

Personal Notes

Fifth Sunday of Lent, 036C, March 17, 2013

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Raymond J. Jirran, Ph.D.

Out from under the Papal Magisterium, the secular world celebrates Saint Patrick's Day today. Personal Notes is taking the occasion to remember Saint Patrick explaining the Holy Trinity with a three-leaf shamrock, resulting from his participation in the faithfulness of Christ. In the context of a parade, this explanation becomes a fun event. The idea is that everyone should have a good time.

Everyone is, as it were, as the saying goes, "in clover," regardless of the sinful state of their souls or their eternal destiny. Knowing the Holy Trinity is something to celebrate. The Papal Magisterium is having none of this secular celebration, ordering that local liturgical interests give way to Papal dictates, even though this Sunday is March 17. There will be no Papal flag with marching bands in the New York City Parade.

The First Reading from Isaiah is about the decision of the Lord to open *a way . . . so that **the people whom I formed for myself . . . might announce my praise*** something suited for a Saint Patrick's Day Parade. In the same spirit, the Responsorial Psalm 126:3 proclaims, *The Lord has done great things for us; we are filled with joy.* Philippians 3:9 calls attention to possessing the *faithfulness of Christ*, as a good and joyful thing. The Gospel of John describes Jesus offering a joyfully blessing for the woman caught in the very act of adultery, *Go, and from now on do not sin any more.* The contemplation for this Sunday is finding joy in the presence of God in the everyday lives of the Faithful.

Scholars argue whether Paul and the Faithful with him have the very *faithfulness of Christ* or *faith in Christ*. The Lectionary translation is *faith in Christ*, which suits the Papal Magisterium as mediator. The Papacy finds no joy outside of itself. The Papacy stands aside in such an event as the Saint Patrick's Day Parade, where the Faithful find joy directly in God with the very faith of Christ. Because of the demonstrated self-serving cover-ups by the Papacy, Personal Notes leans toward faithfulness **of** Christ with full joy in God the Father. Happy Saint Patrick's Day to one and all.

Readings

First Reading:	Isaiah 43:16-21
Responsorial Psalm:	Psalm 126:1-2, 2-3, 4-5, 6 (3)
Second Reading:	Philippians 3:8-14
Alleluia:	Joel 2:12-13
Gospel:	John 8:1-11

Annotated Bibliography

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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.

Personal Notes spent a year, Cycle B, 2011-2012, establishing what the Papacy has done to the illiterate 2011 Missal, used each Sunday. The concluding polished comments are at Reading 1610 Missal: The Last Sunday in Ordinary Time, available at both www.western-civilization.com/CBQ/Personal%20Notes and <http://www.jamesriverjournal.net/>. Lifting up its heart to the Lord, Personal Notes is finished with its systematic effort to unscramble the Papal mess caused by mistranslation.

Isaiah 43:16-21

Sacred Scripture in the Missal¹

So far, I have not identified just where the 2011 Missal uses these verses.

49 “The people whom I formed for myself, that they might recount my praise” (Is 43:21); “a people of his own” (1 Pt 2:9).

Psalms 126:1-2, 2-3, 4-5, 6 (3)

The Church makes this Psalm available at funerals.²

Philippians 3:8-14

¹ Unable to locate the original source.

² 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) 290.

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Phil 3:1b—4:3

Alicia J. Batten, review of Arthur J. Dewey, Roy W. Hoover, Lane C. McGaughey, and Daryl D. Schmidt (trans.), The Authentic Letters of Paul: A New Reading of Paul's Rhetoric and Meaning. [sic] The Scholars Version³

Batten reports, "this book could be a useful source for an introductory Pauline literature class." The book regards Philippians as three letters merged together. The reading for this Sunday is from the third letter.

Phil 3:7-11

Nijay K. Gupta, "Which 'Body' Is a Temple (1 Corinthians 6:19)? Paul beyond the Individual/Communal Divide"⁴

Gupta agrees with James D. G. Dunn that, "The theology of Paul was neither born nor sustained by or as a purely cerebral exercise. It was his own experience of grace which lay at its heart.' This is obvious in a number of passages . . . Phil 3:7-11" used here. In verses 8-11, used this Sunday, Paul uses the English word *I* (the first person pronoun, I) five times. In the Greek, the personal pronoun, *εγω*, does not appear at all.⁵

Philippians 3:7-8

Kaspar Olevianus (1536-1587), "Sermons on Galatians" in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray⁶

Olevianus preaches that the doctrine of free justification that he finds in *I consider everything a loss*, "ought to be a great comfort to us because of its truth, because it removes all the praise of righteousness from people and exalts only Christ, so that he may be glorified."

³ the Catholic Biblical Quarterly, Vol. 74, No. 3 (September 2012) 598-599.

⁴ the Catholic Biblical Quarterly, Vol. 72, No. 3 (2010) 533.

⁵ Nestle-Aland, Novum Testamentum: Graece et Latine: Textum Graecum post Eberhard et Erwin Nestle communiter ediderunt Barbara et Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger: Textus Latinus Novae Vulgatae Bibliorum Sacrorum Editioni debetur: Utriusque textus apparatus criticum recensuerunt et editionem novis curis elaboraverunt Barbara et Kurt Aland una cum Instituto Studiorum Textus Novi Testamenti Monasterii Westphaliae (Deutsche Bibelgesellschaft 1999) Editio XXVII, 520.

⁶ Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011, 37.

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Phil 3:9

Joseph H. Hellerman, review of G. Walter Hansen, The Letter to the Philippians⁷
Hellerman reports that “H. adopts a traditional, rather than a New-Perspective [non-legalistic],⁸ reading of ‘my righteousness’ in 3:9.”

Joel 2:12-13

John 8:1-11

John 8:7 and 9

Maurice A. Robinson, “Rule 9, Isolated Variants, and the ‘Test-Tube’ Nature of the NA²⁷/UBS⁴ Text: A Byzantine-Priority Perspective;” in Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.)⁹

Some reconstructions of the original Greek lack a basis in surviving manuscripts. As best I can tell, Nestle-Aland does not call specific attention to John 8: 7 and 9, though Nestle-Aland does label John 7:53—8:11 as not part of the original text.¹⁰

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.

⁷ the Catholic Biblical Quarterly, Vol. 73, No. 2 (September 2011) 385.

⁸ <https://www.google.com/search?q=New-Perspective%2C+reading+of+%60my+righteousness%E2%80%99+in+Philippians+3%3A9&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a> (accessed December 16, 2012).

⁹ Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009, 60 .

¹⁰ Nestle-Aland, Novum Testamentum: Graece et Latine: Textum Graecum post Eberhard et Erwin Nestle communiter ediderunt Barbara et Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger: Textus Latinus Novae Vulgatae Bibliorum Sacrorum Editioni debetur: Utriusque textus apparatus criticum recensuerunt et editionem novis curis elaboraverunt Barbara et Kurt Aland una cum Instituto Studiorum Textus Novi Testamenti Monasterii Westphaliae (Deutsche Bibelgesellschaft 1999) Editio XXVII, 7*, 273-274.