

Personal Notes  
020526 Trinity Sunday, Sunday after Pentecost, 164A  
by  
Raymond J. Jirran

My sense of the Mass is *peace* based on adherence to truth determining politics, rather than political expediency. Truth joins us to God, the source of peace.

### **Exodus 34:4b-6, 8-9**

Discovery of intrabiblical exegesis has significantly deepened our understanding of related texts ... in Jonah's final conversation with God [Jonah 4:2] the reluctant prophet borrowed expressions wholesale from the divine self-disclosure found in Exodus 34:6-7.<sup>1</sup>

That was why I first tried to flee to Tarshish, since I knew you were a tender, compassionate God, slow to anger, rich in faithful love ...<sup>2</sup>

Jerome uses *verax* for *faithful love*. *Verax* means *speaking the truth, truthful, veracious* and that is all in *Cassell's*.<sup>3</sup>

### **Daniel 3:52, 53, 54, 55**

These versus do not appear in the King James Version and St. Jerome explains, as the Douay-Rheims puts it:

Chapter 3. Verse 24. *And they walked, &c.* Here St. Jerome takes notice, that from this verse, to verse 91, was not in the Hebrew in his time. But as it was in all the Greek Bibles, (which were originally translated from the Hebrew,) it is more than probable that it has been formerly in the Hebrew or rather in the Chaldaic, in which the book of Daniel was written. but this is certain: that it is, and has been of old, received by the church, and read as canonical scripture in her liturgy, and divine offices.<sup>4</sup>

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<sup>1</sup> Paul Overland, "Did the Sage Draw from the Shema? A Study of Proverbs 3:1-12," the Catholic Biblical Quarterly, Vol. 62, No. 3 (July 2000), page 424

<sup>2</sup> Jonah 4:3

<sup>3</sup> Cassell's Latin Dictionary: Latin-English and English-Latin revised by J. R. V. Marchant, M.A. and Joseph F. Charles, B.A. (New York: Funk & Wagnalls Company, 1952), page 611

<sup>4</sup> The Holy Bible: Translated from the Latin Vulgate with Annotations, References, and an Historical and Chronological Table: The Douay Version of The Old Testament, First published by the English College at Douay, A.D. 1609: The Confraternity Edition of The New Testament: A Revision of the Challoner-Rheims Version Edited by Catholic

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The translations are interesting. The antiphon Rx (52b) Glory and praise forever! appears as if this is something the faithful are doing or giving to God. In reality, the verse is simply recognizing what is already there. The Liturgy translated the same words as *praiseworthy and exalted above all forever* and *praiseworthy and exalted above all for all ages*. The notion of *for all ages* seems more suited to the new discoveries emanating from climatologists and astronomers, a sense of lasting peace in an everlasting turmoil.

As an aside: Anasthasius I was a married pope and Severus was the son of another pope, according to Father McBride, (McBrien?) whom I heard on television. I was unable to confirm this in the *Encyclopedia of Catholicism*.<sup>5</sup>

## 2 Corinthians 13:11-13

...*be of the same mind*... appears elsewhere in Rom 12:16, 15:5-6; Phil 2:2; 4:2 (cf. Phil 2:5), always with the peaceful and harmonious relationships of a united *Christian* community in view.<sup>6</sup>

Verse 10, immediately before the Liturgical readings is about *building up* members of Christ's body.<sup>7</sup>

...note the Trinitarian nature of the prayer; all three genitives are subjective, of the source.<sup>8</sup>

The grace (1) **of** the Lord Jesus Christ  
and the love (2) **of** God

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Scholars under the Patronage of the Episcopal Committee of the Confraternity of Christian Doctrine (New York. P. J. Kennedy & Sons, 1950), page 845.

<sup>5</sup> The HarperCollins Encyclopedia of Catholicism, Richard P. McBrien, general editor (New York: HarperSanFrancisco: A Division of HarperCollins *Publishers*, 1995).

<sup>6</sup> Paul Overland, "Did the Sage Draw from the Shema? A Study of Proverbs 3:1-12," the Catholic Biblical Quarterly, Vol. 62, NO. 3 (January 2000), pages 70-71.

<sup>7</sup> Paul Overland, "Did the Sage Draw from the Shema? A Study of Proverbs 3:1-12," the Catholic Biblical Quarterly, Vol. 62, No. 3 (January 2000), pages 70.

<sup>8</sup> Max Zerwick, S.J. and Mary Grosvenor, Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996), page 563.

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and the fellowship (3) **of** the Holy Spirit be with all of you.

cf. **Revelation 1:8**

The Liturgy has “Glory to the Father, and Son, and the Holy Spirit; to God who is, who was, and who is to come.” Revelation 1:8 has the more familiar, “I am the Alpha and the Omega, the beginning and the end,” says the Lord God, “who is and who was and who is coming, the Almighty.”

**John 3:16-18**

*God so loved the world* in the sense of ἀγάπη of agape.

*that He gave His only-son* the Greek for the word *that* carries a deep sense of causality and, therefore, of the Divinity of Jesus.

...Thus where John 3:16 we read that “God so loved the world  
ὥστε τον υιον αυτου τον μονογενη εδωκεν, we have the right to suppose that by using the indicative the writer wishes to insist on the actual fact of the incarnation.<sup>9</sup>

*might not perish* uses a rare form of New Testament Greek showing a sense of causality.

*might have eternal life*, Saint Jerome uses *vitam aeternam*, and the Greek has ζωην αιωνιοω or *life eternal*.

*but whoever does not believe has already been condemned,*  
*does not believe*, carries a sense of action continued from the past.

The grammarian “points to a subjective element (as if in the mind of the judge ?)<sup>10</sup>

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<sup>9</sup> Maximilian Zerwick, S.J., English Edition adapted from the Fourth Latin Edition by Joseph Smith, S.J., Scripta Pontificii Instituti Biblico—114—Biblical Greek (Roma: Editrice Pontificio Istituto Biblico, 1994, page 121

<sup>10</sup> Max Zerwick, S.J. and Mary Grosvenor, Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996), page 293.