

Personal Notes

Second Sunday of Advent, Reading 006C, December 6, 2015

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Luke 3:5, [Every valley shall be filled and every mountain and hill shall be made low, the winding roads shall be made straight, and the rough ways made smooth](#) explains the nature of change in the Roman Catholic Church. That change is needed is public knowledge with the movie "Spotlight" number eight in America as the Faithful celebrate this second Sunday in Advent. "Spotlight" is about the coverup of sexual, specifically in the Archdiocese of Boston, but, by extension, throughout the Church. The Faithful can pray to accept change in a prudent direction.

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
Alleluia:	Luke 3:4, 6
Gospel:	Luke 3:1-6

Annotated Bibliography

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

Baruch 5:1-9

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

Funerals also uses this Psalm:

<u>Page</u>	<u>Section</u>	<u>Verses used</u>
290	Antiphons and Psalms	16 Antiphons and Psalms 1-2, 2-3, 4-5, 6 (3)

Psalm 126:5, 6

Mark C. Kiley, review of Jean-Luc Vesco, Le Psautier de Jésus: Les citations des Psaumes dans le Nouveau Testament¹

Psalm 126:5-6

St. Thérèse of Lisieux, The Story of a Soul: A New Translation²

¹ the Catholic Biblical Quarterly, Vol. 76 No. 2 (April 2014) 384.

Philippians 1:4-6, 8-11

Phil 1:4, 7

Pope Francis, The Joy of the Gospel³

Philippians 1:5 and 6

John Calvin (1509-1564), "Commentary on Philippians 1:5"⁴

Phil 1:6

John Frith, "Letter unto the Faithful Followers of Christ's Gospel, While He Was Prisoner in the Tower of London for the Word of God, 1532"⁵

Phil 1:6

John Calvin, "Commentary on Acts 20:32"⁶

² Robert J. Edmonson, CJ, (translator) (Brewster, Massachusetts: Paraclete Press, 2006) 126.

³ Erlanger, Kentucky: Libreria Editrice Vaticana, DynamicCatholic.com, 2014, 205.

⁴ in Reformation Commentary on Scripture: New Testament XI: Philippians, Colossians, Graham Tomlin (ed.) in collaboration with Gregory B. Graybill, general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2013: ISBN 978-0-8308-2974-3 (P 1 Y 13) 11.

⁵ In Scott H. Hendrix, ed. and trans., Early Protestant Spirituality (New York, Mahwah: Paulist Press, 2009) 38.

⁶ in Reformation Commentary on Scripture: New Testament VI: Acts, Esther Chung-Kim and Todd R. Hains (eds.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014: ISBN 978-0-8308-2969-9 (*print*) P 1 Y 14) 286 fn. 22.

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Philippians 1:6

Daniel B. Wallace, With Scripture, Subject, and Greek Word Indexes: Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament⁷

Wallace explains,

“the one who began a good work in you will perfect [sic] it until the day of Christ Jesus.” Wedged as it is between the past (εναρξμενος) and an end-point in the future (αχρι), the future tense seems to suggest a progressive idea. But the future in itself says none of this.”

Phil 1:8

Frank J. Matera, The Sermon on the Mount: The Perfect Measure of the Christian Life⁸

Luke 3:4, 6

Luke 3:1-6

Luke 3:1-22

John T. Carroll, review of Jaroslav Rindoš, He of Whom It Is Written: John the Baptist and Elijah in Luke⁹

Luke 3:1

Cardinal Cajetan (1469-1534), “Commentary on John 1:6”¹⁰

⁷ Grand Rapids: Michigan: Zondervan, 1996, 311, 327, 459, 568 (source of the quote), 632, 665.

⁸ Collegeville, Minnesota: Liturgical Press, 2013, 59.

⁹ the Catholic Biblical Quarterly, Vol. 75 No. 1 (January 2013) 171.

¹⁰ in Reformation Commentary on Scripture: New Testament IV: John 1—12, Craig S. Farmer(ed.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2014, ISBN 978 0 8308-2967-5 (hardcover : alk. paper), P 1, Y 14.) 20 fn. 35.

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Luke 3:3-6

Konrad Pellikan (1575-1650), "Commentary in [sic] Luke 3:3-6"¹¹

Luke 3:4-6

Paul Elbert, "Acts 2:38 in Light of the Syntax of Imperative-Future Passive and Imperative-Present Participle Combinations"¹²

Luke 3:4b-6

Andrés García Serrano, "Anna's Characterization in Luke 2:36-38: A Case of Conceptual Allusion?"¹³

Luke 3:5

Dennis Hamm, S.J., review of Natalie K. Houghtby-Haddon, Changed Imagination, Changed Obedience: Social Imagination and the Bent-Over [sic] Woman in the Gospel of Luke¹⁴

Houghtby-Haddon applies social theory to Luke, in this instance where Luke writes about Isaiah prophesying [The winding roads shall be made straight](#). In order to change, one must recognize options supporting the status quo. Houghtby-Haddon sees four options: (1) tradition; (2) authentication in documents; (3) experience; and (4) rational explanation. Change is possible in areas where the options do not mesh, for example the gap between what Luke and Isaiah mean by winding roads made straight. Importantly, Houghtby-Haddon regards Luke as more about liberation than healing. In this case, the matter would be liberating the way in which the Faithful can reach God more than healing the wrong-turns directing the Faithful away from God. I intend to offer this explanation for the readings used this evening and tomorrow morning for the Second week in Advent, December 5-6, 2015. It was just announced on the NCR blog

¹¹ in Reformation Commentary on Scripture: New Testament III: Luke, Beth Kreitzer (ed.), general editor, Timothy George, associate General editor, Scott M. Manetsch, (Downers Grove, Illinois: IVP Academic: An imprint of InterVarsity Press, 2015: ISBN 978-0-8308-2014 (hardcover : alk. paper), P 1, Y 15) 77.

¹² the Catholic Biblical Quarterly, Vol. 75 No. 1 (January 2013) 101.

¹³ the Catholic Biblical Quarterly, Vol. 76 No. 3 (July 2014) 466-467.

¹⁴ the Catholic Biblical Quarterly, Vol. 75 No. 3 (July 2013) 579.

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that the movie “Spotlight” about the sexual abuse cover-up in Boston, is now the #8 movie in America. Material above the solid line draws from this review.

Luke 3:6
Patrick Regan, “Theology of the Latin Text and Rite”¹⁵

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.

As, on June 23, 2015, I prepared Reading 110B for the Seventeenth Sunday in Ordinary time for July 26, I decided to begin reading unread book reviews and articles from Theological Studies for two reasons. The first is I have already read every article cited in the Catholic Biblical Quarterly. The second is that traditionally Theological Studies articles have been more helpful to my prayer life. I also began reading unread book reviews in the Biblical Quarterly.

For more on sources see the Appendix file. A complete set of Personal Notes, dating from the Fifteenth Sunday in Ordinary Time, July 14, 2002 to the present, is on the web site at www.western-civilization.com/CBQ/Personal%20Notes.

The Responsorial Antiphon for this Sunday is [The Lord has done great things for us; we are filled with joy](#) (Psalm 126:3).¹⁶

¹⁵ in 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) 262.

¹⁶ National Conference of Catholic Bishops, The Roman Missal Restored by Decree of the Second Ecumenical Council of the Vatican and Promulgated by Authority of Pope Paul VI: Lectionary for Mass: For Use in the Dioceses of the United States of America: Second Typical Edition: Volume I: Sundays, Solemnities, Feasts of the Lord and the Saints (Collegeville, Minnesota: The Liturgical Press, 1988) 30. Personal Notes refers to this book as the Lectionary.

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In the gobbledygook prayer at Sunday Mass immediately following mention of forgiven sins, the Faithful hearing the 2011 Roman Missal can listen for “set out in haste.”¹⁷

This is a call for grace that some Black Baptists call to mind with [Remember the sabbath \[sic\] day, to keep it holy](#) (Exodus 20:8).¹⁸

¹⁷ n.a., The Roman Missal: Renewed by Decree of the Most Holy Second Ecumenical Council of the Vatican, Promulgated by Authority of Pope Paul VI and Revised at the Direction of Pope John Paul II: English Translation According to the Third Typical Edition: For Use in the Dioceses of the United States of America: Approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See (Washington, DC, United States Conference of Catholic Bishops, 2011) 146. Personal Notes refers to this book as the Missal.

¹⁸ UMI Annual Sunday School Lesson Commentary: Precepts for Living @: 2015-2016: International Sunday School Lessons: Volume 18: UMI (Urban Ministries, Inc.), (Chicago, IL 60643: UMI (Urban Ministries, Inc.), 2015) 162-163.