

Personal Notes

Thirty-third Sunday in Ordinary Time, 159C, November 14, 2010

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Readings

First Reading:	Malachi 3:19-20a
Responsorial Psalm:	Psalm 98:5-6, 7-8, 9 (cf. 9)
Second Reading:	2 Thessalonians 3:7-12
Alleluia:	Luke 21:28
Gospel:	Luke 21:5-19

Commentary

The Responsorial is *The Lord comes to rule the earth with justice*. Sometimes the Faithful forget that, in the final analysis, God is in charge. Malachi is reminding the Faithful about who is in charge. Psalm 98 celebrates that same truth. God is in charge. In the same theme, 2 Thessalonians is about prudence in the face of hope.

The Faithful are right to hope in the goodness of God making all things right; but the Faithful would be wrong not to do their part in supporting the commonweal. As Thessalonians words it, "if anyone was unwilling to work, neither should that one eat." Finally, the Gospel is about prudence in the face of difficulties whereby "parents, brothers, relatives, and friends, and they will put some of you to death." What this means is no one is as worthy of trust as God. The Faithful dare not even trust themselves as much as God. Fundamentally, the readings are about hope in the face of adversity.

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.

Malachi 3:19-20a

Mal 3:13-21

Anselm C. Hagedorn, review of Paul-Gerhard Schwesig, Die Rolle der Tag-JHWHs-Dichtungen im Dodekapropheton¹

Hagedorn concludes, "In the end S. has written a compelling proposal about how the Book of the Twelve [containing the Minor Prophets] (might have) originated and how this origin can be demonstrated by using one of its distinct literary features ['Day of Yhwh']." Where the readings have *the day is coming*, the *day* must be that Day of Yhwh.

Psalm 98:5-6, 7-8, 9 (cf. 9)

¹ the Catholic Biblical Quarterly, Vol. 71, No. 3 (July 2009) 627.

2 Thessalonians 3:7-12

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**.

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

The above two paragraphs interrupt the narrative. I have settled on the color coding. As soon as I go three Notes without changing the code, I intend to relegate this type of paragraph to the Appendix.

Three words merit special attention from the Greek. In verse 7, *you know*, in verse 9 the reflexive, *to present ourselves*. Verse 12 is tricky. The Greek does not use a word for people, but uses two pronouns, one after the other, *Such people we instruct*.

2 Thess 3:6-15

John Clabeaux, review of Colin R. Nicholl, From Hope to Despair in Thessalonica: Situating 1 and 2 Thessalonians²

Clabeaux reports that Nichol concludes, "2 Thessalonians was written to curb not eschatological excitement but despair that 'the Day' [of Deliverance] had come and things continued to be bad."

2 Thess 3:10

Dino Dozzi, "'Thus Says the Lord' The Gospel in the Writings of Saint Francis"³
In his *Earlier Rule*, Saint Francis directed,

Let the brothers who know how to work do so and exercise that trade they have learned, provided it is not contrary to the good of their souls and can be performed honestly. For the prophet says: You shall eat the fruit of your labors; you are blessed and it shall be well for you (Ps 127:2). The Apostle says: Whoever does not wish to work shall not eat (2 Thess 3:10), and Let everyone remain in that trade and office in which he has been called (1 Cor 7 :20, 24). And for their work they can receive whatever is necessary excepting money. And when it is necessary, they may seek alms like other poor people.

From my personal observations, that aspect of the Franciscan rule works well.

² the Catholic Biblical Quarterly, Vol. 70, No. 1 (January 2008) 165.

³ Greyfriars Review, Vol. 18, Supplement (2004) 54.

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2 Thess 3:10-11

J. Gerald Janzen, "Qohelet on Life `Under the Sun'"⁴

Janzen concludes his article with the following long sentence.

Indeed, when one considers how a full-bore apocalyptic hope can lead some who embrace it to live "in idleness, mere busybodies, not doing any work" provoking the rebuke, "if any one [sic [The Lectionary uses one word, *anyone*]] will not work, let him not eat (2 Thess 3:10-11), one may appreciate why Qohelet has an important place among the voices that in Scripture seek to set forth what is called for in living not just "under the sun," but "before God" (Eccl 5:1 (2); 8:13).

Luke 21:28

Luke 21:5-19

Luke 21:4-18

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.⁵

Vatopediou at Athos has Luke 21:4-18 in parchment.

In verse 5, *all that you see here*, the Greek uses pronouns, rather than the word for *all*. *All*, therefore, is not highlighted. Later, in verse 11, *all* is intense, *before all this happens*. In verse 15, the Greek uses an emphasized pronoun at *for I myself shall give you*. *Hated by all* is intense in verse 17/

Luke 21:6

Paul Lawrence, The IVP Atlas of Bible History⁶

Lawrence comments, "After Jesus' triumphal entry to Jerusalem his disciples remarked on how the Temple was adorned with beautiful stones and gifts dedicated to God. Jesus' reply must have surprised them" . . . not a stone upon a stone . . .

The disciples had placed too much trust in a beautiful building that they could not imagine destroyed, without a stone upon a stone.

⁴ the Catholic Biblical Quarterly, Vol. 70, No. 3 (July 2008) 483.

⁵ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 121.

⁶ Downers Grove, Illinois, InterVarsity Press, 2006, 168.

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Luke 21:16

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

Let us always make a home and a dwelling place there [in whatever way they [the brothers] are able to do so] for Him Who is the Lord God Almighty, Father, Son and Holy Spirit, Who says: Be vigilant at all times and pray that you have the strength to escape the tribulations that are imminent and to stand before the Son of Man (Lk 21:16).

The reference to Luke by Saint Francis is not an exact quote. Francis is advising not to trust in any building, like the Second Temple at the time of Jesus. Francis is advising to trust in building a home for God in the souls of the Faithful.

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

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