

Personal Notes

Sunday After Pentecost: The Solemnity of the Most Holy Trinity, 166C, May 26, 2013

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Cardinal Timothy Dolan participated in a sexual cover-up case arising in the diocese of Milwaukee, where he presided, before moving to New York. On Wednesday, February 20, Dolan underwent a three-hour deposition in New York. So far, the courts have not released that deposition. The truth is beginning to shine on the politics Dolan exercised in Milwaukee.¹ Whether the Faithful like it or not, the mass media is making Church politics more transparent than ever before.

The Faithful can pray with the Psalmist, *I will take the cup of salvation, and call on the name of the Lord (Psalm 116:13)*. The Faithful can remember, *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward [sic], not willing that any should perish, but that all should come to repentance” (2 Peter 3:9)*.² The Faithful may listen for the priest to pray *for the Word of truth and the Spirit of sanctification* as well as *professing the truth faith*, just before the liturgy of the Word begins at Mass.

Readings

First Reading:	Proverbs 8:22-31
Responsorial Psalm:	Psalm 8:4-5, 6-7, 8-9 (2a)
Second Reading:	Romans 5:1-5
Alleluia:	cf. Revelation 1:8
Gospel:	John 16:12-15

Annotated Bibliography

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

Collect, page 6/18

“The 2010 Received Text, the Internal Report, and the Final Text”³

In the Collect, the insertion of *your*, which can only be heard in this context in reference to “God our Father,” where the text is speaking of the oneness of the Godhead, the Unity of the Trinity. In 2008, liturgists pointed out the correct

¹ Marie Rohde, February 22, 2013, “Bankruptcy judge to hear victim test cases in Milwaukee,” <http://ncronline.org/node/45826> (accessed February 22 and 24, 2013).

² UMI Annual Commentary 2012-2013: Precepts for Living: Based on the International Uniform Lessons, Vincent E. Bacote, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2012) 460-461.

³ <http://www.praytellig.com/wp-content/uploads/2011/05/Xavier-Rindfleish-Comparing-Received-and-Final1.pdf> (accessed November 18, 2012) page 6 and 9/18.

phraseology: “grant us, in professing the true faith, to acknowledge the Trinity of eternal glory, and adore **the** Unity, powerful in majesty.” The arrogant translators ignored the correction, leaving the wording, “grant us, we pray, that in professing the true faith, we may acknowledge the Trinity of eternal glory, and adore **your** Unity, powerful in majesty.”⁴

Proverbs 8:22-31

Prov 8:22-31

Joseph E. Jensen, review of Mark S. Smith, [The Priestly Vision of Genesis 1](#)⁵
Jensen reports that “The words ‘priestly vision’ in S.’s title reflect the scholarly consensus that Genesis 1 was composed during the sixth century, B.C.E. and shares the priestly perspective found in the Books of Leviticus and Ezekiel.” Proverbs is necessary background for understanding the meaning of the priestly perspective.

Prov 8:22

Joseph Blenkinsopp, “The Cosmological and Protological Language of Deutero-Isaiah”⁶

What the [Lectionary](#) translates as *The LORD possessed me, the beginning of his ways*, Blenkinsopp translates *Yhwh established me as the beginning of his work*. The reference is to creation.

Psalm 8:4-5, 6-7, 8-9 (2a)

The Church makes this psalm available for funerals.⁷

⁴ 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.

⁵ [the Catholic Biblical Quarterly](#), Vol. 73, No. 2 (April 2011) 366.

⁶ [the Catholic Biblical Quarterly](#), Vol. 73, No. 3 (September 2011) 496.

⁷ N.a., [International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul IV: Order of Christian Funerals: Including Appendix 2: Cremation: Approved for use in the Dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See](#) (New Jersey: Catholic Book Publishing Co., 1998) 275.

Romans 5:1-5

Romans 5:3

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament⁸

The relationship between *afflictions* and *knowing* is causal. *Because we know that affliction produces endurance, we even boast of our afflictions.*

Romans 5:3

Martin Bucer (1491-1551), "Lectures on Ephesians"⁹

Bucer writes,

Peace means the tranquility and pacification of consciences by faith in the gospel, which says that God has been placated by Christ. Because of that we willingly and peacefully submit to every trouble that comes our way because we are safe under his government, protection and salvation, even in adversity, in which we even glory.

This has special meaning for me as I write, because I am passing kidney stones. Saint Ignatius Loyola (1491-1556) was an exact contemporary of Bucer.

Rom 1:5

Clifford M. Yeary, Pilgrim People: A Scriptural Commentary¹⁰

Yeary explains, "We can look forward to it [the city of God] in faith and hope because so much of its joy has already filled out hearts (see Rom 5:1-5)."

Rom 5:5

Richard Rohr, Falling Upward: A Spirituality for the Two Halves of Life¹¹

Rohr writes,

The good news is that there is a guide, a kind of medical advocate, an inner compass—and it resides within each of us. Included inside the box," as the ads always say. As the Scriptures put it, *The love of God has*

⁸ Grand Rapids: Michigan: Zondervan, 1996, 631, fn. 47.

⁹ in Reformation Commentary on Scripture: New Testament X: Galatians, Ephesians, (ed.) Gerald L. Bray (Downers Grove, Illinois: IVP Academic, An Imprint of InterVarsity Press, 2011) 296.

¹⁰ Collegeville, Minnesota: Liturgical Press, 2010, x.

¹¹ San Francisco: Jossey-Bass: A Wiley Imprint, 2011, 91.

been poured into our hearts through the holy Spirit that has been given to us. (Romans 5:5).

cf. Revelation 1:8

John 16:12-15

John 16:4b-33

Mary Collins and Edward Foley, "Mystagogy: Discerning the Mystery of Faith"¹²

Collins and Foley observe, "the Holy Spirit plays an important role in the community as guide to the disciples 'since Jesus was not able to tell his disciples everything they must know,' nor were they immediately able to understand his words and actions."

John 16:13

Gilbert Ost diek, "The ICEL2010 Translation"¹³

In Eucharistic Prayer IV, the Post-Sanctus, and that we might live no longer for ourselves means that "The Spirit who guided Christ will abide with his disciples . . . to guide them, bringing Christ's work to completion in the world . . . through them, thus bringing them to complete holiness."

John 16:13

Fr. Yozefu – B. Ssemakula, The Healing of Families: How To Pray Effectively for Those Stubborn Personal and Familiar Problems¹⁴

Ssemakula explains,

And it is only by living a fairly intense communion with the Spirit of Christ, the Consoler and Guide (to all truth (Jn 16:13)), that we can avoid this latter situation, where the Spirit of God is able to "block" interference even if we may not know we are being blocked in protection, only to discover much later the trap we were walking right into! Satan is not able to interfere at this point because we already extended our freedom on that plate to God—given God a blank check.

¹² 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) 77.

¹³ 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) 420.

¹⁴ [no publisher or place of publication is listed] www.healingoffamilies.com, 2012, 24.

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John 16:13

Frederick G. McLeod, S.J., "The Christology in Theodore of Mopsuestia's *Commentary on the Gospel of John*"¹⁵

McLeod argues Theodore of Mopsuestia "portrays John as determined to write his Gospel because he thought the Synoptics had not unequivocally affirmed Christ's divinity."

Personal Notes spent a year, Cycle B, 2011-2012, establishing what the Papacy has done to the illiterate 2011 Missal, used each Sunday. The concluding polished comments are at Reading 1610 Missal: The Last Sunday in Ordinary Time, available at both www.western-civilization.com/CBQ/Personal%20Notes and <http://www.jamesriverjournal.net/>. Lifting up its heart to the Lord, Personal Notes is finished with its systematic effort to unscramble the Papal mess caused by mistranslation.

Since and *with your spirit* occurs repeatedly and since the phrase is problematic, Personal Notes includes the following.¹⁶

The greeting, "The Lord be (is) with you" is found in Luke 1:28 and some passages on the OT. The answer in both the Greek and Latin liturgies is "And with your spirit" (*pneuma* or *spiritus*). In 2 Timothy 4:22, among others, this formula is addressed to the community as a farewell greeting. The ancient homily that is read on Holy Saturday narrates that when Adam saw Christ, he cried out to everyone in the realm of the dead: "My Lord be with you all." Christ answered him: "And with your spirit."

Hellenistic anthropology recognizes three ascending levels in humans: the body (*soma*), the soul (*psyché*), and the spirit (*pneuma*). The spirit represents the highest and noblest level in a human being. It is not unlikely that Hellenism influenced the formula "And with your spirit." In such a case, it is a courteous way of returning the greeting [*sic*] "The Lord be with you." Perhaps in a consonance with the modern holistic view of the human person, ICEL1973 did not translate *spiritu tuo*. Nevertheless, its simplified version, "And also with you," fails to convey the full sense of the original formula.

¹⁵ Theological Studies, Vol. 73, No. 1 (March 2012) 121.

¹⁶ Anscar J. Chupungco, "The ICEL2010 Translation," 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) 137-138.

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ICEL2010's literal translation requires a comprehensive catechesis grounded on a theological anthropology that finds resonance in the Magnificat ("My spirit rejoices in God my Savior"; [sic] Luke 2:48-55). The interpretation that wishes to associate the Holy Spirit or the spirit of the priesthood with this liturgical formula has no solid theological or liturgical basis.

In other words, once again, the Papacy is demonstrating contempt for standard American English.

For more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes.