

Personal Notes

Third Sunday of Advent, Reading 007A, December 15, 2013

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Lord, come and save us (cf. Isaiah 35:4) is the Responsorial Antiphon for this Sunday. Save us from the dysfunctional 2011 Missal. Empower us in the United States to learn from the German Bishops, who are refusing the Papist translation of their language.¹

That is one self-centered approach to prayer at Sunday Mass. Since the Faithful need language to pray, they must be working around the gibberish in the 2011 Missal. Since the liturgy had not been in the vernacular since the Middle Ages, praying around rather than through the liturgy is nothing new for Roman Catholics.

Another approach, around the nonsensical liturgical prayers, is more centered on empowering God, *Hallowed be thy name, thy kingdom come, thy will be done . . .*” This is a problem-solving approach to prayer. The problem is that the name of God and his kingdom and his will require the Faithful for implementation. This means that the Faithful legitimately consider how the domestic Church will react. The public Church and all of society can offer a proper preference for the poor.

The big political issues are between types of socialism and types of capitalism. Socialism is good in theory, but it does not work. Capitalism is bad in theory, but it does work. In the final analysis, socialism stresses the politics of preference over the realities of truth. Capitalism stresses the realities of truth over the politics of preference. In the United States of America, efforts both to shut down both Obama health care for all and the government, illustrate the effort to empower God at the intersection of truth and politics, where capitalism and socialism meet.

Readings

First Reading	Isaiah 35:1-6a, 10
Responsorial Psalm:	Psalm 146:6-7, 8-9, 9-10 (cf. Isaiah 35:4)
Second Reading:	James 5:7-10
Alleluia:	Isaiah 61:1 (cited in Luke 4:18)
Gospel:	Matthew 11:2-11

Annotated Bibliography

¹ Thomas Reese, Oct. 3, 2013, n.p., “German Bishops table new Mass Translation,” <http://ncronline.org/blogs/ncr-today/german-gishops-table-new-translation> (accessed October 7, 2013).

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Musings above the solid line draw from material below. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting details.

Isaiah 35:1-6a, 10

Isaiah 35:1-10 is included in Readings from Sacred Scripture in Pastoral Care of the Sick.²

Isaiah 11:2

Richard Rohr, Falling Upward: Spirituality for the Two Halves of Life³

Rohr notes that “Wisdom was distinguished from mere knowledge by

Isaiah (11:2) . . . ”

Psalm 146:6-7, 8-9, 9-10 (cf. Isaiah 35:4)

This Psalm is used in the Funeral Rites on page 307, one of the Second Psalms for Morning Prayer.

James 5:7-10

James 5:7

Philip W. Comfort, New Testament Text and Translation Commentary: Commentary on the variant readings of the ancient New Testament manuscripts and how they relate to the major English translations⁴

WH NU λαβη προιμον και οψιμον
 “it receives early and latter”

...
None

² Old Testament Readings, G, Part III: Readings, Responses, and Verses from Sacred Scripture, 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) 257-259.

³ San Francisco: Jossey-Bass: A Wiley Imprint, 2011, 151.

⁴ Carol Stream, Illinois: Tyndale House Publishers, Inc., 2008,

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Variant 1/TR λαβη υετον ποροιμον και οψιμον
“it received early and latter rain”

...

All

Variant 2 λαβη καρκπον προιμον και οψιμον
“he receives early and latter fruit”

...

None

The WH reading, which has good documentation, was emended in two ways. The first reading supplies the most obvious word to follow “early and latter”—namely, rain” (ευτον). But for ancient readers, who knew of these two rains (one in the fall and one in the spring), these two words meant nothing other than early rain” and “latter rain.” English readers generally do not know this; so all English versions have also supplied “rain.” A few scribes and ancient translators understood the text to be saying that the farmer (not the earth) was waiting for the early and latter fruit.

Isaiah 61:1 (cited in Luke 4:18)

Matthew 11:2-11

Matthew 11:2

Philip W. Comfort, New Testament Text and Translation Commentary: Commentary on the variant readings of the ancient New Testament manuscripts and how they relate to the major English translations⁵

Matthew 11:2a

TR WH NU read

Ιωαννης ακουσας εν τω δεσμωτηριω τα εργα του Ξριστου (“in prison John heard about the works of the Christ”), based on the excellent authority of . . . etc. The name Ξριστου (“Christ”) was changed to Ιησου (“Jesus”) in D syr^c. The variant reading came into existence because some scribe(s) thought it odd that John the Baptist would question whether Jesus was the Christ in the same context in which he is called “the Christ.” Thus, “Christ,” was changes to “Jesus.” This sort of smoothing over difficult reading is typical in D [(Clarmontanus) Paul’s Epistles, 6th c. (different ms than Bezae)].

⁵ Carol Stream, Illinois: Tyndale House Publishers, Inc., 2008) 32.

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Matthew 11:2b

WH NU πεμψασ δια των μαθητων αυτου
“he sent (a message) by way of his disciples”

⋮
⋮ NAB ⋮

Variant/TR πεμψασ δυο των μαθητων αυτου
“he sent two of his disciples”

⋮
KJV NIJV ⋮

Although it is possible that δια was confused for δυο (or vice versa), it is more likely that δυο is the result of a scribal attempt to harmonize this verse to Luke 7:18. The reading δια has excellent manuscript support.

Matthew 11:4-5

Dorothy Jean Weaver, review of Robert R. Beck, Banished Messiah: Violence and Nonviolence in Matthew’s Story of Jesus⁶

Weaver reports,

Beck in chap. 6 (“Mentor”) the conflict between John the Baptist with his “retributive” agenda, characterized by the image of “the axe . . . at the root of the trees” (3:10a [used last week], and Jesus with his “nonviolent” agenda, characterized by his ministry of healing and “good news” 11:4-5 [used here]).”

Matthew 11:4

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament⁷

Go and tell John what you hear and see. The Greek semantics emphasize *tell* as more important than *go*.

⁶ the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 139.

⁷ Grand Rapids: Michigan: Zondervan, 1996, 643-645.

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Matt 11:2, 7-8

Matthew W. Bates, "Cryptic Codes and a Violent King: A New Proposal for Matthew 11:12 and Luke 16:16-18"⁸

Bates argues, "it is probably that Matthew's Jesus is referring obliquely to Antipas with his "those who wear soft garments are in the homes of *kings*." Thus, the questions and answers in 11:7-8 are mutually reinforcing when Antipas is identified as the coded referent in a hidden transcript."

Personal Notes gave up systematically examining the illiterate 2011 Missal November 25, 2012. On April 7, 2013, with Reading 045C 2nd Sunday of Easter_A Catholic Bible Study 130407, Personal Notes systematically began to incorporate material from A Commentary on the Order of Mass of *The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy*, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011). The hope is that this approach will help pray with the new Missal, despite itself.

Mary Collins and Edward Foley, "Mystagogy: Discerning the Mystery of Faith"⁹
Collins and Foley head the final two pages of their article with, "Mystagogue Defined." Understanding what is meant by Mystagogue is so important that Readings 159C, 162C, this, and the Fourth Sunday of Advent will repeat what is there.

Previously we offered a preliminary definition of mystagogy as a form of theological reflection integral to and born of the liturgical event itself. Expanding on the definition, it is clear that mystagogy is not a "when," for it can be done before a liturgy (e.g., sacramental preparation grounded in the rites), during a liturgy (e.g., Mystagogical preaching), or after a liturgy (e.g., post-ritual reflection such as envisioned in the RCIA). From our perspective it is not primarily catechesis, especially as that is conceived as the input—as insightful as that might be—by some leader in the community. As noted above, this is one of the difficulties with the way that Ambrose's "Mystagogical catechesis" is offered by some as a Mystagogical model. While Ambrose had enormous insight, he was not mining the experience of the neophytes but instructing them through

⁸ the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 77, 81, 82.

⁹ in A Commentary on the Order of Mass of *The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy*, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011) 89-91. The quotation is from page 100.

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scriptural explanations. This does not seem to take into account the role of the baptized as subjects in the Mystagogical process.

For more on sources see the Appendix file. A complete set of Personal Notes, dating from the Fifteenth Sunday in Ordinary Time, July 14, 2002 to the present, is on the web site at www.western-civilization.com/CBQ/Personal%20Notes.

The Responsorial Antiphon for this Sunday is *Lord, come and save us*.¹⁰

In the gobbledygook prayer at Sunday Mass immediately following mention of forgiven sins, the Faithful hearing the 2011 Roman Missal can listen for “the joys of so great a salvation.”¹¹

Prayers of this Mass call for grace that some Black Baptists bring to mind with “*And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To [sic] give knowledge of salvation unto his people by the remission of their sins*” (Luke 1:76-77).¹²

¹⁰ National Conference of Catholic Bishops, The Roman Missal Restored by Decree of the Second Ecumenical Council of the Vatican and Promulgated by Authority of Pope Paul VI: Lectionary for Mass: For Use in the Dioceses of the United States of America: Second Typical Edition: Volume I: Sundays, Solemnities, Feasts of the Lord and the Saints (Collegeville, Minnesota: The Liturgical Press, 1988) 34. Personal Notes refers to this book as the Lectionary.

¹¹ n.a., The Roman Missal: Renewed by Decree of the Most Holy Second Ecumenical Council of the Vatican, Promulgated by Authority of Pope Paul VI and Revised at the Direction of Pope John Paul II: English Translation According to the Third Typical Edition: For Use in the Dioceses of the United States of America: Approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See (Washington, DC, United States Conference of Catholic Bishops, 2011) . Personal Notes refers to this book as the Missal.

¹² UMI Annual Sunday School Lesson Commentary: Precepts for Living ®: 2013-2014: International Sunday School Lessons: Volume 165: UMI (Urban Ministries, Inc.), a. Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2013) 177-187.