

Personal Notes

Fourth Sunday in Ordinary Time, 071B, January 29, 2012

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The first prayer for this Sunday from the 2011 illiterate Missal has clause after clause of what amounts to nonsense. The Prayer over the Offerings is so goofy as to bring a smile *sanctifying gifts* and *filling wombs*. The Prayer after Communion is no better. The Faithful are *receiving* and *pressing*, passive and active, all in the same Prayer. Parallel construction within the same sentence is missing.¹

The Missal admonishes the bishops to ensure the Faithful understand, without identifying the exact Latin required to check translations.² This is one more coverup for the hierarchy. Keeping the exact Latin used for the translation covered up will not work.

The Faithful are checking the Latin with what they have available.³ The Missal encourages those of lesser rank than the episcopate to help the Faithful understand.⁴ That is the spirit of these Notes.

While United States natives may not be able to identify why the translation sounds weird, they deserve some explanation. There is a practical relevance to modeling good English in the United States of America.⁵ People in the United States of

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) 158.

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), 85, #392.

³ Robert McClory, "16-year-old Latin whiz finds new liturgy language lacking," <http://ncronline.org/blogs/ncr-today/16-year-old-latin-whiz-finds-new-liturgy-language-lacking> (accessed November 5, 2011).

⁴ 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) 26 #29, 27 #31, 30 #50, and 33 #65.

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America deserve respect for their language. The Church embarrasses itself excusing poor grammar under the guise of holiness.

The words of Sacred Scripture for this Sunday can help. 1 Corinthians urges the Faithful not to be anxious about the things of the world. One member of the Protestant Revolt, John Calvin (1509-1564), explains, "We must therefore not be alarmed at any kind of offense [such as pointing out that the 2011 Missal is illiterate], as long as we do not drive weak minds away from Christ."⁶ Another member of the Protestant Revolt, Wolfgang Musculus (1497-1563) observes the need for the preaching Church to present the Gospel.⁷

The Responsorial Antiphon is *If today you hear his voice, harden not your hearts*. The Faithful need to gird themselves against the illiterate English they hear coming from the altar. The choice is either that the illiterate English is not *his voice* or that *his voice* requires explanation in better language.

The reading from Deuteronomy is about the words God speaks to the Faithful, which, basically come down to the Ten Commandments. The Ten Commandments are not illiterate. The Church can do better.

If today you hear his voice, harden not your hearts can be difficult, particularly if the preaching Church cloaks the voice in demonstrably illiterate gibberish. That is not how Jesus spoke. *The people were astonished at his teaching, for he taught them as one having authority and not as the scribes* (Mark 1:22). In the presence of the educated scribes, had Jesus been using ding-a-ling illiterate Aramaic, he would have turned off the Faithful, rather than turned them on *in amazement*.

⁵ Dionne Danks, review of Patricia A. Edwards, Gwendolyn Thompson McMillon, and Jennifer D. Turner, Change Is Gonna Come: Transforming Literacy Education for African American Students in The Journal of African American History, Vol. 96, No. 3 (Summer 2011) 436-437.

⁶ John Calvin, "Commentary on Galatians," Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray, (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011) 32.

⁷ Wolfgang Musculus, "Commentary on Galatians," Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011) 35.

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Readings

First Reading: Deuteronomy 18:15-20
Psalm: Psalm 95:1-2, 6-7, 7-9 (8)
Second Reading: 1 Corinthians 7:32-35
Alleluia: Matthew 4:16
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.

Deuteronomy 18:15-20

The NABRE avoids the sexism inherent in the Lectionary.
Meaning changes significantly between the Lectionary and NABRE.

Verse	<u>Lectionary</u>	NABRE
15	. . . to him you shall listen.	. . . that is the one to whom you shall listen
17	. . . `This was well said.	. . . What they have said is good
18	into his mouth, he shall	into the mouth of the prophet, the prophet shall.
19	Whoever . . .	Anyone . . .
20	. . . he shall die.	. . . that prophet shall die.

Deut 18:15-19

Debbie Hunn, "Christ versus the Law: Issues in Galatians 2:17-18"⁸

Hunn explains,

. . . the law commanded the people to heed the prophet who would come after Moses (Deut 18:15-19). Paul's persecution of the church, the evidence that he rejected that prophet, did not prick his conscience before his conversion . . . he understood his guilt only later (cf. 1 Cor 15:9 [to be used next week])."

If today you hear his voice, harden not your heart had special meaning for Paul, who did not have to fight illiterate translations of Sacred Scripture to hear his voice.

⁸ the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 552.

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Deut 18:15, 18

F. Scott Spencer, review of Richard A. Burrige, Imitating Jesus: An Inclusive Approach to New Testament Ethics⁹

Spencer reports that Burrige examines Deut 15:15, 18 about the LORD raising up a prophet to argue that John presents Jesus a prophet and more. Burrige stands up to Oscar Cullmann who argues for a *Prophet Christology*. *Prophet Christology* is insufficient.

Deut 18:15

David M. Miller, "Seeing the Glory, Hearing the Son: The Function of the Wilderness Theophany Narratives in Luke 9:28-36"¹⁰

Miller observes, "most scholars recognize" that Mark 9:7, *this is my son . . . listen to him*, of the Transfiguration, echoes the *to him you shall listen* of Deuteronomy. Miller regards Deut 18:15 as ". . . the covenant's fundamental demand to listen to God and the covenant mediator." The language of the illiterate 2011 Missal is an abomination and disgrace, capable of driving the educated Faithful crazy.

Psalm 95:1-2, 6-7, 7-9 (8)

The documentation for this Psalm exhibits sloppy scholarship. The documentation indicates that verse 7 extends from the first set of verses into the second set; but that is not the case. The Lectionary omits the middle part of verse 7. Documentation for the Responsorial Antiphon only refers to verse 8; but the Antiphon includes parts of 7 and 8.

Meaning changes significantly between the Lectionary and NABRE.

Verse Lectionary

NABRE

7 (entirely omitted)

the sheep in his hands.

7 (entirely omitted)

If today you hear his voice

8 If today you hear his voice

. . .

Psalm 95:7

Paul A. Rainbow, review of Angela Rascher, Schriftauslegung und Christologie im Hebraerbrief¹¹

The warning, *harden not your hearts* is one of four themes Rascher identifies running through Hebrews. Rainbow characterizes Rascher as "heuristically [problem-

⁹ the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 160.

¹⁰ the Catholic Biblical Quarterly, Vol. 72, No. 3 (July 2010) 502, 503, 510, 512, 516.

¹¹ the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 188.

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solving] restrictive.” The problem is matching Sacred Scripture with Christology, that is, who Jesus is.

1 Corinthians 7:32-35

1 Cor 7:32-33

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹²

The Greek for *I should like you* (verse 32) does not mean *right now, but not later*. The meaning is general and timeless. In the Greek, *how he may please his wife* (verse 33) is a substantive participle, generically, rather than specifically, true.

Matthew 4:16

Mark 1:21-28

Mark 1:25-27

C. Clifton Black, “Mark as Historian of God’s Kingdom”¹³

In relating the story about driving out the unclean spirit, Mark is showing that the Kingdom of God has arrived.

Mark 1:25

Sean Freyne, “The Galilean Jesus and a Contemporary Christology”¹⁴

Freyne remarks that Mark presents the messianic nature of Jesus as a secret, “*Quiet! Come out of him!*” This means it is necessary to listen in order to hear God. In contrast to Mark, Matthew and Luke remove the secrecy.

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.

¹² Grand Rapids: Michigan: Zondervan, 1996, 523, 526, 615.

¹³ the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 81.

¹⁴ Theological Studies, Vol. 70, No. 2 (June 2009) 286.