No comments. Office down.

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

**Readings**

First Reading: Nehemiah 8:2-4 a, 5-6, 8-10  
Responsorial Psalm: Psalm 19:8, 9, 10, 15 (cf. John 6:63 c)  
Second Reading: 1 Corinthians 12:12-30  

**Bibliography**

Nehemiah 8:2-4 a, 5-6, 8-10  
Nehemiah 8:1-8  
Michael Witczak, “History of the Latin Text and Rite”

Psalm 19:8, 9, 10, 15 (cf. John 6:63 c)  
Psalm 19:10  

1 Corinthians 12:12-30  
1 Corinthians 12:3-13  
Martin Luther (1483-1546), “A New Preface to the Prophet Ezekiel”

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1 Corinthians 12:12-13
Henry Bullinger, “Sermon on the Purpose of the Sacraments, 1551”

1 Corinthians 12:12
United States Conference of Catholic Bishops, Co-Workers: In the Vineyard of the Lord: A Resource for Guiding the development of Lay Ecclesial Ministry

1 Corinthians 12:12
Tilemann Hesshus (1527-1588), “Commentary on Psalm 33”
Hesshus asserts, “All the ancients expounded this verse (Psalm 33:6) concerning the three divine persons and from this passage proved that the Father, Son [sic] and Holy Spirit simultaneously established heaven and earth . . . .And Paul in Corinthians 12 says, “All these things one and the same Spirit accomplishes.” Hesshus is paraphrasing and expanding 1 Corinthians 12:13, For in one Spirit we were all baptized . . .

1 Corinthians 12:12
John Calvin (1509-1564), “Commentary on Colossians 1:24”

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7 in Reformation Commentary on Scripture: New Testament XI: Philippians, Colossians, Graham Tomlin (ed.) in collaboration with Gregory B. Graybill, general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove,
1 Cor 12:13
Thomas P. Rausch, S.J., “Occasional Eucharistic Hospitality: Revisiting the Question”\(^8\)

1 Cor 12:13b

1 Corinthians 12:14
Martin Luther,\(^{10}\) “First Lecture on Galatians”

1 Corinthians 12:17
Michael Witczak, “History of the Latin Text and Rite”\(^{11}\)

1 Corinthians 12:21, 29
St. Thérèse of Lisieux, The Story of a Soul: A New Translation\(^{12}\)

\(^{8}\) Theological Studies, Vol. 74, No. 2 (June 2013) 406.

\(^{9}\) the Catholic Biblical Quarterly, Vol. 77 No. 1 (January 2015) 186.


1 Corinthians 12:26
Rudolf Gwalther (1519-1586),\textsuperscript{13} “Homily 143, Acts 22:6-11”

1 Cor 12:27

1 Corinthians 12:28-30
United States Conference of Catholic Bishops, \textit{Co-Workers: In the Vineyard of the Lord: A Resource for Guiding the development of Lay Ecclesial Ministry}\textsuperscript{15}

1 Corinthians 12:28
Martin Luther (1483-1546),\textsuperscript{16} “Sermon on the Feast of Mary’s Visitation (1538)”

\textbf{cf. Luke 4:18}

\textbf{Luke 1:1-4; 4:14-21}
Desiderius Erasmus (1466-1536),\textsuperscript{17} “Annotations on Luke 1:3”


\textsuperscript{14} \textit{the Catholic Biblical Quarterly}, Vol. 77 No. 1 (January 2015) 166.


Luke 1:1

Luke 1:2
Jared Wicks, S.J., “Scripture Reading Urged Vehementer (DV No. 25): Background and Development”[^18]

Luke 1:3-4

Luke 1:3
Theological Studies, Vol. 76, No. 2 (June 2015) 263.

Luke 4:15


[^19]: Theological Studies, Vol. 74, No. 3 (September 2013) 575.


Luke 4:16-24
Michael Witczak, “History of the Latin Text and Rite”

Luke 4:16-30
James H. Evans [sic] Jr., We have been Believers: An African American Systematic Theology

Luke 4:16

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.

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.

In the gobbledygook prayer at Sunday Mass immediately following the Gloria, the Faithful hearing the 2011 Roman Missal can listen for “... The Responsorial Antiphon


This is a call for grace that some Black Baptists bring to mind with ?? Baptist Urban Ministries, Inc.; 26

Addenda

Due to greater responsiveness at the National Catholic Reporter blog, beginning with the Fourth Sunday in Lent, Reading 032B, March 15, 2015, my interest began shifting from annotating my index here, to engaging conversation there. I may keep up the Bibliography, but without further comment. Time will tell.

Raymond Arroyo, “The World Over,” on EWTN uses fear-mongering, rather than the Joy of the Gospel to entrance its viewers. In the past, Arroyo has responded to my concerns, particularly the Reverend Robert A. Sirico, who rarely appears anymore, with


his drivel. Beginning, May 3, 2015, I intend to begin pointing out, here, the role fear, rather than joy, has in “The World Over.”

By July 31, I had identified a pattern of attack on Pope Francis by Arroyo. The attack is on what the Pope is preaching about climate change and capitalism. In the United States Republicans have firm opposition to such sermonizing, as the forthcoming campaign for the Republican nomination for President will show . . . or not.

As, on June 23, 2015, I prepared Reading 110B for the Seventeenth Sunday in Ordinary time for July 26, I decided to begin reading unread book reviews and articles from Theological Studies for two reasons. The first is I have already read every article cited in the Catholic Biblical Quarterly. The second is that traditionally Theological Studies articles have been more helpful to my prayer life. I also began reading unread book reviews in the Biblical Quarterly and unread sections in Reformation Commentary on Scripture, viz., John and Psalms.