>22</sup>

Gignac correlates "Paul's new apostolic identity corresponds [to] that of those baptized in Christ" with being set apart, in the sense of birth. Gignac goes on, "the relationship between words of the same family is often no longer visible in the target language, words such as 'evangelize' . . . 'extraordinary message' . . . 'promise' [used at Galatians 3:29] . . . and 'angel.'"

## **John 10:27**

## **Luke 9:18-24**

Luke 7:36-50

Mary Ann Beavis, "Reconsidering Mary of Bethany"<sup>23</sup>

Beavis notes,

The exchange between Martha and Jesus in John 11:17-27, culminating in Martha's confession of Jesus as "The Messiah, the Son of God, the one coming into the world" (v. 27), has rightly been interpreted as the Johannine equivalent of Peter's confession at Caesarea Philippi (Mark 8:27-30; Matt 16:13-20; cf. Luke 9:18-20 [used here]).

Luke 9:18-21

John David Ramsey, A Precarious Faith: The Tri-une Dynamic of the Christian Life<sup>24</sup>

Father John David explains,

. . . this confession ("*But who do you say that I am?*" *Peter said in reply, "The Christ of God"*) quite concretely shapes the entirety of the edifice which is built upon that foundation: the life and way of the church as a whole as well as the life and way of each of its constituent members. For the Christian community, this means that the *church* in its entirety, the

---

<sup>22</sup> 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) 159, 164.

<sup>23</sup> the Catholic Biblical Quarterly, Vol. 74, No. 2 (April 2012) 284-285.

<sup>24</sup> Ph.D. Dissertation, Duke University, 2002, 71.



## Personal Notes

Twelfth Sunday in Ordinary Time, Reading 96C June 23, 2013

© 2016

Raymond J. Jirran, Ph.D.

framework and dynamic encompassing the whole of the Christian way, is built from the ground up and in every detail upon the basis and way which Jesus Christ himself provides. If we are to understand something about the precarious life of the church and the theology [sic] which arises from that life, then we must begin with Christ, in whom the church finds the source of its identity, its framework, its dynamic—the whole of its way of life and mission.

Luke 9:22

John P. Meier, "Is Luke's Version of the Parable of the Rich Fool Reflected in the Coptic Gospel of Thomas?"<sup>25</sup>

Meier argues,

(d) As is often the case in the Synoptics, when one writer takes over the story of another, the two authors will tend to diverge especially at the story's conclusion (see, e.g., Mark 5:43 || Matt 9:26; Mark 8:21 || Matt 16:12; Mark 8:31-33 [used at reading 131B] || Luke 9:22 [used here]).

For both Mark and Luke, the question is *Who do people say that I am?* The conclusion in Mark is the rebuke to Peter, *Get behind me, Satan*. The conclusion in Luke is *If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me*. The Gospel of Thomas does neither, simply repeating Jesus' rhetorical question. To answer the question of the title of the article by Meier, Luke's Version is reflected in the Gospel of Thomas.<sup>26</sup>

Personal Notes gave up systematically examining the illiterate 2011 Missal November 25, 2012. On April 7, 2013, with Reading 045C 2<sup>nd</sup> 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 Commentary as an addition to Reading 1610 Missal: The Last Sunday in Ordinary

---

<sup>25</sup> the Catholic Biblical Quarterly, Vol. 74, No. 3 (July 2012) 538.

<sup>26</sup> John P. Meier, email exchanges April 7, 2013. I asked Professor Meier for help, because I had a difficult time understanding the reference of Luke 9:22 to the reading this Sunday. The paragraph in the original article marks a dual transition: first a subsidiary point about authors changing the end of a unit, second a major point returning to the major thrust of the article about the Gospel of Thomas.

Personal Notes

Twelfth Sunday in Ordinary Time, Reading 96C June 23, 2013

© 2016

Raymond J. Jirran, Ph.D.

Time. The hope is that this systematic approach will help the Faithful pray with the new Missal, despite itself.

More attuned to the Eucharistic Prayers, I hear *fount* for Eucharistic Prayer II at almost every Mass, following the Holy, Holy, Holy, Lord God of Hosts.

Anscar J. Chupungco, "The ICEL2010 Translation"<sup>27</sup>

In the Penitential Rites at "let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries" Chupungco explains,

The Latin verb *aptare*, which is the root word of *apti*, does not mean to **prepare** or to be in the process or phase of **preparation**. It means to be in the state of being well-suited for an action. We acknowledge our sins not that we may **prepare** ourselves for the celebration but that we may in point of fact be worthy to celebrate. "**Prepare** ourselves" is not the literal translation of *apti simus*.

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](http://www.western-civilization.com/CBQ/Personal%20Notes).

---

<sup>27</sup> 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) 138.