

Personal Notes

Third Sunday in Ordinary Time, 68B, January 22, 2012

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Raymond J. Jirran, Ph.D.

Repentance is the theme for the Gospel of Mark. Repentance means to change, to do things differently. The idea is not change for the sake of change; but change for the sake of growing closer to God.

The Responsorial Antiphon fits: *Teach me your ways, O Lord*. As a retired history professor, I also try to teach what I have learned, thus, these Personal Notes. The Notes have always been international on my web site, www.western-civilization.com. Within the past six months, the Notes have gained a more intense local presentation at www.jamesriverjournal.com. Most recently the comments on the 2011 illiterate Missal began to appear at <http://www.associationofcatholicpriests.ie>

Illiterate 2011 Missal is how the Notes are identifying the compound, complex, convoluted, confounding conundrum—gibberish dressed in Italian grammar that characterizes the 2011 Missal. Yes, this is a call for repentance at accepting such academic trash. The idea of the strong language is to bring about meaningful change to the use of standard English in the 2011 Missal. This shift in translation will enable the Roman Catholic Faithful meaningfully to express their love of God at holy Mass.

The Missal¹ Collect for this Sunday, besides the same nonsense mentioned last week, has “. . . direct our actions according to your good pleasure, that in the name of your beloved Son we may abound in good works.” In the final analysis, that prayer means the Faithful are praying to do good and avoid evil. As it stands, the Collect is a run-on illiterate meaningless mess of gibberish.

The Missal has seventeen “Masses and Prayers for Various Needs and Occasions: II. For Civil Needs.”² Better English would have *For Civic Needs*. To be civil means to be nice to one another; to be civic means to be community-minded.³ This

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) 463.

² 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) 1512.

³ See <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=civic&x=26&y=7> (accessed October 30, 2011) and <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=civil&x=0&y=0> (accessed October 30, 2011).

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is one more example of the Vatican imposing second-language illiterate English upon the Faithful.

Readings

First Reading:	Jonah 3:1-5, 10
Psalm:	Psalm 25:4-5, 6-7, 8-9 (4a)
Second Reading	1 Corinthians 7:29-31
Alleluia	Mark 1:15
Gospel:	Mark 1:14-20

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.

Jonah 3:1-5, 10

Meaning changes significantly between the Lectionary and NABRE.

Verse Lectionary

NABRE

1 . . . a second time

The Lectionary simply omits *a second time*, without acknowledgement.

3 according to the LORD's bidding in accord with the word of the LORD

The *bidding* of the Lectionary is less emphatic than the *word* of the NABRE.

3 enormously large city awesomely great city

The *awesomely* of the NABRE is more personal than the *enormously* of the Lectionary.

4 destroyed overthrown

The *destroyed* of the Lectionary implicates everyone. The *overthrown* of the NABRE implicates only the political leaders.

Jonah 3:4-5

Kenneth M. Craig, Jr., review of R. Reed Lessing, Jonah⁴

Craig reports that Lessing places too heavy a burden on a five Hebrew word, three-second prophecy [sic], *forty days more and Nineveh shall be destroyed*, for historical credibility.

Psalm 25:4-5, 6-7, 8-9 (4a)

The Church uses this psalm at funerals⁵ and at visits to the sick.⁶

⁴ the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 573.

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Meaning changes significantly between the Lectionary and NABRE.

Verse Lectionary NABRE

4 Your ways, O LORD, make known to me

Make known to me your ways LORD

The Lectionary follows Latin grammar, placing the direct object, *your ways*, before the verb. The NABRE follows English grammar. The Responsorial Antiphon adjusts the grammar.

5 truth fidelity

I think the lexicographers have decided that *fidelity* is closer to the meaning of the Hebrew, than *truth*. The Greek LXX uses $\alpha\lambda\eta\theta\epsilon\iota\alpha$,⁷ which is Greek for *truth*.

1 Corinthians 7:29-31

Meaning changes significantly between the Lectionary and NABRE.

Verse Lectionary NABRE

7 brothers brothers and sisters

Translators seem to be having a problem.

⁵ N.a., International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul IV: Order of Christian Funerals: Including Appendix 2: Cremation: 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 (New Jersey: Catholic Book Publishing Co., 1998) 224, 254, 262, 268

⁶ 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) 172, 283.

⁷ <http://www.codex-sinaiticus.net/en/manuscript.aspx?book=26&chapter=25&lid=en&side=r&verse=5&zoomSlider=0> (accessed October 30, 2011).

1 Cor 7:29 ff.
Patricia A. Sullivan, "The Nonvowed Form of the Lay State in the Life of the Church"⁸

Sullivan comments on Bernard Häring,

Yet Häring claimed that "the Christian life in the world and marriage partake of the excellence and blessedness of the evangelical counsels whenever someone in inner freedom and believing obedience follows his own vocation and fulfills the admonition of the apostle: 'The appointed time has grown very short; from now on, let those who have wives live as though they had none . . . ; and those who deal with the world as though they had no dealings with it' (1 Cor., 29 ff.)."

Mark 1:15

Mark 1:14-20

Mark 1:14-20

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.⁹

The Alands are using Mark 1:16, because it has no textual theological consequences . . . *he saw Simon and his brother* . . . to demonstrate how textual criticism works. The Alands show four variations found in various manuscripts. The Alands then explain which is closest to what originally appeared in Mark.

The Lectionary and NABRE are the same (as above), but neither conforms to the Nestle-Aland Greek which uses the word *Simon* twice. The New Jerusalem Bible has, . . . *he saw Simon and Simon's brother* . . . This may mean that the NABRE is the best translation for the First Testament and the New Jerusalem for the New Testament and that the United States Conference of Catholic Bishops (USCCB) is wreaking havoc on the Catholic Biblical Association (CBA).

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Mark 1:16

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹⁰

⁸ Theological Studies, Vol. 68, No. 2 (June 2007) 327.

⁹ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 293-294.

¹⁰ Grand Rapids: Michigan: Zondervan, 1996, 199.

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Wallace uses

Ἀνδρεᾶν τὸν ἀδελφὸν Σιμωνος

Andrew **the brother** of Simon

to illustrate Accusative in Simple Apposition. Wallace explains, “. . . the appositive ‘piggy-backs’ on the first accusative’s use . . .” In this illustration, *Andrew* is the first accusative and *the brother* is in apposition.

Mark 1:15-20

Clifford M. Yeary, Pilgrim People: A Scriptural Commentary¹¹

Yeary places verses 15-20, *this is the time of fulfillment* in a broader time-frame. “This is the time when the promises of God to Israel found in the words of the prophets recorded in Scripture are to be fulfilled.”

Mark 1:15

Richard Rohr, Falling Upward: A Spirituality for the Two Halves of Life¹²

Rohr explains, “Although Jesus’ first preached message is clearly ‘change!’ (as in Mark 1:15 [used here] and Matthew 4:17), where he told his listeners to ‘repent,’ which literally means to ‘change your mind,’ it did not strongly influence Christian history.”

Mark 1:1-13

Leif E. Vaage, “An Other Home: Discipleship in Mark as Domestic Asceticism”¹³

In two sections, Vaage argues, “Discipleship, in Mark, Is ‘Anti-(conventional) Family’” and “Discipleship, in Mark, Is an alternate Domesticity.” Vaage concludes, “. . . the first step in the kingdom of God, in Mark, entails abandoning ‘normal’ social life and embracing a socially marginal existence. For this reason, faith usually begins with fear or amazement.”

¹¹ Collegeville, Minnesota: Liturgical Press, 2010, 61.

¹² San Francisco: Jossey-Bass: A Wiley Imprint, 2011, 11.

¹³ the Catholic Biblical Quarterly, Vol. 71, No. 4 (September 2009) 746, 756, 757.

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Mark 1:14-15

C. Clifton Black, "Mark as Historian of God's Kingdom"¹⁴

Black argues, "The vital point of intersection between God and Jesus is the subject matter of Jesus' preaching: The kingdom of God (1:15-15), already irrupting into everyday life (4:1-34).

Mark 1:14-15

Sean Freyne, "The Galilean Jesus and a Contemporary Christology"¹⁵

Freyne argues, "Mark emphasizes that Jesus' coming into Galilee to proclaim the arrival of the eschatological kingly rule of God is linked with 'the fulfillment of time' (*kairos*, Mk. 1:14-15), that is, God's appointed and appropriate moment. Galilee is a relatively marginal place from which to begin.

Mark 1:17, 18

Luis Sánchez-Navarro, review of R. E. Ederle, Discipulos y Apóstoles de Jesús: La relación entre los discípulos y los Doce según Marcos¹⁶

Ederle writes about the relationship between the disciples and the Twelve. Sanchez-Navarro reports that the relationship is one of degree, with the Twelve being more closely related to Jesus. With some minor reservations, Sanchez-Navarro endorses the main thesis Ederle presents.

For my background and more on sources see the Appendix file. Complete Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes. Recent Personal Notes are also at www.jamesriverjournal.com. Excerpts on the illiterate 2011 Missal are at <http://www.associationofcatholicpriests.ie>

¹⁴ the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 78.

¹⁵ Theological Studies, Vol. 70, No. 2 (June 2009) 284.

¹⁶ the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 165.