

New St. Joseph

Handbook for Proclaimers of the Word

**LITURGICAL YEAR A
2020**

By

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WITH THE "NEW AMERICAN BIBLE" TEXT
FROM THE REVISED SUNDAY LECTIONARY



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A LECTOR'S PRAYER

EVERLASTING Father,
in the beginning your Word brought forth life
and called us into being.

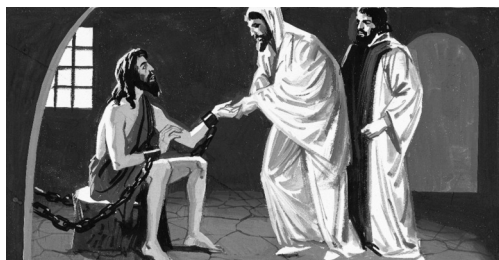
In the fullness of time,
Jesus, your Son, the Word became flesh.

In the synagogue at Nazareth
and on the hills of Galilee,
he taught the good news of salvation,
the Gospel of life and of truth.

In an act of everlasting love
he opened his arms on the cross
and by his death destroyed all death,
leading us to everlasting life.

Lord, open my lips,
that my mouth may declare your praise.
Open my heart,
that I may proclaim the Word made flesh.
Strengthen my mind,
that I may live the holy words I speak.

For your Word is all holy and all true
and lives in glory with you and the Holy Spirit,
one God, forever and ever. Amen.



December 15, 2019

THIRD SUNDAY OF ADVENT

**Lect.
No. 7**

FIRST READING: Isaiah 35:1-6a, 10

This passage from the Prophet Isaiah speaks of the restoration that God will work in the land.

There is a tremendous sense of joy and expectation in this and the other readings for this Third Sunday of Advent.

Everything and everyone that suffered up to now will be vindicated and will become fruitful. God will work wonders in our land.

All of those situations that imprisoned us, or left us with a sense of inadequacy, will be abolished. We will be made whole again.

While this Old Testament reading was intended to be understood in a physical sense, through Jesus we understand the call to joy and gladness in a spiritual sense as well.

Among those things that most imprison and alienate us are our own sin and selfishness. The Messiah, Jesus born into our world, liberates us from that prison by bringing us forgiveness of sin and an invitation into the life and the love of God. We can live in the freedom of God's children.

A reading from the Book of the Prophet Isaiah

The desert and the parched land will exult;
the steppe will rejoice and bloom.

They will bloom with abundant flowers,
and rejoice with joyful song.

The glory of Lebanon will be given to them,
the splendor of Carmel and Sharon;
they will see the glory of the LORD,
the splendor of our God.

Strengthen the hands that are feeble,
make firm the knees that are weak,
say to those whose hearts are frightened:

Be strong, fear not!

Here is your God,
he comes with vindication;

with divine recompense
he comes to save you.

Then will the eyes of the blind be opened,
the ears of the deaf be cleared;
then will the lame leap like a stag,
then the tongue of the mute will sing.

Those whom the LORD has ransomed will return
and enter Zion singing,
crowned with everlasting joy;
they will meet with joy and gladness,
sorrow and mourning will flee.

The word of the Lord.

Lect.
No. 7

RESPONSORIAL PSALM: Ps 146:6-7, 8-9, 9-10 (R): cf. Isaiah 35:4)

This psalm is a hymn of praise for all of the glorious ways that God intervenes in our lives to deliver us from those things that oppress us.

God is the Creator and Lord of all, the Sustainer and Provider, the Righteous One who dispenses justice to both the godly and the wicked, and the great King who will reign forever.

God is not only faithful with those who deserve it; he also reaches out to those who most need his help.

As is often the case in Old Testament writings, those most in need are represented by the widow and the orphan, the blind and the lame.

The wicked, on the other hand, have no standing before God. While they might seem almighty upon the earth, God easily thwarts them.

This is an important reminder of the power of God's mercy and compassion and the total powerlessness of the forces of evil.

R). Lord, come and save us.

or:

R). Alleluia.

The LORD God keeps faith forever,
secures justice for the oppressed,
gives food to the hungry.

The LORD sets captives free.

R). Lord, come and save us.

or:

R). Alleluia.

The LORD gives sight to the blind;
the LORD raises up those who were bowed down.

The LORD loves the just;
the LORD protects strangers.

R). Lord, come and save us.

or:

R). Alleluia.

The fatherless and the widow he sustains,
but the way of the wicked he thwarts.

The LORD shall reign forever;
your God, O Zion, through all generations.

R). Lord, come and save us.

or:

R). Alleluia.

Lect.
No. 7

SECOND READING: James 5:7-10

This reading from the Letter of James strongly emphasizes the need for patience. The time is at hand. There is no need to judge others beforehand. The Day of the Lord is already dawning.

A reading from the Letter of Saint James

Be patient, brothers and sisters,
until the coming of the Lord.

See how the farmer waits for the precious fruit of
the earth,

Obviously this reading has been chosen to speak of the nearness of the feast for which we are preparing, Christmas.

Yet there is also value in this reading at a different level of understanding, for it gives us perspective concerning the things of the Lord. Often we get so caught up with preoccupations and worries that we lose perspective and become anxious. This reading reminds us that the Lord will take care of everything. We only have to place our trust in him.

being patient with it
until it receives the early and the late rains.
You too must be patient.
Make your hearts firm,
because the coming of the Lord is at hand.
Do not complain, brothers and sisters, about one another,
that you may not be judged.
Behold, the Judge is standing before the gates.
Take as an example of hardship and patience, brothers and sisters,
the prophets who spoke in the name of the Lord.
The word of the Lord.

**Lect.
No. 7**

ALLELUIA: Isaiah 61:1 (cited in Luke 4:18)

In our Alleluia Verse we celebrate the coming of the anointed one: The Messiah. Jesus comes to set us free from all that enslaves us: sin, fear, alienation, hate, etc.

R/. Alleluia, alleluia.
The Spirit of the Lord is upon me,
because he has anointed me
to bring glad tidings to the poor.

R/. Alleluia, alleluia.

**Lect.
No. 7**

GOSPEL: Matthew 11:2-11

In this Gospel, we hear an episode that ties the ministry of John the Baptist to that of Jesus.

John had already been arrested for his adherence to the truth. He sent his disciples to inquire of Jesus whether he was the one who was expected. It is not really clear whether John is doing this for his own knowledge or to give the disciples the opportunity of witnessing Jesus' ministry for themselves (possi-

A reading from the holy Gospel according
to Matthew

When John the Baptist heard in prison of the works of the Christ,
he sent his disciples to Jesus with this question,
“Are you the one who is to come,
or should we look for another?”
Jesus said to them in reply,
“Go and tell John what you hear and see:
the blind regain their sight,
the lame walk,

bly as a way of inviting them to follow Jesus now that his own end was at hand).

Jesus responds not so much with words as with actions.

Jesus then speaks of John the Baptist. Certainly John proved to be a prophet of God.

He did not have to dress in elegant clothes to prove himself, for he gave powerful testimony to the truth of his message. Therefore, he is considered to be a great witness to God's faithfulness to his covenant.

Yet, compared with John the Baptist, the smallest in the kingdom of heaven is greater than he. This is not said to denigrate John, but to show the glory to which we are called.

This passage points out how much greater Jesus is than John, but also how much greater his invitation is to us. While John's invitation was to turn from sin, Jesus' invitation is to experience the very life of God.

lepers are cleansed,
the deaf hear,
the dead are raised,
and the poor have the good news proclaimed to them.

And blessed is the one who takes no offense at me."

As they were going off,

Jesus began to speak to the crowds about John,
"What did you go out to the desert to see?

A reed swayed by the wind?

Then what did you go out to see?

Someone dressed in fine clothing?

Those who wear fine clothing are in royal palaces.

Then why did you go out? To see a prophet?

Yes, I tell you, and more than a prophet.

This is the one about whom it is written:

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

Amen, I say to you,

among those born of women

there has been none greater than John the Baptist;

yet the least in the kingdom of heaven is greater than he."

The Gospel of the Lord.

PASTORAL REFLECTIONS

The Third Sunday of Advent is called Gaudete Sunday. This means that it is the Sunday to rejoice. We are not rejoicing because we are happy that the penitential season is almost over. We rejoice because during this holy season we have removed from our hearts and our lives those things that have kept us from giving ourselves to the Lord and to each other. We are freer than we were when we were bound by our sins and selfishness. We also are rejoicing because we are approaching that day when we will celebrate the love of God for us in the fact that Jesus has come into our lives in a special way.



February 23, 2020

SEVENTH SUNDAY IN ORDINARY TIME

Lect.
No. 79

FIRST READING: Leviticus 19:1-2, 17-18

Today's First Reading is part of the holiness code found in the Book of Leviticus. The priestly authors who produced this book remind the Israelites that if they truly believe in the holiness of God, then they must try to reflect that holiness in their lives.

We saw this same message in the Book of the Prophet Isaiah. In this inaugural vision, he encountered the holiness of God. This changed the way that he looked at life (his faith, his morality, even politics).

This has consequences on how we treat each other. We are to love one another with the same love with which God loves us.

A reading from the Book of Leviticus

The LORD said to Moses,
“Speak to the whole Israelite community and tell them:

Be holy, for I, the LORD, your God, am holy.

“You shall not bear hatred for your brother or sister in your heart.

Though you may have to reprove your fellow citizen,

do not incur sin because of him.

Take no revenge and cherish no grudge against any of your people.

You shall love your neighbor as yourself.

I am the LORD.”

The word of the Lord.

PASTORAL REFLECTIONS

The morality of the Old Testament was a vast improvement upon the morality of the ancient world. Only requiring an eye for an eye, for example, was a limiting of the quest for revenge. Yet, as we shall see in the Gospel, Jesus calls us far beyond that level of responsibility. It is not that God was not revealing the truth, but that the Israelites could understand it only to a limited degree. We needed Jesus, the Fullness of God's revelation, to truly understand what God is calling us to be.

Lect.
No. 79

RESPONSORIAL PSALM: Ps 103:1-2, 3-4, 8, 10, 12-13 (R.: 8a)

When we speak about the greatness of God, we often talk about his omnipotence. The psalmist today reminds us that his greatness is most expressed in his mercy.

God, who has every right to demand our fidelity, nevertheless is willing to forgive our sins. We had brought misery into our lives. Our sins were self-destructive acts, and God rescues us from what we truly deserve.

God does not treat us like a judge might treat us: with strict justice (defined as giving every person what they truly deserve). God treats us like a compassionate parent who wants only to love and heal us.

As we see throughout the readings today, this also is a challenge to us. If God has treated us this mercifully, should we not be willing to treat others the same way? Are we more worried for others when they hurt us than we are for ourselves?

R/. The Lord is kind and merciful.

Bless the LORD, O my soul;
and all my being, bless his holy name.
Bless the LORD, O my soul,
and forget not all his benefits.

R/. The Lord is kind and merciful.

He pardons all your iniquities,
heals all your ills.
He redeems your life from destruction,
crowns you with kindness and compassion.

R/. The Lord is kind and merciful.

Merciful and gracious is the LORD,
slow to anger and abounding in kindness.
Not according to our sins does he deal with us,
nor does he requite us according to our crimes.

R/. The Lord is kind and merciful.

As far as the east is from the west,
so far has he put our transgressions from us.
As a father has compassion on his children,
so the LORD has compassion on those who fear
him.

R/. The Lord is kind and merciful.

PASTORAL REFLECTIONS

When we go to the Sacrament of Reconciliation, we can easily feel that God owes us forgiveness because we have gone through the motions. We should never forget that God's mercy is a free and loving gift. God does not forgive us because he has to, but rather because he wants to.

Lect.
No. 79

SECOND READING: 1 Corinthians 3:16-23

For Christians, our temple is the human body, for we encounter the Holy Spirit of God in our own hearts. All people, therefore, whether it be others or ourselves, should be treated with sacred dignity. There is, in fact, a Jewish saying that in front of every human being flies a host of archangels who proclaim, "Fall on your knees before the image of the living God."

Paul had been preaching the wisdom of God, the wisdom of the cross, in Corinth. This is in contrast to his preaching in the previous city he visited, Athens, where he unsuccessfully preached a worldly philosophic wisdom.

One of the difficulties in this community was factionalism. Paul relativized the importance of the various apostles and missionaries to remind the Corinthians that their only true goal was to follow Christ wholeheartedly. This is especially important to hear today in an era of increasing factionalism in our Church, the world, politics, etc.

Lect.
No. 79

The word of God, the revelation of who God is and what he wants of us, inevitably leads us to love.

A reading from the first Letter of Saint Paul
to the Corinthians

Brothers and sisters:

Do you not know that you are the temple of God,
and that the Spirit of God dwells in you?
If anyone destroys God's temple, God will destroy
that person;
for the temple of God, which you are, is holy.

Let no one deceive himself.

If any one among you considers himself wise in this
age,

let him become a fool, so as to become wise.

For the wisdom of this world is foolishness in the
eyes of God,

for it is written:

God catches the wise in their own ruses,
and again:

The Lord knows the thoughts of the wise,
that they are vain.

So let no one boast about human beings, for every-
thing belongs to you,

Paul or Apollos or Cephas,

or the world or life or death,

or the present or the future:

all belong to you, and you to Christ, and Christ to
God.

The word of the Lord.

ALLELUIA: 1 John 2:5

R/. Alleluia, alleluia.

Whoever keeps the word of Christ,
the love of God is truly perfected in him.

R/. Alleluia, alleluia.

Lect.
No. 79

GOSPEL: Matthew 5:38-48

The law of the Old Testament, the *lex talionis*, an eye for an eye and a tooth for a tooth, was actually a compassionate rule that limited the extent of revenge one could extract from one's enemies. Jesus, however, demands an even greater spirit of generosity. He challenges his listeners to respond to hurt and injustice with charity and goodness.

Jesus realized that violence begets only more violence. Only love can break the vicious cycle of hurt and revenge. St. Maximilian Kolbe was asked by a fellow prisoner in Auschwitz, "Shouldn't we hate the Nazis?" His answer was, "No, because only love conquers."

We hear that our love should be like that of the Father. He loves and cares for everybody (good, bad, and indifferent). We view those who have hurt us as wounded (what they have done to us is only a symptom of their brokenness). We only want them to be healed.

The perfection Jesus calls for is not perfectionism. That could easily lead to a spirit of self-sufficiency. This, on the other hand, is a call to be perfect (pure) in love, just as God is.

A reading from the holy Gospel according
to Matthew

Jesus said to his disciples:

"You have heard that it was said,

An eye for an eye and a tooth for a tooth.

But I say to you, offer no resistance to one who is evil.

When someone strikes you on your right cheek,
turn the other one as well.

If anyone wants to go to law with you over your tunic,
hand over your cloak as well.

Should anyone press you into service for one mile,
go for two miles.

Give to the one who asks of you,
and do not turn your back on one who wants to
borrow.

"You have heard that it was said,

You shall love your neighbor and hate your enemy.

But I say to you, love your enemies

and pray for those who persecute you,

that you may be children of your heavenly Father,

for he makes his sun rise on the bad and the good,
and causes rain to fall on the just and the unjust.

For if you love those who love you, what recompense
will you have?

Do not the tax collectors do the same?

And if you greet your brothers only,

what is unusual about that?

Do not the pagans do the same?

So be perfect, just as your heavenly Father is perfect."

The Gospel of the Lord.

tended to be contrasted with the arrogance of all of the kings and generals who had conquered Jerusalem and had entered it riding on great chargers. The Messiah would be a ruler who would restore peace to the land. This passage was fulfilled when Jesus entered the city of Jerusalem on Palm Sunday riding on a donkey.

MALACHI

Malachi is believed to be the last of the prophets. He was a minor prophet. We are not sure whether this is actually the author's name, for the word Malachi means "my messenger," so it might be more of a title than a proper name.

He complains especially that the Jewish people have not been faithful to their covenant responsibilities. Their priests offer inferior sacrifices, men divorce the wives of their youth, etc. There will be a coming judgment when God will reward the good and punish the evil.

The book closes with a promise of the return of Elijah to prepare for the Day of the Lord. This was fulfilled in the ministry of John the Baptist who performed Elijah's mission in New Testament times.

GOSPEL OF MATTHEW

Matthew is the longest and the most Jewish of the Gospels. It has numerous quotations from the Old Testament to show how Jesus fulfilled the law and the prophets and numerous references to Jewish customs all throughout.

Ancient tradition speaks of it being the first Gospel written. This is why it is always listed as the first Gospel in the list of the four. This tradition also speaks of it having been written in Aramaic.

Modern scholarship calls this into question. It is obvious that Matthew copied much of his material from Mark and not vice versa (for Mark is short and ungrammatical and Matthew is longer and better organized).

Furthermore, these same scholars have determined that the Greek version of the Gospel that we now possess is not a translation from another language. Rather, the Gospel was originally written in Greek.

We can still sustain the ancient tradition if we propose that Matthew, the tax collector, wrote part of today's Gospel of Matthew. Then, some decades later, a second author took that book, combined it with material from Mark and other sources, and produced the Gospel of Matthew as we know it today. This second author kept the original name of the Gospel of Matthew, because this name showed that the Gospel had apostolic authority.

This second author was probably a converted Pharisee (for there are so many quotes from the Old Testament throughout the Gospel). He probably wrote around 80 A.D. as a response to a persecution that his community was suffering. It was about this time that Christians were definitively excluded from the synagogue.

This was a response to the destruction of the temple. Jewish authorities felt that without the binding force of the temple, they could no longer afford the luxury of allowing several different versions of their faith to co-exist. Christians were shunned, and sometimes murdered for their faith. They were told that they had rejected the God of Israel and would burn in hell forever.

This second Matthew told Christians that they were not cut off from Israel. They were, in fact, the true Israel, while the Jews who had not accepted Jesus were a false Israel for they had not accepted the Messiah whom Yahweh had sent.

Second Matthew combined the material of the Gospel into sections of narrative (action) and discourse (teaching). He produced five major sections of teaching to mirror the first five books of the Old Testament that Jews called the Torah.

He presented Jesus as the new Moses for the new Israel. Like Moses, Jesus was en-

dangered as a child by an evil king. Like him he fasted for forty days. Like him, he climbed a mountain where he presented a new law (the Sermon on the Mount).

Throughout the Gospel there is a polemic against the leaders of the Jews, especially the Pharisees. This is because they were the ones who had excluded Christians from the synagogues. Furthermore, there are refutations of lies spread about Jesus by the leaders of the Jews, e.g., the resurrection scene. Jesus also uses the Pharisees as an example of what the apostles should not be in their exercise of authority.

This Gospel contains more parables than Mark. Many of them speak about the coming judgment and how people must choose to live in the path of the Lord.

GOSPEL OF MARK

The Gospel of Mark is probably the first Gospel written. It is believed that it was written in Rome around the year 70 A.D. It was written by John Mark, a disciple who accompanied Paul and Barnabas on one missionary journey (but departed from their company before the journey was finished). John Mark eventually traveled to Rome and became a disciple of Peter.

The Gospel presents the story of Jesus in a straightforward manner with little embellishment. If one were to compare it to a modern medium, one might speak of it as the home movies of Jesus' ministry. The writing style is poor. Stories are often pasted together with little transition or connection.

Mark presents Jesus as the Messiah who is most of all the Son of Man. Every time that someone is prepared to proclaim Jesus as the Messiah, Jesus silences him. Rather, he says that he is the Son of Man. This title is derived from two Old Testament sources: Daniel 7 where the Son of Man would receive power and authority and dominion, and the Songs of the Suffering Servant in Isaiah where the servant of the Lord would suffer in order to expiate our sins.

The disciples of Jesus and his own family do not fully understand his mission until after the resurrection. Three times Jesus predicts his passion (chapters 8, 9, and 10), and three times the disciples respond inappropriately because they understand his role of being Messiah in terms of power and not in terms of service.

Even the resurrection scene presents this message. The shorter ending (ends at 16:8) speaks of the women hearing about the resurrection but not seeing Jesus themselves. This was most probably the original ending to the Gospel. Mark's message, especially to the Church of Rome that was undergoing persecution, was that one does not see the risen Jesus until one has died with him.

There are relatively few parables in the Gospel. Chapter 13 speaks about the coming apocalyptic era when God will judge the earth.

Many of the expressions heard and the scenes portrayed show Jesus as embarrassingly human. The other Synoptic Gospels, Matthew and Luke, tend to modify that material to show Jesus as more dignified and more divine.

GOSPEL OF LUKE

We believe that the Gospel of Luke was written around 80-85 A.D. Tradition holds that it was written by Luke, a Gentile convert and disciple of Paul. He is also traditionally said to have been a physician. All of this is credible considering the content and the style of the Gospel.

Like the Gospel of Matthew, Luke begins with the story of the infancy of Jesus. There are actually a pair of annunciation and birth stories: that of John the Baptist, which is miraculous, and that of Jesus, which is even more astounding.

Throughout Luke's Gospel Jesus reaches out to the poorest of the poor, the "anawim."

APPENDIX 3: GLOSSARY AND PRONUNCIATION GUIDE

For purposes of pronunciation, a simple system of phonetic spelling has been devised and included in parentheses for every entry defined. The **accented syllable** is indicated by **capital letters**, and the pronunciation for the letters is as follows.

uh = a, e, i, o, u unaccented
(the Schwa)

a = hat

ah = father

ai = aisle, ice

aw = awful, for

ay = ape, care

e = get (short)

ee = eve

i = pit (short)

o = odd (short)

oh = no

oi = noise, joy

ow = cow

oo = boot

u = foot, book (accented, long)

uh = culture, cut (accented,
short)

yuh = nature (unaccented,
short)

yoo = use, unite (accented, long)

uhr = further

ch = church

sh = shame, wish

zh = vision

g = get

j = judge

k = cow, key

kw = quick

w = witch

Aaron (AR-uhn; ER-uhn). Brother of Moses and the first high priest of Israel (Ex 6:20; 28:1ff).

Abba (AB-uh; ah-BAH). Aramaic word for “father” or “dad” used by Jesus of his Father (Mk 14:36).

Abelmoholah (ay-buhl-mi-HOH-luh). A city on the Jordan River and the residence of Elisha the prophet (1 Kgs 19:16).

Abiathar (uh-BAI-uh-thuh). Son of the priest Ahimelech (1 Sm 22:20) and himself a priest of David (2 Sm 8:17). He is mentioned by Jesus in the discussion with the Pharisees concerning the apostles’ picking grain on the sabbath (Mk 2:26).

Abijah (uh-BAI-juh). Son and successor of Rehoboam (1 Chr 3:10) and ancestor of Jesus (Mt 1:7).

Abilene (ab-uh-LEEN; -LEE-nee). A district ruled by Lysanias (Lk 3:1) at the time of Jesus that lay to the northwest of Damascus.

Abishai (uh-BAI-shi). A brother of Joab, he accompanied David during his flight from Saul (1 Sm 26:6ff) and from Absalom (2 Sm 16:9).

Abiud (uh-BAI-uhd). An ancestor of Jesus (Mt 1:13).

Abner (AB-nuhr). A commander of the army of Saul (1 Sm 17:55; 26:7). He first sided with a son of Saul, Ishbaal, after the death of Saul. He eventually betrayed him and furthered the cause of David among the tribes of the north.

Abraham (AY-bruh-ham). Founder of the Hebrew nation and father of the people of God (Gn 11:26ff; 17:4f, etc.). Originally called Abram (Gn 11:26), he received the name Abraham at the time of God’s covenant with him (Gn 17:4).

Abram (AY-bruhm). See Abraham.

Achaia (uh-KAI-uh). Roman province comprising the central part of modern Greece (Acts 18:12, 27).

Achim (AY-kim). An ancestor of Jesus (Mt 1:14).

Acts of the Apostles (aks uhv thee uh-POS-uhlz). The book that continues the Gospel of Luke with a history of the primitive Church.

Adam (AD-uhm). The first man (Gn 2:8), who was placed in the garden of Eden (Gn 2:15) but disobeyed God and was expelled from the garden (Gn 3:23).

Advocate (AD-vuh-kut). See Paraclete.

Ahaz (AY-haz). Son and successor of King Jotham of Judah (2 Kgs 15:38) and father of Hezekiah (2 Kgs 16:20). It was to him that Isaiah prophesied that the Messiah would be Emmanuel, God with us (Is 7:14).

Alexander (al-ig-ZAN-duhr). Son of Simon of Cyrene and brother of Rufus (Mk 15:21).

Alpha (AL-fuh). First letter of the Greek alphabet. Used with “omega,” the last letter, it signifies completeness, as “from A to Z.” God is termed

the Alpha and Omega, the First and the Last, the Beginning and the End (Rv 1:8), as is also Christ (Rv 22:13).

Alphaeus (al-FEE-uhs). Father of James the Less (Mt 10:3; Acts 1:13).

Amalek (AM-uh-lek). Eponymous founder of a nomadic tribe that dwelt in the Negeb (Gn 36:12). The Amalekites fought with the Israelites during their time in the Sinai (Ex 17:8ff). They also fought various battles against Israel, often in alliance with Israel’s enemies.

Amaziah (am-uh-ZAI-uh). A priest at Bethel at the time of the Prophet Amos (Am 7:12).

Amminadab (uh-MIN-uh-dab). Father of Nahshon (Nm 1:7), father-in-law of Aaron (Ex 6:23), and an ancestor of Jesus (Mt 1:4).

Amos (AY-muhs). The third of the 12 Minor Prophets of the Old Testament, who proclaimed the need for social justice in people’s relationships with each other. One of the ancestors of Jesus (Mt 1:10) bears the name Amos, but—as the NAB indicates in a footnote—a better reading is “Amon.”

Amoz (AY-muhz). Father of the Prophet Isaiah (Is 2:1).

Ancient One (AYN-chuhnt won). A new translation for the more traditional “Ancient of Days,” it is a name of God taken from apocalyptic writings that appears three times in Daniel (7:9, 13, 22).