



Our Lord and Savior Jesus Christ

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 Vulgate (St. Jerome's translation of the Bible into Latin) are early examples of this effort. Some vernacular translations used these two early translations, the Septuagint and the Vulgate, as their base texts, producing translations of translations. Pope Pius XII, in his encyclical *Divino Afflante Spiritu*, emphasized the importance of translating from the original languages (Hebrew, Aramaic, and Greek). Recent archaeological discoveries (e.g., at Ugarit and Ebla) have aided scholars in their effort to understand better ancient texts that are sometimes a bit obscure.

Scripture and Tradition

Sacred Scripture was produced by a believing community. The Holy Spirit acted through Israel and the early Church community to produce authors who wrote down the books we call Sacred Scripture. Yet, the Holy Spirit also works through the Church to reveal God's truth through her interpretation of Sacred Scriptures (a responsibility given to her by the Holy Spirit) and through tradition (another form of God's revelation). This is why we should read Scripture in the context of our Catholic community (lest our individual interpretation not be evaluated in light of the Holy Spirit's guidance through the magisterium of the Church) and why we should not discount beliefs because they are "only tradition" (for God also works through tradition).

Reading Sacred Scripture Today

Given this rich and profound history, how does one begin to read Sacred Scripture today?

First of all, it is always best for a Catholic to read from an approved Catholic translation. While translations produced by other Christian traditions have the same basic text, there are sometimes particular translations of certain phrases which could imply other theological positions. Furthermore, many other Christian translations do not contain all of the books of the Old Testament that we, Catholics, consider to be canonical (i.e., the Greek books).

II. THE HEBREW PEOPLE

I. FROM ABRAHAM TO MOSES

(Gen 12–25)

ca 1850 **Abraham** sets out from Ur; he probably follows the “royal road.” This route is most likely: Ur—central Mesopotamia—western bank of the Euphrates—Hit—Abu Kamal—Haran. He remains at Haran until the death of his father Terah.

From Haran through the Euphrates Valley, he sets out for Aleppo. From Aleppo, he approaches the mountains of Anti-Lebanon, passes through Damascus, crosses the Jordan and heads for the Valley of Shechem. From there he goes to Hebron. In Canaan Abraham and his clan—about 300—dig wells, erect altars and acquire land.

Encountering a great famine in Canaan, Abraham goes to Egypt. Leaving Egypt, he returns in stages to Bethel, where he and his nephew Lot separate. Lot goes down the Jordan Valley as far as Sodom and to the south of the Dead Sea. Abraham remains in the terebinth of Mamre. From here Abraham goes forth with his followers to defeat the kings of the East who have sacked Sodom and carried off Lot. On his return, he is blessed by Melchizedek, priest and king of Salem (Jerusalem).

During his stay at Mamre, Abraham travels into the Negeb, to Gerar and Beer-sheba. Abraham’s offering of Isaac takes place on Mt. Moriah, identified with the site of the temple at Jerusalem. Immediately after the offering, Abraham returns to his home in Hebron.

Sarah dies at Hebron and is buried at Machpelah which Abraham acquires as a tomb for his wife and his other dead. Abraham dies and is buried next to Sarah.

ca 1630 As a result of a prolonged famine, the “house of Israel” emigrates to Egypt: Joseph, son of Jacob, plays a large role in this emigration. The Israelites settle in the land of Goshen, also called the “land of Rameses” and remain there for about 400 years.

During this lengthy period, the “house of Israel” increases ethnically through the annexation of Asiatic Semites who come to Egypt for various reasons. The XIX Dynasty (1315–1224), especially Pharaohs Seti I and Rameses II, constitute the oppressors of the “house of Israel.”

II. FROM EGYPT TO THE PROMISED LAND

(Gen 25–50; Ex 1–18; Num 33)

ca 1230 The most probable date for the Exodus of the Hebrews from Egypt is about the year 1230 B.C. The most probable route seems as follows: Rameses—Succoth—Etham—Bitter Lakes—Desert of Etham—Marah—Elim—Dophkah—Rephidim—Mt. Sinai—Kibrath-hattaavah—Hazereth—Rithmah—Rimmon-perez—Libnah—Rissah—Makheleth—Hashmonah—Kadesh-barnea—Hor-haggidgad—Jotbathah—Abrona—Ezion-geber—Punon—Obot—Iye-abarim. After many wanderings and battles, the “house of Israel” reaches Mt. Nebo. From there the Lord shows Moses the “Promised Land.” Having accomplished his great mission, Moses dies on Mt. Nebo.

III. FROM JOSHUA TO THE JUDGES

(Jos 1–24)

ca 1200 After the Transjordan has been conquered by Moses, Joshua—his successor—crosses the Jordan and conquers Jericho; he defeats the confederated kingdom of Jerusalem, Hebron, Yarmuth, Lachish and Debir; he extends the Israelite conquests to the whole territory between Gaza and Kadesh-barnea; he conquers central and northern Palestine.

ca 1190 After conquering Palestine, Joshua proceeds to the partitioning of the Cisjordan, since the Transjordan has already been divided by Moses among the tribes of Reuben, Gad, and the half-tribe of Manasseh. Joshua dies when he is about 120 years old. The “house of Israel,” divided into twelve tribes, is harassed by various enemies: the Philistines, Moabites, and Ammonites.

IV. THE SERIES OF 12 JUDGES

(Jdg 1–21)

(an asterisk indicates the 6 “minor” Judges)

- ca 1130 1) **Othniel** is the first Judge of Israel and the only one from the tribe of Judah. He delivers his people from the oppression of a king of Aram (or Edom). This gives Israel 40 years of peace.
- 2) **Ehud**, from the tribe of Benjamin. He slays Eglon, king of Moab, assuring peace in that region for 80 years.
- 3) * **Shamgar** is active at the time of Samson. He saves his people from an attack of the Philistines.
- 4) **Barak**, from the tribe of Naphtali, is driven by the prophetess Deborah to confront and defeat Sisera, general of the Canaanite army, oppressor of the Israelites.
- 5) **Gideon**, from the tribe of Manasseh, delivers his people from the Midianites, invaders and oppressors of Israel.
- Abimelech**, son of Gideon, commits many cruelties; he kills his brothers and proclaims himself king at Shechem, but after three years he perishes while battling against his rebelling subjects. He does not have the charisma of a judge nor does he save his people, but he is the first person who in tyrannical fashion seeks to introduce the monarchy in Israel.
- 6) * **Tola**, from the tribe of Issachar, rules Israel for 23 years.
- 7) * **Jair**, from the region of Gilead, rules Israel for 22 years.
- 8) **Jephthah**, from Gilead, one of the greatest warriors; he conquers the Ammonites and rules Israel for six years.
- 9) * **Ibzan**, probably from the tribe of Zebulun; he rules Israel for seven years.
- 10) * **Elon**, from the tribe of Zebulun; he judges Israel for ten years.
- 11) * **Abdon**, from the territory of Ephraim; he rules Israel for eight years.
- 12) **Samson**, from the tribe of Dan, inflicts grave losses on the Philistines. He is famous for his

outstanding feats, and rules Israel for 20 years.

Samuel, from the tribe of Levi, although his history is not in the Book of Judges, is really the last of the Judges. He leads his people back to the worship of the true God: he fights and defeats the Philistines; he anoints Saul, as the first king of Israel, and then David, destining him for the kingdom (1 Sam 1–16).

V. THE THREE KINGS OF ALL ISRAEL

(1 Sam 13–31; 2 Sam 1–24;

1 Ki 1–11)

- ca 1020 1) **Saul** is the first king of Israel—he wars against its enemies: Moabites, Ammonites, Edomites, the kings of Zobah, the Philistines. He dies by his own hand on Mt. Gelboa after reigning for 20 years.
- 1000 2) **David** is consecrated king of Judah and Hebron. For seven years he fights against the survivors of the house of Saul and finally becomes king of all Israel. He makes Jerusalem the capital. David wars against the Philistines in the lowlands of the hills of Judah and confines them to three nearby cities; he reconquers all of the territory of Canaan in the “Promised Land” and also subjugates the Ammonites, Moabites, and Edomites. After reigning 40 years, old and close to death, David names Solomon his successor.
- 970 3) **Solomon** provides for the safety of his throne; he eliminates his competitors and rules his people in a benevolent manner. He builds the temple-palace complex and completes the construction by which the place of the temple and the palace is united to the “city of David.” Solomon’s private life signals a progressive moral decline; he forms a harem for himself of foreign and idolatrous women; to please them, he builds pagan temples in Jerusalem. At his death, the great kingdom splits into two rural states: the kingdom of Israel, with its capital at Shechem, formed by the northern tribes; the kingdom of Judah, with its capital at Jerusalem, formed by the southern tribes.



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

THE BOOK OF GENESIS

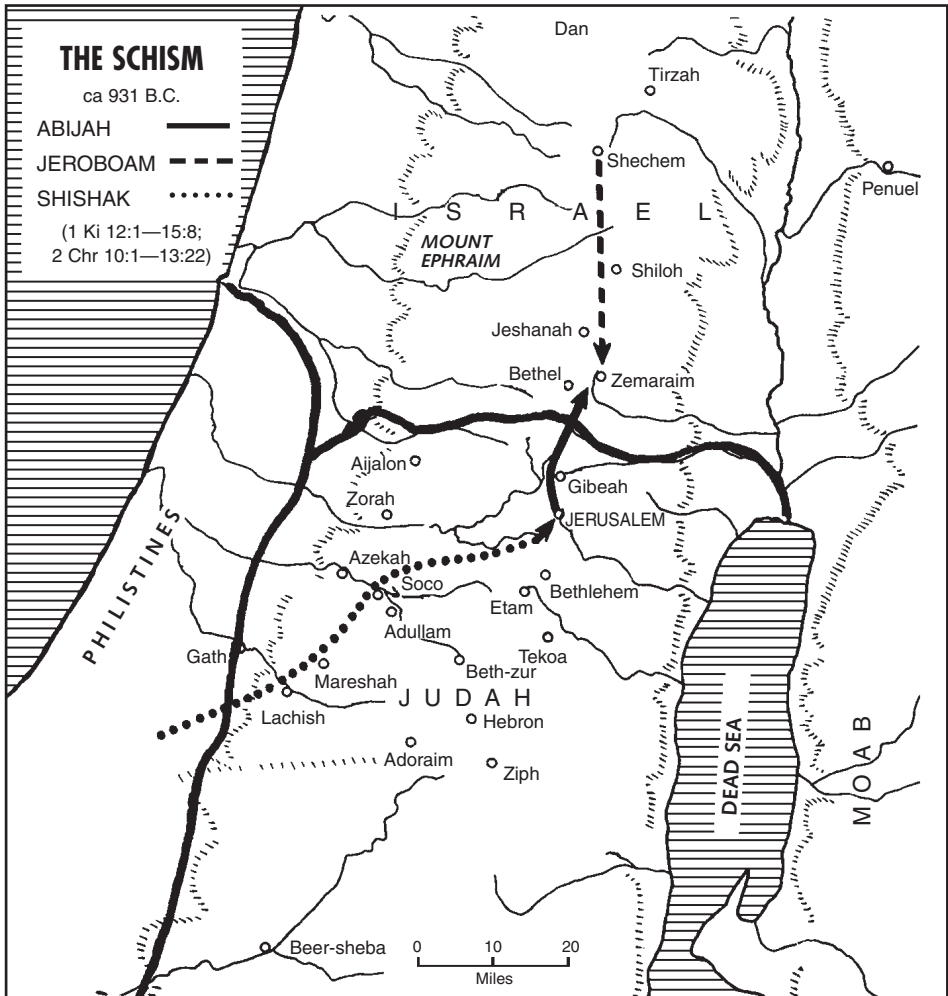
The Origins of the World and of the People of God

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 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).

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 Ps 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 Ps 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.

22 However, the wicked will be cut off from the land,
and those who are faithless will be uprooted from it.^z

CHAPTER 3

Blessed Is the Person Who Has Found Wisdom*

- 1 My son, do not forget my teaching,
but cherish my commandments in your heart,^a
- 2 for they will bring you length of days,
more years of life,^{*} and an abundance of prosperity.^b
- 3 Do not let kindness and fidelity leave you;
fasten them around your neck
and inscribe them on the tablet of your heart.^c
- 4 Then you will gain favor and a good name
in the sight of God and man.^d
- 5 Trust wholeheartedly in the LORD
rather than relying on your own intelligence.
- 6 In everything you do, acknowledge him,
and he will see that your paths are straight.^e
- 7 Do not pride yourself on your own wisdom;
fear the LORD and turn your back on evil.^f
- 8 This will provide healing for your flesh
and restore strength to your body.^g
- 9 Honor the LORD with your wealth
and with the firstfruits of all your crops.^{*h}

^z Prov 10:30; Deut 28:63; 29:28; Job 18:17.—^a Prov 1:8.—^b Prov 4:10; 9:10-11; 10:27; 1 Ki 3:13, 14.—^c Prov 7:3; Deut 6:8; Ps 85:11; 2 Cor 3:3.—^d 1 Sam 2:26; Lk 2:52.—^e Prov 16:3; Jer 42:3.—^f Prov 26:5, 12; Ex 20:20; Isa 5:21; Rom 11:25; 12:16.—^g Prov 4:22; Job 21:24.—^h Ex 22:29; Deut 26:2.—ⁱ Ps 144:13; Joel 2:24.—^j Job 5:17; Heb 12:5f.—^k Prov 13:24; Deut 8:5; Rev 3:19.—^l Prov 8:34f.—^m Prov 8:19; 16:16; Job 28:15.—ⁿ Prov 8:11; Job 28:17-19.—^o 1 Ki 3:13-14.—^p Mt 11:28-30.—^q Prov 4:13; 11:30; Gen 2:9; Rev 2:7.

3:1-18 Wisdom is religious fidelity, attentiveness to God. Those who observe this are under the eye of the Lord like a child. The author has no doubt, that even in the present, the best of rewards are coming to him. In fact, true happiness is much more than our desires to possess things and to put on appearances, and the author already experiences it. In verses 14-18, he suggests something of this profound secret of life, which Christ will call the hidden treasure or pearl of great price (Mt 13:44-46). Wisdom is a tree of life, not the fruit prohibited to human beings that sprouted on the tree in paradise (see Gen 3).

- 10 Then your barns will be filled with plenty,^{*}
and your vats will overflow with new wine.ⁱ
- 11 * My son, do not ignore the LORD's discipline
or refuse to accept his rebuke.^j
- 12 For the LORD disciplines those whom he loves,
just as a father chastises a beloved son.^k
- 13 Blessed * is the person who has found wisdom,
the one who has gained understanding.^l
- 14 For she is far more valuable than silver,
and her revenue is greater than that of gold.^m
- 15 She is more precious than pearls,^{*}
and nothing that you desire can compare with her.ⁿ
- 16 In her right hand is length of days;
in her left hand, riches and honor.^o
- 17 Her ways are pleasant to follow,
and all her paths lead to peace.^p
- 18 She is a tree of life to all who embrace her,
and blessed are all who hold her fast.^q

By His Wisdom the LORD Laid the Earth's Foundations*

- 19 By his wisdom the LORD laid the earth's foundations;

3:2 *Bring you length of days, more years of life:* the "fear of the LORD" brings health to the body (v.8) and "prolongs life" (Prov 10:27; see also Prov 9:10-11). *Abundance of prosperity:* generally speaking, the righteous are prosperous and happy while the wicked are overwhelmed with misfortune and miserable (see Prov 12:21). However, sometimes the wicked prosper and lead a carefree life (see Ps 73:3, 12)—at least for a time (see Ps 73:17-19)—while the righteous suffer (see Job 1-2).

3:9 *Firstfruits of all your crops:* the people of God were commanded to give to the priests the first part of the crops of olive oil, wine, and grains well as other products they grew each year (see Lev 23:10; Num 18:12-13).

3:10 *Filled with plenty:* those who bring their offerings to God will receive still greater blessings from him (see Mal 3:10; see also Deut 28:8-12; 2 Cor 9:8).

3:11-12 As already seen (v. 2 and note), the righteous are not always prosperous. They suffer affliction as a way of learning how to live (see Prov 12:1; Job 5:17; 36:22; Ps 119:71). The author of Hebrews quotes these two verses (Heb 12:5-6) and then adds: "[God disciplines us] for our benefit" (Heb 12:10).

3:13 *Blessed:* see note on Prov 31:28.

3:15 [*Wisdom*] *is more precious than pearls:* similar to Job 28:18. A worthy wife is also "more precious than pearls" (Prov 31:10).

3:19-20 The author has a lofty idea of the knowledge of life proposed to humans. Is it not the reflection of the thought that presides in the very projects of God (see Prov 8:22-31) and about which Job (chs. 38-40) never ceased being astounded?



“Then one of the seraphim flew to me, holding in his hand a burning coal. . . He touched my mouth with it and said: . . . ‘your guilt has been removed’ ” (*Isa 6:6-7*).

THE BOOK OF ISAIAH

Faith and Events

Born into the Jerusalem nobility, Isaiah received God’s call in the very temple of the Lord, at the end of the reign of Uzziah, that is, around 740 B.C.

His Book has preserved for us a moving account of this call (ch. 6). The prophet then immediately proclaims his message with its strikingly fresh and incisive tone, its noble poetic expression, and its brilliant images.

Isaiah exercised his prophetic ministry for about fifty years. A sad period! He saw the growing threat from the Assyrians, as well as the fall of Samaria and the northern kingdom in 721 B.C. He would go down in history as the man who kept up the hopes of the people during the siege of Jerusalem in 701 B.C. These were the difficult years in which Judah lost its temporary prosperity, and the independence of the nation was diminished day by day.

Amid all these events Isaiah proclaimed what was, for him, a dazzling certainty: the greatness and holiness of God. Even while involved in the feverish labors of human beings, he returned continually to his practical conviction that God alone matters. That is faith! It, and it alone, suffices. Strengthened by this assurance, Isaiah confronted the mighty, since they were primarily responsible for the political and religious disintegration.

This man of faith saw only too clearly that Judah could not find its salvation in alliances that were made and canceled at the whim of circumstance. It was in themselves and in their faith and fidelity that the people had to find the moral strength to face the impending dangers; nothing could be counted on except the Covenant of the Lord when put into practice.

As an ardent patriot, Isaiah believed in the perpetuity of Jerusalem and in the dynastic line established by David. Whatever might happen, the posterity of David and the people could not perish for good. The Covenant remained, and a “remnant” would survive to carry the promise

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 _____



OUR CHILDREN

Children, obey your parents in the Lord, for it is only right that you should do so. Honor your father and your mother.

Ephesians 6:1-2



Name _____

Date of Birth _____ in _____

Date of Baptism _____ in _____

Sponsors _____ and _____

Date of First Communion _____ in _____

Date of Confirmation _____ in _____

Sponsor _____



Name _____

Date of Birth _____ in _____

Date of Baptism _____ in _____

Sponsors _____ and _____

Date of First Communion _____ in _____

Date of Confirmation _____ in _____

Sponsor _____



Name _____

Date of Birth _____ in _____

Date of Baptism _____ in _____

Sponsors _____ and _____

Date of First Communion _____ in _____

Date of Confirmation _____ in _____

Sponsor _____

CHAPTER 20

The Parable of the Workers in the Vineyard.*

¹ “The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. ^w ² After agreeing with the laborers for a denarius* a day, he sent them into his vineyard. ³ Going out about nine o’clock,* he saw some others standing idle in the marketplace. ⁴ He said to them, ‘You also go into my vineyard and I will give you what is just.’ ⁵ When he went out again around noon and at three in the afternoon,* he did the same. ⁶ Then, about five o’clock,* he went out and found others standing around, and he said to them, ‘Why have you been standing here idle all day?’ ⁷ They answered, ‘Because no one has hired us.’ He said to them, ‘You too go into my vineyard.’

⁸ “When evening came, the owner of the vineyard said to his foreman, ‘Summon the workers and give them their pay, beginning with those who came last and ending with the first.’ ^x ⁹ When those who had started to labor at five o’clock came, each of them received a denarius. ¹⁰ Therefore, those who had come first thought that they would receive more, but they were paid a denarius, the same as the others. ¹¹ And when they

w Mt 21:28, 33.—x Lev 19:13; Deut 24:15.—y Jon 4:1.—z Lk 12:55.—a Deut 15:9; Rom 9:19-21.—b Mt 19:30; Lk 13:30.—c 17-19: Mt 16:21; 17:22-23; Mk 10:32-34; Lk 18:31-33.—d Acts 10:40.—e 20-28: Mk 10:35-45.—f Mt 19:28.—g Mt 26:39; Jn 18:11.—h Rom 8:17; Phil 3:10.—i 24-27: Mk 10:41-45; Lk 22:25-27.—j Mk 9:35.—k Mt 8:20; 26:28; Isa 53:10; Rom 5:6; 2 Cor 4:5; Phil 2:7; 1 Tim 2:6.

20:1-16 The parable of the workers in the vineyard teaches that the promised kingdom is a gift of grace and not a wage. For salvation is not the fruit of a commercial contract but consists in a communion of love, a filial response on the part of humans to the initiative of God, who offers them his friendship. Christians who do good cannot boast of rights before God. They should merely do all they can to correspond with God’s call and render themselves ever less unworthy of his friendship.

20:2 *Denarius*: a Roman coin that was the normal daily wage at the time—what a Roman soldier also received.

20:3 *Nine o’clock*: literally, “the third hour.”

20:5 *Noon . . . three in the afternoon*: literally, “the sixth hour . . . the ninth hour.”

20:6 *Five o’clock*: literally, “the eleventh hour.”

20:17-19 At the moment when he starts out for Jerusalem, Jesus clearly confronts the drama of his sacrifice. This third prediction of the Passion is much more detailed than the first two.

20:20-28 The apostles were still dreaming of an earthly Messianic kingdom and seeking an important role in it. However, their recompense would be a gift from the heavenly Father, not a right of their own. Jesus’ mission in the world was to save human beings and not to assign them their prize.

20:22 *Drink the cup*: in the idiom of the Bible, this meant to meet suffering (see Isa 51:17; Jer 25:15; Ps 75:9).

20:28 As the suffering Servant (Isa 53), Jesus has come to expiate the sins of all, offering the Father his own life as the price of the ransom, i.e., as the supreme expression of love.

received it, they began to grumble against the landowner,^y ¹² saying, ‘These men who were hired last worked only one hour, and yet you have rewarded them on the same level with us who have borne the greatest portion of the work and the heat of the day.’^z

¹³ “The owner replied to one of them, ‘Friend, I am not treating you unfairly. Did you not agree with me to work for a denarius?’ ¹⁴ Take your pay and leave. I have chosen to pay the latecomers the same as I pay you. ¹⁵ Am I not free to do as I wish with my own money? Or are you envious because I am generous?’^a ¹⁶ Thus, the last will be first and the first will be last.”^b

Jesus Predicts His Passion a Third Time.*

¹⁷ ^c As Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves and said to them, ¹⁸ “Behold, we are now going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death. ¹⁹ Then they will hand him over to the Gentiles to be mocked and scourged and crucified, and on the third day he will be raised to life.”^d

The Son of Man Has Come To Serve.* ²⁰ ^e Then the mother of the sons of Zebedee came to Jesus with her sons and made a request of him after kneeling before him. ²¹ “What do you wish?” he asked her. She said to him, “Promise that these two sons of mine may sit, one at your right hand and the other at your left, in your kingdom.”^f ²² Jesus said in reply, “You do not know what you are asking. Can you drink the cup* I am going to drink?” They said to him, “We can.”^g

²³ He then said to them, “You shall indeed drink my cup, but to sit at my right hand and at my left is not in my power to grant. Those places belong to those for whom they have been prepared by my Father.”^h

²⁴ ⁱ When the other ten disciples heard this, they were indignant at the two brothers. ²⁵ But Jesus called them over and said, “You know that the rulers of the Gentiles lord it over them, and their great ones make their authority over them felt. ²⁶ This must not be so with you. Instead, whoever wishes to be great among you must be your servant, ²⁷ and whoever wishes to be first among you must be your servant.^j ²⁸ In the same way, the Son of Man did not come to be served but rather to serve and to give his life as a ransom for many.”*^k

³⁵ Yet wisdom is proved right by all her children.”

Jesus Pardons a Sinful Woman.* ³⁶ One of the Pharisees invited Jesus to dine with him. When he arrived at the Pharisee’s house, he took his place at table. ^{137 m} A woman of that town, who was leading a sinful life, learned that Jesus was a dinner guest in the Pharisee’s house. Carrying with her an alabaster jar of ointment, ^{n*} ³⁸ she stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she kissed his feet and anointed them with the ointment.

³⁹ When the Pharisee who had invited him saw this, he said to himself, “If this man were really a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner.” ⁴⁰ Jesus then said to the Pharisee, “Simon, I have something to say to you.” He replied, “What is it, Teacher?”

⁴¹ “There were two men who were in debt to a certain creditor. One owed him five hundred denarii, and the other owed fifty. ⁴² When they were unable to repay him, he canceled both debts. Now which one of them will love him more?” ⁴³ Simon answered, “I would imagine that it would be the one who was forgiven the larger amount.” Jesus replied, “You have judged rightly.”

⁴⁴ Then, turning toward the woman, he said to Simon, “Do you see this woman? I entered your home, and you provided no water for my feet, but she has bathed them with her tears and wiped them with her hair. ^o ⁴⁵ You gave me no kiss, but she has not ceased to kiss my feet from the time I came in. ^p ⁴⁶ You did not anoint my head with oil, but she has anointed my feet with ointment. ^q ⁴⁷ Therefore, I tell you: her many sins have been forgiven her because she has shown great love. But the one who has been forgiven little has little love.”

⁴⁸ Then Jesus said to her, “Your sins are forgiven.” ^r ⁴⁹ Those who were at table began to say to themselves, “Who is this man who even forgives sins?” ⁵⁰ But Jesus said to the woman, “Your faith has saved you. Go in peace.” ^s

CHAPTER 8

C: Hearing the Word

The Women Who Minister to Jesus. ¹ After that, Jesus journeyed through towns and vil-

lages preaching and proclaiming the kingdom of God. Traveling with him were the Twelve, ^t ^{2*} as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out; ^u ³ Joanna, the wife of Herod’s steward Chuza; Susanna; and many others. These women provided for them out of their own resources.

The Parable of the Sower.* ⁴ When a large crowd gathered together as people from every town flocked to him, he said in a parable: ⁵ “A sower went out to sow his seed. And as he sowed, some of the seed fell along the path and was trampled upon, and the birds of the sky ate it up. ⁶ Some fell on rock, and when it came up, it withered for lack of moisture. ⁷ Some seed fell among thorns, and the thorns grew with it and choked it. ^v ⁸ And some fell onto good soil, and when it grew it produced a crop of a hundred-fold.”

After saying this, he cried out, “He who has ears to hear, let him hear.”

The Purpose of Parables.* ^{9 w} Then his disciples asked him what the parable meant. ¹⁰ He said, “To you has been granted knowl-

I Lk 11:37; 14:1.—m 37ff; Mt 26:6-13; Mk 14:3-9; Jn 12:1-8.—n Mt 21:32.—o Gen 18:4; 1 Tim 5:10.—p Lk 22:47-48.—q Ps 23:5; Eccl 9:8.—r Mt 9:2.—s Acts 15:33.—t Lk 4:43; Mt 4:23; Mk 1:39.—u Lk 24:10; Mt 27:55f; Mk 15:40f; 16:9; Jn 19:25.—v Jer 4:3-4.—w 9-15; Mt 13:10-23; Mk 4:10-20.

7:36-50 The other three evangelists place this incident just before the Passion. Luke, however, keeps it here to show that his primary concern is with the mercy and forgiveness of God. He is the only evangelist to hand down the memory of good relations between Jesus and the Pharisees who invite him to dine (see also Lk 11:37; 14:1); these men, too, are children of Israel and will be given the instruction that they really need.

7:37 The woman is certainly not Mary Magdalene (see Lk 8:2) nor Mary the sister of Lazarus (Lk 10:39; Jn 11:5). The immense popularity of Mary Magdalene was due to a confusion, which occurred as far back as Christian antiquity, between the sinful woman who is forgiven here and the real Mary Magdalene, who was one of the main figures on Calvary and at the tomb.

8:2-3 Some women belong to the group of disciples; this was an occurrence quite rare at that period. As for Mary of Magdala (Mary Magdalene), the expression “seven demons” suggests some violent illness with symptoms that were disconcerting for a woman.

8:4-8 Since the time of the Prophets, harvesting was a current image of the Judgment (Joel 4:13). Sowing evokes the activity of Jesus. Jesus knows from experience that preaching the Gospel converts only hearts that are well disposed. Nevertheless, he underlines with optimism the growth of the seed: despite all risks and obstacles, the Word of God will make progress among human beings.

8:9-10 At the moment, only the disciples are sensitive to the riches of the Gospel; the others do not yet have a free heart. See also note on Mt 13:11.

it will be more tolerable for Tyre and Sidon than for you. ¹⁵ And as for you, Capernaum:

Will you be exalted to heaven?

You will be brought down to the netherworld. ^{* o}

¹⁶ “Whoever listens to you listens to me, and whoever rejects you rejects me. And whoever rejects me rejects the one who sent me.” ^p

Joy of the Missionaries. ^{* 17} The seventy-two returned rejoicing, and they said, “Lord, in your name even the demons are subject to us.” ¹⁸ He said to them, “I watched Satan fall from heaven like lightning. ^q ¹⁹ Behold, I have given you the power to tread upon snakes and scorpions and all the forces of the enemy, and nothing will ever harm you. ^r ²⁰ Nevertheless, do not rejoice in the knowledge that the spirits are subject to you. Rejoice rather that your names are inscribed in heaven.” ^s

Joy of Jesus. ^{21 * t} At that very hour, Jesus rejoiced in the Holy Spirit and said, “I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the learned and have revealed them to children. Yes, Father, such has been your gracious will.

²² “All things have been entrusted to me by my Father. No one knows who the Son is except the Father, or who the Father is except the Son and those to whom the Son wishes to reveal him.” ^u

The Privilege of Discipleship. ^{23 v} Then he turned to his disciples and said privately, “Blessed are the eyes that see what you see. ²⁴ I tell you, many prophets and kings desired to see what you see but did not see it, and to hear what you hear but did not hear it.” ^w

^o Isa 14:13ff.—^p Lk 9:48; Mt 10:40; Mk 9:37; Jn 13:20.—^q Isa 14:12; Rev 9:1.—^r Ps 91:13; Mk 16:18; Acts 28:5; Rev 12:9.—^s Rev 20:12.—^t 21f. Mt 11:25ff; 1 Cor 1:26-29.—^u Jn 1:18.—^v 23f. Mt 13:16f.—^w 1 Pet 1:10-12.—^x Lk 18:18; Mt 19:16.—^y Lev 19:18; Deut 6:5.—^z Lev 18:5; Prov 19:16; Rom 7:10.—^a Lk 16:15.—^b Lev 21:1-3.—^c 2 Chr 28:15.

10:15 *The netherworld:* the place of the dead, i.e., the underworld (as in Acts 2:27, 31).

10:17-20 In the joy of the disciples, Jesus sees the beginning of the defeat of the forces of evil inflamed against human beings, and of their leader Satan (see Lk 11:20). Jesus shares their joy; but he invites them to rejoice most of all that they are the elect of the Father, a happiness that radically surpasses all missionary success.

10:21-24 In this inspired prayer, Jesus lays bare the profound movement of his heart and the very mystery of his person. He is gripped by the revelation made to the poor (i.e., *children*); he lives, in an inexpressible fashion, in unity with the Father in the Spirit. The expectation of kings and prophets, i.e., of the Old Testament, is now accomplished, for Jesus is here and shares with human beings God's mysterious presence. The Church knows that

The Greatest Commandment. ^{25 * A} And behold, a lawyer came forward to test Jesus by asking, “Teacher, what must I do to gain eternal life?” ^{x 26} Jesus said to him, “What is written in the Law? How do you read it?” ²⁷ He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself.” ^{y 28} Jesus then said to him, “You have answered correctly. Do this and you will live.” ^z

The Parable of the Good Samaritan. ²⁹ But because the man wished to justify himself, he asked, “And who is my neighbor?” ^{a 30} Jesus replied, “A man was going down* from Jerusalem to Jericho, when he was attacked by robbers. They stripped him and beat him, and then went off leaving him half-dead. ³¹ A priest happened to be traveling along that same road, but when he saw him he passed by on the other side. ^{b 32} A Levite* likewise came to that spot and saw him, but he too passed by on the other side.

³³ “But a Samaritan who was traveling along that road came upon him, and when he saw him he was moved with compassion. ³⁴ He went up to him and bandaged his wounds after having poured oil and wine on them. Then he brought him upon his own animal to an inn and looked after him. ^c

³⁵ “The next day, he took out two denarii* and gave them to the innkeeper, saying, ‘Look after him, and when I return I will repay you for anything more you might spend.’

³⁶ “Which of those three, do you think, was a neighbor to the man who fell into the hands of the robbers?” ³⁷ He answered, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.” ^{*}

by herself she is nothing in this world, but she is astounded to bring forth for all people this great revelation of God. This text constantly brings her back home to the heart of the Gospel.

10:25-37 Jesus gives pride of place in his teaching to the commandment of love, which sums up the entire Law (see Mt 22:40); but love of God and love of neighbor are henceforth joined inseparably.

10:30 *Going down:* Jericho lies in the deepest depression on earth, at 800 feet below sea level.

10:32 *Levite:* a minister of the temple.

10:35 *Denarii:* plural for *denarius*, a laborer's daily wage.

10:37 The scribe had asked who was his neighbor. Jesus responds with the example of the Samaritan who, without regard for national rancors and religious disputes, recognizes the neighbor in an unknown person who is in need of help. Hence, the person who loves will know immediately how to individualize who his neighbor is. It is not necessarily—as the Jews thought—a person of the same nation, race, or religion.



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BETHSAIDA—SEA OF GALILEE — View of the Sea of Galilee (which is an expansion of the Jordan River) with the Plain of Gennesaret and the Mount of Beatitudes in the distance. This might have been the scene of the breakfast that Jesus took with his disciples after his resurrection. (See Jn 21:1, 15)



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MOUNT OF THE ASCENSION — An overall view of the Mount of Olives and surroundings where Jesus led his disciples before his ascension forty days after his resurrection. The Church of the Ascension rises in the background. There is little doubt that though he described the ascension in physical terms, Luke meant to emphasize our Lord's exaltation. (See Acts 1:11)

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.

Glory, 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