

Personal Notes

Trinity Sunday A Catholic Bible Study Reading 164A, June 15, 2014

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On March 24, the Faithful discovered, through KIRO-TV, that the Seattle Archdiocese employees and volunteers had compromised identities. Earlier, the Target Corporation had a similar malfunction. On January 13, 2014, the Target Corporation offered one-year free credit monitoring and identity theft protection to its customers.¹ The good bishop of Seattle, J. Peter Sartain, offered to pray for his victims.

The Seattle Archdiocese reported that, the forensic security firm Stroz Friedberg, was trying to decipher what was happening. That is closing the barn door after the horse was out. The Virginia Retirement System has about three full time computer experts assigned to keep its records safe. I have seen no such proactive effort by any diocese.

At present prices, it costs \$299 per year per individual for identity theft protection. Were I to feel I needed to do that, I would, and count it as part of my Church contribution. I feel umbrage that media were excluded from the explanation the Seattle Archdiocese and IRS officials offered the Faithful, Sunday, March 16, at Holy Rosary Church in West Seattle.² The Church is still not transparent with the Faithful. Is one more cover up scandal unfolding?

The Church itself needs to *agree with one another, live in peace* (2 Corinthians 13:11). The Church should not terrorize the Faithful into pusillanimity for fear of self-identification. The Faithful should not need the resolution of Shadrach, Meshach, and Abednego in the fiery furnace of Daniel in order to realize *Glory and praise forever!* (Daniel 3:52b), as the Responsorial Antiphon puts it.

Readings

First Reading:	Exodus 34:4b:-6, 8-9
Responsorial Psalm:	Daniel 3:52, 53, 54, 55 (52b)
Second Reading:	2 Corinthians 13:11-13
Alleluia:	cf. Revelation 1
Gospel:	John 3:16-18

¹ <https://corporate.target.com/discover/article/free-credit-monitoring-and-identity-theft-protecti> (accessed March 23, 2014).

² Dan Morris-Young, "Personal info security breach stings Seattle," National Catholic Reporter: The Independent News Source, Vol. 50, No. 12 (March 28-April 10, 2014), page 17.

Annotated Bibliography

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.

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

Exodus 32—34

John David Ramsey, A Precarious Faith: The Tri-Une [sic] Dynamic of the Christian Life³

Father John David Ramsey, my pastor at Our Lady of Mount Carmel Church, in Newport News, Virginia, portrays a type of dialogue between faithless Faithful and God. He notes that Israel develops its golden calf at the very time God gives Moses the Ten Commandments. The Faithful suffer, when they betray God, but God remains faithful as he leads his people back to himself. Father John David argues this yin and yang will extend into the future. The Faithful Church volunteers need this dialogue to ensure their own well-being.

Exodus 34:6-7

Eric A. Siebert, review of Catherine L. Muldoon, In Defense of Divine Justice: An Intertextual Approach to the Book of Jonah⁴

Where mainstream scholars find mercy, God proclaims himself *slow to anger*. In the Book of Jonah, Muldoon looks for justice. Muldoon sees Nineveh getting its just deserts in time to come. Muldoon regards the Book of Jonah extolling the justice, rather than the mercy, of God. Faithful volunteers having their identities stolen do not need sympathy from an Archbishop; they need justice from the same source.

Exodus 34:6-7

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familial Problems⁵

Ssemakula refers to general bondage resulting from ancestral sins. The Lectionary skips verse 7 that refers to *a thousand generations* and *bringing punishment for their parents' wickedness on children and children's children to the third and fourth*

³ Ph.D. Dissertation, Duke University, 2002, 33.

⁴ the Catholic Biblical Quarterly, Vol. 75, No. 1 (January 2013) 127.

⁵ [no publisher or place of publication is listed] www.healingoffamilies.com, 2012, 297.

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generations. Running the Church like an unaccountable monarchy has extended from generation to generation, resulting in the current dysfunctional Church.

Exodus 34:6

Frank J. Matera, The Sermon on the Mount: The Perfect Measure of the Christian Life⁶

What the Lectionary translates as *rich in kindness and fidelity*, Matera translates as *abounding in steadfast love and faithfulness*. Matera relates this to *Blessed are the merciful* (Mathew 5:7).

Exodus 34:6

John Calvin (1509-1564), "Commentaries on Daniel"⁷

Calvin regards the hope Daniel has in God emanating from *a merciful and gracious God*.

Daniel 3:52, 53, 54, 55 (52b)

Not in in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012).

2 Corinthians 13:11-13

2 Cor 13:11, 13

Scott D. Mackie, "The Two Tables of the Law and Paul's Ethical Methodology in 1 Corinthians 6:12-20 and 10:23—11:1"⁸

Mackie uses *Greet one another* as a response to God's prior demonstration of love. This is about love maintaining a relationship.

⁶ Collegeville, Minnesota: Liturgical Press, 2013, 39.

⁷ in Reformation Commentary on Scripture: Old Testament XII: Ezekiel, Daniel, (ed.) Carl L. Beckwith (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2012) 365.

⁸ the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 325.

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2 Cor 13:13

Thomas P. Rausch, S.J., "Occasional Eucharistic Hospitality: Revisiting the Question"⁹

Rausch argues for occasional Eucharistic sharing.

The Catholic Church's present policy of insisting on full communion as the condition of eucharistic hospitality is too often seen as exclusive rather than welcoming, protecting its own heritage, and placing institutional and doctrinal concerns ahead of a growing communion in life and faith.

The Our Lady of Mount Carmel Church handout "Funeral Mass for Stephen Douglas Carmean: November 27, 1951—March 13, 2014" contains the following:

Practicing Roman Catholics are welcome to come forward to receive communion. All others are welcome to come forward for a blessing: simply cross your arms over your chest as you approach the minister. Let us all pray for the time when we will all be joined together at the one table of the Lord.

At least nothing was said from the altar about this attitude at such a tragic time as a funeral. Carmean was a sixty-three year-old adult convert. Undoubtedly, Christian family members were present at the funeral. Some stepped forward. Others did not.

2 Corinthians 2:13.

2 "The grace of the Lord Jesus Christ and the love of God and the fellowship of (*or participation in*) the holy Spirit be with all of you" (2 Cor 13:13).¹⁰

So far I have not identified just where the 2011 Missal uses these verses, labeled 2 Corinthians 2:13.

⁹ Theological Studies, Vol. 74, No. 2 (June 2013) 406.

¹⁰ Sacred Scripture in the Missal¹⁰

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

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2 Corinthians 13:13

Nathan D. Mitchell and Demetrio S. Yocum, "Theology of the Latin Text and Rite"¹¹

"The Lord be with you. And with your spirit" comes from . . . *be with all of you*, which is a farewell, rather than the greeting it is at Mass.

cf. Revelation 1

John 3:16-18

John 3:16

James H. Evans [sic] Jr., We have been Believers: An African American Systematic Theology¹²

From John 3:16 the Faithful learn that love is the magnet that makes sense out of whatever happens in history.

John 3:16

Short Confession (1610)¹³

The Short Confession includes *God so loved the world . . .* as one of eight verses to support "Christ who has become for all humans a medicine of life."

John 3:17

Valentin Weigel (1533-1588), "Church or House Postil for Pentecost Monday"¹⁴

As someone born later into the Revolt, Weigel expresses concern for the Church. Luther seems to take the Church for granted. Weigel does not, when he alludes to, *For*

¹¹ in 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) 261.

¹² second edition (Minneapolis: Fortress Press, 2012) 81.

¹³ in Reformation Commentary on Scripture: New Testament VI: Acts, Esther Chung-Kim and Todd R. Hains (eds.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014) 186.

¹⁴ in Reformation Commentary on Scripture: New Testament VI: Acts, Esther Chung-Kim and Todd R. Hains (eds.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014) 249.

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God did not send his Son into the world to condemn the world, but that the world might be saved through him.

John 3:17

Mark D. Matthews, "The Function of Imputed Speech in the Apocalypse of John"¹⁵

Matthews somehow argues from 'saving the world' to asserting that John finds material wealth and resulting oppression incompatible with Christian living. According to the interpretation of Matthews, wealth is its own idolatry.

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.

The Responsorial Antiphon for this Sunday is *Glory and praise forever!* (Daniel 3:52b).¹⁶

In the gobbledygook prayer at Sunday Mass immediately following the forgiveness of sins, the Faithful hearing the 2011 Roman Missal can listen for "the Word of truth and the Spirit of sanctification."¹⁷

¹⁵ the Catholic Biblical Quarterly, Vol. 74, No. 2 (April 2012) 336.

¹⁶ National Conference of Catholic Bishops, The Roman Missal Restored by Decree of the Second Ecumenical Council of the Vatican and Promulgated by Authority of Pope Paul VI: Lectionary for Mass: For Use in the Dioceses of the United States of America: Second Typical Edition: Volume I: Sundays, Solemnities, Feasts of the Lord and the Saints (Collegeville, Minnesota: The Liturgical Press, 1988) 1004. Personal Notes refers to this book as the Lectionary.

¹⁷ n.a., The Roman Missal: Renewed by Decree of the Most Holy Second Ecumenical Council of the Vatican, Promulgated by Authority of Pope Paul VI and Revised at the Direction of Pope John Paul II: English Translation According to the Third Typical Edition: For Use in the Dioceses of the United States of America: Approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See (Washington, DC, United States Conference of Catholic Bishops, 2011) 495. Personal Notes refers to this book as the Missal.

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This is a call for grace that some Black Baptists bring to mind with *Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you* (Haggai 2:19).¹⁸ The cavalier attitude of the Roman Catholic hierarchy toward forcing the Faithful into their data collecting Virtus Program represents lack of fruitfulness. The blessing of God represents care for those burdened by the evident lack of due diligence required to protect identities of the Faithful from destroying their reputations.

¹⁸ UMI Annual Sunday School Lesson Commentary: Precepts for Living ®: 2013-2014: International Sunday School Lessons: Volume 165: UMI (Urban Ministries, Inc.), a. Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2013) 477-478.