

Personal Notes  
020721 Sixteenth Sunday in Ordinary Time, 106A  
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The *Magnificat* ® is not an *Ordo*. Different *Ordos* for different dioceses are no disrespect to the *Magisterium*. Reciting the *Gloria* on the feast of St. Veronica Giuliani is in total compliance with the *Magisterium*. Although it is impossible to prove a negative, *the Magnificat* ® is not an *Ordo*; it is possible to demonstrate that there are two different legitimate *Ordos* at work within Our Lady of Mount Carmel Church (OLMC); that there are different Gospels for different Masses; and that there are five Lectionaries suited for OLMC liturgies.

The legitimate *Ordo* for the St. Veronica Mass is the *Seraphic Calendar* that indicates the *Gloria* is appropriate.<sup>1</sup> The legitimate *Ordo* for the Diocese of Richmond is also legitimate for six other dioceses. No *Ordo* is universal. The Feast of St. Veronica Giuliani does not appear in the Richmond *Ordo*.<sup>2</sup>

The *Magisterium* legitimates at least five different Lectionaries. One is the Lectionary frequently used in these notes.<sup>3</sup> Two is the Lectionary sometimes used by the Franciscans, in the case at hand, for the Feast of St. Veronica Giuliani.<sup>4</sup> A Gospel, the one used July 10, separate and distinct from the Year II Weekdays Lectionary is there present. There are three and four Lectionaries, known as I and II, Weekdays.<sup>5</sup> There is

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<sup>1</sup> Guide for the Liturgy of the Roman Seraphic Calendar: The Order of Prayer In the Liturgy of the Hours and the Celebration of the Eucharist for the Provinces, Vice Provinces, the Commissariat and the Custodies of the Order of the Friars Minor III Order Regular of St. Francis: in North America for the Year of the Lord 2002 (Joliet IL: The Most Reverend Superiors, 2001), page for July 10.

<sup>2</sup> The Order of Prayer in the Liturgy of the Hours and Celebration of the Eucharist 2002: Year A: Sunday Cycle; Year 2: Weekday Cycle, compiled by Rev. Peter D. Rocca, C.S.C. (Mahwah, NY 07430: Paulist Press Ordo, 2001), page 155.

<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> The Roman Missal Revised by Decree of the Second Vatican Council, and published by Authority of Pope Paul VI: Franciscan Lectionary: in English: Containing Readings and Responsorial Psalms for the Eucharistic Celebrations Proper to the Three Orders of St. Francis according to their Common Calendar: Approved by The Sacred Congregation for Divine Worship for the Use of Friars Minor, Friars Minor Conventual, Friars Minor Capuchin, Foor [sic] Clares and Members of the Third Order Regular and Secular (Washington: D.C.: The English-Speaking Conference of the Order of Friars Minor, 1975), page 41.

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also a fifth Lectionary for other needs, occasions, and Masses.<sup>6</sup> Lectionaries three through five will look the same from the pews to the altar. The Sunday Lectionary is about an inch shorter and also difficult to distinguish. The Franciscan Lectionary, however, is only about a quarter of the size of the others and is, therefore, distinguishable. The priest carries the Lectionary away from the altar at the end of Mass. There are other books, besides the Lectionary on the altar during Mass, books that I have not identified.

My personal effort to put a look of peace on my face is not helped by the *Magnificat*® comments by Monsignor Luigi Giussani. Giussani seems to pose as an expert on everything when he opines, “everything becomes transparent to our eyes.” Giussani sets himself up as God, Who is the only One in complete possession of Himself. Giussani writes, “Because as long as something, a reality, does not become transparent, begin to be transparent, it is like owning it without owning it, its value remains ambivalent.” Finally, without demonstrating any knowledge of any of the social sciences, such as psychology, Giussani writes, “Gladness cannot come from something that is not beautiful or good.” Have you not known even yourself to be *glad* even while doing something evil, such as wishing the evil befalling another? Giussani explains, “In this case you could speak of contentment or satisfaction, but not of gladness.”<sup>7</sup>

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<sup>5</sup> United States 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 II: Proper of Seasons for Weekdays, Year I: Proper of Saints, Common of Saints (Collegeville, Minnesota: The Liturgical Press, 2002) and United States 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 III: Proper of Seasons for Weekdays, Year II: Proper of Saints, Common of Saints (Collegeville, Minnesota: The Liturgical Press, 2002).

<sup>6</sup> United States 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 IV: Common of Saints: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, and Masses for the Dead (Collegeville, Minnesota: The Liturgical Press, 2002).

<sup>7</sup> Monsignor Luigi Giussani, *From Exercises of the Fraternity of Communion and Liberation: The Miracle of change, Rimini 1988*, p. 55. © 1998, *Fraternità di Comunione e Liberazione. The Human Adventure Corporation, New York, NY, Tel. 212-337-3580, [clusa@clhac.com](mailto:clusa@clhac.com), [www.comunioneliberazione.org](http://www.comunioneliberazione.org). Used with permission as cited in *Magnificat*® Vol. 4, No. 5 (July 2002), pages 302 and 430.*

My prayer for a look of peace on my face is a prayer closer to contentment and satisfaction than gladness. Contentment and satisfaction are sustainable, gladness, by its nature, is not.

Inspiration: a sense of peace is in Saint Paul where he writes, "The Spirit comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with inexpressible groaning." (Romans 8:26)

## Wisdom 12:13, 16-19

verse 13     There is no god [sic] besides you who have the care of all, **that** you need show you have not unjustly condemned.

NV<sup>8</sup> uses *ut* to translate *that*, meaning *so that*.

verse 19     ... that those who are just must be **kind**.

NV uses *humanum* to translate *kind*. Cassell's has *humanum* meaning *humane, kind, philanthropic*.<sup>9</sup> Evidently, the Lectionary does not want to attribute something human to what it means to be just.

verse 19     ... and you gave your **children** good ground for hope ...

NV uses *filios*, or *sons* for *children*. As will be shown below, *filios* has an extended meaning of someone committed to another, in an adult-adult, rather than an adult-child, relationship.

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<sup>8</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

<sup>9</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), page 255.

## Psalm 86:5-6, 9-10, 15-16

verse 9 All the **nations** you have made shall come ...

NV uses *gentes* for *nations*. *Gentes* also carries the notion of peoples in an ethnic sense.

verse 15 ... give your strength to your **servant**.

NV uses *filium ancillae* for *servant*. *Son of your handmaid* is the KJV<sup>10</sup> translation. My reason for interest is in the meaning of *servitus* for St. Thomas (1224 or 1225-1274).

## Romans 8:26-27

verse 27 And the one who searches **hearts** knows what is the intention of the Spirit, because he intercedes for the holy ones according to God's will.

Now here is a reason for a look of peace. To begin with, God knows my goofy, ill-begotten soul, one that goes wandering off in every which direction, away from the straight and narrow, only because the "straight and narrow" is difficult to decipher, except for the sanctimonious, posing as experts in everything. Not only does the Spirit know me, but the Spirit also knows what the Father wants and makes the case for me, albeit, it takes some inexpressible groaning even for the Spirit to twist and sanctify what I do into what the Father demands. The Spirit does that for "the holy ones," that means all of us.

## Matthew 11:25

## Matthew 13:24-43

verse 25 ... **weeds** ...

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<sup>10</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), page 896.

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NV uses *zizania*, a transliteration of the Greek *ζιζανία*. The Latin equivalent is *lolium*, a species of grass that infects cornfields in southern countries, *darnel* would be the English equivalent<sup>11</sup> and is used in the JB<sup>12</sup> and NJB.<sup>13</sup>

verse 27     The **slaves** of the householder came to him and said...  
verse 28     His **slaves** said to him ...

In both instances, the Greek uses *δουλοῖ* and the NV *servi*. *Servant* would be a better translation because *slave* seems to imply an acceptance of slavery. NJB uses *labourers*;<sup>14</sup> JB uses *servants*;<sup>15</sup> NAB does use *slaves*;<sup>16</sup> Douay-Rheims uses *servants*;<sup>17</sup> as does the KJV.

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<sup>11</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.

<sup>12</sup> Alexander Jones, General Editor, The Jerusalem Bible: Reader's Edition (Garden City, New York: Double Day \* Company, Inc., 1968).

<sup>13</sup> Henry Wansbrough, General Editor, The New Jerusalem Bible (New York: Doubleday, 1985).

<sup>14</sup> Henry Wansbrough, General Editor, The New Jerusalem Bible (New York: Doubleday, 1985).

<sup>15</sup> Alexander Jones, General Editor, The Jerusalem Bible: Reader's Edition (Garden City, New York: Double Day \* Company, Inc., 1968).

<sup>16</sup> Saint Joseph Edition of The New American Bible: Translated from the Original Languages with Critical Use of All the Ancient Sources: Including The Revised New Testament and the Revised Psalms Authorized by the Board of Trustees of the Confraternity of Christian Doctrine and Approved by the Administrative Committee/Board of the National Conference of Catholic Bishops and the United States Catholic Conference: with many helps for Bible reading: Vatican II Constitution on Divine Revelation, How to Read the Bible, Historical Survey of the Lands of the Bible, Bible Dictionary, Liturgical Index of Sunday Readings, Doctrinal Bible Index, and over 50 Photographs and Maps of the Holy Land (New York: Catholic Book Publishing Co., 1992).

<sup>17</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

verse 30 ... **at harvest time** ...

Everything in its own time, in its own season, is an important aspect of Southern life. There is one sense in which this patience is but an excuse for a continuation of racism under its various guises. However, there is another sense in which patience is legitimate and necessary. The translation, then, carries some interest. The NV uses *tempore messis*, the Greek *καιρω του θερισμου*. There is no problem.

Maximilian Zerwick, S.J., makes an interesting point about parables that I tried, unsuccessfully I fear, to express at our last meeting.

Parables are often introduced by the formula ... [*Greek words*] ... with a following dative, which however does not correspond or corresponds only inexactly, to the term of the comparison. Thus “the kingdom of God” is not in reality “like unto a merchant,” but is likened to the pearl of great price (Matt . 13:45); nor is it “like unto ten virgins,” but to the wedding (Matt 25:1), **nor is it like the sower, but like the harvest (Matt 13:24)**. This looseness of expression is to be accounted for by the fact that the formulae ... [*Greek words*] ... are added in the Greek, the Aramaic using simply the preposition *le* corresponding to the dative; for the Jews were accustomed to introduce parables by a formula such as ... *Aramaic* ..., “Similitude: to (a king who ...) ...” this being an elliptical form of: “I will tell you a similitude. To what can the affair be likened? To (a king who ...)” Clearly the Aramaic formula, and consequently also the Greek one used to render it, is not to be understood as “the kingdom of heaven is like a king,” but “concerning the kingdom of heaven, it is as in the case of a king.” Though this interpretation is clearly enough called for in the examples cited above, this is less clear in others. Thus it is not so sure that we can maintain that the kingdom of heaven is really to be likened not to **the grain of mustard-seed or the leaven, but to the tree wherein the birds nest and the leavened dough ... where it is shown that the idea of the evolution of the kingdom of heaven cannot be excluded from the parable**).<sup>18</sup>

verse 32 ... yet when full-grown it is the largest of **plants**,

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Scholars under the Patronage of the Episcopal Committee of the Confraternity of Christian Doctrine (New York. P. J. Kennedy & Sons, 1950).

<sup>18</sup> Maximilian Zerwick, S.J., English Edition adapted from the Fourth Latin Edition by Joseph Smith, S.J., Scripta Pontificii Instituti Biblico—114—Biblical Greek (Roma: Editrice Pontificio Istituto Biblico, 1994, pages 22-23).

NV uses *holeribus* for *plants*, a word I located neither in *Cassell's* nor in the *Latin Lexicon*.<sup>19</sup> Perhaps this word is another of St. Jerome's inventions. The Greek uses *λαχανον*, translated *vegetable*,<sup>20</sup> KJV uses *herbs*, as does *Douay-Rheims*; both the NJB and the JB use *shrub*.

verse 33 ...mixed with three **measures** of wheat flour...

In this case, a *measure* is about one and a half pecks, an Aramaic dry measure.<sup>21</sup> The Greek is *σατον* that the NV transliterates as *satis*. NJB, JB, Douay-Rheims, and KJV all have *measures*, meaning to me that the translation is difficult.

verse 38 ... the good seed the **children** of the kingdom ...

Zerwick points out

A certain intimate relation to a person or thing is expressed in a manner not indeed exclusively Semitic, but in our literature certainly prevalently so, by "son," υιος, followed by a genitive. This extended usage of the word "son" is more readily understood when it is a question of certain relationships to a person. Thus he who reproduces and expresses in his own way of life that of another is called a "son" of the latter; thus "son of Abraham" Gal 3:7; "sons of the devil" Acts 13:10; **Matt 13:38** (cf. John 8:39-44) and especially "sons of God" Matt 5:9 and 45.<sup>22</sup>

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<sup>19</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>20</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 43.

<sup>21</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 43.

<sup>22</sup> Maximilian Zerwick, S.J., English Edition adapted from the Fourth Latin Edition by Joseph Smith, S.J., Scripta Pontificii Instituti Biblico—114—Biblical Greek (Roma: Editrice Pontificio Istituto Biblico, 1994, page 15.

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verse 39 ... and the enemy who sows them is the **devil**.

NV uses *Diabolus*. The Greek shows that the root word means *to slander*.<sup>23</sup>

verse 41 ... all who **cause** others to sin ...

The sense here seems to include causing others to sin by placing them in double binds. The NV uses *scandala*, that *Cassell's* does not have but the Lexicon translates as *stumbling-block*.<sup>24</sup> The Greek has *trap* or *cause of sin*, σκανδαλον.<sup>25</sup> KJV translates as *all things that offend*; the Douay-Rheims, *scandals*; JB, *all things that provide offences*; and the NJB, *all causes of falling*.

To move from the details to the overview, there are two patterns to take into consideration. The first, patterns Matthew according to the Our Father.<sup>26</sup> The second, sets out the chiasm, mentioned in the last Notes, but explained in greater detail below.<sup>27</sup>

The pattern of Matthew is from order, *thy will be done, give us this day our daily bread, but deliver us from evil*, to community, *Our Father*, to transformation, *Thy will be done*. Matthew assumes that his audience already knows the *Our Father* and will read his Gospel in that light. The parable of the weeds in the wheat field is an expression of the community praying and awaiting the completion of the purposes of God.<sup>28</sup> In Matthew

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<sup>23</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 44.

<sup>24</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), page 801.

<sup>25</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 44.

<sup>26</sup> Warren Carter, "Recalling the Lord's Prayer: The Authorial Audience and Matthew's Prayer as Familiar Liturgical Experience," the Catholic Biblical Quarterly, Vol. 57, No. 3 (July 1995), pages 514-530.

<sup>27</sup> Terence J. Keegan, O.P., "Introductory Formulae for Matthean Discourses," the Catholic Biblical Quarterly, Vol. 44, No. 3 (July 1982), pages 415-430.



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13:24-43, I trace the idea of order, rescued from the weeds mixed with wheat; to the community resulting from the explanation; to the transformation at *the end of the age*.

The key to the chiasm is in verse 13:36, *Then, dismissing the crowds, he went into the house*. Jesus changes his location, after the discourse has begun, thereby marking a key turning point in the Gospel. Only then does Matthew bring in the disciples, *His disciples approached him and said ...* This is the last time the crowds are present at one of Jesus' major discourses in Matthew.<sup>29</sup>

verse 36     Then, **dismissing** the crowds ...

Terence J. Keegan, O.P. uses *leaving*.<sup>30</sup>

Zerwick indicates the Greek means *let go* or *leave*.<sup>31</sup>

NV uses *dimissis*; NJB and JB, *leaving*, Douay-Rheims, *left*, KJV, *send away*.

The pattern moves from 5:2, *He taught them, saying*; to 9:37, *then He said to His disciples*; to, just before today's reading, 13:3, *and he told them, saying*; to the other part of the chiasm, 13:37, *answering, he said*; to 18:3, *and he said*; to 24:1, *answering, Jesus said*. The difference is two different Greek words that are used for *to speak*, the one in the first part of the chiasm, *λεγο*, the present tense, carrying with it a sense of personal expression, the other, in the latter part of the chiasm, *ειπον*, the aorist tense, simply indicating that something happened.

In the final analysis, the relationship between this liturgy and a look of peace on my face resides in my sense of hope in the commitment of God to save my soul and to save me from the snares of the Devil.

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<sup>28</sup> Terence J. Keegan, O.P., "Introductory Formulae for Matthean Discourses," the Catholic Biblical Quarterly, Vol. 44, No. 3 (July 1982), pages 523-524.

<sup>29</sup> Terence J. Keegan, O.P., Introductory Formulae for Matthean Discourses, the Catholic Biblical Quarterly, Vol. 44, No. 3 (July 1982), pages 428.

<sup>30</sup> Terence J. Keegan, O.P., Introductory Formulae for Matthean Discourses, the Catholic Biblical Quarterly, Vol. 44, No. 3 (July 1982), page 429.

<sup>31</sup> Max Zerwick, S.J. and Mary Grosvenor, *Grammatical Analysis of the Greek New Testament unabridged, 5<sup>th</sup>, revised edition* (Roma: Editrice Pontificio Istituto Biblico 1996), page 44.