

As for the last two Eucharistic weeks, the words for this week are **taste**, and **see**. These readings are slightly dissimilar from the past two weeks.

Pope John-Paul II's Apostolic Letter, *Rosarium Virginiae Mariae*, does not cite any specific Scripture from the Twenty-first Sunday in Ordinary Time. The following section fits no special readings. The **sweetness** of the chain is about **tasting**.

## CONCLUSION

### “Blessed Rosary of Mary, sweet chain linking us to God”

39. What has been said so far makes abundantly clear the richness of this traditional prayer, which has the simplicity of a popular devotion but also the theological depth of a prayer suited to those who feel the need for deeper contemplation.

The Church has always attributed particular efficacy to this prayer, entrusting to the Rosary, to its choral recitation and to its constant practice, the most difficult problems. At times when Christianity itself seemed under threat, its deliverance was attributed to the power of this prayer, and Our Lady of the Rosary was acclaimed as the one whose intercession brought salvation.

Today I willingly entrust to the power of this prayer—as I mentioned at the beginning—the cause of peace in the world and the cause of the family.

## Joshua 24:1-2a, 15-17, 18b

This is Joshua's final speech,<sup>1</sup> the speech in which high profile people tend to speak more truthfully and plainly than ever.

verse 1      Joshua gathered together all the tribes of Israel at *Shechem*

*Shechem* lies between Mount Ebal a little to the north and Mount Gerizim a little to the south.<sup>2</sup>

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<sup>1</sup> Mark K. George, “Yhwh’s Own Heart,” the Catholic Biblical Quarterly, Vol. 64, No. 3 (July 2002) 443.

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verse 15      “If it does not please you to serve the LORD,  
decide today whom you will serve,  
the gods your fathers served *beyond the River*  
or the gods of the Amorites in whose country you are now dwelling.

Because of current Palestinian problems, the translations make me uneasy. *Beyond the River* is translated differently. To identify the Bibles used, consult the Appendix.

<u>The Vulgate</u> (circa 410):	Mesopotamia
<u>Douay-Rheims</u> (1582-1610):	Mesopotamia
<u>King James</u> (1611):	on the other side of the flood
<u>New Jerusalem</u> (1985):	beyond the River
<u>New American</u>	beyond the River

verse 17      out of a state of *slavery*

<u>The Vulgate</u> (circa 410):	de domo servitutis
<u>King James</u> (1611):	the house of bondage
<u>Douay-Rheims</u> (1582-1610):	the house of bondage
<u>Jerusalem</u> (1966):	the house of slavery
<u>New American</u> (1970):	a state of slavery
<u>New Jerusalem</u> (1985):	the place of slave-labor

verse 18a is omitted, “And Yahweh has driven all the nations out for us, including the Amorites, who used to live in the country.”

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<sup>2</sup> Standard Bible Atlas, 2<sup>nd</sup> edition (Cincinnati, Ohio: Standard Publishing, 1997) inset, Map 4, page 7.

**Joshua 24** is a renewal of the Covenant,<sup>3</sup> a renewal omitted from the thinking of Paul.<sup>4</sup> This Covenant is conditional upon the Faithful keeping the Commandments. Because of human sinfulness, Paul regards the Covenant as unconditional.

## **Psalm 34:2-3, 16-17, 18-19, 20-21**

This is a relatively intellectual alphabetical acrostic psalm.<sup>5</sup>

verse 9a     **Taste** and **see** the goodness of the Lord.

is the antiphon for Readings 33C, 116B, 119B, and 122B (this Sunday), but not for 150C or 591 SS Peter and Paul. The antiphon for 150C is

verse 7a     The Lord hears the cry of the poor.

and for #591 the antiphon is

verse 8     The angel of the Lord will rescue those who fear him.

A sense of distress is in **Psalm 34**.

verse 2     I will bless the LORD at all times;  
                  his praise shall be ever in my **mouth**.

verse 16a    The LORD has eyes for the just

Jerome does not have the LORD merely looking on; Jerome forms an identity between eyes and the just. I would translate Jerome, "The eyes of the LORD are over the righteous."

verse 16b               and ears for their cry.

Jerome, again, brings about an identity between ears and cry. I would translate Jerome, "His ears are in their clamor."

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<sup>3</sup> Kathryn L. Roberts, "God, Prophet, and King: Eating and Drinking on the Mountain in First Kings 18:41," the Catholic Biblical Quarterly, Vol. 62, No. 4 (October 2000), 635.

<sup>4</sup> Charles H. Talbert, "Paul, Judaism, and the Revisionists," the Catholic Biblical Quarterly, Vol. 63, No. 1 (January 2001) 18-19.

<sup>5</sup> Hanan Eshel and John Strugnell, "Alphabetical Acrostics in Pre-Tannaitic Hebrew," the Catholic Biblical Quarterly, Vol. 62, No. 3 (July 2000), 443.

verse 17     The LORD confronts the evildoers

Jerome translates this more with a “facing up” or “turning his face toward the evildoers.”

verse 19     The LORD is close to the *brokenhearted*;

*Brokenhearted* merits Biblical comparison:

The Vulgate (circa 410):             qui contrito sunt corde

Douay-Rheims (1582-1610):       of a contrite heart

King James (1611):               of a broken heart

Jerusalem (1966):                 to the broken hearted

New American (1970)             to the broken hearted

New Jerusalem (1985)           to the broken hearted

The sense of sorrow for sin suits my understanding better than sorrow for my sorry situation.

verse 20-21   Many are the troubles of the just one,  
                  but out of them all the LORD delivers him;  
                  he watches over all his *bones*;  
                  not one of them shall be broken.

This reference to not breaking *bones* anticipates the crucifixion (John 19:36) where the soldiers do not break the bones of Jesus, because he is already dead. The glory of Jesus is associated with the Cross.

## **Ephesians 5:21-32**

verse 24     As the church is subordinate to Christ,  
                  so wives should be subordinate to their husbands in everything.

When I was teaching I used to ask my students about this verse. Males thought it was excellent, females not so. My retort was that this phenomena was a sign of the discordance causing fifty percent of marriages to end in divorce. Females accepting the verse would often insist as well on the following verse

verse 25     Husbands, love your wives,  
                  even as Christ loved the church

verse 26                   and *handed himself over* for her to sanctify her,  
cleansing her by the bath of *water* with the word

*Handed himself over* alludes to Isaac and the original holocaust;<sup>6</sup> eventually *water* came to refer to Baptism.<sup>7</sup>

verse 27                   that he might present to himself the *church* in splendor,  
without spot or wrinkle or any such thing,  
that *she* might be holy and without blemish.

By these references to the *church*, Ephesians refers to the Last Judgment, the Resurrection, meeting Jesus again after death, being brought into God's presence. As a scholar, quoting the grammarian from 2 Corinthians 5:14, puts it, [God the Father] "will bring us [Paul and his coterie] together with you [the Faithful] to stand before him."<sup>8</sup>

verse 28               Husbands should love their wives as their own bodies.  
Who loves his wife loves himself.

## **John 6:63c, 68c**

No comment.

## **John 6:60-69**

This section of the Fourth Gospel is a continuation of the sign of the Eucharist.<sup>9</sup>

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<sup>6</sup> Robert J. Daly, S.J., "The Soteriological Significance of the Sacrifice of Isaac," the Catholic Biblical Quarterly, Vol. 39, No. 1 (January 1977), 67

<sup>7</sup> Hendrikus Boers, "The Structure and meaning of Romans 6:1-14," the Catholic Biblical Quarterly, Vol. 63, No. 4 (October 2001) 669; Max Zerwick, S.J. and Mary Grosvenor, A Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996)

<sup>8</sup> Joseph Plevnik, S.J., "The Destination of the Apostle and of the Faithful: Second Corinthians 4:13b-14 and First Thessalonians 4:14," the Catholic Biblical Quarterly, Vol. 62, No. 1 (January 2000) 89. Plevnik, in footnote 25, page 89, refers to the grammarian, but the 4<sup>th</sup>, 1993 edition, page 542. That reference is on that page in my 5<sup>th</sup> 1996 edition.

<sup>9</sup> Douglas K. Clark, "Signs in Wisdom and John," the Catholic Biblical Quarterly, Vol. 45, No. 2 (April 1983) 205, 207.

verse 61            Since Jesus knew that his disciples were murmuring about this, he said to them, “Does this *shock* you?”

The Greek uses a derivative of *scandal* for *shock*.

The Vulgate (circa 410):            Hoc vos scandalizat?

Douay-Rheims (1582-1610):        Does this scandalize you?

King James (1611):                Doth this offend you?

Jerusalem (1966):                Does this upset you?

New American (1970)              Does this shock you?

New Jerusalem (1985)             Does this disturb you?

verse 62        What if you were to see the *Son of Man* ascending to where he was before?

A scholar sees the use of *Son of Man* in John as linking the Cross and Glory. The scholar writes,

However much rethinking I must do with 3:13 [about ascending and descending from heaven] and 6:62, I would continue to claim that the Johannine use of the *Son of Man* points to the revelation of God in the human event of Jesus of Nazareth, especially in the event of the cross.<sup>10</sup>

verse 64        But there are some of you who do not believe,” Jesus knew from the beginning the ones who *would* not believe and the one who *would* betray him.

The grammarian points out that the future participle is rare and always found with a variant reading among the manuscripts.<sup>11</sup>

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<sup>10</sup> Francis J. Moloney, S.D.B., “Raymond Brown’s New Introduction to the Gospel of John: A Presentation—And Some Questions,” the Catholic Biblical Quarterly, Vol. 65, No. 1 (January 2003) 10.

<sup>11</sup> Maximilian Zerwick, S.J., English Edition adapted from the Fourth Latin Edition by Joseph Smith, S.J., Scripta Pontificii Institutii Biblico—114—Biblical Greek (Roma: Editrice Pontificio Istituto Biblico, 1994), page 95.

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verse 65     And he said,  
                  “For this reason I have told you that no one can come to me  
                  unless it is granted him by my Father.”

The grammarian points out the reference is to John 6:44 found in the Nineteenth Sunday in Ordinary Time, Reading 116B.

verse 68-69   Simon Peter answered him, “Master, to whom shall we go?  
                  You have the words of eternal life.  
                  We have come to believe  
                  and are *convinced* that you are the Holy One of God.”

*Convinced* carries the sense of intellectual conviction.

<u>The Vulgate</u> (circa 410):	cognovimus
<u>Douay-Rheims</u> (1582-1610):	to know
<u>King James</u> (1611):	are sure
<u>Jerusalem</u> (1966):	know
<u>New American</u> (1970)	are convinced
<u>New Jerusalem</u> (1985)	have come to know

**Joshua** is about renewing the Covenant, sealed with the blood and glory of Jesus in the Eucharist. **The Psalm** is about being saved by The Almighty from sinfulness and the disordered consequences of sinfulness. **Ephesians** is not so much about marriage as about the relationship between Christ and his Church, a vibrant, loving relationship. The **Fourth Gospel** is about the need to accept the institution of the Eucharist as a means for salvation. Herein lies the importance of the antiphon,

verse 9a     **Taste** and **see** the goodness of the Lord.

For an overview of updated sources see the Appendix file.