Sociology applied to the letters of Saint Paul is about just what Paul was trying to fashion with his various communities. In his letters, he is letting his congregations develop in their own ways, but under his guidance. He patently is not beginning from the Magisterium arising from Saint Peter and the rest in Jerusalem.

Father John David Ramsey, my pastor at Our Lady of Mount Carmel Church in Newport News, Virginia, develops a thesis of Word, worship, and witness, spontaneous relationships developing out of various communities. The idea is that Sacred Scripture form the basis of worship to which communities give witness. Father John David makes no comment about the Papacy as Catholics leave the Church in droves.

In the final analysis, Christianity is about the indwelling of the Holy Spirit in individuals and communities, rather than about such Papal nonsense as found in the New Evangelization. This Advent the Faithful can pray for the arrival of the Holy Spirit with the Nativity of Jesus, a celebration of the human and Divine natures in the person of Jesus. This is a cause for holy joy, despite the mess.

Two prayers can be extracted from the messed up illiterate 2011 Missal readings for this Sunday. While listening to the prayer before Sacred Scripture, the Faithful can isolate and contemplate the words, set out in haste to meet your Son. From Psalm 126, the Lectionary more readily offers, The Lord has done great things for us; we are filled with joy, as the Faithful look forward to Christmas.

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Musings above the double solid line draw from material below the line. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting details.

**Readings**

First Reading: Baruch 5:1-9  
Responsorial Psalm: Psalm 126:1-2, 2-3, 4-5, 6 (3)  
Second Reading: Philippians 1:4-6, 8-11  

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Personal Notes spent a year, Cycle B, 2011-2012, establishing what the Papacy has done to the illiterate 2011 Missal, used each Sunday. The concluding polished comments are at Reading 1610 Missal: The Last Sunday in Ordinary Time, available both at www.western-civilization.com/CBQ/Personal%20Notes and http://www.jamesriverjournal.net/. Lifting up its heart to the Lord, Personal Notes is
finished with its systematic effort to unscramble the Papal mess caused by mistranslation. Personal Notes is returning to relating scholarship in The Catholic Biblical Quarterly to the Sunday Lectionary readings, in partial preparation for the new translation.

**Annotated Bibliography**

**Baruch 5:1-9**

**Psalm 126:1-2, 2-3, 4-5, 6 (3)**

Funerals also uses this Psalm:

<table>
<thead>
<tr>
<th>Page</th>
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<tr>
<td>290</td>
<td>Antiphons and Psalms</td>
<td>16 Antiphons and Psalms</td>
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**Philippians 1:4-6, 8-11**

Phil 1:3-11


Father John David asserts that the Christian community grows and develops through an interior dialogue based on Word, worship, and witness. Where the Lectionary has, *I pray always with joy in my every prayer for all of you*, Father John David has *constantly praying with joy in every one of my prayers for all of you*. Father John David goes on, *because of your sharing in the gospel from the first day until now*. The Lectionary has *because of your partnership for the gospel from the first day until now*. The difference between Father John David and the Lectionary is a difference between communal and hierarchic authority. Other differences include:

- Father John David: *among you will bring it to completion by the day of Jesus Christ.*
- Lectionary: *in you will continue to complete it until the day of Christ Jesus.*

The Lectionary omits verse seven. . . for all of you share in God’s grace with me . . . putting the Faithful on an equal plane with Saint Paul, something the hierarchic Church cannot abide.

Father John David: *that your love may overflow more and more with knowledge and full insight to help you determine what is best.* The Lectionary: *that your love may increase ever more and more in knowledge and every kind of perception, to discern*
what is of value. Father John David sees the community able to make its own decisions . . . you determine . . . The Lectionary leaves decision-making outside the purview of the community . . . to discern . . . but not to determine. Father John David has the Faithful having produced the harvest of righteousness; the Lectionary filled with the fruit of righteousness. Father John David has the Faithful producing the harvest, the Lectionary has the Faithful filled with the fruit, filled presumably by the hierarchic Church.

In practice, Father John David never called a meeting of the Parish Council that was in place when he became Pastor. Only on Sunday, October 7, after he had been in office over three months, did he call for nominations for a new Parish Council. From my perspective in a pew, his written theories might not be in alignment with his pastoral decisions.

Phil 1:3-7
Richard S. Ascough, review, Mark J. Keown, Congregational Evangelism in Philippians; the Centrality of an Appeal for the Gospel Proclamation to the Fabric of Philippians

This is a dangerous book because of the Roman Catholic 2012 Synod on Evangelization. . . . the one who began a good work in you will continue to complete it can be understood in at least two different ways. The first and dangerous way is that Philippians is about theological thinking rather than social experimentation. I anticipate the Synod will use Philippians constricted to theological thinking. Social experimentation is important for modern evangelization, for example unintended consequences from holding hands at Mass. The Papacy does not sponsor social scientists to examine the various changes incumbent upon the post-Vatican II church.
Phil 1:6
Wallace has six references to this Lectionary verse:
I am confident of this,
that the one who began a good work in you
will continue to complete it
until the day of Christ Jesus.

The Greek does not have a in a good work. Simply good work would cover whatever the Faithful did, whether with or without Magisterial approval.

Will continue is a predictive future, not suggesting a progressive development. Completion is just something that will happen.

The Lectionary omits since in I am confident of this. Since means that there is a causal relationship between confident and what follows, namely continue to complete it. There is nothing for the Magisterium to judge here. The comments on the Magisterium belong to me, not Wallace.

Luke 3:4, 6

Luke 3:1-6
This review is strange, because it faults the technical methodology of Walters, all the while using faulty methodology itself. The reviewers assert there are sixty-four words in Luke 1-3. I only count fifty-four in the Greek and sixty-six in the Lectionary. Gorman and Parsons assert that Walters unconvincingly argues that there are different authors for Luke and Acts.
Luke 3:6

Luke does not share the negative view of flesh that Paul does. Luke writes, *all flesh shall see the salvation of God.*

Luke 3:6

Yeo argues, contrary to the cyclical history of Confucius, for a break in cycles caused by Jesus. That is what *all flesh shall see the glory of God* means.

Luke 4:4-6
Reed Lessing, review of Bo H. Lim, *The “Way of the Lord” in the Book of Isaiah*\(^7\)

Lim argues that *prepare the way of the Lord* is spiritual, rather than concrete. Lim uses Luke, first, to argue back to the meaning of Isaiah and, then, to trace how that meaning changes moving forward through Isaiah into Luke. Lim is convincing.

For my background and more on sources see the Appendix file. **Personal Notes** are on the web site at [www.western-civilization.com/CBQ/Personal%20Notes](http://www.western-civilization.com/CBQ/Personal%20Notes).

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**Endnotes**

1 Ph.D. Dissertation, Duke University, 2002, 149, 182 where the quotation is.


5 *Catholic Biblical Quarterly*, Vol. 72, No. 4 (September 2010) 769.
