

- Jerusalem (1966): he came to the one of great age...On *him* was conferred sovereignty, glory and **kingship**
- New American (1970): when he reached the *Ancient* one...*He* received dominion, glory, and **kingship**
- New Jerusalem (1985): He came to the One *most venerable*...On him was conferred rule, honour and **kingship**

Psalm 93:1, 1-2, 5

This psalm, a royal psalm, dates from the time of the monarchy. A scholar explains,

Despite the role that David's historical conquests may have played in the elevation of Yahweh to imperial rank, with very few exceptions it is not those historical victories but the primeval mythological victories that provide the primary religious language for praising Yahweh as king (**Psalms 93:1-3; 95:4-5; 96:5, 10**).... the habitable world (Psalm 24:1-2) and God's throne itself rest upon the subdued waters of chaos (Psalm 29:10; **93:1-4**).²

This Psalm is also available in #16 Antiphons and Psalms in Funerals at #5.

verse 1a (Rx) The Lord is **king**: he is robed in majesty

verse 1 The LORD is **king**, in splendor robed
 robed is the LORD and girt about with strength

Carroll Stuhlmueller, C.P. writes that Psalm 93 shows God bringing order out of the chaos of the cosmos, thereby being **king**. Stuhlmueller also offers his own translation of this Psalm. First some verses not used in the Lectionary:

verses 3-5 The floods have lifted up, O LORD,

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) 677, 679, 680.

the floods have lifted up their voice;
the floods have lifted up their roaring,
More majestic than the thunders of mighty waters,
more majestic than the waves of the sea,
majestic on high is the LORD!³

StuhlmueLLer translates verse 1:

The LORD is **king**, he is robed in majesty; / the LORD is robed, he is girded with strength.⁴

For verse 5, StuhlmueLLer has:

Your decrees are very sure;
Holiness befits your house,
O LORD, forevermore

The Lectionary has:

verse 5 Your decrees are worthy of trust indeed;
 holiness befits your house,
 O LORD, for length of days.

StuhlmueLLer concludes, "In this final verse the psalmist offers a word of confidence about God's Law and God's house, and reaffirms the basic meaning of the sacred Hebrew name for God, YHWH: the one who is always there with you." In a footnote, StuhlmueLLer offers a grammatical explanation about what "to be" or "to be present" means. "I am who am" can also be translated, "I will be who I will be" in the sense of action in progress.⁵

Revelation 1:5-8

³ Carroll StuhlmueLLer, C.P., The Spirituality of the Psalms (Collegeville, Minnesota: The Liturgical Press, 2002) ISBN 0-8146-2599 31.

⁴ Carroll StuhlmueLLer, C.P., The Spirituality of the Psalms (Collegeville, Minnesota: The Liturgical Press, 2002) ISBN 0-8146-2599 64.

⁵ Carroll StuhlmueLLer, C.P., The Spirituality of the Psalms (Collegeville, Minnesota: The Liturgical Press, 2002) ISBN 0-8146-2599 65 footnote 5.

Personal Notes
031123 Thirty-fourth Sunday in Ordinary Time 161B
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John, the author of Revelation, goes through some literary gyrations to identify the Faithful with himself in the use of the first person pronoun, *us*.⁶

verse 5 Jesus Christ is the faithful witness,
 the firstborn of the dead and ruler of the **kings** of the earth.
 To him who loves *us* and has freed *us* from *our* sins by his blood
verse 6 who has made *us* into a **kingdom**, priests for his God and Father,
 to him be glory and power forever and ever. Amen

verse 7 ... Yes. Amen

verses 6 and 7

The Vulgate (circa 410): et fecit nos *regnum* ... *Etiam*, amen.

This is the key to all the readings. Jerome seems to write that the Faithful are the **kingdom** and that seems the better understanding. What rules the Faithful, how the Faithful set their personal priorities, explains the purpose of the life of Jesus. Saint Augustine (354-430) writes, "But whoever is born again of Christ, has become a kingdom that is no longer of this world."⁷

Translating *etiam* as *yes*, is unusual, yet proper. The sense of *indeed* or *all right*, even *yes*, is also legitimate.

Douay-Rheims (1582-1610): and made us to be a **kingdom** ... *Amen*.

King James (1611): and hath made us *kings* ... *Amen*.

Jerusalem (1966): and made us a *line of kings* ... *Amen*.

New American (1970): who has made us into a *kingdom* ... Yes. Amen.

⁶ François Bovon, "John's Self-presentation in Revelation 1:9-10," the Catholic Biblical Quarterly, Vol. 62, No. 4 (October 2000) 689.

⁷ Exposition from the Catena Aurea, Augustine: The Sunday Sermons of the Great Fathers: A Manual of Preaching, Spiritual Reading and Meditation: Volume Four: From the Eleventh Sunday after Pentecost to the Twenty-fourth and Last Sunday after Pentecost, tr. and ed. M. F. Toal, D.D. (P.O. Box 612, Swedesboro, NJ 08085: Preservation Press, 1996) 447.

New Jerusalem (1985): and made us a **kingdom** of Priests ... *Amen*.

Mark 11:9, 10

verse 10 Blessed is the **kingdom** of our father David that is to come!

John 18:33b-37

This section of John, Chapters 18-20, is a seventh sign, the lifting up of Jesus in death and resurrection, a sign parallel with the Egyptians escaping through the Red Sea.⁸ This section is also part of the very positive and more inclusive Book of Glory, 13:1—20:31.⁹

verse 33b Pilate said to Jesus,
"Are you the **King** of the Jews?"

verse 36 Jesus answered, "My **Kingdom** does not belong to this *world*,
If my **kingdom** did belong to this *world*,
my attendants would be fighting
to keep me from being handed over to the Jews,
But as it is, my **kingdom** is not here."

verse 37 So Pilate said to him, "Then you are a king?"
Jesus answered, "You say I am a **king**.
For this I was born and for this I came into the *world*,
To testify to the truth.
Everyone who belongs to the truth listens to my voice."

verses 36 and 37d

The Vulgate (circa 410): Respondit Iesus: "**Regnum** meum non est de *mundo* hoc; si ex hoc *mundo* esset **regnum** meum, ministri mei decertarent, ut not tradere Iudaeis; nunc autem meum **regnum** not est hinc." ...omnis, quo est ex veritate

⁸ Douglas K. Clark, "Signs in Wisdom and John," the Catholic Biblical Quarterly, Vol. 45, No. 2 (April 1983) 205 and 208.

⁹ Francis J. Moloney, S.D.B., "Raymond Brown's New Introduction to the Gospel of John: A Presentation—And Some Questions," the Catholic Biblical Quarterly, Vol. 65, No. 1 (January 2003) 11.

Personal Notes
031123 Thirty-fourth Sunday in Ordinary Time 161B
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The meaning of **kingdom** or **regnum** is explained above in Revelation. The *world* or *mundo* is that the sense of *cosmos* comes in three versions, neutral, as here, and negative, as in *worldly*, and positive, as in go out into the whole *world*.¹⁰ *Counter-cultural* preaching, preaching seems to exempt Catholics from civic responsibilities and unremittingly and inappropriately embarrass elected Catholic officials.

Confronted with a shaken Magisterium, the educated Faithful have a vocation to search for the truth in the face of countervailing politics. Such vocation objects to a “pray, pay, and obey” Catholicism. This translation about openness to truth, not to be heard preached from the altar, does hearten the Faithful, forced to think for themselves in the formation of their own conscience, especially as related to human sexuality. Saint Augustine writes, “That He (Jesus) said: `Everyone that is of the truth, refers to the grace by which He calls us according to His purpose.’”¹¹

Douay-Rheims (1582-1610): Jesus answered, “My **kingdom** is not of this *world*. If my **kingdom** were of this *world*, my followers would have fought that I might not be delivered to the Jews. But, as it is, my **kingdom** is not from here.” ... Everyone who is of the truth

King James (1611): Jesus answered, “My **kingdom** is not of this *world*: if my **kingdom** were of this *world*, then would my servants fight, that I should not be delivered to the Jews: but now [*sic*] is my **kingdom** not from hence Every one that is of the truth

Jerusalem (1966): Jesus replied, “Mine is not a **kingdom** of this *world*; if my **kingdom** were of this *world*, my men would have fought to prevent my being surrendered to the Jews. But my

¹⁰ Stanley B. Marrow, “*Κοσμος* in John, the Catholic Biblical Quarterly, Vol. 64, No. 1 (January 2002), 96-97.

¹¹ Exposition from the *Catena Aurea*, Augustine: The Sunday Sermons of the Great Fathers: A Manual of Preaching, Spiritual Reading and Meditation: Volume Four: From the Eleventh Sunday after Pentecost to the Twenty-fourth and Last Sunday after Pentecost, tr. and ed. M. F. Toal, D.D. (P.O. Box 612, Swedesboro, NJ 08085: Preservation Press, 1996) 449.

kingdom is not of this kind.” ... and all who are on the side of truth

New American (1970):

Jesus answered, “My **kingdom** does not belong to this *world*. If my **kingdom** did belong to this *world*, my attendants (would) be fighting to keep me from being handed over to the Jews. But as it is, my **kingdom** is not here.” ... everyone who belongs to the truth

New Jerusalem (1985):

Jesus replied, “Mine is not a **kingdom** of this *world*; if my **kingdom** were of this *world*, my men would have fought to prevent my being surrendered to the Jews. As it is, my **kingdom** does not belong here.” ...all who are on the side of truth

Pilate does not even know what truth is. For Pilate only politics matters. Saint John Chrysostom (354-407) addresses the matter of Pilate honoring the truth. Chrysostom points out that Jesus “dissolves the fear in Pilate’s mind that He is aiming at royal power.”¹² Just as Pilate had a vocation that required him to heed truth, so do the Faithful.

The end of the liturgical year focuses on priorities. **Kingdoms** set priorities. The issue rests in the secrets of the soul, secrets modern psychology reveals of which the soul itself is often unaware. This means that the setting of priorities merits frequent reexamination.

Daniel is an expression of hope, fundamentally that the messiah, Jesus, will participate in setting the priorities of the Faithful. The psalm, recognizing the mighty power of God over the cosmos, invites the Faithful to praise God for God’s own purposes. Revelation recognizes the **kingdom** within the hearts of the Faithful as the very heart of the religious experience. Finally, John ties in the Cross with purpose, sets truth within a context of politics, with a type of gentle smile towards the vicissitudes of life.

For more on sources, besides the footnotes, see the Appendix file.

¹² Exposition from the Catena Aurea, Chrysostom: The Sunday Sermons of the Great Fathers: A Manual of Preaching, Spiritual Reading and Meditation: Volume Four: From the Eleventh Sunday after Pentecost to the Twenty-fourth and Last Sunday after Pentecost, tr. and ed. M. F. Toal, D.D. (P.O. Box 612, Swedesboro, NJ 08085: Preservation Press, 1996) 447.