

## Appendix

This Appendix is difficult to avoid leaving the impression that I have an over-inflated ego. I used to enjoy saying to my students that although I was exposed to more education than anyone else on the faculty, having spent at least eleven years taking college courses, that did not mean that I had learned anything. In the seminary, we had a philosophy professor who used to look at us and comment that some people get educated beyond their ability to learn. What follows is an attempt to share, with anyone who may care, the background for my Personal Notes. I have no means of dissembling that this Appendix reveals that I have an over-inflated ego. For this, I humbly beg your forgiveness.

The Sunday Lectionary organizes the readings into three-year cycles, A, B, and C. In general, the Lectionary numbers sequence as 1A, 2B, 3C. The readings for Sunday, December 2, 2007, the First Sunday in Advent, Reading Lectionary Number 1A, therefore, are in Cycle A.

The Lectionary usually divides the readings into four parts: (1) First Testament, (2) Psalm, (3) Epistle, and (4) Gospel. The Epistle is the letters of Saint Paul, with an occasional letter from James, or Peter, or John. In current practice, Sunday preaching is only on the Gospel. Why, I do not know.

With Demetrius K. Williams, I do know that the Exodus is foundational to the attraction of African Americans to the Gospel. As Williams words it, "The most important Biblical model or paradigm of liberation in African American social and religious history is the exodus."<sup>1</sup> I chafe at the recognition that limiting preaching to the Gospel avoids the reordering of a new creation both in the Epistles and in Exodus. The institutional Church would do well to examine its conscience over this matter of feeding the Faithful the same old pabulum supporting the status quo, old order.

Cycle A follows the Gospel of Matthew, B Mark, and C Luke. John is interspersed for special occasions, like Easter and Pentecost. The Epistles follow their own pattern, with little, if any, regard for the accompanying First Testament, Psalm, or Gospel. To this point, these Personal Notes, however, have always found a relationship among all four readings.

These Personal Notes annotate the Biblical index derived from the Catholic Biblical Quarterly. That means the Personal Notes do not rest until every new reference finds a place, in one way or another. In November 2007, these Personal Notes were working their way through the Cycles a second time. This

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<sup>1</sup> Demetrius K. Williams, "The Bible and Models of Liberation in the African American Experience," in Yet with a Steady Beat: Contemporary U.S. Afrocentric Biblical Interpretation, Randall C. Bailey, ed., (Atlanta: Society of Biblical Literature, 2003) 34.

means that usually there are Personal Notes posted on the web that already treat the readings. For example, Personal Notes for 2006 and 2007 already exist from 2003 and 2004. In addition, each of the Personal Notes appears in both .htm and .pdf formats. Pdf is meant for reading; .htm for indexing. The various search engines read .htm more readily than .pdf. By reviewing the footnotes, one can quickly decide whether the effort to consult the original article may be worthwhile. The idea is to balance and connect recent scholarship with the substance of traditional spirituality.

These Personal Notes repeatedly recognize passages that the Church uses at funerals and in pastoral care of the sick. The reason is to recognize the liturgy when it becomes available in times of bereavement and illness.

Sometimes comparative translations are used from the King James Version,<sup>2i</sup> Douay-Rheims,<sup>3</sup> The Jerusalem Bible,<sup>4</sup> The New Jerusalem Bible<sup>5</sup> (unless

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<sup>2</sup> General Editor, The Reverend Cain Hope Felder, Ph.D., The Original African Heritage Study Bible: King James Version (Nashville: The James C. Winston Publishing Company, 1993).

<sup>3</sup> The Holy Bible: Translated from the Latin Vulgate with Annotations, References, and an Historical and Chronological Table: The Douay Version of The Old Testament, First published by the English College at Douay, A.D. 1609: The Confraternity Edition of The New Testament: A Revision of the Challoner-Rheims Version Edited by Catholic Scholars under the Patronage of the Episcopal Committee of the Confraternity of Christian Doctrine (New York: P. J. Kennedy & Sons, 1950). Fifty years old, the above version became worn out so that a newly printed, but older version went into use beginning in 2004. The title page for that newer printing is: The Holy Bible: Translated from the Latin Vulgate and diligently compared with the Hebrew, Greek and other editions in divers languages (The Old Testament was first published by the English College at Douay, A.D. 1609 and The New Testament was first published by the English College at Rheims, A.D. 1582.) With notes by Bishop Challoner and also the Encyclical Letter "On the Study of the Holy Scriptures." By Pope Leo XIII and a Preface by Rev. William H. McClellan, S.J. Woodstock College, Md. Also an Appendix containing an Historical and Chronological Index, a Table of References, Maps and other helpful matter. (Fitzwilliam, New Hampshire: Loreto Publications, 2002). Concerning the relationship between the 2002 and 1950 printings, Garrett Smith of the Newman Bookstore in Washington, D.C., where I made the purchase, wrote the following e-mail [lacrymae@hotmail.com] December 16, 2003, "My apologies for my late reply; the publisher not get back to me until late. According to TAN, their version (1899) of the Douay is from an old version of the Vulgate. They did not know which one, but they emphasized it was not the *Nova Vulgata*. I also contacted Loreto, who said the same about their version, which is a reprint of a later version. I believe this is the one we sent to you. [It is.] So in the end, I cannot account for the differences between the one

otherwise noted, this is the translation of choice), and The New American Bible<sup>6</sup> (generally preferred by The Lectionary). On August 28, 2006, the Catholic RSV<sup>7</sup> substituted for the Jerusalem. While I regard the Jerusalem translation as the best, Jerusalem is no longer in print and my copy is now too frail for constant use.

The Lectionary gives the readings used at Mass. Where the Lectionary capitalizes all the letters in *LORD*, so do these Notes, under the assumption that *LORD* means Yahweh. The Vulgate<sup>8</sup> reaches toward a traditional Latin

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we sent and the one you already had. If you have any further questions do not hesitate to contact us.”

<sup>4</sup> Alexander Jones, General Editor, The Jerusalem Bible: Reader's Edition (Garden City, New York: Double Day \* Company, Inc., 1968).

<sup>5</sup> Henry Wansbrough, General Editor, The New Jerusalem Bible (New York: Doubleday, 1985).

<sup>6</sup> Saint Joseph Edition of The New American Bible: Translated from the Original Languages with Critical Use of All the Ancient Sources: Including The Revised New Testament and the Revised Psalms Authorized by the Board of Trustees of the Confraternity of Christian Doctrine and Approved by the Administrative Committee/Board of the National Conference of Catholic Bishops and the United States Catholic Conference: with many helps for Bible reading: Vatican II Constitution on Divine Revelation, How to Read the Bible, Historical Survey of the Lands of the Bible, Bible Dictionary, Liturgical Index of Sunday Readings, Doctrinal Bible Index, and over 50 Photographs and Maps of the Holy Land (New York: Catholic Book Publishing Co., 1992).

<sup>7</sup> The Holy Bible: containing the Old and New Testaments: Revised Standard Version: Catholic Edition: Translated from the original Tongues being the Version set forth A.D. 1611 Old and New Testaments Revised A.D. 1881-1885 and A.D. 1901 (Apocrypha Revised A.D. 1894) Compared with the Most Ancient Authorities and Revised A.D. 1952 (Apocrypha Revised A.D. 1957) Prepared by the Catholic Biblical Association of Great Britain with a Foreword by His Eminence Richard Cardinal Cushing, Archbishop of Boston (San Francisco: Ignatius Press, 1966).

<sup>8</sup> The Latin. Saint Jerome, and the Vulgate all refer to Nova Vulgata: Bibliorum Sacrorum Editio: Sacrosancti Oecumenici Concilii Vaticani II ratione habita Iussu Pauli PP. VI Recognita Auctoritate Joannis Pauli PP. II Promulgata Editio Typica Altera (Liberia Editrice Vaticana: Editio typica prior: a. MCMLXXIX; Editio typica altera: a. MCMLXXXVI; 1986 Editio maior: ISBN 88-209-1523-5).

translation, while Nestle<sup>9</sup> and Maximilian Zerwick, S.J.<sup>10</sup> reach even further back to the original Greek. Up until January 6, 2005, when the Personal Notes refer to *the Greek*, without documentation, the reference is to the Grammatical Analysis, by Zerwick.<sup>11</sup> After that time, reference to the Greek also includes the two Greek lexicons I received, Christmas 2004.<sup>12</sup> I have also kept my Greek grammar book

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Because the following referenced Nova Vulgata wore out, I began using the above beginning with the Third Sunday in Ordinary Time, January 23, 2004. While the above volume is bound better and is the edition seminarians used at The Catholic University of America in the Spring of 2004, the 1986 date is twelve years before the one below, which wore out.

Nova Vulgata: Bibliorum Sacrorum Editio: Sacrosancti Oecumenici Concilii Vaticani II ratione habita iussu Pauli PP, VI Recognita Auctoritate Joannis Pauli PP, II Promulgata Editio Typica Altera (00120 Citta Del Vaticano: Libreria Editrice Vaticana, 1979, 1986, 1998) ISBN 88-2209-2163-4.

<sup>9</sup> 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 and Nestle-Aland: Greek-English New Testament: Greek text Novum Testamentum Graece, in the tradition of Eberhard Nestle and Erwin Nestle edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger. English text 2nd Edition of the Revised Standard Version The Critical Apparatuses prepared and edited together with the Institute for New Testament Textual Research, Munster/Westphalia by Barbara and Kurt Aland (Deutsche Bibelgesellschaft 1998) Editio XXVII.

<sup>10</sup> 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) and Maximilian Zerwick, S.J., English Edition adapted from the Fourth Latin Edition by Joseph Smith, S.J., Scripta Pontificii Instituti Biblico—114—Biblical Greek (Roma: Editrice Pontificio Istituto Biblico, 1994).

<sup>11</sup> 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)

<sup>12</sup> Sakac Kubo, Zondervan Greek Reference Series: A Reader's Greek-English Lexicon to the New Testament: Andrews University Monographs: Volume IV (Grand Rapids, Michigan 49530 USA Zondervan™, 1975 ISBN: 0-310-26920-2) and William D. Mounce, Zondervan Greek Reference Series: the Analytical

from seminary days.<sup>13</sup> As of August 28, 2006, I had gone through the Greek for the Gospel Lectionary readings and was in the process of working my way through the Epistles. My intention is to focus on at least one verb per reading, but not to give other documentation, other than what is here in the Appendix.

Pope John Paul II's Apostolic Letter on the Rosary<sup>14</sup> ties the devotion to the Mass. I try to use American English and style for the Apostolic Letter and certain New Jerusalem Bible quotations, changing the original without comment. I also use the Bible Atlas.<sup>15</sup>

Some of the abbreviations used in Sunday Sermons include PL for Series Latina. Edition Paris 1844-66. Vols. 221, PG for Series Graeca. Edition Paris 1886. Vols. 161 in Migne's Patrologiae Cursus Completus, CSEL for Corpus Scriptorum Ecclesiasticorum Latinorum (*current*).

As I have been rereading previous Personal Notes, I have been making minor changes before placing the Personal Notes on the web. Beginning with the Personal Notes for January 26, 2003, the Third Sunday in Ordinary Time 68B, I began changing the copyright date from the time the material was written first to the last time I made revisions. Therefore, for example, I changed the copyright date for the Personal Notes for January 26, 2003, the Third Sunday in Ordinary Time 68B from 2003 to 2005.

Changes are not made lightly. Before sending these Personal Notes out the first time, I review them about sixteen times. First, I do the research, and then comes the first draft. After the first draft, come about ten more drafts, one for each of the documentations, as I place the footnotes. Then I go over the material about three more times, trying to smooth transitions and clarify ambiguities. Then Bette goes over the finished product with a special eye for required assumptions readers may not make.

After that, I first incorporate the suggestions from Bette, then review the results again, for about the sixteenth time. If the results are still bumpy, I may revise it again. Sometimes Bette wants to see my changes. After that, the Personal Notes rest about two weeks. Before sending out the material, in both hard copy and on

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Lexicon to the Greek New Testament (Grand Rapids, Michigan: Zondervan Publishing House: A Division of HarperCollins Publishers, 1993)

<sup>13</sup> J. Gresham Machen, D.D., Litt.D., New Testament Greek for Beginners (New York: The Macmillan Company, 1954)

<sup>14</sup> Pope John Paul II, *Rosarium Virginiae Mariae*, at <http://www.ewtn.com/library/PAPALDOC/JP2ROSAR.HTM>, 10/16/02.

<sup>15</sup> Standard Bible Atlas, 2nd edition (Cincinnati, Ohio: Standard Publishing, 1997)

the internet, I make another revision. Up until April 23, 2006, this had been standard practice. After that a change took place.

Beginning Easter, April 16, I began systematically preparing for Sunday Mass by praying over the Personal Notes just before Mass begins. Again, I revise the Personal Notes, for about the eighteenth time. My reason for calling attention to the process is that I am beginning to upload changes to the website made on the Sunday itself. This means that the hard and virtual copies distributed about two weeks before each Sunday are subject to further revision on the Sunday in question.

On Sunday, December 2, 2007, I add the following notice to this Appendix:

### **After-action Report**

Material below the solid line involves reactions from readers made after posting the material on the web. My intention is to regulate the announcement to the Appendix. At that time, I also intend to redistribute the Appendix.

Brackets [ ] indicate insertions made by me, parentheses ( ) indicate insertions made by someone else.

References to comments already made, include an offer to furnish those comments to anyone requesting them.

Modern technology makes it easier to reproduce complete documentation, rather than such shortcuts as *ibid.*, shortened titles, and the like.

My intention is to add the Appendix for first-time users and whenever changes are made.

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Tuesday, July 29, 2003; Sunday, December 21, 2003; Monday, May 31, 2004; Sunday, June 06, 2004; Sunday, June 13, 2004; Thursday, January 6, 2005; Sunday, December 18, 2005; Monday, February 06, 2006; Sunday, May 14, 2006; Saturday, September 16, 2006; Saturday, November 17, 2007.