

Personal Notes

Sixth Sunday in Ordinary Time, 77B, February 12, 2012

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The Responsorial Antiphon for this Sunday is *I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation*. For the Psalmist, *in time of trouble* probably had nothing to do with trouble praying. Trouble praying, however, is what the 2011 illiterate Missal foists upon the Faithful.

Lack of subject-verb agreement in the Collect or prayer, said from the altar at the beginning of Mass, compounds trouble praying. The illiterate words in the 2011 Missal are, *O God who teach us*.¹ Standard American English (SAE)² would be *O God who teaches us*. The Missal engages the type of non-standard English found in so-called “Black English.”

In my college level classes, I have corrected lack of subject-verb agreement from every ethnic group. With disrespectful English language, the Vatican is insulting American Catholics in the United States. The Baptist UMI Commentary helps to understand, with the following comparison. “Peter’s behavior in Antioch toward Gentile Christians was equivalent to treating them as second-class citizens in the church.” The Commentary goes on, “In essence, the actions of Peter and the other Jewish Christians said to the Gentiles that they had to become Jewish [in this case Vatican] in order to be accepted into the community.”³ In other words, to stay Catholic accept the abuse or leave the abusive Church, as many are doing.

Writers continue to make fun of the Missal. Goggling “misguided missal” gets “about 1,080,000 results” in 0.38 seconds.⁴ One wag, Father Isaac McDaniel, wrote an essay on Eucharistic Prayer I (The Roman Canon). To see if the presider uses Eucharistic Prayer I after the Holy, Holy, Holy Lord God of hosts . . . listen for “To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless these gifts, these offerings, these

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) 466.

² H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) ix, xii, 168-170.

³ “February 5, 2002: Bible Study Guide 10,” UMI Annual Commentary: Precepts for Living, Vincent E. Bacote, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2011) 273.

⁴ <http://www.google.com/search?q=misguided+missal&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a> (accessed November 23, 2011).

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holy and unblemished sacrifices, which we offer you firstly for your holy catholic Church. . . .”⁵ McDaniel titles his piece, “Mapping a liturgical sentence.”⁶

McDaniel begins by fictitiously asking a high school English teacher, Martha, to diagram the above sentence. Of that English teacher, McDaniel writes, after hours of work, “Her mind began to reel, her heart palpitated and her breath grew shallow Eventually Martha lost all sense of time and began to hallucinate.” McDaniel goes on to place Martha in a straightjacket, before going to a hospital for treatment. Hallucination-inducing nonsense mires Faithful at prayer with the new 2011 illiterate Missal.

The idea of these comments is to pray better at Mass. By analogy from Leviticus 13:2, “the scab or pustule or blotch which appears to be the sore of leprosy,” is the sorely abused English language in the current 2011 illiterate Missal. Some of the Protestant Revolutionaries can help cope with unintelligible prayer.

William Perkins (1558-1602) notes, “God respects not the greatness of our faith so much as the truth of it.”⁷ John Calvin (1509-1564) explains, “Pastors . . . must accommodate themselves to the capacity of their people to hear them . . .”⁸ The Faithful can remedy the sore of leprosy on the Missal prayers by turning to the Lord in this time of trouble, as the Responsorial Antiphon reminds them.

The Lectionary offers help at 1 Corinthians 10:32 “Avoid giving offence, whether to the Jews or Greeks or the church of God.” Gracious criticism is essential if these comments are meaningful.

⁵ 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) 635.

⁶ Isaac McDaniel, “Mapping a liturgical sentence: fiction,” <http://ncronline.org/news/faith-parish/mapping-liturgical-sentence> (accessed November 22, 2011).

⁷ William Perkins, “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), 99.

⁸ 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), 155.

The new 2011 Missal is illiterate and insulting. The Faithful deserve better. The hierarchy is capable of providing better.

Readings

| | |
|----------------|--------------------------|
| First Reading: | Leviticus 13:1-2, 44-46 |
| Psalm: | Psalm 32:1-2, 5, 11 (7) |
| Second Reading | 1 Corinthians 10:31—11:1 |
| Alleluia | Luke 7:16 |
| Gospel: | Mark 1 40-45 |

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.

The Collect (prayer) that begins Mass in the 2011 illiterate Missal,⁹ lacks basic grammatical subject-verb agreement.¹⁰ *O God, who teach us . . .* The Faithful are monotheists. Standard American English would be *O God, who teaches us . . .* As usual, that prayer ends with a sentence fragment, *Through our Lord . . .* The Little Brown Handbook has a suggestion. A grammar checker can provide some help with inexact language. For instance, you can set it to flag commonly confused words . . .¹¹

Leviticus 13:1-2, 44-46

Meaning changes significantly between the Lectionary and NABRE.

| Verse | <u>Lectionary</u> | NABRE |
|-------|-------------------------------|------------------------------------|
| 1 | scab or pustule . . . leprosy | mark, lesion . . . scaly infection |

⁹ 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) 466.

¹⁰ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 301-308.

¹¹ H. Ramsey Fowler and Jane E. Aaron, Eleventh Edition: The Little, Brown Handbook (New York: Longman, 2010) 511.

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The note in the NABRE explains, “These chapters deal with scaly or fungal infections . . . The older translation ‘leprosy’ is misleading because . . . refers to not just one but several chronic and enduring skin diseases in human beings. The disease known as ‘leprosy’ (Hansen’s disease) is probably not included among the conditions described in the chapter. . . .” Since I remember this anomaly from my seminary days, which ended in 1959, continuing to use *leprosy* is sloppy scholarship.

Psalm 32:1-2, 5, 11 (7)

Verse 7

Lectionary I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation.

NABRE You are my shelter; you guard me from distress; with joyful shouts of deliverance you surround me.

The Lectionary focus is *I* and *me*. The NABRE focus is *you*.

Psalm 32:1-5

Celia M. Deutsch, review of Aaron Milavec, Salvation Is from the Jews (John 4:22): Saving Grace in Judaism and Messianic Hope in Christianity¹²

Deutsch reports that Milavec “raises the question ‘Whether Jews know forgiveness apart from Jesus’ (pp. 67-68). M. Uses Ps 32:1-5 as well as later material to present clear evidence for such experience.”

Ps 32:1-2 (31:1-2 LXX)

A. Andrew Das, “Paul and Words of Obedience in Second Temple Judaism: Romans 4:4-5 as a ‘New Perspective’ Case Study”¹³

Das argues, “Paul connects the psalmist’s language to those ‘to whom God reckons righteousness apart from works.’” Interestingly, Galatians and Ephesians, which is about the Protestant emphasis on Faith superseding works, does not index Psalm 32.¹⁴

1 Corinthians 10:31—11:11

¹² the Catholic Biblical Quarterly, Vol. 70, No. 4 (October 2008) 840.

¹³ the Catholic Biblical Quarterly, Vol. 71, No. 4 (October 2009) 807.

¹⁴ Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011), 445.

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1 Cor 10:33

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹⁵

Wallace translates 1 Corinthians a little differently than the Lectionary. The Lectionary has *not seeking my own benefit but that of the many*. Wallace has *that of the majority*. The difference is that the Lectionary translation may not be that *many* as a *majority*.

Cor 10:30-31

Jerome H. Neyrey, S.J., "Lost in Translation: Did It Matter If Christians 'Thanked' God or 'Gave God Glory'?"¹⁶

Since the Lectionary does not use verse 30, the Lectionary slides around the problem of thanking versus giving glory. Only giving glory remains in verse 31, which is fine with me. As a practical matter, I find that some people do not like being thanked for what they feel is simply their duty (for example feeding the hungry) but do not mind giving God glory for what they have done.

1 Cor 11:1

F. Scott Spencer, review of Richard A. Burrige, Imitating Jesus: An Inclusive Approach to New Testament Ethics¹⁷

Spencer reports that Burrige relates Imitating Jesus to ending apartheid in South Africa. Placing 1 Cor 11:1 in fuller context, Spencer goes on, "As for Paul's stances that seem inimical to loving fellowship, B. places these in the framework of 'following the *creative complementarity* of Jesus' rigorous and demanding ethics together with his acceptance of sinners' (p. 154; emphasis added)."

Luke 7:16

Mark 1 40-45

Mark 1:1

The NABRE refers to the note above on leprosy.

¹⁵ Grand Rapids: Michigan: Zondervan, 1996, 297.

¹⁶ the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 18.

¹⁷ the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 158.

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Mark 1:41

Leif E. Vaage, "An Other Home: Discipleship in Mark as Domestic Asceticism" ¹⁸

Vaage argues that discipleship in Mark is ascetic. "Finally and more stereotypically, there is Jesus' repeated habit of withdrawing to an isolated region, often in order to pray (1:35, 45 [used here]; 6:31-32, 46; also 1:12-13; 14:32, 35, 39)."

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. 71, No. 4 (October 2009) 759, 760.