



This Catholic Children's Bible

Belongs to: _____

Given by: _____

Date: _____

Jesus said, "Let the children come to me and do not stop them, because the Kingdom of heaven belongs to such as these."

—Matthew 19:14



My Faith Journey

Date of Baptism: _____

Date of First Reconciliation: _____

Date of First Eucharist: _____



saint mary's press



The Last Supper



Mark 14:22-24 (For the full story, read Mark 14:12-26.)

22 While they were eating, Jesus took a piece of bread, gave a prayer of thanks, broke it, and gave it to his **disciples**. "Take it," he said, "this is my body."

23 Then he took a cup, gave thanks to God, and handed it to them; and they all drank from it. **24** Jesus said, "This is my blood which is poured out for many, my blood which seals God's **covenant**."

disciple a close follower of Jesus

covenant a serious agreement between two people or between God and people



Understand it!

Did you ever wish you could have been with Jesus when he walked the earth? Jesus wants to be with you so much that he did a fantastic thing. As we learn in this Bible story from Mark, Jesus gave us a farewell gift at the Last Supper: the Eucharist. Now, at every Mass, through the power of the Holy Spirit, bread and wine become Jesus' Body and Blood. They are really, truly Jesus. He comes as food so that he can enter us and be one with us. Through the Eucharist, Jesus makes us more like himself.

When we receive Holy Communion, we receive Jesus into our heart. We grow closer to him and to one another. Jesus' Body and Blood give us strength to follow him more closely.

STORY
Mark 14

Live It!

After receiving Communion, you can talk to Jesus heart to heart. Write a short prayer you can say when you receive Communion. Your prayer might include these words: *love, thank, help, sorry, bless, or please*. Write your prayer on paper cut in the shape of a heart. You can bring it to Mass on Sunday, and after you receive Holy Communion, say your prayer to Jesus.

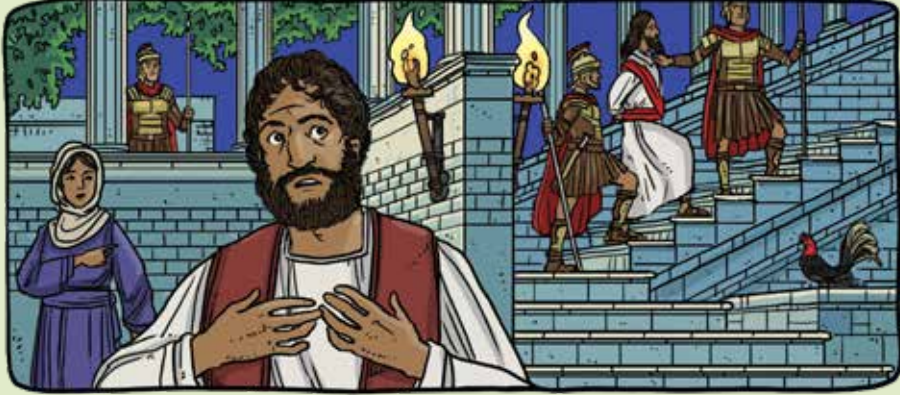
Tell it!



Using the pictures above, retell this story in your own words.



Peter Denies Knowing Jesus



Luke 22:54–60 (For the full story, read Luke 22:47–62.)

54 They arrested Jesus and took him away into the house of the **High Priest**; and Peter followed at a distance. 55 A fire had been lit in the center of the **courtyard**, and Peter joined those who were sitting around it. 56 When one of the servant women saw him . . . she looked straight at him and said, "This man too was with Jesus!" 57 But Peter **denied** it, "Woman, I don't even know him!" 58 After a little while a man noticed Peter and said, "You are one of them, too!" But Peter answered, "Man, I am not!" 59 . . . Another man insisted strongly, "There isn't any doubt that this man was with Jesus . . . !" 60 But Peter answered, "Man, I don't know what you are talking about!"

High Priest the most important person in the Jewish community, the head priest

courtyard an open space surrounded by walls

denied said that something wasn't true



Understand it!

Saint Peter was the first Pope. The largest Christian church is named for him. It is Saint Peter's Basilica in Rome. Jesus chose Peter to be with him at special times. Yet, as we see in this Bible story from Luke, when Jesus was in serious trouble, Peter failed him. When Jesus was arrested, Peter had the courage to follow him. But then some people recognized him as a disciple of Jesus. And three times Peter denied even knowing Jesus.

How terrible Peter must have felt after he denied knowing Jesus. We too are followers of Jesus. Sometimes our words and actions do not show that we are friends of Jesus. When we are weak like Peter was, we feel bad. Jesus understands and forgives us. He is our good friend to the end, no matter what!

Live It!

Pray this prayer:

Dear Jesus, Peter loved you but sometimes he didn't show it. Sometimes I act in ways that don't show that I love you. Help me to always show my love for you. Help me to make choices that please you. Help me to be sorry after I do something that hurts our friendship. I know that you never stop loving me. Thank you for your love. Amen.

Tell it!



Using the pictures above, retell this story in your own words.



The Risen Jesus Appears to Mary Magdalene

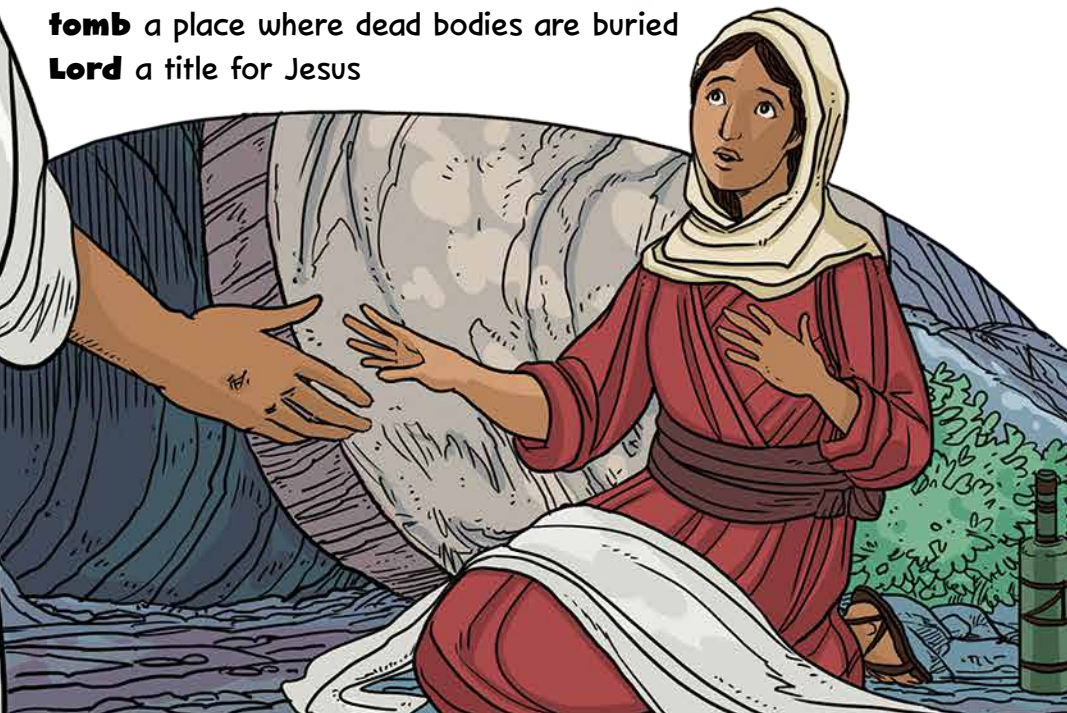


John 20:11–14, 16 (For the full story, read John 20:11–29.)

11 Mary stood crying outside the **tomb**. While she was still crying, she bent over and looked in the tomb 12 and saw two angels there dressed in white, sitting where the body of Jesus had been, one at the head and the other at the feet. 13 “Woman, why are you crying?” they asked her. She answered, “They have taken my **Lord** away, and I do not know where they have put him!” 14 Then she turned around and saw Jesus standing there; but she did not know that it was Jesus. 16 Jesus said to her, “Mary!”

tomb a place where dead bodies are buried

Lord a title for Jesus



Understand It!

When people die, we are sad because we will never see them on earth again. In this Bible story from John, we learn that Mary Magdalene [MAG-duh-leen] loved Jesus very much. She was one of his closest followers. And so Mary was very sad when Jesus died. She felt even worse when she went to his tomb. The stone at the entrance had been moved! Mary thought that someone had stolen Jesus' body.

While she was crying, the Risen Jesus came and spoke to her. At first Mary didn't recognize him. Maybe she was crying too hard to see clearly. Or maybe Jesus looked different. But as soon as Jesus said her name, Mary knew it was him. Can you imagine how happy Mary was? Jesus was alive! Mary rejoiced and ran to share the news with the other disciples.

Live It!

Pretend you are Mary Magdalene and you are about to write a diary entry for Easter Sunday. What would you say about what happened to you that day? What would you say about what you were thinking and feeling as you went to the tomb? Why? Think about all the things you would want to remember about that day. Then thank God for the miracle of the Resurrection.

Tell It!



1



2



3



4

Using the pictures above, retell this story in your own words.

Great People of Faith

7

Reading Plan



Share

the

Faith

Be
Courageous

Serve
HUMBLY

CHALLENGE

Matthew 28:19

SHARE YOUR FAITH

Jesus calls us to reach out, share our faith, and make disciples of all nations. Jesus isn't sending us all overseas—he is calling us to share our faith and tell people about his universal love.

TAKE ACTION!

- **Share by Witness:** Give a talk for a retreat or youth-group gathering, or have a conversation with someone who you think might be open to hearing about why your faith matters to you. Share your favorite Bible verse and explain why it is important to you.
- **Share by Invitation:** Invite a friend or friends to church or youth group, and share with them your reason for going.
- **Share by Example:** Share your faith by making choices that reflect your faith, especially in the way you treat others. You will not be perfect, but strive to let others see Christ through you.



The Burial of Jesus.†

^{57*}When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus.* ⁵⁸He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. ⁵⁹Taking the body, Joseph wrapped it [in] clean linen ⁶⁰and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed. ⁶¹But Mary Magdalene and the other Mary remained sitting there, facing the tomb.

27:57–61 Cf. Mk 15:42–47. Matthew drops Mark's designation of *Joseph of Arimathea* as "a distinguished member of the council" (the Sanhedrin), and makes him a *rich man* and a *disciple of Jesus*. The former may be an allusion to Is 53:9 (the Hebrew reading of that text is disputed and the one followed in the NAB OT has nothing about the rich, but they are mentioned in the LXX version). That the tomb was the *new tomb of a rich man* and that it was seen by the women are indications of an apologetic intent of Matthew; there could be no question about the identity of Jesus' burial place. **The other Mary:** the mother of James and Joseph (Mt 27:56).

27:62–66 Peculiar to Matthew. The story prepares for Mt 28:11–15 and the Jewish charge that the tomb was empty because the disciples had stolen the body of Jesus (Mt 28:13, 15).

27:62 *The next day . . . preparation:* the sabbath. According to the synoptic chronology, in that year the *day of preparation* (for the sabbath) was the Passover; cf. Mk 15:42. **The Pharisees:** the principal opponents of Jesus during his ministry and, in Matthew's time, of the Christian church, join with the *chief priests* to guarantee against a possible attempt of Jesus' *disciples* to steal his body.

27:64 *This last imposture . . . the first:* the claim that Jesus has been raised from the dead is clearly the *last imposture*; the *first* may be either

The Guard at the Tomb.†

⁶²The next day, the one following the day of preparation,† the chief priests and the Pharisees gathered before Pilate ^{63*}and said, "Sir, we remember that this impostor while still alive said, 'After three days I will be raised up.' ⁶⁴Give orders, then, that the grave be secured until the third day, lest his disciples come and steal him and say to the people, 'He has been raised from the dead.' This last imposture would be worse than the first."† ⁶⁵Pilate said to them, "The guard is yours;† go secure it as best you

his claim that he would *be raised up* (Mt 27:63) or his claim that he was the one with whose ministry the kingdom of God had come (see Mt 12:28).

27:65 *The guard is yours:* literally, "have a guard" or "you have a guard." Either the imperative or the indicative could mean that Pilate granted the petitioners some Roman soldiers as guards, which is the sense of the present translation. However, if the verb is taken as an indicative it could also mean that Pilate told them to use their own Jewish guards.

28:1–20 Except for Mt 28:1–8 based on Mk 16:1–8, the material of this final chapter is peculiar to Matthew. Even where he follows Mark, Matthew has altered his source so greatly that a very different impression is given from that of the Marcan account. The two points that are common to the resurrection testimony of all the gospels are that the tomb of Jesus had been found empty and that the risen Jesus had appeared to certain persons, or, in the original form of Mark, that such an appearance was promised as soon to take place (see Mk 16:7). On this central and all-important basis, Matthew has constructed an account that interprets the resurrection as the turning of

27:57–61 Mk 15:42–47; Lk 23:50–56; Jn 19:38–42. **27:57** Is 53:9.

27:63 12:40; 16:21; 17:23; 20:19.

can.”⁶⁶ So they went and secured the tomb by fixing a seal to the stone and setting the guard.

The Resurrection of Jesus.

28[†] ^{1*}After the sabbath, as the first day of the week was dawning,[†] Mary Magdalene and the other Mary came to see the tomb. ^{2†}And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it. ^{3*}His appearance was like lightning and his clothing was white as snow. ⁴The guards were shaken with fear of him and became like dead men. ⁵Then the angel said to the women in reply, “Do not be afraid! I know that you are seeking Jesus the crucified. ^{6†}He is not here, for he has been raised just as he said. Come and see the place where he lay. ^{7*}Then go quickly and tell his disciples, ‘He has been raised from the dead, and he is going before you to Galilee; there you will see him.’ Behold, I have told you.” ⁸Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples. ^{9†*}And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. ¹⁰Then Jesus said to them, “Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me.”

† the ages (Mt 28:2–4), shows the Jewish opposition to Jesus as continuing to the present in the claim that the resurrection is a deception perpetrated by the disciples who stole his body from the tomb (Mt 28:11–15), and marks a new stage in the mission of the disciples once limited to Israel (Mt 10:5–6); now they are to make disciples of all nations. In this work they will be strengthened by the presence of the exalted Son of Man, who will be with them until the kingdom comes in fullness at the end of the age (Mt 28:16–20).

28:1 After the sabbath . . . dawn: since the sabbath ended at sunset, this could mean in the early evening, for dawn can refer to the appearance of the evening star; cf. Lk 23:54. However, it is probable that Matthew means the morning dawn of the day after the sabbath, as in the similar though slightly different text of Mark, “when the sun had risen” (Mk 16:2). **Mary Magdalene and the other Mary:** see notes on Mt 27:55–56; 57–61. **To see the tomb:** cf. Mk 16:1–2 where the purpose of the women’s visit is to anoint Jesus’ body.

28:2–4 Peculiar to Matthew. **A great earthquake:** see note on Mt 27:51–53. **Descended from heaven:** this trait is peculiar to Matthew, although his interpretation of the “young man” of his Marcan source (Mk 16:5) as an angel is probably true to Mark’s intention; cf. Lk 24:23 where the “two men” of Mt 24:4 are said to be “angels.” **Rolled back the stone . . . upon it:** not to allow the risen Jesus to leave the tomb but to make evident that the tomb is empty (see Mt 24:6). Unlike the apocryphal Gospel of Peter (9:35–11:44), the New Testament does not describe the resurrection of Jesus, nor is there anyone who sees it. **His appearance was like lightning . . . snow:** see note on Mt 17:2.

28:6–7 Cf. Mk 16:6–7. **Just as he said:** a Matthean addition referring to Jesus’ predictions of his resurrection, e.g., Mt 16:21; 17:23; 20:19. **Tell his disciples:** like the angel of the Lord of the infancy narrative, the angel interprets a fact and gives a commandment about what is to be done; cf. Mt 1:20–21. Matthew omits Mark’s “and Peter” (Mk 16:7); considering his interest in Peter, this omission is curious. Perhaps the reason is that the Marcan text may allude to a first appearance of Jesus to Peter alone (cf. 1 Cor 15:5; Lk 24:34) which Matthew has already incorporated into his account of Peter’s confession at Caesarea Philippi; see note on Mt 16:16. **He is going . . . Galilee:** like Mk 16:7, a reference to Jesus’ prediction at the Last Supper (Mt 26:32; Mk 14:28). Matthew changes Mark’s “as he told you” to a declaration of the angel.

28:8 Contrast Mk 16:8 where the women in their fear “said nothing to anyone.”

28:9–10 Although these verses are peculiar to Matthew, there are similarities between them and John’s account of the appearance of Jesus to Mary Magdalene (Jn 20:17). In both there is a touching of Jesus’ body, and a command of Jesus to bear a message to his disciples, designated as his brothers. Matthew may have drawn upon a tradition that appears in a different form in John. Jesus’

The Report of the Guard.†

¹¹ While they were going, some of the guard went into the city and told the chief priests all that had happened. ¹² They assembled with the elders and took counsel; then they gave a large sum of money to the soldiers, ¹³ telling them, “You are to say, ‘His disciples came by night and stole him while we were asleep.’ ¹⁴ And if this gets to the ears of the governor, we will satisfy [him] and keep you out of trouble.” ¹⁵ The soldiers took the money and did as they were instructed. And this story has circulated among the Jews to the present [day].

The Commissioning of the Disciples.†

^{16*} The eleven † disciples went to Galilee, to the mountain to which Jesus had ordered them. ^{17†} When they saw him, they worshiped, but they doubted. ^{18†*} Then Jesus approached and said to them, “All power in heaven and on earth has been given to me. ^{19*} Go, therefore, † and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, ^{20*} teaching them to observe all that I have commanded you. † And behold, I am with you always, until the end of the age.”

words to the women are mainly a repetition of those of the angel (Mt 28:5a, 7b).

28:11–15 This account indicates that the dispute between Christians and Jews about the empty tomb was not whether the tomb was empty but why. **28:16–20** This climactic scene has been called a “proleptic parousia,” for it gives a foretaste of the final glorious coming of the Son of Man (Mt 26:64). Then his triumph will be manifest to all; now it is revealed only to the disciples, who are commissioned to announce it to all nations and bring them to belief in Jesus and obedience to his commandments.

28:16 The eleven: the number recalls the tragic defection of Judas Iscariot. **To the mountain . . . ordered them:** since the message to the disciples was simply that they were to go to Galilee (Mt 28:10), some think that the mountain comes from a tradition of the message known to Matthew and alluded to here. For the significance of the mountain, see note on Mt 17:1.

28:17 But they doubted: the Greek can also be translated, “but some doubted.” The verb occurs elsewhere in the New Testament only in Mt 14:31 where it is associated with Peter’s being of “little faith.” For the meaning of that designation, see note on Mt 6:30.

28:18 All power . . . me: the Greek word here translated power is the same as that found in the LXX translation of Dn 7:13–14 where one “like a son of man” is given power and an everlasting kingdom by God. The risen Jesus here claims universal power, i.e., in heaven and on earth.

28:19 Therefore: since universal power belongs to the risen Jesus (Mt 28:18), he gives the eleven a mission that is universal. They are to make disciples of all nations. While all nations is understood by some scholars as referring only to all Gentiles, it is probable that it included the Jews as well. **Baptizing them:** baptism is the means of entrance into the community of the risen one, the Church. **In the name of the Father . . . holy Spirit:** this is perhaps the clearest expression in the New Testament of trinitarian belief. It may have been the baptismal formula of Matthew’s church, but primarily it designates the effect of baptism, the union of the one baptized with the Father, Son, and holy Spirit.

28:20 All that I have commanded you: the moral teaching found in this gospel, preeminently that of the Sermon on the Mount (Mt 5–7). The commandments of Jesus are the standard of Christian conduct, not the Mosaic law as such, even though some of the Mosaic commandments have now been invested with the authority of Jesus. **Behold, I am with you always:** the promise of Jesus’ real though invisible presence echoes the name Emmanuel given to him in the infancy narrative; see note on Mt 1:23. **End of the age:** see notes on Mt 13:39 and Mt 24:3.

28:1–10 Mk 16:1–8; Lk 24:1–12; Jn 20:1–10. **28:3** 17:2. **28:7** 26:32. **28:9–10** Jn 20:17. **28:16–20** Mk 16:14–16; Lk 24:36–49; Jn 20:19–23. **28:18** Dn 7:14 LXX. **28:19** Acts 1:8. **28:20** 1:23; 13:39; 24:3.

Catholic Connection

Mark 14:22-25

A Sacred Invitation

"Take it; this is my body. . . . This is my blood." Reading those words can make us feel guilty because we should be hearing them at Mass, and we are often good at finding excuses not to go to Mass: the church pews are uncomfortable, we'd rather sleep late, we don't like the music or the homily, it's too nice outside, Mass is boring.

Amid the busyness of our lives and the excuses we find, we forget that Jesus issued a special invitation for us to share in the Eucharistic meal. Celebrating the Eucharist gives us an opportunity to meet Jesus. In the Eucharist, we participate in Jesus' death and resurrection, strengthen our faith, and renew our hope of sharing in God's Reign. It is a privilege to be invited to the Eucharistic table, to be nourished by Christ, and to connect with both the present Church and all the saints of the past who have shared this sacred meal. Although it's usually easier to make excuses, it is important for each of us to make Mass a priority in our lives.

Catechism, numbers 1384, 1391–1398



for us there." ¹⁶The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

The Betrayer.

¹⁷*When it was evening, he came with the Twelve. ¹⁸†And as they reclined at table and were eating, Jesus said, "Amen, I say to you, one of you will betray me, one who is eating with me." ¹⁹They began to be distressed and to say to him, one by one, "Surely it is not I?" ²⁰He said to them, "One of the Twelve, the one who dips with me into the dish. ²¹For the Son of Man indeed goes, as it is written of him,† but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born."

The Lord's Supper.

²²†While they were eating,* he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; this is my body." ²³Then he took a cup, gave thanks, and gave it to them, and they all drank from it. ²⁴He said to them, "This is my blood of the covenant, which will be shed† for many. ²⁵Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." ²⁶Then, after singing a hymn,† they went out to the Mount of Olives.*

Peter's Denial Foretold.†

²⁷Then Jesus said to them, "All of you will have your faith shaken, for it is written:

'I will strike the shepherd,
and the sheep will be dispersed.*'

²⁸But after I have been raised up, I shall go before you to Galilee." ²⁹Peter said to him, "Even though

14:18 *One of you will betray me, one who is eating with me:* contrasts the intimacy of table fellowship at the Passover meal with the treachery of the traitor; cf. Ps 41:10.

14:21 *The Son of Man indeed goes, as it is written of him:* a reference to Ps 41:10 cited by Jesus concerning Judas at the Last Supper; cf. Jn 13:18–19.

14:22–24 The actions and words of Jesus express within the framework of the Passover meal and the transition to a new covenant the sacrifice of himself through the offering of his body and blood in anticipation of his passion and death. His *blood of the covenant* both alludes to the ancient rite of Ex 24:4–8 and indicates the new community that the sacrifice of Jesus will bring into being (Mt 26:26–28; Lk 22:19–20; 1 Cor 11:23–25).

14:24 *Which will be shed:* see note on Mt 26:27–28. *For many:* the Greek preposition *hyper* is a different one from that at Mt 26:28 but the same as that found at Lk 22:19, 20 and 1 Cor 11:24. The sense of both words is vicarious, and it is difficult in Hellenistic Greek to distinguish between them. *For many* in the sense of "all," see note on Mt 20:28.

14:26 *After singing a hymn:* Ps 114–118, thanksgiving songs concluding the Passover meal.

14:27–31 Jesus predicted that the Twelve would waver in their faith, even abandon him, despite their protestations to the contrary. Yet he reassured them that after his resurrection he would regather them in Galilee (Mk 16:7; cf. Mt 26:32; 28:7, 10, 16; Jn 21), where he first summoned them to be his followers as he began to preach the good news (Mk 1:14–20).

14:17–21 Mt 26:20–24; Lk 22:21–23; Jn 13:21–26. **14:22–25** Mt 26:26–30; Lk 22:19–20; 1 Cor 11:23–25. **14:26–31** Mt 26:30–35; Lk 22:34, 39; Jn 13:36–38. **14:27** Zec 13:7; Jn 16:32.

CHALLENGE

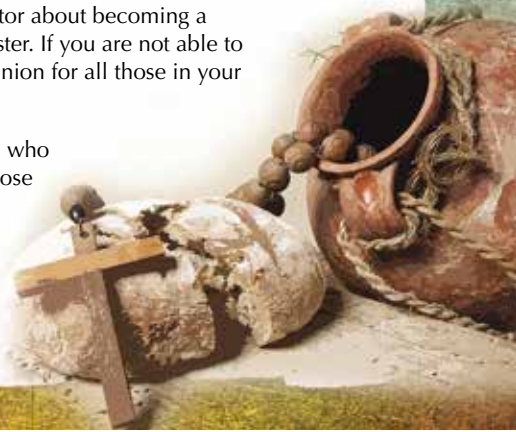
CELEBRATE
THE EUCHARIST

Mark 14:22

Jesus celebrated the Last Supper with his friends, and he calls us to celebrate the Eucharist with others.

TAKE ACTION!

- Get Involved:** Contact your parish liturgical coordinator about becoming a lector, altar server, choir member, or Eucharistic minister. If you are not able to participate in these roles, say a prayer during Communion for all those in your parish who serve in these ministries.
- Get Connected:** Connect with your parish to learn who brings the Eucharist to the homebound. Pray for those ministers and, if possible, go with them on a visit.
- Get to Daily Mass:** Commit to going to daily Mass and celebrating the Eucharist for a week. Invite a friend to join you.



all should have their faith shaken, mine will not be.”³⁰ Then Jesus said to him, “Amen, I say to you, this very night before the cock crows twice you will deny me three times.”³¹ But he vehemently replied, “Even though I should have to die with you, I will not deny you.” And they all spoke similarly.

The Agony in the Garden.

³²⁺ Then they came to a place named Gethsemane,* and he said to his disciples, “Sit here while I pray.”³³ He took with him Peter, James, and John, and began to be troubled and distressed.³⁴ Then he said to them, “My soul is sorrowful even to death. Remain here and keep watch.”³⁵ He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him;³⁶ he said, “Abba, Father;† all things are possible to you. Take this cup away from me, but not what I will but what you will.”

^{14:32-34} The disciples who had witnessed the raising to life of the daughter of Jairus (Mk 5:37) and the transfiguration of their Master (Mk 9:2) were now invited to witness his degradation and agony and to watch and pray with him.

^{14:36} *Abba, Father:* an Aramaic term, here also translated by Mark, Jesus’ special way of addressing God with filial intimacy. The word ‘*abba*’ seems not to have been used in earlier or contemporaneous Jewish sources to address God without some qualifier. Cf. Rom 8:15; Gal 4:6 for other occurrences of the Aramaic word in the Greek New Testament. *Not what I will but what*

³⁷ When he returned he found them asleep. He said to Peter, “Simon, are you asleep? Could you not keep watch for one hour?³⁸⁺ Watch and pray that you may not undergo the test.* The spirit is willing but the flesh is weak.”³⁹ Withdrawing again, he prayed, saying the same thing.⁴⁰ Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him.⁴¹ He returned a third time and said to them, “Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners.⁴² Get up, let us go. See, my betrayer is at hand.”

The Betrayal and Arrest of Jesus.

^{43*} Then, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief

you will: note the complete obedient surrender of the human will of Jesus to the divine will of the Father; cf. Jn 4:34; 8:29; Rom 5:19; Phil 2:8; Heb 5:8.

^{14:38} *The spirit is willing but the flesh is weak:* the spirit is drawn to what is good yet found in conflict with the flesh, inclined to sin; cf. Ps 51:7, 12. Everyone is faced with this struggle, the full force of which Jesus accepted on our behalf and, through his bitter passion and death, achieved the victory.

^{14:32-42} Mt 26:36-46; Lk 22:40-46. ^{14:32} Jn 18:1. ^{14:38} Rom 7:5. ^{14:43-50} Mt 26:47-56; Lk 22:47-53; Jn 18:3-11.

and be taken as captives to all the Gentiles; and Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles† are fulfilled.*

The Coming of the Son of Man.*

²⁵“There will be signs in the sun, the moon, and the stars, and on earth nations will be in dismay, perplexed by the roaring of the sea and the waves.*

²⁶People will die of fright in anticipation of what is coming upon the world, for the powers of the heavens† will be shaken.* ²⁷And then they will see the Son of Man coming in a cloud with power and great glory.* ²⁸But when these signs begin to happen, stand erect and raise your heads because your redemption is at hand.”*

The Lesson of the Fig Tree.*

²⁹He taught them a lesson. “Consider the fig tree and all the other trees. ³⁰When their buds burst open, you see for yourselves and know that summer is now near; ³¹in the same way, when you see these things happening, know that the kingdom of God is near. ³²Amen, I say to you, this generation will not pass away until all these things have taken place.* ³³Heaven and earth will pass away, but my words will not pass away.”*

Exhortation to Be Vigilant.

³⁴“Beware that your hearts do not become drowsy from carousing and drunkenness and the anxieties of daily life, and that day catch you by surprise* ³⁵like a trap. For that day will assault everyone who lives on the face of the earth. ³⁶Be vigilant at all times and pray that you have the strength to escape the tribulations that are imminent and to stand before the Son of Man.”*

Ministry in Jerusalem.

³⁷During the day, Jesus was teaching in the temple area, but at night he would leave and stay at the place called the Mount of Olives.* ³⁸And all the

† **21:24** *The times of the Gentiles*: a period of indeterminate length separating the destruction of Jerusalem from the cosmic signs accompanying the coming of the Son of Man.

* **21:26** *The powers of the heavens*: the heavenly bodies mentioned in Lk 21:25 and thought of as cosmic armies.

22:1–23:56a The passion narrative. Luke is still dependent upon Mark for the composition of the passion narrative but has incorporated much of his own special tradition into the narrative. Among the distinctive sections in Luke are: (1) the tradition of the institution of the Eucharist (Lk 22:15–20); (2) Jesus’ farewell discourse (Lk 22:21–38); (3) the mistreatment and interrogation of Jesus (Lk 22:63–71); (4) Jesus before Herod and his second appearance before Pilate (Lk 23:6–16); (5) words addressed to the women followers on the way to the crucifixion (Lk 23:27–32); (6) words to the penitent thief (Lk 23:39–41); (7) the death of Jesus (Lk 23:46, 47b–49). Luke stresses the innocence of Jesus (Lk 23:4, 14–15, 22) who is the victim of the powers of evil (Lk 22:3, 31, 53) and who goes to his death in fulfillment of his Father’s will (Lk 22:42, 46). Throughout the narrative Luke emphasizes the mercy, compassion, and healing power of Jesus (Lk 22:51; 23:43) who does not go to death lonely and deserted, but is accompanied by others who follow him on the way of the cross (Lk 23:26–31, 49).

people would get up early each morning to listen to him in the temple area.

VII. The Passion Narrative†

The Conspiracy Against Jesus.

22¹*Now the feast of Unleavened Bread, called the Passover,† was drawing near, ²*and the chief priests and the scribes were seeking a way to put him to death, for they were afraid of the people. ³*Then Satan entered into Judas,† the one surnamed Iscariot, who was counted among the Twelve,* ⁴and he went to the chief priests and temple guards to discuss a plan for handing him over to them. ⁵They were pleased and agreed to pay him money. ⁶He accepted their offer and sought a favorable opportunity to hand him over to them in the absence of a crowd.

Preparations for the Passover.*

⁷When the day of the feast of Unleavened Bread arrived, the day for sacrificing the Passover lamb,* ⁸he sent out Peter and John, instructing them, “Go and make preparations for us to eat the Passover.” ⁹They asked him, “Where do you want us to make the preparations?” ¹⁰And he answered them, “When you go into the city, a man will meet you carrying a jar of water.† Follow him into the house that he enters ¹¹and say to the master of the house, ‘The teacher says to you, “Where is the guest room where I may eat the Passover with my disciples?’” ¹²He will show you a large upper room that is furnished. Make the preparations there.” ¹³Then they went off and found everything exactly as he had told them, and there they prepared the Passover.*

The Last Supper.*

¹⁴When the hour came, he took his place at table with the apostles. ¹⁵He said to them, “I have eagerly desired to eat this Passover† with you before I suffer, ¹⁶for, I tell you, I shall not eat it [again] until there

22:1 *Feast of Unleavened Bread, called the Passover*: see note on Mk 14:1.

22:3 *Satan entered into Judas*: see note on Lk 4:13.

22:10 *A man will meet you carrying a jar of water*: see note on Mk 14:13.

22:15 *This Passover*: Luke clearly identifies this last supper of Jesus with the apostles as a Passover meal that commemorated the deliverance of the Israelites from slavery in Egypt. Jesus reinterprets the significance of the Passover by setting it in the context of the kingdom of God (Lk 22:16). The “deliverance” associated with the Passover finds its new meaning in the blood that will be shed (Lk 22:20).

21:24 Tb 14:5; Ps 79:1; Is 63:18; Jer 21:7; Rom 11:25; Rev 11:2. **21:25–28** Mt 24:29–31; Mk 13:24–27. **21:25** Wis 5:22; Is 13:10; Ez 32:7; Jl 2:10; 3:3–4; 4:15; Rev 6:12–14. **21:26** Hg 2:6, 21. **21:27** Dn 7:13–14; Mt 26:64; Rev 1:7. **21:28** 2:38. **21:29–33** Mt 24:32–35; Mk 13:28–31. **21:32** 9:27; Mt 16:28. **21:33** 16:17. **21:34** 12:45–46; Mt 24:48–50; 1 Thes 5:3, 6–7. **21:36** Mk 13:33. **21:37** 19:47; 22:39. **22:1–2** Mt 26:1–5; Mk 14:1–2; Jn 11:47–53. **22:2** 19:47–48; 20:19; Mt 21:46; Mk 12:12; Jn 5:18; 7:30. **22:3–6** Mt 26:14–16; Mk 14:10–11; Jn 13:2, 27. **22:3** Acts 1:17. **22:7–13** Mt 26:17–19; Mk 14:12–16. **22:7** Ex 12:6, 14–20. **22:13** 19:32. **22:14–20** Mt 26:20, 26–30; Mk 14:17, 22–26; 1 Cor 11:23–25.

Catholic Connection

Luke 22:14-20

Be Christ's Presence

During the Last Supper, Jesus says, "Do this in memory of me" (Luke 22:19). He invites us to enter into his life, passion, death, and resurrection—the whole mystery of Christ's redemption and salvation, known as the Paschal Mystery. Each Sunday we gather as a parish community, the assembled body of Christ, to celebrate this core mystery of our faith.

When we celebrate the Eucharist, we truly share in Christ's sacrifice. We offer all the details of our lives in the gifts of bread and wine. As the bread and wine become the body and blood of Christ, so are our lives transformed by the Spirit of God. As we leave Mass, we re-enter our everyday world more prepared to be Christ's presence for others. We recommit to living for others, to replacing our sinful ways with a life of holiness, and to embracing the cross so that we might be raised to new life in Christ. Growth is not easy, love is not painless, and happiness is not constant. But by embracing the Paschal Mystery, we live a life of real love. Thus the Eucharist never really ends, for we are always called to be a Eucharistic people.

Catechism, numbers 787–796, 1329, 1396



is fulfillment in the kingdom of God.*¹⁷ Then he took a cup,[†] gave thanks, and said, "Take this and share it among yourselves;¹⁸ for I tell you [that] from this time on I shall not drink of the fruit of the vine until the kingdom of God comes."¹⁹* Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me."²⁰ And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you.*"

The Betrayal Foretold.

²¹* "And yet behold, the hand of the one who is to betray me is with me on the table;²² for the Son of Man indeed goes as it has been determined; but woe to that man by whom he is betrayed."²³ And they began to debate among themselves who among them would do such a deed.

The Role of the Disciples.

²⁴† Then an argument broke out among them* about which of them should be regarded as the greatest.²⁵* He said to them, "The kings of the Gentiles lord it over them and those in authority over them are addressed as 'Benefactors';²⁶ but among you it shall not be so. Rather, let the greatest among you be as the youngest, and the leader as the servant.*²⁷ For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves.²⁸ It is you who have stood by me in my trials;²⁹ and I confer a kingdom on you, just as my Father has conferred one on me,*³⁰ that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel.*"

Peter's Denial Foretold.*

³¹† "Simon, Simon, behold Satan has demanded to sift all of you[†] like wheat,*³² but I have prayed

^{22:17} Because of a textual problem in Lk 22:19–20 some commentators interpret this cup as the eucharistic cup.

^{22:19c–20} *Which will be given . . . do this in memory of me*: these words are omitted in some important Western text manuscripts and a few Syriac manuscripts. Other ancient text types, including the oldest papyrus manuscript of Luke dating from the late second or early third century, contain the longer reading presented here. The Lucan account of the words of institution of the Eucharist bears a close resemblance to the words of institution in the Pauline tradition (see 1 Cor 11:23–26). See also notes on Mt 26:26–29; 26:27–28; and Mk 14:22–24.

^{22:24–38} The Gospel of Luke presents a brief farewell discourse of Jesus; compare the lengthy farewell discourses and prayer in Jn 13–17.

^{22:25} *'Benefactors'*: this word occurs as a title of rulers in the Hellenistic world.

^{22:31–32} Jesus' prayer for Simon's faith and the commission to strengthen his brothers anticipates the post-resurrectional prominence of Peter in

^{22:16} 13:29. ^{22:19} 24:30; Acts 27:35. ^{22:20} Ex 24:8; Jer 31:31; 32:40; Zec 9:11. ^{22:21–23} Ps 41:10; Mt 26:21–25; Mk 14:18–21; Jn 13:21–30. ^{22:24} 9:46; Mt 18:1; Mk 9:34. ^{22:25–27} Mt 20:25–27; Mk 10:42–44; Jn 13:3–16. ^{22:26} Mt 23:11; Mk 9:35. ^{22:29} 12:32. ^{22:30} Mt 19:28. ^{22:31–34} Mt 26:33–35; Mk 14:29–31; Jn 13:37–38. ^{22:31} Jb 1:6–12; Am 9:9.