

Words for these readings are **health**, **days**, and **life**.

## Wisdom 7:7-11

verse 7a I prayed, and *prudence* was given me

*Prudence* is a virtue for which I always pray.

The Vulgate (circa 410): Propter hoc optavi, et datus est mihi sensus

Douay-Rheims (1582-1610): Wherefore I wished, and understanding was given me

King James (1611): omits the Book of Wisdom

Jerusalem (1966): And so I prayed, and understanding was given to me

New American (1970): Therefore I prayed, and prudence was given me

New Jerusalem (1985): and so I prayed, and understanding was given me

verse 10 Beyond **health** and comeliness I loved her,  
and I chose to have her rather than the *light*,  
because the splendor of her never yields to sleep

*Light* is always special to Poor *Clares*.

## Psalm 90:12-13, 14-15, 16-17 (14)

The Lectionary uses this Psalm as follows:

| Readings | Page in<br><u>Lectionary</u> | Verses used                      |
|----------|------------------------------|----------------------------------|
| 114C     | 751                          | 3-4, 5-6, 12-13 (8)              |
| 129C     | 820                          | 3-4, 5-6, 12-13, 14-17 (1)       |
| 143B     | 893                          | 12-13, 14-15, 16-17, (14) Today. |

verse (14) Fill us with your love, O Lord, and we will sing for joy!

verse 12a Teach us to number our **days** aright.

verse 14b that we may shout for joy and gladness all our **days**.

## Hebrews 4:12-13

verse 12a Indeed the word of god is **living** and effective

## Matthew 5:3

no comment

## Mark 10:17-30

verse 17 As Jesus was setting out on a journey, a man ran up,  
*knelt down* before him, and asked him,  
“Good teacher, what must I do to inherit eternal **life**?”

Saint Jerome translates *knelt down* with *genu flexo*, the derivative for *genuflect*.

This is one of the questions a scholar identifies as needling Jesus.<sup>1</sup>

verse 18 Jesus answered him, “Why do you call me good?  
No one is good but God alone.”

A scholar points out that Matthew is not so off-putting. In Matthew 19:17, Jesus simply accepts the compliment, with “Why do you ask me about what is good? There is one alone who is good.” Quoting the scholar exactly, “We can only wonder, then, why Matthew repudiates this [according to Mark] honorable repudiation of the compliment (Matt 19:17).”<sup>2</sup>

verse 28a Peter *began* to say to him,

A scholar notes that this is a passage “where Peter’s appearance is clearly redactional and not caused by the surrounding context.” The scholar goes on,<sup>3</sup>

...the inappropriate reference of vv 29-30 to Peter who left his nets and not his fields, implies Mark’s redaction....We

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<sup>1</sup> Jerome H. Neyrey, S.J., “Questions, *Chreiai*, and Challenges to Honor: The Interface of Rhetoric and Culture in Mark’s Gospel,” the Catholic Biblical Quarterly, Vol. 60, No. 4 (October 1998) 671.

<sup>2</sup> F. Gerald Downing, “‘Honor’ among Exegetes,” the Catholic Biblical Quarterly, Vol. 61, No. 1 (January 1999) 59.

<sup>3</sup> E. Best, “Peter in the Gospel According to Mark,” the Catholic Biblical Quarterly, Vol. 40, No. 4 (October 1978) 554-555.



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*lands* refers not to fields but to national origins. Who knows? Someday that view may come back into favor.<sup>6</sup>

In any event, Sister Collette's sister, Lynn, went to a new "land," passing from this **life** to the next, a journey for which the Faithful all prepare. Father Peter made that announcement at the Sunday Monastery Mass, August 31, when these Notes were prepared.

Bette and I anticipate being away beginning September 16. Shortly before that, I intend to distribute these notes for several weeks in advance,

Reading from the Book of **Wisdom** treasures wisdom more than **health**, more than **life**. The Psalm switches from knowledge, prudence, and understanding to love during all of our **days**. **Hebrews** combines knowledge and love in the effective **living** word of God. Mark removes the whole scenario out of the abstract with the promise of *persecutions, and eternal life in the age to come*.

For sources, see the Appendix file.

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<sup>6</sup> Robert H. Gundry, "Mark 10:29: Order in the List," the Catholic Biblical Quarterly, Vol. 59, No. 3 (July 1997) 465-475.