

Personal Notes

Twenty-eighth Sunday in Ordinary Time, 144C, October 10, 2010

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Readings

First Reading:	2 Kings 5:14-17
Responsorial Psalm:	Psalm 98:1, 2-3, 3-4 (cf. 2b)
Second Reading:	2 Timothy 2:8-13
Alleluia:	1 Thessalonians 5:18
Gospel:	Luke 17:11-19

Commentary

In a monarchical form of governance, the nobles and the king dictate what others do and think. That accounts for the apparent arrogance among the clergy, especially the upper clergy. Anti-clericalism is the reaction among thinking people.

Should we think of Jesus as a member of the clergy? Since Jesus was neither priest nor Levite, he would not be clergy. He was, however, of the royal family of David and, so, while not wealthy, of noble cast. That may account for how and why the clergy perilously gather to themselves the right to tell others how and what to think. Being of the nobility, after all, is preferable to being of the peasantry. By censuring the administration of The Catholic University of America, the American Association of University Professors offers noteworthy evidence of this clerical audacity.

In the readings for today, Jesus is showing no special favors for the nobility, for any royal line. Jesus helps an outcast leper. Just because Jesus helps, however, does not ensure salvation. Salvation requires glorifying God. As seen below, Jerome H. Neyrey, S.J., contests the reading that the returning Samaritan *thanked* Jesus. Neyrey thinks *glorified* a better translation.

The word used in the Greek for what the Samaritan did derives from *Eucharist*. When Jesus describes what the Samaritan did, however, Jesus uses the more common word for *glorify*, with the translation *returned to give thanks to God*. Earlier, in verse 15, where Luke describes what the Samaritan did, Luke uses the same common word for *glorify*.

My point is not about the translation. My point is about what the Faithful are to do. They are to glorify God. In other words, the monarchical form of governance uses upper class language to tell the Faithful what to do and think; while the Christian form of love uses that same lower class language to glorify God.

The leper in 2 Kings winds up glorifying God. The Responsorial Antiphon does glorify God with the expression, *The Lord has revealed to the nations his saving power*. In the Greek, the *ifs* in the last part of 2 Timothy are in the style of a hymn, glorifying God. 1 Thessalonians, in giving thanks, is showing the Faithful how to glorify God.

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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.

2 Kings 5:14-17

2 Kings 5:1-27

Jerome T. Walsh, "The Organization of 2 Kings 3—11"¹

This miracle of Elisha is but one of ten recorded in 2 Kings.

2 Kgs 5:13-14

Paul Lawrence, The IVP Atlas of Bible History²

Naaman was an Aramean army commander.

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

2 Timothy 2:8-13

This reading is available for Funerals for Adults.³

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 marked in **orange** are difficult to resolve because of differences in the original manuscripts.

Anyone wanting a copy of the highlighted verses, please contact me at jirran@verizon.net. Thank you.

Six words are highlighted in the Greek: 2 Timothy 2:8, *my gospel*; 10, *bear with everything* ... so that *they* too; 12, *he will deny us*; 13, *he cannot deny himself*.

¹ the Catholic Biblical Quarterly, Vol. 72, No. 2 (April 2010) 242.

² Downers Grove, Illinois, InterVarsity Press, 2006 85.

³ International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul IV: Order of Christian Funerals: Including Appendix 2: Cremation: Approved for use in the Dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See (New Jersey: Catholic Book Publishing Co., 1998) Part III: Texts of Sacred Scripture 13 Funerals for Adults page 220.

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2 Tim 2:13

Todd D. Still, "'Christos as Pistos': The Faith(fulness) of Jesus in the Epistle to the Hebrews"⁴

Todd Still is partial to the translation *faithfulness of Jesus*, rather than *the faith of Jesus*.

1 Thessalonians 5:18

In *all* circumstances ... the will of God for *you*.

Luke 17:11-19

In the Greek, twelve pronouns receive emphasis. In verse 14, *show yourselves* is more intense. In verse 16, the Greek has a pronoun, rather than *Jesus*. In verse 17, the manuscripts are unclear at *were they not?*

Luke 17:11-19

Charles H. Talbert, review of Hans Jorg Sellner, Das Heil Gottes: Studien zur Soteriologie des lukanischen Doppelwerks⁵

Talbert reports that Sellner elaborates how, for the first Christians, "even though salvation can come through healing, healing does not guarantee appropriation of salvation."

Luke 17:11-19

Jerome H. Neyrey, S.J., "Lost in Translation: Did It Matter If Christians 'Thanked' God or 'Gave God Glory'?"⁶

Neyrey thinks it did matter and that *glory* is more accurate than *thank*.

Luke 17:11-19

F. Scott Spencer, review of Richard A. Burrige, Imitating Jesus: An Inclusive Approach to New Testament Ethics⁷

Burrige uses the healing of the lepers to show that Jesus looked out for marginalized people.

⁴ the Catholic Biblical Quarterly, Vol. 69, No. 4 (October 2007) 754.

⁵ the Catholic Biblical Quarterly, Vol. 70, No. 3 (July 2008) 622.

⁶ the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 3-4, 9.

⁷ the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 159.

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Luke 17:13

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)"⁸

Hamm points out the non-esoteric language used for the lepers crying out *have pity on us* in contrast to the toll collector beating his breast in the temple, but using a liturgical word asking for mercy.

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

⁸ the Catholic Biblical Quarterly, Vol. 65, No. 2 (April 2003) 224.