

Personal Notes

Twenty-ninth Sunday in Ordinary Time, 147C, October 17, 2010

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Readings

First Reading:	Exodus 17:8--13
Responsorial Psalm:	Psalm 121:1-2, 3-4, 5-6, 7-8 (cf. 2)
Second Reading:	2 Timothy 3:14—4:2
Alleluia:	Hebrews 4:12
Gospel:	Luke 18:1-8

Commentary

Readings for this week include the parable about the Samaritan leper who returned to praise God for his healing. These readings are a rare opportunity to contemplate the nature of prayer. This week, my cat gave me the lesson for praying always. Puss felt his food had become stale and wanted fresh. Like the judge in the parable, I wanted Puss just to leave me alone. After about twenty minutes of pestering, I decided to get up and give Puss his fresh food.

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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.

Sirach 35:12-14, 16-18

Psalm 121:1-2, 3-4, 5-6, 7-8 (cf. 2)

Pastoral Care of the Sick uses Psalm 121 as Reading E in Chapter Six, "Commendation of the Dying."¹

2 Timothy 3:14—4:2

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. Marks that do not

¹ The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: 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: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983) 174.

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highlight anything indicate untranslated pronouns.² Anyone wanting a copy of the highlighted verses, please contact me at jirran@verizon.net. Thank you.

Until this point, I have been marking all Greek pronouns. Daniel B. Wallace, however, seems to indicate that only nominative personal pronouns cause emphasis; but not always.³ The distinctions Wallace makes are beyond me, but I do intend to reduce the pronouns I have been marking. My basic thinking is that emphasizing pronouns offers a different meaning to the passages, to which the Faithful have grown accustomed and that this different perspective helps prayer. Persisting in such an approach can amount to pious pabulum. I will probably spend the rest of my life improving my understanding of the relationship between Greek and English pronouns.

I unsuccessfully tried to pin down where Wallace indicated that *all* and *every* are always emphasized. Because emphasizing *all* seems to have been improving the reading, however, I intend to continue highlighting *all* and *every*.

At 2 Timothy 3:14, the Greek uses the pronoun for *you* that the English does not specifically translate in *you remain*. This means that *remain* ought to be read as a command. *All Scripture* (verse 3:16), *every good work* (verse 3:17) and *all patience* (verse 4:2) are relatively intense.

At 2 Timothy 3:15, the manuscripts are difficult at "*the sacred Scriptures*."

Hebrews 4:12 is improperly documented. The Lectionary only uses part of the verse. The attentive reader may remember the full verse as the Lectionary used it last Sunday.

Indeed *the word of God is living and effective*, sharper than any two edged sword, penetrating even between soul and spirit, joints and marrow, and able to *discern[ing] reflections and thoughts of the heart*.

I italicized what the Lectionary uses this Sunday:

²

³ 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) 320-325.

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2 Timothy 3:16

Bettye Collier-Thomas, Daughters of Thunder: Black Women Preachers and Their Sermons, 1850-1979⁴

Rosa A. Horn (1880-1976) established the Pentecostal Faith Church in Harlem in 1926. The Pentecostal movement is an important cross-racial element in the religious history of the United States. The Winter 2010 issue of The Journal of African American History has an article on the origins, “The Newest Religious Sect has started in Los Angeles’: Race, Class, Ethnicity, and the Origins of the Pentecostal Movement, 1906-1913.”⁵

Horn was a Pentecostal Bishop who preached on WBNX, a Black New York radio Station, in the last 1930s. Her words on “Was a Woman Called to Preach? Yes!” included the following from 2 Timothy 3:16. “... Prophecy covers the past, present, and future tense, unfolding the blessed Word of God, and is profitable for doctrine, (preaching) for correction, (preaching) for reproof, (preaching) for instruction, (preaching) in righteousness.’ (2 Tim 3:16.)”

Hebrews 4:12

Luke 18:1-8

At Luke 18:1, the Lectionary furnishes the word Jesus so that the Faithful know who *told his disciples a parable*. The Greek is intense at *pray **always***.

⁴ San Francisco, CA 94103-1741: A Wiley Imprint: 1998, 176, “Was a Woman Called to Preach? Yes!” 180.

⁵ Marne L. Campbell, “The Newest Religious Sect has started in Los Angeles’: Race, Class, Ethnicity, and the Origins of the Pentecostal Movement, 1906-1913,” The Journal of African American History, Vol. 95, No. 1 (Winter 2010) 1-25.

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Luke 18:1-14

Garwood P. Anderson, "Seeking and Saving What Might Have Been Lost: Luke's Restoration of an Enigmatic Parable Tradition"⁶

Anderson writes,

...in the eyes of many interpreters, Luke's transmission of these traditions has come at a dear cost. If Luke has conserved elements of an authentic Jesus tradition, he has at the same time beset these parables with interpretations and applications that many regard as patently artificial. For example, his ham-fisted introduction in which he reveals the punch line before getting to the joke (18:1 [about the necessity to pray always]), ["Jesus addressed this parable to those who were convinced of their own righteousness and despised everyone else," used next Sunday, the Thirtieth Sunday in Ordinary Time C] would earn him low marks in a homiletics course, never mind a creative writing course. Indeed, if scholars are grateful for Luke's material, they still insist that he turn over the books while they relieve him of his hermeneutical stewardship.

Anderson goes on to account for what he calls "this curious Lucan legacy." I am not getting the joke, though previous Notes observe that the judge worries about the widow slapping him around in verse 5—which seems jocular to me.

Luke 18:1

Dino Dozzi, "Thus Says the Lord' The Gospel in the Writings of Saint Francis"⁷

In a section on "Adoring God with a pure heart," Saint Francis writes, "And let us adore Him with a pure heart, because it is necessary to pray always and not lose heart (Lk 18:1); for the Father seeks such people who adore Him."

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

⁶ the Catholic Biblical Quarterly, Vol. 70, No. 4 (October 2008) 730, 732-4, 738-741, 743-4.

⁷ Greyfriars Review, Vol. 18, Supplement (2004) 26.