

Personal Notes

Nineteenth Sunday in Ordinary Time, 115A, August 7, 2011

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The teen-age young ladies who wore dresses at the 4:00 p.m. Mass last Sunday heartened me. I have become used to seeing young people in scroungy clothes at Holy Mass. I think these young ladies were showing respect for themselves, their God, and the Faithful, of which they are a part.

These young ladies were making a statement about popular culture. The Faithful do hear the tiny whispering sound at the mouth of the cave in 1 Kings 19:12. This means that the Faithful sometimes do not act in their own immediate best interests, when the interests of God seem otherwise.

For example, in a more adult setting, sometimes people are sexually attracted outside of prior sexual commitments. Turning down such an attraction is outside of immediate self-interest, but right in line with the interests of God. That is what Romans 9:1 means by *I speak the truth ... I do not lie*.

Engaging such human relations as associated with sexual pleasure overrides the realization of the commitment resident therein. That, at least, is often the case in popular culture. Hope for sound human relations does rest in the Lord, not only as something for the future, but also as something for the present. The good things of this life are good because the Lord put them there for the Faithful.

Especially in matters of human relations, popular culture does not respect the Teaching Magisterium of the Roman Catholic Church. From that perspective, evil is rampant. Like all immorality, immoral human relations is at least as foolish as it is wrong. For the Faithful, the realization of the good human relations overrides the realization of evil human relations.

Readings for this Sunday help the Faithful deal with evil, including untoward sexual human relations. There are two approaches to evil. One approach uses politics to pretend evil does not exist. That is the objection coming from Saint Paul when he says in Romans 9:1, *I do not lie*. That is what happens when the Faithful use religion as an excuse against trying to remedy evil, for example cutting off communication between parents and children over complex sexual matters, as something "too sacred" for discussion.

Another approach confronts evil with truth. That, again, is what Saint Paul means in Romans 9:1, *I speak the truth*. That is what happens when the Faithful use religion to take on the courage required to face down evil, especially in matters of sexual misconduct and other discouragement. That is what it means to dress appropriately and not, for example, in beltless trousers, that rely on underwear to cover private parts of the body.

The Greek for *I speak the truth ... I do not lie* (Romans 9:1) carries a subtlety, missed in English. Romans does not mean spoken once and that is all, but rather a habit of continuous present involvement *in Christ*. Contrary to so much else in these Notes, this time the focus is on the lives of the Faithful, rather than faults of the Teaching Magisterium of the Roman Catholic Church.

There are people like Saint Peter, afraid to walk on water, but walking there nonetheless. There are people taking the Teaching Magisterium of the Roman Catholic Church more seriously than human prudence dictates. Unlike Peter, who quit when he realized how contrary it was for him to walk on water, many of the Faithful courageously

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trudge on ahead in their determination to do the holy will of God as they see it, particularly in matters of human sexuality. That is why some families have more children than others would consider reasonable.

Lord, let us see your kindness, and grant us your salvation. The Israelites composed this 85th Psalm in the context of their return from the Babylonian Exile.¹ The Israelites were glad to be back in Jerusalem, but were unhappy with their revised circumstances. The ancient Israelites were depressed in a way the Faithful today need not be, because life is good in the United States. For example, obesity, rather than hunger, is a problem.

The Faithful in the United States are experiencing the kindness and salvation of the Lord. Contemporary secular politics demonstrate the difficulties in the struggle between truth and politics. The Vice President of the United States is unashamed to pray his rosary at a time of difficult policy decisions, namely when the United States SEALS went into Pakistan to take out Osama bin Laden.² Praise God.

Readings

First Reading:	1 Kings 19:9a, 11-13a
Responsorial Psalm:	Psalm 85:9, 10, 11-12, 13-14 (8)
Second Reading:	Romans 9:1-5
Alleluia:	cf. Psalm 130:5
Gospel:	Matthew 14:22-33

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.

1 Kings 19:9a, 11-13a

Psalm 85:9, 10, 11-12, 13-14 (8)

Romans 9:1-5

cf. Psalm 130:5

The Church makes Psalm 130 available for funerals³ and sick calls.⁴

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Sloppy scholarship, again, seems at work.

Verse 5 in the NAB, which the Lectionary tends to use:

I wait **with longing** for the LORD, my soul waits for his word.

The Lectionary for this Sunday has:

I **wait** for the Lord; my soul waits for his word.

The difference, so far is minimal.

Verse 5 also appears at reading 34A:

I **trust** in the LORD; my soul trusts in his word.

Verse 5 appears again at reading 89B:

I **trust** in the LORD; my soul trusts in his word.

All of the above would be fine, except that the Vulgate has:

Sustinui te, Domine,
sustinuit anima mea in verbo eius;
speravit

Sustinui carries the notion of *hold up, support, sustain*, which is different than *trust*. The Lectionary leaves out the notion of *hope*, which Saint Jerome includes with his use of the word *speravit*. I pray for an accurate, consistent liturgical translation of the Psalms.

Matthew 14:22-33

Matt 14:33

David J. Norman, O.F.M., "Doubt and the Resurrection of Jesus"⁵

There is a big difference in English between *homage* and *worship*. The Lectionary uses *did him homage* whereas Norman narrates, *the ones in the boat worship Jesus as the "Son of God."*

Verse 33 has various translations:

<u>Lectionary</u> (1998)	did him homage
<u>The Vulgate</u> (circa 410)	adoraverunt eum
<u>Douay-Rheims</u> (1582-1610)	adored him
<u>King James</u> (1611)	worshipped him
<u>Catholic RSV</u> (1969)	worshipped him
<u>New American</u> (NAB) (1970)	did him homage
<u>New Jerusalem</u> (1985)	bowed down before him

The Lectionary translation is awkward.

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Matt 14:13-33

Leroy Andrew Huizenga, "Obedience unto Death: The Matthean Gethsemane and Arrest Sequence and the Aqedah"⁶

Huizenga argues that Jesus did have the power to come down from the Cross, but chose, instead to stay there. Evidence of that power is in this pericope about calming the wind and walking on water.

Matt 14:26

Daniel A. Smith, "Seeing a Pneuma(tic Body): The Apologetic Interests of Luke 24:36-43"⁷

Smith argues that in his resurrection narratives, Luke is just narrating the resurrection appearances, with no apologetic agenda. Smith argues from the word used in Matthew to express concern that Jesus is a ghost, to the different word used in Luke, *spirit*, to mean that Luke has no hidden agenda. Had Luke a hidden apologetic agenda, the Greek word Matthew used for *ghost* would have served Luke better.

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

Themes

For recurring themes in Sacred Scripture, see the following. The exclamation point (!) indicates principal reference lists of passages related by a common theme or expression. The exclamation point sometimes also functions as a semi-colon, comma, or period. *Italics* of the same verse (I supply the book and chapter) indicates a special relevance. Commas separate verses within the same book and semi-colons separate books. The abbreviation for *following* is f. For more lengthy *following*, the abbreviation is ff. With this material, I am trying to lay a foundation for developing Biblical themes the next time through the Cycles. I intend to add in which Lectionary readings to find the relevant passages.

Sacred Scripture develops themes for the following readings in Romans 9:1-5:

- Verse 1 1 Timothy 2:7; 2 Corinthians 11:31! Romans 2:15. The Greek tense for *I am telling the truth ... I am not lying* is Progressive Present, meaning a continuous action.⁸ The Lectionary, *I speak the truth ... I do not lie* does not seem to pick up on the continuity in the original Greek.
- Verse 3 1 Corinthians 16:22! Exodus 32:32; 1 John 3:16; Romans 16:7, 11:21.
- Verse 4 Exodus 4:22; 1 Corinthians 11:22; Deuteronomy 14:1; Hosea 11:1; Exodus 16:10; 2 Corinthians 3:7; Sirach 44:12, 18 etc.; 1 Maccabees 6:23; Romans 8! f.
- Verse 5 Exodus 13:5 etc.; Romans 1:3; Matthew 1; Luke 3:23 ff.; John 3:31; Ephesians 4:6; Romans 1:25; 2 Corinthians 11:31; Psalm 41:14.

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Sacred Scripture develops themes for the following readings in Matthew 14:22-33:

- Verse 22 Matthew 14:22-33 Mark 6:45-52; John 6:16-21; cf. Matthew 8:23 ff. parallel.
- Verse 23 Matthew 15:39! parallel; 5:1! Luke 9:28!
- Verse 25 Matthew 8:24 parallel; Psalm 77:20; Job 9:8; Isaiah 43:16.
- Verse 26 Luke 24:37.
- Verse 29 The Greek manuscripts are difficult at the word *Peter*. The difficulty is emphasis, just *Peter* or *the Peter*.
- Verse 30 The Greek manuscripts are difficult at the word *strong* in *how strong the wind was*. Some manuscripts omit the word *strong*.
- Verse 31 Matthew 6:30! 28:17.
- Verse 33 Matthew 16:16!

Manuscripts

Through Reading 70A, January 30, 2011, I designed these comments on the availability of manuscripts to make the point that uncertainty exists about exactly which Greek to use for the purposes of translation. At that point, I began offering manuscript availability for background when examining Translating the New Testament: Text, Translation, Theology, which I purchased based on the review in the Catholic Biblical Quarterly.⁹

Matthew 14:22-33

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.¹⁰

The Leningrad Public Library has a Sixth Century parchment with Matthew 14:19—15:8. Nikanoros in Zavorda has a Ninth century parchment palimpsest with Matthew 5—26.

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

¹ <http://www.google.com/search?q=Psalm+85&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a> (Accessed May 22, 2011).

² Jeremy Scahill, "The Kill Team," The Nation, Vol. 292, No. 21 (May 23, 2011) page 6, column 2, second last paragraph.

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³ N.a., International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul IV: Order of Christian Funerals: Including Appendix 2: Cremation: Approved for use in the Dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See (New Jersey: Catholic Book Publishing Co., 1998) 58, 228, 291, 319.

⁴ The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983) 187.

⁵ Theological Studies, Vol. 69, No. 4 (December 2008) 800.

⁶ the Catholic Biblical Quarterly, Vol. 71, No. 3 (July 2009) 517.

⁷ the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 757.

⁸ Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament (Grand Rapids: Michigan: Zondervan, 1996) 518-519.

⁹ Robert Hodgson, Jr., review of Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009), the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 877-878.

¹⁰ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 120, 127.