

## Personal Notes

091129 First Sunday of Advent, 003C

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Raymond J. Jirran

### **Readings**

First Reading:	Jeremiah 33:14-16
Responsorial Psalm:	Psalm 25:4-5, 8-9, 10, 14 (1b)
Second Reading:	1 Thessalonians 3:12—4:2
Alleluia:	Psalm 85:8
Gospel:	Luke 21:25-28, 34-36

### **Commentary**

Luke 21:34 is the key verse for these readings. Jesus said to his disciples:  
... "Beware that your hearts do not become drowsy from . . . the anxieties of daily life  
... "Poverty is a virtue that is able to check such anxieties. The current health care crisis helps focus such anxieties.

Health care for the less fortunate is the problem. Among those less fortunate are women who cannot afford travel to a place like Italy for an abortion. As a result, without access to medical care, poverty forces such women, who are going to have an abortion anyway, into the butchery of back alley abortions.

Catholic legislators, such as Senator Ted Kennedy, are among those fighting for healthcare for the poor. When Cardinal Sean O'Malley presided at the blessing of the casket containing the remains of Kennedy, he, O'Malley, signaled a changing attitude on the part of the Magisterium. The Magisterium, apparently, was making room for differences of opinion in conscience formation. The Cardinal is now facing the Catholic reactionary groups who refuse to accept a changing inclusive Church. These reactionaries prefer the Pre-Vatican II siege mentality.

Before Kennedy became politically involved in political life issues, he consulted Charles Curran, the moral theologian, and Charles Drinan, S.J., the priest that the Vatican forced to resign from the U.S. Congress. As a result, Kennedy formed his conscience differently from the Catholic reactionaries. Other Catholic legislators, such as Vice President Joe Biden and Speaker of the House of the U.S. Congress Nancy Pelosi have done likewise.

Charles Curran is the moral theologian the Magisterium let go from The Catholic University of America, without due process. While this was the legal right of the Magisterium, the American Association of University Professors continues to censure the administration of The Catholic University of America, for not listening to its professors before relieving Curran. Other institutions of higher education welcomed Curran as a moral theologian of the first order. He remains a functioning Catholic priest in good standing.

Kennedy prayed for the Church, in a letter written to Pope Benedict XVI that was read at the interment at Arlington National Cemetery. Personal Notes joins Kennedysy in prayer for the Church.

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## 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 material.

### Jeremiah 33:14-16

Jeremiah 32:38-33:21 is in the Sinaiticus.<sup>1</sup>

### Psalm 25:4-5, 8-9, 10, 14 (1b)

Funerals<sup>2</sup> also use this Psalm:

Page	Section	Verses used
224	Responsorial Psalms	13 Funerals for Adults #2 6, 17-18, 20 (16 or cf. #2 and 20)
254	Responsorial Psalms	14 Funerals for Baptized Children 4-6, 20-21 (16)
262	Gospel Readings	15 Funerals for Children who Died before Baptism 4-6, 17 (16 or cf. 2 and 20)
268	Antiphons and Psalms	16 Antiphons and Psalms 1-22 (cf. 18 or ?)

Psalm 25 is in the Codex Sinaiticus<sup>3</sup>

### 'Codex Sinaiticus'

The following completes "About Codex Sinaiticus." "About the Project" remains.

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<http://www.codexsinaiticus.org/print.aspx?manuscript=true&imageType=standard&translation=true&transcription=true&transcriptionType=verse&phd=true&lg=en&quireNo=48&folioNo=5&side=r> (accessed September 20, 2009).

<sup>2</sup> 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).

<sup>3</sup> <http://www.codex-sinaiticus.net/en/manuscript.aspx?book=26&chapter=23&imageType=raking&imageType=standard&inputControl=420&lid=en&manuscript=true&phd=true&side=r&transcription=true&transcriptionType=page&transcriptionType=verse&translation=true&verse=6&zoomSlider=0> 081214 except I took the url on 090524 Psalm 23 in the Lectionary is Psalm 22 in the Codex.

## History<sup>4</sup>

Codex Sinaiticus is named after the Monastery of Saint Catherine, Mount Sinai, where it was preserved for many centuries. It is generally dated to the middle of the fourth century. Leaves and fragments of this manuscript were taken by Constantine Tischendorf on three occasions – in 1844, in 1853 and in 1859 – so that they might be published. The principal surviving portion of the Codex, comprising 347 leaves, was purchased from the Soviet government in 1933 and is now held by the British Library. A further 43 leaves are held at the University Library in Leipzig. Parts of six leaves are held at the National Library of Russia in St. Petersburg. Twelve leaves and forty fragments remain at Saint Catherine's Monastery, recovered by the monks from the northern wall of the monastery in June 1975.

On 9 March 2005 a Partnership Agreement was signed between the four institutions listed above for the conservation, photography, transcription and publication of all surviving pages and fragments of Codex Sinaiticus. Much progress has been made since that time towards the completion of these goals. Among the aims and objectives of the Project was a provision:

To undertake research into the history of the Codex . . . to commission an objective historical narrative based on the results of the research which places the documents in their historical context, written by authors agreeable to all four Members, and to publish the outcomes of the research through the project website and other related print publications, such publications to include the full texts of relevant documents (either as transcripts or digital surrogates) wherever the permission of the owners can be secured to publish the documents in this way.

The recent history of Codex Sinaiticus is even now under investigation. The resulting historical narrative will be based on documents that have never been published. Upon its completion, we shall have a clearer understanding than ever before of the recent history of this important manuscript.

The Holy Monastery of Sinai has, after some initial hesitations, joined the other partners in London, Leipzig and St. Petersburg in this Project. All Partners are committed to the principles set out in the above agreement of 9 March 2005 and are looking forward to the scholarly and spiritual benefits of this Project.

## **1 Thessalonians 3:12—4:2**

1 Thessalonians 2:14-4:13 is in the Sinaiticus.<sup>5</sup>

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<sup>4</sup> <http://www.codexsinaiticus.org/en/codex/history.aspx> (accessed September 20, 2009).

<sup>5</sup>

<http://www.codexsinaiticus.org/print.aspx?manuscript=true&imageType=standard&trans>

1 Thess 3:13

Alan C. Mitchell, review of Chris VanLandingham, Judgment and Justification in Early Judaism and the Apostle Paul<sup>6</sup>

VanLandingham argues, unconvincingly, that Paul preached that salvation came through works, not by faith alone.

## **Psalm 85:8**

### **Luke 21:25-28, 34-36**

Luke 21:24—22:20 is in the Sinaiticus.<sup>7</sup>

Luke 21:30—22:2

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.<sup>8</sup>

A Sixth Century manuscript with these verses is at the Osterreichische Nationalbibliothek in Vienna.

Luke 21:27

Paul Lawrence, The IVP Atlas of Bible History<sup>9</sup>

Lawrence offers a place where Jesus may have said these words, as he prepared his disciples for going to Jerusalem

Luke 21:34

Dino Dozzi, "'Thus Says the Lord' The Gospel in the Writings of Saint Francis"<sup>10</sup>

Saint Francis took not being caught up in the anxieties of the day, as being caught up in the anxieties of lepers and the least fortunate in society.

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[lation=true&transcription=true&transcriptionType=verse&phd=true&lg=en&quireNo=85&folioNo=3&side=r](#) (accessed September 20, 2009).

<sup>6</sup> Theological Studies, Vol. 69, No. 3(September 2008) 683.

<sup>7</sup>

<http://www.codexsinaiticus.org/print.aspx?manuscript=true&imageType=standard&transcription=true&transcriptionType=verse&phd=true&lg=en&quireNo=79&folioNo=5&side=r> (accessed September 20, 2009).

<sup>8</sup> Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 119.

<sup>9</sup> Downers Grove, Illinois, *InterVarsity Press*, 2006, 169.

<sup>10</sup> Greyfriars Review, Vol. 18, Supplement (2004) 44.

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