

Readings

First Reading:	Isaiah 66:10-14c
Responsorial Psalm:	Psalm 66:1-3, 45-, 6-7, 16, 20 (1)
Second Reading:	Galatians 6:14-18
Alleluia:	Colossians 3:15a, 16a
Gospel:	Luke 10:1-12, 17-20

Commentary

Who was ever raised by a perfect loving mother? Psychiatrists seem to make their livings unraveling what parents have done to their offspring, making it difficult for offspring to love at all. These readings are about an Israel suffering for not loving properly.

As such, these readings also apply to Holy Mother, the Church, who is making it difficult to love. The sex-abuse cover-up scandal is a type of abuse associated with incest. The test of love is acting against one's self-interest in favor of the beloved. Holy Mother, the Church, in the persons of the hierarchy, is not doing that. Apologies for the sexual cover-up ring hollow so long as the main culprit in the United States, Cardinal Bernard Law, remains out of reach of U.S. jurisdiction in a high office at the Vatican.

Isaiah 66:10, continues "Rejoice with Jerusalem all you who were mourning over her!" Isaiah 66:14c goes on, "... the LORD's power shall be known to his servants." Psalm 66:5 goes on, "Come and see the works of God, his tremendous deeds among the children of Adam." In the spirit of unconscious troubles, Galatians 6:14 waxes on, "May I never boast except in the cross of our Lord Jesus Christ ..." Colossians 3:15a, 16a explains, "Let the peace of Christ control your hearts; let the word of Christ dwell in you richly." The Gospel, Luke 10:19-20, concludes, "Behold, I have given you the power to 'tread upon serpents' and scorpions and upon the full force of the enemy and nothing will harm you. Nevertheless, do not rejoice because the spirits are subject to you, but rejoice because your names are written in heaven."

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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 details.

Isaiah 66:10-14c

Isaiah 66:10-12

Michael H. Floyd, "Welcome Back, Daughter of Zion!"¹

Floyd argues that Jerusalem is one of many daughters of Zion. God is portrayed with feminine qualities. Interestingly, Floyd explains that "women preeminently led the community's joyful celebrations with their singing and dancing."

¹ the Catholic Biblical Quarterly, Vol. 70, No. 3 (April 2008) 499, 500.

Psalm 66:1-3, 45-, 6-7, 16, 20 (1)

Galatians 6:14-18

Different languages see 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. Words underlined with a horizontal line, indicate places where the English translation uses a noun, corresponding to a pronoun in the Greek.

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

I have a difficulty marking *all* at Galatians 6:16. *Peace and mercy be to all ...* Is *all* a noun taking the place of a pronoun in the Greek? Is *all* an adjective for the sense of everybody, *all* persons? Plainly, the Greek uses a pronoun, but I am not sure whether the English substitutes an adjective or a noun for that pronoun. That accounts for the unusual blue underlining in the hard copy.

Gal 6:14

Bernard O. Ukwuegbu, "Paraenesis, Identity-defining Norms, or Both? Galatians 5:13—6:10 in the Light of Social Identity Theory"²

Ukwuegbu argues that Paul was letting the local community set the standards for membership on the various Christian churches. Ukwuegbu argues, "Although the Galatians live by the power of the Spirit, the moral life will entail intense effort on their part. They must crucify the flesh; that is, they must put to death that part of the self that works against the Spirit.

² the Catholic Biblical Quarterly, Vol. 70, No. 3 (April 2008) 551, 552-556.

Gal 6:16

Frank J. Matera, review of William S. Campbell, Paul and the Creation of Christian Identity³

Matera reports that Campbell argues that Paul set Judaism and Christianity on two parallel tracks; that Christianity did not subsume Judaism. Matera thinks the argument is important but incomplete. Paul did not regard the Gospels so much as a New as a renewed Testament and Covenant.

Gal 6:16

Karl P. Donfried, review of A. Andrew Das, Solving the Romans Debate⁴

Donfried is gentle as he remarks about “a failure to deal critically with the relevant chronological issues.” Donfried continues with such words as *unconvincing* and *not persuasive*. The debate is about the intended audience for Romans.

Gal 6:17

Felice Accrocca, “The ‘Sins’ of the Young Francis”⁵

Accrocca argues that Francis was not the rogue Augustine was, but that writers at the time of Francis used Saint Paul and Augustine to portray their heroes.

Gal 6:17

Michael L. Cook, .S.J., “The African Experience of Jesus”⁶

This study is important for the comments above the double line. Cook argues that Africans have their own Jesus experience, an experience that requires respect from the rest of Christianity. I see a parallel in abused children who must take unto themselves the life of Jesus into their own understanding, apart from what may be politically correct in current Church teaching. Cook argues for “a usable past, one that is creative of the future.”

Colossians 3:15a, 16a

Luke 10:1-12, 17-20

³ the Catholic Biblical Quarterly, Vol. 69, No. 4 (April 2007) 813.

⁴ Theological Studies, Vol. 69, No. 1 (March 2008) 190.

⁵ Greyfriars Review, Vol. 18, No. 2 (2004) 228.

⁶ Theological Studies, Vol. 70, No. 3 (September 2009) 678.

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Pastoral Care of the Sick uses Luke 10:5-6, 8-9 in Part III, Readings, Responses, and verses from Sacred Scripture.⁷ These readings concern bringing peace to the household.

The most startling aspect of the Greek is translating *person* at Luke 10:6, *if a peaceful person lives there*, when the Greek has *if a son of peace lives there*. I may not live to see how the Vatican translates person in the next Sunday Lectionary; but if any one reads this in that context, watch the translation.

Another interesting aspect of the translation is found at Luke 10:8 *and they welcome you*. The Greek for welcome is the same in verse 8 as in verse 10, *and they do not receive you*. I think the meaning changes, the monarch receives his guests, the peasant welcomes his guest. I like the idea of welcoming.

There is a difficulty accounting for all of the pronouns in Luke.

Luke 10:1-12, 17-20

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

The Bibliothèque Nationale in Paris has a Ninth/Tenth Century parchment with Luke 10:12-22. Kubbet el Chazne, Formerly Damascus has a Sixth Century parchment of Luke 10:19-22

Luke 10:1-11

Dino Dozzi, "'Thus Says the Lord' The Gospel in the Writings of Saint Francis"⁹

Saint Francis makes the point that his Friars Minor are not to live in clerical splendor, but are to live by working for what they receive.

⁷ The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983), Reading L, page 310-311. Richard J. Clifford, S.J., "The Unity of the Book of Isaiah and Its Cosmogonic Language," the Catholic Biblical Quarterly, Vol. 55, No. 1 (January 1993) 1, 3.

⁸ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 121, 126.

⁹ Greyfriars Review, Vol. 18, Supplement (2004) 8, 54, 65, 68.

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Luke 10:1-18

Andrew E. Arterbury, "Breaking the Betrothal Bonds: Hospitality in John 4"¹⁰
Arterbury argues that the Faithful received First Testament prophets and New Testament missionaries into their homes with hospitality. Arterbury argues against the idea that the woman at the well exhibited anything like betrothal to Jesus.

Luke 10:7

J. Patout Burns, review of David L. Dungan, Constantine's Bible: Politics and the Making of the New Testament¹¹

Burns reports that Dungan does not present the facts to support his contention that the canon of Sacred Scripture was set by imperial command. Burns thinks that such things as use in the liturgy and in setting moral standards was the criteria for what the Faithful passed down from one generation to the next. This is one of the strongest anti-establishment reviews I have ever seen. For example, Burns calls the Catholic Biblical Association [which is publishing the review] to task for sponsoring this biased study. Burns also gets after the Pontifical Biblical Institute and Fortress Press for their involvement.

Luke 10:7

Clint Tibbs, "The Spirit (World) and the (Holy) Spirits among the Earliest Christians: 1 Corinthians 12 and 14 as a Test Case."¹²

Tibbs argues that the Greek makes a difference between *spirit* and *a spirit*. In the context of the times the Holy Spirit would have been one among many spirits.

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

¹⁰ the Catholic Biblical Quarterly, Vol. 72, No. 1 (April 2010) 68, 78.

¹¹ the Catholic Biblical Quarterly, Vol. 69, No. 4 (April 2007) 823.

¹² the Catholic Biblical Quarterly, Vol. 70, No. 2 (April 2008) 327.