

From the Lectionary reading and the antiphon, “Lord, in your great love, answer me,” the Faithful might never suspect that Psalm 69 is about violence, cursing, and vengeance. That much is long established. The most striking element in the light of recent scholarship, is that the Psalmist leaves such violence, cursing and vengeance to God, never asking God to empower the Psalmist to work such atrocities.

We may have reached the point where this is the third time through the readings. It looks as if I may have finished translating the Latin for everything and the Greek for the Gospels and Epistles. This means, first, a welcome, major shortening of these Notes and, second, greater attention to Part III. “The Critical Apparatus” in Nestle-Almond.¹ I intend to wait for three weeks to see whether such a change is taking place. If so, I will mention, on the cover, that anyone interested in my initial examination of the Lectionary should consult my web site at www.western-civilization.com.

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 of the interesting details scholars are digging up.

Jeremiah 20:10-13

Psalm 69:8-10, 14, 17, 33-35 (14c)

Psalm 69

Paul R. Raabe, review of David G. Firth, Surrendering Retribution in the Psalms: Responses to Violence in the Individual Complaints²

Firth presents Psalm 69 as a psalm of personal sickness. Firth argues that the Psalmist seeks “retributive justice,” something of significance in the racial milieu of the United States. This is the article supporting the material above the double line on violence, cursing and vengeance.

¹ 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 Westphaliae (Deutsche Bibelgesellschaft 1999) Editio XXVII 7*-33*.

² the Catholic Biblical Quarterly, Vol. 69, No. 1 (April 2007) 114.

Psalm 69

Sue Gillingham, "From Liturgy to Prophecy: The Use of Psalmody in Second Temple Judaism"³

Gillingham writes that lilies are a symbol of the transformation of the cosmos in the First Testament. Lilies are the traditional symbol for Saint Joseph. I am not able to figure out exactly how Gillingham relates the First Testament lilies to Psalm 69, but she seems to do so.

Romans 5:12-15

Rom 5:12

Paul Lawrence, The IVP Atlas of Bible History⁴

Romans 5:12 mentions *the world* twice. Lawrence points out that the human eye can only see 6,000 of the 100 billion stars in our galaxy, which is one of 100 billion galaxies. To think that God creates all of that stuff is scary. Awesome.

John 15:26b, 27a

Matthew 10:26-33

Matt 10:27

Daniel W. Ulrich, "The Missional Audience of the Gospel of Matthew"⁵

What the Lectionary translates "what you hear whispered," Ulrich translates "what you hear whispered in the ear," which, to my surprise, according to Max Zerwick, S.J., is the more literal translation.⁶ Ulrich goes on, "Like a ruler sending out heralds, Jesus commands the disciple missionaries to announce the news of God's empire to all who will listen ..."

³ the Catholic Biblical Quarterly, Vol. 64, No. 3 (July 2002) 479.

⁴ Downers Grove, Illinois, InterVarsity Press, 2006 14.

⁵ the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 69.

⁶ 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).

After-Action Report

Twelfth Sunday in Ordinary Time, Reading 94A, June 22, 2008

“Part III” above the double line refers to Part III of the Introduction to Nestle-Almond. Nestle-Almond are the scholars responsible for determining which Greek is accepted for the eclectic Greek version of Sacred Scripture. The full panoply of scholars receiving credit is in the long title, found in the footnote.

My guess is that there are only about 500 manuscripts remaining from the period between 500 and 1000 AD. Some manuscripts do date before 500 AD. The point is that differences among the manuscripts need sorting out, before deciding which Greek to use. As best as I can tell, the Magisterium has not pontificated on which Greek is directly inspired. The Magisterium has proclaimed that the Vulgate of Saint Jerome is directly inspired. The Magisterium does not proclaim any direct inspiration for any English version of the Bible.

My approach to the Greek is changing. Up to this point, my concern has focused on translations of the eclectic Greek. My focus is changing toward the early manuscripts, some of which insert and other of which omit verses and parts of verses. I intend to consider alternate versions of the original Greek manuscripts. My intention is to keep the division of time I spend on the Greek and on scholarly articles divided as I have in the past.