

**Saint Joseph Vest Pocket Edition of
The New Catholic Version**

**NEW
TESTAMENT**

WITH COMPLETE NOTES



Dedicated to Saint Joseph
Patron of the Universal Church

CATHOLIC BOOK PUBLISHING CORP.
New Jersey

PREFACE

In the words of the *Catechism of the Catholic Church*, “The Word of God, which is the power of God for salvation to everyone who has faith, is set forth and displays its power in a most wonderful way in the writings of the New Testament which hand on the ultimate truth of God’s Revelation. Their central object is Jesus Christ, God’s incarnate Son: his acts, teachings, Passion and glorification, and his Church’s beginnings under the Spirit’s guidance” (no. 124).

Hence, in the life of Christians there can never be too many translations of the New Testament. It is a well-known fact that different translations are able to bring out nuances of meaning specific to each one. The New Testament is so full of meaning that we can rightly say no single translation will do it justice.

Accordingly, it has become customary for Christians to make use of many translations of the sacred books in order to discover the riches of the New Testament and pray with its text. In doing so they are carrying out the recommendation of the Bishops of the United States:

“What is most necessary of all is that we begin . . . to meet with Christ as he speaks to us through the liturgical rites and the inspired word of Scripture. This should best start with the use of the primal form of ‘mental prayer’ or ‘meditation,’ traditionally known as . . . ‘praying the Bible’ ” (*The Use of the Vernacular at Mass*, no. 1).

Following the highly acclaimed publication of the New Catholic Version of *The Psalms* in 2002, this translation of the New Catholic Version of *The New Testament* has been accomplished by the same board of highly qualified Scripture scholars under the direction of Rev. Jude Winkler, OFM Conv., S.S.L. They were committed to render as perfectly as possible a translation of literal or formal equivalence. Numerous translations were consulted and decisions were made by consensus according to accepted principles of textual criticism.

With a deep desire to be faithful to God’s inspired words, the translators used the best available Greek texts to achieve a digni-

fied and accurate version of the sacred text in language that is clear and meaningful to today's readers.

With extensive explanatory endnotes that reflect the most current consensus of Catholic scholarship, the New Catholic Version is a translation that can be trusted to provide the reader with a prayerful and fulfilling Bible experience suitable for private devotion and study.

A St. Joseph Edition

Therefore, we have thought it worthwhile to make available a Catholic Version of the New Testament in the renowned and exclusive format of our St. Joseph Editions of Bibles and Missals. The St. Joseph Edition is an editorial system developed over a span of fifty years. It consists in a series of features intended to ensure that a text (particularly a biblical or liturgical text) is user friendly, leading to greater readability and easier understanding.

The textual features or format in the present case are a readable typeface, additional headings and subheadings, and a full measure extension for long lines of poetry that clearly indicates when a line has a runover. It also includes a general introduction to the New Testament as well as introductions to each Book, and pastoral notes. For easier reading, the notes have been grouped together at the end of each Book and are cross-referenced in the text itself. An asterisk (*) in the text indicates that there is a note to the text in question. Each note is in turn clearly marked with the number of the chapter and verse to which it pertains.

This particular edition also offers an Appendix of Prayers for Each Month of the Year and Prayers for Every Day of the Week, as well as a comprehensive list of Popes.

We trust that this new version of the New Testament will lead many into a better understanding of the Holy Books and a fuller knowledge of their principal author, the Triune God, and their primary protagonist, Jesus Christ, the incarnate Word.

THE GOSPEL ACCORDING TO MARK

Who Is Jesus?

Who is the author of this book? Ever since the 2nd century the tradition has held that the author was Mark, a personage known to us from the New Testament under the name of John, who was also called Mark (Acts 12:25). He accompanied his cousin Barnabas on a mission (Acts 13:5, 13; 15:39). He also became a companion of Paul for a time, but later separated from the latter, taking with him his cousin due to disagreement with Paul (Acts 13:13; 15:37-39). Toward the end, however, we find him once again a valuable helper of Paul (Col 4:10; Philem 24; 2 Tim 4:11). He must have had connections with Peter (Acts 12:12; 1 Pet 5:13), and it is thought that his Gospel reflects chiefly the preaching of the first apostle.

According to the majority of present-day scholars, this Gospel was written shortly before the destruction of Jerusalem in A.D. 70. It was written in Greek, perhaps at Rome, and is addressed to Christians of non-Jewish origin. By reason of its date, Mark's is the first Gospel known to history, the one that inaugurates this genre of writings that put us in touch with the actions and words of Jesus and with the mystery of his Death and Resurrection. And, in fact, both Matthew and Luke were familiar with the text of Mark when they wrote their own works; they complete or correct his Gospel in light of the information available to them and according to the needs of their readers. This explains why Mark was neglected by the Fathers and, until the recent reform, by the Liturgy. And yet what an extraordinary picture of Jesus he gives us!

Mark's language and talent are those of a popular storyteller. His work follows no particular order; its grammar is rudimentary, its vocabulary limited. In its expression it is often monotonous and schematic, but it can suddenly become animated, varied, and impressive; at such moments, its style is lively and picturesque.

Mark does not intend to paint a portrait or write a biography of Jesus, but rather to draw his readers' attention to the mystery of Christ's person. He also puts readers in the presence of the events, and forces them to participate in the action.

Unlike the other Gospels, Mark's begins abruptly with the preaching of John the Baptist and places us in the midst of the ongoing action.

This Gospel reports few of Jesus' discourses, but does like to tell the stories in detail. Rather than any teaching, it is the fate and work of Jesus that are meant to elicit the readers' response.

The Gospel of Mark may be divided as follows:

I: Preparation for the Mission of Jesus (1:1-13)

II: Is Jesus the Messiah? (1:14—8:30)

III: The Mystery of Jesus Is Revealed (8:31—16:8)

Appendix: The Longer Ending (16:9-20)

I: PREPARATION FOR THE MISSION OF JESUS*

1 **Beginning of the Good News.*** ¹The beginning of the gospel of Jesus Christ, the Son of God.

² It is written in the prophet Isaiah: *

“Behold, I am sending my messenger ahead of you; he will prepare your way.

³ The voice of one crying out in the wilderness:

‘Prepare the way of the Lord, make his paths straight.’ ”

⁴ Hence, John the Baptist appeared in the desert, proclaiming a baptism of repentance for the forgiveness of sins. ⁵ People from the entire Judean countryside and all the inhabitants of Jerusalem went out to him, and as they confessed their sins they were baptized by him in the Jordan River.

⁶ John was clothed in a garment of camel's hair, with a leather belt around his waist,

and his food consisted of locusts and wild honey. ⁷ And this was the message he proclaimed: “One who is far more powerful than I am is coming after me. I am not worthy even to stoop down and loosen the straps of his sandals. ⁸ I have baptized you with water, but he will baptize you with the Holy Spirit.” *

Jesus Is Baptized by John.*

⁹ At that time, * Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. ¹⁰ * And as he was coming up out of the water, he beheld the heavens break open and the Spirit descending upon him like a dove. ¹¹ And a voice came from heaven: “You are my beloved Son; in you I am well pleased.”

Jesus Is Tempted in the Desert.*

¹² The Spirit immediately drove him out into the desert. ¹³ He remained there for forty days, during which time he was tempted by Satan. He lived there among the wild beasts, while the angels ministered to him.

II: IS JESUS THE MESSIAH?***A: First Testimonies of the Messiah's Mission**

Jesus Inaugurates His Mission. ¹⁴ 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.”**

The First Disciples.* ¹⁶ 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 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.

²³ In that synagogue there was a man with an unclean spir-

it, 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 from him. 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.

Jesus Heals Peter's Mother-in-Law. ²⁹ 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.

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.

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 A man with leprosy* approached and, kneeling before him, begged him, "If you choose to do so, you can make me clean." ⁴¹ Moved with pity, "he stretched out his hand and touched him,* saying, "I do choose. Be made clean!" ⁴² Immediately, the leprosy left him and he was cured.

⁴³ Jesus then sent him away at once, after first sternly warning him, ⁴⁴ "See that you tell no one anything about this. Just go and show yourself to the priest and offer for your cleansing what Moses prescribed. That will be proof for them."* ⁴⁵ However, he went forth and began to proclaim the entire story, spreading the word far and wide. As a result, Jesus could no longer go openly into any town. Rather,

he stayed outside in deserted places, and people continued to come to him from every quarter.

B: First Oppositions*

2 Jesus Heals a Paralyzed Man.

¹ When Jesus returned some days later to Capernaum, the word quickly spread that he was at home. ² Such large multitudes gathered there that no longer was any space available, even in front of the door, and he was preaching the word to them.

³ Some people arrived, bringing to him a man who was paralyzed, carried by four men. ⁴ Since they were unable to bring him near Jesus because of the crowd, they made an opening in the roof above him and then lowered the bed on which the paralyzed man was lying.

⁵ On perceiving their faith, Jesus said to the paralyzed man, "Son, your sins are forgiven."

⁶ Now some scribes* were sitting there, thinking to themselves:

⁷ "How can this man say such things? He is blaspheming! Who can forgive sins but God alone?"

⁸ Jesus was able immediately to discern in his spirit what they were thinking, and he asked, "Why do you entertain such thoughts in your hearts?"

⁹ Which is easier: to say to the paralyzed man, 'Your sins are forgiven,' or to say: 'Stand up, take your mat, and walk'? ¹⁰ But that you may come to realize that the Son of Man* has

authority on earth to forgive sins”—he said to the paralyzed man—¹¹ “I say to you, stand up, take your bed, and go to your home.” ¹² The man stood up, immediately picked up his bed, and went off in full view of all of them. The onlookers were all astonished and they glorified God, saying, “We have never before witnessed anything like this.”

Jesus Calls Levi (Matthew).

¹³ Once again Jesus went out to the shore of the lake,* and as a large crowd came to him, he taught them. ¹⁴ As he was walking along, he saw Levi* the son of Alphaeus sitting at the tax collector’s booth. Jesus said to him, “Follow me,” and he got up and followed him.

Jesus Eats with Sinners.

¹⁵ When he was sitting at dinner in his * house, many tax collectors and sinners were seated with him and his disciples, for there were many who followed Jesus. ¹⁶ Some scribes who were Pharisees noticed that Jesus was eating with sinners and tax collectors, and they asked his disciples, “Why does he eat with tax collectors and sinners?” ¹⁷ When Jesus overheard this remark, he said, “It is not the healthy who need a physician, but rather those who are sick. I have come to call not the righteous but sinners.”

A Time of Joy and Grace.*

¹⁸ John’s disciples and the Pharisees were observing a fast. Some

people came to Jesus and asked, “Why do John’s disciples and those of the Pharisees fast but your disciples do not do so?” ¹⁹ Jesus answered, “How can the wedding guests fast while the bridegroom is still with them? As long as they have the bridegroom with them, they cannot fast. ²⁰ But the time will come when the bridegroom is taken away from them, and then on that day they will fast.*

²¹ “No one sews a piece of unshrunk cloth on an old cloak. If he does, the patch tears away from it, the new from the old, and a worse tear results. ²² Nor does anyone pour new wine* into old wineskins. If he does, the wine will burst the skins, and then the wine and the skins are both lost. Rather, new wine is poured into fresh wineskins.”

Picking Grain on the Sabbath.* ²³ One day, as Jesus was passing through a field of grain on the Sabbath, his disciples began to pick some heads of grain as they walked along. ²⁴ The Pharisees said to him, “Behold, why are your disciples doing what is forbidden on the Sabbath?”

²⁵ He answered, “Have you never read what David did when he and his companions were hungry and in need of food? ²⁶ He entered the house of God when Abiathar * was high priest and ate the sacred bread that only the priests were permitted

to eat, and he shared it with his companions.”²⁷ Then he said to them, “The Sabbath was made for man, not man for the Sabbath.”²⁸ That is why the Son of Man is Lord even of the Sabbath.”

3 A Man with a Withered Hand.*

¹ Again, Jesus entered the synagogue, and a man was there who had a withered hand.² They watched him closely to see whether he would cure him on the Sabbath so that they might accuse him.

³ He said to the man with the withered hand, “Come here.”

⁴ Then he said to the onlookers, “Is it lawful to do good or to do evil on the Sabbath, to save life or to kill?” But they offered no reply.⁵ Looking at them with anger, he was saddened at the hardness of their hearts, and he said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored.

⁶ Then the Pharisees went out and immediately began to plot with the Herodians how they might put him to death.

C: The Disciples Bear Witness to the Kingdom of God*

Summary of the Activity of Jesus.* ⁷ Thereupon Jesus withdrew with his disciples to the lakeshore, and a great multitude of people from Galilee followed him.⁸ In addition, having heard of all he was doing, large numbers also came to him from

Judea, Jerusalem, Idumea, beyond the Jordan, and the region of Tyre and Sidon.*

⁹ He instructed his disciples to have a small boat ready for him so that he would not be crushed by the crowds.¹⁰ For he had healed so many that all who were afflicted in any way came crowding around to touch him.¹¹ And whenever unclean spirits saw him, they would fall at his feet and shout, “You are the Son of God.”¹² But he strictly ordered them not to make him known.

Jesus Establishes the Group of the Disciples.*

¹³ Jesus then went up onto the mountain and summoned those whom he wanted, and they came to him.¹⁴ * He appointed twelve—whom he also named apostles—* that they might be his companions and that he might send them out to proclaim the message,¹⁵ with the authority to drive out demons.¹⁶ The twelve he appointed were: Simon, to whom he gave the name Peter;¹⁷ James the son of Zebedee and John the brother of James, to whom he gave the name Boanerges, that is, “Sons of Thunder”;¹⁸ Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus; Thaddaeus, Simon the Zealot,¹⁹ and Judas Iscariot, who betrayed him.

D: Contrasting Reactions to the Person of Jesus*

The Concern of Jesus’ Relatives.* ²⁰ Jesus then returned

home,* and once again such a great crowd collected around them that they did not even find it possible to eat.²¹ When his relatives heard about this, they went out to take charge of him, saying, “He has gone out of his mind.”

The Blasphemy of the Scribes.*²² Meanwhile, the scribes who had come down from Jerusalem said, “He is possessed by Beelzebul,” and “He casts out demons by the prince of demons.”²³ Summoning them to him, he spoke to them in parables, “How can Satan drive out Satan?²⁴ If a kingdom is divided against itself, that kingdom cannot survive.²⁵ And if a household is divided against itself, that household will not be able to survive.²⁶ If Satan has risen up against himself and is divided, he cannot survive; he is doomed.

²⁷ “But no one can break into a strong man’s house and steal his possessions unless he first ties up the strong man; then he can ransack the house.

²⁸ “Amen, I say to you, all sins that people commit and whatever blasphemies they utter will be forgiven.²⁹ But whoever blasphemes against the Holy Spirit will not be forgiven; he is guilty of an eternal sin.”³⁰ He said this because they had claimed he was possessed by an unclean spirit.

The True Family of Jesus.*

³¹ Then his mother and his

brethren arrived, and, standing outside, they sent someone in to call him.³² A crowd was sitting around him, and they said, “Behold, your mother and your brethren are outside asking for you.”³³ He replied, “Who are my mother and my brethren?”³⁴ Then, looking around at those who were near him, he said: “Behold, my mother and my brethren.³⁵ Whoever does the will of God is my brother and sister and mother.”

E: The Parables—A Veiled Language*

4 The Parable of the Sower.

¹ On another occasion he began to teach by the side of the lake. However, such a large crowd gathered that he got into a boat and sat in it out on the lake, while the whole crowd gathered on the shore facing the lake.² Then he taught them many things in parables.

In the course of his teaching, he said to them:³ “Listen! A sower went out to sow.⁴ As he sowed, some seed fell on the path, and the birds came and ate it up.⁵ Other seed fell on rocky ground, where there was little soil. It sprouted quickly, since the soil had no depth,⁶ but when the sun rose, it was scorched, and since it lacked roots, it withered away.⁷ Other seed fell among thorns, and the thorns grew up and choked it, and it produced no crop.⁸ But some

seed fell onto rich soil and brought forth grain, increasing and yielding thirty, sixty, and a hundred times what was sown.”⁹ He then added, “He who has ears to hear, let him hear!”

The Reason for Parables.

¹⁰ When he was alone, the Twelve and his other companions asked him about the parables. ¹¹ He told them, “To you has been granted knowledge of the mysteries* of the kingdom of God, but to those outside, everything comes in parables, ¹² so that

‘they may look and see but not perceive,
and hear and listen but fail to understand,
lest they be converted and be forgiven.’ * *

The Explanation of the Parable of the Sower.* ¹³ He went on to say to them, “Do you not understand this parable? How then are you to understand any of the parables? ¹⁴ What the sower is sowing is the word.

¹⁵ “Some people are like seed that falls along the path where the word is sown. As soon as they hear it, Satan immediately comes and carries off the word that has been sown in them.

¹⁶ “Others are like the seed sown on rocky ground. As soon as they hear the word they immediately receive it with joy.

¹⁷ But they have no deep root and they endure for only a short time. When some trial or tribula-

tion arises on account of the word, they immediately fall away.

¹⁸ “Those sown among thorns are the ones who hear the word, ¹⁹ but worldly cares, the lure of riches, and the desire for other things come in and choke the word, and it bears no fruit.

²⁰ “But those sown in rich soil are those who hear the word and accept it and bear fruit and yield thirty or sixty or a hundred times what was sown.”

The Parable of the Lamp.*

²¹ He said to them, “Is a lamp brought in to be put under a basket or under a bed? To the contrary, it is placed on a lampstand. ²² For nothing is hidden that will not be disclosed, and nothing is secret that will not be brought to light. ²³ If anyone has ears to hear, let him hear!”

The Parable of the Measure.*

²⁴ He also told them, “Pay careful attention to what you hear. The measure you give will be the measure you will receive, and you will receive more in addition. ²⁵ To the one who has, more will be given; from the one who does not have, even what little he has will be taken away.” *

The Parable of the Secretly Growing Seed.*

²⁶ He went on to say, “The kingdom of God is like this. A man scatters seed on the ground. ²⁷ Night and day, while he sleeps and while he is awake, the seed sprouts and grows, though he does not understand how. ²⁸ The ground produces

fruit of its own accord—first the shoot, then the ear, then the full grain in the ear.²⁹ And when the crop is ripe, he immediately stretches out the sickle, because the time for harvest has come.”

The Parable of the Mustard Seed.*³⁰ He then said, “With what shall we compare the kingdom of God, or what parable can we use to explain it?³¹ It is like a mustard seed that, when it is sown in the ground, is the smallest of all the seeds on the earth.³² But once it is sown, it springs up and becomes the greatest of all plants, and it puts forth large branches so that the birds of the air can make nests in its shade.”

The Usefulness of Parables.*³³ With many such parables as these he spoke the word to them so far as they were able to comprehend it.³⁴ He never spoke to them except in parables, but he explained everything to his disciples when they were by themselves.

F: Jesus Overcomes Evil and Effects Salvation*

Jesus Calms the Storm.*³⁵ On that day, as evening approached, he said to them, “Let us cross over to the other side.”³⁶ And so, leaving the crowd behind, they took him with them in the boat just as he was. Some other boats joined them.

³⁷ Suddenly, a great storm came up, and the waves were crashing over the boat so that it

was almost swamped.³⁸ Jesus was in the stern, asleep on a cushion. They awakened him and said, “Teacher do you not care that we are perishing?”

³⁹ Then he stood up and rebuked the wind, and he said to the sea, “Quiet! Be still!” The wind ceased, and there was a great calm.⁴⁰ He said to them, “Why are you so frightened? Are you still without faith?”

⁴¹ They were filled with awe and said to one another, “Who can this be? Even the wind and the sea obey him.”

5 Jesus Heals the Gerasene Demoniac.*

¹ They reached the region of the Gerasenes* on the other side of the lake.

² No sooner had he stepped out of the boat than a man with an unclean spirit came up to him from the tombs.*³ The man had been living in the tombs, and no one could restrain him any longer, not even with chains.

⁴ For he had frequently been bound with shackles and chains, but he had snapped the chains and smashed the shackles to pieces, and no one had sufficient strength to subdue him.⁵ Day and night among the tombs and on the mountains, he would howl and gash himself with stones.

⁶ When the man caught sight of Jesus from a distance, he ran up and prostrated himself before him,⁷ as he shouted at the top of his voice, “What do

you want with me, Jesus, Son of the Most High God? I implore you in God's name: do not torment me!"⁸ For Jesus had said to him, "Unclean spirit, come out of the man!"⁹ Then he asked him, "What is your name?" He replied, "My name is Legion, for there are many of us."¹⁰ And he begged him earnestly not to send them out of the country.

¹¹ Now on the mountainside a great herd of pigs was feeding.¹² And they pleaded with him, "Send us into the pigs. Let us enter them."¹³ He allowed this. With that, the unclean spirits came out and entered the pigs, and the herd, numbering about two thousand, charged down the steep bank into the lake and were drowned in the waters.

¹⁴ Those tending the pigs ran off and reported the incident in the town and throughout the countryside. As a result, people came out to see what had happened.¹⁵ When they came near Jesus, they saw the man who had been possessed by Legion sitting there fully clothed and in his right mind, and they were frightened.¹⁶ Those who had been eyewitnesses to the incident confirmed what had happened to the demoniac and what had happened to the pigs.¹⁷ Then they began to implore Jesus to leave their region.

¹⁸ As Jesus was getting into the boat, the man who had been possessed with demons pleaded to be allowed to go with him.

¹⁹ However, Jesus would not permit him to do so, and instead told him, "Go home to your own people and tell them what the Lord has done for you, and how he has had mercy on you."²⁰ The man then departed and began to make known throughout the Decapolis what Jesus had done for him. And everyone was amazed.*

Jesus Heals a Woman and Raises a Child.*²¹ When Jesus had crossed again in the boat to the other side, a large crowd gathered around him, and he stayed by the lake.²² Then one of the leaders of the synagogue,* named Jairus, came forward, and when he saw Jesus he threw himself down at his feet²³ and pleaded with him, saying, "My little daughter is at the point of death. I beg you to come and lay your hands on her so that she may recover and live."²⁴ Jesus went with him, and a large number accompanied him and crowded around him.

²⁵ There was a woman who had suffered from bleeding for twelve years.²⁶ In spite of long and painful treatment at the hands of many doctors, her condition not only had failed to improve but had actually become worse, and she had spent everything she had.²⁷ Having heard about Jesus, she came up behind him in the crowd and touched his cloak,²⁸ for she thought, "If I simply touch his clothing, I shall be

made well.”²⁹ And immediately her bleeding dried up, and she felt in her body that she was healed of her affliction.

³⁰ Instantly aware that power had gone forth from him, Jesus turned around in the crowd and asked, “Who touched my clothing?”³¹ His disciples said in reply, “You see this vast throng pressing upon you. How can you ask, ‘Who touched me?’”³² However, he continued to look around to determine who had done it.³³ Then the woman, knowing what had happened to her, approached in fear and trembling. She knelt before him and revealed to him the whole truth.³⁴ He said to her, “Daughter, your faith has healed you. Go in peace and be freed from your affliction.”

³⁵ While he was still speaking, some people from the house of the synagogue leader arrived and said, “Your daughter has died. Why bother the Teacher any further?”³⁶ Jesus heard the message they had delivered, but he said to the leader of the synagogue, “Do not be afraid. Just have faith.”³⁷ He allowed no one to accompany him except Peter, James, and John,* the brother of James.

³⁸ When they arrived at the house of the synagogue leader, he observed a great deal of commotion, with people weeping and wailing loudly.³⁹ When he entered, he said to them, “Why this commotion and weeping?”

The child is not dead; she is asleep.”⁴⁰ In response, they laughed at him.

After sending them all outside, he took with him the child’s father and mother and his own companions and entered the room where the child was.⁴¹ He took the child by the hand and said to her, “*Talitha koum!*” which means: “Little girl, I say to you, arise!”⁴² And immediately the girl, a child of twelve, got up and began to walk around.

On witnessing this, they were all overcome with amazement,⁴³ but he gave them strict instructions that no one should be told anything about this. Then he told them to give her something to eat.

6 Jesus Is Rejected at Nazareth.* ¹Departing from that district, Jesus went to his hometown accompanied by his disciples.² On the Sabbath, he began to teach in the synagogue, and many of those who heard him asked in amazement, “Where did this man get all this? What is this wisdom that he has been granted? What mighty deeds he performs!”³ Is this not the carpenter, the son of Mary, and the brother* of James and Joses and Judas and Simon? Are not his sisters here with us?” And so they took offense at him.

⁴ Then Jesus said to them, “A prophet is always treated with honor except in his hometown,

and among relatives, and in his own house.”⁵ And he was unable to perform any mighty works there, aside from curing a few sick people by laying his hands on them.⁶ He was amazed at their lack of faith.

G: Who Is Jesus?*

Jesus Sends Out the Twelve on Mission.* Jesus traveled through the villages teaching.⁷ Calling the Twelve together, he began to send them out two by two, with authority over unclean spirits.⁸ He instructed them to take nothing for their journey except a walking staff—no bread, no sack, no money in their purses.⁹ They were to wear sandals but not to take along a second tunic.

¹⁰ He said to them, “Whenever you enter a house, you are to stay there until you leave the area.¹¹ And if any will not welcome you and refuse to listen to you, leave them immediately and shake off the dust that is on your feet in testimony against them.”¹² Then they set off and preached the need for repentance.¹³ They cast out many demons, and they anointed with oil many people who were sick and cured them.*

The Name of Jesus Becomes Renowned.*¹⁴ King Herod heard of it, for Jesus’ name had become renowned, and some people were saying, “John the Baptist has been raised from the

dead. That is why such powers are at work in him.”¹⁵ But others said, “He is Elijah,” while still others proclaimed, “He is a prophet, like one of the prophets of old.”¹⁶ But when Herod heard of it, he said, “John, whom I beheaded, has been raised from the dead.”

The Death of John the Baptist.*¹⁷ It was this same Herod who had ordered John to be arrested and put in chains in prison on account of Herodias, his brother Philip’s wife, because Herod had married her.¹⁸ For John had told Herod, “It is unlawful for you to have your brother’s wife.”

¹⁹ As for Herodias, she was filled with resentment against John and wanted to have him killed, but she was unable to do so,²⁰ because Herod was afraid of John, knowing him to be a holy and righteous man. Therefore, he protected him from harm. When he heard John speak, he was greatly perplexed by his words, but even so he liked to listen to him.

²¹ Her opportunity came when Herod on his birthday gave a banquet for his court officials and military officers and the leaders of Galilee.²² When the daughter of Herodias came in, she performed a dance that delighted Herod and his guests. The king said to the girl, “Ask me for whatever you wish, and I will give it to you.”²³ And he solemnly swore to her, “Whatever you

them, the Lord Jesus was taken up into heaven, and there he took his place at the right hand of God.²⁰ And they went forth to proclaim the gospel everywhere, while the Lord worked with them and confirmed the word by means of the signs that accompanied their preaching.

Noncanonical Endings

The Shorter Ending.* And they reported all the instructions briefly to Peter and his companions. Afterward, through them Jesus sent forth from east to west the sacred and perpetual proclamation of eternal salvation.

The Freer Logion.* And they excused themselves, saying, “This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirit. Therefore, reveal your righteousness now”—thus they spoke to Christ. And Christ replied to them, “The limit of the years of Satan’s power has been reached, but other terrible things draw near. And for those who sinned I was handed over to death, that they might return to the truth and no longer sin, in order that they might inherit the spiritual and incorruptible glory of righteousness, which is in heaven.”

NOTES TO MARK

1:1-13 Around the year 30, after centuries of silence, a prophet named John appears and unsettles his contemporaries. They are captivated by the force of his personality and the vehemence of his message. Then Jesus comes on the scene. Mark uses this story as a kind of prologue for his book, a kind of key for understanding the pages that follow: the Gospel, the “good news,” is here bursting out in the midst of humanity; the action of Jesus inaugurates the kingdom of God, the time of salvation.

1:1-8 The Gospel is not primarily a book but rather God’s action for the salvation of humankind. The entire Book of Mark depicts Jesus as the promised and awaited one (the Messiah) and as the Son of God (see Mk 8:35; 10:29).

1:2 *The prophet Isaiah:* the quotation that follows is a combination of Malachi (3:1) and Isaiah (40:3). See note on Mt 27:9.

1:8 *Baptize you with the Holy Spirit:* see note on Mt 3:11.

1:9-11 Mark retains only the essential elements of the divine manifestation, which here is given only to Jesus, whose mission is announced.

1:9 *At that time:* Jesus probably began his public ministry about A.D. 27 at approximately 30 years of age (see Lk 3:23). *Nazareth:* see note on Mt 2:23. *Baptized by John:* see note on Mt 3:15 for the meaning of Jesus’ baptism.

1:10-11 This passage has the involvement of all three persons of the Trinity: (1) the Father speaks; (2) the Son is baptized; and (3) the Holy Spirit descends on the Son.

1:12-13 Jesus is already committed to his mission of combating Satan, the representative of all the forces of evil that batter humanity.

1:14—8:30 People had a simple idea of the Messiah as a glorious figure: they were expect-

ing 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.

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.

1:41 *Touched him:* an act that caused defilement according to the Law (see Lev 13:45-46). Jesus' compassion superseded any consideration of defilement.

1:44 For this ritual cleansing, see Lev 14:1-32.

2:1—3:6 In the five controversy stories that are combined here, the plot to put Jesus to death, which is the key to Mark's Gospel, is already made clear.

2:6 *Scribes:* men trained in the oral traditions that flowed from the written Law. In this Gospel, they are adversaries of Jesus except in one incident (Mk 12:28-34).

2:10 *Son of Man:* see note on Mt 8:20.

2:13 *Lake:* Tiberias.

2:14 *Levi:* another name of Matthew (Jews often had two names). The taxes in question were collected on goods that entered or left the city. The system was established by the Romans, but the collection of taxes and duties was handed over to private organizations whose employees were not infrequently corrupt. See also note on Mt 5:46.

2:15 *His:* i.e., Levi's (see Lk 5:29). *Sinners:* those who were ostentatiously wicked and those who did not follow the Law as interpreted by the scribes. The term was customarily applied to collaborators, robbers, adulterers, and the like.

2:18-22 See notes on Mt 9:14-17 and Lk 5:33-39.

2:20 The Jews were obliged to fast only on the Day of Atonement. However, devout persons fasted two times a week (on Monday and Thursday). Jesus does not disapprove of such acts. He merely points out that his coming has inaugurated the time of joy foretold by the Prophets, in which it was legitimate for his disciples to benefit from the presence of the Bridegroom, i.e., the Messiah. He then alludes to his violent death after which his disciples would fast while awaiting the glorious and definitive coming of the heavenly Bridegroom.

2:22 *New wine:* the Gospel; the old wine is the practices of Judaism.

2:23-28 See notes on Mt 12:2; 12:3-4; 12:5-6; and 12:8.

2:26 *Abiathar:* high priest in the time of David. In 1 Sam 21:2-3 his father, Ahimelech, is named.

2:27 Mark alone has preserved this saying of Jesus.

3:1-6 See note on Mt 12:9-14.

3:7-35 This is the second period in the first half of the Gospel. A group of disciples has been formed; to these men who are really listening to him Jesus explains his message of the coming kingdom.

3:7-12 Mark begins this second section with a summary of the activity of Jesus.

3:8 This verse demonstrates Jesus' great popularity with people from all of Israel as well its surrounding neighbors. Mark recounts Jesus' work in all the regions mentioned except Idumea: Galilee (1:14), the region beyond the Jordan (5:1; 10:1), Tyre and Sidon (7:24, 31), Judea (10:1), and Jerusalem (11:11). *Idumea*: the Greek form of the Hebrew "Edom"; but here it refers to an area in western Palestine south of Judea rather than the earlier Edomite territory.

3:13-19 Among those who listened to Jesus there was a group that included women and 72 men who were later sent on mission (see Lk 10:17). Following the Ascension, the group had swelled to 120 believers who waited in Jerusalem (Acts 1:15). From such followers, Jesus here chooses 12 to be apostles (those given a special commission).

3:14-16 Lists of the apostles are also found in Mt 1:2-4; Lk 6:12-16; and Acts 1:13. The order in which the names are given varies, but Peter always comes first and Judas is always placed at the end.

3:14 *Whom he also named apostles*: missing in some manuscripts.

3:17 *Sons of Thunder*: the Aramaic nickname emphasizes the fiery character of the two brothers.

3:20-35 In these verses, which are peculiar to Mark's Gospel, the author highlights contrasting reactions to the person of Jesus. The crowds search him out. His relatives think he is out of his mind and understand nothing about his mission; they want to take him by force and bring him back to his own town.

3:20-21 The foundation of the eschatological community is followed by this passage, which recounts the failure to comprehend even on the part of relatives and above all the hostile refusal of the leaders of Judaism to accept him.

3:20 *Home*: i.e., Matthew's house (see Mt 2:15).

3:22-30 See notes on Mt 12:22-32 and 12:32.

3:31-35 See notes on Mt 12:46-50 and 12:47.

4:1-34 Mark has, so to speak, his own "theory of parables," which he here places on the lips of Jesus. In his view, parables were and remained enigmatic: their meaning was clear only to the disciples, those who really "heard" Jesus ("hear" is the key word in these texts) and believed in him. See notes on Mt 13:1-51; 13:3a; 13:3b-9; 13:10-15.

4:11 *Mysteries*: see note on Mt 13:11.

4:12 The citation is from Isa 6:9-10. Acts (28:26-27) and Romans (11:7-16, 29-32) cite the same passage of Isaiah to show that the rejection by the people of the Covenant had been foretold and that God's plan cannot be checkmated by the defection of human beings. It is not that God wants them to reject the word. They do that on their own because they do not want to receive God's forgiveness.

4:13-20 See note on Mt 13:18-23.

4:21-23 Just as a lamp is placed to provide light, not to hide it, so Jesus, the light of the world, is destined to be revealed.

4:24-25 As an example of the way in which the sayings of Jesus were handed on, we may observe that the parable about measure is applied here to the reception of the "word," but is used in Matthew (7:2) and Luke (6:38) with reference to judgment of one's brother or sister.

4:25 *To the one who has, more will be given . . .*: one of the meanings of this text is that those who appropriate the truth more will receive more truth in the future; however, those who do not respond to what little truth they may know already will not profit even from that amount.

4:26-29 This parable, the only one peculiar to Mark, illustrates his idea of the power of the Gospel. The term *harvest* is an image of the judgment (see Joel 4:13; Rev 14:15).

4:30-32 See notes on Mt 13:31-32 and 13:32.

4:33-34 These words mitigate and partly explain the warning in v. 12. Jesus with his parables adapted himself to the imaginative eastern mentality, without running afoul of the susceptibility of that people who were still stubbornly attached to the idea of a triumphal

Messiah. He offered the possibility of reflections and further elucidations.

4:35—5:43 The so-called “Parables of the Lake” are followed by a characteristic grouping of four miracles, which demonstrate the evangelist’s Christological intention. With his merciful power, Jesus appears as the Master of natural elements, demons, sickness, and death itself. The section gives a very accurate selection of prodigies worked by the Savior. The accounts are possibly pre-Markan, and they have been endowed by the evangelist with a particularly vivid narrative taken from the preaching of Peter. These are the so-called “Miracles of the Lake.”

4:35-40 See note on Mt 8:23-27.

5:1-20 The scene shifts to the Decapolis, a group of ten more or less autonomous cities east of the Jordan; it is as if in a pagan land the forces of evil could enslave and destroy human beings. The demons are condemned to take refuge in the pigs, impure animals par excellence in Jewish eyes. See also note on Mt 8:28-34.

5:1 *The region of the Gerasenes*: the area was southeast of Lake Tiberias.

5:2 Caves were used for tombs.

5:9 *My name is Legion . . . there are many of us*: a Roman legion was made up of 6000 men. The word “legion” gives the idea that the man was possessed by many demons and also provides an inkling of the numerous powers opposed to Jesus, who incorporates the divine power.

5:20 See note on Mt 4:25.

5:21-43 A woman, who according to the ideas of the time was unclean and would contaminate by her touch, touches Jesus in a hidden gesture of hope; he frees her from her disease with kind words.

When Jesus restores the girl to life, he does it privately, because he does not want the Messiah to be thought of as a magician; only three witnesses are there, those present at the transfiguration (Mk 9:2) and the agony (Mk 14:33). These men would bear witness to the mystery of Jesus who dies and rises in order to

save humanity from evil and death, and thus to Jesus as the authentic Messiah. See note on Mt 9:18-26.

5:22 *Leaders of the synagogue*: laymen who held administrative responsibilities such as taking care of the building and supervising the worship. Most synagogues had only one ruler, but there were exceptions (see Acts 13:15). There were also cases of honorary leaders.

5:37 *Peter, James, and John*: while Matthew focuses his attention mainly on Peter, Mark stresses this privileged group of three disciples. They will be witnesses of the raising of Jairus’s daughter (Mk 5:37-43), the transfiguration of Jesus (Mk 9:2-13), and the agony in the garden (Mk 14:32-42). Obviously Mark depends on the preaching of Peter, yet Peter rarely emphasized his privilege.

6:1-6a This story of a breach completes the second section of the first part. See note on Mt 13:53-58.

6:3 *Brother*: see note on Mt 12:46.

6:6b—8:30 The very term “Messiah” is charged with too many facile hopes and misunderstandings, and Jesus avoids using it. If he reveals himself, it is through words and actions in the midst of events and encounters. The tragic end of John the Baptist prefigures his own destiny. Jesus bears witness to the goodness of God, shepherd of his people, and nourishes human beings with his word and his bread. His relationship with the disciples becomes closer and closer. Despite their failure to attain a full understanding of who he is, they are given the grace to recognize him as the Messiah.

6:6b-13 Jesus impresses on the disciples that the preaching of the Gospel demands a genuine and unconditional detachment from earthly things.

6:13 At the time of Jesus, *oil* was frequently used to heal sickness. The anointing by the apostles set forth the healing power conferred on them by Jesus and prefigured the Sacrament of the Anointing of the Sick.

6:14-16 Jesus’ name is known even in the palace of the tetrarch of Galilee: Antipas, a