

Personal Notes
020602 Sunday after Trinity Sunday: The Solemnity of the Most Holy Body and Blood of
Christ, 167A
by
Raymond J. Jirran

If you have the *Lectionary* Readings 170A, 171B, and 172C, on pages 1040-1055, are titled, *Friday after the Second Sunday after Pentecost: the Solemnity of the Most Sacred Heart of Jesus*

Interestingly, Trinity Sunday is followed by Corpus Christi

Funeral liturgies take a lot from these readings.

Deuteronomy 8:2-3, 15b-16a

In this reading wealth equates with manna with the Eucharist.

The notion in verse 14b, “that place of slavery,” Jerome translates as *house of slavery*. “*House* is more personal than *place*.”

a food unknown to your fathers is repeated in both verse 3 and 16a. The Eucharist is similarly a previously *unknown* food.

...In particular, Deuteronomy, while holding out the prospect of great wealth for Israel on its land (see, e.g., Deut 28:8-13), warns that such¹ wealth will be lost to foreign despoilers (see, e.g. Deut 28:29-33, 41) if Israel “forgets” Yahweh, the giver of wealth (see, e.g., Deut 8:17; cf. 6:10-12)....

Deut 8:17 is next to the readings. `Beware of thinking to yourself, “My own strength and the might of my own hand have given me the power to act like this.” (NJB), namely to have the leisure to do this study. God’s goodness in making this study available is a source of peace.

The Covenant here is tricky. Deut 8:20 has “...Like the nations Yahweh is to destroy before you, so you yourselves will perish, for not having listened to the voice of Yahweh your God.” Earlier Deut 4:31 has “For Yahweh your God is a merciful God and will not desert or destroy you or forget the covenant which he made on oath with your ancestors.” The two in juxtaposition can be unsettling. The everlasting nature of the Covenant is what offers peace from keeping the Commandments of love.

¹ Christopher T. Begg, *2 Kings 20:12-19 as an Element of the Deuteronomistic History*, *the Catholic Biblical Quarterly*, Vol. 48, No. 1 (July 1986), page 31

Psalm 147: 12-13, 14-15, 19-20

He has granted peace in your borders; with the best of wheat he fills you.
(verse 14)

Peace is connected with the Eucharistic *wheat*.

1 Corinthians 10:16-17

Where the liturgy uses *participation* in the body and blood of Christ, Jerome uses *communicatio* and NJB *share*. The notion is that through the Eucharist the Faithful become other Christs, sharing in His life, united into one loaf of life.

John 6:51

John 6:51-58

Verse 56, "Whoever eats my flesh and drinks my blood remains in me and I in him" translates in several interesting ways. The word for *eats* is different in verses 54 and 56, *phage* from verse 51, *trage* and 52, *trage* and 53, *trage*. The connotation seems to be between *eat* and *munch*. Zerwick notes that in classical Greek *trage* meant *munch*; later having the meaning of *eat* a different form but the same word as *trage*. that is *to eat*.²

I checked the KJV, Douay-Rheims, NJB, *Nova Vulgata*, and found no one either using *munch* or translating *trage* differently from *eat*. In this case, the words, which are not different forms of the same words must be synonyms.

² 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 305. The relevant Greek is found in *Nestle-Aland: Novum Testamentum: Graece et Latine: Textum Graecum post Eberhard et Erwin Nestle communiter ediderunt Barbara et Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger: Textus Latinus Novae Vulgatae Bibliorum Sacrorum Editioni debetur: Utriusque textus apparatus criticum recensuerunt et editionem novis curis elaboraverunt Barbara et Kurt Aland una cum Instituto Studiorum Textus Novi Testamenti Monasterii Westphaliae* (Deutsche Bibelgesellschaft 1999) Editio XXVII

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Another interesting part of the translation is how *remains* is translated. NJB uses *lives*, which seems to catch the better sense of the meaning. The Greek is $\mu\epsilon\lambda\epsilon\tau\epsilon\iota$ ³, a word that does translate as *remain*, but also as *abide*.⁴ Jerome uses *manet*, which translates to remain, stay in any place, to remain fast, continue steadfast in, to abide by, to wait, to wait for, await, to await as fate or destiny.

Zerwick has another interesting observation on verse 57, “Just as the living Father sent me and I have life **because** of the Father, so also the one who feeds on me will have life because of me.” The Greek for *because of* is $\alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon$ and “may point to source of life or to the end to which life is consecrated, here perhaps both at once.”⁵

These readings legitimate my effort to raise my peace of soul more onto the expression on my face. Since the life I live through grace is the life of God Himself, why not show the resulting peace on my face.

Some thoughts from the Fathers of the Church:

St. John Chrysostom (354-407)

...He was wont in the Old Testament to promise men long life. Here he promises Life without end.⁶

Note the order Paul makes use of: how he leaves out no words which may serve to bring the glory of God before our minds. The *fullness*, he says; that is, as a head is completed by a body: for a body is made up of all its members, and has need of each one. Observe how he brings Him before us as having need of all his members. For

³ *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), pages 332-333.

⁴ J. Gresham Machen, *New Testament Greek for Beginners* (New York: The Macmillan Company, 1954), page 263.

⁵ 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 305-6.

⁶ *The Sunday Sermons of the Great Fathers: Volume Three: From Pentecost to the Tenth Sunday after Pentecost*, tr. and ed. M. F. Toal (P.O. Box 612, Swedesboro, NJ 08085: Preservation Press, 1996), page 108.

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unless we are many, and unless one is the hand, another the ... the whole is not made full.⁷

St. Cyprian Bishop of Carthage +258

And so it is that in the consecration of the chalice of the Lord water alone is not to be offered; even as wine alone may not be. For would anyone offer wine only the Blood of Christ begins to be present without us; but if water alone is offered, the people are present without Christ. But when both are mingled and joined one to the other in perfect union, then the heavenly and spiritual mystery is complete.⁸

St. Gregory of Nyssa +394

For in man's nature pleasure is of two kinds: one has place in the soul through calm, and one in the body through passion. And whichever of the two the will may choose this has dominion over the other.⁹

⁷ *The Sunday Sermons of the Great Fathers: Volume Three: From Pentecost to the Tenth Sunday after Pentecost*, tr. and ed. M. F. Toal (P.O. Box 612, Swedesboro, NJ 08085: Preservation Press, 1996), page 142.

⁸ *The Sunday Sermons of the Great Fathers: Volume Three: From Pentecost to the Tenth Sunday after Pentecost*, tr. and ed. M. F. Toal (P.O. Box 612, Swedesboro, NJ 08085: Preservation Press, 1996), page 119.

⁹ *The Sunday Sermons of the Great Fathers: Volume Three: From Pentecost to the Tenth Sunday after Pentecost*, tr. and ed. M. F. Toal (P.O. Box 612, Swedesboro, NJ 08085: Preservation Press, 1996), page 126.