

Personal Notes

Eighteenth Sunday in Ordinary Time, Reading 114C, August 1, 2110

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Raymond J. Jirran, Ph.D.

Readings

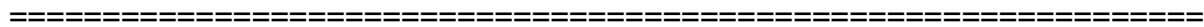
First Reading:	Ecclesiastes 1:2; 2:21-23
Responsorial Psalm:	Psalm 90:3-4, 5-6, 12-13 (8)
Second Reading:	Colossians 3:1-5, 9-11
Alleluia:	Matthew 5:3
Gospel:	Luke 12:13-21

Commentary

These readings are about the virtue of poverty. Ecclesiastes begins with the hopelessness of this life. *All is vanity*. Despite that hopelessness, Ecclesiastes still maintains faith and hope in God. The Faithful maintain this faith and hope at all times.

Psalm 33 urges the Faithful to stay focused on God, *if today you hear his voice*. Colossians is about Christ as the beginning and end of all things. Finally, Luke is about the rich farmer, who finally seems to have amassed enough riches to *eat, drink, and be merry*, when the hopelessness of this life becomes apparent and he dies.

These days, the hopelessness of life seems apparent in the current papacy. Even Raymond Arroyo is criticizing how the papacy is handling the sexual cover-up crisis. All is vanity, and then we die. For the Faithful, eternal rest is only found in the Father.



Annotated Bibliography

Material above the double line draws from material below the double line. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting details.

Ecclesiastes 1:2; 2:21-23

Eccles 1:2-11

J. Gerald Janzen, "Qohelet on Life `Under the Sun"

Qohelet is the author of Ecclesiastes. Despite the vanity of all life under the sun, Qohelet keeps the faith, if only finding some solace in work, family, and food.

Psalm 90:3-4, 5-6, 12-13 (8)

Colossians 3:1-5, 9-11

Different languages perceive reality differently. The ancient Greeks used pronouns for emphasis. Translating this emphasis from the original Greek into English is an object of the highlighting on the last page of the hard copy, not found on the web site. The purpose of the highlighting is to transfer the Greek emphasis on personal pronouns into the English translation. Pronouns highlighted in blue have greater emphasis than in English, but are not as intense as the words marked in red.

Words marked with a vertical line, rather than fully highlighted, indicate places where the English translation lacks a pronoun corresponding to a pronoun in the Greek.

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Words underlined with a horizontal line, indicate places where the English translation uses a noun, corresponding to a pronoun in the Greek. A highlight over blank space, as in Luke 12:15, indicates a pronoun that is not translated.

Anyone wanting a copy of the highlighted verses, please ask me at Jirran@verizon.net. Thank you.

Colossians 3:11 is intense at *Christ is **all** and in **all***.

Col 3:5

Reggie M. Kidd, review of Brian S. Rosner, Greed as Idolatry: The Origin and Meaning of a Pauline Metaphor

Rosner presents a reasonable argument that Colossians presents greed as idolatry and, therefore, subject matter to which theologians might pay more attention.

Col 3:10

Christiaan Jacobs-Vandegeer, "Sanctifying Grace in a `Methodical Theology"
Jacobs-Vandegeer argues for a *new self* to enable the Faithful to love better.

Col 3:11

Mark Kiley, review of Jerry L. Sumney, Colossians: A Commentary

From the following sentence, I wonder just how seriously Kiley took his responsibility for an academic review of this book. "S. does tip the hat to a Herodotus parallel, but Colossians' neighboring historian from Halicarnassus also describes the Scythians as influenced by a matriarchal society of warriors, which may help recover a male-female duality in Col 3:11." "Recover," because a male/female duality does not seem present in *Greek and Jew* and the rest.

Matthew 5:3

Luke 12:13-21

The Greek uses five intense pronouns: verse 13, *share the inheritance with **me***, verse 15, *guard against **all** greed*, verse 17, *He asked **himself***; verse 18, ***all my** grain*, and verse 21, *store up treasure for **themselves***.

Luke 12:13-21

Garwood P. Anderson, "Seeking and Saving What Might Have Been Lost: Luke's Restoration of an Enigmatic Parable Tradition"

This is an interesting and complex article. Anderson argues that Luke actively reworked the material available to him. For example, Anderson compares the rich farmer in Luke with a similar farmer in the more primitive Gospel of Thomas to show what Luke may be doing with his material. Luke explains and clarifies.

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Luke 12:15

Dino Dozzi, "'Thus Says the Lord' The Gospel in the Writings of Saint Francis"

Interestingly, where Luke has *guard against all greed* in verse 15, Francis uses *beware of all malice and greed*. Where Rosner argues for idolatry, above, Francis uses malice here.

For more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes.