

Personal Notes

Sunday After Trinity Sunday, 169C, May 29, 2016:
The Solemnity of the Most Holy Body and Blood of Christ
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This Sunday is about two changes happening from consecration. The first change consecrates the material participants, bread and wine, into the Body and Blood of Jesus. The second change concentrates the human participants into the life of Jesus through grace. That second concentration brings out the true meaning of the Christian life.

Readings

First Reading:	Genesis 14:18-20
Responsorial Psalm:	Psalm 110:1, 2, 3, 4 (4b)
Second Reading:	1 Corinthians 11:23-26
Alleluia:	John 6:51
Gospel:	Luke 9:11b-17

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.

Genesis 14:18-20

Psalm 110:1, 2, 3, 4 (4b)

1 Corinthians 11:23-26

The Church uses 1 Corinthians 11:23-26 in its care of the sick.¹

1 Corinthians 11:23-26

¹ The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: 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: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983) 158, 321.

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Peter Riedmann (1506-1556), “Confession of Faith”²

1 Cor 11:23-26

Robert J. Daly, S.J., Gary Macy, Jill Raitt, “The Ecumenical Significance of Eucharistic Conversion”³

At the consecration not only is bread and wine converted into the Body and Blood of Jesus, whatever that may mean to whomever; but participants are also converted in a similar way into the life of Jesus. There is broad acceptance of this second conversion. 1 Corinthians 11:23-26 is part of the words of consecration.

1 Cor 11:23-25

Bernard P. Prusak, “Explaining Eucharistic ‘Real Presence’: Moving beyond a Medieval Conundrum”⁴

1 Cor 11:23-25

Brian J. Tabb, “Is the Lucan Jesus a ‘Martyr’? A Critical Assessment of a Scholarly Consensus”⁵

1 Cor 11:23-25

Timothy Milinovich, review of Michael F. Bird, The Gospel of the Lord: How the Early Church Wrote the Story of Jesus⁶

Bird cites 1 Corinthians 11:23-25 to assert “memory . . . does not simply recall the past but brings the past to the ‘now’ to impact the community’s present circumstances”

² 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) 199, fn. 10.

³ Theological Studies, Vol. 77, No. 1 (March 2016) 10.

⁴ Theological Studies, Vol. 75, No. 2 (June 2014) 234.

⁵ the Catholic Biblical Quarterly, Vol. 77, No. 2 (April 2015) 299.

⁶ the Catholic Biblical Quarterly, Vol. 78, No. 1 (January 2016) 155.

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1 Corinthians 11:24

Wolfgang Musculus (1497-1563), "Commentary on John 6:51"⁷

1 Cor 11:25

Eugene Eung-Chun Park, "Covenantal Nomism and the Gospel of Matthew"⁸

1 Corinthians 11:26

Henry Bullinger, "Sermon on the Purpose of the Sacraments, 1551"⁹

John 6:51

Luke 9:11b-17

Luke 9:10

Barbara E. Reid, O.P., "The Gospel of Luke: Friend or Foe of Women Proclaimers of the Word?"¹⁰

Luke 9:12

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament¹¹

⁷ 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) 237, fn. 66.

⁸ the Catholic Biblical Quarterly, Vol. 77, No. 4 (October 2015) 671, 672.

⁹ In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 268.

¹⁰ the Catholic Biblical Quarterly, Vol. 78, No. 1 (January 2016) 14.

¹¹ Grand Rapids: Michigan: Zondervan, 1996, 192, 287, 472, 599.

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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 You are a priest forever, ion the line of Melchizedek, (Psalm 110:4b).¹²

In the gobbledygook prayer at Sunday Mass immediately following the forgiveness of sins, the Faithful hearing the 2011 Roman Missal can listen for “this wonderful sacrament.”¹³ 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 For the Son of man is come to seek and to save that which was lost (Luke 19:10).¹⁴

Addenda

¹² 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) 1033. Personal Notes refers to this book as the Lectionary.

¹³ 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) 499. Personal Notes refers to this book as the Missal.

¹⁴ 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) 414-415..

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By July 31, 2015, I had identified a pattern of attack on Pope Francis by Raymond Arroyo. The attack is on what the Pope is preaching about climate change and capitalism. In the United States Republicans have firm opposition to such sermonizing, as the forthcoming campaign for the Republican nomination for President will show . . . or not. Arroyo continues to tout Republicans on his show. When this is being written, Donald Trump, winning the Indiana primary May 3, has a clear path to the Republican nomination. Personal Notes will watch for how Arroyo treats The Donald.

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 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.