

The idea of praise, a song in my heart, sung to God ought to result in that look of peace on my face as reflected in Veronica's Veil.

## Isaiah 55:10-11

Carroll Stuhlmueller makes the main point:

What is praise then? What does one do in praising God? Praise, we propose, is a wondrous, joyful way of recognizing the wonders of God's powerful love in our regard. Praise contagiously draws others into this happy rhythm. Praise is a public community act by which people are absorbed into a cycle like rain and snow. These come from the heavens and, once soaking the earth, return to the heavens in the form of trees, vegetables, and flowers. Such in fact, is the metaphor used by the prophet Isaiah to describe the word of God (Isa 55:10-11).<sup>1</sup>

A comment on Father Walter Hilton, who died in 1936 as cited in the Magnificat. Hilton regards the fallen nature of humanity as he writes, "driving depression and weariness, doubts and anxieties, from their hearts, and making them rejoice in him ..." <sup>2</sup> I find myself more at peace with the idea that my praise of the Father means something to the Father; that the Father is not *making* me do anything, but, with me, enjoys my praise, such as it is.

## Psalm 65:10, 11, 12-13, 14

Not the flocks and grain that "shout and sing for joy," but the Faithful beholding the same.

## Romans 8:18-23

Verse 22 The Lectionary<sup>3</sup> translation is "We know that all creation is groaning in labor pains even until now."

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<sup>1</sup> Carroll Stuhlmueller, C.P., The Spirituality of the Psalms (Collegeville, Minnesota: The Liturgical Press, 2002) ISBN 0-8146-2599, page 28.

<sup>2</sup> (Father) Walter Hilton, From the Scales of Perfection, Dom Gerard Sitwell, O.S.B., Tr. 1953, The Newman Press, Westminster, MD as cited in Magnificat © Vol. 4, No. 5 (July 2002), pages 187 and 431 Personal Notes has 1396 that I changed, suspecting a typographical error, that I am unable to check, May 29, 2005.

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NV<sup>4</sup> uses "... congemiscit et comparturit." The Lexicon<sup>5</sup> translates congemiscit as to groan loudly or together. I have been unable to figure out *comparturit* from either the Lexicon or Cassell's.<sup>6</sup> Sometimes Saint Jerome makes up words. Sometimes I have a problem with the dictionary.

The Greek has συστεναζει και συνωδιπει<sup>7</sup> that Max Zerwick, S.J. translates as groan together and be in travail together,<sup>8</sup> "together," something I do not associate with, "groaning in labor pains." Bette says that this translation reveals the arrogance of the

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<sup>3</sup> National Conference of Catholic Bishops, The Roman Missal Restored by Decree of the Second Ecumenical Council of the Vatican and Promulgated by Authority of Pope Paul VI: Lectionary for Mass: For Use in the Dioceses of the United States of America: Second Typical Edition: Volume I: Sundays, Solemnities, Feasts of the Lord and Saints (Collegeville, Minnesota: The Liturgical Press, 1998).

<sup>4</sup> Nova Vulgata: Bibliorum Sacrorum Editio: Sacrosancti Oecumenici Concilii Vaticani II ratione habita iussu Pauli PP, VI Recognita Auctoritate Joannis Pauli PP, II Promulgata Editio Typica Altera (00120 Citta Del Vaticano: Libreria Editrice Vaticana, 1979, 1986, 1998) ISBN 88-2209-2163-4, page 188.

<sup>5</sup> F. P. Leverett, ed., Enlarged and Improved Edition. A new and Copious Lexicon of the Latin Language: compiled chiefly from the Magnum Totius Latinitatis Lexicon of Facciolati and Forcellini, and the German World of Scheller and Luenemann: A New Edition, embracing the Classical Distinctions of Words, and the Etymological Index of Freund's Lexicon (Philadelphia: J. B. Lippincott Company, 1850).

<sup>6</sup> Cassell's Latin Dictionary: Latin-English and English-Latin revised by J. R. V. Marchant, M.A., and Joseph F. Charles, B.A. (New York: Funk & Wagnalls Company, 1952).

<sup>7</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, page 423.

<sup>8</sup> Max Zerwick, S.J., and Mary Grosvenor, Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996), page 477.

all-male clergy regarding themselves as experts on everything, including pregnancy and childbirth.

KJV<sup>9</sup> uses For we know that the whole creation groaneth and travaileth in pain together.

Douay-Rheims<sup>10</sup> has, For we know that all creation groans and travails in pain until now.

JB<sup>11</sup> has, From the beginning until now the entire creation, as we know, has been groaning in one great act of giving birth.

NJB<sup>12</sup> has, We are well aware that the whole creation, until this time, has been groaning in labour pains.

## Matthew 13:1-23

Some scholarly observations contribute to understanding this passage. Matthew first presents Jesus as the Messiah, the Son of God; then, in 4:7—16:20 as discharging his public ministry to Israel. This Matthew 13:1-23 is the public ministry part.<sup>13</sup> Jesus's role as teacher pervades the whole of his ministry.<sup>14</sup>

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<sup>9</sup> General Editor, The Reverend Cain Hope Felder, Ph.D., The Original African Heritage Study Bible: King James Version (Nashville: The James C. Winston Publishing Company, 1993).

<sup>10</sup> The Holy Bible: Translated from the Latin Vulgate with Annotations, References, and an Historical and Chronological Table: The Douay Version of The Old Testament, First published by the English College at Douay, A.D. 1609: The Confraternity Edition of The New Testament: A Revision of the Challoner-Rheims Version Edited by Catholic Scholars under the Patronage of the Episcopal Committee of the Confraternity of Christian Doctrine (New York. P. J. Kennedy & Sons, 1950).

<sup>11</sup> Alexander Jones, General Editor, The Jerusalem Bible: Reader's Edition (Garden City, New York: Double Day \* Company, Inc., 1968).

<sup>12</sup> Henry Wansbrough, General Editor, The New Jerusalem Bible (New York: Doubleday, 1985).

<sup>13</sup> Jack Dean Kingsbury, "Observations on the 'Miracle Chapters' of Matthew 8-9," the Catholic Biblical Quarterly, Vol. 40, No. 4 (October 1978), 565.

<sup>14</sup> Terence J. Keegan, O.P., "Introductory *Formulae* for *Matthean Discourses*, the Catholic Biblical Quarterly, Vol. 44, No. 3 (July 1982) 419.

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verse 2      *Such large **crowds [plural]** gathered around him that he got into a boat and sat down, and the whole **crowd [singular]** stood along the shore.* A scholar, Terrence J. Keegan, noticing the difference between crowds and crowd, draws the following conclusion:

The conclusion to be drawn from the plural and singular in Matt 13:2a and 2b is not that there is no difference in meaning but that it is the occurrence in 13:2a and not that in 13:2b that is of structural significance for Matthew.

Though the scholar is of the opinion that chiasm is at work, Keegan does not spell out where the chiasm begins and ends,<sup>15</sup> and I do not grasp it either.

In the NV, Saint Jerome does many interesting things with this passage.

verse 15      *Gross is the heart of this people ...*

verse 15      where the Lectionary has *gross*, Jerome uses *incrassatum*, another word I do not find in my Latin dictionaries.

The Greek has *επαχυνθη* that Zerwick translates as *grow fat*, metaphorically, *become gross/impervious to grace*.

KJV has *waxed gross*

Douay-Rheims uses *has been hardened*.

JB has *grown coarse*.

NJB has *grown coarse*.

This section of Isaiah is found in 6:9-10.

verse 18      *“Hear then the [meaning of the] parable of the sower.”*

verse 18      Zerwick points out that there is no word in Hebrew for *meaning*,<sup>16</sup> therefore, the translation does not use *the meaning of the parable is ...*

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<sup>15</sup> Terence J. Keegan, O.P., “Introductory Formulae for Matthean Discourses,” the Catholic Biblical Quarterly, Vol. 44, No. 3 (July 1982), page 426 and 430.

<sup>16</sup> Max Zerwick, S.J., and Mary Grosvenor, Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996), pages 40-41.

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verse 19 the Lectionary has *the seed sown on the path is **the one** who hears*

The Greek has παντος or *all*.

Saint Jerome uses *omnis* or *all*.

KJV has *any one*.

Douay-Rheims has *anyone*.

JB has *anyone*

NJB has *anyone*

verse 20 *the one who hears the word and receives it **at once** with joy*—uses the same Greek as *he **immediately** falls away* in verse 21.

verse 21 Zerwick points out that the Greek for *tribulation* can also mean *pressure*.<sup>17</sup>

In this age of scandal, we might note that *he immediately **falls away*** uses the root word for *to scandalize*.

KJV uses *offended*

Douay-Rheims, JB, and NJB all use *falls away*.

The fact that the seed of the Word is maturing by way of this reflection makes me full of inspiration for the peace of Jesus Christ on my face.

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<sup>17</sup> Max Zerwick, S.J., and Mary Grosvenor, Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996), page 42.