

Personal Notes

The Holy Family of Jesus, Mary, and Joseph
Sunday within the Octave of Christmas, 17A, December 26, 2010

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Raymond J. Jirran

Readings

First Reading:	Sirach 3:3-6, 14-16
Responsorial Psalm:	Psalm 128:1-2, 3, 4-5 (cf. 1)
Second Reading:	Colossians 3:12-21
Alleluia:	Colossians 3:15a, 16a
Gospel:	Matthew 2:13-15, 19-23

Commentary

Matthew 2:19 is about the new Exodus of the Holy Family out of Egypt. The Holy Family freely chooses this Exodus in order to return to the Promised Land. For the Faithful, the new Exodus marks leaving Earth for the Promised Land of Heaven.

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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.

Sirach 3:3-6, 14-16

Psalm 128:1-2, 3, 4-5 (cf. 1)

Psalm 128:3

Bettye Collier-Thomas, Daughters of Thunder: Black Women Preachers and Their Sermons, 1850-1979¹

Florence Spearing Randolph (1866-1951) was born in Charleston, South Carolina and died in Summit, New Jersey. The Reverend Randolph belonged to the AME Zion Church, the first Black denomination to grant women voting rights (1876) and full clergy rights (1894). In 1909, Randolph delivered her "Woman, the Builder of her House" sermon in Newburgh, New York. Newburgh is where, later, the Josephite Fathers and Brothers built Epiphany Apostolic College, which I attended from 1952 to 1955. That college no longer exists and the Josephites moved out.

The verse in question is "Your wife shall be like a fruitful vine ..." In her sermon, Randolph is silent both about wives obeying their husbands and husbands loving their wives. Randolph offers the following interesting line. "Children are a blessing, though we do not regard them as such in this day in which we live." Randolph goes on to cite Psalm 128:3, "Thy wife shall be a fruitful vine by the sides of thine house ..."

¹ San Francisco, CA 94103-1741: A Wiley Imprint: 1998, 101, 105, 106, 115-116, 137-139.

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Colossians 3:12-21

Colossians 3:12-21

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.²

The British Library in London has a Sixth Century parchment and papyrus with Colossians 3:15-16, 20-21.

Sacred Scripture contains recurring themes that Nestle-Aland picks up in the outer margin of the Greek. My intention is to cite the references, without looking them up now. That may happen later. Without further explanation, I am using the Nestle-Aland abbreviations for references to the Apocrypha and Pseudepigrapha of the First Testament. Text Lev is an example. The exclamation point (!) indicates where a principal reference list of passages related by a common theme or expression is found. ? indicates a symbol I do not understand.

- Verse 12 Act 20:32!
Verse 13 Luke 22:53 [38C], Ephesians 1:21! [58ABC]
Verse 14 Ephesians 1:6 [104B, 19ABC]; Romans 3:24! [85A]
Verse 15 2 Kings 4:4!; 1 Timothy 1:17! [132C]; Revelation 3:14
Verse 16 John 1:3! [16A, 19A]; Ephesians 1:10 [104B], 21 [58ABC]; 2 Kings 4:18
Verse 17 Proverbs 8:23-27; Ephesians 1:22 [58ABC], Hebrews 1:3 [16ABC]
Verse 18 Ephesians 4:15!; Colossians 1:23!; Revelation 3:14, 1 Kings 15:20!;
Revelation 1:5 [161B]; Romans 8:29 [109A]; Hebrews 1:6 [16ABC]
Verse 19 Colossians 2:9 ff.; Ephesians 1:23 [58ABC], 3:19 [171B], 4:10 [58B], 13
[58B]; John 1:16 [16A, 19A]
Verse 20 2 Kings 5:18 ff.; Ephesians 2:13 ff. [107B]; Colossians 1:7; 16 [105C];
Ephesians 1:10 [104B]
Verse 21 Ephesians 4:18!; Romans 5:10 [91A, 172C].

Colossians 3:15a, 16a

² Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 124.

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Matthew 2:13-15, 19-23

Matthew 2:13-16, 22—3:1

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.³

The Ashmolean Museum in Oxford and other places have a Third Century papyrus with Matthew 2:13-16, 22—3:1. I do not understand how one manuscript can be in more than one place.

Verse 13 1 Kings 11:40 ; Jeremiah 26:21-23; Revelations 12:4-6; Exodus 2:15 [30C]; Matthew 2:21

Verse 14

Verse 15 *Hosea 11:1 [171B]*; Numbers 23:22; Matthew 24:8

Verse 19 Matthew 1:20! [10A Fourth Sunday of Advent, 13ABC Christmas]
He rose, took the child and his mother, and went to the land of Israel

Verse 20 Exodus 4:19

Verse 21 Matthew 2:14 [17A]

Verse 22 Matthew 2:12 [20ABC]

Verse 23 Luke 1:26 [11B]; Matthew 2:39-51; 4:16 [67A]; Judges 13:5; 16:17; Isaiah 11:1 [4A]; Luke 18:37

Matt 2:23

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 Westphaliae⁴

Nestle-Aland use Matthew 2:23 to illustrate various conventions in the apparatus. "Variant readings are usually spelled out in full in the apparatus; any *abbreviations* are readily explained by reference to the text above. The references are to the Greek, which use conventions I am unable to reproduce here.

³ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989. The reference to the manuscripts is at page 100. Pages 241, 243, and 253 concern technical aspects of the apparatus. I hesitate to transpose what the Alands have on Nestle-Aland, especially since I am directly using Nestle-Aland.

⁴ (Deutsche Bibelgesellschaft 1999) Editio XXVII, 10*, 14*, 34*, 35*, 36*.

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Mat 2:22-23

Elizabeth A. Johnson, "Galilee: A Critical Matrix for Marian Studies"⁵

Johnson observes that "Each of the canonical Gospels places her [Mary] there [in Nazareth]." Johnson is concerned with "the scandal of God's preference for the lowly of the earth," in other words, God's protection of human rights.

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

⁵ Theological Studies , Vol. 70, No. 2 (2009) 329.