

Personal Notes

Twenty-seventh Sunday in Ordinary Time, 139A, October 2, 2011

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Psychoanalyst Danielle Quinodoz, explains a difference between chronological time and eternity. Chronological time is quantifiable, measurable, and something that happens to people. The time of eternity is not quantifiable or measurable, but is something that people create for themselves.

As Quinodoz words it, "Our entire life flows through the doorway of present time, making the past come alive and heading towards the future, each aspect making the other meaningful."¹ This is an all-wrapped-up-into-one aspect of the Faithful changing and moving through earthly time. The doorway of the present time carries with it an aspect of eternity, as souls change and develop.

When souls becomes passive, without engaging what is happening, boredom sets in and souls wither and die. Love is about engaging all aspects of life, particularly the painful aspects. That is what the Sunday Lectionary readings are about.

First Isaiah 5:1-7, written before the Babylonian Exile, sets a warning before Juda not to take the God who led them out of Egypt for granted. The Faithful need to engage God, or lose their Faith. Once in a Promised Land of milk and honey, as some are in the United States, forgetting God can be tempting. The middle ground between hunger, nakedness, and homelessness and a surplus of food, clothing, and housing enables the Faithful to concentrate their energy on loving God. As a practical matter, loving God includes participation in political processes, in both church and state.

Philippians 4:9 reminds the Faithful, *then the peace of God will be with you*. The peace of God is different from, for example, the Pax Romana of the Roman Empire or the Pax Americana of today. Human political peace is tenuous, but the peace of God cannot be disturbed and is everlasting.

The Church can misappropriate and the Faithful can misunderstand *peace* to as an excuse and reason not to think. Real peace only exists in the midst of real thinking. The peace of God actively engages the painful aspects of life in the formation of who one is. Passively letting whatever happens, happen, defensively trying to avoid pain, without actively engaging reality, only regarding the pious pabulum of life, destroys Faith and is the work of Satan. On the other hand, coming to terms with, ultimately, mortality, enables the soul to grow into a taste of eternity in the intense gate of the present time.

The Responsorial Antiphon, *the vineyard of the Lord is the house of Israel*, helps explain the spiritual life. *The vineyard of the Lord* and *the house of Israel* are, ultimately, the same, namely the hearts and souls of the Faithful, which require constant focusing and refocusing. Matthew 21:43 issues the final warning, *the kingdom of God will be taken away from you and given to a people that will produce its fruit*.

¹ Danielle Quinodoz, Translated by David Alcorn, Growing Old: A journey of self-discovery (London and New York: Routledge, Taylor & Francis Group, 2010) 18.

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Readings

First Reading:	Isaiah 5:1-7
Responsorial Psalm:	Psalm 80:9, 12, 13-14, 15-16, 19-20 (Isaiah 5:7a)
Second Reading:	Philippians 4:6-9
Alleluia:	cf. John 15:16
Gospel:	Matthew 21:33-43

Divergences between the Lectionary and the NABRE

In 2011, The United States Conference of Catholic Bishops authorized a revised translation of the New American Bible (NAB), thereby setting up a new tension with the Lectionary used at Sunday Mass. Scholars are citing the new translation (New American Bible Newly Revised) as NABRE. This tension between the Lectionary and the NABRE will increase with the use of the new Sacramentary, now called Missal, beginning in Advent. The hierarchy is playing name games, because the full title of the Lectionary includes Missal.² One purpose showing the divergences in translation is to show the Church contradicting itself, meaning something is wrong with one or other or both of the translations.

Isaiah 5:1-7

It is easier and more productive to lay out everything in both versions.

Verse 1

Lectionary: Let me now sing of my friend,
my friend's song concerning his vineyard.

My friend had a vineyard
on a fertile hillside;

NABRE: Now, let me sing of my friend,
my beloved's song about his vineyard.

My friend had a vineyard
on a fertile hillside;

The difference between *friend* in the Lectionary and beloved in the NABRE is sexual innuendo.

² 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 Saints (Collegeville, Minnesota: The Liturgical Press, 1998).

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Verse 2

Lectionary: he spaded it, cleared it of stones,
and planted the choicest vines
within it he built a watchtower,
and hewed out a wine press.
Then he looked for the crop of grapes,
but what it yielded was wild grapes.

NABRE: He spaded it, cleared it of stones,
and planted the choicest vines;
Within it he built a watchtower,
and hewed out a winepress.
Then he waited for the crop of grapes,
but it yielded rotten grapes.

In the Lectionary *looked* and *wild* are not as related as *waited* and *rotten* in the NABRE.

Verse 3

Lectionary: Now, inhabitants of Jerusalem and people of Judah,
judge between me and my vineyard:

NABRE: Now, inhabitants of Jerusalem, people of Judah,
judge between me and my vineyard:

The Lectionary links *inhabitants* and *people* with a conjunction. The NABRE identifies the two, by placing them in apposition to one another.

Verse 4

Lectionary: What more was there to do with my vineyard:
that I had not done?

NABRE: What more could be done for my vineyard
that I did not do.

The Lectionary, using *with*, leaves the vineyard in a more passive state, than the NABRE using *for*.

Verse 5

Lectionary: Now, I will let you know
what I mean to do with my vineyard:
take [sic] away its hedge, give it to grazing,
break through its wall, let it be trampled!

NABRE: Now, I will let you know
what I am going to do to my vineyard:
Take away its hedge, give it to grazing,
break through its wall, let it be trampled!

The Lectionary *mean* is not as clear as the NABRE *going*.

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Verse 6

Lectionary: Yes, I will make it a ruin:
it shall not be pruned or hoed,
but overgrown with thorns and briers;
I will command the clouds
not to send rain upon it.

NABRE: Yes, I will make it a ruin:
it shall not be pruned or hoed,
but will be overgrown with thorns and briers;
I will command the clouds
not to rain upon it.

The Lectionary *overgrown* does not read as well as the NABRE *be overgrown*.

Verse 7

Lectionary: The vineyard of the LORD of hosts is the house of Israel,
and the people of Judah are his cherished plant;
he looked for judgment, but see, bloodshed!
for justice, but hark, the outcry!

NABRE: The vineyard of the LORD of hosts is the house of Israel
the people of Judah, his cherished plant;
He waited for judgment, but see, bloodshed!
For justice, but hark, the outcry!

Verse 9

Lectionary: A vine from Egypt you transplanted;
you drove away the nations and planted it.

NABRE: You brought a vine out of Egypt;
you drove out nations and planted it.

Verse 12

Lectionary: It put forth its foliage to the Sea,
its shoots as far as the River [sic].

NABRE: It sent out its boughs as far as the sea,
Its shoots as far as the river.

Verse 13

Lectionary: Why have you broken down its walls,
so that every passer-by plucks its fruit,

NABRE: Why have you broken down its walls,
so that all who pass along the way pluck its fruit?

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Verse 14

Lectionary: the boar from the forest lays it waste,
and the beasts of the field feed upon it?

NABRE: The boar from the forest strips the vine;
the beast of the field feeds upon it.

Verse 15

Lectionary: Once again, O LORD of hosts,
look down from heaven, and see;

NABRE: Turn back again, God of hosts;
Look down from heaven and see;
Visit this vine,

Verse 16

Lectionary: take care of this vine,
and protect what your right hand has planted
the son of man whom you yourself made strong.

NABRE: the stock your right hand has planted,
and the son whom you made strong for yourself.

The Lectionary and NABRE split verses 15 and 16 differently.

Verse 19

Lectionary: Then we will no more withdraw from you;
give us new life, and we will call upon your name.

NABRE: Then we will not withdraw from you;
revive us, and we will call on your name.

Verse 20

Lectionary: O LORD, God of hosts, restore us;
if your face shine upon us, then we shall be saved.

NABRE: LORD God of hosts, restore us;
light up your face and we shall be saved.

Philippians 4:6-9

Verse 8

Lectionary: ... brothers and sisters ...

NABRE: ... brothers ...

Matthew 21:33-43

Verse 42

Lectionary: ... Scriptures ...

NABRE: ... scriptures ...

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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.

Isaiah 5:1-7

Isa 5:1-7

Jeremy Schipper, "From Petition to Parable: The Prophet's Use of Genre in 1 Kings 20:38-42"³

Schipper recognizes Isaiah 5:1-7 as a juridical song. Imagining a song about a judge is difficult for me.

Isa 5:1-7

Garrett M. Galvin, O.F.M., review of Jeremy Schipper, Parables and Conflict in the Hebrew Bible⁴

Galvin reports that Schipper argues that First Testament parables are meant to inflame, engender, and exacerbate, rather than resolve conflict. Galvin thinks Schipper makes some good points and wishes his study were more inclusive. Galvin does not find Schipper entirely convincing, but commends Schipper for looking at First Testament parables, rather than continuing to concentrate on the New Testament parables. The parables Schipper examines are mostly about King David, that is, aimed at a singular ruler. Isaiah 5:1-7, however, is aimed at all of Juda, Israel. When I look at a group for whom this parable fits, I see the Vatican covering up what is going on in the Church.

Psalm 80:9, 12, 13-14, 15-16, 19-20 (Isaiah 5:7a)

Philippians 4:6-9

Philippians 4:4-9

Archbishop Timothy M. Dolan, Priests for the Third Millennium: The Year for Priests⁵

Dolan devotes two chapters, "Human Formation" and "Joy," to verses 4-9. At "Human Formation," Dolan deals with what his grandmother said to his grandfather, who did not like the parish priest. "Yea, well, you can't stand the bartender up at the corner, either, but you sure as hell haven't quit going up there." Grandpa went to Mass. *Then the peace of God will be with you*, Philippians 4:9.

³ the Catholic Biblical Quarterly, Vol. 71, No. 2 (April 2009) 265.

⁴ the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 815.

⁵ Huntington, IN 46750: Our Sunday Visitor Publishing Division: Our Sunday Visitor, Inc., 2000, 145-159, the quote is on 149, 199-210, the quote is on 208.

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In his Chapter on Joy, Dolan reveals his arrogance. “Each day we perform miracles of changing bread and wine into our Lord’s body and blood, forgiving sins in his name, and representing him to others.” A miracle is not something that happens every day, for example at Mass. The marvel of the event is not the problem, but the frequency and commonality is. Even a common dictionary definition notes the difference: “an extraordinary event ...” or “... outstanding or unusual ...”⁶ As wonderful and incredible as it is, what happens at daily Mass and elsewhere in the ordinary life of a priest does not qualify as miraculous. Dolan exhibits an arrogant, overly exalted, unreal opinion of his seminarians and himself.

Phil 4:9

Veronica Koperski Barry, review of Victor A. Copan, Saint Paul as Spiritual Director: An Analysis of the Imitation of Paul with Implications and Applications to the Practice of Spiritual Direction⁷

Barry recommends Copan to anyone involved in spiritual direction. I think these Musings do just that (namely, offer spiritual direction) and regret that my reading list is too full to promise getting at the Copan book. Philippians 4:9 advises, *keep on doing what you have learned and received and heard and seen in me*. Philippians is advising more than pay-pray-and-obey. Philippians 4:8 is explicit, *think about these things*. That places a tall order on the Faithful, somewhat like my parents who each had separate headstones, one with “Mother,” the other with “Father.” That has an everlasting effect on their children, like me.

Phil 4:9

Richard S. Ascough, review, Mark J. Keown, Congregational Evangelism in Philippians: the Centrality of an Appeal for the Gospel Proclamation to the Fabric of Philippians⁸

Ascough reports that Keown is difficult because too lowbrow for scholars and too highbrow for pastors. Ascough reports that the study may be useful for the scholar-pastor. I am unimpressed.

cf. John 15:16

Matthew 21:33-43

⁶ <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=miracle&x=0&y=0> (accessed July 4, 2011).

⁷ the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 161.

⁸ the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 150.

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Matthew 21:42

Virgilio Elizondo, "Jesus the Galilean Jew in Mestizo Theology"⁹

Elizondo wonders about incorporating the life of the Galilean Jew, Jesus Christ, into Mexican-American identity. I find his arguments also apply to African Americans and others excluded from social welfare. Neither Galilee nor Nazareth were important places in ancient Israel. That gives hope to marginalized people everywhere.

Themes

For recurring themes in Sacred Scripture, see the following, taken from the Greek.¹⁰ The exclamation point (!) indicates principal reference lists of passages related by a common theme or expression. The exclamation point sometimes also functions as a semi-colon, comma, or period. *Italics* of the same verse (I supply the book and chapter) indicates a special relevance; *italics* of a different verse or book from where it appears, indicates a direct quote. Commas separate verses within the same book and semi-colons separate books. The abbreviation for *following* is f. With this material, I am trying to lay a foundation for developing Biblical themes the next time through the Liturgical Cycles. I, then, intend to add in which Lectionary readings to find the relevant passages.

Sacred Scripture develops themes for the following readings in Philippians 4:6-9:

Verse 6 Matthew 6:25-34! Romans 12:12!
Verse 7 James 14:27; Colossians 3:15; Ephesians 3:20.
Verse 9 2 Peter 1:5; Romans 15:33! Daniel Wallace points out that *the God of peace* implies *the god that produces peace*.¹¹

Sacred Scripture develops themes for the following readings in Matthew 21:33-43:

⁹ Theological Studies, Vol. 70, No. 2 (June 2009) 270.

¹⁰ Nestle-Aland, Novum Testamentum: Graece et Latine: Textum Graecum post Eberhard et Erwin Nestle communiter ediderunt Barbara et Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger: Textus Latinus Novae Vulgatae Bibliorum Sacrorum Editioni debetur: Utriusque textus apparatus criticum recensuerunt et editionem novis curis elaboraverunt Barbara et Kurt Aland una cum Instituto Studiorum Textus Novi Testamenti Monasterii Westphaliae (Deutsche Bibelgesellschaft 1999) Editio XXVII.

¹¹ Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament (Grand Rapids: Michigan: Zondervan, 1996) 106-107.

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- Verse 33 *Matthew 21:33-46*; Mark 12:1-12; Luke 20:9-19, 13:52! 20:1 ff.;
Isaiah 5:1 f.
- Verse 34 *Matthew 23:3*; 2 Chronicles 24:19; Jeremiah 7:25 f., 25:4.
- Verse 35 *Jeremiah 20:2, 22:6, 26:21-23*; Nehemiah 9:26.
- Verse 36 *Matthew 22:4*.
- Verse 37 *Hebrews 1:1 f*.
- Verse 39 *Hebrews 13:12 f*.
- Verse 42 *Psalms 118:22 f.*, Acts 3:11; 1 Peter 2:4, 6-8, Luke 9:22! *Isaiah 28:16, 8:14*;
Romans 9:33; Ephesians 2:20.

Manuscripts

Through Reading 70A, January 30, 2011, I designed these comments on the availability of manuscripts to make the point that uncertainty exists about exactly which Greek to use for the purposes of translation. At that point, I began offering manuscript availability for background when examining Translating the New Testament: Text, Translation, Theology, which I purchased based on the review in the Catholic Biblical Quarterly.¹²

Philippians 4:2-8

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.¹³

The Egyptian Museum in Cairo has a Third/Fourth Century papyrus with Philippians 4:2-8.

Matthew 21

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.¹⁴

The Alands go into detail to explain signs that appear in the Greek, right along with the words, not in the apparatus. Matthew 21:39, about the order of seized, threw, and killed, has seven words transposed in various manuscripts. The apparatus assigns

¹² Robert Hodgson, Jr., review of Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009), the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 877-878.

¹³ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 97.

¹⁴ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 233-236, 238, 255, 258.

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numbers to the words and then rearranges the numbers to show discrepancies. The Alands use the Parable of the Two Sons to explain marginal notations. Kephalia indicate divisions and headings made by the Byzantines, before chapters were introduced. There is an extensive analysis attributed to various scholars as late Nineteenth and Twentieth Century data developed for the Parable of the Two Sons.

For my background and more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes.