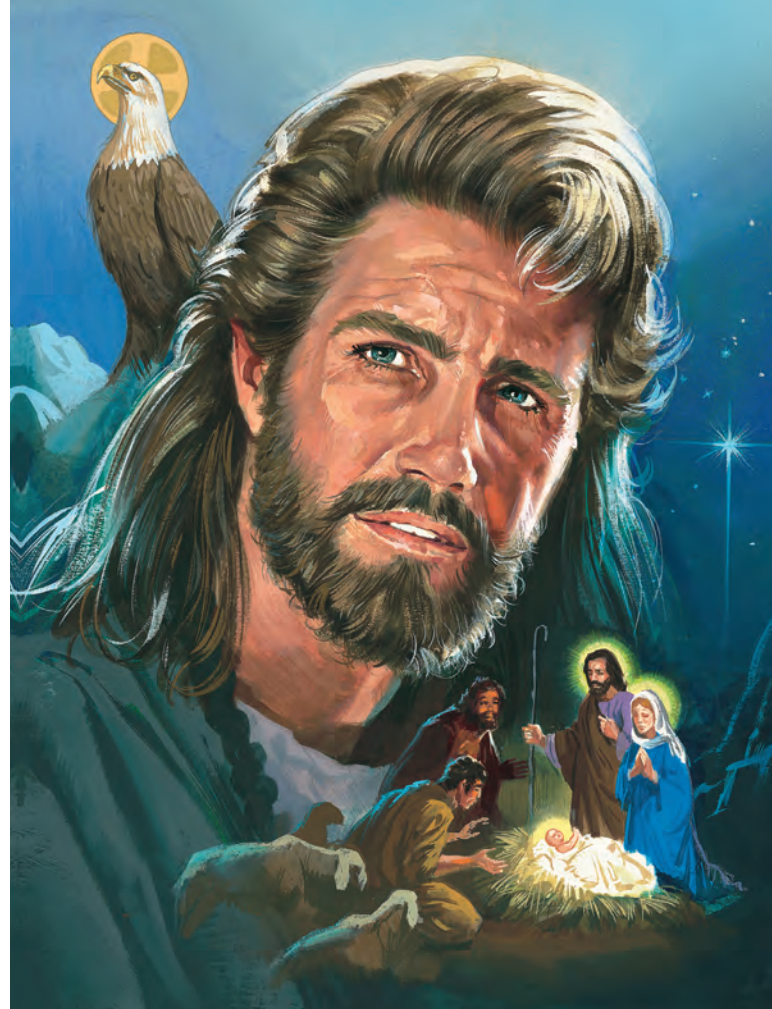




SAINT PETER



SAINT JOHN

THE TWELVE APOSTLES

SAINT PETER

PETER was the impetuous leader of the Apostles who once dared to walk on the waves to Christ (Mt 14:22ff). He is symbolized by two keys which indicate his primacy in the Church given to him by Jesus (Mt 16:18). Peter preached at Antioch and Rome, where he was crucified in 64 or 65.

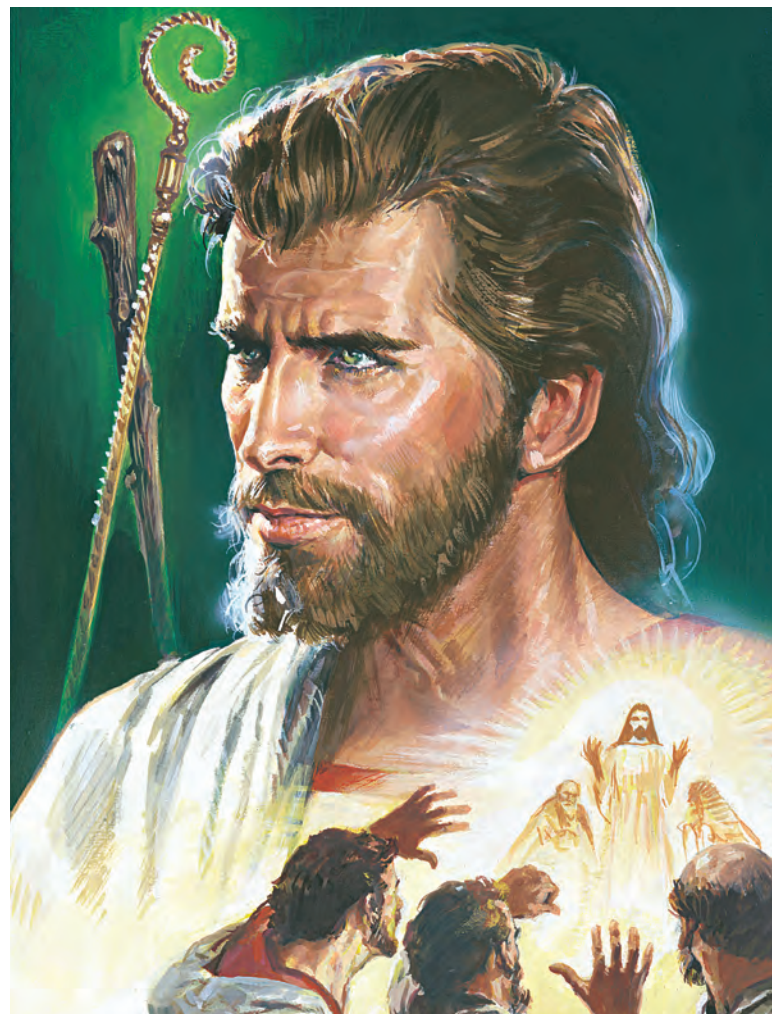
SAINT JOHN

KNOWN as the “disciple whom Jesus loved” (Jn 13:23), John is symbolized by an eagle because of the sublime contents of his Gospel—especially the idea that the Word of God became man (Jn 1:14). He preached in Palestine and Rome, and died in Ephesus about 100.

SAINT JAMES THE GREATER

JAMES is known as “the Greater” because he was called to follow Christ before the other Apostle James. With his brother John and Peter he accompanied Jesus at the Transfiguration (Mk 9:2). After preaching in Samaria, Judea, and Spain, James was put to death in 42 (Acts 12:2).

SAINT JAMES THE GREATER



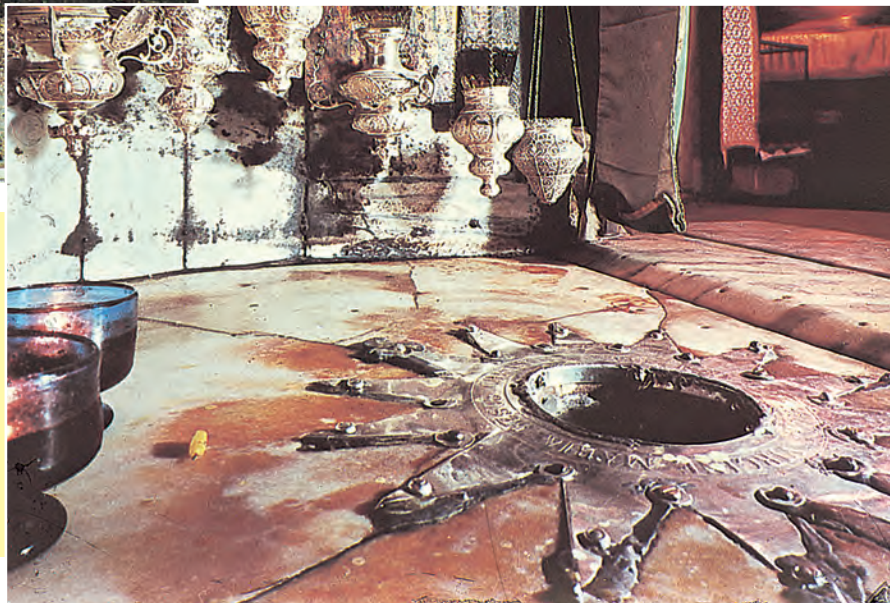
LAND OF THE BIBLE

Site of the Temple—The Dome of the Rock has a history sacred to three religions. Jewish tradition holds that Abraham sacrificed Isaac here (Gen 22:9-12); and both David and Solomon cherished this ground for the Great Temple. Mohammed is revered to have ascended into heaven on a steed at this spot. Herod the Great rebuilt a splendid temple on this site of previous such efforts—this was no doubt the Temple that Jesus well knew.



The Sacred Stairway—The Assumptionist Fathers of St. Peter in Gallicantu (Cock-crow) Church excavated an ancient flight of steps, at this site believed the house and prison of the high priest Caiaphas. Within the city walls in the time of Jesus, these steps are the shortest way from Gethsemane to the upper city of Jerusalem (Lk 22:54-71).

The Star of Bethlehem—The silver star of the Grotto of the Nativity marks the spot where Jesus was believed born. The Holy Manger can be seen nearby, where Masses are celebrated. This is one of the most ancient of the churches in the world continuously in use, and was built in 325 by Constantine. The word “Bethlehem” means “House of Bread” (Lk 2:4-7).



and Joseph and Simon and Judas his brethren? ^g ⁵⁶ And are not all his sisters here with us? Where then did this man get all this?" ⁵⁷ And so they took offense at him.

But Jesus said to them, "**A prophet is always treated with honor except in his hometown and in his own house.**" ^h ⁵⁸ And he did not work many mighty deeds there because of their lack of faith. ⁱ

CHAPTER 14

John the Baptist, Herod, and Jesus.*

^{1j} At that time Herod the tetrarch* heard reports about Jesus, ^k ² and he said to his servants, "This man is John the Baptist. He has risen from the dead. That is why such powers are at work in him."

^{3l} Now Herod had ordered the arrest of John, put him in chains, and imprisoned him on account of Herodias, his brother Philip's wife. ⁴ For John had told him, "It is against the law for you to have her." ^m

⁵ Herod wanted to put John to death, but he was afraid of the people because they regarded John as a prophet. ⁿ ⁶ But at a birthday celebration for Herod, the daughter of Herodias* danced in front of the guests, and she pleased Herod so much ⁷ that he promised with an oath to give her anything she asked for. ⁸ Prompted by her mother, she said, "Give me here the head of John the Baptist on a platter."

^g Mt 12:46; 27:56; Lk 3:23; Jn 6:42.—^h Mk 6:5.—ⁱ Mt 8:10.—^j 1-12; Mk 6:14-29.—^k Mk 8:15; Lk 3:1.—^l 3-4; Mt 4:12; Lk 3:19-20.—^m Lev 18:16; 20:21.—ⁿ Mt 11:9; 21:26.—^o Mt 17:12.—^p Acts 8:2.—^q 13-21; Mt 15:32-38; Mk 6:32-44; Lk 9:10-17; Jn 6:1-13.—^r 2 Ki 4:42-44.

14:1-12 At the ominous banquet in the fortress of Machaerus we find various members of the family of Herod. Antipas was the second-born of Herod the Great and ruled over Galilee and Perea. We come upon him several times in the New Testament (Lk 9:7; 23:7; Acts 4:27); Caligula will exile him to Gaul in A.D. 39. His half-brother Philip died in Rome without ever attaining political power. Herodias, niece of both men and wife of Philip, was ambitious and desired to be the wife of a ruler.

14:1 *Tetrarch*: ruler of one quarter of the kingdom of his father, Herod the Great.

14:6 *The daughter of Herodias*: her name was Salome, as we are told by the Jewish historian Flavius Josephus.

14:10 The beheading of the Baptist probably occurred in A.D. 29 in the fortress of Machaerus, east of the Dead Sea, as is attested by Flavius Josephus.

14:13-16:12 Exegetes have named this the "Section of the Loaves" because of the frequency with which the word "bread" is used therein. It seems to symbolize the teaching and salvific acts of Jesus, with a particular reference to the founding of the Church.

14:13-21 At the time of the temptation in the desert, Jesus had refused to renew the miracle of the manna either for himself or to attain his own success. Moreover, six times in the Gospels (two of which are in Matthew) we read an account

⁹ The king was distressed, but because of his oaths and the guests present there, he ordered that her request be granted.

¹⁰ He had John beheaded in the prison. ^{*o}

¹¹ The head was brought in on a platter and given to the girl, who took it to her mother.

¹² John's disciples came and removed the body and buried it. Then they went and told Jesus. ^p

Jesus Feeds Five Thousand Men. ¹³ * ^q

When Jesus received this news, he withdrew from there in a boat by himself to a deserted place, but when the people learned of it, they followed him on foot from the towns. ^{*o}

¹⁴ When he came ashore and saw the vast crowd, he had compassion on them and healed those who were sick.

¹⁵ When evening approached, the disciples came up to him and said, "This is a deserted place and the hour is now late. Send the people away now so that they can go to the villages to buy some food for themselves."

¹⁶ Jesus replied, "**There is no need for them to depart. Give them something to eat yourselves.**" ¹⁷ But they answered, "All we have here are five loaves of bread and two fish."

¹⁸ Jesus said, "**Bring them here to me.**"

¹⁹ Then he ordered the people to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. ^{*r} ²⁰ They all ate and were satisfied. Then they gathered up the fragments that were left over—twelve full baskets. ²¹ Those who had eaten numbered about five thousand men, in addition to women and children. ^{*}

like this one. Thus, the first generation of Christians attached a particular importance to the deed. It is first of all an act of mercy, a sign of the goodness of God, who satisfies material and spiritual hunger at the last days. It is also the manifestation of Jesus as the new Moses, as the new founder of the people—he too feeds the crowd in the desert (Ex 16); he acts like the great men of God such as Elisha (2 Ki 4:42-44). In addition, something even more mysterious is part of this extraordinary moment. How can one not discern in this account a climate of Liturgy? For Christians the giving of bread announces the joy of the Eucharist: the Lord present in the assembly, satisfying every hunger with the Bread of Life that is himself (see Jn 6).

14:19 Note the resemblance of this verse to that of the institution of the Eucharist (Mt 26:26). Obviously in the eyes of the primitive Church this meal was a prelude and prefiguration of the Eucharistic banquet, which in its turn recalls the Messianic banquet. Particularly allusive are the breaking of the bread and the action of the disciples in distributing the bread.

14:21 *In addition to women and children*: women and children were not permitted to eat with men in public. Hence they were in a place by themselves and would greatly increase the number given for the men: 5000!

CHAPTER 1

The Report of Saul's Death. ¹ Shortly after the death of Saul, David returned from defeating the Amalekites, and he stayed for two days in Ziklag.^a ² On the third day a man appeared from Saul's camp, with his clothes in tatters and dirt on his head. Upon coming into David's presence, he fell to the ground and paid him homage.

³ David asked him: "Where have you come from?" And he replied: "I have escaped from the Israelite camp." ⁴ David then inquired: "What has happened there? Tell me!" The man answered: "The soldiers fled from the battle, but many of them fell and died. Saul and his son Jonathan are also dead."

⁵ David then asked the young man who had brought the news: "How do you know that Saul and his son Jonathan are dead?" ^{6b} The young man replied: "By chance I happened to be on Mount Gilboa, and I beheld Saul leaning on his spear as the chariots and the horsemen were closing in on him. ⁷ When he happened to turn around and saw me, he summoned me to him. I said: 'Here I am.' ⁸ Saul then said to me: 'Who are you?' And I told him: 'I am an Amalekite.'^c ⁹ Then he gave me this order: 'Come here, stand over me, and kill me. The throes of death have overcome me, yet I am still alive.'

¹⁰ "Therefore, I stood over him and slew him, for I knew that he could not possibly survive because of the wounds he had suffered. Then I removed the crown that was on his head and the armlet from his arm, and I have brought them here to you, my lord."

¹¹ * Then David took hold of his clothes and tore them, and the men who were with him did the same.^d ¹² They mourned and wept, and they fasted until evening for Saul and his son Jonathan, as well as for the army

a 1 Sam 30:17-20; 31:1-13; 1 Chr 12:1.—b 6-10: 2 Sam 4:10; 1 Sam 18:11; 31:1-4; 1 Chr 10:1-4, 8.—c Num 24:20; 1 Sam 30:13.—d 2 Sam 13:31; Jdg 11:35.—e Gen 29:4.—f 1 Sam 10:1; 24:7; Ps 105:15.—g Jos 10:13.—h Jdg 16:23; 1 Sam 6:17; 31:9; Mic 1:10.—i Gen 27:28.—j Deut 32:42; 1 Sam 14:47.

1:11-12 Despite King Saul's vindictive behavior toward David, upon hearing about the death of Saul and his friend Jonathan, David and his men showed their respect and sadness by fasting and mourning. David will be rewarded for his patient submission to God's will.

1:19-27 Here again we see the immense generosity of spirit that David displayed in spite of his struggles with Saul. A gifted musician, he composed a stirring song, known as "The Song of the Bow," for the king and his son.

of the LORD and the house of Israel, because they had fallen by the sword.

¹³ David then said to the young man who had brought him the report: "Where do you come from?" He answered: "I am the son of a resident alien, an Amalekite."^e ¹⁴ David thereupon asked him: "How was it that you were not afraid to lift your hand to destroy the LORD's anointed?"^f

¹⁵ Then David summoned one of his young soldiers and gave him this order: "Come here and strike him down!" The young man struck him down, and he died. ¹⁶ As he fell, David said to him: "Your blood be on your own head. You convicted yourself by your own testimony when you said: 'I killed the LORD's anointed.'"

Elegy for Saul and Jonathan. ¹⁷ David chanted the following lament over Saul and his son Jonathan,¹⁸ and he ordered that this dirge over them be taught to the people of Judah. It is recorded in the Book of Jashar.^g

¹⁹* "Your glory, O Israel, lies slain upon your heights.

How the mighty have fallen!

²⁰ "Do not mention it in Gath
or proclaim it in the streets of Ashkelon.

Let not the daughters of the Philistines
rejoice
and the daughters of the uncircumcised
exult.^h

²¹ "You mountains of Gilboa,
may no dew or rain fall upon you,
and may your fields not bring forth
grain.

For there the shields of the warriors were
tarnished,
and the shield of Saul is no longer
anointed with oil.ⁱ

²² "From the blood of the slain,
from the flesh of the valiant,
The bow of Jonathan did not turn back,
nor did the sword of Saul return
unbloodied.^j

²³ "Saul and Jonathan:
in life they were beloved and kind;
in death they were not separated.
They were swifter than eagles
and stronger than lions.

²⁴ "O daughters of Israel, weep for Saul
who clothed you in scarlet and fine
embroidery,

CHRISTIAN BIBLE —

GOSPELS	LETTERS OF THE APOSTLES and other writings	Other Christian Writings												
<p>Jesus proclaims the Good News</p>														
<p>Oral Traditions about Jesus Christ</p> <ul style="list-style-type: none"> ■ First Writings <ul style="list-style-type: none"> ● Confessions of Faith ● Passion ● Words ● Miracles ● Parables 														
<p>■ Words of Jesus</p> <p>● MATTHEW</p> <p>● MARK</p> <p>● LUKE</p>	<ul style="list-style-type: none"> ● Thessalonians ● Corinthians ● Galatians ● Philippians ● Romans ■ PAUL ● James ■ ACTS ● Colossians ● Ephesians ■ PAUL ■ 1 PETER ■ REVALATIONS ■ Hebrews 	<ul style="list-style-type: none"> ■ Clement ■ Didache 												
<p>● JOHN</p>	<ul style="list-style-type: none"> ■ Letters of John ● 1 Timothy ● 2 Timothy ● Titus ● Pastorals ■ 2 Peter 	<ul style="list-style-type: none"> ■ Ignatius 												
<table border="1" style="width: 100%; text-align: center;"> <tr> <td style="writing-mode: vertical-rl; transform: rotate(180deg);">MATTHEW</td> <td style="writing-mode: vertical-rl; transform: rotate(180deg);">MARK</td> <td style="writing-mode: vertical-rl; transform: rotate(180deg);">LUKE</td> <td style="writing-mode: vertical-rl; transform: rotate(180deg);">JOHN</td> <td></td> </tr> </table>	MATTHEW	MARK	LUKE	JOHN		<table border="1" style="width: 100%; text-align: center;"> <tr> <td style="writing-mode: vertical-rl; transform: rotate(180deg);">ACTS</td> <td style="writing-mode: vertical-rl; transform: rotate(180deg);">Letters of Paul</td> <td style="writing-mode: vertical-rl; transform: rotate(180deg);">Hebrews</td> <td style="writing-mode: vertical-rl; transform: rotate(180deg);">James</td> <td style="writing-mode: vertical-rl; transform: rotate(180deg);">Peter</td> <td style="writing-mode: vertical-rl; transform: rotate(180deg);">John</td> <td style="writing-mode: vertical-rl; transform: rotate(180deg);">REVELATION</td> </tr> </table> <p style="text-align: center;">NEW TESTAMENT</p>	ACTS	Letters of Paul	Hebrews	James	Peter	John	REVELATION	<ul style="list-style-type: none"> ■ Justin ■ Irenaeus
MATTHEW	MARK	LUKE	JOHN											
ACTS	Letters of Paul	Hebrews	James	Peter	John	REVELATION								

Books of the Bible by Religious Tradition

JEWISH O.T.	PROTESTANT O.T.	CATHOLIC O.T.
<p>(24 books = 39) <i>The Torah (Law)</i> (5) Genesis Exodus Leviticus Numbers Deuteronomy</p> <p><i>The Prophets (8)</i> (Former)</p> <p>Joshua Judges Samuel (1 & 2) Kings (1 & 2)</p> <p>(Latter)</p> <p>Isaiah Jeremiah Ezekiel</p> <p>(Minor Prophets)</p> <p>Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi</p>	<p>(39 books) <i>Historical Books</i> (17) (The Law) Genesis Exodus Leviticus Numbers Deuteronomy Joshua Judges Ruth 1 Samuel 2 Samuel 1 Kings 2 Kings 1 Chronicles 2 Chronicles Ezra Nehemiah Esther</p> <p><i>Wisdom Books (5)</i> (The Writings) Job Psalms Proverbs Ecclesiastes Song of Songs</p>	<p>(46 books) <i>Historical Books</i> (21) (The Law) Genesis Exodus Leviticus Numbers Deuteronomy Joshua Judges Ruth 1 Samuel 2 Samuel 1 Kings 2 Kings 1 Chronicles 2 Chronicles Ezra Nehemiah <i>Tobit*</i> <i>Judith*</i> <i>Esther (parts)*</i> <i>1 Maccabees*</i> <i>2 Maccabees*</i></p> <p><i>Wisdom Books (7)</i> (The Writings) Job Psalms Proverbs Ecclesiastes Song of Songs <i>Wisdom*</i> <i>Sirach* (Wisdom of Ben Sira)</i></p>

one's mouth that defiles a person; what comes out of the mouth is what defiles him."^f

¹²The disciples approached and said to him, "Do you realize that the Pharisees were greatly offended when they heard what you said?" ¹³He answered, "Every plant that my Father has not planted will be uprooted."^g ¹⁴Leave them alone. They are blind guides. And if one blind person guides another, they will both fall into a pit."^h

¹⁵Peter said to him, "Explain that parable to us."ⁱ ¹⁶Jesus replied, "Are even you still without understanding? ¹⁷Do you not realize that whatever goes into the mouth passes through the stomach and is discharged into the sewer? ¹⁸But what comes out of the mouth originates in the heart, and this is what defiles a person."^j ¹⁹For from the heart come evil thoughts, murder, adultery, fornication, theft, perjury, slander.^k ²⁰These are the things that defile a person, but to eat with unwashed hands does not make anyone unclean."

The Faith of a Pagan Woman.* ²¹ Jesus then left that place and withdrew to the region of Tyre and Sidon. ²²And behold, a Canaanite woman from that region came out to meet him and cried out, "Have pity on me, Lord, Son of David. My daughter is sorely tormented by a demon."^m ²³But he did not say a word to her in reply.

So his disciples came and urged him, "Send her away, for she keeps shouting after us."ⁿ ²⁴He answered, "I was sent only to the lost sheep of the house of Israel."^o ²⁵But she

^f Mt 12:34; Acts 10:14.—^g Jn 15:2; Acts 5:38.—^h Mt 23:16, 24; Lk 6:39; Jn 9:40; Rom 2:19.—ⁱ Mk 4:13.—^j Mt 12:34; Jas 3:6.—^k Gal 5:19-21.—^l 21-28; Mk 7:24-30.—^m Mt 9:27.—ⁿ Lk 11:8.—^o Mt 10:6; Rom 15:8.—^p Mt 8:10.—^q Mk 7:31.—^r Isa 35:5-6.—^s Mk 7:37.—^t 32-39; Mk 8:1-10.—^u 2 Ki 4:43.—^v Mt 16:10; Ps 78:29.—^w 1-10; Mk 8:11-21.

15:21-28 The Israelites regarded themselves as *children* of God because they were heirs of the promises made to the patriarchs and depositaries of the divine revelation. On the contrary, they called the Gentiles *dogs* out of contempt for their idolatrous and immoral practices. Jesus makes use of these two terms but softens the second, which in the Greek is "little dogs," i.e., pet dogs in the home. His point was that the Gospel was to be offered first to the Jews. The woman understood his implication and was willing to settle for the "crumbs." Jesus rewarded her faith.

15:21-22 Tyre and Sidon: these were Phoenician cities; Canaanite was the ancient name of their populations.

15:29-39 This second miracle of the loaves has many analogies with the first multiplication of the loaves. Therefore, some exegetes speak of a duplication, i.e., a different reporting of the same episode. However, there are so many diverse circumstances in the two episodes that Matthew and Mark believe in two distinct miracles.

came and knelt at his feet, saying, "Lord, help me!" ²⁶He answered, "It is not right to take the children's bread and throw it to the dogs."²⁷ She replied, "Yes, Lord, but even the dogs eat the scraps that fall from their masters' table."²⁸ Then Jesus answered her, "Woman, you have great faith. Let it be done for you as you wish." And from that moment her daughter was healed.^p

Jesus Heals Many People. ²⁹* After leaving that region, Jesus walked along the shores of the Sea of Galilee, and going up onto the mountain, he sat down.^q ³⁰Large crowds flocked to him, bringing with them the lame, the blind, the deformed, the mute, and many others. They placed them at his feet, and he cured them.^r ³¹The crowds were amazed when they observed the mute speaking, the crippled made whole, the lame walking, and the blind with their sight restored, and they gave praise to the God of Israel.^s

Jesus Feeds Four Thousand Men. ³²^t Jesus called his disciples to him and said, "I am moved with compassion for these people, because they have been with me now for three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way."

³³The disciples said to him, "Where can we ever get enough bread in this deserted place to feed such a great crowd?"^u ³⁴Jesus asked them, "How many loaves do you have?" "Seven," they replied, "and a few small fish."

³⁵He ordered the crowd to sit down on the ground. ³⁶Then he took the seven loaves and the fish, and after giving thanks he broke them and gave them to the disciples, and the disciples gave them to the people. ³⁷They all ate and were satisfied. Afterward, they picked up seven baskets full of what remained.^v ³⁸Those who had eaten numbered four thousand men, not counting women and children. ³⁹And when he had sent away the crowds, he got into the boat and went to the region of Magadan.

CHAPTER 16

The Demand for a Sign.* ¹^w The Pharisees and Sadducees came, and to put him to the test they asked him to show them a sign

16:1-4 The preaching, works, and extraordinary miracles of Jesus constituted a convincing proof of his Messiahship. The Pharisees and Sadducees demand a sign from heaven, like

a speech impediment and begged him to lay his hand on him. ^q ³³ He took him aside, away from the crowd, and put his fingers into the man's ears and, spitting, touched his tongue. ^r ³⁴ Then, looking up to heaven, he sighed and said to him, "*Ephphatha!*" which means, "**Be opened!**" ^s ³⁵ At once, the man's ears were opened, his tongue was loosened, and he spoke properly. ^t

³⁶ Then he ordered them not to tell anyone, but the more he ordered them not to do so, the more widely they proclaimed it. ³⁷ Their astonishment was beyond measure. "He has done all things well," they said. "He even makes the deaf able to hear and the mute able to speak." ^u

CHAPTER 8

Jesus Feeds Four Thousand.* ^{1v} In those days, a great crowd had again assembled, and they had nothing to eat. Jesus called his disciples to him and said to them, ² "**I am moved with compassion for these people, because they have been with me now for three days and have nothing to eat. ^w ³ If I send them away hungry to their homes, they will collapse on the way—and some of them have come from far off.**"

⁴ His disciples replied, "How can anyone find enough bread here in this deserted place to feed these men?" ⁵ He asked them, "**How many loaves do you have?**" They replied, "Seven."

⁶ Jesus ordered the crowd to sit down on the ground. Then he took the seven loaves, and after giving thanks he broke them and gave them to his disciples to distribute, and they distributed them to the people. ⁷ There were also a few small fish, and after blessing them he commanded that these too should be distributed. ^x ⁸ They ate and were satisfied. Afterward, the disciples picked up the fragments left over—seven full baskets. ⁹ The people there numbered about four thousand. And when he had sent them away, ¹⁰ he immediately got into the boat with his disciples and went to the district of Dalmanutha.*

The Demand for a Sign.* ^{11y} The Pharisees came forward and began to argue with him. To put him to the test they asked him to show them a sign from heaven. ^z ¹² Sighing from the depths of his spirit, he said, "**Why does this generation ask for a sign? Amen, I say to you, no sign will be**

given to this generation." ^a ¹³ Then he left them, got into the boat again, and sailed across to the other side.

The Yeast of the Pharisees.* ^{14b} They had forgotten to bring any bread with them, and they had only one loaf in the boat. ¹⁵ Jesus then gave them this warning, "**Be careful, and beware of the yeast of the Pharisees and the yeast of Herod.**" ^c ¹⁶ They talked about this to one another and concluded: "It is because we have no bread."

¹⁷ Becoming aware of what they were discussing, he said to them, "**Why are you talking about having no bread? Do you still not understand or comprehend? Are your hearts hardened?**" ^d ¹⁸ **Do you have eyes and fail to see? Do you have ears and fail to hear?**

"**And do you not remember?**" ^e ¹⁹ **When I broke the five loaves for the five thousand, how many baskets filled with fragments did you collect?** They answered, "Twelve." ^f ²⁰ "**When I broke the seven loaves for the four thousand, how many baskets filled with fragments did you collect?**" They answered, "Seven." ^g ²¹ He said to them, "**Do you still not understand?**"

Jesus Heals a Blind Man.* ²² They arrived at Bethsaida, and some people brought a blind man to Jesus and begged that he touch him. ²³ He took the blind man by the hand and led him outside the village. Then, putting saliva on his eyes, he laid his hands on him and asked, "**Can you see anything?**" ^h ²⁴ Looking up, the man responded, "I can see people, but they look like trees walking around." ²⁵ Jesus placed his hands on the man's eyes again, and the man looked around intently. His sight was restored, and he was able to see everything clearly. ²⁶ Then he sent him away to his home, saying, "**Do not even go into the village.**"

^q Lk 11:14.—^r Mk 8:23.—^s Jn 11:41.—^t Isa 35:5, 6.—^u Mt 15:31.—^v 1-10: Mk 6:34-44; Mt 15:32-39.—^w Mt 9:36.—^x Mt 14:19.—^y 11-13: Mt 12:38-39; 16:1-4.—^z Lk 11:16.—^a Mk 7:34.—^b 14-21: Mt 16:5-12; Lk 12:1.—^c Mk 12:13; 1 Cor 5:6-8.—^d Mk 4:13; Isa 6:9, 10.—^e Jer 5:21; Ezek 12:2.—^f Mt 14:20; Jn 6:13.—^g Mt 15:37.—^h Mk 7:33; Jn 9:6.

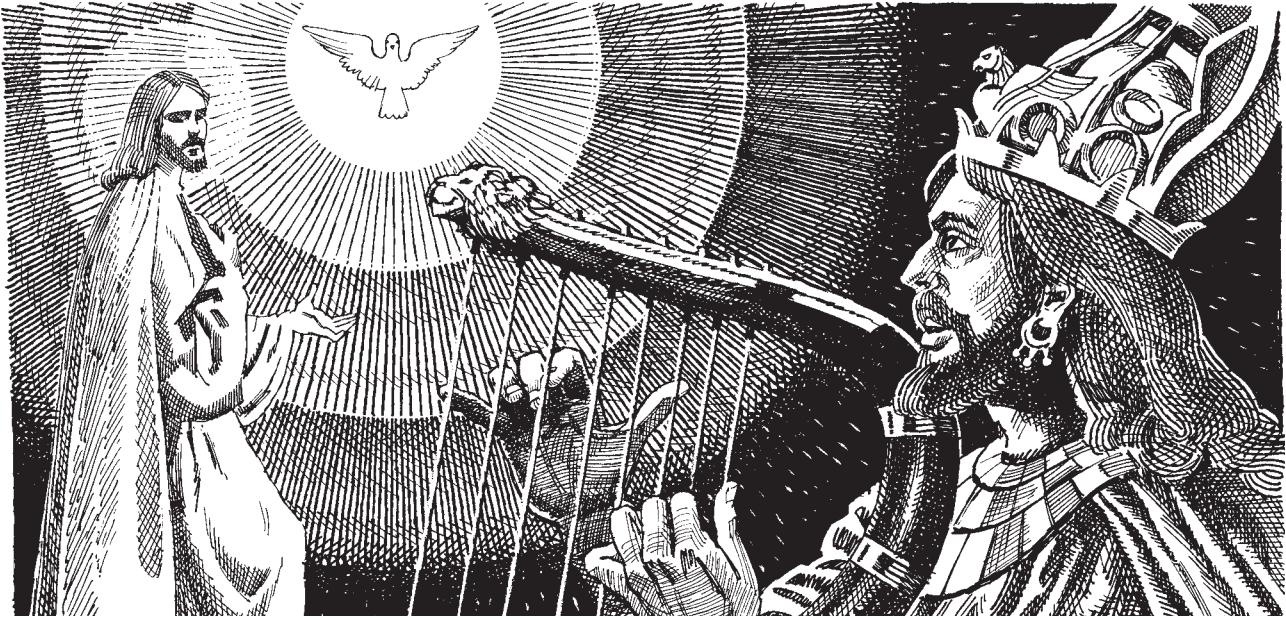
8:1-10 See note on Mt 15:29-39.

8:10 *Dalmanutha*: location unknown.

8:11-13 See note on Mt 16:1-4.

8:14-21 See note on Mt 16:5-12.

8:22-26 Jesus' actions and the healing of the blind man seem to have the same purpose as his actions and the healing of the deaf mute (see Mk 7:3-37). Some scholars regard both healings as a means of expressing the gradual enlightenment of the disciples about Jesus' Messiahship.



“You love righteousness and hate wickedness; therefore God, your God, has established you above your fellow kings by anointing you with the oil of gladness” (Ps 45:8).

THE BOOK OF PSALMS

An Incomparable Prayer Book

A Liturgical Anthology

Many prayers and liturgical chants are scattered throughout the Bible, but the most substantial part of Israel's praise and petition is to be found in the one hundred and fifty poetical compositions called "Psalms" after their Greek name, with "Psalter" designating the entire collection (psaltêrion, the stringed instrument that accompanied the singing of the psalms). In Hebrew, on the other hand, the hymns, which form the most considerable part, have given the entire collection the name Sefer Tehillim (Book of Praises). The Psalter, in more or less its present form, was already available to the liturgical authorities in Jerusalem during the period of the second temple (third century B.C.).

By analogy with the five Books of the Pentateuch (the Torah), the Psalter was divided, quite arbitrarily, into five books; this division seems to go back to the third century B.C. On the other hand, three main sections can be distinguished according to the name used for God ("the Lord," Yahweh, in the first and third sections; "God," Elohim, in the second); the three sections are Psalms 1–41, 42–89, and 90–150.

There are also psalms that are part of less important pre-existing collections belonging to groups of cantors, such as those of Asaph (73–83) or Korah (42–50; 84–88), who had been charged with organizing the liturgical functions. In addition, the Psalter includes other distinguishable collections: the Pilgrim Psalms (120–134), Songs of the Kingdom (93–100), the Canticles of Zion and the Alleluia Hymns (113–119, 135–136, and 146–150).

More than one psalm already had a history and life of its own before being given its definitive text and definitive place in the Psalter as we now have it. In fact, some very ancient psalms were used and reread from century to century, adapted to new circumstances, and often revised (e.g., Pss 2; 110).

At the beginning of each psalm the Hebrew text provides some introductory notes that are still rather mysterious to us. These are the "superscriptions" or "titles." They indicate the presumed

- 25 For he has not scorned or disregarded
the wretched man in his suffering;
he has not hidden his face* from him
but has heeded his call for help.”
- 26 I will offer my praise to you in the great
assembly;
in the presence of those who fear him, I
will fulfill my vows. *
- 27* The poor * will eat and be filled;
those who seek the LORD will praise
him:
“May your hearts live forever.”^j
- 28 All the ends of the earth
will remember and turn to the LORD.
All the families of the nations
will bow low before him.^k
- 29 For kingly power belongs to the LORD;
he is the ruler of all the nations.^l
- 30 All those who prosper on the earth will
bow down before him;
all those who lie in the grave will kneel
in homage.
- 31* But I will live for the LORD,
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.

^j Pss 23:5; 69:34; 107:9.—^k Pss 86:9; 102:23; Job 13:11; Isa 45:22; 52:10; Zec 14:16.—^l Pss 47:8; 103:19; Ob 21; Zec 14:9.—^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.

22:25 *Not hidden his face*: a metaphor for God withdrawing from someone (see Pss 13:2; 27:9; 69:18; 88:15; 102:3; 143:7; Isa 8:17; Mic 3:4).

22:26 This verse affirms the importance of public worship by stressing the praise of God in the great assembly as well as the pledging of freewill offerings. Vows were often made in time of trial (see Pss 50:14; 61:9; 66:1f) and were implemented when God had effected deliverance from the trial (Ps 65:2f).

22:27-32 In an allusion to the Messianic Banquet (see Ps 23:5; Prov 9:1f; Isa 25:6; 55:1; 65:13), the psalmist describes a worldwide company of people from every state in life who will ultimately take up God's praise from age to age. It constitutes one of the grandest visions of the scope of the worshipers who will come to praise the saving acts of the Lord.

- 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
- 5* You spread a table for me
in the presence of my enemies.^q
You anoint my head with oil; *
my cup overflows.^r

22:27 *The poor*: the *anawim*, originally the poor who depended on God for their livelihood; later, the humble, pious, and devout—those who hoped in God alone.

22:31-32 This is the more common translation (also found in the new Vulgate). An alternative translation is: “and those who cannot keep themselves alive. / Posterity will serve him; / future generations will be told about the Lord. / They will proclaim his righteousness / to a people yet unborn— / for he has done it.”

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.

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

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



Jesus enters Jerusalem in triumph—Mt 21:1ff

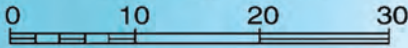


The Holy Spirit comes down upon Mary and the disciples—Act 2:1f

CANAAN

AS DIVIDED BY JOSHUA TO
THE TWELVE TRIBES

SCALE IN MILES



- | | |
|-------------|---------------|
| I ASHER | VII JUDAH |
| II BENJAMIN | VIII MANASSEH |
| III DAN | IX NAPHTALI |
| IV EPHRAIM | X REUBEN |
| V GAD | XI SIMEON |
| VI ISSACHAR | XII ZEBULUN |





Family Record



OUR MARRIAGE

This is to Certify that

Husband _____

Born _____
Place Date

and

Wife _____

Born _____
Place Date

were united in

Holy Matrimony

according to the rites of the Holy Catholic Church and the

Laws of the State of _____

at _____

on the _____
Day Month Year

Witness _____ and _____

Priest _____

Wives, be subject to your husbands as you are to the Lord. For the husband is the head of the wife, just as Christ is the head of the Church, the body of which he is the Savior.

—Ephesians 5:22-23

The 5 JOYFUL MYSTERIES

(Said on Mondays and Saturdays [except during Lent], and Sundays from Advent until Lent.)

The Joyful Mysteries direct our mind to the Son of God, Jesus Christ, our Lord and Savior, Who took human nature from a human mother, Mary. They also bring to our attention some of the extraordinary events that preceded, accompanied, and followed Christ's birth.



1. THE ANNUNCIATION

Mary, you received with deep humility the news of the Angel Gabriel that you were to be the Mother of God's Son; obtain for me a similar *humility*.

—Lk 1:26-38; Isa 7:10-15

1 Our Father. 10 Hail Marys. 1 Glory be.



2. THE VISITATION

Mary, you showed true charity in visiting Elizabeth and remaining with her for three months before the birth of John the Baptist; obtain for me the grace to *love my neighbor*.

—Lk 1:39-56

1 Our Father. 10 Hail Marys. 1 Glory be.



3. THE BIRTH OF JESUS

Jesus, You lovingly accepted poverty when You were placed in the manger; grant that I may have the *spirit of poverty*.

—Lk 2:1-14; Mt 1:18-25; Gal 4:1-7

1 Our Father. 10 Hail Marys. 1 Glory be.



4. PRESENTATION IN THE TEMPLE

Mary, you obeyed the law of God in presenting the Child Jesus in the Temple; obtain for me the *virtue of obedience*.

—Lk 2:22-40

1 Our Father. 10 Hail Marys. 1 Glory be.



5. FINDING IN THE TEMPLE

Mary, you were filled with sorrow at the loss of Jesus and overwhelmed with joy on finding Him surrounded by Teachers in the Temple; obtain for me the *virtue of piety*.

—Lk 2:42-52

1 Our Father. 10 Hail Marys. 1 Glory be.



7. JESUS FALLS A SECOND TIME

O JESUS, despite my good resolutions I have sinned repeatedly. But Your sufferings assure me of forgiveness if only I return to You with a contrite heart. I repent for having offended You. Help me to avoid sin in the future.



8. JESUS SPEAKS TO THE WOMEN

O JESUS, You told the women of Jerusalem to weep for their sins rather than for You. Make me weep for my sins which caused Your terrible sufferings and the loss of my friendship with You.



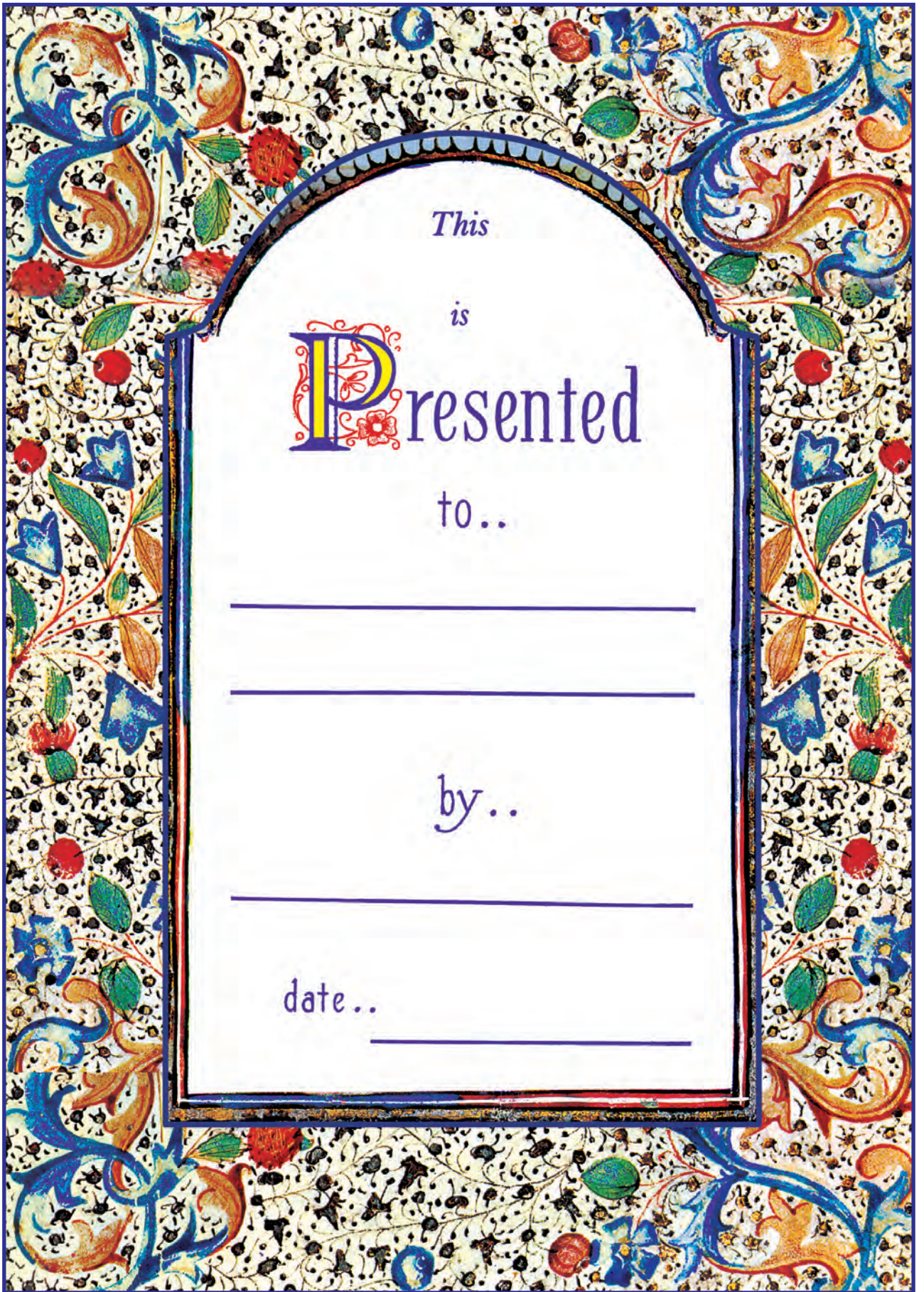
9. JESUS FALLS A THIRD TIME

O JESUS, I see You bowed to the earth, enduring the pains of extreme exhaustion. Grant that I may never yield to despair in time of hardship and spiritual distress. Let me come to You for help and comfort.



10. JESUS IS STRIPPED OF HIS GARMENTS

O JESUS, You permitted Yourself to be stripped of Your garments. Strip me of sin and clothe me with Your holiness. Grant that I may sacrifice all my attachments rather than imperil the divine life of my soul.



This

is

Presented

to..

by..

date..



JESUS CHRIST—OUR LORD AND SAVIOR



At the Last Supper, Jesus said: “Do this in memory of me” (Lk 22:19).

THE HOLY SACRIFICE OF THE MASS

AT the Last Supper, on the night when He was betrayed, our Savior instituted the Eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved Spouse, the Church, a memorial of His Death and Resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us” (Vatican II: *Sacred Liturgy*, no. 47).

Thus the Mass is:

1) the *true sacrifice* of the New Covenant, in which a holy and living Victim is offered, Jesus Christ, and we in union with Him, as a gift of love and obedience to the Father;

2) a *sacred meal* and *spiritual banquet* of the children of God;

3) a *Paschal meal*, which evokes the passage (passover) of Jesus from this world to the Father; it renders Him present and makes Him live again in souls, and it anticipates our definitive passage to the Kingdom of God;

4) a *communitarian meal*, that is, a gathering together of the Head and His members, of Jesus and His Church, His Mystical Body, in order to carry out a perfect divine worship.

Thus, the Mass is the greatest prayer we have. Through it we give thanks and praise to the Father for the wonderful future He has given us in His Son. We also ask forgiveness for our sins and beg the Father’s blessing upon ourselves and our fellow human beings.



THE BLESSING

THE RECESSIONAL



CONCLUDING RITES

We have heard God's Word and responded to it. We have received Christ's Body and Blood and achieved greater union with Him and others. Now it is time for us to leave to do good works, to praise and bless the Lord in our daily lives.

The Blessing

To bless God means to praise Him for His goodness and wonderful gifts. To bless people is an action asking God to continue to extend His generosity over them. The Priest now asks that the greatest of all benefits be given to those who have shared in God's Word and Christ's Body.



The Recessional

The Recessional usually takes place with a chant that expresses praise or reflects the particular day or liturgical time. This chant is our farewell to the ministers at the altar for being helpful in reenacting and re-presenting the wondrous mystery of the Mass.

It is like the closing chant of any gathering, the wish that all who came will arrive home safely, the end of a human ritual. Then we depart to try to apply the Eucharist to our lives.