

The Faithful can take a Eucharistic carry over, **eat**, into the readings for this Sunday. The link will take some effort.

Pope John-Paul II's Apostolic Letter, *Rosarium Virginiae Mariae*, does not cite any specific Scripture from the Twenty-second Sunday in Ordinary Time. The following section fits no special readings.

This section 41 begins at 030921 Twenty-fifth Sunday in Ordinary Time 134B.

The family that prays together stays together. The Holy Rosary, by age-old tradition, has shown itself particularly effective as a prayer which brings the family together. Individual family members, in turning their eyes towards Jesus, also regain the ability to look one another in the eye, to communicate, to show solidarity, to forgive one another and to see their covenant of love renewed in the Spirit of God.

Many of the problems facing contemporary families, especially in economically developed societies, result from their increasing difficulty in communication. Families seldom manage to come together, and the rare occasions when they do are often taken up with watching television. To return to the recitation of the family Rosary means filling daily life with very different images, images of the mystery of salvation: the image of the Redeemer, the image of his most Blessed Mother. The family that recites the Rosary together reproduces something of the atmosphere of the household of Nazareth: its members place Jesus at the center, they share his joys and sorrows, they place their needs and their plans in his hands, they draw from him the hope and the strength to go on.

Deuteronomy 4:1-2, 6-8

verse 2 In your observance of the *commandments* of the LORD, your God,
 which I enjoin upon you,
 you shall not add to what I *command* you nor subtract from it.

Two points: first, this is a renewal of the Covenant; second, somebody had been changing the commandments to suit him or her. Justin (ca 100-165) claimed that these changes were made to obviate Christian claims.¹

¹ Rick Van De Water, "Removing the Boundary" (*Hosea 5:10*) in *First-Century Palestine*, [the Catholic Biblical Quarterly](#), Vol. 63, No. 4 (October 2001) 625-26, 629.

verse 7 For what great nation is there
that has *gods* so close to *it* as the LORD, our God, is to us
whenever we call upon him?

Gods, evidence of polytheism. The translation, *it* does not bring out the closeness, as well as *themselves* would.

Psalm 15:2-3, 3-4, 4-5

This Psalm is also used in Readings 108C.

One scholar points out that **Psalm 15** is one of the “cultic entrance liturgies.”² Another scholar points out,

According to **Psalms 15** and 24 and Isa 33:14-16, it was necessary prior to entering the sanctuary to examine one’s conscience to see if one had acted with integrity and justice; ethical and cultic concerns had to be properly ordered before crossing the gateway into God’s holy mountain.³

The antiphon is

verse 1a The one who does justice will live in the *presence* of the Lord.

Presence has a variety of translations.

The Vulgate (circa 410): tabernaculo

Douay-Rheims (1582-1610): tabernacle

King James (1611): tabernacle

Jerusalem (1966): tent

² J.J.M. Roberts, “The Enthronement of Yhwh and David: The Abiding Theological Significance of the Kingship Language of the Psalms,” the Catholic Biblical Quarterly, Vol. 64, No. 4 (October 2002) 681.

³ Dale Launderville, O.S.B., “Ezekiel’s Cherub: A Promising Symbol or a Dangerous Idol?” the Catholic Biblical Quarterly, Vol. 65, No. 2 (April 2003) 175.

New American (1970): tent

New Jerusalem (1985): tent

verse 3a and *slanders* not with his tongue.

The Vulgate (circa 410): qui non egit dolum in lingua sua

Douay-Rheims (1582-1610): who hath not used deceit in his tongue

King James (1611): that backbiteth not with his tongue

Jerusalem (1966): whose tongue is not used for slander

New American (1970): who does not slander a neighbor
significantly different from the Lectionary.

New Jerusalem (1985): who keeps the tongue under control

verse 4 by whom the reprobate is despised,
while he honors those who fear the LORD

While the Lectionary indicates that all verses between 2 and 5 are used, verse 4c is omitted, "who stands by an oath at any cost."

James 1:17-18, 21b-22, 27

The Lectionary adds the following undocumented verse, "Dearest brothers and sisters:"

To whom was James written? was this a general letter, like an encyclical? That seems to be the case, giving directions for what is needed to keep Churches together as social groups in ancient times.⁴

verse 17b coming down from the Father of *lights*

Lights has special meaning for Poor Clares.

verse 18 He willed to give us birth by the word of *truth*
that we may be a kind of firstfruits of his creatures.

⁴Donald J. Versepunt, "Genre and Story: The Community Setting of the Epistle of James," the Catholic Biblical Quarterly, Vol. 62, No. 1 (January 2000) 96-110.

Truth has special meaning for a retired college professor.

verse 27c and to keep oneself unstained by the *world*.

As a scholar words it, "Toward the latter part of the first century, James asserts unequivocally that 'friendship with the world is enmity with God' (Jas 4:4), even as Second Peter speaks of the world's 'defilements (μιασματα)' (2 Pet 2:20; cf. Jas 1:27)."⁵

In this instance, *world* is not neutral.

James 1:18

No comment.

Mark 7:1-8; 14-15, 21-23

There are many translation issues in these readings.

verse 3 —For the Pharisees and, in fact, all Jews,
 do not **eat** without carefully washing their hands
 keeping the tradition of the *elders*

verse 4 And on coming from the marketplace
 they do not **eat** without *purifying* themselves.
 and there are many other things that they have traditionally observed,
 the *purification* of cups and jugs and *kettles* and beds.—

The grammarian and others have a vocabulary problem with the hand washing in verse 3 that I am in no position to unravel.

	<u>Elders</u>	<u>Kettles</u>
<u>The Vulgate</u> (circa 410):	seniorum	calcium et urceorum et aeramentorum et lectorum
<u>Douay-Rheims</u> (1582-1610):	ancients	of cups and pots, and brazen vessels and beds
<u>King James</u> (1611):	elders	of cups, and pots, brazen vessels, and of tables

⁵ Stanley B. Marrow, "Κοσμος in John," the Catholic Biblical Quarterly, Vol. 64, No. 1 (January 2002), 95.

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<u>Jerusalem</u> (1966):	elders	of cups and pots and bronze dishes
<u>New American</u> (1970):	elders	of cups and jugs and kettles (and beds)
<u>New Jerusalem</u> (1985):	elders	of cups and pots and bronze dishes

For *purifying* and *purification*, Jerome uses *baptizentur* and *baptismata*.

verse 5a So the Pharisees and scribes questioned him

Mark always has those questioning Jesus opposed to Jesus. There was a type of social game in ancient times concerning the riposte, who would get in the last word. Mark always shows Jesus getting the better of the argument, with the last word.⁶ My personal approach, rightly or wrongly, is not to play that game, but to let the truth play out in the midst of whatever politics may be at work.

verse 5bc “Why do your disciples not follow the tradition of the *elders* but instead **eat** a meal with unclean hands?”

verse 6a He responded,
 “Well did Isaiah prophesy about you *hypocrites*

For *hypocrites* a scholar likes *playactors*.⁷

Here Jesus is getting himself into trouble, calling the Pharisees and scribes *hypocrites*. Later, Mark portrays Jesus driving out the buyers and sellers, cleansing the Temple, as the last straw and the reason for the plot to kill Jesus.⁸

verse 8 You disregard God’s *commandment* but cling to human tradition.”
The grammarian points out that *commandment* is singular, “perhaps implying the unity of the Law.”

⁶ Jerome H. Neyrey, S.J., “Questions, *Chreiai*, and Challenges to Honor: The Interface of Rhetoric and Culture in Mark’s Gospel,” the Catholic Biblical Quarterly, Vol. 60, No. 4 (October 1998) 671.

⁷ F. Gerald Downing, “*Honor*” among *Exegetes*, the Catholic Biblical Quarterly, Vol. 61, No. 1 (January 1999) 66.

⁸ P.M. Casey, “Culture and Historicity: The Cleansing of the Temple,” the Catholic Biblical Quarterly, Vol. 59, No. 2 (April 1997) 320.

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verse 15 Nothing that enters one from the outside can *defile* that person;
 but the things that come out from within are what *defile*.

Defile means to make common, to lack ritual purity.

The Vulgate(circa 410): coinquinare

Douay-Rheims(1582-1610): defile

King James(1611): defile

Jerusalem (1966): unclean

New American (1970): defile

New Jerusalem (1985): unclean

In verse 19, Jesus goes on to declare all things clean.⁹

verse 22 adultery, greed, malice, *deceit*,
licentiousness, envy, *blasphemy*, arrogance, folly.
 verse 23 All these evils come from within and they *defile*.

	Deceit	Licentiousness	Blasphemy	Defile
<u>The Vulgate</u> (circa 410):	dolus	impudicitia	blasphemia	coinquinant

The Vulgate translates *envy* as *oculus malus*.

<u>Douay-Rheims</u> (1582-1610):	deceit	shamelessness	blasphemy	defile
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Douay-Rheims translates *envy* as *jealousy*

<u>King James</u> (1611):	deceit	lasciviousness	blasphemy	defile
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King James translates *envy* as *an evil eye*

<u>Jerusalem</u> (1966):	deceit	indecenty	slander	unclean
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<u>New American</u> (1970):	deceit	licentiousness	blasphemy	defile
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⁹ Terence L. Donaldson, "The Law That Hangs (Matthew 22:40): Rabbinic Formulation and Matthean Social World," the Catholic Biblical Quarterly, Vol. 57, No. 4 (October 1995) 693.

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New Jerusalem (1985): deceit indecentcy slander unclean

In conclusion, these readings retain a Eucharistic flavor. **Deuteronomy** recalls the Covenant, the renewal of which occurs at every worthy reception of Communion. The **Psalms** recalls the need to examine one's conscience to lead a good life. **James** insists on doing what is right in order to be Christian. **Mark** has Jesus spell out specific behaviors, in particular **eating** behaviors, suited for Eucharistic thanksgiving.

For sources, see the Appendix file.