

The 2004 rendition of these Personal Notes urged freedom from anxiety under the protection of God, the Father. This 2007 rendition continues in the same vein, but with a different focus, namely orphans. The Lectionary readings point out that God protects orphans, raising the question about what his Catholic Faithful do about orphans, especially orphans associated with the sexual abuse cover-up by the hierarchy. The Responsorial antiphon words it well: *God, in your goodness, you have made a hope for the poor.* Psalm 68:6 refers to God as *the father of orphans*.

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### Annotated Bibliography

Material above the double line draws from material below the double line. Those uninterested in scholarly details should stop reading here. If they do, however, they may miss some of the fun stuff scholars are digging up.

#### **First Reading: Sirach 3:17-18, 20, 28-29**

The Lectionary uses the above citation, which I do not trust. For more, see the 2004 rendition of these 126C Personal Notes on the web.

#### **Responsorial Psalm: Psalm 68:4-5. 6-7, 10-11**

Hebrews 23b, *God the judge of all*, the Greek word *judge* fascinated me. Jesus, here, is associated with God the Father, as judge and *the just*. The contrast is between Mount Sinai and the First Covenant and Mount Zion (Jerusalem), the New Testament.

Psalm 68:6

Paul Niskanen, "Yhwh as Father, Redeemer, and Potter in Isaiah 63:7-64:11"<sup>1</sup>

Niskanen develops the fatherhood of God, especially as a protector of orphans.

Demonstrates that references to God as father are rare: Exod 4:22-23; Hos 11:1-4; and Deut 1:31 and 8:5 and Psalm 68:6

Psalm 68:10

Francis J. Moloney, S.D.B., "The Gospel of John as Scripture,"<sup>2</sup>

The reference Moloney makes is to the Greek Septuagint Psalm 68. The Lectionary uses the Hebrew Masoretic text. I do not recognize a relationship to the Lectionary readings.

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<sup>1</sup> the Catholic Biblical Quarterly, Vol. 68, No. 3 (July 2006) 399, 406.

<sup>2</sup> the Catholic Biblical Quarterly, Vol. 67, No. 3 (July 2005) 463.

**Second Reading: Hebrews 12:18-19, 22-24**

Heb 12:18-24

Patrick Gray, review of Kiwoong Son, Zion Symbolism in Hebrews: Hebrews 12:18-24 as a Hermeneutical Key to the Epistle<sup>3</sup>

These verses are the key to understanding Hebrews. Following Kiwoong Son, Gray spells out the threefold hermeneutical (interpretative) significance of the Sinai-Zion symbolism. "First, it embraces all the theological *topoi* [topics] discussed in the epistle, most notably revelation, priesthood, covenant, and temple. Second, its cosmological [astronomic] and eschatological [last things] dimensions undergird the author's [i.e. Son's] argument for both the finality of God's salvation offered in Jesus and the dire consequences [losing God] of falling away [from Jesus]. And, third, it provides the theoretical basis for the thoroughgoing comparison between Jesus and the institutions of the old covenant."

Heb 12:24

Jerome H. Neyrey, S.J., "'I Am the Door' (John 10:7, 9): Jesus the Broker in the Fourth Gospel"<sup>4</sup>

Jesus acts as a broker, using the sprinkling of his blood to bargain with God the Father for the lives of the Faithful.

**Alleluia: Matthew 11:29ab**

Nothing new.

**Gospel: Luke 14:1, 7-14**

Nothing new.

At Luke 14:13-14, Jesus advises the Faithful, " ... *when you hold a banquet, invite the poor, the crippled, the lame, the blind; blessed indeed will you be because of their inability to repay you. For you will be repaid at the resurrection of the righteous.*"

The topics listed for 2007 at [www.justfaith.org/JM125.html](http://www.justfaith.org/JM125.html) 7/17/2007 : Immigration, Climate change, The UN Millennium Development Goals, Federal Budget Priorities, and Prison Reform. Other topics under consideration are Economic Development for the Poor, Rural Life, Militarism, Racism, Forming Small Justice Communities, and Community Organizing and Aging and the Elderly. Concern for orphans seems suited to Prison Reform (mothers in prison), Economic Development for the Poor, Racism, Forming Small Justice Communities, and Community Organizing. My intention is to leave this notice here for the next two presentations, before relegating the announcement to the Appendix.

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

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<sup>3</sup> the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 167.

<sup>4</sup> the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 291.