THE
NEW TESTAMENT

St. Joseph
NEW CATHOLIC BIBLE

WITH MANY HELPS FOR BIBLE READING

**Vatican II *Constitution on Divine Revelation,* Learning about Your Bible,
over 30 Photographs and Maps of the Holy Land,
Index of Sunday Gospels, Bible Dictionary,
Doctrinal Index, Words of Christ in Red,
and Complete Study Guide by Kathryn Sullivan, R.S.C.J.**

CATHOLIC BOOK PUBLISHING CORP.
New Jersey

PREFACE

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

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

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

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

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

With a deep desire to be faithful to God's inspired words, the translators used the best available Greek texts to achieve a dignified and accurate version of the sacred text in language that is clear and meaningful to today's readers.

With multiple cross-references to other Scripture texts and extensive explanatory footnotes that reflect the most current consensus of Catholic scholarship, the New Catholic Bible is a translation that can be trusted to provide the reader with a prayerful and fulfilling Bible experience suitable for private devotion and study.

A ST. JOSEPH EDITION

Therefore, we have thought it worthwhile to make available a Catholic version of the New Testament in the renowned and exclusive format of our St. Joseph Editions of Bibles and Missals. The St. Joseph Edition is an editorial system developed over a span of fifty years. It consists in a series of

features intended to ensure that a text (particularly a biblical or liturgical text) is user friendly, leading to greater readability and easier understanding.

The textual features or format in the present case are a large readable typeface, the words of Christ in red, additional headings and subheadings, and a full measure extension for long lines of poetry that clearly indicates when a line has a runover. It also includes a general introduction to the New Testament as well as introductions to each Book, copious cross-references, and pastoral notes or footnotes. For greater clarity and convenience, the footnotes and cross-references are printed at the bottom of each page and cross-indexed in the text itself.

An asterisk (*) in the text indicates that there is a footnote to the text in question. Each footnote is in turn clearly marked with the number of the chapter and verse to which it pertains. Similarly, a lightface superior italic letter (^{a}) in the text indicates that there is a cross-reference to a particular verse or verses. The reference itself is also clearly marked with the same letter. Hence, the reader is always aware of a helpful footnote or cross-reference simply by reading the text.

OTHER FEATURES OF THIS EDITION

This particular edition offers a host of other helpful features. Among them we might mention: a handy edge-marking Index, the Vatican II *Constitution on Divine Revelation,* and the excellent section on the meaning and message of the New Testament by the renowned Scripture scholar Kathryn Sullivan of the Sisters of the Sacred Heart, which is invaluable for serious study of the New Testament.

Perhaps most important of all is a series of self-explaining maps showing key events and areas in the Bible, each placed near the text that it concerns. In this way the reader is kept abreast of the history of salvation without needlessly turning to some other part of the book.

A series of photographs of important archaeological finds offers much light on the New Testament and provides impartial confirmation of the events present therein. Finally, the Bible Dictionary, Liturgical Index of Sunday Gospels, and the Doctrinal New Testament Index help to bring the New Testament into the very life and worship of each reader.

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

CATHOLIC BOOK PUBLISHING CORP.

CONTENTS

Prayer to the Holy Spirit ..... [4]
Preface ..... [5]
Dogmatic Constitution on Divine Revelation ..... [9]
Abbreviations of Books of the Bible ..... [18]

THE NEW TESTAMENT

Learning about Your Bible 1
General Introduction to the New Testament 9

The Gospels

The Gospels 17
The Gospel according to Matthew 19
The Gospel according to Mark 68
The Gospel according to Luke 96
The Gospel according to John 144
The Acts of the Apostles 188

The New Testament Letters

Paul, Apostle of Christ 234
The Letter to the Romans 236
The First Letter to the Corinthians 258
The Second Letter to the Corinthians 279
The Letter to the Galatians 293
The Letter to the Ephesians 302
The Letter to the Philippians 311
The Letter to the Colossians 318
The First Letter to the Thessalonians 325
The Second Letter to the Thessalonians 332
The First Letter to Timothy 336
The Second Letter to Timothy 344
The Letter to Titus 350
The Letter to Philemon 354
The Letter to the Hebrews 356

The Catholic Letters

Introduction 374
The Letter of James 376
The First Letter of Peter 383
The Second Letter of Peter 391
The First Letter of John 396
The Second Letter of John 405
The Third Letter of John 406
The Letter of Jude 408

Visions of Hope....411
The Book of Revelation.... 412

Appendix

The Miracles of Jesus during His Public Life....440
The Principal Parables of Jesus....440
Study Guide....441
The Sunday Gospels....466
Bible Dictionary....469
List of Popes....485
Doctrinal New Testament Index....487

LIST OF ILLUSTRATIONS

	Opposite Page
Palestine in the Time of Christ	22
Bethlehem: Town of Christ's Birth	23
Nazareth: Scene of Christ's Early Life	23
Jerusalem in the New Testament Period	24
The Temple of Jerusalem as Rebuilt by Herod	24
Jerusalem: Scene of the Finding in the Temple	25
Mary's Spring in Nazareth	25
The Golden Gate	84
Palm Sunday in Jerusalem	85
Village of Bethany	85
The Upper Room	90
Mount of Olives	91
Garden of Gethsemane	91
The Wailing Wall of the Temple	98
Ancient Synagogue of Capernaum	99
Village of Nain	99
Cana of Galilee	148
The River Jordan	148
Traditional Site of Jacob's Well	149
Church of St. Anne in Jerusalem	149
The Pool of Bethesda	149
Way of the Cross	182
Ancient Jewish Tomb	183
Tomb of Our Lord	183
Bethsaida—Sea of Galilee	190
Mount of the Ascension	190
The Journeys of St. Paul	191
The Street Called Straight	202
The Old Wall of Damascus	202
Artemis of the Ephesians	203
The Fortress Antonia in Jerusalem	203
The Theater at Ephesus	203

nal punishment, but the righteous will enter eternal life." [b]

VI: THE PASSION AND RESURRECTION*

CHAPTER 26

The Plot against Jesus.* 1 When Jesus had finished discoursing on all these subjects, he said to his disciples, 2 "In two days it will be Passover, at which time the Son of Man will be handed over to be crucified." [c]

3 Meanwhile, the chief priests and the elders of the people assembled together in the palace of the high priest, [d] whose name was Caiaphas, * 4 and they made plans to arrest Jesus by deceit and have him put to death. 5 However, they said, "It must not occur during the feast, or the people may begin to riot."

A Woman of Bethany Anoints Jesus.* 6 [e] Now when Jesus was in Bethany at the house of Simon the leper, 7 a woman came up to him with an alabaster jar of very expensive ointment and poured it over his head as he reclined at table. 8 When the disciples saw this, they became indignant, and they remarked, "Why this waste? 9 This ointment could have been sold for a considerable sum, with the money given to the poor."

10 Jesus was aware of their attitude, and he said to them, "Why are you bothering this woman? She has performed a good deed for me. 11 The poor you will always have with you, * but you will not always have me. [f] 12 In pouring this ointment on my body, she has prepared me for burial. [g] 13 Amen, I say to you, wherever in the whole world this gospel is proclaimed, what she has done will be told in remembrance of her."

Judas Betrays Jesus.* [h] 14 Then one of the Twelve, the man called Judas Iscariot, went to the chief priests 15 and asked, "What are you willing to give me if I hand him over to you?" They paid him thirty pieces of silver, [i] 16 and from that moment he began to look for an opportunity to betray him.

The Preparations for the Passover Supper.* 17 [j] On the first day of the feast of Unleavened Bread, * the disciples came to Jesus and asked, "Where do you want us to make the preparations for you to eat the Passover?" [k] 18 He said: "Go to a certain man in the city and say to him, 'The Teacher says, "My appointed time is near. I intend to celebrate the Passover at your house with my disciples." ' " [l] 19 The disciples thereupon followed Jesus' instructions, and they prepared the Passover.

The Treachery of Judas Foretold.* 20 When evening came, he reclined at table with the Twelve. 21 And while they were eating, he said, "Amen, I say to you, one of you will betray me." 22 Greatly distressed on hearing this, they began to ask him, one after another, "Is it I, Lord?"

23 He answered, "The one who has dipped his hand into the bowl with me is the one

b Mt 19:29; Dan 12:2; Jn 5:29.—c 2-5: Mk 14:1-2; Lk 22:1-2.—d Ps 2:2; Jn 11:47-53; Acts 4:25-27.—e 6-13: Mk 14:3-9; Lk 7:37, 38; Jn 12:1-8.—f Deut 15:11.—g Jn 19:40.—h 14-16: Mk 14:10-11; Lk 22:3-6.—i Gen 37:28; Ex 21:32; Zec 11:12.—j 17-25: Mk 14:12-21; Lk 22:7-23.—k Ex 12:14-20; Deut 16:5-8.—l Jn 2:4; 12:23.

26:1—28:20 One person dominates this account: Jesus. He submits to the death that hangs over sinful humanity, but he comes forth from the tomb as conqueror of death and evil. Matthew constantly cites Scripture in order to convince the intended readers of his work, Christians converted from Judaism, that the seeming failure of Jesus was in reality the fulfillment of God's plan.

26:1-5 Matthew emphasizes Jesus' awareness to carry out his Father's saving plan. Probably the plot was hatched on Wednesday.

26:3 Joseph, surnamed Caiaphas, son-in-law of Annas, was high priest, that is, supreme head of the Jewish priesthood and president of the Sanhedrin, from A.D. 18 to 36.

26:6-13 The anointing at Bethany anticipates the burial rites for the Savior after his death. Providing for burial was in the eyes of the Jews a more important good work than almsgiving itself. In Jn 12:1-8, the woman is called Mary, and Judas is the apostle who becomes indignant. Luke (7:36-50) reports another anointing.

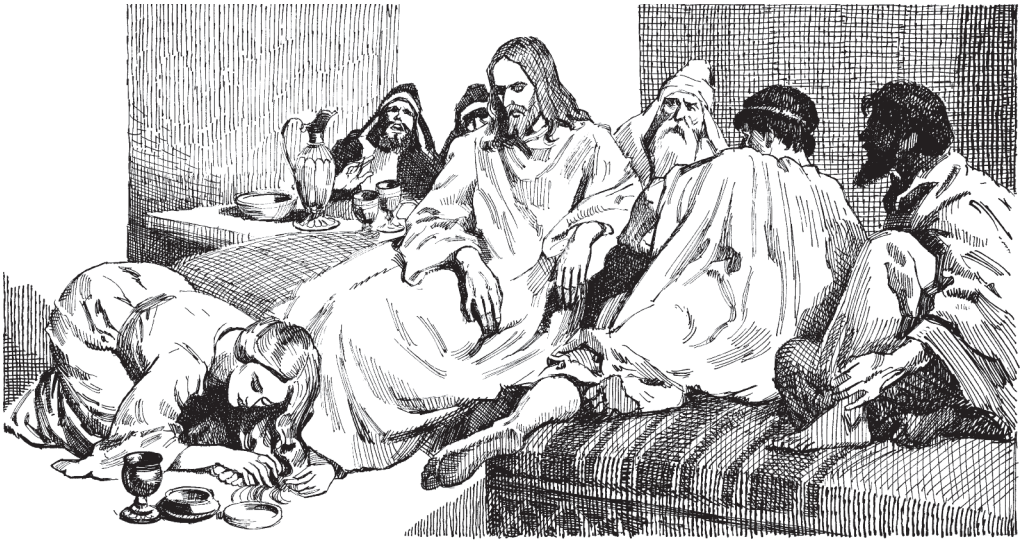
26:11 *The poor you will always have with you:* with these words Jesus does not intend to sanction poverty as if to condemn efforts to eradicate misery. He makes a simple observation: his disciples will have many occasions to aid the poor who, as Deut 15:11 states, will never be wanting in Israel.

26:14-16 For the early Christians, if there is a dark deed it is the ever incomprehensible deed of Judas, who comes to the fore here. Matthew is thinking of the prophecy of the righteous man sold for thirty pieces of silver (see Zec 11:12). That amount is also the compensation paid to one whose slave has been gored by an ox (see Ex 21:32).

26:17-19 In the history of Israel one event dominates all others, the Passover (Ex 12—13), and in the worship of Israel one feast summarizes the whole faith, the Passover. It celebrates the passage of God in the midst of his people and is the hour of liberation, salvation, and the covenant. Jesus' Death and Resurrection constitute the true Passover, definitive for all humankind. The Last Supper of Jesus will be its inauguration.

26:17 *The first day of the feast of Unleavened Bread:* this date corresponds with Thursday, the 14th of Nisan. The feast really began on the 15th of Nisan and lasted until the 21st. However, since the leavened bread was eliminated from all the houses before midday on the 14th, the morning of this date was improperly regarded as the first day of the feast, which in reality began only with the setting of the sun, when according to Jewish custom the 15th began. Passover here refers to the paschal lamb, which was immolated around three o'clock on the 14th of Nisan.

26:20-25 The Passover supper began around six o'clock on Thursday. This passage focuses on the divine foreknowledge of Jesus, who is not overcome by the course of events and regards them as ordinary. He sees them as the putting in motion of the will of his Father.



"She . . . 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" *(Lk 7:38)*.

THE GOSPEL ACCORDING TO LUKE

The Good News

Christian tradition has always identified Luke as the companion of Paul and his "beloved physician" (Col 4:14; Philem 24). In any case, the author of the third Gospel, who also wrote the Book of Acts, seems to be a conscientious historian.

As he himself says at the beginning of his work, he was very diligent in collecting testimonies and traditions, both oral and written, concerning the life of Jesus. He certainly knew the Gospel of Mark and, in addition, drew upon a source that Matthew likewise used. On the whole, the episodes and words found in the other Gospels are found also in Luke and in almost the same order. But many stories have reached us only through his Gospel. The book has its own style, its own way of presenting the material; from a literary point of view, it is more carefully written.

The work shows us, first and foremost, the author's deep faith in Jesus and his concern for the life of the Gospel. He contemplates the Lord with a special degree of sympathy, and an interiority and mysticism shine through his writing that make it far different from Mark's rough style. Jesus is Luke's savior and redeemer, his joy.

While writing at almost the same period as Matthew, Luke addresses his work to converts from the pagan world, men and women who must live in that world. He is therefore realistic in his teaching.

In addition, this Gospel will be continued in the Acts of the Apostles. In the latter work, Luke describes the beginnings of the young Christian Church, which had been charged by its Lord with proclaiming to all human beings that they have been saved, no matter what the culture was to which they belonged.

came to believe in his name.[e] 24 However,
Jesus would not entrust himself to them
because he fully understood them all. 25 He
did not need evidence from others about
man, for he clearly understood men.[f]

CHAPTER 3

Nicodemus Goes To Visit Jesus. 1 There was
a man from the Pharisees named
Nicodemus,* a member of the Jewish ruling
council,[g] 2 who came to Jesus at night.
"Rabbi," he said, "we know that you are a
teacher who has come from God, for no one
would be able to perform the signs that you
do unless God were with him."[h] 3 Jesus
replied,

"Amen, amen, I say to you,
no one can see the kingdom of God*
without being born from above."[i]

4 Nicodemus asked, "How can a man be
born again once he is old? Is it possible for
him to enter a second time into his mother's
womb and be born?"[j] 5 Jesus said,

"Amen, amen, I say to you,
no one can enter the kingdom of God
unless he is born of water and the
Spirit.*[k]
6 What is born of the flesh is flesh,
and what is born of the Spirit is spirit.[l]
7 "You should not be astonished when I
say,
'You must be born from above.'
8 The wind blows where it chooses,
and you hear the sound of it,
but you do not know where it comes
from
or where it goes.
So it is with everyone who is born of the
Spirit."[m]

9 "How is this possible?" asked Nico-
demus.[n] 10 Jesus responded, "You are a
teacher of Israel and you do not know these
things?[o]
11 "Amen, amen, I say to you,
we speak of what we know
and we testify to what we have seen,
and yet you do not accept our testi-
mony.[p]
12 If I tell you about earthly things
and you do not believe,
how will you believe
when I speak to you about heavenly
things?[q]

Jesus Christ, Savior and Judge*

13 "No one has gone up to heaven
except the one who descended from
heaven,
the Son of Man.[r]
14 And just as Moses lifted up the serpent
in the desert,
so must the Son of Man be lifted up,*[s]
15 in order that everyone who believes in
him
may have eternal life.[t]
16 "For God so loved the world
that he gave his only Son,
so that everyone who believes in him
may not perish
but may attain eternal life.[u]
17 "For God did not send his Son into the
world
to condemn the world
but in order that the world might be
saved through him.[v]

e Jn 4:45.—f Jn 6:61, 64; 1 Ki 8:39; Pss 33:15; 94:11; Sir 42:18; Isa 11:3; Jer 17:10; 20:12.—g Jn 7:50-51; 19:39; Lk 23:13.—h Jn 9:4, 16, 33; 10:21; 11:10; 13:30; Mt 22:16; Mk 12:14; Lk 20:21; Acts 2:22.—i Mt 18:3; Jas 1:18.—j Jn 1:13.—k Jn 1:32; 7:39; 19:30, 34-35; Isa 32:15; 44:3; Ezek 36:25-27; Joel 3:1-2; Mt 3:5; Tit 3:5.—l Jn 6:63; Gen 6:3; 1 Cor 15:44-50.—m Eccl 11:4-5; Acts 2:2-4; 1 Cor 2:14-16.—n Jn 6:52, 60.—o Lk 2:46.—p Jn 3:32, 34; 8:14; Mt 11:27.—q Jn 6:62-65; Wis 9:16-17; 1 Cor 15:40; 2 Cor 5:1; Phil 2:10; 3:19-20.—r Jn 1:18; 6:62; Prov 30:4; Dan 7:13; Rom 10:6; Eph 4:9; Heb 4:14.—s Jn 8:28; 12:32-34; Num 21:4-9; Wis 16:5-7.—t Gen 15:6; Num 14:11; Acts 13:39.—u Rom 5:8; Eph 2:4; 1 Jn 4:9.—v Jn 5:22, 30; 8:15-18; 12:47; Isa 53:11; 2 Cor 5:19; 1 Tim 1:15.

3:1 *Nicodemus:* a member of the Sanhedrin or ruling council in virtue of his being a teacher of the Law.

3:3 *Kingdom of God:* this is the basic theme of the preaching of Jesus in the Synoptic Gospels. In John, it appears explicitly only in this verse. However, in the Synoptics it almost disappears in the Passion Narrative, whereas in John it is given particular emphasis there. John identifies the kingdom of God with the very person of Jesus. During the public ministry, the splendor of Jesus' kingship was somewhat veiled by his fragile humanity, but in the Passion it comes shining through in his exaltation on the cross, which, for John, is intrinsically connected with Jesus' glorification in heaven. *From above:* the Greek word *anothen* could be translated "from above" or "again." Jesus means "from above," but Nicodemus understands "again."

3:5 *Born of water and the Spirit:* this phrase refers to Christian Baptism, the necessary vehicle for our spiritual rebirth, wrought by the Holy Spirit. It may be that here the evangelist is clarifying the words of the Lord according to a later and more mature understanding of Christian teaching, as lived in the primitive community.

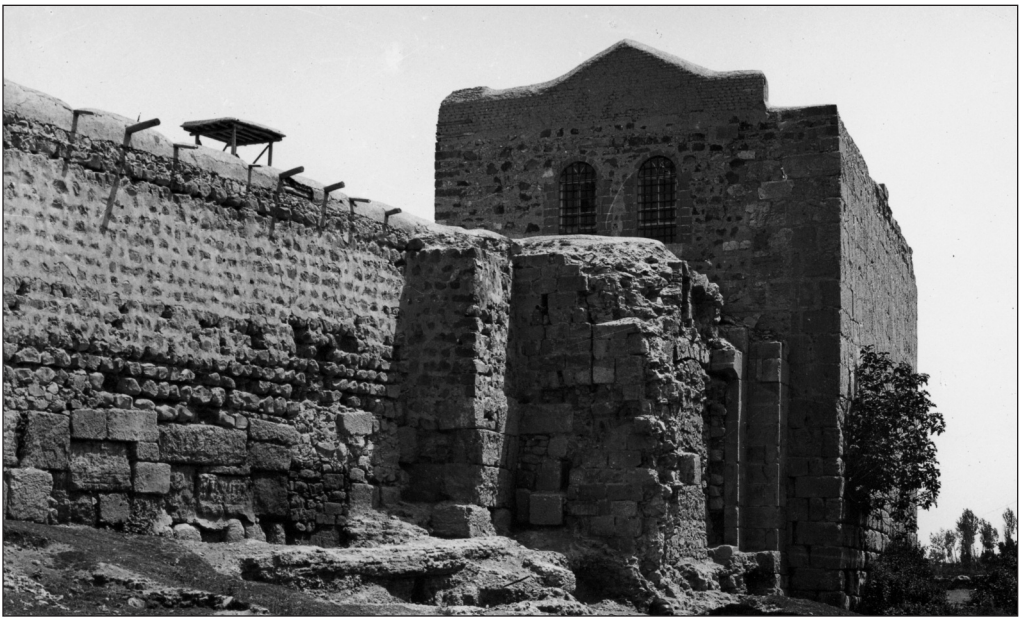
3:13-21 The evangelist prolongs the conversation with Nicodemus in meditation on Jesus. What, then, is the mystery of Jesus and what does he bring to the human condition? The evangelist meditates on the Son of God, the divine messenger now glorified at his Father's side.

From Jesus, life came through the cross—as is suggested by the allusion to the bronze serpent intended to cure dying Hebrews (see Num 21:9). The cross was a testimony of God's love for the world and for each one of us. The cross was also the light given to us. This light enables us to recognize our conduct in truth and compels us to make a decisive choice: either to submit to Jesus and be saved, or to flee and be condemned.

3:14 *So must the Son of Man be lifted up:* the reference is to the lifting up on the cross, which in John's view is identical with the glorification of Jesus.

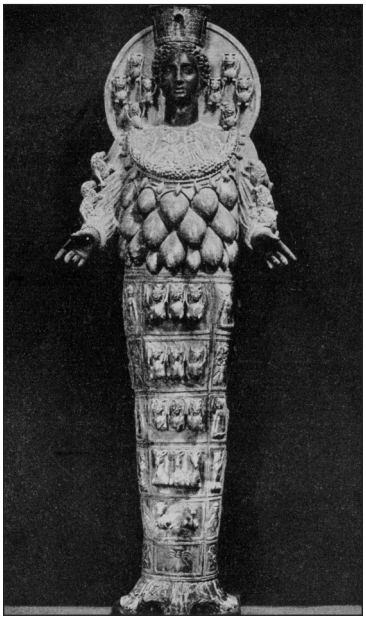
Ewing Galloway

THE STREET CALLED STRAIGHT — View of one of the oldest streets in the world. In St. Paul's time Damascus was laid out in the form of a rectangle intersected by "straight streets." The longest of them all was the "Street called Straight." When Paul was blinded on the way to Damascus, his companions took him into the city to the house of Judas where Ananias called for him. (See Acts 9:11ff)



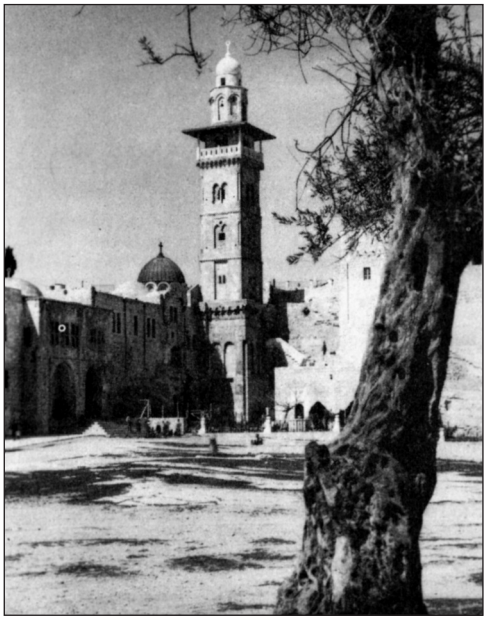
Matson Photo Service

THE OLD WALL OF DAMASCUS — View of the Bab Kisar Gate (now boarded up) in the old wall of Damascus 300 yards south of the Easter Gate at the end of the "Street called Straight." It was here that tradition says the disciples lowered Paul in a basket through a window in the wall to enable him to escape his enemies. (See Acts 9:25)



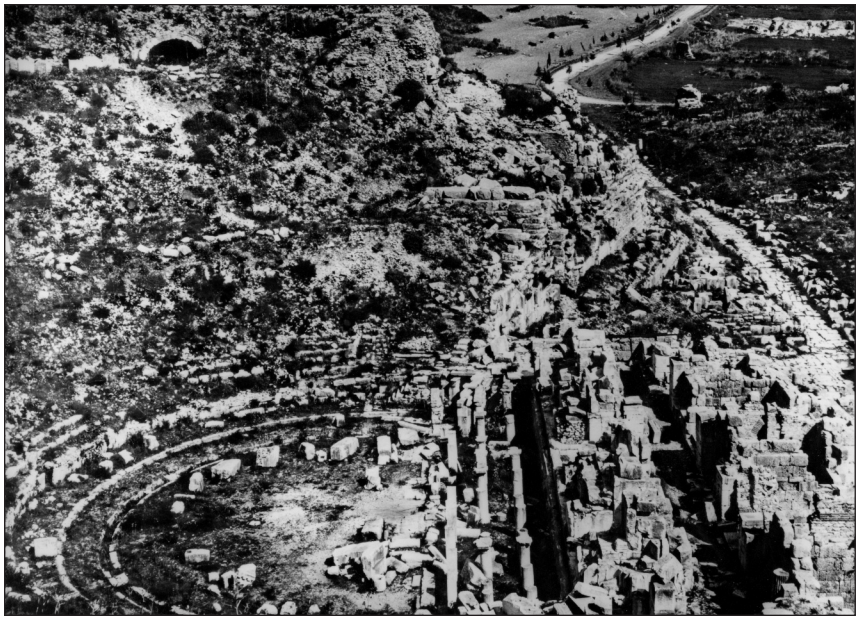
H.H. Kok

ARTEMIS OF THE EPHESIANS — Ephesian goddess counterpart of the Roman Diana, regarded as the great Asiatic nursing mother of gods, men, animals and plants. Her worship was centered in the great temple at Ephesus and her feast was highly commercialized. (See Acts 19:26-28)



Matson Photo Service

THE FORTRESS ANTONIA IN JERUSALEM — A fortress connected with the temple at Jerusalem and housing a Roman legion to guard against excesses on the part of the people. When Paul was seized in the temple by the Jews, he was taken to this fortress and addressed the people from its stairs. (See Acts 21:30ff)



Matson Photo Service

THE THEATER AT EPHESUS — View of excavation of the theater at Ephesus. Visible are the ruins of the stage and the orchestra, with some of the seats rising tier upon tier behind them (which could reportedly hold 24,000 people). It was here that the silversmiths incited the worshipers of Artemis to gather and riot because of the words of Paul. (See Acts 19:28ff)

STUDY GUIDE

THE MEANING AND MESSAGE OF THE NEW TESTAMENT

By Kathryn Sullivan, R.S.C.J.

The texts presented here are prepared for reading or prayer in the hope that the person of Jesus and his life-giving words as cherished in the apostolic church may bring strength and light.

The first table contains a list of topics related to Jesus and his words. The second table contains an amplification of each topic and references to specific passages in the gospels. The third table contains a list of topics related to the life and teaching of the early days of the Church. The fourth table contains references to revelant passages in the Acts of the Apostles and the epistles and Book of Revelation. The fifth table contains sixty themes that are to be found in the New Testament. The sixth table contains an amplification of each theme and references to relevant passages in the whole New Testament.

Those who wish to deepen their understanding of the meaning of the New Testament are urged to consult the recommended passages and make these inspired words the subject of prayerful reflection. These passages contain much more than each table indicates. It would also be profitable to examine any references found in the notes to the New Testament, especially those to other passages of the New Testament where the thought is related but is not exactly the same.

TABLE NUMBER ONE

The Person of Jesus Christ and His Life-Giving Words

1. IN THE GOSPELS WE SEE that Jesus is true God.
2. He wishes all men to know the Father.
3. He teaches that God is good.
4. He explains that God loves all men.
5. He offers salvation to all men.
6. IN THE GOSPEL WE SEE that Jesus is true man.
7. He brings life to the world.
8. He seeks the poor.
9. He saves sinners.
10. He comforts the troubled.
11. IN THE GOSPELS WE SEE that Jesus preaches the Kingdom of God.
12. He overcomes Satan the adversary.
13. He promises men his body and blood.
14. He proclaims an ethic based on love.
15. He prays to his Father and teaches men how to pray.
16. IN THE GOSPELS WE SEE that Jesus is the Light and Life of the world.
17. He preaches to men in parables.
18. He heals the sick.
19. He goes about doing good.
20. He tells men who he is.
21. IN THE GOSPELS WE SEE that Jesus is the way to the Father.
22. He taught men how to live.
23. He helped them to be true witnesses.
24. He gave his life for men.
25. He will return one day to judge the living and the dead.

TABLE NUMBER TWO

The Person of Jesus Christ and His Life-Giving Words

RECOMMENDED GOSPEL PASSAGES

1. IN THE GOSPELS WE SEE that Jesus is true God, the Son of the Father

(1) The words of the Father from heaven, Mt 3:17; 17:5
(2) In the beginning was the Word, Jn 1:1-14
(3) Only the Son knows the Father, Mt 11:25-27
(4) Before Abraham was I am, Jn 8:54-57
(5) Who do men say that I am?, Mt 16:16
(6) He comes from the Father, Jn 16:26-28; 17:5
(7) All that the Father has is his, Jn 16:13-15; 17:9
(8) He and the Father are one, Jn 10:29
(9) To see him is to see the Father, Jn 14:9
(10) The Father has given him all power, Mt 11:27
(11) Father and Son love one another, Jn 5:20
(12) His divine power will be revealed at the end of time, Mt 24:30
(13) His words are the words of him who sent him, Jn 14:24
(14) He returns to his Father and our Father, Jn 20:17

THE SUNDAY GOSPELS (3 year Cycle)

See p. 468 for feasts of the year that displace the Mass of Sunday.

2018 — B	2022 — C	2026 — A	2030 — B	2034 — C	2038 — A
2019 — C	2023 — A	2027 — B	2031 — C	2035 — A	2039 — B
2020 — A	2024 — B	2028 — C	2032 — A	2036 — B	2040 — C
2021 — B	2025 — C	2029 — A	2033 — B	2037 — C	2041 — A

Year A

ADVENT

1st Sunday of Advent — Mt 24:37-44 59
2nd Sunday of Advent — Mt 3:1-12 23
3rd Sunday of Advent — Mt 11:2-11 38
4th Sunday of Advent — Mt 1:18-24 22

CHRISTMAS TIME

Nativity of the Lord [Christmas] (Vigil) — Mt 1:1-25 .. 21
(Mass during the Night) — Lk 2:1-14 101
(Mass at Dawn)— Lk 2:15-20 101
(Mass during the Day) — Jn 1:1-18 146
Sunday after the Nativity [Christmas] (Holy Family) — Mt 2:13-15, 19-23 23
January 1 (Solemnity of Mary, the Holy Mother of God) — Lk 2:16-21 101
2nd Sunday after the Nativity [Christmas] — Jn 1:1-18 .. 146
Epiphany of the Lord (Vigil and during the Day) — Mt 2:1-12 22
Sunday after Epiphany (Baptism of the Lord) — Mt 3:13-17 24

LENT

Ash Wednesday — Mt 6:1-6, 16-18 28
1st Sunday of Lent — Mt 4:1-11 24
2nd Sunday of Lent — Mt 17:1-9 47
3rd Sunday of Lent — Jn 4:5-42 156
4th Sunday of Lent — Jn 9:1-41 164
5th Sunday of Lent — Jn 11:1-45 168
Palm Sunday of the Passion of the Lord — Procession: Mt 21:1-11 52
Mt 26:14—27:66 61
Holy Thursday Chrism Mass — Lk 4:16-21 105

SACRED PASCHAL TRIDUUM AND EASTER TIME

Mass of Lord's Supper — Jn 13:1-15 173
Good Friday — Jn 18:1—19:42 181
Easter Vigil — Mt 28:1-10 66
Easter Sunday — Jn 20:1-9 185
or Mt 28:1-10 66
Evening: Lk 24:13-35 142
2nd Sunday of Easter — Jn 20:19-31 186
3rd Sunday of Easter — Lk 24:13-35 142
4th Sunday of Easter — Jn 10:1-10 166
5th Sunday of Easter — Jn 14:1-12 174
6th Sunday of Easter — Jn 14:15-21 175
Ascension of the Lord — Mt 28:16-20 67
7th Sunday of Easter — Jn 17:1-11a 179
Pentecost Vigil — Jn 7:37-39 161
Mass during the Day — Jn 20:19-23 186

SOLEMNITIES OF THE LORD DURING ORDINARY TIME

Most Holy Trinity (Sunday after Pentecost) — Jn 3:16-18 150
Most Holy Body and Blood of Christ — Jn 6:51-58 158
Most Sacred Heart of Jesus — Mt 11:25-30 37

ORDINARY TIME

1st Sunday — (See Baptism of the Lord, above)
2nd Sunday — Jn 1:29-34 147
3rd Sunday — Mt 4:12-23 25
4th Sunday — Mt 5:1-12a 26
5th Sunday — Mt 5:13-16 26
6th Sunday — Mt 5:17-37 26
7th Sunday — Mt 5:38-48 27
8th Sunday — Mt 6:24-34 29
9th Sunday — Mt 7:21-27 30
10th Sunday — Mt 9:9-13 33
11th Sunday — Mt 9:36—10:8 34
12th Sunday — Mt 10:26-33 35
13th Sunday — Mt 10:37-42 35
14th Sunday — Mt 11:25-30 37
15th Sunday — Mt 13:1-23 40
16th Sunday — Mt 13:24-43 41
17th Sunday — Mt 13:44-52 42
18th Sunday — Mt 14:13-21 43
19th Sunday — Mt 14:22-33 43
20th Sunday — Mt 15:21-28 45
21st Sunday — Mt 16:13-20 46
22nd Sunday — Mt 16:21-27 46
23rd Sunday — Mt 18:15-20 49
24th Sunday — Mt 18:21-35 49
25th Sunday — Mt 20:1-16a 51
26th Sunday — Mt 21:28-32 53
27th Sunday — Mt 21:33-43 53
28th Sunday — Mt 22:1-14 54
29th Sunday — Mt 22:15-21 54
30th Sunday — Mt 22:34-40 55
31st Sunday — Mt 23:1-12 55
32nd Sunday — Mt 25:1-13 59
33rd Sunday — Mt 25:14-30 59
34th Sunday (Our Lord Jesus Christ, King of the Universe) — Mt 25: 31-46 60

BIBLE DICTIONARY

ABEL. The religious and just son of Adam and Eve whose sacrifice pleased God, yet aroused the murderous envy of his brother Cain. He was a shepherd and offered the firstlings of his flock to the Lord (Gen 4:2-8).

ABRAHAM. "Father of believers." At God's command he left his home in Ur of the Chaldees about 2000 B.C. and settled in Palestine. God made a covenant with him and promised him a great posterity. In his old age his wife Sarah bore him a son (Isaac) in fulfillment of God's promise (Gen 11—25).

ABYSS. In the Old Testament this word refers to the primordial ocean of the ancient Semitic cosmogony. After God's creative activity this vast body forms the salt-water seas (Gen 1:9f); part of it is the fresh water under the earth (Ps 33:7), which wells forth on the earth as springs and fountains (Gen 7:11). Part of it, "the upper waters" (Ps 148:4), is held up by the dome of the sky (Gen 1:6f), from which rain descends on the earth (Gen 7:11). In the New Testament this word is used to describe the depths of the earth, variously considered the abode of the dead (Rom 10:7) or of the demons (Lk 8:3; Rev 9:1ff; 11:7; 17:8; 20:1, 3). Sheol, Pool of Fire, Gehenna and the netherworld are similar conceptions.

ADONAI. One of the names of God. It is a plural of majesty and signifies "my lord." In Jewish tradition, it is the word which designates God and replaces the "ineffable Name" (YHWH), which no one was permitted to pronounce. *See* **LORD. NAME. YAHWEH.**

ALLELUIA. Triumphal acclamation signifying: "Praise God," which is often found at the beginning or the end of certain psalms (105—107; 135; Rev 19:1). It has passed over, untranslated, into the Catholic liturgy.

ALPHA AND OMEGA. The first and last letters of the Greek alphabet. The Hebrews used these two letters to symbolize the fullness, the eternity of God. The Christians inherited this tradition and used alpha and omega to express their belief that in Jesus, the Son of God, is to be found all grace and truth (Rev 1:8; 21:6; 22:13).

ALTAR. A stone or pile of stones, or any structure or place on which sacrifices were burned or incense was offered to God. In the temple at Jerusalem there was an altar of bronze. Solomon had a special altar constructed for burning incense (2 Chr 4:1).

AMEN. A Hebrew word meaning, "certainly, truly," used to give assent to a statement, a curse, a blessing, a prayer, or the like; in this sense of "so be it," the term came to be employed in Jewish worship and as such the Christian liturgy also uses it after prayers and blessings. In the Gospels, Jesus uses it to give force to his statements (Mt 5:18, 26). However, the present translation does not reproduce "Amen" but translates it according to the sense of the context.

ANANIAS. Three persons bear this name in the New Testament: (1) the husband of Sapphira (Acts 5); (2) a Christian who received Paul after his conversion (Acts 9 and 22); (3) a high priest who ordered St. Paul to be slapped (Acts 23) and was later assassinated (A.D. 66).

ANATHEMA (DOOMED). In Hebrew: *herem*, which originally signified some thing (or person) set aside from profane use and made sacred to the Lord (Deut 12:12ff; Jos 11:11, 14). Hence, it could not be appropriated by anyone; in a good number of cases, the obligation existed to destroy it. This often barbaric custom expressed God's absolute rights over every creature. In the course of time, the term was softened and came to refer to nothing more than objects offered to God (Lev 27:28; Ezek 44:27; Mk 7:11). The Greek term *anathema* in the New Testament is used in the sense of "cursed," "separated from God." Later Christianity used this word in the sense of "excommunication" (1 Cor 12:3: "let a curse be upon him").

ANCIENTS. The forebears of Israel, whose traditions were supposed to be the authority for the unwritten law (Mt 5:27-33; 15:2). *See* **ELDERS**.

ANGEL OF THE LORD. Someone who has received a divine delegation, through whom God reveals himself, says, or does something (Jdg 6:11ff). In numerous biblical texts, the word designates the visible manifestation of God (Gen 16:7-13; Zec 3:1ff). In the New Testament, angels are heavenly spirits (Heb 1:7).

ANGER (WRATH) OF GOD. This expression is to be compared with other similar expressions: repentance, jealousy, hand and arm of God. It is an "anthropomorphism," a figure of speech, an image. Seeking to explain the external phenomena supposedly produced by God (storms, floods, earthquakes, catastrophes), we attribute to him sentiments or attitudes which would be found in similar circumstances among men (Ps 78; Deut 32:15ff; Isa 1:18-20; Lk 13:3-5).

ANTICHRIST. This word, which is found only in the Letters of St. John (1 Jn 2:18-22; 4:3; 2 Jn 7), designates a personage who is at once both an enemy of Christ and his evildoing imitator. The idea stems from the Jewish writers of the age preceding Christianity. These described the Messiah as having to appear at the end of times to renew all things, but as having to take part in a very violent struggle against a mysterious Adversary. This idea is found throughout the New Testament. Paul calls him "the lawless one," "the son of destruction" (2 Thes 2:3, 8; 2 Cor 6:15). Matthew, Mark, and Revelation seem to refer to a collectivity of persons (Mt 24:23f; Mk 13:14-20; Rev 13:17; 17:7-14).

ANTIOCH. Capital of the Roman province of Syria, it was the most active center of early Christianity (Acts 11:26).

DOCTRINAL NEW TESTAMENT INDEX

Other subjects will be found in the Bible Dictionary, pp. 469. The cross references to the passages cited below should also be consulted.

Absolution, the power promised and given to the pastors of the church, Mt 16:19; 18:18; Jn 20:22f.

Abstinence, from flesh with its blood, forbidden, Acts 15:29; □ observed by St. John the Baptist, Lk 1:15; □ even permitted food to be abstained from, so as not to scandalize others, Rom 4:20f; 1 Cor 8:13.

Adoption, of Israel by God, Rom 9:4; □ of children of God described, Rom 8:14-17; Gal 3:26-29; 4:1-7; Eph 1:5; Heb 2:10; □ effects, 2 Cor 6:17, 18; 7:1; Heb 12:5-11; 1 Jn 3:2-5; □ of Gentiles, Rom 9:24-26; Acts 15:17.

Affliction, days of affliction shortened on account of the elect, Mt 24:22; Mk 13:20; □ no proportion between the affliction of this life and the glory to come, Rom 8:18.

Agriculture, serves as an example for spiritual lessons, Jer 12:13; Joel 1:8-14; Mt 13:3-43; 2 Cor 9:6; Gal 6:7-9.

Almsgiving, Mt 6:3; 10:42; 19:21; 25:35, 42; Lk 3:11; 6:35; 11:41; 12:33; 14:13.

Altar, place where faithful achieve communion with God, 1 Cor 10:18; □ to be respected, Mt 2:23f; 23:18-20; □ Christians have an altar that has supplanted the previous ones, Heb 13:10; the Lord's table, 1 Cor 10:16-21.

Angels, they have a charge over us, Mt 18:10; Heb 1:14; □ pray for us, Rev 8:4; □ communion with, Heb 12:22; □ fall of, Lk 10:18; Jude 6; Rev 12:4; 20:9.

Anger, Mt 5:22; Eph 4:26, 31; Jas 1:19f.

Animals, seen in a vision by St. Peter, Acts 10:12.

Apostles, chosen from the disciples, Lk 6:13; □ sent to announce the kingdom of God in Judea, Mt 10; □ sent to evangelize the whole world, Mt 18:19; Mk 16:15; Lk 24:46; Jn 15:16, 27; 20:21; Acts 1:8; 10:42.

Apostolical Traditions, 1 Cor 11:2; 2 Thes 2:15; 3:6; 2 Tim 1:13; 2:2; 3:14.

Avarice, Lk 12:15-21; 1 Cor 5:11; 6:9f; Eph 5:3, 5; Col 3:5; 1 Tim 6:9; Heb 13:5.

Beasts, of the Apocalypse, Rev 17:3.

Beatitudes, Mt 5:3-11; Lk 6:20-23.

Bishop, at Ephesus, Acts 20:28; □ at Philippi, Phil 1:1; □ qualities required of, 1 Tim 3:1-7; Tit 1:6-9.

Blasphemy, punished, Rom 2:24; 1 Tim 1:20; Jude 8; □ against Jesus Christ, Mt 27:39; Lk 23:39; □ against the Holy Spirit, not forgiven, Mt 12:31.

Blessings, by which creatures are consecrated and sanctified, 1 Tim 4:5; Heb 19:2f; □ spiritual blessings: Acts 4:12; presence of God, Mt 28:20; strength, Col 1:11; help, Heb 2:18; joy, Acts 13:52; peace, Jn 14:27; Phil 4:7; □ of praise, 1 Cor 1:9.

Blindness, cured by Christ, Mt 9:27-30; 12:22; 20:30-34; Jn 9; □ inflicted as a punishment, Jn 12:40; Acts 28:26; Rom 11:8, 10; Gen 19:11; 2 Ki 6:18; Acts 13:11; □ inflicted by Satan, 2 Cor 4:4.

Body, of Christian is temple of Holy Spirit, 1 Cor 3:16, 17; 2 Cor 6:16; and member of Christ, 1 Cor 6:15; 12:27; □ Church is body of Christ, Eph 1:22, 23; Col 3:15; 1 Cor 10:17; □ of man will be raised up, Mt 22:23-32; 1 Cor 15:12-57; □ Word of God received a human body, Mt 1:18-23; Jn 1:14; Heb 10:5; □ which was crucified, Jn 19:17-18, 33; and raised again, 1 Cor 15:3-8.

Bread, Jesus, the bread which came down from heaven, Jn 4:31; 1 Cor 10:16; 11:27; **see** Eucharist; □ multiplied by Christ, Mt 16:19; Mk 6:41; 8:20; Lk 9:13; Jn 6:11.

Ceremonies, at prayer, 1 Cor 11:4; □ signs of things to come, 1 Cor 10:11; 2 Cor 3:13; Heb 7; 8:5; 9:1; 10:1.

Charity, a virtue more excellent than faith, Mt 22:38; 1 Cor 13:13; □ fraternal, Mt 7:3; 19:19; 22:38; Jn 13:14, 34; 15:12; Rom 12:10; 13:9; 1 Cor 13; Gal 5:14; Eph 4:15; 5:2; Phil 2:2; Col 3:13f; 1 Thes 4:9; 1 Tim 1:5; Heb 13; 1 Pet 4:8; 1 Jn 3:23; 4:7; □ toward our enemies, Mt 5:44; Lk 6:27, 35; 23:33; Acts 7:60; Rom 12:20; □ produced by the Holy Spirit, Col 1:8; □ exemplified by Jesus, Jn 13:1—16:34; 15:12; Eph 5:2, 25; Rev 1:5.

Chastity, virginity preferable to marriage, Mt 22:30; □ evangelical perfection, Mt 19:12; 1 Cor 7:25; recommended to ministers of the church, 1 Tim 3:2, 8; □ recommended to women, Tit 2:5.

Children, massacred by Herod, Mt 2:16; □ blessed by our Lord, Mt 10:16; Lk 18:17; □ duty to parents, Mt 10:35; 19:19; Mk 10:19; Lk 2:51; Acts 7:14; Col 3:20; 1 Pet 5:5.

Christ, Jesus, foretold in Old Testament, Lk 24:27; □ Son of Man, Mt 9:6; 26:64; Mk 8:31; Lk 19:10; Jn 3:13-14; 5:27; Acts 7:55; □ Son of David, Mt 1:1; 9:27; Jn 7:42; □ Son of Mary, Mt 1:21; Lk 2:7; Jn 19:25; Acts 1:14; □ Son of God, Mt 3:17; 4:3; 14:33; 16:16; Mk 1:1; Lk 1:32; Jn 1:34; 10:36; Rom 1:3; □ the same God with his Father and equal to h im, Jn 5:18, 19, 23; 10:30; 14:1, 9; 16:14f; 17:10; Phil 2:5f; □ true God, Mt 1:23; Lk 1:16f; Jn 1:1; 20:28f; Acts 20:25; Rom 9:5; Tit 2:13; 1 Jn 5:20; □ Creator of all things, Jn 1:3, 10f; Col 1:16f; Heb 1:2, 10-12; 3:4; □ the Lord of glory, 1 Cor 2:8; □ the King of kings and Lord of lords, Rev 17:14; 19:16; □ the Alpha and Omega, the beginning and the end, Rev 1:7f, 17f; 2:8; 22:12f; □ circumcised, Lk 2:21; □ baptized in the Jordan, Mt 3:16; Mk 1:9; Lk 3:21; □ preached the kingdom, Mt 3:2; Mk 1:15; Acts 2:38; □ performed many signs, Mt 4:23f; Lk 7:21f; □ obedient to the Father, Mt 11:25; Mk 14:36; Lk 2:49; Jn 4:34; Phil 2:8; □ immune from sin, Jn 8:46; 2 Cor 5:21; Heb 4:15; 1 Pet 2:22; □ he died for all, Jn 3:16f; Rom 5:18; 2 Cor 5:14f; 1 Tim 2:3-6; 4:10; Heb 2:9; 1 Jn 2:1f; □ even for the reprobate, Rom 14:15; 1 Cor 8:11; 2 Pet 2:1; □ rose from the dead and appeared to many, Mt 12:39f; 28:6; Acts 1:22; 2:24; Rom 4:24; 1 Cor 15:4, 14; □ is seated at the right hand of the Father, Mk 14:62; 16:19; Acts 7:55; Rom 8:34; Eph 1:20; Col 3:6; Heb 1:3; 1 Pet 3:22; □ will come to judge all human beings, Mt 19:28; 24:30-51; 25:31-46; Jn 5:22; Acts 10:42; Rom 14:10; 2 Cor 5:10; □ designated by various titles: Lamb of God, Jn 1:29; good shepherd, Jn 10:11; light of the world, Jn 8:12; image of God, 2 Cor 4:4; eternal priest, Heb 7:24; mediator of the new covenant, Heb 9:15; head of the Church, Col 1:18.

Church, of God, 1 Cor 1:2, 10, 32; 11:22; 1 Thes 1:4; 1 Tim 3:5, 15; □ and of Christ, Mt 16:18; Acts 20:28; □ body of Christ, 1 Cor 12:12f, 27; Rom 12:5; Eph 1:22f; □ God's building and temple, 1 Cor 3:9, 10, 16; □ royal priesthood, 1 Tim 2:1; 1 Pet 2:5, 9; □ bride, 2 Cor 11:2; Eph 5:25, 27, 29; Rev 19:7; □ flock, Lk 12:32; Jn 10:3-5, 11; □ founded on Christ, 1 Cor 3:11; □ will last forever, Mt 16:18; □ possesses the means of salvation, Eph 4:11, 12; □ organization and government, Acts 6:2-6; 14:23; 1 Tim 3:8-13; 1 Cor 12:4-11; Eph 4:11-13; □ infallible in matters of faith or morals; this follows from the promises, Mt 16:18; 28:19f; Lk 22:32; Jn 14:16f, 26; 16:13; 17:11, 20; 1 Tim 3:14f; 1 Jn 2:27; Isa 35:8; 54:9f; 59:19-21.