

The problem for humans is avoiding change; being afraid of the future. *Reactionary* is the political label for this fear. The efforts of JustFaith disabuse reactionary stiltedness in an effort to change things for the better. A list of JustFaith concerns makes the point: Immigration, Climate change, The UN Millennium Development Goals, Federal Budget Priorities, and Prison Reform.¹

The reason accepting change is a problem, is because change is both unavoidable and a venture into the unknown. In the Gospel of Luke, the journey toward Jerusalem represents change. The Lucan readings for today include one of five of the more important mentions of the journey. The point in 2 Timothy is that resurrection passes through death. In other words, compared to the rewards, a little suffering enters into the lives of all the Faithful in their individual journeys toward Jerusalem. Part of that suffering includes lack of due diligence in the composition of the Lectionary, lying to the Faithful, rejection of Twenty-first Century science, presiding over the Faithful without serving, fudging and obfuscating financial reporting.

The Lectionary omits 2 Kings 5:2-3 where a captured Israelite girl initiates the request that Naaman ask for a cure. Prince Hall, the founder of Black Freemasonry, uses this fact to show how God looks out for the African Diaspora in Sacred Scripture. Psalm 98 looks for a renewal of the spiritual life, a renewal parallel to the renewal of the skin of Naaman. 2 Timothy is about passing through the trial of death before reaching the resurrection. The Gospel is about unexpected turns of events arising from God. All of the readings are about accepting change in order to draw closer to God.

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: 2 Kings 5:14-17

2 Kings 5:3-14

Hugh Rowland Page, "A Case Study in Eighteenth-Century Afrodiasporan Biblical Hermeneutics and Historiography: The Masonic Charges of Prince Hall"²

Page writes, "The narrative is important for Hall because it illustrates how a woman held captive suspended concern with her own state and empathized with her enemy to the point of securing a means for the healing of his leprosy. Moreover,

¹ www.justfaith.org/JM125.html 070902.

² in Yet with a Steady Beat: Contemporary U.S. Afrocentric Biblical Interpretation, Randall C. Bailey, ed., (Atlanta: Society of Biblical Literature, 2003) 112, 122.

she saved him from an inward leprosy that, in Hall's opinion, would have been far worse than his outer affliction."

2 Kings 5:15

Aelred Cody, O.S.B., "'Little Historical Creed' or 'Little Historical Anamnesis'?"³

The article is about Deuteronomy 26:5-9. Faith expressed at 2 Kings 5:15 is not a creed, but an acknowledgement, leading up to a later development of a creed.

Responsorial Psalm: Psalm 98:1, 2-3, 3-4 (cf. 2b)

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy⁴

Barker writes, "Psalm 98 ... the 'new song' marks the victory of the LORD, the King, and the whole creation rejoices as he comes to judge the world."

Second Reading: 2 Timothy 2:8-13

2 Tim 2:11

Patrick Gray, "The Liar Paradox and the Letter to Titus"⁵

Gray goes to great lengths to find humor in the Letter to Titus. Gray uses 2 Timothy 2:11 as an ordinary Pauline expression of affirmation; distinct from an extraordinary expression in Titus.

Alleluia: 1 Thessalonians 5:18

Gospel: Luke 17:11-19

Luke 17:11

Gregory R. Perry, review of Filip Noel, The Travel Narrative in the Gospel of Luke: Interpretation of Lk 9:51—19:28⁶

Noel lists five travel notices: Luke 9:51; 13:22; 17:11 (used in the Lectionary this Sunday); 18:31; and 19:28.

³ the Catholic Biblical Quarterly, Vol. 68, No. 1 (January 2006) 5.

⁴ London: T & T Clark International: *A Continuum imprint*, 2003 119.

⁵ the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 308.

⁶ the Catholic Biblical Quarterly, Vol. 68, No. 2 (April 2006) 343.

Luke 17:11

Robert Doran, "The Pharisee and the Tax Collector: An Agonistic Story"⁷

Doran writes, "The critique against overconfidence in one's own behavior as righteous, which Luke has Jesus [sic] voice in the parable, coheres well with the messages in other stories as Jesus comes closer to Jerusalem."

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

After-action Report

Material below the solid line involves reactions from readers made after posting the material on the web. My intention is to leave this notice here for the next three presentations, before relegating the announcement to the Appendix. At that time, I also intend to redistribute the Appendix.

The after-action report this time involves a major re-write. Change the material above the double line to read:

The problem for humans is change; being afraid of the future. *Reactionary* is the political label for this fear. The efforts of JustFaith disabuse reactionary stiltedness in an effort to change things for the better. A list of Just Faith concerns makes the point: Immigration, Climate change, the UN Millennium Development Goals, Federal Budget Priorities, and Prison Reform.

disabuse reactionary stiltedness in the second line, above, is a triple negative. That sentence should read *The efforts of JustFaith are an anti- reactionary change for the better.*

The reason accepting change is a problem is because change is both unavoidable and a venture into the unknown. The Liturgy can often help with insights for coping with the inevitability of change. In the Gospel of Luke, the journey toward Jerusalem represents a path of change.

The Lucan readings for today include one of five of the more important mentions of the Journey. Similarly, the point in 2 Timothy is that resurrection passes through death. In other words, compared to rewards, some suffering enters into the lives of all the Faithful in their individual journeys toward God, symbolized by Jerusalem in the

⁷ the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 270.

Personal Notes
071014 Twenty-eighth Sunday in Ordinary Time 144C
© 2016
Raymond J. Jirran

readings. 2 Timothy is about passing through the trial of death before reaching the resurrection. The Gospel is about unexpected turns of events arising from God.

Suffering expressed in 2 Timothy and Matthew extends to lack of due diligence in the composition of the Lectionary, lying to the Faithful, rejection of Twenty-first Century science, presiding over the Faithful without serving, fudging and obfuscating financial reporting.

The Lectionary omits 2 Kings 5:2-3 where a captured Israelite girl initiates the request that Naaman ask for a cure. Prince Hall, the founder of Black Freemasonry, uses this fact to show how God looks out for the African Diaspora in Sacred Scripture. Psalm 98 looks for a renewal of the spiritual life, a renewal parallel to the renewal of the skin of Naaman. All of the readings are about accepting change in order to draw closer to God.

2 Kings 5:2-3 was never assigned to the Lectionary. The Lectionary only uses 2 Kings 5:14-17. My comment is made to suggest an expansion of the Lectionary reading.

When Robert Doran writes, "The critique against overconfidence in one's own behavior as righteous, which Luke has Jesus voice in the parable, coheres well with the messages in other stories as Jesus comes closer to Jerusalem," he means that the closer the Faithful journey toward God, the less self-righteous they will become.