

The word for these readings is **temple**. The basic thought concerns resurrection and sin. With the resurrection of the body, sin is more than a disorder of intention. Sin is also a disorder of matter. The harmony of singing and disharmony of singing during the liturgy are relevant. There is something objective about sin and sanctity, something independent of the intentions behind whatever humans do.

The Rosary Mystery is the Third Mystery of Light, the Coming of the Kingdom.

1 Samuel 3:3b-10, 19

Verse 3b¹ Samuel was sleeping in the **temple** of the LORD where the ark of God was.

This means that there was a **temple** at Shiloh as well as at Jerusalem.² There may also have been some tension between the LORD as king at Shiloh and a human king at Jerusalem. Eventually the two become one king in the LORD Jesus.

verse 5b ... Eli said. "Go back to sleep."

I used to say that to my students when they asked me a difficult question, something for which I had a politically incorrect response, but a response I had to use because the **truth** as best I understood it.

verse 19b not permitting any word of his to be without effect.

Saint Jerome³ has *et non cecidit ex omnibus verbis eius in terram*, that I would translate, *God did not suffer any of his words to fall to the ground. Falling to the ground lends a material, objective, dimension to Samuel.*

¹ All indented verse quotations 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).

² Antti Laato, "Second Samuel 7 and Ancient Near Eastern Royal Ideology," the Catholic Biblical Quarterly, Vol. 59, No. 2 (April 1997) 264.

³ *Saint Jerome, the Latin, and the Nova Vulgata* all refer to Nova Vulgata: Bibliorum Sacrorum Editio: Sacrosancti Oecumenici Concilii Vaticani II ratione habita Iussu Pauli PP, VI Recognita Auctoritate Joannis Pauli PP, II Promulgata Editio Typica Altera (00120 Citta Del Vaticano: Libreria Editrice Vaticana, 1979, 1986, 1998) ISBN 88-2209-2163-4

Jerusalem:⁸ sexual **immorality**

The scholar who published the article on which this section is based, published in 1978. The *New Jerusalem Bible* was published in 1985. Footnote “h” in the *New Jerusalem Bible* indicates:

a direct answer to the libertines, who maintained that sexual intercourse was as necessary to the body as food and drink. Paul replies that food and drink are linked to the present world and will disappear with it; but sexual conduct touches our belonging to Christ and must be such as to benefit a member of Christ.

New Jerusalem:⁹ fornication

New American:¹⁰ **immorality**

For **immorality**, Saint Jerome uses *fornicationi*. The dictionary¹¹ defines *fornication* as *consensual sexual intercourse between two persons not married to each other*. The *Lectionary* is lightening up on the sexual implication long associated with this verse. The sexual implication reinforces the Puritan anti-sexual ethic, reinforcement somehow inappropriate to this verse.

⁸ Alexander Jones, General Editor, *The Jerusalem Bible: Reader's Edition* (Garden City, New York: Double Day & Company, Inc., 1968).

⁹ Henry Wansbrough, General Editor, *The New Jerusalem Bible* (New York: Doubleday, 1985).

¹⁰ Saint Joseph Edition of The New American Bible: Translated from the Original Languages with Critical Use of All the Ancient Sources: Including The Revised New Testament and the Revised Psalms Authorized by the Board of Trustees of the Confraternity of Christian Doctrine and Approved by the Administrative Committee/Board of the National Conference of Catholic Bishops and the United States Catholic Conference: with many helps for Bible reading: Vatican II Constitution on Divine Revelation, How to Read the Bible, Historical Survey of the Lands of the Bible, Bible Dictionary, Liturgical Index of Sunday Readings, Doctrinal Bible Index, and over 50 Photographs and Maps of the Holy Land (New York: Catholic Book Publishing Co., 1992).

¹¹ Merriam-Webster's Collegiate @ Dictionary: Tenth Edition (Springfield, Massachusetts: Merriam-Webster, Incorporated, 1993)

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In 1979, the scholar wrote that verse 13c, above, contradicts verse 18a below because in the original Greek, the two verses are written grammatically parallel to each other. I wonder whether Paul means that the fornicator sins both against his own body and the Lord, rather than just against the Lord.¹²

Scholars write that in this verse, Saint Paul may be correcting a saying of the Corinthians. That must be why the Lectionary uses *immorality*. What the Lectionary may be trying to avoid is the interpretation that fornication “is essentially different from any other sort of sin.” Since understanding fornication as essentially different from other sins is so politically correct for puritanical morality, as of 1978, scholars had rarely challenged the notion.¹³

One way to read this instruction about fornication is not to attribute the instruction about fornication directly to Paul. The instruction about fornication may have been a Corinthian slogan that Paul was correcting. Paul would not limit disorder, sin, to *outside the body*. Paul insisted upon the resurrection of the body. For Paul, “action was the only sphere in which commitment became real.”¹⁴

Action is relevant to the Lectionary. A primary action of the Introduction would be the use of English grammar. The following examples are troublesome: (1) “of all our life,” rather than *lives*,¹⁵ (2) “the sign of the cross on forehead,” rather than *the* forehead,¹⁶ (3)

¹² Jerome Murphy-O'Connor, O.P., “Corinthian Slogans in 1 Cor 6:12-20,” the Catholic Biblical Quarterly, Vol. 40, No. 3 (July 1978) 392.

¹³ Jerome Murphy-O'Connor, O.P., “Corinthian Slogans in 1 Cor 6:12-20,” the Catholic Biblical Quarterly, Vol. 40, No. 3 (July 1978) 391-392.

¹⁴ Jerome Murphy-O'Connor, O.P., *Corinthian Slogans in 1 Cor 6:12-20, the Catholic Biblical Quarterly*, Vol. 40, No. 3 (July 1978) 39?.

¹⁵ 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) xvi.

¹⁶ 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) xviii.

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“the ministry of word of God,” rather than of *the* word of God,¹⁷ (4) “a second priest, a deacon, and an instituted reader must wear the distinctive vestment of their office,” rather than *offices*,¹⁸ (5) “make the reader more skilled in the art of reading publicly, either with the power of their own voice,” rather than *voices*.¹⁹ I wonder about concern for literacy by the author of the Introduction.

The Lectionary writes of “a speaking style on the part of the readers that is audible, clear, and intelligent.”²⁰ By extension, Saint Paul’s sense of action means that chanting and singing also deserve a mellow, rather than a disruptive voice. Respecting the prayer needs of others is an act of liturgical charity.

The Lectionary directs, “The *Alleluia* or the verse before the Gospel must be sung, and during it all stand. It is not to be sung only by the cantor who intones it or by the choir, but by the whole of the people together.”²¹ Such does not seem to be the universal practice in the United States.

¹⁷ 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) xxiii.

¹⁸ 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) xxvi.

¹⁹ **Lectionary Index to the Catholic Biblical Quarterly** www.western-civilization.com/CBQ/CBQ.htm Indexes each scripture reference in each article according to the Sunday Lectionary readings. Also lists libraries carrying *the Catholic Biblical Quarterly* xxvi.

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) xvii.

²¹ 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) xix.

“When there is no deacon or no [sic] other priest present, the priest celebrant is to read the Gospel.”²² *Present* is confusing. The *Lectionary* may mean, instead of *present*, *participating on the altar in the liturgy*. The Faithful often witness priests and deacons *present* in the congregation, not reading the Gospel according to this instruction.

While the 1978 scholar does not get involved with the underlying philosophy or philosophies to which Paul subscribed, I would like to make some observations. Paul tends to be Platonic, rather than Aristotelian. Platonic relationships distinguish the degree of reality between matter and form. Plato stresses the importance of form, form that informs matter. This view is primarily transmitted into Christianity through Saint Augustine and Protestantism.

Aristotle does not distinguish different degrees of reality between matter and form. Both are equally real. This view is primarily transmitted into Christianity through Saint Thomas Aquinas and Catholicism.

verse 18 Avoid **immorality**
Every other sin a person commits is outside the body,
but the **immoral** person sins against his own body.

For **immorality**, Saint Jerome continues with *fornicationem!* Saint Jerome has an exclamation point, rather than a period. *The immoral person*, Saint Jerome translates with *qui autem fornicator*, getting back to the fornication issue.

verse 19 Do you not know that your body
is a **temple** of the Holy Spirit within you

John 1:41, 17b

verse 17b Jesus Christ, who brings us **truth** and grace.

John 1:35-42

verse 35 John was standing with two of his disciples

²² 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) xxv.

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The Lectionary omits *Altera die iterum*, which may be translated *the next day* or *tomorrow*. Earlier, I looked up *tomorrow* in my Latin dictionaries²³ without any success. The reason I looked was that on Christmas Eve the presider at Mass indicated that the versification of the breviary used an acrostic for *tomorrow*. Some form of *altera die iterum*, perhaps, is what the presider meant.

verse 38a Jesus turned and saw them following him and said to them,
“What are you looking **for**?”

How about changing **for** to *at*? The Latin means *what do you want* or *what are you seeking*. I can see a twinkle in the eye of Jesus as he turns.

verse 38b They said to him, “**Rabbi**”—which translated means **Teacher**—,[sic]
“where are you staying?”

In connotation, **Rabbi** does not exactly mean **Teacher**. The grammarian points out that the meaning in Hebrew is *my lord, sir* and in Aramaic a mode of address to a teacher, *master*.²⁴

verse 41 He **first** found his own brother Simon ...

First may also be translated *first thing in the morning*.²⁵

²³ Cassell's Latin Dictionary: Latin-English and English-Latin revised by J. R. V. Marchant, M.A. and Joseph F. Charles, B.A. (New York: Funk & Wagnalls Company, 1952); F. P. Leverett, ed., Enlarged and Improved Edition. A new and Copious Lexicon of the Latin Language: compiled chiefly from the Magnum Totius Latinitatis Lexicon of Facciolati and Forcellini, and the German World of Scheller and Luenemann: A New Edition, embracing the Classical Distinctions of Words, and the Etymological Index of Freund's Lexicon (Philadelphia: J. B. Lippincott Company, 1850).

²⁴ Max Zerwick, S.J. and Mary Grosvenor, A Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996) 288.

²⁵ Max Zerwick, S.J. and Mary Grosvenor, A Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996) 289.

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The *Magnificat* readings²⁶ from Saint Ephraem²⁷ the Syrian Deacon (+ 373) names *Pontiff* twice in the first four lines. Saint Ephraem is a layman and a Doctor of the Church. This action strikes me as did the Monsignor at the Parish Midnight Mass. First, the choir director told the congregation to prepare to sing *O come All Ye Faithful*. I smiled as the Monsignor then began the singing with his proclamation that the Pope is the Pope, the bishop the bishop, the pastor the pastor, the president the president, the governor the governor, and the mayor the mayor. Each person was named in the appropriate place. The cutting edge of spiritual life is about proclaiming the Good News in the face of contrary political correctness. Politically correct spiritual life is practically spiritual death.

The first reading describes the political tensions between the **temple** at Shiloh and Jerusalem. Psalm 40 is about:

verse 10 I announced your justice in the vast assembly;
 I did not restrain my lips, as you O LORD, know.

The political tensions between the **temple** at Shiloh and Jerusalem are only solved with the Cross.

The meaning of the psalm is prudently to tell the truth as best the Faithful understand the **truth**, without restraint because of the justice of the Lord. Corinthians is about keeping body and soul together in preparation for the final resurrection. The body is relevant to the spiritual life. That Jesus Christ brings the Faithful **truth** and life means taking the risks associated with not being politically correct. The calling of **Peter** takes place outside the **temple** building but within the **temple** of his soul. The **temple** at Jerusalem means trouble for the body, trouble to be endured with the cross, for the sake of the **truth** and the **temple** of the interior life. Describing **Peter** describes the third Rosary Mystery of Light, the Coming of the Kingdom.

I worry about linking defiance of political correctness with holiness. My own solution is to be just as politically correct as I need to be for (1) my own survival and (2) the survival of the institutions I cherish. For example, I used to tell my students that I had a conservative haircut and wore a suit and tie as my participation in political correctness. I used to tell my political science classes that the Commonwealth paid me to teach that

²⁶ Ephrem the Syrian (St.), *From the Harp of the Spirit*, Sebastian Brock, Tr. 1983, *Fellowship of St. Alban and St. Segius*, page 284 as found in *Magnificat*, Vol. 4, No. 12 (January 203) pages 284-286 and cited on page 430.

²⁷ The HarperCollins Encyclopedia of Catholicism Richard P. McBrien, general editor (New York: HarperSanFrancisco: A Division of HarperCollins Publishers, 1995) 471. has the spelling used in these notes. The *Magnificat* uses *Ephrem*.

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no man, woman, or child in the Commonwealth is safe so long as the General Assembly is in session. I do not know that I ever said that on the other side of the threshold to my classroom. On my side of that threshold, I was relatively protected by the canons of academic freedom. Today, fully retired, I am able to say what I want without fear of losing my retirement income. I fear projecting my situation onto others without fair warning that my situation may not be theirs.