

The Baptism of the Lord is the First Rosary Mystery of Light. The Apostolic Letter, *Rosarium* mentions see Matthew 3:17, but Matthew belongs to Cycle A.

The first word for this liturgy is **spirit**. The second word is **vocation**.

The **spirit** of the Sunday is **Vocation** Sunday. Contemplating the **vocation** of Christ, the Faithful can locate their own **vocations** in the cacophony of modern living.

Isaiah 42:1-4, 6-7

Carroll Stuhlmueller, C.P., points out that the first three Servant Songs, of which this is the first, use a lament and call narrative.¹ Although I am unsure what Stuhlmueller means, I can envision the song, the leader singing the lines with margins to the left, the Faithful singing the indented lines. If the Faithful had the words, this First Reading might be offered in the antiphon style between leader and Faithful.

The Servant Songs are Isaiah (1) 42:1-4; (2) 49:1-4 + 5c; (3) 40:4-9a; and (4) 52:13-53:12. Deutero-Isaiah develops his theology, until, in the fourth of the Servant Songs, salvation becomes a universal opportunity.²

Deutero-Isaiah was opinionated, preferring the northern tribes to Judea, addressing himself only to the Jews, not liking the Gentiles at all.³ With all of his prejudices, Deutero-Isaiah left room for the final incorporation of all peoples into the sacred promises.⁴

¹ Even though Stuhlmueller presented this research as President of the Catholic Biblical Association, his name is misspelled, without the first "l," on the cover of the journal. The name is properly spelled on the inside. Carroll Stuhlmueller, C.P., "Deutero-Isaiah: Major Transitions in the Prophet's Theology and in Contemporary Scholarship," the Catholic Biblical Quarterly, Vol. 42, No. 1 (January 1980) 5.

² Carroll Stuhlmueller, C.P., "Deutero-Isaiah: Major Transitions in the Prophet's Theology and in Contemporary Scholarship," the Catholic Biblical Quarterly, Vol. 42, No. 1 (January 1980), page 23.

³ Carroll Stuhlmueller, C.P., "Deutero-Isaiah: Major Transitions in the Prophet's Theology and in Contemporary Scholarship," the Catholic Biblical Quarterly, Vol. 42, No. 1 (January 1980), page 25.

⁴ Carroll Stuhlmueller, C.P., "Deutero-Isaiah: Major Transitions in the Prophet's Theology and in Contemporary Scholarship," the Catholic Biblical Quarterly, Vol. 42, No. 1 (January 1980), page 21.

Personal Notes
030112 The Baptism of the Lord, 21B
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Verse 5, unlisted in the Lectionary reference on page 122, is the first line of the Lectionary, *Thus says the LORD*. This undocumented movement of verses causes me to wonder about the academic rigidity, integrity, and honesty underlying the total presentation.

verse 5 Thus says the LORD...:

Moving verse 5 as if verse 5 were part of verse 1 is tricky and possibly misleading. In the Servant Songs, Deutero-Isaiah speaks in his own name, without mediation.⁵ The Lectionary mediates the Song with, *thus says the LORD*.

verse 1⁶ Here is my **servant** whom I uphold,
 my chosen one with whom I am pleased,
 upon whom I have put my **spirit**;
 he shall bring forth **justice** to the **nations**.

This is one of the suffering **servant** hymns. Deutero-Isaiah develops the idea of the Messiah who serves rather than reigns.

The ancient belief was that the king represented the **people**, in this case, the **people**, Israel, before God. Placing this verse in the context of how it is used in Matthew 8:17, the Faithful can see that the Christ is both the servant of God and the representative of the Faithful. The Septuagint inserts *Israel* in this verse,⁷ though neither the Hebrew Masoretic Text nor the *Vulgate* does. The Septuagint is the original Greek translation of the Masoretic Bible, first done and completed in the century between 250 and 150 B.C. Final revisions were made by the mid-Third Century, A.D. For the Latin Church, the

⁵ Ernst Vogt, "Die Ebed-Jahweh-Lieder und ihre Ergänzungen," *Est Bib* 34 (1960) 882-3, as later modified in Isaias 40-55, Textus Selecti, argumentum ex vaticiniis. Cyrus Israel et Servus Domini (Romae: 1966), as cited and translated in Carroll Stuhlmueller, C.P., "Deutero-Isaiah: Major Transitions in the Prophet's Theology and in Contemporary Scholarship," the Catholic Biblical Quarterly, Vol. 42, No. 1 (January 1980), page 24.

⁶ All quotations, indented in this manner are from 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 Saints (Collegeville, Minnesota: The Liturgical Press, 1998).

⁷ Jeffrey A. Gibbs, "Israel Standing with Israel: The Baptism of Jesus in Matthew's Gospel (Matt 3:13-17)," the Catholic Biblical Quarterly, Vol. 64, No. 3 (July 2002) 523.

At this point, the Latin has *in **veritatem** proferet iudicium*, which the New Jerusalem¹¹ translates as *Faithfully he presents fair judgement [sic]*; but the Douay-Rheims¹² translates as *he shall bring forth judgment unto **truth***. The **truth** versus politics aspects of the **spiritual** life is something I regard as almost the essence of sanctity. **Veritatem** in the Latin is **truth**, a word I think should always be translated within the context of surrounding political pressures. Seeking the truth within a context of countervailing political pressures is a **service** of education and of the educated.

Verse 5 is missing from the Lectionary references, but is translated *Thus says the LORD*, just before verse 1. The Latin for verse 5a has *Haec dicit Dominus Deus*, that the New Jerusalem translates as *Thus says God, Yahweh* and Douay-Rheims, *Thus saith the Lord God*

verse 4 until he establishes justice on the earth;
 the **coastlands** will wait for his teaching.

The **coastlands** waiting means that the Messiah is available for Gentiles as well as Israel.¹³

According to the Latin, verse 4 is incomplete.

Douay-Rheims translates the complete verses 3-4 as follows:

3 The bruised reed he shall not break, and smoking flax he shall not quench: he shall bring forth judgment into **truth**.

4. He shall not be **sad**, nor **troublesome**, till he set judgment in the earth: and the islands shall wait for his law.

¹¹ Henry Wansbrough, General Editor, The New Jerusalem Bible (New York: Doubleday, 1985).

¹² The Holy Bible: Translated from the Latin Vulgate with Annotations, References, and an Historical and Chronological Table: The Douay Version of The Old Testament, First published by the English College at Douay, A.D. 1609: The Confraternity Edition of The New Testament: A Revision of the Challoner-Rheims Version Edited by Catholic Scholars under the Patronage of the Episcopal Committee of the Confraternity of Christian Doctrine (New York: P. J. Kennedy & Sons, 1950).

¹³ Jeffrey A. Gibbs, "Israel Standing with Israel: The Baptism of Jesus in Matthew's Gospel (Matt 3:13-17)", the Catholic Biblical Quarterly, Vol. 64, No. 3 (July 2002), page 524.

Douay-Rheims puts some punch into the gentle Messiah. There will be a time when the Messiah will be **sad** and **troublesome**.

verse 6 I the LORD, have called you for the victory of **justice**,
 I have grasped you by the hand;
 I **formed** you, and set you
 as a covenant of the **people**,
 a light for the nations

People would be Israel, thereby giving an individual cast to the suffering servant. Jesus stands with and for Israel, doing God's work by bringing **justice** to the Gentiles.¹⁴

Verses 5 and 6 introduce Israel as a **people-covenant** and as a light to the **nations**.¹⁵ Here is Second-Isaiah in exile, prophesying about the Chosen **People** having leadership among all **nations**. This prophecy exhibits the **spirit** of God, the **spirit** of the **vocation** of Jesus at his Baptism, the **spirit** of the Faithful as we wend our ways through our lives.

God **forming** Israel is part of the ancient Hebrew cosmogony. Creation, formation, commission, and call or **vocation** are all of the same stripe.¹⁶

There is timelessness in the Servant Songs, Songs developed within the constructs of the exile, but extended to a future without time. Just as such a future is appropriate to the **vocation** of Jesus, so is such a future appropriate to the **vocations** of the Faithful in Jesus.

Psalm 29:1-2, 3-4, 3, 9-10 Rx (11b)

verse 9 The God of **glory** thunders,
 and in his temple all say, "**Glory!**"

¹⁴ Jeffrey A. Gibbs, "Israel Standing with Israel: The Baptism of Jesus in Matthew's Gospel (Matt 3:13-17)," the Catholic Biblical Quarterly, Vol. 64, No. 3 (July 2002), page 523.

¹⁵ *Adrian M. Leske*, "Context and Meaning of Zechariah 9:9," the Catholic Biblical Quarterly, Vol. 62, No. 4 (October 2000), pages 666, 675.

¹⁶ Richard J. Clifford, S.J., "The Unity of the Book of Isaiah and Its Cosmogonic Language," the Catholic Biblical Quarterly, Vol. 55, No. 1 (January 1993), page 6.

The Latin for this verse only uses the word **gloriam** one time. I wonder about political pressures behind the translation. Saint Jerome has:

Vox Domini properantis partum cervarum,
et denudabit condensa;
et in templo eius omnes dicent **gloriam**.

New Jerusalem

Yahweh's voice convulses **terebinths**,
strips forests bare.

In his palace all cry, **glory!**'

Even with the footnote in *New Jerusalem*, I am unable to figure out what **terebinth** means.

Douay-Rheims, Psalm 28

The voice of the Lord prepareth the stags: and he will discover the thick woods: and in his temple all shall speak *his glory*.

It looks to me as if the Lectionary is avoiding the sexuality of the first part of verse 9, something of political significance in these days of Cardinals apologizing for their roles enabling sexual abuse.

Acts 10:34-38

verse 34a Peter **proceeded to speak** to those gathered

I laughed when I read the Latin, *Aperiens autem Petrus os dixit*, that I translated to myself, *Opening his mouth, again, Peter said*. New Jerusalem has *Then Peter addressed them*; Douay-Rheims, *But Peter began, and said*; King James,¹⁷ *Then Peter opened his mouth, and said*; The Jerusalem Bible,¹⁸ *Then Peter addressed them*.

verse 35 Rather, in every **nation** whoever fears him and acts uprightly

¹⁷ General Editor, The Reverend Cain Hope Felder, Ph.D., The Original African Heritage Study Bible: King James Version (Nashville: The James C. Winston Publishing Company, 1993)

¹⁸ Alexander Jones, General Editor, The Jerusalem Bible: Reader's Edition (Garden City, New York: Double Day * Company, Inc., 1968).

is acceptable to him.

For **nation** the Latin, again, has **gente**, the root word for Gentile. The **vocation** of Jesus is not only to the Jews, but also to the Gentiles and all humanity.

verse 36 **You know** the word that he sent to the Israelites
 as he proclaimed peace through Jesus Christ, who is Lord of all,

verse 37 what has happened all over Judea,
 beginning in Galilee after the baptism
 that John preached

The Latin has **you know** at the very beginning of verse 37, not in verse 36. Again, I wonder about the discrepancy.

Douay-Rheims

He sent his word to the children of Israel, preaching peace through Jesus Christ (who is Lord of all).

You know what took place throughout Judea; for he began in Galilee after the baptism preached by John.

That **you know** transfers the **vocation** of Jesus to the **vocation** of the Faithful.

cf. Mark 9:7

No comment.

Mark 1:7-11

Mark 1:1-13 is a prologue to the rest of the Gospel. The rest of the Gospel is about the **vocation** of discipleship, for which these verses prepare.¹⁹

verse 8 I have baptized you with water;
 he will baptize you with the Holy **Spirit**."

verse 10 On coming up out of the water he saw the heavens being turn open

¹⁹ Francis J. Moloney, S.D.B., "Mark 6:6b-30: Mission, the Baptist, and Failure," the Catholic Biblical Quarterly, Vol. 63, No. 4 (October 2001) 647.

and the **Spirit**, like a dove, descending upon him.

The evangelists do not seem to agree just when the **spirit** descended. In the Lectionary, on the facing page²⁰, Luke 3:21-22 has

After all the **people** had been baptized
and Jesus also had been baptized and was praying,
heaven was opened and the Holy **Spirit** descended upon him
in bodily form like a dove.

or:

there is another set of readings. I am unable to decipher which will be used.

The antiphon scheduled for use at the Bethlehem Monastery of Poor Clares in Newport News, Virginia is *You will draw water joyfully from the springs of salvation*. This antiphon is from the second choice of readings, readings B, the readings that follow. Since this antiphon was unavailable to the Faithful until my preparation was well underway and since sometimes the antiphon anticipated is not the antiphon used, both sets of readings remain in these Personal Notes.

Isaiah 55:1-11

Deutero-Isaiah wrote Isaiah 49-55 after the fall of Babylon and the initial return. Deutero-Isaiah wrote these chapters still in Babylon.²¹

verse 3 Come to me heedfully

The Latin has *bend your ear*, that *Douay-Rheims* translates as *incline your ear*. Often the Poor Clare Sisters use an antiphon about *bending their ear*. The Lectionary also omits the first word of verse 1, in the Latin *Heu!* that I would transliterate, "Hey you!" A

²⁰ 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 Saints (Collegeville, Minnesota: The Liturgical Press, 1998), page 127.

²¹ Carroll Stuhlmueller, C.P., "Deutero-Isaiah: Major Transitions in the Prophet's Theology and in Contemporary Scholarship," the Catholic Biblical Quarterly, Vol. 42, No. 1 (January 1980), page 5.

scholar would translate the term as “Ho!,” an attention-getting cry,²² something with which the Lectionary does not bother.

verse 5 so shall you summon a **nation** you knew not,
 and **nations** that knew you not shall run to you.

These nations are **gentes**.

Vocation is a commitment into the unknown of the future, trusting in the **spirit** of God.

verse 7 Let the scoundrel forsake his way,
 and the wicked man this thoughts

Isaiah 12:2-3, 4bcd, 5-6 Rx (3)

verse 6 **Shout with exultation**, O city of **Zion**

Zion has many meanings that include the **people** as well as the city, the mountain, the temple, and the entire land. In First Isaiah, Zion is the inviolable place where the Lord dwells. In Second Isaiah, Zion is the poetic name of a ruined town, the goal of a new exodus. Third Isaiah represents Zion as a future place for transforming judgment.²³ The readings from Isaiah for The Baptism of the Lord are all from Second Isaiah. There is reason to **shout with exultation** at being called by God to a **vocation** in his holy life.

1 John 5:1-9

verse 1 Everyone who believes that Jesus is the Christ is begotten by **God**,
 and everyone who loves the father
 loves also the one begotten by him.

There is movement here from Christ to God to the **vocations** of the Faithful.²⁴

verse 3 For the **love** of God is this,

²² Richard J. Clifford, S.J., “The Unity of the Book of Isaiah and Its Cosmogonic Language,” the Catholic Biblical Quarterly, Vol. 55, No. 1 (January 1993), page 15.

²³ Richard J. Clifford, S.J., “The Unity of the Book of Isaiah and Its Cosmogonic Language,” the Catholic Biblical Quarterly, Vol. 55, No. 1 (January 1993), pages 3, 9, 17.

²⁴ Urban C. Von Wahlde, “The Stereotyped Structure and the Puzzling Pronouns of 1 John 2:28—3:10,” the Catholic Biblical Quarterly, Vol. 64, No. 2 (April 2002), page 320.

that we keep his commandments.

Saint Jerome uses **caritas, love** in a non-erotic sense. This means that we treat one another with loving-kindness, gentleness, in our interpersonal relations. It also means speaking up when others are being dumped upon and we know better. At Midnight Mass, the Monsignor preached about speaking up in our **vocations**, when we know better.

verse 6b-8 The **Spirit** is the one who testifies,
 and the **Spirit** is **truth**.
 So there are three that testify,
 the **Spirit**, the water, and the blood,
 and the three are of one accord.

cf. John 1:29

no comment

Mark 1:7-11

See above.

The **spirit** is the **spirit** of salvation, salvation from sin, salvation for eternal love in the love of God. This liturgy is the beginning of the **vocation** of Jesus. In a very real sense, this is **Vocation** Sunday. **Vocation** is not simply the pay, pray, and obey order of an arrogant hierarchy. **Vocation** is also thinking, searching for the truth, commitment to the truth as one finds truth, and, then, speaking out. **Vocation** is about faithfulness to conscience, a faithfulness for which many pay a terrible price, the reward for which is the Prince of Peace.