

My soul, analogously recognized at the destination of the Exodus is my focus for these readings. The Faithful can handle the material trials of life in their **souls** thanks to the grace of Jesus Christ.

Pope John-Paul II's Apostolic Letter, *Rosarium Virginiae Mariae*, does not cite any specific Scripture from the Twenty-second Sunday in Ordinary Time. The following section fits no special readings. The Pope draws a distinction between the interior life over which everyone has some control and exterior lives ever more divided as human understanding expands.

...and children

42. It is also beautiful and fruitful to entrust to this prayer *the growth and development of children*. Does the Rosary not follow the life of Christ, from his conception to his death, and then to his resurrection and his glory? Parents are finding it ever more difficult to follow the lives of their children as they grow to maturity. In a society of advanced technology, of mass communications and globalization, everything has become hurried, and the cultural distance between generations is growing ever greater. The most diverse messages and the most unpredictable experiences rapidly make their way into the lives of children and adolescents, and parents can become quite anxious about the dangers their children face. At times parents suffer disappointment at the failure of their children to resist the seductions of the drug culture, the lure of an unbridled hedonism, the temptation to violence, and the manifold expressions of meaningless and despair.

Isaiah 35:4-7a

Scholars are unsure whether **Isaiah 35** is First (pre-exilic) or Second (exilic) Isaiah. Chapter 35, no matter, is written in the spirit of Second Isaiah.¹ Isaiah encourages the Faithful to remain steadfast for the LORD will save them. The Savior, ultimately, is Jesus Christ.

verses 4-7a Say to those whose hearts are frightened:
Be strong, fear not!
Here is **your** God,
he comes with vindication;
with divine recompense
he comes to save **you**
Then will the eyes of the *blind* be opened,

¹ Richard J. Clifford, S.J., "The Unity of the Book of Isaiah and Its Cosmogonic Language," the Catholic Biblical Quarterly, Vol. 55, No. 1 (January 1993) 3.

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the ears of the *deaf* be cleared;
then will the lame leap like a stag,
then the tongue of the mute will sing.
Streams will burst forth in the desert,
and rivers in the steppe.
The burning sands will become pools,
and the thirsty ground, springs of water.

The lame leaping like a stag in verse 6 above symbolizes the restoration of Israel.²

Psalm 146:7, 8-9, 9-10

A scholar compares this Psalm as found in the Masoretic (ancient Hebrew) text, the Septuagint (Greek) text, and the Qumran Scrolls.³ The differences show a trend revealing the Masoretic as the oldest, then the Septuagint, then Qumran. The differences while exhibiting a pattern, focus on the placement and use of Alleluia, in other words, nothing major.

This Psalm is used in the Funeral Rites on page 307, one of the Second Psalms for Morning Prayer. This Psalm is also used in the Lectionary as follows:

Reading	Page	Antiphon	Verses
7A	34	Isa 35:4	6-7, 8-9, 9-10
70A	532	Matt 5:3	6-7, 8-9, 9-10
128B	817	1b	7, 8-9, 9-10
138C	865	1b	7, 8-9, 9-10
155B	947	1b	7, 8-9, 9-10

The antiphon is

verse 1b Praise the Lord, **my soul!**

verse 8 The LORD gives sight to the *blind*;

² Dennis Hamm, S.J., "The Tamid Service in Luke-Acts: The Cultic Background behind Luke's Theology of Worship (Luke 1:5-25; 18:9-14; 24:50-53; Acts 3:1; 10:3, 30)," the Catholic Biblical Quarterly, Vol. 65, No. 2 (April 2003) 221-223.

³ Lloyd M. Barré, "*Halelu yah*: A Broken Inclusion," the Catholic Biblical Quarterly, Vol. 45, No. 2 (April 1983) 195-200.

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verse 10 The LORD shall reign forever;
 your God, O Zion, through all generations.

The unused verse 3 asks, “How can **you** believe, who receive glory from one another and do not seek the glory that comes from the only God?”⁴

James 2:1-5

James instructs the ancient Church community on how to live together in a human society. These instructions guide the Faithful through the material trials of life toward the **soul** of a more Christian *assembly*.⁵

verses 1-4 My brothers and sisters, show no partiality
 as **you** adhere to the faith in our glorious Lord Jesus Christ.
 For if a man with gold rings and fine clothes
 comes into **your assembly**
 and a poor person in shabby clothes also comes in,
 and **you** pay attention to the one wearing the fine clothes
 and say, “Sit here, please,”
 while **you** say to the poor one, “Stand there,” or Sit at my feet,”
 have **you** not made distinctions among **yourselves**
 and become judges with evil designs?

cf. Matthew 4:23

This verse sets out the three ways in which Jesus related to the Jews: (1) teaching; (2) proclaiming the Kingdom; and (3) healing.⁶

Jesus proclaimed the Gospel of the kingdom
and cured every disease among the people.

Mark 7:31-37

⁴ Stanley B. Marrow, “*Κοσμος* in John,” the Catholic Biblical Quarterly, Vol. 64, No. 1 (January 2002), 98.

⁵ Donald J. Verseput, “Genre and Story: The Community Setting of the Epistle of James,” the Catholic Biblical Quarterly, Vol. 62, No. 1 (January 2000), 96-110, nota bene 103.

⁶ Joseph A. Comber, C.F.X., “The Composition and Literary Characteristics of Matt 11:20-24,” the Catholic Biblical Quarterly, Vol. 39, No. 4 (October 1977) 502.

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verse 31 Again Jesus left the district of *Tyre*
and went by way of *Sidon* to the *Sea of Galilee*,
into the district of the *Decapolis*.

According to the Atlas, Tyre is on the coast of modern Lebanon, Sidon about 25 miles north, also on the coast, the Sea of Galilee about 55 miles southeast, Decapolis a general area east of the Jordan River, south of the Sea of Galilee. Map 13 is the best.

verse 32a And people brought to him a *deaf* man who had a *speech impediment*

The grammarian points out that the literal Greek meaning of *deaf* is *dull senses*.

	<u>Deaf</u>	<u>Speech Impediment</u>
<u>The Vulgate</u> (circa 410):	surdum	mutum
<u>Douay-Rheims</u> (1582-1610):	deaf	dumb
<u>King James</u> (1611):	deaf	had an impediment in his speech
<u>Jerusalem</u> (1966):	deaf	had an impediment in his speech
<u>New American</u> (1970):	deaf	had a speech impediment
<u>New Jerusalem</u> (1985):	deaf	had an impediment in his speech

34a then he looked up to heaven and *groaned*

The grammarian suggests both *sigh* and *groan*.

<u>The Vulgate</u> (circa 410):	ingemuit
<u>Douay-Rheims</u> (1582-1610):	sighed
<u>King James</u> (1611):	sighed
<u>Jerusalem</u> (1966):	sighed
<u>New American</u> (1970):	groaned
<u>New Jerusalem</u> (1985):	sighed

verse 35 his speech impediment was removed

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The grammarian suggests the ligament was loosened or the impediment (was removed).

<u>The Vulgate</u> (circa 410):	solutum est vinculum linguae ejus
<u>Douay-Rheims</u> (1582-1610):	the bond of his tongue was loosed
<u>King James</u> (1611):	the string of his tongue was loosed
<u>Jerusalem</u> (1966):	the ligament of his tongue was loosened
<u>New American</u> (1970):	his speech impediment was removed
<u>New Jerusalem</u> (1985):	the impediment of his tongue was loosened

verse 37 He makes the *deaf* hear and the *mute* speak.

Speech impediment in verses 32 and 35 becomes *mute* in verse 37. Saint Jerome uses *mutum* in verse 32, *vinculum linguae* in verse 35, and *mutos* in verse 37.

In Sunday Sermons for the Eleventh Sunday after Pentecost, the Church Fathers wax on about Baptism and hidden faults, especially of the tongue. St. Jerome points out analogies.

St. Jerome (347-420): "Tyre is mystically interpreted as 'narrowness,' and symbolizes Judea; to whom the Lord said: For the bed is straitened (Is 27:20), and from whom He turns away to other peoples. Sidon means 'hunting.' For an untamed beast is our generation; and the sea stands for our stormy inconstancy. The Saviour comes to save the gentiles in the midst of the Decapolis; which is interpreted as signifying the commandments of the Decalogue."

The fingers put in his ears are the words or the gifts of the Spirit; of Whom it is said: *He is the finger of God* (Exod 8:19).

St. Anthony, Abbot (251-356): "If **you** permit the *whisperer* to approach **you**, he will strip **you** of every merit **you** possess."

St. Ambrose (339-397) makes the connection between Baptism and healing the man who was deaf and dumb.

St. Ephraim, Confessor and Doctor (+373) is particularly poignant about hidden faults: "Correct a man with justice, and do not speak evil of him in secret, nor rebuke him publicly...because of his manifold sins, we oftentimes see a man's body afflicted and

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deformed by a variety of ills....For listening to such a man, and not rebuking him, will he not appear to confirm as true the evil words of the speaker? ...”

But how did Esau put off his birthright, which cannot be put aside? How did Jacob clothe himself with that which cannot be put on? And if this bartering between these young men is so above the order of nature that it cannot be adequately explained, who will dare to begin upon that question wherein is the ineffable mystery of the generation of the Son of God? But tell me: Why did Jacob, taking from Manasses the right of the firstborn, bestow it on Ephraim? (Gen 48) Was it not that great dignity and honor might be given to Ephraim? For the right of the firstborn is full of wondrous portents, and of many and extraordinary offices. Baptism is prefigured there. And faith is signed and sealed within it. In it our source of strength is indicated. In it the glorious figure of virginity is brought before the mind. This honor Jacob brought for a price; and gave it freely to Ephraim (Gen 25:48). And in this Manassas is not to be blamed, nor Ephraim praised; we must acknowledge rather the authority of the Giver, Who remains blameless.

“... the enemy...What forces can he employ, that even a woman cannot defeat? ...”

Such an attitude toward women as expressed above helps to explain why *fraters* is usually translated *brothers and sisters* in the Lectioary.

St. Gregory, Pope and Doctor (540-604): “What is signified by the Fingers of the Redeemer, if not the gifts of the Holy Ghost? And this is the reason why He said in another place, when He had cast out a devil: *If I by the finger of God cast out devils, doubtless the kingdom of God is come upon you* (Lk 11:20). And it is recorded by another evangelist that He said: *If I by the spirit of God cast out devils, then it is the kingdom of God come upon you* (Matt . 21:28). So from either place we gather that the Spirit is called the Finger of God. Therefore, to put His Fingers in the man’s ears, is to open the **soul** of the deaf man to faith through the gifts of the Holy Ghost.”

In these readings **Isaiah** brings to mind the fact that the Savior is the Savior of our **souls**, the **Psalms** that we are fortunate to recognize our God as God in our **souls**, **James** how the Faithful are to get along with one another at the level of their **souls**, **Matthew** that Jesus came to teach, proclaim, and heal **souls**, and **Mark** to relate healing with Baptism and good speech and listening to the Word of the Lord. When the Faithful bless themselves with holy water upon entering and leaving church, they renew their Baptismal commitment in their **souls**.

For sources, see the updated, February 2, 2014 Appendix file.