

## Personal Notes

Fourteenth Sunday in Ordinary Time, Reading 102C July 7, 2013

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Galatians 6:15 calls for *a new creation*, which seems like one appropriate way out for the current Church crises. Three examples serve as illustrations. A *new creation* would end harassing both Sisters in the United States of America and the anti-gun stance of the United States Conference of Catholic Bishops (USCCB).<sup>1</sup> Attacking the Leadership Conference of Women Religious (LCWR) directly involves 1500 members and indirectly involves 57,000 whom they represent, totaling eighty percent of Sisters in the United States of America.<sup>2</sup> The USCCB represents 454 active and retired bishops.<sup>3</sup> Harassing either the LCWR or the USCCB is nonsense, except to spread confusion among the Faithful. The third example seems to be moving forward with Pope Francis setting up a special commission of Cardinals to help him reform the Papacy.<sup>4</sup>

With Psalm 66:1, the possibility of *a new creation* can enable the Faithful to *Let all the earth cry out to God with joy*. In this spirit, the Faithful can listen, in the prayer at Sunday Mass immediately following the forgiveness of sins, for, “fill your faithful with holy joy.”<sup>5</sup> The Faithful can join with Ezra 3:11 rejoicing to build the Second Temple, following the Babylonian Exile.<sup>6</sup> *And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the*

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<sup>1</sup> Aaron Shrank, Religion News Service, April 11, 2013, “Pro-gun Catholics clash with bishops’ desire for firearm regulation,” <http://ncronline.org/node/49496> (accessed April 11, 2013).

<sup>2</sup> <http://www.catholicnewsagency.com/news/pope-backs-reform-of-us-sisters-leadership-conference/> (accessed April 25, 2013).

<sup>3</sup> <http://www.usccb.org/about/bishops-and-dioceses/> (accessed April 25, 2013).

<sup>4</sup> John L. Allen, Jr., April 13, 2013, “Pope taps eight cardinals to lead reform,” <http://ncronline.org/node/49661> (accessed April 13, 2013).

<sup>5</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) 474.

<sup>6</sup> <https://www.google.com/search?q=the+Book+of+Ezra&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a> (accessed April 21, 2013)

*LORD, because the foundation of the house of the LORD was laid.*<sup>7</sup> All Christians should be full of joy, for they are heaven-bound on that foundation of love.

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## 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

## 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.

### Isaiah 66:10-14c

Isaiah 66:14

Michael J. Chan, "Isaiah 65—66 and the Genesis of Reorienting Speech"<sup>8</sup>

Chan concludes his argument,

. . . the lament-response rubric of these chapters [65—66] is fundamentally grounded in a concern that the community of the servants would move into their future with a robust and reoriented vision of the world that refuses to deny the harsh realities of yesteryear and, at the same time, continues to pulsate with a vibrant and vigorous faith in Yhwh the mother, king, warrior, supplicant, and creator of Israel and the cosmos.

Catholics stuck with the current 2011 illiterate Missal, can empathize here with Third Isaiah, forging ahead into the future over the rubble of a destroyed Jerusalem.

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

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<sup>7</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) 531-532.

<sup>8</sup> the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 447, 450, 456-458, 460-461, 463 (source of the quotation).

## **Galatians 6:14-18**

Galatians 6:14, 18

Alain Gignac, "A Translation That Induces a Reading Experience: Narrativity, Intratextuality, Rhetorical Performance, and Galatians 1—2"<sup>9</sup>

Although there is no question mark (;) in the Greek, Gignac refers to *May I never boast* as an answer to the question, which must be *except in the cross of our Lord Jesus Christ, though which the world has been crucified to me, and I [sic] to the world*. While I do not understand this example, I do accept what Gignac means when he writes, "Translations are too often pale, flat, and still presented in conventional formats, whereas what is needed is some rendition of the fiery vigor of the style."

Gal 6:15

Alexandra R. Brown, review of Michael Lakey, Image and Glory of God: 1 Corinthians 11:2-16 as a Case Study in Bible, Gender and Hermeneutics<sup>10</sup>

Paraphrasing Sacred Scripture, I used to tease my students by offering that certain students were "to keep their heads covered, their mouths shut, and their feet in the house." Brown reports that the way out of such nonsense is through *a new creation* under development with Galatians 6:15.

Gal 6:15-17

Nijay K. Gupta, "Which 'Body' Is a Temple (1 Corinthians 6:19)? Paul beyond the Individual/Communal Divide"<sup>11</sup>

Gupta quotes James D. G. Dunn, "The theology of Paul was neither born nor sustained by or as a purely cerebral exercise. It was his own experience of grace which lay at its heart.' This is obvious in a number of passages . . . including Galatians 5:15-17."

Gal 6:16

Susan Eastman, review of Michael Bachmann, Anti-Judaism in Galatians? Exegetical Studies on a Polemical Letter and on Paul's Theology<sup>12</sup>

Eastman reports, "B. argues that the 'Israel of God' in Gal 6:16 refers to non-Christ-believing Jews. This is a distinctly minority view, which I also argue . . ."

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<sup>9</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.

<sup>10</sup> the Catholic Biblical Quarterly, Vol. 74, No. 4 (October 2012) 821.

<sup>11</sup> the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 533.

<sup>12</sup> the Catholic Biblical Quarterly, Vol. 72, No. 3 (October 2010) 636.

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Galatians 6:18

“The grace of our Lord Jesus Christ be with your spirit, brothers. Amen” (Gal 6:18). “The Lord be with your spirit” (2 Tim 4:22).

Sacred Scripture in the Missal<sup>13</sup>

So far I have not identified just where the 2011 Missal uses these verses.

## **Colossians 3:15a, 16a**

### **Luke 10:1-12, 17-20**

Luke 10:1

John T. Carroll, review of Jaroslav Rindoš, He of Whom It Is Written: John the Baptist and Elijah in Luke<sup>14</sup>

Carroll reports that Rindoš argues, “As the promised messenger, John then becomes the ‘prototype’ for disciples of Jesus who are later sent to ‘prepare his ways’ (9:51-53; 10:1; see pp. 182-83).”

Luke 10:1-18

Andrew E. Arterbury, “Breaking the Betrothal Bonds: Hospitality in John 4”<sup>15</sup>

Arterbury argues, “in expressions of early Christian hospitality, an association develops between the custom of hospitality and traveling missionaries. For instance, in the Synoptics, when Jesus sends out the Twelve and the seventy, requires them to depend on the hospitality of receptive hosts as they carry out their mission . . . .”

Luke 10:20

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>16</sup>

Wallace explains, “*Do not rejoice in this*, (namely, *that the spirits are subject to you*). The  $\text{οτι}$  clause stands in apposition to  $\text{εν τούτω}$ . It could replace it entirely (‘*Do not rejoice that the spirits are subject to you*’), as is done in the second half of the verse.”

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<sup>13</sup> Unable to locate the original source.

<sup>14</sup> the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 171.

<sup>15</sup> the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 68, 78.

<sup>16</sup> Grand Rapids: Michigan: Zondervan, 1996, 400, 454, 459 (source of the quote), 661.

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

Anscar J. Chupungco, "The ICEL2010 Translation"<sup>17</sup>

"through my fault, through my fault, through my most grievous fault" is a mistranslation that Chupungco takes three paragraphs to explain. My intention is to quote these paragraphs, one-by-one sandwiched by this week. The second paragraph:

ICEL2010 translates *mea culpa* as if it were a prepositional clause ("through my fault"), making it dependent on the main verb *peccavi* ("I have sinned"). Subsequently ICEL2010 reads: "I have greatly sinned through my fault." The sentence is theologically redundant, if not open to discussion: are there instances when one commits sin without being at fault or through the fault of another? What the triple *mea culpa* says is, "I am at fault; I am guilty; I have grievously sinned."

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).

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<sup>17</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) 139.