

Appendix

The continuing point of the exercise reaching into the original manuscripts is to accept some doubt about everything found in Sacred Scripture. From doubt results the search for truth as part of Christian life. The Church chose Sacred Scripture from many competing original manuscripts. Development of the words of Sacred Scripture is an historical reality. These Personal Notes try to include this reality as an act of humility against the self-righteous pride required to lead a Christian life.

The Roman Catholic Latin Rite 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.

Personal Notes begin May 19, 2002 with reading 063A Pentecost. Beginning April 6, 2008, Scriptural references to the Lectionary follow the double line. Beginning October 21, 2011, the line becomes single. Since the main purpose of these Notes is annotating the scriptural references in the index at www.western-civilization.com, references pertinent, but not fitting the flow imposed above, are included below. Notes do not assume that the reader is following the readings cited either in the Lectionary or in the Bible. Like the footnotes, the citations are for reference purposes for anyone interested. The large, bold letters facilitate locating exactly what the Lectionary presents for these Notes.

The Lectionary usually divides the readings into four parts: (1) First Testament, (2) Psalm, (3) Epistle, and (4) Gospel. The Epistle draws from the letters of Saint Paul, with an occasional letter from James, or Peter, or John. In current practice, Sunday preaching is only without explanation, on the Gospel.

With Demetrius K. Williams, Notes recognize 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."¹ Notes chafes 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.

¹ 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.

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 minimal 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. 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,²ⁱ Douay-Rheims,³ The Jerusalem Bible,⁴ The New Jerusalem Bible⁵ (Before

² 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).

³ 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

August 28, 2006, this was the translation of choice), and The New American Bible⁶ (generally preferred by The Lectionary). On August 28, 2006, the Catholic RSV⁷ substituted for the Jerusalem as the translation of choice. On August 14, 2011, the The New American Bible: Revised Edition (NABRE)⁸ substituted for the Catholic RSV as the translation of choice. The United States Conference of Catholic Bishops (USCCB) authorized that translation for the Faithful in the United States.

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

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

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

⁶ 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).

⁷ 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).

⁸ Saint Joseph Edition of The New American Bible: Revised Edition (New Jersey: Catholic Book Publishing Corp., 2011).

The Lectionary gives the readings used at Mass. Where the Lectionary capitalizes all the letters in *LORD*, so does these Notes, under the assumption that *LORD* means Yahweh.

The Vulgate⁹ reaches toward a traditional Latin translation, while Nestle¹⁰ and Maximilian Zerwick, S.J.¹¹ reach even further back to the original Greek. Up until

⁹ 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.

Because of the need to save room in my study, I began using the above beginning with the Twentieth Sunday in Ordinary Time, August 17, 2008. So far, I found no difference between the Nestle-Aland Vulgate and the 1986 edition, cited in the next paragraph. The 1986 edition of the Vulgate is still available to me, but off site.

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).

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.

¹⁰ 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

January 6, 2005, when the Personal Notes refer to *the Greek*, without documentation, the reference is to the Grammatical Analysis, by Zerwick.¹² After that time, reference to the Greek also includes the two Greek lexicons I received, Christmas 2004.¹³ I have also kept my Greek grammar book from seminary days.¹⁴

As of August 28, 2006, Notes had gone through the Greek for the Gospel Lectionary readings and was in the process of working through the Epistles. The 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.

It will probably take the rest of my life, beginning February 20, 2011, to work all the way through Daniel B. Wallace, With Scripture, Subject, and Greek Word

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.

¹¹ 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).

¹² 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).

¹³ 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 Lexicon to the Greek New Testament (Grand Rapids, Michigan: Zondervan Publishing House: A Division of HarperCollins Publishers, 1993).

¹⁴ J. Gresham Machen, D.D., Litt.D., New Testament Greek for Beginners (New York: The Macmillan Company, 1954).

Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament.¹⁵

Pope John Paul II's Apostolic Letter on the Rosary¹⁶ 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. Notes also use the Bible Atlas.¹⁷

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*).

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

References to past Personal Notes include an offer to furnish those Notes to anyone requesting them.

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

On April 4, 2011, USA Today headlined "Planned high-tech museum to take scholarly look at Bible." The location, architecture, and name of the museum are currently under development. The museum will include "the world's largest collection of ancient biblical manuscripts and texts." The Steve Green family owns the manuscripts. Green is sponsoring the museum. The director of the collection is Professor Scott Carroll, research professor of manuscript studies at Baylor University in Waco, Texas. What Carroll is developing, will add to what the Alands provide, as described below.¹⁸

¹⁵ Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament (Grand Rapids: Michigan: Zondervan, 1996).

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

¹⁷ Standard Bible Atlas, 2nd edition (Cincinnati, Ohio: Standard Publishing, 1997); also Paul Lawrence, The IVP Atlas of Bible History (Downers Grove, Illinois, *InterVarsity Press*, 2006)

¹⁸ Cathy Lynn Grossman, "Planned high-tech museum to take scholarly look at Bible: Organizers say history, not ministry is aim," USA Today, Nation, page 6A. At the same place, also see "Collection boasts unrivaled rarities."

As of February 2, 2014, the intended place for the museum was Washington, D.C., at 300 D Street, SW, near the Federal Center SW Metro Station. Steve Green is the owner of Hobby Lobby, which gets in the news objecting to Obama Care.¹⁹

Material added February 2, 2014:

Personal Notes gave up systematically examining the illiterate 2011 Missal November 25, 2012. On April 7, 2013, with Reading 045C 2nd Sunday of Easter_A Catholic Bible Study 130407, Personal Notes systematically began to incorporate material from A Commentary on the Order of Mass of The Roman Missal: A New English Translation: Developed under the Auspices of the Catholic Academy of Liturgy, Edward Foley (ed.) (Collegeville, Minnesota: Liturgical Press, 2011). The hope is that this approach will help pray with the new Missal, despite itself.

Personal Notes cites members of the Protestant Revolt in the spirit of Gerald O'Collins, S.J., writing,²⁰

In fact, by allowing the liturgy to be celebrated in the vernacular, by stressing “the table of God’s word” along with the importance of the homily (no. 52), and by granting to the laity—although restricted to certain circumstances—communion “under both kinds” (no. 55), Vatican II conceded the demands of Martin Luther and other 16th-century Protestant reformers, albeit in the 20th-century. In short, while SC [Sacrosanctum concilium [sic]] did not use explicitly the language of “reform” or “reformation,” what it enacted can and should be described in those terms.

The intent is to add the Appendix for first-time users and whenever enough changes accumulate to warrant reprinting. In the meantime, the intent is to update the Appendix at <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm>.

Tuesday, July 29, 2003; Sunday, December 21, 2003; Monday, May 31, 2004; Sunday, June 06, 2004; Sunday, June 13, 2004; Thursday, January 6, 2005;

¹⁹ http://en.wikipedia.org/wiki/Green_Collection (accessed February 2, 2014).

This site was last updated 17 December 2013, about a month and a half ago.

²⁰ Theological Studies, Vol. 73, No. 4 (December 2012) 772.

Sunday, December 18, 2005; Monday, February 06, 2006; Sunday, May 14, 2006, Saturday, September 16, 2006; Saturday, November 17, 2007; Sunday, April 6, 2008; Friday, August 07, 2009; Sunday, September 19 and 23, 2010; Wednesday, April 27, 2011, Tuesday, June 21, 2011; October 17, 2011; February 2, 2014.