

## Personal Notes

Nineteenth Sunday in Ordinary Time, Reading 117C, August 11, 2013

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On May 21, the Godfrey Diekmann, OSB, Center for Patristics and Liturgical Studies at St. John's University School of Theology-Seminary in Collegeville Minnesota released a study showing that sixty-one percent of priests think the 2011 Missal translation urgently needs revision.<sup>1</sup> The prayer for this Sunday is to change that illiterate 2011 Missal. The People of God deserve more respect from the Papacy.

The Responsorial Antiphon for this Sunday is *Blessed the people the Lord has chosen to be his own* (Psalm 33:12b).<sup>2</sup> Those people ought to be consulted, when the Papacy chooses words for the Faithful to use. In the prayer at Sunday Mass immediately following the forgiveness of sins, is gobbledygook. The Faithful can listen for what makes some sense. "Bring, we pray, [the wording of the 2011 Missal] to perfection in our hearts."<sup>3</sup> While only God is perfect, God does reside in the hearts of the Faithful. Along with some Baptists, Roman Catholics can pray with Nehemiah, *And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers*. The illiterate 2011 Missal exemplifies these sins and iniquities.<sup>4</sup>

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<sup>1</sup> Rita Ferrone at <http://www.praytellig.com/index.php/2013/05/21/what-us-priests-really-think-about-the-new-translation/#comment-1026123> (accessed May 21 and June 1, 2013) and Joshua J. McElwee, May 21, 2013, <http://ncronline.org/node/52391> (accessed May 21, 2013).

<sup>2</sup> 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 the Saints (Collegeville, Minnesota: The Liturgical Press, 1988) 755. Personal Notes refers to this book as the Lectionary.

<sup>3</sup> 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) . Personal Notes refers to this book as the Missal.

<sup>4</sup> UMI Annual Commentary 2012-2013: Precepts for Living: Based on the International Uniform Lessons, Vincent E. Bacote, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc., 2012) 578-579.

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## **Readings**

First Reading	Wisdom 18:6-9
Responsorial Psalm:	Psalm 33:1, 12, 18-19, 20, 22 (12b)
Second Reading:	Hebrews 11:1-2, 8-19
Alleluia:	Matthew 24:42a, 44
Gospel:	Luke 12:32-48

## **Annotated Bibliography**

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

### **Wisdom 18:6-9**

### **Psalm 33:1, 12, 18-19, 20, 22 (12b)**

### **Hebrews 11:1-2, 8-19**

Hebrews 11:1-40

John Calvin (1509-1564)<sup>5</sup> argues “Bare faith, which is not adorned with the pomp of ceremonies but is satisfied with the spiritual worship of God, is now [as distinct from the First Testament] enough to obtain righteousness.” For context, the Council of Trent lasted from 1545 to 1563).

Hebrews 11:1-40

Luke Timothy Johnson, “Hebrews 10:32-39 and the Agony of the Translator”<sup>6</sup>

Johnson argues, “The language anticipates the next section, for all the heroes of the past endured for the sake of the promise (11:9, 13, 17, 33), even though they did not receive it (11:39) because they were not to be perfected apart from those whom our author addresses (11:44).”

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<sup>5</sup> in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011) 175.

<sup>6</sup> in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009) 169, 173, 174, 177, 178, 179, 180.

## **Matthew 24:42a, 44**

## **Luke 12:32-48**

Luke 12: 35-40 is read at the Vigil for the Deceased and is option 7 among the Gospel Readings at Funerals for Adults.<sup>7</sup> A longer reading, Luke 12:35-44 is option O among Gospel Readings from Sacred Scripture for visiting the sick.<sup>8</sup>

Luke 14:15

John P. Meier, "Is Luke's Version of the Parable of the Rich Fool Reflected in the Coptic *Gospel of Thomas*?"<sup>9</sup>

Meier observes,

Interestingly, when we inquire after introductions to parables in the Q tradition, we notice a difference between Matthew's and Luke's redactions. Matthew never supplies a special introduction to any of his Q parables. In contrast, in Luke 12:41, Peter (once again symbolizing church leaders) asks a question that immediately triggers the parable of the Servant Placed over the Household (Luke 12:42-48).

Meier goes on to compare Luke with Mark.

Beyond the clear verbal dependence, we also find in the Thomasine version of the Rich Fool a characteristic trait of Luke's composition, a trait that is exemplified in a number of his parables: an

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<sup>7</sup> 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) 30-31, 235-236.

<sup>8</sup> 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) 313.

<sup>9</sup> the Catholic Biblical Quarterly, Vol. 74, No. 3 (July 2012) 535, 536.

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extended inner monologue of a main character in the story. In fact, in 12:16-21, this monologue takes up a good part of the parable proper. In contrast, there is only one case of a parable in Mark that uses the inner monologue as a literary device, and this monologue is much briefer than in Lucan examples.

These examples demonstrate human elements in Gospel development.

Luke 12:35-38

Brian J. Wright, "Greek Syntax as a Criterion of Authenticity: A New Discussion and Proposal"<sup>10</sup>

Wright uses Luke 12:35-38 [*like servants who await their master's return*] as evidence that the parable came directly from Jesus.

Luke 12:37

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament<sup>11</sup>

Wallace compares *he will gird himself* in Luke with John 13:4 (*taking a towel, he girded himself*), to note that Luke is a more literary author than John is. The Greek had a middle voice, which Luke uses, in which the subject acts on itself, a voice that tends to disappear in Hellenistic Greek, which John uses.

Luke 12:40

Maurice A. Robinson, "The Rich Man and Lazarus—Luke 16:19-31"<sup>12</sup>

This article contrasts the Byzantine and Western forms of the parable. The article is about relatively meaningless variations in *You also* in *You also must be prepared*.

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<sup>10</sup> the Catholic Biblical Quarterly, Vol. 74, No. 1 (January 2012) 97.

<sup>11</sup> Grand Rapids: Michigan: Zondervan, 1996, 414, 417.

<sup>12</sup> in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009) 98.

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Luke 12:45

Francis Watson, "Mistranslation and the Death of Christ: Isaiah 53 LXX and Its Pauline Reception"<sup>13</sup>

Watson argues that *servant* in *if that servant says to himself* is properly translated *servant*. In other places the term might be translated as *boy* or *child*.

Luke 12:42-46

Callie Callon, "Adulscientes and *Meretrices*: The Correlation between Squandered Patrimony and Prostitutes in the Parable of the Prodigal Son"<sup>14</sup>

Callon argues, J. Albert Harrill "notes some of the rather synthetic depictions of slave characters by NT authors [such as Luke 12:42-46] and argues that these narratives more properly belong to the realm of fiction, demonstrating the use of stock tropes from Roman comedy."

Personal Notes gave up systematically examining the illiterate 2011 Missal November 25, 2012. On April 7, 2013, with Reading 045C 2nd Sunday of Easter\_A Catholic Bible Study 130407, Personal Notes systematically began to incorporate material from A Commentary on the Order of Mass of *The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy*, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011). The hope is that this approach will help pray with the new Missal, despite itself.

Anscar J. Chupungco, "The ICEL2010 Translation"<sup>15</sup>

"May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life" is a mistranslation that Chupungco takes four paragraphs to explain. This is the last of those paragraphs:

First, Chupungco explained the Latin grammar involved. Then, Chupungco explained, what a more literal translation would be. Last Sunday Chupungco explained

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<sup>13</sup> in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009) 223.

<sup>14</sup> the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 265.

<sup>15</sup> in A Commentary on the Order of Mass of *The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy*, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011) 140.

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what the current Missal actually says. Finally, This Sunday, Chupungco will explain that the 2011 Missal gave up the search for a meaningful formal equivalent translation. In other words, as the translation now stands, the translation is nonsense.

ICEAL1973 avoided the problem of translating the tricky ablative absolute by resorting to a verbal clause, which, however, does not render the tense sequence of the ablative absolute. It appears that the awkward ICEL2008 translation (“with our sins forgiven”) was an attempt to capture that sequence. ICEL 2010 abandoned the 2008 draft text and simply returned to the 1973 version with no further attempt to translate the ablative absolute.

For more on sources see the Appendix file. A complete set of Personal Notes, dating from the Fifteenth Sunday in Ordinary Time, July 14, 2002 to the present, is on the web site at [www.western-civilization.com/CBQ/Personal%20Notes](http://www.western-civilization.com/CBQ/Personal%20Notes).