

Personal Notes
070610 Sunday After Trinity Sunday:
The Solemnity of the Most Holy Body and Blood of Christ 169C
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Western bread and wine can symbolize oppression to people either too poor to obtain bread and wine or to colonial peoples outside of Western Civilization. The Eucharistic should not symbolize oppression to anybody. Accepting the tension inherent in Eucharistic symbolism is the prayer of these Personal Notes.

First Reading: Genesis 14:18-20

Genesis 14

Craig R. Koester, "Hebrews, Rhetoric, and the Future of Humanity"¹

Koester writes, "The reference [in Hebrews 7:1] to Melchizedek paraphrases Psalm 110:4, and the idea that Melchizedek represents a priesthood that endures 'forever' becomes the lens through which the account of Melchizedek in Genesis 14 is read in Heb 7:1-10." Melchizedek is an outsider, someone with an outsider profile, who ought to remind the Faithful to be inclusive, rather than exclusive.

Gen 14:18

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy²
Melchizedek brought out bread and wine to Abraham as a blessing. Jesus brings that same offering to the Faithful as the new blessing of himself.

Barker observes, "Until the discovery of the Melchizedek text at Qumran, Melchizedek was thought to be a relatively minor figure in the tradition; it is now clear that he was the Messiah, expected to make the final atonement sacrifice at the end of the tenth Jubilee."

The difference with Christians from the ancients is that Christians sacrifice themselves, rather than others, to God.

Barker notes that "the Passover was the only sacrifice not offered by a priest ... and the offering was whole (Exod. 12:46), whereas the descriptions of the Last Supper in their various forms emphasize that the bread was broken."

Finally, Barker writes, "Nobody knows what [to] do with the episode of Abraham paying tithes to Melchizedek, who only makes brief appearances in Genesis and Psalm 110, but was a key messianic figure at Qumran and in the New Testament."

Gen 14:17-20

Jerome H. Neyrey, S.J., "'Without Beginning of Days or End of Life' (Hebrews 7:3): *topos* for a True Deity"³

Melchizedek had no Jewish ancestors mentioned in Sacred Scripture. This fact can help break down racism in the United States.

¹ the Catholic Biblical Quarterly, Vol. 64, No. 1 (January 2002) 117.

² London: T & T Clark International: *A Continuum imprint*, 2003 63, 71, 75-76, 309.

³ the Catholic Biblical Quarterly, Vol. 53, No. 3 (July 1991) 439.

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Genesis 14:18-20

Richard Clifford, S.J. and Khaled Anatolois, "Christian Salvation: Biblical and Theological Perspectives"⁴

One of the problems with Jesus, of the tribe of Judah, offering a priestly sacrifice is that Jesus was not a Levite, of the priestly class.

Gen 14:19

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy⁵
Barker translates *creator of heaven and earth as maker and begetter*,
Whenever Scripture depicts God as creator, scripture means that human creatures are to respect human life.

Genesis 14:19

Paul Niskanen, "Yhwh as Father, Redeemer, and Potter in Isaiah 63:7—64:11"⁶
Creator also has references in Deut 32:6; Gen 14:22; Psalm 132:13 and Prov 8:22. There is a close connection between begetting all of God's children and creating.

Some of the Masoretic texts obliterate sections supportive of Christianity. Since the Masoretic texts passed through Jewish hands during the Christian era, the obliteration seems suspect. Importantly, despite discrepancies with the surviving Masoretic text, the First Testament prefigures the Eucharist.

⁴ Theological Studies, Vol. 66, No. 4 (December 2005) 755.

⁵ London: T & T Clark International: *A Continuum imprint*, 2003 176, 285, 343 29, 352 104.

⁶ the Catholic Biblical Quarterly, Vol. 68, No. 3 (October 2006) 407.

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Responsorial Psalm: Psalm 110:1, 2, 3, 4

Psalm 110:

Frank J. Matera, "Christ in the Theologies of Paul and John: A Study in the Diverse Unity of New Testament Theology"⁷

Paul takes Jesus to be the new and real Melchizedek. Psalm 110, then, is not directed at either Melchizedek, the Levites, or priests ordained in the footsteps of Christ. Psalm 110 applies directly to Christ. Praying Psalm 110 in that way gives the Psalm special meaning.

Second Reading: 1 Corinthians 11:23-26

This selection is Eucharistic. In the Greek, *I received* implies received from oral tradition. Part of the Greek interest lies in the fact of ten critical marks indicating differences among the original manuscripts. Five of the verses are especially significant to other areas of Sacred Scripture.

Zerwick offers interesting commentary. *This is my body*, within the context, means *broken body*. *Do this in remembrance of me*, also can be translated *remember me to the Father by doing this*.⁸ Remembrance is an important theological concept for these readings.

1 Cor 11:23-26

United States Conference of Catholic Bishops, United States Catholic Catechism for Adults⁹

In Chapter 17, "The Eucharist: Source and Summit of the Christian Life," the Bishops spend two pages developing 1 Corinthians 11:23-26.

1 Cor 11:23-26

Margaret Barker, The Great High Priest: The Temple Roots of Christian Liturgy¹⁰
The earliest tradition remembers Jesus as the Great High Priest, yet the Passover was the one sacrifice not offered by a priest.

⁷ Theological Studies, Vol. 67, No. 2 (June 2006) 245.

⁸ Max Zerwick, S.J. and Mary Grosvenor, A Grammatical Analysis of the Greek New Testament unabridged, 5th, revised edition (Roma: Editrice Pontificio Istituto Biblico 1996) 520.

⁹ Washington, D.C.: United States Conference of Catholic Bishops, 2006 216, 216*, 217.

¹⁰ London: T & T Clark International: *A Continuum imprint*, 2003 56.

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1 Cor 11:26

Edward P. Hahnenberg, "The Ministerial Priesthood and Liturgical Anamnesis in the Thought of Edward J. Kilmartin, S.J."¹¹

Both this article and the one below rely on the word *anamnesis* for their titles. For the meaning of *anamnesis* see 1 Cor 11:23-26 below. While Hahnenberg does not use the word *vocation*, he describes the vocation of the priest as enabling the community to love as Jesus loved in his person.

1 Cor 11:25

Fr. Robert DeGrandis, S.S.J. The Real Presence of Jesus in the Holy Eucharist¹²

As often as you drink it removes the legal obligation to observe the Passover once a year. DeGrandis writes, "... Jesus left it up to us how often we would want to remember our deliverance from sin and death." DeGrandis quotes Roy H. Hicks, Sr., a former general supervisor of the International Church of the Foursquare Gospel. "... the Lord's Supper is a *celebration of our hope* (italics in the original) in Christ's second coming ... we are anticipating the day when Jesus will come again to receive us unto Himself."

1 Cor 11:23-26

Aelred Cody, O.S.B., "'Little Historical Creed' or 'Little Historical Anamnesis'"?¹³
Do this in memory of me is a divine verbal command. Cody accepts Franc C. Senn who "defines an anamnesis as a formula 'making present an object or person from the past.'"

1 Cor 11:26

David N. Power, O.M.I., "Eucharistic Justice"¹⁴

Power asks, "How is Eucharistic celebration ... to be judged in the light of the symbolism of the acclamation, 'as often as you eat this bread and drink this cup, you proclaim the death of the Lord until he comes' (1 Cor 11:26)?" Disturbingly, Power goes on, "Unhappily, many times forces of oppression and economic conflict are linked with the production of bread, a fact that cannot be obscured when people put bread on the table for the common meal and the common Eucharist."

¹¹ Theological Studies, Vol. 66, No. 2 (June 2005) 265, 268, 277.

¹² Texas: Praising God Catholic Association of Texas, 1998 27, 29.

¹³ the Catholic Biblical Quarterly, Vol. 68, No. 1 (January 2006) 6.

¹⁴ Theological Studies, Vol. 67, No. 4 (December 2006) 859, 865.

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1 Cor 11:2-34

Duane F. Watson, review of John Paul Heil, The Rhetorical Role of Scripture in 1 Corinthians¹⁵

1 Corinthians assumes the readers know enough to understand the references to the First Testament.

Alleluia: John 6:51

Gospel: Luke 9:11b-17

Luke 9:13

Robert H. Stein, "The Matthew-Luke Agreements Against Mark: Insight from John"¹⁶

Irrelevant.

Luke 9:11

Jack Dean Kingsbury, "Observations on the 'Miracle Chapters' of Matthew 8-9"¹⁷
Irrelevant.

Luke 9:12

Terence J. Keegan, O.P., "Introductory Formulae for Matthean Discourses"¹⁸
Irrelevant.

Luke 9

Richard J. Dillon, "Previewing Luke's Project from His Prologue (Luke 1:1-4)"¹⁹
Irrelevant.

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

¹⁵ the Catholic Biblical Quarterly Vol. 69, No. 2 (April 2007) 357.

¹⁶ the Catholic Biblical Quarterly, Vol. 54, No. 3 (July 1992) 488 ff.

¹⁷ the Catholic Biblical Quarterly, Vol. 40, No. 4 (October 1978) 563.

¹⁸ the Catholic Biblical Quarterly, Vol. 44, No. 3 (July 1982) 420.

¹⁹ the Catholic Biblical Quarterly, Vol. 43, No. 2 (April 1981) 221.