

## Personal Notes

Fifteenth Sunday in Ordinary Time, Reading 105C July14, 2013

© 2013

Raymond J. Jirran, Ph.D.

This is Good Samaritan Sunday. God is the Good Samaritan. God binds up the wounds of the Faithful in difficult times. God shows the Faithful his love, by sharing his life with them. In a similar way, the Faithful can show their love by sharing their lives with God. These days there is a lot to share in the public arena.

So far, Pope Francis has not met with the Leadership Conference of Women Religious (LCWR).<sup>1</sup> His go-between remains the German Archbishop Gerhard Müller. Personal Notes has been pointing out the inappropriateness of the German brother to take charge of Sisters from the United States of America. Such intransigence carries the wounds of the apparent war against women the Papacy has long promoted.

The sexual cover-up reeks to high heaven. Toward the end of April, civil authorities pried open Los Angeles diocesan archives to reveal Cardinal Roger Mahony trying to derail the John Jay College of Criminal Justice investigation.<sup>2</sup> The good of the Church required that investigation.

The Los Angeles archdiocese paid out \$722 million to settle 550-plus victims of clergy abuse. The Faithful who still love the Church are much like the Samaritan binding up the wounds of a Church in distress. The apparent war against women prevents the papacy from rooting out the evil by using women, such as the good Sisters.

Finally, the official Vatican newspaper, L'Osservatore Romano, has the unmitigated gall to produce the following headline, fifty years after the fact, "Catholic Bishop responds to Martin Luther King Jr.'s Letter from Birmingham Jail: God created all men with equal rights and dignity."<sup>3</sup> Just the same, better late than never. Notice that it is one bishop, Archbishop Joseph E. Kurtz of Louisville, Vice-President of the United States Conference of Catholic Bishops (USCCB). Had it been Cardinal Timothy Dolan, Dolan would have been speaking for the whole USCCB, rather than just himself. One does not have to be a radical feminist to note the *all men*, rather than something like *human beings*. The papal war on women is seeping through.

In his article, the Archbishop prattles on about injustice but is absolutely silent about any type of reparations when human rights are trampled. Fundamentally, racism and sexism include justice and rights, stealing. Stealing takes place when church employers do not pay just wages, for example to parish secretaries. A constant theme

---

<sup>1</sup> NCR Editorial Staff, "Editorial: Pope Francis should meet with the sisters," <http://ncronline.org/node/50001> (accessed April 22 and May 2, 2013).

<sup>2</sup> Tom Roberts, April 23, 2013, "Archives reveal LA cardinal's attempts to head off John Jay investigation," <http://ncronline.org/node/50031> (accessed April 23 and May 2, 2013).

<sup>3</sup> Archbishop Joseph E. Kurtz, "Catholic Bishop responds to Martin Luther King Jr.'s Letter from Birmingham Jail: God created all men with equal rights and dignity," L'Osservatore Romano: Weekly Edition in English, Vol. 56, No. 17 Vatican City Wednesday, 24 April, 2013 pages 10-11.

## Personal Notes

Fifteenth Sunday in Ordinary Time, Reading 105C July14, 2013

© 2013

Raymond J. Jirran, Ph.D.

for those wondering about the current attack on the Sisters, is envy of their independent financial resources. The Archbishop also waxes on about a ten-year-old who had been shot in the head when she was two, without a word about gun control. And life goes on. The Faithful confront problems like gun control and reparations, even when the hierarchy hides behind its lace-covered skirts.

Archbishop Kurtz does have one good idea, however, a banquet to honor African-American Catholic Leaders. Nothing approaching that has ever happened in the Diocese of Richmond, Virginia. Such witnesses to Faith would shine a bright light on the Good Samaritan who still lives in the Church.

Obama Care is something like Good Samaritan Care. Raymond Arroyo of the Eternal Word Television Network is offensive when he systematically attacks President Barack Obama without offering any chance for rebuttal. In his program May 2 Arroyo and his guest, Lila Rose, attacked Obama (1) by name, (2) in the person of his Attorney General, and (3) the government once; with the term (4) "White House" twice.<sup>4</sup> The issue was the relationship between health care and abortion. Arroyo is hiding his partisan politics behind a bevy of snide remarks.

In the prayer at Sunday Mass immediately following the forgiveness of sins, the Faithful using the 2011 Roman Missal can listen for "O God, who show the light of your truth to those who go astray"<sup>5</sup> and pray for the Good Samaritan side of the Church.

The Church is the house of God that the Faithful preserve. *And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy* Ezra 6:16.<sup>6</sup> The Faithful keep the dedication of the Church secure in caring for Good Samaritan principles.

---

<sup>4</sup> Raymond Arroyo, the Encore Presentation on ETWN, "The World Over," Thursday, May 2. On Friday, May 3, I discovered <http://www.ewtn.com/tv/live/worldover.asp> and that I do not need any other technology to review the program. That program lasts 40.49 minutes. The program attacks Barack Obama by name at (1) 10.48/40.49, (2) by reference to "the White House" at 16.14/40.49 and (3) 21.27/40.49, (4) to the Attorney General at 14.47/40.49, and (5) to government at 20:43/40.49.

<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) 475.

<sup>6</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) 541, 542.

## Readings

First Reading	Deuteronomy 30:10-14
Responsorial Psalm:	Psalm 69:14, 17, 30-31, 33-34, 36, 37 (cf. 33)
Second Reading:	Colossians 1:15-20
Alleluia:	cf. John 6:63c, 68c
Gospel:	Luke 10:25-37

## 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.

### Deuteronomy 30:10-14

Deut 30:1-20

Edward Mazich, O.S.B., review of Ernst Ehrenreich, Wähle das Leben!

Deuteronomium 30 als hermeneutischer Schlüssel zur Tora<sup>7</sup>

Mazich reports that Ehrenreich is “persuasive.” Ehrenreich argues that the final redaction of Deuteronomy happened in the Sixth Century B.C., after the Exile. Deuteronomy is about getting back into the good graces of God. Deuteronomy is about ‘choosing life’ not in the ‘pro-life’ sense of contemporary politics, but in the sense of keeping the Commandments. The Sunday Lectionary omits the pro-life verses.

Deuteronomy 30:11-13

John David Ramsey, A Precarious Faith: The Tri-Une Dynamic of the Christian Life<sup>8</sup>

John David Ramsey is my pastor at Our Lady of Mount Carmel Church in Newport News, Virginia. Writing about the verses used here by the Lectionary, Father John David writes, “The physical presence of the Scriptures, a written word that constantly presses upon the flesh and rings in the ears of the community of Israel, disallows any claim of ignorance or its demands.”

Deuteronomy 30:11-13

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

---

<sup>7</sup> the Catholic Biblical Quarterly, Vol. 74, No. 2 (April 2012) 347.

<sup>8</sup> Ph.D. Dissertation, Duke University, 2002, 26-27.

Personal Notes

Fifteenth Sunday in Ordinary Time, Reading 105C July14, 2013

© 2013

Raymond J. Jirran, Ph.D.

Except for adding verse 14 on page 233, Father John David has the same quote on page 27. Father John David, however, has not attributed verse 14 in his citation. Father John David comments, "This passage resonates with Deuteronomy 6:6-9, emphasizing the very physical aspect of living out, embodying the word of God as enabled by the presence of God himself."

Deuteronomy 30:11-14

John David Ramsey, A Precarious Faith: The Tri-Une Dynamic of the Christian Life<sup>10</sup>

Father John Ramsey quotes Richard B. Hays as follows:

Paul's reading of Scripture are [sic] transformative: by correlating God's word to Israel with the new circumstances of his churches and the content of his kerygma, he generates novel interpretations that nonetheless claim to be the true, eschatologically disclosed sense of the ancient texts. Even passages that seemed to be perspicuous, such as Deut. 30:11-14, turn out to have concealed a meaning manifest only in Paul's inspired reading, a meaning that neither Moses nor Ezra could have guessed and that Paul himself could never have imagined before his own turning. Now, however, that latent meaning turns out to be the hermeneutical key that unlocks all the mysteries of God's revelation in the past. "The word is near you, in your mouth and in your heart,' (That is, the word of faith which we preach)" (Rom 10:8).

Deuteronomy 30:14

John David Ramsey, A Precarious Faith: The Tri-une Dynamic of the Christian Life<sup>11</sup>

Father John David explains,

Just as Israel must surround itself with the law, the quintessence of God's word to Israel, reciting, binding, fixing, writing it out, keeping it in their hearts: just as they are made to recognize that God's word is in their mouth and in their hearts, so too must the church confess with its lips and believe in its heart—confess in its words and actions, in the entirety of its life—that *Christ* is the Word both the fulfillment of the *dbi-YHWH* and its source, both the gospel message and its proclaimer.

---

<sup>9</sup> Ph.D. Dissertation, Duke University, 2002, 233.

<sup>10</sup> Ph.D. Dissertation, Duke University, 2002, 160-161.

<sup>11</sup> Ph.D. Dissertation, Duke University, 2002, 30, 70, 375-376.

Later, Father John David goes on, “And this very particular identity shapes to the profoundest degree the church’s own framework and its dynamic of Word, worship, and witness.” Word, worship, and witness encapsulate A Precarious Faith: The Tri-une Dynamic of the Christian Life.

Father John David, finally, makes the following point:

But Israel’s experience of the word of the Lord as described here must be held together with the remoteness of the God of Israel, veiled in his temple. Israel’s sense of the presence of the word, intimate as it is, is one primarily of *words*—the Law—which leads to the situation of which Paul is so critical in Romans. Christ himself makes complete the partial presence that Israel experienced, the “word very near” becoming an embodied reality, by making it possible for the people of God themselves to become the body of Christ.

Deuteronomy 30:55-56

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

Ssemakula writes,

. . . Strictly speaking, God has no need to punish; the one whom Israel would choose each time to serve by rebellion (satan [sic]) only knows how to acknowledge that choice of him by giving back in the form of pain and suffering. Moses had already warned Israel of this before going into the Promised Land, without mentioning satan [sic] by name (Dt 30).

### **Psalm 69:14, 17, 30-31, 33-34, 36, 37 (cf. 33)**

Psalm 69:36-37

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familiar Problems<sup>13</sup>

Psalm 69:36-37 contains a generational blessing. Ssemakula writes, “God will rescue Zion, rebuild the cities of Judah. God’s servants shall dwell in the land and possess it; it shall be the heritage of their descendants; those who love God’s name shall dwell there.”

---

<sup>12</sup> [no publisher or place of publication is listed] [www.healingoffamilies.com](http://www.healingoffamilies.com), 2012, 39.

<sup>13</sup> [no publisher or place of publication is listed] [www.healingoffamilies.com](http://www.healingoffamilies.com), 2012, 202.

Personal Notes

Fifteenth Sunday in Ordinary Time, Reading 105C July14, 2013

© 2013

Raymond J. Jirran, Ph.D.

**Colossians 1:15-20**

Col 1:15-20

Paul Trebilco, review of David G. Horrell, Cherryl Hunt, and Christopher Southgate, Greening Paul: Rereading the Apostle in a Time of Ecological Crisis<sup>14</sup>  
Trebilco reports,

The relationship between the biblical text and science [he means inductive empirical science] is clearly a crucial one in this context; in my view, the theological truth presented by the language of the fall could be valued more strongly, rather than simply being put aside in the light of science.

Far more importantly, Horrell et al. do not force current concerns anachronistically upon what Paul wrote. Trebilco also reports,

. . . there have been readings of “recovery” that seek to establish that the Bible has a “green” message and that all we need to do is find it, or readings of “resistance” that use modern ethical principles established independently of the Bible, to inform the reading process. The authors argue that both of these approaches involve strained, unconvincing, or selective readings or impose contemporary values on Scripture.

Colossians 1:15

Andrew Willet (1562-1621), “Sixfold [sic] Commentary Upon Daniel”<sup>15</sup>  
Willet reasons,

This Michael [the angel with Daniel] was no other than Christ, the Son of God, the prince and chief of the angels. The reasons are these: (1) the word *Michael* signifies *who is as God*. Therefore it cannot be inferred that he is no God, for the essence of the Son is not compared with the essence of the Father, but the comparison is of their persons. And so Christ is called the image of the invisible God (Col 1:15) . . .

The Council of Trent (1545-1563) finished when Willet was one year old.

---

<sup>14</sup> the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 153.

<sup>15</sup> in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 386.

Personal Notes

Fifteenth Sunday in Ordinary Time, Reading 105C July14, 2013

© 2013

Raymond J. Jirran, Ph.D.

Colossians 1:16

Giovanni Diodati (1576-1649), "Pious Annotations"<sup>16</sup>

Diodati reasons, because they are created, "angels are called principalities and powers (Rom 8:38; Eph 3:10; Col 1:16 [used here]." Diodati was a contemporary of Saint Vincent de Paul (1580-1660)

Colossians 1:17

Matthew Meade (1586-1637), "The Vision of the Wheels"<sup>17</sup>

Meade argues that Ezekiel 1:26, on the throne was the likeness of a man that prefigured Christ. It was to show that the government of the world was put into his hand as Mediator, and that he possessed the throne of the world, not as God only, but according to his human nature." Meade was a contemporary of Saint Vincent de Paul (1580-1660).

**cf. John 6:63c, 68c**

**Luke 10:25-37**

Luke 10:35

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>18</sup>

The Greek for *the next day* implies the word *day*. The untranslated Greek would read, *Next, he took out . . .* The Greek for *Take care of him* connotes emotion/volition toward *him*.

Luke 10:25b, 28

Paul Elbert, "Acts 2:38 in Light of the Syntax of Imperative-Future Passive and Imperative-Present Participle Combinations"<sup>19</sup>

Elbert argues,

---

<sup>16</sup> in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 386.

<sup>17</sup> in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 18.

<sup>18</sup> Grand Rapids: Michigan: Zondervan, 1996, 132, 232.

<sup>19</sup> the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 102.

Personal Notes

Fifteenth Sunday in Ordinary Time, Reading 105C July14, 2013

© 2013

Raymond J. Jirran, Ph.D.

In 10:28, Luke's version of Jesus' words is different from Mark's. Instead of "you are not far from the kingdom of God," Luke writes, "you have answered right; do this and you will live" (\* \* \* ). Here the future middle indicative carries somewhat of a passive sense because the life granted upon obedience to the imperative most probably refers in Luke's thought to life eternal (10:25b). Again, the two verbal ideas of this conditional syntax are nonsimultaneous [sic] .

Luke 10:27

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familiar Problems<sup>20</sup>

Ssemakula writes,

We need to remember that all occult involvement brings spiritual confusion. This confusion begins when we seek other spiritual forces besides God and when we use or consult them. When we open ourselves up to occult involvement, we violate . . . Jesus' commandment, "You shall love the Lord your God with all your heart and with all your soul and with all you mind and with all your strength" (Dt 6:4-9; Mt 22:37; Mk 12:30; Lk 10:27 [used here]).

Luke 10:28

K. K. Yeo, "A Confucianist, Cross-cultural Translation of Luke 16:19-31"<sup>21</sup>

Yeo reasons,

. . . Chinese tradition has Confucius and the moralists. Thus, the understanding of "love your neighbor"—the neighbor as one near us and different from us—whether in the Old Testament or the Four Books, is a common law of life across cultures and religions. Those "who do this (law) will live" (10:28, \* \* \* ), The essence of this law of love and life cultivates us to become fully human . We love others not because we are superior, but because our humanity is realized in its fullness as we love them.

---

<sup>20</sup> [no publisher or place of publication is listed] [www.healingoffamilies.com](http://www.healingoffamilies.com), 2012, 299.

<sup>21</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) 317.

Personal Notes

Fifteenth Sunday in Ordinary Time, Reading 105C July14, 2013

© 2013

Raymond J. Jirran, Ph.D.

Personal Notes does not expect the Papacy to like such leveling, even if such leveling is fundamental to New Evangelization. Evangelization depends on truth and leveling is about truth.

Luke 10:29-37

Alain Gignac, "Synchronic Observations on Luke 16:19-31 as Preparation for a Translation"<sup>22</sup>

Gignac argues, "We should consider the function of our story in the Lukan narrative project. . . . One task remains: to complete the ending with the help of Moses and the prophets, a reservoir of stories. At last, our story leads the reader toward other stories."

Luke 10:30-37

Richard E. McCarron, "Theology of the Latin Text and Rite"<sup>23</sup>

In Eucharistic Prayer IV (we give you praise, Father most holy) the Preface "explicates that Christ's redemptive action occurs through his merciful care for the marginalized. . . . an allusion to the parable of the Good Samaritan (Luke 10:30-37). Christ is the Good Samaritan, who does not pass by the ones in need."

Luke 10:39, 41 ff.

Maurice A. Robinson, "Rule 9, Isolated Variants, and the 'Test-Tube' Nature of the NA<sup>27</sup>/UBS<sup>4</sup> Text: A Byzantine-Priority Perspective"<sup>24</sup>

Robinson identifies both Luke 10:39 and 41 ff. as verses with five variant units per verse, i.e. units without support in the ancient manuscripts.

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.)

---

<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) 206.

<sup>23</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) 569.

<sup>24</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) 60.

Personal Notes  
Fifteenth Sunday in Ordinary Time, Reading 105C July14, 2013  
© 2013  
Raymond J. Jirran, Ph.D.

(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.

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).

Anscar J. Chupungco, "The ICEL2010 Translation"<sup>25</sup>

"through my fault, through my fault, through my most grievous fault" is a mistranslation that Chupungco takes three paragraphs to explain. The last two Sundays quoted the first two paragraphs. This is the third:

The ICEL2010 translators should have considered the grammatical value of punctuation marks. The colon after *omissione* ("in what I have failed to do") calls for a new complete sentence that has a verb expressed or implied. Retaining the colon, the text could have simply kept the nominative case with no verb like the Latin original: "my fault, my fault, my most grievous fault." The Latin *mea culpa* is accepted in English as a formal acknowledgement of personal fault. However it is sometimes said humorously. The inaccuracy of ICEL2010 is a carryover of ICEL1973's "I have sinned through my own fault."

---

<sup>25</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.