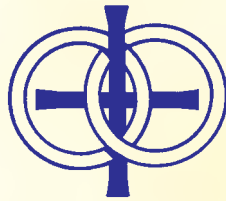


*Marriage
Certificate*





The Wedding Party

Maid of Honor

Best Man

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Bridesmaids

Groomsmen

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Marriage Certificate

This Certifies that

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and

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were united in

Holy Matrimony

*according to the rites of the Holy
Roman Catholic Church and the Laws
of the State of.....*

at

on the day of

in the Year of Our Lord.....

*“Therefore, what God has joined
together, let no one separate.”*

Matthew 19:6

Rev.

The New Testament Canon

Already by the end of the second century A.D., most of the books that we know as the New Testament were included in a list of inspired books. The books that entered the canon the latest were the Letter to the Hebrews (because of its uncertain authorship) and the Book of Revelation (because it was so unusual).

There were other books written around this time which were debated but not included in the canon (for they failed to meet one or more of the three criteria for inclusion in the canon). These include the Pastor of Hermes, the Didache, the Letter of Clement to the Corinthians, etc. Like the intertestamental books of the Old Testament, they provide a valuable insight into the beliefs of the infant Christian Church.

Still other books written, in general, a bit later were also not included, but this time because they were considered to be heretical. Among these are the Gnostic writings. Gnosticism was a heresy that denied the goodness of the material world and thus, Jesus' humanity. These writings present Jesus as a divine teacher who has as little as possible to do with the created world. Many of these documents were only recently discovered for their texts were often destroyed since the Church considered them to be erroneous and even dangerous.

The Language of the New Testament

All the books of the New Testament (with the possible exception of an early collection of Aramaic sayings put together by the apostle Matthew) were written in Greek. The particular form of Greek used was called "koine," which was the common Greek spoken by the ordinary people. These writings were intended for the simple people who constituted most of the early Christian community.

The Relationship between the Old Testament and the New Testament

How does the Old Testament and the Old Covenant relate to the New Testament and the New Covenant? Some early Christians argued that the Old Testament was obsolete and that its influences upon the New Testament should be discarded. But the mainline Church has argued that the Old Testament was a preparation for the coming of Jesus and the New Testament. The New Covenant does not replace the Old Covenant, it fulfills it. Many texts in the New Testament, in fact, either quote or allude to passages taken from the Old Testament to show how Jesus' mission and especially his suffering, death, and resurrection were foretold by the Old Testament.

At the same time, one must remember that while the revelation of the Old Testament was inspired by the Holy Spirit, it was nevertheless filtered through the cultural expectations of an ancient people. This is why we needed Jesus to come into the world: to reveal clearly who God is and what God wants of us.

Translating the Bible

Throughout the centuries, the Bible has continuously been translated into the vernacular. The Greek Septuagint (the Greek translation of the Hebrew Bible) and

The Senses of Scripture

There are three general senses of Scripture that have traditionally been utilized in the Church—two are real senses of Scripture and one is not.

1) The *literal or grammatical sense* is the meaning conveyed directly and immediately by the words of the text when they are interpreted in accord with the ordinary rules of language. It is also called the historical sense. Every text in the Bible has a literal sense.

2) The *spiritual or typical sense* is a meaning that goes beyond the literal sense but is based on it. Therefore, when a text has a typical sense, it really has two meanings. For example, the bronze serpent in the Old Testament was a prophetic figure of Christ on the Cross, and the Prophet Jonah in the belly of the fish was a figure of Christ in the tomb. The only way that we know that a text has a typical sense is through revelation.

3) The *accommodated sense* is not a biblical sense. It is an “accommodation” of the Scriptural text to a subject that neither the sacred writer nor the Holy Spirit meant to indicate. The Church uses the accommodated sense in her Liturgy for the edification of the faithful and to pray in the very words of Scripture, but it never sets forth these senses as true biblical senses. This sense of Scripture must be used with caution.

God’s Word to Us Today

When reading the Bible, we should focus intently to discover the literal sense of every passage. Reading introductions and footnotes in our Bible is very important in this respect. However, we also should realize that the Bible is God’s Word to us today. We therefore can read it *existentially*.

The past is behind us. We do not expect Christ’s second coming as happening tonight; we are not in an occupied country, nor can we artificially create the situation of over 2,000 years ago. Yet there is *something in common*, namely, we are captives in our odd and sorry human situation (as the Hebrews were in Egypt and in Palestine during the Roman occupation); we know about God’s coming in Christ and wait for a brighter future through Christ’s coming (as did the early Christians of 1 and 2 Thessalonians).

This something in common found in any Scripture is called *existential understanding*. This understanding, related to our existence or life situation, is aided by faithful Bible reading. It is the very reason why Christians can read the same Bible time and again, since it is our book!

Faith and the Bible

Who teaches us what God has revealed?

What God has revealed is taught to us by the Catholic Church.

Concerning this point, Vatican II says in the Declaration on Religious Freedom: "The Church is, by the will of Christ, the teacher of the truth. It is her duty to give utterance to, and authoritatively to teach, that truth which is Christ Himself, and also to declare and confirm by her authority those principles of the moral order that have their origins in human nature itself" (no. 14).

Is faith necessary for salvation?

Faith is absolutely necessary for salvation, because without faith no one can please God.

"Amen, amen, I say to you, whoever hears my words and believes in the one who sent me possesses eternal life. He will not come to judgment but has passed from death to life" (Jn 5:24). "Jesus came to Galilee proclaiming the gospel of God, and saying, 'The time of fulfillment has arrived, and the kingdom of God is close at hand. Repent, and believe in the gospel'" (Mk 1:15).

"The obedience of faith (Rom 13:2-6; see Rom 1:5; 2 Cor 10:5-6) is to be given to God Who reveals, an obedience by which human beings commit their whole self freely to God, offering the full submission of intellect and will to God Who reveals' (First Vatican Council, *Dogmatic Constitution on the Catholic Faith*, ch. 3), and freely assenting to the truth revealed by Him. To make this act of faith, the grace of God and the interior help of the Holy Spirit must precede and assist, moving the heart and turning it to God, opening the eyes of the mind and giving 'joy and ease to everyone in assenting to the truth and believing it' (Second Council of Orange, Canon 7; First Vatican Council, *Dogmatic Constitution on the Catholic Faith*, ch. 3). To bring about an ever deeper understanding of revelation the same Holy Spirit constantly brings faith to completion by His gifts" (Second Vatican Council, *Dogmatic Constitution on Divine Revelation*, no. 5).

There always are people who say that it does not matter what we believe, just so we live right; that is the main thing. Such an attitude is an insult to God. God sent His own Son into the world to teach us the way to heaven. But if God went to such an extreme to teach us, it must have been very important to Him that we know and believe what He teaches, rather than whatever we please. To say, then, that it does not matter what we believe is not only to offend God but to imply that truth and error are the same, or are equally good.

Furthermore, in such a case, who would decide what is "right living"? The State? In that case execution without a just trial or arbitrary banishment to Siberia also would be "right." But if not the State, who then? The majority? But if the majority of those in power or control approved, the hijacking of planes or the taking of hostages also would be "right." Nor could we condemn what

THE NEW TESTAMENT

ROME	DATES	PALESTINE	DATES	SACRED BOOKS
EMPERORS				PROBABLE DATES OF REDACTION FOR THE PRINCIPAL BOOKS OF THE NEW TESTAMENT
AUGUSTUS	31	HEROD THE GREAT	37	
	6	Birth of Jesus		
	4	Death of Herod the Great Partition of Palestine	4	
		JUDEA GALILEE		
		Tetrarchs:		
		HEROD ARCHELAUS HEROD ANTIPAS	4	
	1		1	
	4	ROMAN PROCURATORS		
TIBERIUS	14			
	26	PONTIUS PILATE		
	30	Crucifixion of Jesus		
	35	Martyrdom of Stephen		
CAIUS CALIGULA	37	Conversion of Saul		
CLAUDIUS	41	1st voyage of Paul	41	
		HEROD AGRIPPA 1st King		
		Famine (Acts 11:28)	44	
	49	Council of Jerusalem		
		2nd voyage of Paul		
		(Gallo proconsul of Achaia)	50	1 and 2 Thessalonians
			52	
			53-54	Galatians
NERO	54	ANTONIUS FELIX	56-57	1 Corinthians
			57	2 Corinthians
	58	3rd voyage and arrest of Paul		Romans
		PORCIUS FESTUS	60	Philippians
			62	Colossians
Burning of Rome	64			Ephesians
				Gospels of Mark, Matthew and Luke (between 64 and 80)
VESPASIAN	64-67	Martyrdom of Peter and Paul		
	67	Jewish Revolt	65-67	Pastoral Epistles
	70	Destruction of the temple of Jerusalem by the Romans	70-80	2nd Epistle of Peter
				Jude
TITUS	79			
DOMITIAN	81			
TRAJAN	98		90-100	Revelation, Letters and Gospel of John



“In the beginning God created the heavens and the earth” (Gen 1:1).

THE BOOK OF GENESIS

The Origins of the World and of the People of God

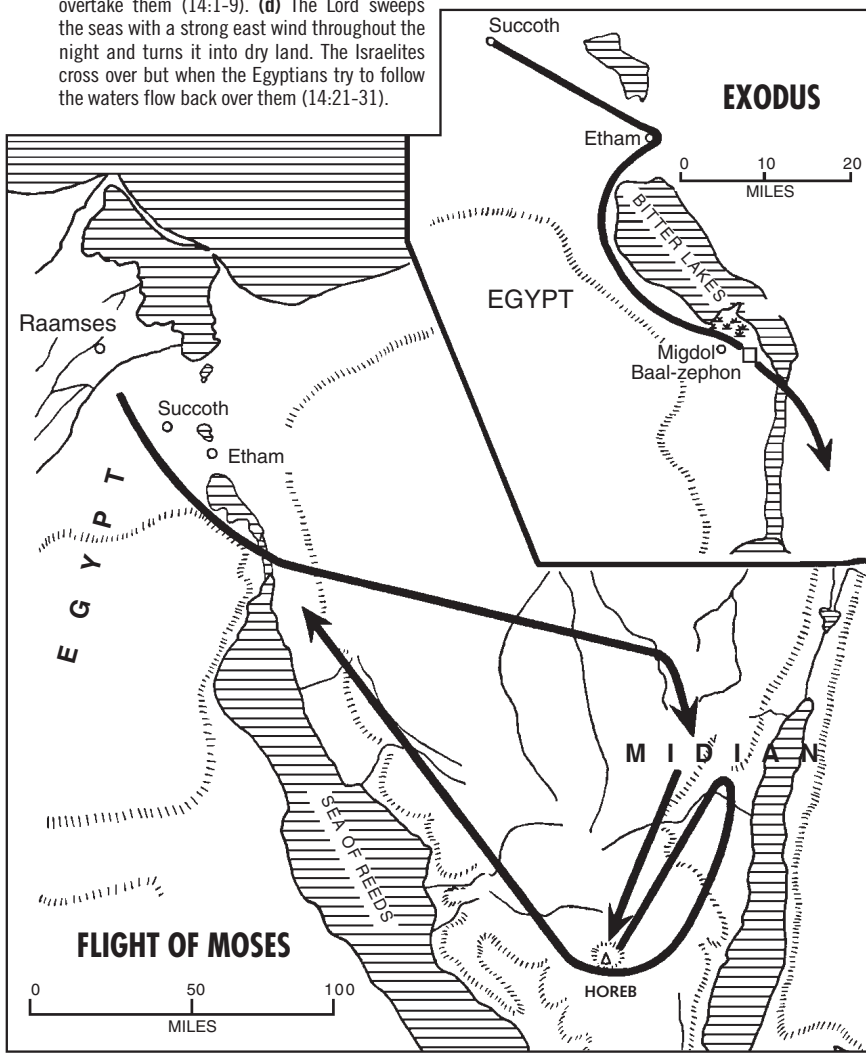
The Book of Genesis is made up of contributions from three sources, the Yahwist, the Elohist, and the Priestly, these contributions being intermingled even within one and the same episode. Despite this, the book has a unity, because the Priestly tradition has given it an organic structure. The story of the origins (chs. 1–11) and the story of the Patriarchs (chs. 12–50) are clearly distinguished.

The work first of all gives an imaginative account of creation and the first sin. Here, elements from ancient tradition are used in sketching a broad picture of the origins; various sections explain how evil, suffering, and death entered the world through the sin of the first man; the promise of salvation makes clear from the outset what the meaning of the entire biblical story will be. The priest who seems to have compiled these pages makes use of increasingly more focused genealogies in order to show the continuity of the creation of Adam and the obscure beginnings of the human race with the beginnings of Israel. Creation thus appears as the first act in the history of the salvation of humankind.

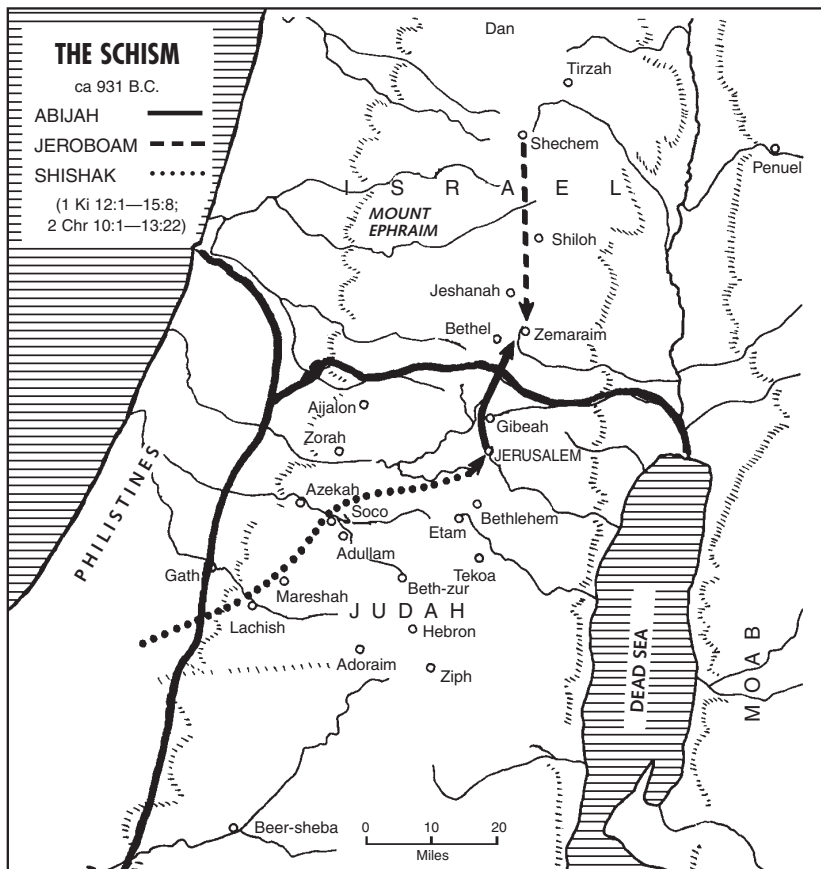
Contemporary advances in the study of the history, laws, and ways of life of the ancient East assure us that the popular stories about the Patriarchs are based on truthful living memories that were transmitted with the intention of being faithful. The sacred writers thus hark back to the distant past in order to show that the Creator has established special bonds with Israel. In the persons of their ancestors this people has enjoyed the preferential favor of God, who has chosen them for a special mission on behalf of the entire human race and has also promised them a land to live in.

This love-inspired plan is accepted by Abraham with a faith that stands up to every test, but the Lord is also able to entrust his promise even to a sinner like Jacob in order to show that his predilection is unmerited. He is thus able to turn to his own purposes a reprehensible crime like that of Joseph’s brothers. In short, the second part of the book corresponds with the first: in order to save guilty humankind God enters history and links himself, for a specific period, to a particular

THE EXODUS FROM EGYPT (ca 1320 B.C.: Ex 12:37—15:21) — (a) The Israelites set out from **Rameses** for **Succoth** with their livestock (12:37). (b) God does not lead them by way of the Philistines' land, but by the desert near the **Red Sea**. They set out from **Succoth** and encamp at **Etham** on the edge of the desert (13:17-20). (c) Following God's command, the people encamp before **Pi-hahiroth**, between **Migdol** and the sea, in front of **Baal-zephon**. There the Egyptians overtake them (14:1-9). (d) The Lord sweeps the seas with a strong east wind throughout the night and turns it into dry land. The Israelites cross over but when the Egyptians try to follow the waters flow back over them (14:21-31).



THE FLIGHT OF MOSES (Ex 1:1—12:36) — (a) Oppression of Israel in Egypt; the people build the store-cities of **Pithom** and **Rameses**; birth of Moses and his flight into **Midian** (1:1—2:25). (b) On the mountain of God, **Horeb**, the Lord appears to Moses, reveals the Divine Name ("I AM WHO AM") to him, and gives him the mission of delivering Israel (3:1—4:17). (c) Moses returns from **Midian**, and at God's command sets out for **Egypt**; at the **mountain of God**, he meets his brother Aaron and both return to **Egypt** (4:18-31). (d) Moses before Pharaoh: the ten plagues; permission to leave Egypt (5:1—12:36).

**THE KINGDOM OF JUDAH**

1. REHOBOAM (931–913 B.C.)

1 Ki 12:1—14:30; 2 Chr 10:1—12:16

At **Shechem**, convocation of the people and revolt of the northern tribes.

(a) Rehoboam reigns over Judah and Benjamin. The prophet Shemaiah advises against any attempt at forced reunification (12:17-24). Rehoboam builds fortified cities: **Bethlehem, Etam, Tekoa, Beth-zur, Soco, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon, Hebron** (2 Chr 11:5-12). (b) Persecuted by Jeroboam, the priests, scattered in Israel, come to Jerusalem (2 Chr 11:13-17). (c) However, Sheshonk (Shishak), king of Egypt, invades Judah, pillages the temple and the royal palace (1 Ki 14:25-27).

THE KINGDOM OF ISRAEL

1. JEROBOAM (931–910 B.C.)

1 Ki 12:20—14:18

(a) Returning from Egypt, Jeroboam is crowned king of Israel by the people of the dissident tribes (12:1-16). (b) He fortifies **Shechem** and **Penuel**; he institutes idolatrous worship at **Bethel** and **Dan** (12:25-32). A prophet from Judah condemns the altar at **Bethel**. The prophet Ahijah of **Shiloh** predicts the death of Abijah, son of Jeroboam (12:32—13:34).

2. ABIJAH (913–911 B.C.)

1 Ki 15:1-8; 2 Chr 13

War between Abijah and Jeroboam. The latter is defeated at Mount **Zemaraim**, in the highlands of Ephraim. Abijah annexes **Bethel, Jeshanah, Ephron** (2 Chr 13:1-21).



Matson Photo Service

RUINS OF SAMARIA — On the left are the ruins of the old city gate of Samaria and on the right the ruins of the Grand Colonnade. Samaria, the capital of the northern kingdom, was set up like a fortress by Omri. When Ben-hadad II of Syria besieged Ahab there, he was unsuccessful; and in 724 B.C. when the Assyrians besieged it under Shalmaneser V (727–722 B.C.), it took them three years to overcome and finally destroy it under Sargon II (721–705 B.C.), his son, in 721 B.C. (See 1 Ki 20; 2 Ki 17:1-23.)



British Museum

SENNACHERIB RECEIVING BOOTY FROM LACHISH — Stone relief from Nineveh showing Sennacherib of Assyria (704–681 B.C.) receiving prisoners and booty from the Canaanite city of Lachish. Sennacherib was the successor of Sargon II. Assyrian records (especially the Taylor Prism) give accounts of the campaigns he was waging in Palestine at the same time that he was attacking Jerusalem in 701 B.C. Though he did not take Jerusalem, he boasts that he “shut up Hezekiah like a bird in a cage.” This corroborates the Bible account that the Lord delivered Jerusalem from Sennacherib. (See 2 Ki 18:13—19:17; 2 Chr 32:1-22; Isa 36:1—37:38.)

and my descendants will serve him.
 32 Future generations will be told about the Lord
 so that they may proclaim to a people yet unborn^m
 the deliverance he has accomplished.

PSALM 23*

Prayer to the Good Shepherd

1 A psalm of David.
 The LORD is my shepherd;
 there is nothing I shall lack.ⁿ
 2 He makes me lie down in green pastures;^{*}
 he leads me to tranquil streams.
 3 He restores my soul,^{*}
 guiding me in paths of righteousness
 so that his name may be glorified.^o
 4 Even though I wander
 through the valley of the shadow of death,^{*}
 I will fear no evil,
 for you are at my side,
 with your rod and your staff
 that comfort me.^p

^m Pss 40:11; 48:14-15; 71:18; 78:6; 102:19; Isa 53:10; Lk 18:31; Eph 2:7. — ⁿ Pss 80:2; 95:7; 100:3; Gen 48:15; Deut 2:7; Ezek 34:2; Jn 10:11. — ^o Ps 115:1; Prov 4:11. — ^p Ps 107:14; Job 10:21; Isa 50:10. — ^q Pss 22:27; 63:6; 92:11. — ^r Pss 16:5; 116:13; Lk 7:46. — ^s Pss 27:4; 61:5; Neh 9:25. — ^t Pss 50:12; 89:12; Ex 9:29; Deut 10:14; Isa 66:1-2; 1 Cor 10:26.

Ps 23 This psalm is a profession of joyful trust in the Lord as the good Shepherd-King that has become one of the world's greatest prayers. The image of God in shepherd's garb has parallels in the Prophets (see Isa 40:11; Ezek 34:11-16) and will be the best known of the allegories in which Jesus speaks of himself (see Jn 10:11-18), so much so that the New Testament writers love to give him this title (see Heb 13:20; 1 Pet 2:25; Rev 7:17). The water, oil, and cup of wine of which the text speaks made Christians think of the Sacraments of initiation: Baptism, Confirmation, and Eucharist. As a result, the psalm used to be sung during the Easter Vigil by the newly baptized, who were filled with the joy of God.

In praying this psalm, we can dwell on the fact that the heavenly Father's love embraces us from eternity, preparing for us in Christ all kinds of spiritual blessings: election, adoption, redemption, incorporation into Christ (see Eph 1:3-14). He watches over us solicitously (see Mt 6:25-34) and follows us through the Good Shepherd who seeks out the straying sheep until he finds it again (see Lk 15).

23:2 *Green pastures*: a symbol for everything that makes life flourish. *Tranquil streams*: literally, "waters of resting places," waters that bring refreshment and well-being (see Isa 49:10).

23:3 *Restores my soul*: the Lord revitalizes the psalmist's spirit (see Ps 19:8; Ru 4:15; Prov 25:13; Lam 1:16). *Paths of righteousness*: paths that conform to the will of the Lord, the "right way."

23:4 *Valley of the shadow of death*: another possible translation is: "through the darkest valley." It refers to any situation that is death-threatening.

5 * You spread a table for me
 in the presence of my enemies.^q
 You anoint my head with oil;^{*}
 my cup overflows.^r
 6 Only goodness and kindness * will follow me
 all the days of my life,
 and I will dwell in the house of the LORD
 forever and ever.^s

PSALM 24*

The LORD's Solemn Entry into Jerusalem

1 * A psalm of David.
 The earth is the LORD's and everything
 in it,^t
 the world and all who live in it. *

23:5-6 What was only a comparison used by the psalmist to indicate the happiness of those who dwell in the house of the Lord has become a wonderful reality in the New Covenant. God sets the table for all who as members of his Church seek rest and protection in the house of God during their pilgrimage. He gives them the Bread of Heaven and the cup of his love and the riches of his grace—Christ's Precious Blood and the anointing of the Spirit with his sevenfold gifts.

23:5 In the ancient Near East, covenants were frequently made at a meal (see Ps 41:10; Gen 31:54; Ob 7). *Anoint my head with oil*: reception customarily accorded to an honored guest at a banquet (see Lk 7:46; see also 2 Sam 12:20; Eccl 9:8; Dan 10:3). *Cup*: the same image is found in Pss 16:5; 75:9; 116:13. This verse indicates that the Messianic Banquet (see Ps 22:27) is reserved for the righteous; the wicked are excluded from it (see Isa 65:13f).

23:6 *Goodness and kindness*: the terms often refer to blessings of God's covenant with Israel; here they are personified (see Ps 25:21; 43:3; 79:8; 89:14). *Days of my life*: see Ps 27:4; 128:5. *Forever*: this word could mean "throughout the years." However, since even the pagan people surrounding Israel believed that human life continued after death in some kind of shadowy existence in the netherworld (see notes on Pss 11:7; 16:9-11), the word "forever" legitimately can be taken in its true sense.

Ps 24 A procession wends its way toward the temple; perhaps it bears the Ark of the Covenant to the holy place. Chants are expressed. They acclaim the Creator and thus recall the conditions for a true participation in worship: "clean hands and a pure heart" (vv. 3-6). At the entrance to the sanctuary, the cortege comes to a halt as the participants take time to meditate wonderingly about the presence of God. They must needs celebrate God the Vanquisher who takes possession of his holy dwelling; the titles given him (vv. 8-10) evoke the time when, represented by the Ark, the Lord would take his place at the head of the armies of Israel and lead them to victory (Num 10:35; Jos 6).

This psalm is well adapted to celebrating feasts of the Lord and to calling for the coming of his kingdom. It is also a psalm that makes demands, since it tells us of the conditions required for receiving the kingdom of God. The Church has always used this psalm in celebrating Christ's Ascension into the heavenly Jerusalem and into the sanctuary on high.

24:1-2 The Lord is proclaimed as the Creator, Sustainer, and Owner of the entire world. Therefore, he is worthy of the title "King of glory" (vv. 7-10). See Pss 29; 33:6-11; 89:6-19; 95:3-5; 104).

24:1 See Ps 89:12; Deut 10:14. This text is cited in 1 Cor 10:26.

Family Record



OUR FAMILY TREE

HUSBAND'S FAMILY

WIFE'S FAMILY

_____ FATHER _____

_____ Place of Birth _____

_____ Date of Birth _____

_____ Date of Death _____

_____ MOTHER _____

_____ Place of Birth _____

_____ Date of Birth _____

_____ Date of Death _____

BROTHERS AND SISTERS

GRANDPARENTS

_____ GRANDFATHER _____

_____ Place of Birth _____

_____ Date of Birth _____

_____ GRANDMOTHER _____

_____ Place of Birth _____

_____ Date of Birth _____

II: IS JESUS THE MESSIAH?*

A: First Testimonies of the Messiah's Mission

Jesus Inaugurates His Mission. ^{14 k} After John had been arrested,* Jesus came to Galilee proclaiming the gospel of God, and saying, ¹⁵ **“The time of fulfillment has arrived, and the kingdom of God is close at hand. Repent, and believe in the gospel.”** ¹

The First Disciples. ^{16 m} As Jesus was walking along by the Sea of Galilee, he saw Simon and his brother Andrew casting their nets into the sea, for they were fishermen. ¹⁷ Jesus said to them, **“Come, follow me, and I will make you fishers of men.”** ¹⁸ Immediately, they abandoned their nets and followed him.

¹⁹ As he proceeded farther, he saw James, the son of Zebedee, and his brother John. They also were in a boat mending their nets. ²⁰ Immediately, he called them, and they left their father Zebedee in the boat with the hired workers and followed him.

Jesus Heals a Man with a Demon. ^{21 n} They journeyed to Capernaum, and on the Sabbath Jesus immediately entered the synagogue and began to instruct the people. ²² They were astounded at his teaching, for he taught them as one who had authority, and not as the scribes. ^o

²³ In that synagogue there was a man with an unclean spirit, and he shrieked, ²⁴ **“What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God.”** ²⁵ But Jesus rebuked him, saying, **“Be silent, and come out of him!”**

²⁶ The unclean spirit threw the man into convulsions and with a loud cry emerged

k 14-15: Mt 4:12-17; Lk 4:14-15. —l Dan 7:22; Mt 3:2; Rom 1:1. —m 16-20: Mt 4:18-22; Lk 5:2-11. —n 21-28; Lk 4:31-37. —o Mt 7:28-29. —p Jdg 13:5; Acts 4:10. —q Mk 9:20. —r Mt 9:26. —s 29-34: Mt 8:14-16; Lk 4:38-41. —t Mk 5:41. —u Mk 3:12. —v Isa 61:1; Jn 18:37. —w 40-44: Mt 8:2-4; Lk 5:12-14.

1:14—8:30 People had a simple idea of the Messiah as a glorious figure: they were expecting a national hero, a political liberator, a restorer of their independence and their public worship, a leader who would bring Israel to world domination. But the reason why Jesus comes before the nation is quite different. This first part of Mark's Gospel describes three periods. Three times the author gives a general summary of the activity of Jesus and describes a mission of the disciples; each period ends with a scene of hostility and lack of understanding. At the end of this first half of the book, the confession of Peter at Caesarea recognizes the Messiah without any misunderstanding. From that point on, the road will lead to the Passion; that development occupies the second half of the Gospel.

from him. ^q ²⁷ The people were all amazed, and they began to ask one another, **“What is this? It must be a new kind of teaching! With authority he gives commands even to unclean spirits, and they obey him!”** ²⁸ His reputation quickly began to spread everywhere throughout the entire region of Galilee. ^r

Jesus Heals Peter's Mother-in-Law. ^{29 s} Immediately on leaving the synagogue, he went with James and John into the house of Simon and Andrew. ³⁰ Simon's mother-in-law* was lying in bed, sick with a fever, and they informed Jesus at once about her. ³¹ Jesus approached her, grasped her by the hand, and helped her up. Then the fever left her, and she began to serve them. ^t

Other Healings. ³² That evening, after sunset, they brought to him all those who were sick or possessed by demons. ³³ The whole town was present, crowded around the door. ³⁴ He cured many who were afflicted with various diseases, and he drove out many demons, although he would not permit them to speak because they knew who he was. ^u

Jesus Proclaims the Message and Heals the Sick. ³⁵ Early the next morning, long before dawn, he arose and went off to a secluded place, where he prayed. ³⁶ Simon and his companions set forth in search of him, ³⁷ and when they found him they said, **“Everybody is looking for you.”** ³⁸ He replied, **“Let us move on to the neighboring towns so that I may proclaim the message there as well. For this is the reason why I came.”** ³⁹ Then he traveled all throughout Galilee, preaching in their synagogues and driving out demons.

Jesus Heals a Man with Leprosy. ^{40 w} A man with leprosy* approached and, kneeling before him, begged him, **“If you choose to do so, you can make me clean.”** ⁴¹ Moved

1:14 After John had been arrested: the ministry of Jesus begins under the sign of his precursor's martyrdom. This simple chronological marker is a veiled prefiguration of the suffering and death that await the Messiah. See note on Lk 3:20.

1:16-20 See note on Mt 4:18-22.

1:21-28 See note on Lk 4:31-41.

1:24 The Holy One of God: this title is used only here and in Lk 4:34 and Jn 6:69. It refers more to Jesus' divinity than to his Messiahship (see Lk 1:35).

1:30 Simon's mother-in-law: Paul (in 1 Cor 9:5) speaks of Peter being married.

1:32 At sunset, the strictly enjoined Sabbath rest came to an end.

1:40 Leprosy: see Lev 13—14.

Martha and Mary.*³⁸ In the course of their journey, he came to a village where a woman named Martha welcomed him into her home.^d³⁹ She had a sister named Mary who sat at the Lord's feet and listened to what he was saying.^e

⁴⁰ But Martha was distracted by her many tasks. So she came to him and said, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her to come and help me."⁴¹ The Lord answered her: "Martha, Martha, you are anxious and upset about many things,^f⁴² when only one thing is necessary. Mary has chosen the better part, and it will not be taken away from her."^g

CHAPTER 11

C: Prayer

The Lord's Prayer.*¹ One day, Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples."^h² He said to them, "When you pray, say:

Father,

hallowed be your name.

Your kingdom come.

³ Give us each day our daily bread.

⁴ And forgive us our sins,
for we ourselves forgive everyone
who is in debt to us.

And do not lead us into temptation."^j

The Parable of the Persistent Friend.⁵* He also said to them, "Suppose one of you has a friend, and he goes to him at midnight and says: 'My friend, lend me three loaves of bread,⁶ for a friend of mine has arrived

at my house from a journey, and I have nothing to offer him,'⁷ and the friend answers from inside: 'Do not bother me. The door is already locked, and my children and I are in bed; I cannot get up now to give you anything.'⁸ I tell you: even though he will not get up and give it to him because of their friendship, he will get up and give him whatever he needs because of his persistence.^k

Ask, Seek, Knock.⁹¹ "Therefore, I say to you: ask, and it will be given you; seek, and you will find; knock, and the door will be opened to you."^m¹⁰ For everyone who asks will receive, and those who seek will find, and to those who knock the door will be opened.

The Parable of the Good Father.¹¹ "Is there any father among you who would hand his son a snake when he asks for a fish,¹² or hand him a scorpion when he asks for an egg?¹³ If you, then, despite your evil nature, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

D: For or against Jesus*

Jesus and Beelzebul.*¹⁴ⁿ Jesus was driving out a demon that was mute, and when the demon had gone out, the man who was mute spoke, and the crowd was amazed.¹⁵ But some of them said, "He casts out demons by Beelzebul, the prince of demons."^o¹⁶ Others, to test him, demanded a sign from heaven.^p

¹⁷ However, he knew what they were thinking, and he said to them, "Every king-

11:5-13 In the Palestine of that time, people went to bed early; moreover, the entire family slept in a single room, and the door was secured from inside with a heavy bar. Thus, awakening a neighbor caused a great deal of inconvenience, but the latter would be ashamed to remain insensitive. And since God is mercy itself, could he refuse the request of believers when it concerns essentials (see Lk 18:1-8; 22:44)?

11:14-12:12 The suspicion with which his adversaries regard Jesus becomes accusation and snare; they treat him as an agent of Satan and demand signs of him. In this confrontation that is more and more manifest, Jesus does not soften his message in any way; rather he demands that one choose for or against him. The time of waiting is over; the time of decision is at hand.

11:14-22 There are groups who claim to cast out demons—the word "children" designates the members or disciples of a group. Why then should his opponents be suspicious of Jesus, especially since he actually heals sicknesses? The miracles that he works manifest the power of God, for in order to conquer Satan who is reputedly at work in sicknesses one must be stronger than he is.

^d Jn 11:1f; 12:2.—^e Lk 8:35.—^f Mt 6:25-34; 1 Cor 7:35.—^g Ps 27:4.—^h Lk 3:21.—ⁱ 2ff; Mt 6:9-13.—^j Mt 18:35; Jas 1:13.—^k Lk 18:1-6.—^l 9-13; Mt 7:7-11.—^m Mk 11:24.—ⁿ 14-22; Mt 12:22-29; Mk 3:22-27.—^o Mt 9:34.—^p Lk 11:29; Mt 16:1; Mk 8:11.

10:38-42 The incident is intended to teach that the disciples of Jesus must not allow secondary things to take precedence over essentials, namely, the hearing of the Word of God in order to feed on it and put it into practice (see Lk 6:47; 8:21; 11:28; Acts 6:2). The village in which the two sisters lived was Bethany. Like the preceding parable, this thoughtful incident is told only in Luke.

11:1-4 In the eyes of Luke, the prayer of the disciples is connected to the prayer of Jesus himself. It is a profession of faith in which the community says the essence of what it requests: the kingdom of God, daily sustenance, forgiveness, and strength in time of trial. The form of the Our Father given here is shorter than the one handed down in the Gospel of Matthew.

THE HOLY ROSARY

The Five Glorious Mysteries

*Said on Wednesdays [except during Lent],
and the Sundays from Easter to Advent.*

1. The Resurrection—*Mk 16:6.*
2. The Ascension—*Mk 16:9.*
3. Descent of the Holy Spirit—*Acts 2:4.*
4. Assumption of the B.V.M.—*Gn 3:15.*
5. Crowning of the B.V.M.—*Rv 12:1.*



3. DESCENT OF THE HOLY SPIRIT
For love of God.



1. THE RESURRECTION
For the virtue of faith.



4. ASSUMPTION OF THE B.V.M.
For devotion to Mary.



2. THE ASCENSION
For the virtue of hope.



5. CROWNING OF THE B.V.M.
For eternal happiness.

The Stations of the Cross

THE Stations of the Cross is a devotion to the Sacred Passion, in which we accompany, in spirit, our Blessed Lord in His sorrowful journey from the house of Pilate to Calvary, and meditate on His sufferings and death.

Before each Station genuflect and say: "We adore You, O Christ, and we bless You; because by Your Holy Cross, You have redeemed the world." Then meditate upon the scene before you for a few moments. The short prayers for each station may be helpful.



1. JESUS IS CONDEMNED TO DEATH

O JESUS, You desired to die for me that I may receive the supernatural life, sanctifying grace, and become a child of God. How precious must be that life. Teach me to appreciate it more and help me never to lose it by sin.



2. JESUS BEARS HIS CROSS

O JESUS, You have chosen to die the disgraceful death on the Cross. You have paid a high price for my redemption and the life of grace that was bestowed upon me. May I love You always and bear my crosses for Your sake.



other party being asked. It is therefore gratuitous. But it is bilateral by reason of the promises of the contracting parties: the people promise to observe the law, and God promises to reward fidelity (Ex 19:4-8; Deut 5:1-21).

Unfortunately, the people were often unfaithful. It is then that the prophets promise (for the messianic times) a new covenant in which the union between God and humankind will no longer be solely in a national religion but in an interior and spiritual piety (Jer 31:31-34; 11:1-17).

This hope is realized by the Gospel in Jesus Christ, in whom Christians receive the grace promised (Mt 26:28; Heb 10:9-18).

Hence, the two parts of the Bible were designated by the first Christians with the terms Old Covenant, New Covenant. However, since the Greek word *diatheke* (covenant) also signifies testament, the custom arose (we do not know why) in Latin and the modern languages of using this latter word, even though the meaning is almost incomprehensible.

CREATION. This notion is at the basis of the faith of Israel. It is presented not only as an abstract notion (2 Mac 7:28), but also as the corollary to the existence of an active Creator, present in the world (Ps 104; Job 38). It expresses itself in popular cosmological descriptions of the time (Gen 1—3) and establishes the fundamental relation between man and God in the Judaeo-Christian religion. The revelation and redemption of the Messiah sometimes appears as a re-creation "new world," "new heaven" (Isa 45:8), reestablishing the order and first destiny of things and of men, lost through sin.

CROSS. This instrument of Roman torture reserved for slaves was particularly infamous. It was known to Jesus who preached a type of detachment to his disciples which would go as far as this humiliation of the cross (Mt 10:38). He himself followed this way of self-denial out of love and obedience (Phil 2:8). The death on the cross of the Messiah, Son of God, is a scandal, the paradox which will become the most incontestable historical and spiritual center of the work of salvation accomplished by Jesus (1 Cor 1:18-23). By his abasement on the cross which paid humankind's debt to sin and crushed the devil (1 Cor 2:8; Col 2:14) Jesus is elevated (2 Cor 13:4), and the wood of infamy has become a tree of life (Rev 2:7). Crucified with Christ through baptism and the life of faith (Gal 2:19; Rom 6:6), the Christian must glory only in the cross of Jesus (Gal 6:12-15).

DAGON. Word derived from the root *dag*: fish. It is the name originally of a Mesopotamian deity who became the principal god of the Philistines. His body was half-man and half-fish (Jdg 16:23).

DAMASCUS. Capital of Syria, destroyed in 732 B.C. (2 Ki 16:9), which had a large Jewish population. It was the scene of Paul's conversion (Acts 9:1-27).

DARKNESS. Absence of light. In the Bible God, who is eternal truth, is considered the true light and the source of all light (Isa 10:17); therefore darkness becomes a symbol of estrangement from God. Jesus said that those who followed him would not walk in darkness (Jn 8:12), i.e., he would show them clearly the truth.

DAY OF THE LORD (JUDGMENT). This is the day on which God will judge. The judgment is often conceived of as a punishment. The "day of the Lord" was announced by the prophets as affecting chiefly the pagan nations, who were guilty of attacking and enslaving the people of God (Isa 2:12-22). Later, the same prophets will affirm that the judgment will also touch Israel (Zep 1:7, 14-18) and, at the end of times, all mankind (Zec 14:1-7). In the New Testament this idea persists, and it is toward this glorious manifestation of Christ that the whole of Christian hope tends (1 Cor 1:8; 1 Thes 5:2, 4).

DEACON. This word signifies: server, assistant. It has taken on a particular meaning with the institution of the deacons in the early church to serve the poor and assist the apostles (Acts 6:1-6).

DEMON. The Jews recognized the existence of destructive evil spirits, wicked powers dedicated to doing harm. These are the demons, enslaved by Satan, who dwell within and stir up those who are possessed (Mt 8:28-32).

DESERT. This word holds a major place in biblical thought: It is in the desert that the people experienced divine intimacy (Ex 19). The desert symbolizes the desolate sojourn of the times of trial. Jesus withdraws to the desert before beginning his ministry (Mt 4:1).

DIASPORA (DISPERSION). This word designates the Jews scattered throughout the pagan regions of the Roman Empire (Jn 7:35).

DIVORCE. The Bible presents marriage as a union of the natural order, indissoluble and allowable once for each couple, in order to assure the mutual complement of man and woman (Gen 2:24). Moses, for reasons of "hardness of heart" and in order to limit the abuses of polygamy, codified the custom of repudiation then in use, exacting a tribute, that is, a written piece of paper which the married man had to give his wife signifying that her freedom was restored. He was not allowed to take her back again (Deut 24:1-4). Our Lord, in bringing the law of charity and a higher moral order, renewed the natural precept of Gen 2:24, and gave marriage its original unity and indissolubility (Mt 19:3; 5:32; Mk 10:2; Lk 16:18).

Devil, always seeks to injure men, Gen 3:1; 1 Chr 21:1; Job 1:11; Zec 3:1; Lk 8:12; Acts 13:8; Eph 6:11; Rev 2:10; 12:9; □ tempts our Lord, Mt 4:1-11; □ transforms himself into an angel of light, 2 Cor 11:14; □ his empire destroyed by Christ, Mt 12:25-29; Lk 10:18; 11:20-22; Jn 12:31; Col 1:13; 2 Tim 1:10; Heb 2:14; 1 Jn 3:8; Rev 20:9.

Divorce, allowed in the Old Law, Deut 24:1-4; □ forbidden in the New Law, Mt 5:31f; 19:3-9; Mk 10:2-12; Lk 16:18; 1 Cor 7:10-13.

Ecumenism, Mt 7:21-23; Jn 17:9-11, 20-23; Eph 4:3-16; 1 Cor 10:17; 12:12-27; Rom 12:5; 9:6-8.

Elect, Christ, Lk 23:35; 1 Pet 2:4, 6 (Isa 42:1); □ Israel, Deut 14:2; Isa 14:1; Ps 105:6, 43; □ the Church, Mt 24:22, 24, 31; Lk 18:7; Rom 8:33; 2 Tim 2:10; 1 Pet 1:2; 2:9.

Enemies, attitude toward, Ex 23:4f; Deut 23:35; 1 Ki 3:11; Job 31:29; Mt 5:24, 38f; Lk 6:29; Rom 12:17ff; □ God saves from enemies, 1 Sam 12:11; Ezr 8:31; Pss 18:47-49; 59:1-5; Acts 16:19-40; □ punishment for enemies of God, Ex 15:6f; Deut 32:41; Ps 68:2f; 2 Thes 1:6-9; Rev 21:8.

Envy, Ps 37:1; Prov 3:31; 14:30; Wis 2:24; 6:23; Sir 30:24; 40:5; Mt 27:18; Acts 5:17; Phil 1:15.

Eucharist, real presence of the body and blood of Christ, Mt 26:26-28; Mk 14:22-24; Lk 22:19f; Jn 6:51f; 1 Cor 10:16; 11:24f, 27, 29.

Excommunication, used by the apostles, 1 Cor 5:3-5, 9-13; 2 Thes 3:6, 14; 1 Tim 1:20; Tit 3:10f; □ of the Pharisees, Jn 9:22, 34; 12:42; 16:2.

Expiation, effected under the Old Law, Lev 1; 4; 5; 16; Heb 9:7, 13; □ effected by Christ, Lk 19:22; Jn 1:29, 36; Rom 5:6-10; 1 Cor 1:30; Gal 4:5; Eph 2:13-18; Heb 9:12, 14, 28; 1 Pet 3:8.

Faith, necessary to salvation, Mk 16:16; Acts 2:44-47; 4:12; Heb 11:6; □ without good works is dead, Jas 2:14, 17, 20; □ alone, does not justify, Jas 2:24; □ working with charity, Gal 5:6; □ does not imply an absolute assurance of our being in grace; much less of our eternal salvation, Rom 11:20-22; 1 Cor 9:27; 10:12; Phil 2:12; Rev 3:11.

Fasting, commended in Scripture, Joel 2:12; □ practiced by God's servants, Ezr 8:23; Neh 1:4; Dan 10:3; □ moves God to mercy, Jon 3:5, 10; □ of great efficacy against the devil, Mt 9:15; Mk 2:20; Lk 5:35; See also Acts 13:3; 14:22; 2 Cor 6:5; 11:27; □ the obligation of, Joel 2:12; Tob 12:8; Mt 6:16; Mk 2:20; Lk 2:36f; 5:35; Acts 13:2f; 14:22; Rom 13:13f; 2 Cor 6:5; 11:27; Eph 5:18; 1 Thes 5:6; 1 Pet 1:13; 5:8; □ merits of, 1 Sam 31:13; 2 Sam 1:12; Jer 35:14, 19; Jon 3:7, 9f; Jud 4:8; 8:6; Mt 6:17; Lk 2:37; □ Christ fasting for forty days, Mt 4:2;

Fear of God, and keep him always before our eyes, Ex 20:20; Deut 4:10; 6:2, 13; 10:12; 13:5; Jos 24:14; 2 Ki 17:36; 2 Chr 19:7; Pss 27:1; 33:8; Mt 10:28; Lk 12:5; 1 Pet 2:17; Rev 14:7; □ is the beginning of wisdom, Prv 9:10; □ is the source of life, Prv 14:27; □ surpasses all else, Sir 25:11; □ fruit of the fear of God and his praise, Gen 20:11; Deut 6:24; Job 28:28; Pss 103:17; 111:5; 112:1; Prov 8:13; 10:27; 14:26; 16:6; Sir 1:9-18; 40:26; Acts 9:31; □ not opposed to faith, Eccl 9:1; Sir 2:8; Rom 11:20; Heb 3:14; 4:1.

Fornication, provokes God's anger, Deut 22:21; Jer 5:7; Hos 4:14; 1 Cor 6:9; Heb 13:4; □ occasions of, to be avoided, Sir 9:4; 42:12; □ desire of, forbidden, Ex 20:17; Mt 5:28; □ idolatry so called, Deut 31:16.

Free-will, Gen 4:7; Deut 30:19; Sir 15:14; □ often resists the grace of God, Prov 1:24; Isa 5:4; Ezek 18:23, 31f; 33:11; Mt 23:37; Lk 13:34; Acts 7:51; Heb 12:15; 2 Pet 3:9; Rev 20:4.

Gentiles, conversion of, Gen 49:10; Num 24:17; Pss 2:8; 68:33; 82:8; 87:4; Isa 2:2; 11:10; Jer 9:24; Hos 2:1; Mic 4:2; Zep 3:8f; Zec 2:11; Mt 8:11; Jn 10:16; Acts 8:26f; 1 Cor 12:12f.

Gifts of God, Jesus, Jn 3:16; 2 Cor 9:15; □ the Holy Spirit, Lk 11:13; Acts 2:38; □ salvation, Eph 2:8; □ eternal life, Jn 10:28; Rom 6:23; 1 Jn 5:11; □ grace and glory, Ps 84:12; Jas 4:6; □ various spiritual gifts, 1 Cor 1:7; 12:1-11; Jas 1, 17.

Glorify, of God, to be sought in all things, Jos 7:19; Ps 115:1; Mt 6:9; Jn

17:4; Acts 3:13; 12:23; 1 Cor 6:20; 10:31; Phil 1:20; Col 3:17; Tit 2:10.

Gluttony, Gen 25:29, 34; Prov 21:17; 23:20f; Sir 37:26-30; Heb 12:16f.

God, a pure spirit and self-existent, Ex 3:14, 16; 6:2; Jn 4:24; □ He is one, Deut 6:4; 32:39; Wis 12:13; Isa 43:10; 44:6; 45:6; Eph 4:5f; □ there are three persons in one God, the Creator □ Elohim (plural), Gen 1:1, 2, 26; the Son, Heb 1:8-10; the Spirit of God, Job 33:4; revealed at the baptism of Jesus, Mt 3:16f; at the transfiguration, Lk 9:28-35; by Jesus, Mt 28:19; Jn 3:16; 5:21-23; 14:16f; □ he is infinite, Job 36:26; Ps 145:3; Wis 11:23; □ eternal, Job 36:26; Pss 90:2; 102:25; Isa 57:15; Dan 7:14; □ unchangeable, Num 23:19; Ps 102:26; Mal 3:6; Jas 1:17; □ omniscient, 2 Chr 16:9; Est 14:14; Job 21:22; 28:24; 34:21; Ps 139:1-6, 16; Prov 16:2; Sir 39:20; Dan 13:42; 1 Cor 2:10; Heb 4:13; 1 Jn 3:20; □ almighty, Gen 17:1; Job 9:13; 11:10; 23:13; Prov 21:30f; Wis 11:22f; 16:13, 15; Sir 43; Isa 44:24; □ Creator of all things, Gen 1:1, 31; 2:4; Pss 33:6f; 74:16f; 148:4-6; Isa 37:16; 45:18; Jn 1:3; Acts 17:24; Col 1:16; Heb 3:4; 11:3; Rev 4:11; □ his fidelity, Deut 7:9, 12; 32:4; Ps 100:5; Isa 49:7; 1 Cor 1:9; 2 Thes 3:3; Heb 10:23; 1 Jn 1:9; □ his justice, Deut 32:4; 1 Sam 26:23; Job 34:10, 12, 19; Pss 11:7; 119:75, 137, 142; Eccl 7:14; 12:14; Sir 35:12, 16; Acts 10:34f; Rom 11:22, 33; □ his mercy, Ex 20:6; 34:6; Num 14:18; Pss 25:10; 33:5; 103:8, 11, 17; 118:1; 136; 145:9; Sir 18:11f; Isa 30:18; Lam 3:32; Heb 3:2; Lk 1:50; Jas 2:13; □ his grace, Ps 33:22; Lk 2:40; Acts 13:43; 20:24; Rom 9:15; 2 Cor 12:9; 1 Pet 5:10; □ loves all men, Wis 11:23f, 26; 12:2; Jer 31:3; Hos 11:4; Jn 3:16; 16:27; Rom 5:8f; 8:32; 1 Tim 2:4; □ wills all to be saved, Wis 1:13; Ezek 18:32; Mt 23:37; Jn 6:39f; 1 Tim 2:4.

Good Works, meritorious, Gen 4:7; 22:16, 18; Pss 18:21, 23-25; 19:8, 11; Mt 5:11f; 10:42; 16:27; 1 Cor 3:8; 2 Tim 4:8.

THE SUNDAY GOSPELS (3-Year Cycle)

See p. 464 for feasts of the year that displace the Mass of Sunday.

2020 — A	2024 — B	2028 — C	2032 — A	2036 — B	2040 — C
2021 — B	2025 — C	2029 — A	2033 — B	2037 — C	2041 — A
2022 — C	2026 — A	2030 — B	2034 — C	2038 — A	2042 — B
2023 — A	2027 — B	2031 — C	2035 — A	2039 — B	2043 — C

Year A

ADVENT

1st Sunday of Advent — Mt 24:37-44	55
2nd Sunday of Advent — Mt 3:1-12	19
3rd Sunday of Advent — Mt 11:2-11	32
4th Sunday of Advent — Mt 1:18-24	18

CHRISTMAS TIME

Nativity of the Lord [Christmas] (Vigil) — Mt 1:1-25	17
(Mass during the Night) — Lk 2:1-14	97
(Mass at Dawn) — Lk 2:15-20	97
(Mass during the Day) — Jn 1:1-18	142
Sunday after the Nativity [Christmas] (Holy Family) — Mt 2:13-15, 19-23	19
January 1 (Solemnity of Mary, the Holy Mother of God) — Lk 2:16-21	97
2nd Sunday after the Nativity [Christmas] — Jn 1:1-18	142
Epiphany of the Lord (Vigil and during the Day) — Mt 2:1-12	18
Sunday after Epiphany (Baptism of the Lord) — Mt 3:13-17	20

LENT

Ash Wednesday — Mt 6:1-6, 16-18	24
1st Sunday of Lent — Mt 4:1-11	20
2nd Sunday of Lent — Mt 17:1-9	43
3rd Sunday of Lent — Jn 4:5-42	148
4th Sunday of Lent — Jn 9:1-41	160
5th Sunday of Lent — Jn 11:1-45	164
Palm Sunday of the Passion of the Lord — Procession: Mt 21:1-11	48
Mt 26:14—27:66	57
Holy Thursday (Chrism Mass) — Lk 4:16-21	101

SACRED PASCHAL TRIDUUM AND EASTER TIME

Holy Thursday (Mass of the Lord's Supper) — Jn 13:1-15	169
Good Friday — Jn 18:1—19:42	177
Easter Vigil — Mt 28:1-10	62
Easter Sunday — Jn 20:1-9	181
or Mt 28:1-10	62
Evening: Lk 24:13-35	138
2nd Sunday of Easter — Jn 20:19-31	182
3rd Sunday of Easter — Lk 24:13-35	138
4th Sunday of Easter — Jn 10:1-10	162
5th Sunday of Easter — Jn 14:1-12	170
6th Sunday of Easter — Jn 14:15-21	171

Ascension of the Lord (Vigil and during the Day) — Mt 28:16-20	63
7th Sunday of Easter — Jn 17:1-11a	175
Pentecost (Vigil) — Jn 7:37-39	157
(Mass during the Day) — Jn 20:19-23	182

SOLEMNITIES OF THE LORD DURING ORDINARY TIME

Most Holy Trinity (Sunday after Pentecost) — Jn 3:16-18	146
Most Holy Body and Blood of Christ — Jn 6:51-58	154
Most Sacred Heart of Jesus — Mt 11:25-30	33

ORDINARY TIME

1st Sunday — (See Baptism of the Lord, above)	
2nd Sunday — Jn 1:29-34	143
3rd Sunday — Mt 4:12-23	21
4th Sunday — Mt 5:1-12a	22
5th Sunday — Mt 5:13-16	22
6th Sunday — Mt 5:17-37	22
7th Sunday — Mt 5:38-48	23
8th Sunday — Mt 6:24-34	25
9th Sunday — Mt 7:21-27	26
10th Sunday — Mt 9:9-13	29
11th Sunday — Mt 9:36—10:8	30
12th Sunday — Mt 10:26-33	31
13th Sunday — Mt 10:37-42	31
14th Sunday — Mt 11:25-30	33
15th Sunday — Mt 13:1-23	36
16th Sunday — Mt 13:24-43	37
17th Sunday — Mt 13:44-52	38
18th Sunday — Mt 14:13-21	39
19th Sunday — Mt 14:22-33	39
20th Sunday — Mt 15:21-28	41
21st Sunday — Mt 16:13-20	42
22nd Sunday — Mt 16:21-27	42
23rd Sunday — Mt 18:15-20	45
24th Sunday — Mt 18:21-35	45
25th Sunday — Mt 20:1-16a	47
26th Sunday — Mt 21:28-32	49
27th Sunday — Mt 21:33-43	49
28th Sunday — Mt 22:1-14	50
29th Sunday — Mt 22:15-21	50
30th Sunday — Mt 22:34-40	51
31st Sunday — Mt 23:1-12	51
32nd Sunday — Mt 25:1-13	55
33rd Sunday — Mt 25:14-30	55
34th Sunday (Our Lord Jesus Christ, King of the Universe) — Mt 25:31-46	56