

## Personal Notes

Twenty-fifth Sunday in Ordinary Time, 135C, September 19, 2010

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## Readings

First Reading:	Amos 8:4-7
Responsorial Psalm:	Psalm 113:1-2, 4-6, 7-8 (cf. 1a, 7b)
Second Reading:	1 Timothy 2:1-8
Alleluia:	cf. 2 Corinthians 8:9
Gospel:	Luke 16:1-13

## Commentary

How can the institutional Church, sick from the hierarchy cover-ups, be the mediator between humanity and God? That is the question addressed this Sunday. Transparency by the Church is the only path with credibility. The documents that confirm and explain the cover-up is the issue. Who is entitled to the information is part of the problem. The Faithful may be about to find out.

Jeffery Lena is the Vatican lawyer trying to protect the documents. The purpose of discovery in the documents will be to see whether the abusive priests were employees of the Vatican. Friday, July 2, Raymond Arroyo hosted Robert Bennett to explain the Supreme Court decision that enables the lower courts to demand Church documents about the cover-up.

Bennett was the lawyer Bill Clinton hired to handle his attempted cover-up of sexual infidelity.<sup>1</sup> Bennett pointed out that there are about fifteen criteria used to determine whether an employer-employee relationship exists. Lena only claimed that five of the fifteen did not apply to the Vatican. Evidently, Lena thinks the Vatican is vulnerable on the other ten.

Bennett observed that because the Vatican reserves to itself the right to laicize a priest, the Vatican is vulnerable to the allegation it employees priests, and, therefore, ultimately, bears responsibility for priestly behavior. Documents to which the court becomes privy will likely become public. Bennett expects there will be many more crimes and cover-ups that the Vatican never expected to see the light of day.

According to Bennett, the Vatican is doing nothing to protect itself from the outcry that will follow. This outcry may be in place by the time the liturgical cycle reaches these readings, September 19, in about a month and a half.

The readings for today are apropos for the new reality facing the Church. Amos is about the wrath of God against those who ought to know better than to harm the vulnerable. The Responsorial Antiphon proclaims that it is the Lord who lifts up the poor, such as victims of the hierarchic sexual cover-up. 1 Timothy 2:6 proclaims that there is one mediator with the Father, *the man Christ Jesus, who gave himself as ransom for all*. Luke 16:13 is about the unjust steward, who *cannot serve both God and mammon*.

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<sup>1</sup> Raymond Arroyo, the Encore Presentation on ETWN, "The World Over," Saturday, June 3, 2010. I do not own the technology required to record this program, and accept the risk associated therewith.

## 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.

### **Amos 8:4-7**

Amos 8:3-14

Aaron Schart, review of Tchavdar S. Hadjien, The Composition and Redaction of the Book of Amos<sup>2</sup>

Schart reports that Hadjien regards this passage, about the need to stop sinning, as a capstone on the original Book of Amos. Hadjien dates the original Amos material from 733-723 BC.

### **Psalms 113:1-2, 4-6, 7-8 (cf. 1a, 7b)**

### **1 Timothy 2:1-8**

Different languages perceive reality differently. The ancient Greeks used pronouns for emphasis. Translating this emphasis from the original Greek into English is an object of the highlighting on the last page of the hard copy, not found on the web site. The purpose of the highlighting is to transfer the Greek emphasis on personal pronouns into the English translation. Emphasized pronouns are highlighted in blue, intense pronouns in red. Words in green are not in the Greek. Words marked in orange are difficult to resolve because of differences in the original manuscripts. Words marked in yellow are remnants from before working with the Greek. Marks that do not highlight anything indicate untranslated pronouns.

Anyone wanting a copy of the highlighted verses, please contact me at [jirran@verizon.net](mailto:jirran@verizon.net). Thank you.

1 Timothy 2:1-8 has eight intense words, highlighted in red and only one emphasized word, highlighted in blue. Words highlighted are: verse 1, *First of all ... offered for everyone*; verse 2, *...for all in authority ... in all devotion ...*; verse 4, *wills everyone to be saved ...*; verse 6, *... himself as ransom for all ...*; verse 7, *for this I was appointed ...*, verse 8, *in every place*.

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<sup>2</sup> the Catholic Biblical Quarterly, Vol. 72, No. 2 (April 2010) 352.

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1 Timothy 2:5

Bettye Collier-Thomas, Daughters of Thunder: Black Women Preachers and Their Sermons, 1850-1979<sup>3</sup>

Rosa A. Horn (1880-1976) established the Pentecostal Faith Church in Harlem in 1934. She was one of several women celebrated as Pentecostal, Holiness, or Spirituals preachers. Drawing from 1 Timothy 2:5, she preached on the importance of sanctification as follows:

The Word teaches that there is a Father in Heaven and a Son. (1 Tim. 2:5) "For there is one God and one mediator between God and men, the man Christ Jesus." That makes Jesus an Intercessor, interceding to the Father for us. Thank God, He is our intercessor and not the Father, but the Son. All right, Glory to God! Amen.

Jesus is mediator; the Holy Spirit is advocate. Horn is taking to the idea that there is human intermediary between humanity and almighty God. The Catholic Church agrees that Jesus is a human intermediary. The Catholic Church also teaches that Jesus is Divine. I do not know how Horn approached the Divinity of Jesus. I leave to someone else to unravel the theology of Horn within a context of Catholicism.

1 Tim 2:1-2

Russell Morton, review of Thomas Johann Bauer, Das tausendjahrige Messiasreich der Johannesoffenbarung: Eine literarkritische Studie zu Offb 19:11-28, 8<sup>4</sup>

Morton reports that Bauer finds 1 Timothy focused on the "cult of the *polis*" (secularization) whereas Paul focused on circumcision. Bauer finds Timothy as a correction to the earlier Paul.

1 Tim 2:1

Luke Timothy Johnson, review of Jerome H. Neyrey, S. J., Give God the Glory: Ancient Prayer and Worship in Cultural Perspective<sup>5</sup>

Johnson reports that Neyrey examines the context in which the ancients prayed, which is distinct from the context of the present Western Civilization. I tend to regard the matter as a distinction without a difference, however.

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<sup>3</sup> San Francisco, CA 94103-1741: A Wiley Imprint: 1998, 173, 178-179, 184.

<sup>4</sup> the Catholic Biblical Quarterly, Vol. 70, No. 4 (April 2008) 821.

<sup>5</sup> the Catholic Biblical Quarterly, Vol. 71, No. 2 (April 2009) 415.

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1 Tim 2:5

David M. Coffey, "Quaestiones Disputatae: A Trinitarian Response to Issues Raised by Peter Phan"<sup>6</sup>

Coffey argues that the Holy Spirit constitutes the Christ, who is the only mediator with the Father. This article is helpful in the context of the comments by Horne, mentioned above.

1 Tim 2:5

Robert A. Krieg, review of Gerald O'Collins, S.J., Jesus: A Portrait and Salvation for All: God's Other Peoples<sup>7</sup>

Krieg reports the O'Collins confronts the tension between salvation being for all, however, at the same time, salvation has only one mediator, Jesus, with the Father.

### **cf. 2 Corinthians 8:9**

...*you* might become rich.

### **Luke 16:1-13**

I am calling attention to emphasized and omitted pronouns. Intense pronouns are in verse 3, *The steward said to himself ... away from me*; verse 5, *he called in his master's debtors ...*; verse 8, *dealing with their own generation*; verse 9, *make friends for yourselves*. In verse 12, *yours* is not in the Greek as a separate word. There are two manuscript difficulties: verse 4, *from the stewardship* and verse 12, *belongs to another*.

Luke 16

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.<sup>8</sup>

Vatopediou at Athos and Historical Museum at Moscow have a Ninth Century parchment from Luke 16 to John 6.

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<sup>6</sup> Theological Studies, Vol. 69, No 4 (December 2008) 853.

<sup>7</sup> Theological Studies, Vol. 70, No. 3 (September 2009) 686.

<sup>8</sup> Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 119.

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Luke 16:1-14

Garwood P. Anderson, "Seeking and Saving What Might Have Been Lost: Luke's Restoration of an Enigmatic Parable Tradition"<sup>9</sup>

The parable of the unjust steward has given exegetes untold trouble trying to justify his prudence. The better solution seems to be that the unjust steward was unjust and that Luke added his own explanation.

Luke 16:1-8

Joseph E. Capizzi, review of J. Albert Harrill, Slaves in the New Testament: Literary, Social, and Moral Dimensions<sup>10</sup>

Capizzi reports that Harrill does not present proof to support this thesis that Christians accepted Roman slavery.

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>9</sup> the Catholic Biblical Quarterly, Vol. 70, No. 4 (April 2008) 732-3, 736-8, 741, 743-4, 746.

<sup>10</sup> Theological Studies, Vol. 69, No. 1 (March 2008) 138.