

We sense that the liturgy during the immediately prior week prepares us for the Sunday liturgy. We will look at the readings to see what correlation there may be.

There frequently is a link between Kings, Jeremiah, and the Psalms.

Mon. Rdgs 603 are not part of the sequence

Tue. Unknown rdgs

Wed. Jeremiah 1:1, 4--10

Thurs. Rdgs 605 are not part of the sequence

Fri. Rdgs 606 are not part of the sequence

Sat. Jeremiah 7:1-11

## 1 Kings 3:5, 7-12

Mon. Rdgs 603 are not part of the sequence

Tue. Unknown rdgs

Wed. Psalm 71:1-2, 3-4a, 5-6ab, 15 and 17

Thurs. Rdgs 605 are not part of the sequence

Fri. Rdgs 606 are not part of the sequence

Sat. Psalm 84:3, 4, 5-6a and 8a, 11

## Psalm 119:57, 72, 76-77, 127-128, 129-130

One scholar observes:

Although “heart” (... *Hebrew words* ...) modified by “all” appears frequently in the Hebrew Bible, the threefold “with all ... with all ... with all” in Deut 6:5 greatly magnifies the extent of devotion. In biblical wisdom literature “all your heart” is a rare expression, occurring only in Prov 3:5 and five times in **Psalm 119**. Such scarcity of sapiential usage heightens the likelihood that the sage composing this section was reflecting on a prominent source containing a comprehensive call to devotion, in particular a passage containing the phrase “with all your heart.” The Deuteronomic author may have provided just that source.<sup>1</sup>

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<sup>1</sup> Paul Overland, “Did the Sage Draw from the Shema? A Study of Proverbs 3:1-12,” the Catholic Biblical Quarterly, Vol. 62, No. 3 (July 2000), page 429.

Psalm 119 is a Hebrew Alphabetical Acrostic. The significance of the acrostics is not that some genius played a silly alphabetical game, but that the truth proclaimed did not need emotion to sustain it.<sup>2</sup>

Mon. Rdgs 603 are not part of the sequence  
Tue. Unknown rdgs  
Wed. Cannot figure out  
Thurs. Rdgs 605 are not part of the sequence  
Fri. Rdgs 606 are not part of the sequence  
Sat. Cannot figure out

## Romans 8:28-30

One scholar [Robert A. J. Gagnon) writing on another scholar (Mark D. Nanos), observes:

Nanos (pp. 111-13) thinks that the term “brother” which Paul uses for the “weak” person (14:10, 13, 15, 21) *can* be applied to non-Christian Jews (as in Rom 9:3), since “Paul did not see faith in Jesus Christ as a break with Israel,” and “the One God of the nations was none other than the One God of historical Israel;” many of the benefits Paul applies to Christians (e.g., adoption as sons, Abraham as father, the glory, beloved, called, elect, foreknew), especially in **8:15-18, 28-29**), are applied to non-Christian Jews in chap. 9 and elsewhere.<sup>3</sup>

...

The harshness of some sections of the letter is relieved by Paul’s epideictic emphasis on “bragging” in the security and splendor of the salvation manifested to the world by God in Christ. This is especially pronounced in 5:1-21 and **8:18-39**, “bookends of grace” around the uncompromising demand for righteous conduct in 6:1—18:17.<sup>4</sup>

Blessed predestination gets into a problem with free will—after about 1500 years at the time of John Calvin. In the meantime, blessed predestination has to be a comfort to those

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<sup>2</sup> Hanan Eshel and John Strugnell, “Alphabetical Acrostics in Pre-Tannaitic Hebrew,” the Catholic Biblical Quarterly, Vol. 62, No. 3 (July 2000), page 444.

<sup>3</sup> Robert A. J. Gagnon, “Why the ‘Weak’ at Rome Cannot Be Non-Christian Jews,” the Catholic Biblical Quarterly, Vol. 62, No. 1 (January 2000), page 67.

<sup>4</sup> Robert A. J. Gagnon, “Why the ‘Weak’ at Rome Cannot Be Non-Christian Jews,” the Catholic Biblical Quarterly, Vol. 62, No. 1 (January 2000), page 73.

anxious because they are not figuring out blessed wisdom. I run into this seemingly all of the time as I try to figure out when to open my mouth and when to keep it shut. The current episcopacy is demonstrating that there are no easy, pat answers.

Mon. Rdgs 603 are not part of the sequence  
Tue. Unknown rdgs  
Wed. no reference  
Thurs. Rdgs 605 are not part of the sequence  
Fri. Rdgs 606 are not part of the sequence  
Sat. James 1:21bc

### **Matthew 11:25** (Same as last Sunday.)

The following readings from Chapter 13 do look like a preparation for Sunday.

Mon. Rdgs 603 are not part of the sequence  
Tue. Unknown rdgs  
Wed. Matthew 13:1-9  
Thurs. Rdgs 605 are not part of the sequence  
Fri. Rdgs 606 are not part of the sequence  
Sat. Matthew 13:24-30

### **Matthew 13:44-52**

Tracing the pattern in Matthew, Warren Carter observes:

... Already in the present [sic] reign is encountered in part among the community of disciples of Jesus (4:17, 18-22; 5:3, 10), even while the community awaits and prays for the completion of God's purposes (7:24-27; **13:24-30, 36-43, 47-50**). Already God's will is being done among disciples (12:46-50), as a result of Jesus' life and death, even while the community awaits and prays for its full implementation in the future (7:24-27).<sup>5</sup>

This liturgy seems to substitute a good heart for a good head. Both can be mistaken. A mistaken heart is more hurtful than a mistaken mind. The prayer here, found in the Antiphon, "Lord, I love your commands," is for a good heart, something not to be taken for granted.

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<sup>5</sup> Warren Carter, "Recalling the Lord's Prayer: The Authorial Audience and Matthew's Prayer as Familiar Liturgical Experience," the Catholic Biblical Quarterly, Vol. 57, No. 3 (July 1995), pages 523-524.