

When we look at the parables as Jesus trying to share the development of his spiritual life with the Faithful, then, somehow, he must have experienced the weeds and the wheat in the Lectionary readings today. Judas comes to mind as a weed. The ultimate meaning of the Lectionary readings is that only God can be trusted, even when we do not understand his manner.

When it comes to accepting God as Lord of History, Wisdom 12:13 tells it all. Despite the fact that some things are incomprehensible, *There is no god [sic] besides you ...*” Jesus must have been frustrated with his ministry. With the 86<sup>th</sup> Psalm, he prayed, *Turn toward me, and have pity on me; give your strength to your servant.* With Romans, Jesus recognized, *The Spirit comes to the aid of our weakness ...*

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### Annotated Bibliography

For those only receiving this most recent copy of my Notes for Cycle A, other Notes for 2002 and 2005 are also uploaded on my web site at <http://www.western-civilization.com/CBQ/Personal%20Notes/Personal%20Notes.htm> My thorough index to the Catholic Biblical Quarterly now extends back ten years to Volume 60, 1998. Indexing before 1998 is less thorough. I am in the process of figuring out how to deal with this new situation.

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 and others are presenting.

I seem to have translated all of the last two New Testament Greek Readings that the Lectionary uses in the three-year cycle. My interest is now shifting to the apparatus described in the Introduction to the Greek New Testament<sup>1</sup> and to various snippets of the Greek, with a less systematic approach than before.

## Wisdom 12:13, 16-19

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<sup>1</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.

## **Psalm 86:5-6, 9-10, 15-16**

Psalm 86 is among those used by the Church in Pastoral Care for the Sick.<sup>2</sup>

## **Romans 8:26-27**

Romans 8:18-27

Beverly R. Gaventa, review of Olle Christoffersson, The Earnest Expectation of the Creature: The Flood-Tradition as Matrix of Romans 8:18-27.

Gaventa finds Christoffersson “less than convincing.”

## **Matthew 11:25**

## **Matthew 13:24-43**

The Greek text notes that Matthew 13:27, *a man who sowed good seed* is also found at Mark 4:27, which the Lectionary uses at Reading 92B, except that the Ordo has not used that Reading in the past six years. The seed sown in Mark has no weeds; however, the seed simply grows in stages, as did Jesus.

Matt 13:35

Edward F. Siegman, C.PP.S, “Teaching in Parables: (Mk 4:10-12; Lk 8:9-10; Mt 13:10-15)”<sup>3</sup>

Siegman notes that Jesus is quoting Psalm 78:2, *I will open my mouth in parables* at Matthew 13:35. The Lectionary Uses Psalm 78:2 September 14, for the feast of The Exaltation of the Holy Cross. Jesus is building upon Psalm 78 to continue explaining salvation history.

Matt 13:43

Daniel W. Ulrich, “The Missional Audience of the Gospel of Matthew”<sup>4</sup>

Ulrich uses Matthew 13:43, *whoever has ears ought to hear* as one of the verses that invites listeners to claim the promises for themselves.” In other words, in these parables, Jesus is sharing his spiritual life with the Faithful and inviting them to have the same types of experience.

For more on sources see the Appendix file.

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<sup>2</sup> The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983) 292.

<sup>3</sup> the Catholic Biblical Quarterly, Vol. 23, No. 1 (January 1961) 175.

<sup>4</sup> the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 78.