

Personal Notes  
030803 Eighteenth Sunday in Ordinary Time 113B  
© 2015  
Raymond J. Jirran

The words for this week are **eat** and **bread** the first active, the latter passive.

Pope John-Paul II's Apostolic Letter, *Rosarium Virginiae Mariae*, does not cite any specific Scripture. The following section fits no special readings. The *rhythm of life*, mentioned below does rely on the **bread** of life.

The concluding short prayer

35. In current practice, the Trinitarian doxology is followed by a brief concluding prayer which varies according to local custom. Without in any way diminishing the value of such invocations, it is worthwhile to note that the contemplation of the mysteries could better express their full spiritual fruitfulness if an effort were made to conclude each mystery with *a prayer for the fruits specific to that particular mystery*. In this way the Rosary would better express its connection with the Christian life. One fine liturgical prayer suggests as much, inviting us to pray that, by meditation on the mysteries of the Rosary, we may come to "imitate what they contain and obtain what they promise."<sup>1</sup>

Such a final prayer could take on a legitimate variety of forms, as indeed it already does. In this way the Rosary can be better adapted to different spiritual traditions and different Christian communities. It is to be hoped, then, that appropriate formulas will be widely circulated, after due pastoral discernment and possibly after experimental use in centers and shrines particularly devoted to the Rosary, so that the People of God may benefit from an abundance of authentic spiritual riches and find nourishment for their personal contemplation.

I am unaware of any such experimental use now happening. One source of apparitions that I follow on the Internet is located at Missionary Servants of Holy Love, 37137 Butternut Ridge Rd., Elyria, OH 44035 <http://www.holylove.org>. Missionary Servants of Holy Love is an ecumenical lay apostolate committed to living and propagating the Holy Love messages. These messages, which support the two great commandments--love God above all else and love your neighbor as yourself--are given by means of private revelation to Our Lady's messenger. Missionary Servants of Holy Love gather to pray the rosary for world peace, for an end to abortion, and that hearts open to the Blessed Mother's message of Holy Love.

---

<sup>1</sup> "... concede, quaesumus, ut haec mysteria sacratissimo beatae Mariae Virginiae Rosario recolentes, et imitemur quod continent, et quod promittunt assequamur." Missale Romanum 1960, in festo B.M. Virginiae a Rosario.

Personal Notes  
030803 Eighteenth Sunday in Ordinary Time 113B  
© 2015  
Raymond J. Jirran

The overview for all of the liturgical readings is a journey to Jerusalem, Jerusalem a symbol for the soul. The journey is to one's inner soul. The activity in that soul is both active and passive.

Exodus 16:2-4, 12-15

verse 3                   ... as we sat by our fleshpots and **ate** our fill of **bread!**

verse 4           Then the LORD said to Moses,  
                  "I will now rain down **bread** from heaven for you.

verse 12          Tell them: In the evening twilight you shall **eat** flesh,  
                  and in the morning you shall have your fill of **bread**,

The Prophet Micah portrays God taking his people to court. God makes his case against his people by reciting all he has done for them, including **verse 12** above.<sup>2</sup>

verse 13          In the evening *quail* came up and covered the camp.

In Numbers 11, after eating the *quail* the Israelites became sick. Food is used not only to reward, but also to punish the Israelites.<sup>3</sup>

verse 15          ...Moses told them,  
                  "This is the **bread** that the LORD has given you to **eat.**"

The idea is not to complain about good fortune, in other words, to accept good fortune cheerfully.

Psalms 78:3-4, 23-24, 25, 54

Carroll Stuhlmueller, C.P. links **Psalm 78** with **Exodus**. "One can see, then, that the major question was not so much were the Egyptians struck by plagues in punishment for their sins, but rather how the Israelites would be continually punished if they sinned."<sup>4</sup>

---

<sup>2</sup> Joyce Rilett Wood, "Speech and Action in Micah's Prophecy," the Catholic Biblical Quarterly, Vol. 62, No. 4 (October 2000), 658.

<sup>3</sup> Brian Britt, "Prophetic Concealment in a Biblical Type Scent," the Catholic Biblical Quarterly, Vol. 64, No. 1 (January 2002), 47.

<sup>4</sup> Carroll Stuhlmueller, C.P., The Spirituality of the Psalms (Collegeville, Minnesota: The Liturgical Press, 2002) ISBN 0-8146-2599, 47



Personal Notes  
030803 Eighteenth Sunday in Ordinary Time 113B  
© 2015  
Raymond J. Jirran

verse 21                   ...as truth is in Jesus

The Lectionary omits verse 26 that refers to a *south wind, africum*. The African American Bible makes nothing of this use of *africum*.<sup>9</sup>

Matthew 4:4b

verse 4:4b    One does not live on **bread** alone, but by every word that comes forth from the mouth of God.

John 6:24-35

The grammarians contribute understanding to this passage.

verse 25b               “Rabbi, *when* did you get here?”

For *when*, the Greek carries the sense of *for how long*. Saint Jerome uses *quando*.

verse 26c               you are looking for me not because you *saw signs*

Jesus is upbraiding the crowd for being dim-witted. He works a miracle and they are only concerned with having their bellies full. The grammarian points out that the crowds did not see the signs, in the sense of recognize the signs.

verse 26d               but because you **ate** the **loaves** and were *filled*.

The grammarian points out that the Greek for *filled* originally referred to feeding animals, for example with hay.

verse 27d    ...the Father, God, has set his *seal*.”

The Latin uses a derivative for the word *sign*. In other words, Jesus, himself, is a *sign* from the Father.

This section of John is part of the tract involving the multiplication of **loaves**. The manna that came from heaven resisted fire that destroyed Egyptian food. Manna offered “salvific creation.”<sup>10</sup>

---

<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)

verse 28      So they said to him,  
                  “What can we *do* to accomplish the works of God?”

The grammarian points out that *do* is in the sense of *do habitually*.

verse 30      So they said to him,  
                  “What *sign* can you do, that we may see and believe in you?

John portrays Jesus as a frustrated teacher.

verse 32c-d            it was *not* Moses who gave the **bread** from heaven;  
                              my Father gives you the true **bread** from heaven

verse 33      For the **bread** of God is that which comes down from heaven  
                              and gives life to the *world*.”

The *world* is not bad, *worldliness* is not bad, but does need to be infused with the **bread** of life.

verse 34      So they said to him,  
                              “Sir, give us this **bread** always.”

verse 35      Jesus said to them,  
                              “I am the **bread** of life  
                              whoever comes to me will *never* hunger,  
                              and whoever believes in me will *never* thirst.”

The Greek for *never* carries an emotional overtone, that the Evangelists use to express what others say, but do not use for their own narrative.<sup>11</sup>

To review: the **Exodus** is about fleeing from sin, living on manna from heaven, without complaining; **Psalms 78** recounts in song what happened during the Exodus, **Ephesians** tells Christians how to live, not by **bread** alone, but with an interior life expressing itself in good behavior. **John** is about reading signs. Jesus is concerned that the crowd recognizes what he is doing and who he is. As I watch the science channel on television and marvel at how old the universe is and at the intricacy of how material

---

<sup>10</sup> Douglas K. Clark, “Signs in Wisdom and John,” the Catholic Biblical Quarterly, Vol. 45, No. 2 (April 1983) 203.

<sup>11</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) 149-150.

Personal Notes

030803 Eighteenth Sunday in Ordinary Time 113B

© 2015

Raymond J. Jirran

things fit together, I see this science as like the signs Jesus worked. The existence and presence of God seems all about, yet in his majestic goodness, God does not force himself, barely calls attention to himself without some Faithful effort. **Eating the bread** of life in Holy Communion begets or ought to beget an inward personal effect resulting in an outward missionary effort, especially via prayer, to spread the Good News.

For an overview of sources used see the [Appendix](#) file.