

Personal Notes

Twenty-first Sunday in Ordinary Time, Reading 123C, August 25, 2013

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Raymond J. Jirran, Ph.D.

For Luke, the Gospel, like life, is a journey. This Sunday, Luke portrays Jesus journeying to Jerusalem, where he will proclaim his glory on the Cross. All Christians follow their own Way of the Cross. Personal Notes likes to imagine Luke and Mary swapping personal stories about their lives. The Responsorial Antiphon for this Sunday is suited for a journey along the Way of the Cross. *Go out to all the world and tell the good news* (Mark 16:15).¹ The Good News is the Christian Gospel.

The Way of the Cross is about maintaining Faith, Hope, and Charity under duress. The Good News for the Way of the Cross is the journey of Faith about trusting God, rather than earthly wealth; Hope is about eternal life, rather than immediate satisfaction or the speed of the internet; Charity is about loving others focused in thought, word, and deed, rather than entertainment blurring the very meaning of life.²

Readings

First Reading	Isaiah 66:18-21
Responsorial Psalm:	Psalm 117:1, 2 (Mark 16:15)
Second Reading:	Hebrews 12:5-7, 11-13
Alleluia:	John 14:6
Gospel:	Luke 13:22-30

Annotated Bibliography

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

Isaiah 66:18-21

¹ 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 the Saints (Collegeville, Minnesota: The Liturgical Press, 1988) 795. Personal Notes refers to this book as the Lectionary.

² Personal interview over breakfast at IHOP on Jefferson Avenue in Newport News, Friday, June 7 with Father Dominik Macák of the Diocese of Košice in Slovakia.

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Isaiah 66:18-19

Francis Watson, "Mistranslation and the Death of Christ: Isaiah 53 LXX and Its Pauline Reception"³

Watson mentions Isaiah 66:18-19 as part of a papyrus fragment dating only from the Fourth Century AD that attests to the Fourth Servant Song in Isaiah 52.

Psalm 117:1, 2 (Mark 16:15)

Hebrews 12:5-7, 11-13

Hebrews 12:2

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament⁴

Thatcher argues,

Abel's ongoing "testimony" reemerges in the sudden allusion to his death in Heb 12:24 [to be used next week]. Here again, the context of this reference suggests that Abel serves as a landmark for a larger narrative complex that defines, for the author, a distinctly Christian identity and that should serve to motivate endurance in the face of significant pressure to abandon the faith (see 12:1-17 [1-4 of which is used here]).

Hebrews 12:11

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament⁵

In Greek, *trained* means *to train in gymnastic discipline*; hence, *to exercise in anything, train to use, discipline*.⁶

³ in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009) 219.

⁴ Grand Rapids: Michigan: Zondervan, 1996, 274, 277, 367-368.

⁵ Grand Rapids: Michigan: Zondervan, 1996, 312, 575.

⁶ William D. Mounce, Zondervan Greek Reference Series: The Analytical Lexicon to the Greek New Testament (Grand Rapids, Michigan: Zondervan Publishing House: A Division of HarperCollins Publishers, 1993) 123,129.

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Hebrews 12:5-13

Luke Timothy Johnson, "Hebrews 10:32-39 and the Agony of the Translator"⁷

Johnson argues that Hebrews "elaborates the [race-contest] metaphor in 12:5-13, when he reminds his hearers that they are 'enduring for the sake of an education' when they receive instruction/discipline from God as Father."

Heb 12:6

Brian J. Wright, "Greek Syntax as a Criterion of Authenticity: A New Discussion and Proposal"⁸

Wright notes that the African, Clement of Alexandria (c. 150-215), refers to Hebrews 12:6 in his writing.⁹

Hebrews 12:14

Thomas Manton (1620-1677), "Sermons upon Ezekiel"¹⁰

Manton explains,

There is no way of enjoying communion with Christ but in a constant uniform course of holiness and obedience (1 John 1:6-7; Heb 12:14).

Therefore this turning that we may live everlastingly consists in . . . a turning . . . from sin to holiness. And herein lies the great work of grace.

For context, no other Reformer began life as late as the Seventeenth Century. The closest contemporary would be Saint Vincent de Paul, 1580-1660, who was forty years older.

John 14:6

⁷ in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009) 171 [source of the quote], 172, 176.

⁸ the Catholic Biblical Quarterly, Vol. 74, No. 1 (January 2012) 96.

⁹ <https://www.google.com/search?q=Clement&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a> (accessed June 9, 2013).

¹⁰ in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 162

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Luke 13:22-30

Personal Notes gave up systematically examining the illiterate 2011 Missal November 25, 2012. On April 7, 2013, with Reading 045C 2nd Sunday of Easter_A Catholic Bible Study 130407, Personal Notes systematically began to incorporate material from A Commentary on the Order of Mass of *The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy*, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011). The hope is that this approach will help the Faithful pray with the new Missal, despite itself.

Anscar J. Chupungco, "The ICEL2010 Translation"¹¹
Chupungco explains,

Glory to God (ICEL2010, no. 8)

"Lord God, heavenly King, O God, almighty Father" (lines 9-10)

ICEL2010 positions the vocative "Lord God, heavenly King" at the end of a series of five acclamations [(1) We praise you, (2) we bless you, (3) we adore you, (4) we glorify you, (5) we give you thanks for your great glory]. This is an unusual English sentence construction. Nonetheless, it complies with the word order of the Latin original that places the vocative *Deus Pater omnipotens* at the end of the acclamations. In fairness to the Latin text, it should be said that the present location of the vocative is probably where it is best. Any other position of the vocative disrupts the flow of the sentence.

There are no grammatical grounds, however, why in a literal translation the place of the vocative noun should not conveniently respect normal English for the sake of clarity and intelligibility. The Latin language has no strict rules about word order because it enjoys the use of declension. In English, however, it is cumbersome to recite a series of acclamations whose addressee appears only at the end.

For more on sources see the Appendix file. A complete set of Personal Notes, dating from the Fifteenth Sunday in Ordinary Time, July 14, 2002 to the present, is on the web site at www.western-civilization.com/CBQ/Personal%20Notes.

¹¹ in A Commentary on the Order of Mass of *The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy*, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011) 140-141.

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The Faithful live in the secular world, where the Cross is present. Recognizing the Cross is a call for grace that some Black Baptists bring to mind with Nehemiah 13:22, *And I commanded the Levites that they should cleanse themselves and that they should come and keep the gates, to sanctify the sabbath [sic] day. Remember me, O my God concerning this also and spare me according to the greatness of thy Mercy.*¹² Ultimately the Cross is a “happy fault” that results in the Good News of the Gospels. Humanity has been saved and can save itself by accepting its Savior, Jesus Christ.

¹² UMI Annual Commentary 2012-2013: Precepts for Living: Based on the International Uniform Lessons, Vincent E. Bacote, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc., 2012) 600, 601.