

Personal Notes

Trinity Sunday of Easter A Catholic Bible Study Reading 166C, May 22, 2016

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When they think of God as a perfect spirit, humans have a difficult time grasping anything interest in self-subsisting being.” Trinity Sunday helps unravel that lifeless concept of God. There is a dynamic relationship among the Holy Trinity.

Perhaps the most interesting idea is that Jesus did not fully understand his own relationship to his Father and the rest of humanity. It does not look as if Jesus ever understood himself as holding down the three offices of priest, king, and prophet. That is something the Faithful are figuring out and participating in, later.

Delving into the mystery of the Holy Trinity enables the Faithful to sing, [O Lord, our God, how wonderful your name in all the earth!](#) (Psalm 8:2a).

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

Musings above the solid line draw from material below. Those disinterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting prayer-provoking details.

Proverbs 8:22-31

Proverbs 8:22-23 and 30-31¹

Johannes Brenz (1499-1570), “Commentary on John 1:1”

Martin Bucer (1491-1551), “Commentary on John 1:1”

¹ in Reformation Commentary on Scripture: New Testament IV: John 1—12, Craig S. Farmer (ed.), general editor, Timothy George, Associate General editor, Scott M. Manetsch (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014, ISBN 978 0 8308-2967-5 (hardcover : alk. paper), P 1, Y 14) 8 fn. 1; 11 fn. 14 twice.

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Prov 8:27-29

Nicholas R. Werse, "Second Temple Jewish Literary Traditions in 2 Peter"²

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

Psalm 8:1-9³

Cites: Nikolaus Selnecker (1530-1592), Rudolf Gwalther (1519-1586), Theodore Beza (1516-1605), Sebastian Münster (1489-1552), Felix Pratensis (d. 1539), John Calvin (1509-1564), Martin Luther (1483-1546), Cardinal Cajetan (1469-1534), Calvin, Gwalther, Luther, Calvin, Luther, The English Annotations (1645, 1651, 1657), Cajetan, Münster, Jacques Lefèvre d'Étaples (1460?-1536), Cajetan, Calvin, Luther, Henry Ainsworth (1571-1622/1623), Thomas Wilcox (c. 1549-1608), Hans Hut (1490-1527), Pratensis, Cajetan, Calvin, Luther, Cajetan.

Psalm 8:4

Martin Luther (1483-1546), "Commentary on the Psalms"⁴

Romans 5:1-5

Romans 5:1-5⁵

Desiderius Erasmus (1466-1536), "Commentary on Psalm 34"

Selnecker, "The Whole Psalter"

² the Catholic Biblical Quarterly, Vol. 78, No. 1 (January 2016) 123.

³ in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 69-79.

⁴ in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 365, fn. 3.

⁵ in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 365, fn. 16 and 17.

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Rom 5:1

Michael G. Lawler and Todd A. Salzman, "Virtue Ethics: Natural and Christian"⁶

Rom 5:3-5

Fr. Richard Tomasek, S.J., "In Processu: Spiritual formation"⁷

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

Romans 5:5

Pope Francis, The Joy of the Gospel⁹

Rom 5:5

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"¹⁰

Romans 5:5

Christiaan Jacobs-Vandegeer, "The Unity of Salvation: Divine Missions, the Church, and World Religions"¹¹

⁶ Theological Studies, Vol. 74, No. 2 (June 2013) 466.

⁷ Homiletic & Pastoral Review, 90 # 10 (August/September 2010) 82.

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

⁹ Erlanger, Kentucky: Libreria Editrice Vaticana, DynamicCatholic.com, 2014, 101.

¹⁰ the Catholic Biblical Quarterly, Vol. 75, No. 2 (April 2013) 325.

¹¹ Theological Studies, Vol. 75, No. 2 (June 2014) 262.

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Rom 5:5

Neil Ormerod, "Addendum on the Grace-Nature Distinction"¹²

Ormerod argues,

Only a trinitarian God can enter into supernatural relations with creatures that attain God as God truly is, while maintaining the creaturely status of the creature. What Lonergan's four-point hypothesis does is spell out how the four trinitarian relationships—paternity, filiation, active and passive aspirations—may then be correlated with four distinct created participations in the divine nature: the secondary act of existence of the incarnation, the light of glory, sanctifying grace, and the habit of charityLonergan refers to the experience of grace in the following terms: "Ordinarily the experience of the mystery of love and awe is not objectified. It remains within subjectivity as a vector, an undertow, a fateful call to a dreaded holiness. He repeatedly alludes to the text of Romans 5:5 (used here): "God's love has been poured into your hearts through the Holy Spirit which has been given to us" (RSV).

Rom 5:5

Robert L. Foster, "The Justice of the Gentiles: Revisiting the Purpose of Romans"¹³

cf. Revelation 1:8

John 16:12-15

¹² Theological Studies, Vol. 75, No. 4 (December 2014) 897-898.

¹³ the Catholic Biblical Quarterly, Vol. 76, No. 4 (October 2014) 694.

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John 16:4b-33

Francis J. Moloney, S.D.B., review of Frances Back, Gott als Vater de Jünger im Johannesevangelium¹⁴

This study relates to Ormerod above. Without referring to Ormerod, Moloney explains,

Jesus' return to his Father changes the relationship between the Father of Jesus and the disciples, now called his "brothers" . . . A new creative act (see Gen 2:7) takes place as Jesus breathes the Spirit upon his disciples, authorizing them to bring life where there is faith in Jesus and to leave those who will not come to faith in the realm of darkness."

John 16:12-15

Anthony Ekpo, "The Sensus Fidelium and the Threefold Office of Christ: A Reinterpretation of Lumen Gentium No. 12"¹⁵

Ekpo asserts,

. . . the four Gospels are presentations of the "faith Image" of the pre-Easter and post-Easter Jesus, an image reinterpreted by the Evangelists in accord with their *sensus fidei*. The Evangelists were able to do this under the inspiration of the Holy Spirit, who helped them remember all that Christ had taught them (Jn 15:14-16, 26-27; 16:12-15 (used here); 17:20-23).

John 16:12-14

Chris Keith, "The Competitive Textualization of the Jesus Tradition in John 20:30-31 and 21:25"¹⁶

John 16:13-15

Peter Riedemann (1506-1556), "Confession of Faith"¹⁷

¹⁴ the Catholic Biblical Quarterly, Vol. 77, No. 1 (January 2015) 166.

¹⁵ Theological Studies, Vol. 76, No. 2 (June 2015) 344.

¹⁶ the Catholic Biblical Quarterly, Vol. 78, No. 2 (April 2016) 335.

¹⁷ in Reformation Commentary on Scripture: Old Testament VII: Psalms 1—72, Timothy George (ed.), general editor, Scot M. Manetsch, Associate General editor, Herman J. Selderhuis (ed.), (Downers Grove, Illinois: IVP Academic: An imprint of

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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, **O Lord, our God, how wonderful you name in all then earth!** (Psalm 8:2a).¹⁸

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.”¹⁹ For a more thorough examination of the illiterate 2011 Roman Missal, go to 1610 Missal: Thirty-fourth Sunday in Ordinary Time 121125.pdf/htm at <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm>.

This is a call for grace that some Black Baptists bring to mind with **Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein** (Luke 18:17).²⁰

InterVarsity Press, 2015, ISBN 978 0 8308-2957-6 (hardcover : alk. paper), P 1, Y 15) 199 fn. 10.

¹⁸ 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) 381. Personal Notes refers to this book as the Lectionary.

¹⁹ 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.

²⁰ UMI Annual Sunday School Lesson Commentary: Precepts for Living @: 2013-2014: International Sunday School Lessons: Volume 165: UMI (Urban Ministries, Inc.), a.

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Addenda

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." Arroyo continues a mouthpiece for the Republican Party.

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., Luke and Psalms.

As of February 24, 2016, comments for March 6 were ready for Friday, February 26. Were they handed out then, recipients would have a week in which to prepare to discuss the handout the following Friday, March 4, in time for Sunday Mass, March 6. This means I intend to begin catching up on other material postponed while recovering from the transition of Marty into the next life. If I ever get three months out, again, I then intend to reevaluate the amount of energy placed into Personal Notes each week.

Okechuku Ogbonnaya, Ph.D., (ed.) (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2013) 405-406.