





The richness of this Psalm drains my ability to write. Carroll Stuhlmueller, C.P., whom I do use, I find reflected in Hans-Joachim Kraus,<sup>6</sup> that is more extensive and, ultimately, explanatory of Stuhlmueller. Personal **wisdom** is at stake here, about prioritizing Kraus. As much as I gien from Kraus, I do not think I am able to stay with him as much as Stuhlmueller.

Historically, Psalm 47 is one of five royal enthronement psalms dating from the Davidic-Solomonic era.<sup>7</sup> This historical setting helps explain what to expect from the psalmist, then what to expect from our own praying.

The Responsorial verse makes the point,

verse 6        God mounts his throne to shouts of joy: a blare of trumpets for the Lord.

There are two thrones, one in Jerusalem, an analogy for the hearts of the Faithful, the other in the heavens above. The Canaanites had a monotheism from which the Jews may have borrowed. The Jewish earthly king took the place of and stood in for the heavenly king. That Israel should have any place at all among the nations was a sign of the almightiness of their LORD. The ceremonies at which this psalm was sung would have been attended by representatives from other nations. Prostration was part of the Jewish ceremony, worshiping the LORD. There is an implication of polytheism in this psalm, the LORD being recognized as the greatest among the other gods.<sup>8</sup>

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<sup>6</sup> Hans-Joachim Kraus, Theology of the Psalms, translated by Keith Crim (Minneapolis: Fortress Press, 1979, 1986, 1992), Psalms 1-59: a Continental Commentary, translated by Hilton C. Oswald (Minneapolis: Fortress Press: 1961/1978, 1988, 1993), Psalms 60-150: a Continental Commentary

<sup>7</sup> 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), pages 676-677.

<sup>8</sup> Hans-Joachim Kraus, Theology of the Psalms, translated by Keith Crim (Minneapolis: Fortress Press, 1979, 1986, 1992), pages 24-26, 51, 87, 122, 201-202 and Psalms 1-59: a Continental Commentary, translated by Hilton C. Oswald (Minneapolis: Fortress Press: 1961/1978, 1988, 1993), pages 25-26, 84 on the Canaanite world, 89, 465-470, 470 on the Ascension.

Personal Notes  
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So it is in the hearts of the Faithful. Everything is in those hearts, but the LORD is the only one worthy of worship there. Sorting and prioritizing is **wisdom**.

verse 7      Sing praise to God, sing praise;  
                  sing praise to our king, sing praise.

verse 8      For king of all the earth is God;  
                  sing hymns of praise.

Saint Jerome<sup>9</sup> uses *sapienter* and the commentaries mention **wisdom** in ways I do not understand.

The Latin for verses 7 and 8.

Psallite Deo, psallite;  
psallite regi nostro, psallite.  
Quoniam rex omnis terrae Deus  
psallite *sapienter*.

I guess the idea is, "Do not be stupid, sing praise to God."

StuhlmueLLer is not much help, writing what to me is a nonsense sentence. "Psalm 47:7 introduces a different Hebrew word, common enough with Wisdom literature, technically meaning 'the wise': 'Sing praises with a psalm.'"<sup>10</sup>

Kraus mentions that Psalm 47 is most appropriate to the Ascension, whereby Jesus moves from his earthly Jerusalem to his heavenly throne at the right hand of the Father.<sup>11</sup>

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<sup>9</sup> *Saint Jerome, the Latin, and the Vulgate* all refer to *Nova Vulgata: Bibliorum Sacrorum Editio: Sacrosancti Oecumenici Concilii Vaticani II ratione habita Iussu Pauli PP, VI Recognita Auctoritate Joannis Pauli PP, II Promulgata Editio Typica Altera* (00120 Citta Del Vaticano: Libreria Editrice Vaticana, 1979, 1986, 1998) ISBN 88-2209-2163-4

<sup>10</sup> Carroll StuhlmueLLer, C.P., *The Spirituality of the Psalms* (Collegeville, Minnesota: The Liturgical Press, 2002) ISBN 0-8146-2599, page 34.

## Ephesians 4:1-13

verse 1 I, a *prisoner* for the Lord

In verse 3, below, Ephesians urges the Faithful to accept their own prison.

verse 2 with all *humility*

*Humility* is the one virtue associated with truth, truth standing forth against politics, in a word, **wisdom** itself. Surely, humility is the foundation of **wisdom**.

verse 3 striving to preserve the unity of the spirit  
through the *bond* of peace

Peace comes at a price, a price God wants the Faithful to pay so there might be order in what otherwise would be chaos. Of personal interest is the fact that in the seminary we were assured that we would never be asked to sin. In other words, political-correctness, truth versus politics, was not an issue insofar as holy obedience was concerned. In the secular world, the same was true. No one ever ordered me to sin. In order to stay employed, I needed two things, competency and subordination. More clearly, I might be fired for either incompetence or insubordination, but not much else. Holy obedience in the religious life does not require one to sell one's soul, though it is always possible to sell one's soul for the sake of hierarchical advancement.

verse 8 Therefore, it says:  
*He ascended on high and took prisoners captive;  
he gave gifts to men.*

What is challenging about this verse is that it reverses the meaning of what is quoted, namely Psalm 68:18. The Psalmist was probably referring to King David returning from battle, assigning some of the prisoners as temple slaves.

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<sup>11</sup> Hans-Joachim Kraus, *Psalms 1-59: a Continental Commentary*, translated by Hilton C. Oswald (Minneapolis: Fortress Press: 1961/1978, 1988, 1993), page 470.

Stuhlmüller translates verse 18, "You ascended the high mount, leading captives in your train, and receiving gifts from people,"<sup>12</sup> not giving gifts.

verse 12a            to *equip* the holy ones for the work of ministry

Saint Jerome has more of a reference to truth where he uses *instructionem*, instruction, something that can happen at universities. This *equipping* is not as simple as ordination, but includes some sort of instruction.

verse 12b            for building up the body of Christ.

A little differently in Romans, Paul is urging the Faithful to build up one another, namely Gentile Christians. Otherwise, as here, Paul is focused on Christ himself,<sup>13</sup> **wisdom** itself.

## **Matthew 28:19a, 20b**

Earlier in the Gospel, Matthew in 10:5 directs the twelve to "Go nowhere among the Gentiles." This problem of what to do with the Gentiles is only solved, here, at the end of Matthew.<sup>14</sup>

verses 19a, 20b    Go and teach all nations, says the Lord;  
I am with you always, until the end of the world.

What about circumcision and the Mosaic Law? While arguments by inference are made for and against, the best analysis seems to be "What we cannot show we do not

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<sup>12</sup> Carroll Stuhlmüller, C.P., The Spirituality of the Psalms (Collegeville, Minnesota: The Liturgical Press, 2002) ISBN 0-8146-2599, page 18.

<sup>13</sup> Robert A. J. Gagnon, "Why the 'Weak' at Rome Cannot Be Non-Christian Jews," the Catholic Biblical Quarterly, Vol. 62, No. 1 (January 2000), page 70.

<sup>14</sup> B. T. Viviano, O.P., "Where Was the Gospel According to St. Matthew Written?" the Catholic Biblical Quarterly, Vol. 41, No. 4 (October 1979), page 534.

know.”<sup>15</sup> We do not know Matthew’s position on circumcision. We do know that the Lord’s Prayer in Matthew suits Judaism and Christianity well.

There is a connection between these verses and the Lord’s Prayer. These verses bring out the sustaining presence of God. The ritual of the Lord’s Prayer brings order, community, and transformation to the Church. There is a commitment to an alternative way of life.<sup>16</sup> I would say a way of life devoted to truth, sometimes in the very face of political correctness. These verses from Matthew relate to the **wisdom** of order.

## **Mark 16:15-20**

verse 17      These signs will accompany those who believe:  
                         in my name they will drive out demons,  
                         they will speak *new languages*.

*New languages* sounds like foreign languages already existing, rather than an entirely new way of approaching life. An article in the current The American Historical Review, about Nineteenth Century Russian mosque-state relationships, has the following:<sup>17</sup>

While Russian nationalists, Orthodox bishops, and Orientalists threatened the power of the ulama, they did not displace Islamic law from its pivotal position at the nexus of

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<sup>15</sup> J. Neusner, “Preface,” in Judaisms and Their Messiahs at the Turn of the Christian Era (ed. J. Neusner, W.S. Green, and E.S. Frerichs; Cambridge: Cambridge University Press. 1987) xiii as cited in Douglas R. A. Hare, “How Jewish Is the Gospel of Matthew?” the Catholic Biblical Quarterly, Vol. 62, No. 2 (April 2000), page 265, footnote 5.

<sup>16</sup> Warren Carter, “Recalling the Lord’s Prayer: The Authorial Audience and Matthew’s Prayer as Familiar Liturgical Experience,” the Catholic Biblical Quarterly, Vol. 57, No. 3 (July 1995), page 516, 522, 529.

<sup>17</sup> Robert Crews, “Empire and the Confessional State: Islam and Religious Politics in Nineteenth-Century Russia,” The American Historical Review, Vol. 108, No. 1 (February 2003), pages 77-78.

