

5. The Bible and the Church

Jesus wanted the Gospel to be transmitted in a reliable way through the ages, so he commissioned the apostles to pass on what he had revealed to them. We see in the Acts of the Apostles that they did this by preaching, teaching, praying, writing, and especially by their ritual actions (baptism in water, the breaking of the bread, the laying on of hands).

God revealed himself to the ages, then, through *Scripture and Tradition*, and both are safeguarded by the Church. Scripture itself testifies to this. St. Paul gave clear instructions that we still follow: "stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter" (2 Thess 2:15).

Scripture and Tradition depend upon one another. They confirm one another, for they both come from the same source, which is God.

Tradition keeps us honest when we read the Bible. All the generations of Christians who have gone before us witness to the Church's Tradition in understanding the Scriptures. We want to interpret the Bible as they did, to be faithful to that Tradition.

The Church interprets the Bible under the guidance of the Holy Spirit (see an illustration in Acts 8:29-35). Jesus promised that he would always guide his Church. He gave his apostles the authority and power to teach true doctrine, and the apostles passed down that authority to their successors, in an unbroken line to the bishops of today. This teaching authority, called the *magisterium*, helps us interpret the Bible without wandering into error.



The Church

6. Interpreting the Bible

The Bible is the only book that has both divine and human authors, so reading it requires a unique approach. Like all other reading matter, the Bible has a *literal-historical* sense; but, unlike other books, the Bible also has a *divine meaning*. This has practical implications for our study.

As literature, the Bible has a meaning that can be drawn out of its words. Study can help us to identify ancient literary forms (Are we reading poetry? prophecy? history?) as well as nuances in the biblical languages. We can apply many tools to the task: lexicons, atlases, concordances. It can be helpful for us to consider the books of the Bible in their historical and cultural contexts as well as their geographical settings. From the literary meaning, we can establish the historical truth conveyed by a text.



St. Thomas Aquinas

St. Thomas Aquinas said, "All other senses of Sacred Scripture are based on the literal" (see CCC 116).

But we must not be content with only a "literalistic" reading for that is not the way Jesus taught us to read the Bible. Jesus found a divine meaning in the texts of the Old Testament. He saw himself in the stories of Jonah (Mt 12:40), Solomon (Mt 12:42), the temple (Jn 2:19), and the bronze serpent (Jn 3:14). The apostles continued this way of reading, speaking of Adam as a "type" foreshadowing Jesus (Rom 5:14), and of the tabernacle and its rituals as a "copy and shadow of the heavenly sanctuary" (Heb 8:5). So there is a discernible divine meaning to the historical facts — the historical persons, places, events, and laws set forth in the Bible.

The Church encourages us to follow certain rules as we seek to interpret the Scriptures (see CCC 112-114).

First: we should remember that the whole Bible hangs together; there is an overarching unity to all its contents.

Second: we should read the Bible in the context of the Church's living Tradition — the witness of the saints and the light of the liturgy.

And, finally: we should know that the Bible will not contradict Catholic doctrine; indeed, the dogmas and creeds help to explain and summarize all that's in the Scriptures.



Prayer

7. Your Reading Program

How should you read the Bible? Begin with prayer. Ask for God's help in receiving and understanding what you're about to read. Then, enjoy yourself, because the Bible is fascinating, spellbinding, and even fun. Here are some suggestions for getting started:

1. You might try reading along with the *lectionary* — the Church's list of readings for each day. You'll be reading along with the whole Church, and the homily at Mass will probably be based on one of the passages you read. If you follow the lectionary daily, you'll have read most of the Bible in three years.

2. You could start at the beginning and go to the end. Not all the Bible is easy to read through, though: some of it is census records or detailed ceremonial laws, for example, which are important information but not meant to be read like a novel. Don't be afraid to skip ahead a bit if you find the going slow. Better to read a lot of the Bible than to stop at the first hard part and never start again.

3. You could also start with some favorite stories you remember from your childhood (see the section called "Where to Find..."). The Flood, David and Goliath, the Good Samaritan — these are great stories, and they can lead you deeper into the parts that you're not familiar with.

8. The Books of the Bible

Old Testament

The Pentateuch, or the Law

The first five books, traditionally attributed to Moses, tell the story of the beginnings of the world and of Israel; they also provide Israel's fundamental laws.

■ **Genesis** means "beginning" in Greek; it tells the story of the beginning of everything. It starts with creation and ends with the ancestors of Israel moving to Egypt.



God The Creator

■ **Exodus**, which means "going out," tells how the people of Israel, led by Moses, escaped from slavery in Egypt and received the Law in the wilderness of Sinai.

■ **Leviticus** details the laws of ritual purity that the nation of Israel would have to follow to mark it as a holy nation belonging to God.

■ **Numbers** includes two censuses of the Israelites and tells how Israel spent forty years wandering in the wilderness.

■ **Deuteronomy** means "second law" in Greek. When the Israelites sinned yet again by worshipping pagan Moabite gods, it was clear that the people were not ready for the responsibility of being a holy nation. The law in Deuteronomy makes concessions to the people's "hardness of heart."

The Historical Books

These are the books that tell the history of Israel, from the conquest of the Promised Land to the revolt of the Maccabees.

■ **Joshua** tells how Israel conquered most of Canaan under Joshua, Moses' successor.

■ **Judges** covers many years of turmoil. Israel repeatedly falls away from the worship of the true God; God allows Israel to fall into the hands of its enemies; and God sends a redeemer when Israel cries out for help.

■ **Ruth** tells the story of the Moabite widow Ruth who marries the wealthy and virtuous Boaz, becoming the great-grandmother of King David and thus one of the ancestors of Jesus Christ.

■ **1 and 2 Samuel** tell the story of the beginning of the kingdom in Israel up through the glorious reign of David.

■ **1 and 2 Kings** tell of the reign of Solomon and the long decline and fall of the divided kingdom after him, ending with the Babylonian Exile.

■ **1 and 2 Chronicles** cover much of the same history as Samuel and Kings, but the emphasis in Chronicles is more on theology and the public liturgy of Israel.

■ **Ezra** tells how some of the people of Judah returned to their homeland after decades in exile.

■ **Nehemiah** tells how Nehemiah, who had been cupbearer to the Persian king, returned to Jerusalem to lead the rebuilding. Much of it is from Nehemiah's own memoirs.

■ **Tobit** tells a story of an Israelite whose attempt to keep his family on the path of righteousness receives unexpected help from a disguised angel. (Tobit is one of the deuterocanonical books.)

■ **Judith** is the heroic story of an Israelite woman who saves her people from conquest by the Assyrians. (Judith is one of the deuterocanonical books.)

■ **Esther** tells the story of an exiled Israelite woman who becomes Queen of Persia and saves her people from a genocidal conspiracy. (Some parts of Esther are deuterocanonical.)

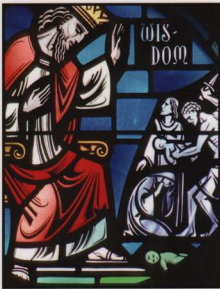
■ **1 Maccabees** tells the history of the Jewish rebellion against the oppressive Seleucid emperors. (1 Maccabees is one of the deuterocanonical books.)

■ **2 Maccabees** narrates some of the same events found in 1 Maccabees, emphasizing the witness of blood; martyrdom. (2 Maccabees is one of the deuterocanonical books. Some Bibles place the books of Maccabees at the end of the Old Testament rather than here at the end of the historical books.)

"Deuterocanonical" describes seven Old Testament books, present in the oldest version of the Bible (the Septuagint), but rejected by Protestants at the time of the Reformation.

The Wisdom Books

Wisdom literature has a broad appeal: it speaks to the concerns of all people, not just the Israelites, and uses those concerns to lead all people closer to God.



Schomberg

■ **Job** asks the most difficult question in all philosophy: why do good people suffer?

■ **Psalms** is the great hymnbook of Israel, full of liturgical poetry that still resounds in the words of our Mass today.

■ **Proverbs** is a collection of wise sayings, many attributed to Solomon.

■ **Ecclesiastes** asks the most basic existential question: Is life worth living?

■ **The Song of Solomon**, or the Song of Songs, is a love poem. But Jewish and Christian interpreters also see it as an allegory of the love of God for his people.

■ **The Wisdom of Solomon** celebrates Wisdom personified, and tells the story of salvation history as guided by Wisdom. (Wisdom is one of the deuterocanonical books.)

■ **Sirach** is a collection of wisdom on the subject of living life well. (Sirach is one of the deuterocanonical books.)

The Prophets

The prophetic books in the Bible are divided into "major" and "minor" prophets according to the length of the books — not because some were more important than others.

The Major Prophets

■ **Isaiah** foretells judgment on Judah for its sins, but also brings the comforting promise that a faithful remnant will return to Jerusalem, and ultimately the Messiah will come to save all God's people.



■ **Jeremiah**, like Isaiah, foretold destruction for Judah, but he also promised a time when God would institute a New Covenant with his people.

■ **Lamentations** is a series of poems, attributed to Jeremiah, on the destruction of Jerusalem.

■ **Baruch** tells captive Israelites that Jerusalem will not abandon them, and the way of Moses is still best and wisest. (Baruch is one of the deuterocanonical books.)

■ **Ezekiel** sees visions of the heavenly worship, and he looks forward to a perfected Israel after the Exile, where the liturgy of the Temple will be perfectly celebrated.

■ **Daniel** is a combination of prophecy and inspiring stories. Much of the book is taken up with an apocalyptic vision of the coming of the Son of Man. The famous stories of Daniel in the lions' den and the three young men in the furnace are also in Daniel. (Some sections of Daniel are deuterocanonical.)

The Minor Prophets

■ **Hosea** compares Israel to an adulterous wife, but promises that God will redeem his people even after their adultery.

■ **Joel** is a vision of impending judgment (the "Day of the Lord"), a call to repentance, and a promise of the sending of the Holy Spirit.

■ **Amos** pronounces judgment against Israel's enemies, but the most terrible judgment against Israel itself.

■ **Obadiah** pronounces judgment against Edom, traditional enemy of Israel.

■ **Jonah** tells the story of a reluctant prophet, showing that God is merciful even to the enemies of Israel if they repent.

■ **Micah** chastises the leaders of Judah for bringing on God's judgment, but promises that a Prince of Peace will come from the town of Bethlehem.

■ **Nahum** rejoices in the coming destruction of Nineveh, the cruel destroyer of nations, but warns Jerusalem to expect the same fate.

■ **Habakkuk** paints the advancing Babylonians as God's instruments for chastising Judah, but promises that Israel will not be entirely destroyed.

■ **Zephaniah** describes the Day of the Lord, when terrible judgment will come to the wicked, but the righteous will finally be freed from their affliction.

■ **Haggai** prophesied after the return from the Exile, urging the people to push forward with the stalled rebuilding of the Temple.

■ **Zechariah** prophesied to shake the returned exiles out of their complacency. He promised them that a king and savior would come to them, riding humbly on a donkey.

■ **Malachi** chastises the chosen people for hypocrisy, but foresees a time when every nation will offer God a pure sacrifice.

New Testament

The Gospels

The Gospels tell the story of Jesus' life and ministry. Each of the four different authors picks different details to emphasize, but they all have the same story to tell.



Matthew, Mark, Luke, and John

■ **Matthew** concentrates especially on the teachings of Jesus, including the famous Sermon on the Mount (Mt 5-7).

■ **Mark** is traditionally attributed to John Mark, a disciple of Peter, who wrote down the story of Jesus as Peter told it.

■ **Luke**, writing for a Gentile audience, added the story of the Nativity, which he may have heard from Mary herself.

■ **John** arranges the events of Jesus' life to show us that Jesus was the divine Son of God and the promised Messiah.

The Acts of the Apostles

■ **The Acts of the Apostles** tells how the early Church grew to many thousands of believers, concentrating especially on the work of Peter and Paul.

The Epistles

These are letters from the apostles to congregations that needed encouragement, discipline, or advice. By far the largest number come from Paul.

Epistles of Paul

■ **Romans**, the longest of Paul's letters, examines how salvation history prepared the world for the Gospel.

■ **1 Corinthians** gives instructions on celebrating the liturgy and answers important questions about marriage, food offered to idols, and the resurrection.

■ **2 Corinthians** defends Paul's ministry after a difficult time with the Corinthian church.

■ **Galatians** defends the Gospel against those who would subject Christians to the Law of Moses.

■ **Ephesians** shows how the Church expresses its unity in the way Christians live their lives.

■ **Philippians** warns the people against false teachers and reminds them of how to live a Christian life.

■ **Colossians** emphasizes the difference that baptism in Christ makes in the life of the Christian.

■ **1 Thessalonians** reassures us that the dead will be raised, and that the coming judgment will be salvation for Christians.

■ **2 Thessalonians** warns the congregation not to believe those who say that Christ has returned already, reminding them to hold fast to what they have been taught, either in writing or orally.

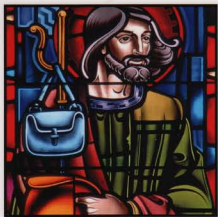
■ **1 and 2 Timothy** are advice to one of Paul's close friends on how to be a leader in a Christian community.

■ **Titus** gives advice to a Christian leader on how to teach the Christian life.

■ **Philemon** is a personal note begging one of Paul's friends to take back his runaway slave, Onesimus, without punishing him.

Other Epistles

■ **Hebrews**, sometimes attributed to Paul, is a long essay on salvation history, showing how the institutions of the Old Testament foreshadowed their greater fulfillment in Jesus Christ.



James

■ **James** emphasizes the importance of good works as the fruit of faith in Christ.

■ **1 Peter** gives advice to Christians on how to live their lives surrounded by a world of sin.

■ **2 Peter** warns against false teachers, and cautions Christians not to despair when the promised return of Christ doesn't happen right away.

■ **1, 2, and 3 John** warn against specific false doctrines.

■ **Jude** is an urgent warning against false doctrine, with examples of Old Testament figures who led people astray and suffered righteous judgment.

The Revelation

■ **Revelation** is a symbolic vision in which all of salvation history comes to a climax. In the final battle, Satan and the forces of evil are defeated. Finally, the author sees a new heaven and a new earth — free from the pain and sin that plagued the old world — where God himself is the light and the temple. Though Revelation has a reputation for being filled with terrifying visions of war and catastrophe, it is really a message of profound consolation. Terrible judgments come to the wicked, but not one of the faithful servants of God is lost.

9. Where to Find ...

Here's a quick guide to some favorite stories and sayings in the Bible.

Stories of the World's Beginning

- ♦ Creation: Gen 1:1-2:3
- ♦ The creation of woman: Gen 2:18-25
- ♦ The Fall (the serpent in the Garden of Eden): Gen 3
- ♦ First promise of the Savior: Gen 3:15
- ♦ Cain and Abel: Gen 4
- ♦ Noah and the Flood: Gen 6-9
- ♦ The Tower of Babel: Gen 11:1-9

Stories of the Patriarchs

- ♦ The call of Abraham: Gen 12:1-9
- ♦ Abraham promised a child: Gen 15:1-6
- ♦ Abraham to be a father of nations: Gen 17:1-21
- ♦ Abraham bargains with God: Gen 18:22-33
- ♦ Sodom and Gomorrah: Gen 19:1-29
- ♦ The binding of Isaac: Gen 22:1-19
- ♦ Jacob takes Esau's blessing: Gen 25:29-34; 27:1-45
- ♦ Jacob's ladder: Gen 28:10-17
- ♦ Jacob marries Rachel: Gen 29:9-30
- ♦ Jacob wrestles with the angel: Gen 32:22-32
- ♦ Joseph sold into slavery: Gen 37
- ♦ Joseph and Potiphar's wife: Gen 39
- ♦ Joseph interprets Pharaoh's dream: Gen 41
- ♦ Joseph reconciles with his brothers: Gen 45
- ♦ Jacob brings his family to Egypt: Gen 46

Stories of Moses and the Exodus

- ♦ Moses in the bulrushes: Ex 2:1-11
- ♦ The burning bush: Ex 3:1-4:17
- ♦ The ten plagues: Ex 5-12
- ♦ The Passover: Ex 12:1-36
- ♦ The parting of the Red Sea: Ex 14
- ♦ Manna from heaven: Ex 16
- ♦ Water from the rock: Ex 17:1-8; Num 20:2-13
- ♦ The Ten Commandments given at Mt. Sinai: Ex 19:16-20:20; Deut 5:1-27
- ♦ The Golden Calf: Ex 32:1-14
- ♦ Spies sent to Canaan: Num 13:1-14:38
- ♦ Balaam's talking donkey: Num 22:21-35
- ♦ Death of Moses: Deut 34

Stories of the Conquest and the Judges

- ♦ Rahab hides the spies: Josh 2
- ♦ Capture of Jericho: Josh 6
- ♦ The sun stands still for Joshua: Josh 10:12-14
- ♦ Deborah and Barak: Judg 4-5
- ♦ Gideon's trumpet: Judg 6
- ♦ Samson and Delilah: Judg 16
- ♦ Ruth follows her mother-in-law: Ruth 1

Stories of the United Kingdom

- ♦ Call of Samuel: 1 Sam 3
- ♦ Samuel anoints Saul: 1 Sam 8-9
- ♦ Samuel anoints David: 1 Sam 16:1-13
- ♦ David plays the lyre for Saul: 1 Sam 16:14-23

- ♦ David and Goliath: 1 Sam 17
- ♦ David conquers Jerusalem: 2 Sam 5:6-10
- ♦ God's promise to the house of David: 2 Sam 7:5-16
- ♦ David and Bathsheba: 2 Sam 11
- ♦ Death of Absalom: 2 Sam 18
- ♦ Solomon prays for wisdom: 1 Kings 3
- ♦ Solomon and the Queen of Sheba: 1 Kings 10:1-13
- ♦ Apostasy of Solomon: 1 Kings 11:1-13

Stories of the Divided Kingdoms

- ♦ Israel rebels: 1 Kings 12:1-20
- ♦ Elijah raises the widow's son: 1 Kings 17:17-24
- ♦ Elijah and the prophets of Baal: 1 Kings 18:17-46



Elijah

- ♦ Elijah taken up into heaven: 2 Kings 2:1-12
- ♦ Israel conquered and exiled: 2 Kings 17:1-18

- ♦ Judith kills Holofernes: Jud 13
- ♦ Nebuchadnezzar destroys Jerusalem, carries its people to Babylon: 2 Kings 25

Stories of the Exile and After

- ♦ The three young men in the furnace: Dan 3
- ♦ The writing on the wall: Dan 5
- ♦ Daniel in the lions' den: Dan 6:6-24
- ♦ Temple rebuilding begun: Ezra 3
- ♦ Beginning of the Maccabees' rebellion: 1 Mac 2:1-29
- ♦ Judas purifies the Temple: 1 Mac 4:36-59
- ♦ Martyrdom of the seven brothers: 2 Mac 7

Prophecies of Christ

- ♦ The woman's seed will defeat the serpent: Gen 3:15
- ♦ A prophet like Moses: Deut 18:15
- ♦ A virgin gives birth to a king: Is 7:14
- ♦ The Suffering Servant: Is 52:13-53:12
- ♦ The New Covenant: Jer 31:31-34
- ♦ The divine/Davidic Shepherd: Ezek 34:11-31
- ♦ The Son of Man: Dan 7:13-14
- ♦ A king and savior enters Jerusalem, riding on a donkey: Zech 9:9
- ♦ The institution of the Eucharist as a perpetual sacrifice among the nations: Mal 1:11

Jesus' Life

—The Mysteries of the Rosary

Joyful Mysteries

- ✦ The Annunciation: Lk 1:26-38
- ✦ The Visitation: Lk 1:39-56
- ✦ The Nativity: Lk 2:1-20
- ✦ The Presentation: Lk 2:22-40
- ✦ The Finding of the Child Jesus: Lk 2:41-51

Luminous Mysteries

- ✦ Jesus' Baptism: Mt 3:13-17
- ✦ The Wedding Feast at Cana: Jn 2:1-12
- ✦ Proclamation of the Kingdom: Mt 4:17
- ✦ The Transfiguration: Mt 17:1-8
- ✦ The Institution of the Eucharist: Lk 22:14-20

Sorrowful Mysteries

- ✦ The Agony in the Garden: Lk 22:39-53
- ✦ The Scourging: Mt 27:24-26
- ✦ The Crowning with Thorns: Mt 27:11-27
- ✦ Carrying the Cross: Lk 23:26-32
- ✦ The Crucifixion: Jn 19:18-42

Glorious Mysteries

- ✦ The Resurrection: Lk 24:1-53
- ✦ The Ascension: Lk 24:50-53; Acts 1:9-11
- ✦ The Descent of the Holy Spirit: Acts 2:1-21
- ✦ The Assumption of Mary: Rev 11:19-12:17
- ✦ The Coronation of Mary: Rev 12:1

Other Events in Jesus' Life

(Many of these stories are in more than one Gospel, but you can start with the references given here.)

- ✦ Visit of the Wise Men: Mt 2:1-12
- ✦ Temptation in the desert: Mt 4:1-11
- ✦ The Sermon on the Mount: Mt 5-7
- ✦ Raises Lazarus from the dead: Jn 11:1-44
- ✦ Palm Sunday: Lk 19:29-40
- ✦ Judas betrays Jesus: Lk 22:47-53
- ✦ Peter denies Jesus: Jn 18:15-27
- ✦ The road to Emmaus: Lk 24:13-35
- ✦ Doubting Thomas: Jn 20:24-29

Jesus' Parables

- ✦ Seven kingdom parables: Mt 13:1-52
- ✦ The workers in the vineyard: Mt 20:1-16
- ✦ The two sons: Mt 21:28-32
- ✦ The wicked tenants: Mt 21:33-46
- ✦ The marriage feast: Mt 21:1-14
- ✦ The ten virgins: Mt 25:1-13
- ✦ The talents: Mt 25:14-30
- ✦ The lost sheep: Lk 15:1-7
- ✦ The Good Samaritan: Lk 10:30-37
- ✦ The prodigal son: Lk 15:11-32
- ✦ The widow and the judge: Lk 18:1-8

The Birth of the Church

- ✦ "I will build my Church": Mt 16:17-19
- ✦ The giving of the Holy Spirit: Jn 20:22-23
- ✦ Characteristics of the early Church: Acts 2:42
- ✦ Ordination of the first deacons: Acts 6:5-6
- ✦ Stephen, the first martyr: Acts 6:8-8:1
- ✦ Conversion of Saul (Paul): Acts 9:1-19
- ✦ Gentiles welcomed: Acts 10:9-48
- ✦ The Apostolic Council of Jerusalem: Acts 15:1-29

- ✦ Paul's missionary journeys: Acts 13 and following

The Sacraments

- ✦ Baptism: Jn 3:5; Mt 28:19
- ✦ Holy Eucharist: Lk 22:14-30;
I Cor 10:15-17, 11:17-29
- ✦ Confirmation: Acts 8:14-17
- ✦ Penance: Mt 18:18; Jn 20:19-23; Jas 5:14-16
- ✦ Matrimony: Eph 5:21-33
- ✦ Holy Orders: Lk 22:19; I Tim 3:1-7, 4:1
- ✦ Anointing of the Sick: Jas 5:14-16

The Bible in the Mass

- ✦ Trinitarian blessing: Mt 28:19
- ✦ Sign of the Cross: Rev 7:3; prefigured in Ezek 9:4
- ✦ "Amen": I Chron 16:36b
- ✦ Apostolic greeting: 2 Cor 13:14
- ✦ "The Lord be with you": 2 Thess 3:1
- ✦ "I confess ...": After Ps 51; Jas 5:16; and others
- ✦ "Lord, have mercy (Kyrie)": Mt 17:15
- ✦ Gloria: Lk 2:14 (plus many texts in Revelation)
- ✦ First reading: usually from the Old Testament
- ✦ Responsorial psalm: a psalm or biblical canticle

A canticle is a sacred song.

- ✦ Second reading: usually from the New Testament (but not the Gospels)
- ✦ "Alleluia": Rev 19:1-6
- ✦ Gospel: from the Gospels
- ✦ "Lift up your hearts": Lam 3:41
- ✦ "Holy, holy, holy (Sanctus)": Rev 4:8
- ✦ Eucharistic prayer: I Cor 11:23-26 (with many others)
- ✦ The Great Amen: Rev 5:14
- ✦ The Lord's Prayer: Mt 6:9-13
- ✦ Sign of Peace: Jn 14:27; 20:19
- ✦ "Lamb of God": Jn 1:29
- ✦ "Behold the Lamb": Rev 19:9
- ✦ "Lord, I am not worthy ...": Mt 8:8
- ✦ Dismissal: Luke 7:50
- ✦ "Thanks be to God": 2 Cor 9:15
- ✦ Consecrated celibates: Rev 14:3-4
- ✦ Altar: Rev 6:9
- ✦ Priestly vestments: Rev 1:13, 4:4, 6:11

Some Famous Sayings

- ✦ The Ten Commandments: Ex 20
- ✦ "The Lord bless you and keep you": Num 6:24
- ✦ "You shall love the Lord your God with all your heart, and with all your soul, and with all your might"; Deut 6:5
- ✦ "The Lord is my shepherd": Ps 23:1
- ✦ The Golden Rule: Mt 7:12
- ✦ "My soul magnifies the Lord" (the *Magnificat*): Lk 1:46-55
- ✦ "For God so loved the world": Jn 3:16
- ✦ "I am the bread of life": Jn 6:35
- ✦ "You have the words of eternal life": Jn 6:68

Nilil Obsca: Rev. Michael Heintz
Censor Librarian

Imprimatur: © John M. D'Arcy
Bishop of Fort Wayne-South Bend
February 26, 2008

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Published 2008

12 11 10 3 4 5 6 7 8 9

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Our Sunday Visitor Publishing Division
Our Sunday Visitor, Inc.
200 Neill Plaza
Huntington, IN 46750

ISBN: 978-1-59276-483-9
(Inventory No. X720)

Cover and interior designs by
Rebecca J. Heaston
Photos by The Crossiers

PRINTED IN CHINA

Our Sunday Visitor

Bringing Your Catholic Faith to Life

Inventory No. X720

US \$7.95

ISBN 978-1-59276-483-9

5 0795

