

New American (1970): nations

New Jerusalem (1985): nations

Gentiles is more specific about the present Faithful.

Psalm 72:1-2, 7-8, 10-11, 12-13

This royal Psalm may date from between the first and second exile, mid-way between 721 and 587 B.C.¹ Letting the power of the Almighty be known to the Faithful was never meant to be only an interior matter of the heart. The Psalmist promises that everyone shall know that God rules.

The Lectionary uses this passage in the following places:

<u>Readings</u>	<u>Page in Lectionary</u>	<u>Verses used</u>
4A	19-20	1-2, 7-8, 12-13, 17 (cf. 7) Second Sunday of Advent A.
20ABC	119	1-2, 7-8, 12-13 (cf. 11) The readings for today.

verse 2a he shall govern your *people* with justice

The Vulgate (circa 410): populum

Douay-Rheims (1582-1610): people (Psalm 71)
There is disagreement over the exact numbering of the Psalms.

King James (1611): people

Jerusalem (1966): people

New American (1970): people

New Jerusalem (1985): people

The Responsorial makes the point nicely, "Lord, every nation on earth will adore you." Reaching out to every nation suits the evangelical purpose of Christianity.

¹ J. J. M. Roberts, "The Enthronement of Yhwh and David: The Abiding Theological Significance of the Kingship Language of the Psalms," the Catholic Biblical Quarterly, Vol. 64, No. 4 (October 2002) 683.

Ephesians 3:2-3a, 5-6

verse 5a It was not made known to *people in other generations*

The Vulgate (circa 410): quod aliis generationibus non innotuit filiis hominum

Douay-Rheims (1582-1610): in other generations to the sons of men

King James (1611): in other ages was not made known unto the sons of men

Jerusalem (1966): to any men in past generations

New American (1970): to human beings in other generations

This translation is a rare difference from the Lectionary.

New Jerusalem (1985): to humanity in previous generations

Not only are the Faithful receiving the Word, but they are also bound to evangelize with the Word.

verse 6 that the Gentiles are coheirs, members of the same body,
 and copartners in the promise in Christ Jesus through the gospel.

Matthew 2:2

Matthew 2:1-12

verse 4 Assembling all the chief priests and the scribes of the *people*,
 he inquired of them where the Christ was to be born.

The Vulgate (circa 410): populi

Douay-Rheims (1582-1610): people

King James (1611): people

Jerusalem (1966): people

New American (1970): people

New Jerusalem (1985): people

Personal Notes
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Secular authorities, such as Herod, may well ask where Christ is born. Part of the answer is in the hearts of the Faithful.

verse 6 And you, Bethlehem, land of Judah,
 are by no means least among the rulers of Judah;
 since from you shall come a ruler,
 who is to *shepherd* my people Israel.

The Vulgate (circa 410): reget

Douay-Rheims (1582-1610): rule

King James (1611): rule

Jerusalem (1966): shepherd

New American (1970): shepherd

New Jerusalem (1985): shepherd

Shepherd carries a kindlier connotation than *rule*. Evangelists, as part of the Magisterium of the Church teaching the Gospel, do better to shepherd than rule the Faithful.

Epiphany is an opening of the Word of God to the peoples of the world, unabashedly, without self-centered self-righteousness, but with genuine concern to return everything back to the right order of the original creation. The approach is one of a shepherd rather than a ruler; one bringing light to the confusions of life. The Epiphany approach is more than simply the interior life. Epiphany is also an expansion of the interior to the exterior so that all nations may come to know and accept the Gospel.

For more on sources, besides the footnotes, see the Appendix file for changes made this week.