

Personal Notes

Second Sunday in Ordinary Time, 65B, January 15, 2012

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Here am I, Lord; I come to do your will is how the Church contemplates this Sunday. Now the problem is to discern the holy will of God, which includes belief in rising from the dead. As it is, the Vatican shepherds confuse the Faithful with the compound, complex, convoluted, confounding conundrum—gibberish dressed in Italian grammar—nonsense in the new illiterate 2011 Missal.

The holy will of the Almighty is difficult to sense at any time; after all, the Almighty saw fit to crucify his Son before resurrecting him from the dead. The Vatican shepherds deny the Faithful standard English in the illiterate 2011 Missal, with which to approach God in prayer. These shepherds are acting irresponsibly as the Faithful sheep seek guidance for their spiritual lives.

Roman Catholics have to listen to the nonsensical prayers the Vatican forces their priests to proclaim from their altars. The Collect begins, “Almighty ever-living God . . .”¹ *Ever-living* does not appear in the dictionary.² The Vatican may be trying to proclaim that God is not dead. *Living God* would be appropriate.

Continuing, “. . . who govern all things . . .” Noun-verb agreement is lacking *God who govern*. The Faithful are monotheists, so God is singular, but the verb is plural. *Who governs* would be appropriate.

Continuing, “. . . both in heaven and on earth . . .” There may be only one earth, but it seems unlikely that there is only one heaven. As the earth rotates, the heavens do keep changing. *In the heavens* would be appropriate.

Continuing, “. . . bestow your peace on our times.” The meaning seems to be *in our day*, as the former Sacramentary used to put it, rather than *in our times*. *During our times* would be appropriate.

The former Sacramentary used to have something as *We ask this through . . .* The current illiterate Missal uses a dangling preposition as follows: “Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.” *Forever* is one, not two words.³

¹ 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) 462.

² <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=ever-living&x=45&y=6> (accessed October 27, 2011).

³ <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=for+ever&x=0&y=0> (accessed October 27, 2011).

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The Faithful have a need to pray with the psalmist: *Here am I, Lord; I come to do your will.* The illiterate 2011 Missal forces the Faithful to explore, with Samuel, what that well may be. Just as Samuel matured as he grew, expect so may the Faithful to mature, as Church, as they try to grow during this difficult day of irresponsible Vatican dictates.

Readings

First Reading:	1 Samuel 3:3b-10, 19
Psalm:	Psalm 40:2, 4, 7-8, 8-9, 10 (8a and 9a)
Second Reading	1 Corinthians 6:13C-15A, 17-20
Alleluia	John 1:41, 17b
Gospel:	John 1:35-42

Annotated Bibliography

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

1 Samuel 3:3b-10, 19

Meaning changes significantly between the Lectionary and NABRE.

Verse	<u>Lectionary</u>	NABRE
7	Samuel was not familiar with the LORD	Samuel did not yet recognize the LORD
10	the LORD came and revealed	the LORD came and stood there
19	to be without effect	to go unfulfilled

1 Sam 3:3

Serge Frolov, "Certain Men' in Judges and Samuel: A Rejoinder to Mark Leuchter"⁴

Frolov argues that the temple in which Samuel and Eli slept dated only from the Sixth Century BC.

⁴ the Catholic Biblical Quarterly, Vol. 73, No. 2 (April 2011) 259.

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Psalm 40:2, 4, 7-8, 8-9, 10 (8a and 9a)

Meaning changes significantly between the Lectionary and NABRE.

Verse Lectionary

NABRE

2 I have waited, waited for the LORD, and he stooped toward me and heard my cry

Surely, I wait for the LORD; who bends down to me and hears my cry.

4 Here is another example of sloppy scholarship. The Lectionary only uses verse 4a. At Reading 120 C on page 781, the Lectionary does use the full verse 4.

Psalm 40:8

Bettye Collier-Thomas, Daughters of Thunder: Black Women Preachers and Their Sermons, 1850-1979⁵

Harriet A. Baker (1829-1913) may be the first Black woman appointed to pastor a church. The Philadelphia AME Conference gave her that appointment to St. Paul's Church on Tenth Street in Lebanon, Pennsylvania in 1889. Baker delivered "Jesus Weeping over Jerusalem" sometime between 1874 and 1892. She proclaimed,

Had Christ died unwillingly his blood would have availed nothing for us. On this point, the Scriptures are very clear (;) in one of the Messianic prophecies, Christ speaking on the subject of the great sacrifice he was to offer, says; "I delight to do Thy will O God" (Ps. 40:8). And during his stay on earth he repeatedly said that if he chose he could avoid dying.

The thinking Faithful, who stay in the Roman Catholic Church, despite the twin scandals of the sexual abuse coverup and the illiterate English Missal, accept a similar death of their souls.

Psalm 40:7-9

James W. Thompson, "The New Is Better: A Neglected Aspect of the Hermeneutics of Hebrews"⁶

Thompson looks to *Sacrifice or offerings you wished not* to argue for the established inadequacy of the Old Order.

1 Corinthians 6:13C-15A, 17-20

1 Corinthians 6:19

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

⁵ San Francisco, CA 94103-1741: A Wiley Imprint: 1998, 69, 72, 85, 87.

⁶ the Catholic Biblical Quarterly, Vol. 73, No. 3 (July 2011) 553.

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Wallace draws attention to this verse, *do you not know that your body is a temple of the Holy Spirit within you*, in three places.

First, in footnote 69, “Significantly, this theme of God’s glory in the ‘Body’ is developed by more than one author in the NT—and in two directions: first, with reference to Christ (cf. e.g., John 1:14; Col 2:9); second, with reference to those who are ‘in Christ’ (cf. 1 Cor 6:19 [used here]; Eph 2:20-22).” Wallace makes this observation in the context of John 2:21, which Reading 029B uses for the Third Sunday of Lent, to be seen this year, when the time comes. The reading in John is where Jesus says, *Destroy this temple and in three days I will raise it up*.

Second, Wallace remarks, “for other potential indefinite predicate nominatives (many of which might better be classified as indefinite-qualitative or qualitative-indefinite), cf. Matt 14:26; Luke 5:8; John 8:34; Acts 28:4; Rom 13:6; 1 Cor 6:19.” Wallace may be referring to *that you are not your own*, but I am not confident.

Third, Wallace makes a fine point about case attraction.

The case of the RP [relative pronoun], unlike its gender and number, usually has no relation [sic] to that of the antecedent, since it is normally determined by the function it has in its own clause. Sometimes, however, it is attracted to the case of the antecedent. This is especially common with the attraction of the *accusative* of the RP to either the *genitive* [which I think is the case here] or *dative* of the antecedent. (That is to say, in place where we expect to see an acc. RP, sometimes we see a gen. or dat. because of attraction.)

I am citing Wallace at such length in order eventually to be complete. Only the first comment seems pertinent to the reading today.

1 Cor 6:19-20

Bettye Collier-Thomas, Daughters of Thunder: Black Women Preachers and Their Sermons, 1850-1979⁸

Rosa A. Horn (1880-1976) established the Pentecostal Faith Church in Harlem. By 1934, her church had expanded to five cities. Horn was an outstanding radio evangelist. Horn began her sermon “What is Holiness? A Complete Life in Christ” with the following:

Sanctification [sic] Sanctification is a clean life, a vessel set apart for the Master’s use (1 Cor. 6:19-20).

⁷ Grand Rapids: Michigan: Zondervan, 1996, 98, 266, 339.

⁸ San Francisco, CA 94103-1741: A Wiley Imprint: 1998, 189.

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What! Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God and ye are not your own? For ye are bought with a price, therefore, glorify God in your body and in your spirit, which are God's."

1 Cor 6:15-20

Archbishop Timothy M. Dolan, Priests for the Third Millennium: The Year for Priests⁹

Dolan has Chapter 23, "Celibacy and Chastity" with reference to 1 Corinthians 6:15-20. Dolan admonishes, "In the area of chastity it is never good to trust our own counsel." To which I would add, especially if a government prosecutor is placing charges or offering advice.

1 Cor 6:13-20

Debbie Hunn, "Christ versus the Law: Issues in Galatians 2:17-18"¹⁰

Hunn points out that Paul ". . . does not . . . cite the law to discourage fornication but insists instead that the body is for the Lord (1 Cor 6:13-20)."

1 Cor 6:14

Brian D. Robinette, "The Difference Nothing Makes: *Creatio Ex Nihilo*, Resurrection, and Divine Gratuity"¹¹

Robinette refers to *God raised the Lord and will also raise us by his power* to argue that creating something out of nothing does not account for resurrection from the dead. I do not think Robinette understands the three levels of abstraction, required to move from material things, to their quantity, to their being. In other words, Robinette is not convincing.

John 1:41, 17b

John 1:35-42

In 2003, these Notes expressed the following concern:

⁹ Huntington, IN 46750: Our Sunday Visitor Publishing Division: Our Sunday Visitor, Inc., 2000, 307.

¹⁰ the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 553.

¹¹ Theological Studies, Vol. 72, No. 3 (September 2011) 539.

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“When there is no deacon or no [*sic*] other priest present, the priest celebrant is to read the Gospel.”¹² *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.

Instructions similar to those in the Lectionary are in the Missal. The Missal does not explain the relationship between the instructions. The Missal does have a title page with the following: “The General Instruction of the Roman Missal.” The usual abbreviation is GIRM.¹³ In order to verify the translation, the Faithful are entitled to know which edition of GRIM the Missal is using. The Faithful are also entitled to know where a current edition of GRIM may be located and accessed, because the GRIM directives change frequently. I bought mine at the Vatican bookstore, when I was there in 2000.

In passing, the 2011 Missal seems to avoid the ambiguity noted in the 1998 Lectionary. I only noticed the word *present* at #109 under Section IV. “The Distribution of Functions and the Preparation of the Celebration.” The words are, “If there are several present who are able to exercise the same ministry . . .”¹⁴ The word *Present* is also at #116, under Chapter IV, “The Different Forms of Celebrating Mass.” The words are, “If at any celebration of Mass, a Deacon is present, he should exercise his function.” At #171 the words are, “When he is present at the celebration of the Eucharist, a Deacon should exercise his ministry . . .” At # 208, the words are, “If a

¹² 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.

¹³ n.a., Missale Romanum: Ex Decreto Sacrosancti Oecumenici Concilii Vaticani II Instauratum Auctoritate Pauli P. VI Promulgatum Ioannis Pauli PP. II Cura Recognitum: Institutio Generalis: Ex editione typica tertia cura et studio Congregationis de Cultu Divino et Disciplina Sacramentorum excerpta (00120 Citta del Vaticano: Libreria Editrice Vaticana, 2000).

¹⁴ 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) 43, 44.

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Deacon is not present . . . ” This statement continues the ambiguity identified in 2003 in the 1998 Lectionary, as does the following statement. “If such ordinary ministers of Holy Communion are not present . . . at #28.”¹⁵

John 1:35-39a

Clifford M. Yeary, Pilgrim People: A Scriptural Commentary¹⁶

Yeary quotes verses 35-39a from the NABRE, rather than the Lectionary. The differences are minor and technical.

Verse Lectionary

NABRE

35 John was standing with . . . The next day John was there again with . . .

38 —[sic]which translated means teacher—

(which translated means teacher)

39 where Jesus was staying

where he was staying

More importantly, Yeary observed, “There may have been a time when Jesus helped John in his ministry, leaving the impression with some that John was the master and Jesus was the disciple.” Were that the case, Jesus did not seem to mind, though the evangelists did.

John 1:35-39

Archbishop Timothy M. Dolan, Priests for the Third Millennium: The Year for Priests¹⁷

Dolan has Chapter 12, “Stewardship of the Spirit” with reference to John 1:35-39. In Section IX. “A Holistic Formation Allowing Our Spirituality to Permeate Our Lives,” Dolan admonishes, “Academic rigor, through consistent study and research, ongoing reading and theological refinement, and the cultivation of good reading habits.” From what I can tell, at least at the diocesan level, both priests and bishops are afraid to read, lest they think and find themselves in conflict with the Vatican.

¹⁵ 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) 99.

¹⁶ Collegeville, Minnesota: Liturgical Press, 2010, 61.

¹⁷ Huntington, IN 46750: Our Sunday Visitor Publishing Division: Our Sunday Visitor, Inc., 2000, 161.

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John 1:19-35

Lance Byron Richey, review of Mary L. Coloe, Dwelling in the Household of God: Johannine Ecclesiology and Spirituality¹⁸

Verse 35 begins the initial call of the disciples in the Gospel of John. Coloe argues that this Gospel presents “the post-resurrection community of believers as the continuation of the temple, or ‘household’ of God, revealed first in Jesus.” Richey concludes, “Her study constitutes a valuable contribution to the literature on the Fourth Gospel, both its historical context and its relevance for contemporary Christian life.”

John 1:36

Andreas J. Köstenberger, review, Hans-Ulrich Weidemann, Der Tod Jesu in Johannesevangelium: Die erste Abschiedsrede als Schlusstext für den Passions- und Osterbericht¹⁹

Weidemann argues that mainstream scholarship focuses excessively on Jesus as the Lamb of God, used here, and other sayings, to the neglect of “the passion narrative in understanding John’s theology of the cross.” Köstenberger concludes, “Weidemann’s work may serve as an interesting complement to other studies but hardly constitutes the definitive work on John’s theology of the cross as a whole.”

John 1:36

Sandra M. Schneiders, “The Lamb of God and the Forgiveness of Sin(s) in the Fourth Gospel”²⁰

Schneiders points out, “‘Lamb of God’ (αμνος του θεου) is a *hapax legomenon*, appearing only in this verse, John 1:29 (repeated verbatim in 1:36 [used here], and nowhere in the OT.” Schneiders associates the Lamb of God with forgiving the condition of sin in the world in the first place and with the “residual effects and contingent expressions of this condition, which, in principle, has already been abolished by Jesus, whose salvific glorification has ‘cast out’ (εκβληθησεται εξω) or expelled the Ruler of this world (12:31).”

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

¹⁸ the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 139.

¹⁹ the Catholic Biblical Quarterly, Vol. 72, No. 1 (January 2010) 168.

²⁰ the Catholic Biblical Quarterly, Vol. 73, No. 1 (January 2011) 5.