

Daily Summary
Day 1: Matthew 1–2:12

Matthew's Gospel begins with Jesus's genealogy. While the long list of names may be difficult to readers unfamiliar with the Old Testament, it is very important to show that Jesus is from the line of David. That there is an heir to the line of David is surprising news! In Jeremiah 52:11, we read about the king of Babylon capturing the Davidic king Zedekiah, killing his sons right in front of him and then gouging out his eyes so the last thing the king saw was his dynasty ending. Matthew's genealogy shows how the Davidic line endured during the persecution, and remained intact. Jesus is a true son of David and therefore the rightful heir to the throne of a kingdom the Lord promised would be everlasting (2 Samuel 7).

Only two people in the genealogy have titles. Jesus and David. David's name in Hebrew is written like the number 14 (DVD). They use letters for numbers, like in Roman numerals (I=1, V=5, X=10, etc). In Hebrew they did the same thing. There are no vowels in Hebrew so David's name would be written "DVD." Those three letters have the numeric value 14. The 14th name in the genealogy is David the king. Matthew wants to make the point that Jesus is the son of David, the king. If you read the OT, you see Matthew is skipping over people, but Matthew wants to make the point that Jesus is the son of David.

Why was all Jerusalem troubled with Herod as king? When he got nervous, he did bad things and killed people. He even killed family members to make sure no one tried to take over his reign!

One of the main things that is going to be developed is that Jesus is "God with us." He is Emmanuel. When the Magi come, they worship him. When the devil tries to tempt Jesus, Jesus says to the devil, only worship God. That the Magi worship Jesus shows the reader that Jesus is truly God.

Catechism References
Day 1: Matthew 1–2:12

Matthew 1:20 teaches us about the reality of angels and their presence to the Lord during his earthly life ([CCC, 333](#)). Angels announce the birth of the Lord to the shepherds and also direct Joseph to not be afraid ([CCC, 437](#)). In the angel's explanation to Joseph that Jesus is the "son of David" we see the Lord fulfilling the hopes of a Davidic messiah, an anointed one, who was promised by the prophets ([CCC, 439, 486](#)). We see this also in Matthew 2:2.

Matthew 1:21 and 2:7 teach us that the fundamental mission of Jesus is to save us from sin, hence the meaning of his name "God saves" ([CCC, 430](#)). We find salvation in Jesus's name alone, not by other means ([CCC, 452](#)). The Father glorifies Jesus and sanctifies his name because of Jesus's sacrifice ([CCC, 2812](#)). The name of the Lord in the Old Testament was regarded as so holy, it was not to be spoken by humans. In the incarnation, Jesus gives us his name. We bless his name, recognizing his holiness. We call upon his name in prayer ([CCC, 2666](#)). In the Eucharist, Christ draws nearer to humanity still. He pours out his own blood for the salvation of many. The Eucharist is the sacrament of God's saving work ([CCC, 1846](#)). The apostles are able to continue Jesus's work through the power of his name ([CCC, 1507](#)).

Matthew 1:18–25 references a promise given to the prophet Isaiah. Jesus's conception testifies to his incarnation being the work of God ([CCC, 497](#)).

Matthew 1:23 shows us that Jesus fulfills the prophecy of Isaiah. He is "Immanuel" –God with us. This gift is given through the Virgin Mary ([CCC, 744](#)).

Matthew 2:1–6 references the manifestation of Jesus to the wise men from the East. This points to the truth that Christ's mission is oriented to the salvation of all people of the world ([CCC, 528](#)).

As the men from the East seek the child, they encounter the Virgin Mary (Matthew 2:11) in whom the Holy Spirit is made manifest. She is the "burning bush" of God's revelation to the human race ([CCC, 724](#)).

Daily Summary
Day 2: Matthew 2:13–23

One of the key things is that Herod has all the children killed in Bethlehem. It is so sad! One of the most amazing things is that all those babies went to heaven. All the babies died for Jesus. When we read the book of Acts, we hear of St. Stephen being stoned to death because he professed faith in Jesus Christ. Stephen is the first martyr who chose willingly to die for Christ, but the Holy Innocents are also types of martyrs who died for Christ. We celebrate the feast of St. Stephen and the feast of the Holy Innocents right after the feast of the Nativity (Christmas) because that is when they were born into heaven.

Catechism References
Day 2: Matthew 2:13–23

In Matthew 2:13, we continue to see the work of the angels serving the Lord in his earthly life. They warn Joseph to take the child and his mother into Egypt to protect him from those who seek his life ([CCC, 333](#)). The flight into Egypt shows that from the earliest times in his life, Christ's presence among men will draw conflict. He will not be received by his people ([CCC, 530](#)).

Daily Summary

Day 3: Matthew 3:1–11

What is John the Baptist preaching? What is the whole point? He is preaching a baptism of repentance. The Hebrew idea behind repentance is to turn away from sin. The Scribes and Pharisees will not repent. That is the number one thing in the Gospels. Turn away from sin now because the Messiah is coming.

Another important thing to know about this passage is that John the Baptist is like Elijah. How is he like Elijah? Elijah wore a garment of camel's hair and a leather belt. John the Baptist is dressed like Elijah. Do you remember which Israelite king Elijah spoke to? He went to King Ahab. Ahab was married to Jezebel who was a terrible woman! We have Elijah speaking to an evil king who was married to a wicked woman. John the Baptist also faces this problem. He was in conflict with Herod because of his wife.

John the Baptist is proclaiming that you must repent. You have to bear good fruit. Anything that does not bear good fruit is cut down and thrown into the fire. What is good fruit in this context? Good deeds are good fruit and bad deeds are bad fruit. John's message is to repent for the kingdom of Heaven is at hand. Jesus will preach this message throughout his ministry.

This gospel passage tells us that when Jesus is baptized, three things happen 1) God speaks. He says: "This is my beloved Son." Who is the only person in the Old Testament who is called the beloved son? Isaac. Isaac was Abraham's beloved son. What is the first verse of the Gospel? "The genesis of Jesus Christ, the Son of David, the son of Abraham." Matthew is showing his readers how Jesus is a new Isaac. Jesus will offer his life as a sacrifice.

The second important thing here is we see the Holy Spirit descend. Thirdly, the heavens are opened up.

Jesus was not baptized for his sake—he did not have any sins! He was baptized to show us what happens at *our* baptism. The same three things happen at our baptism. You become God's beloved child, the Holy Spirit comes on you, and Heaven is opened so you can go to Heaven.

Catechism References
Day 3: Matthew 3:1–11

In this passage, we meet John the Baptist who is the final prophet and the most important of all prophets. He immediately prepares the way for Christ. John's leaping in his mother's womb upon hearing the voice of the Blessed Virgin makes him among the first to acknowledge Christ's dignity. John will be the one to baptize him which causes a sort of "epiphany" in which the voice of the Father is heard and the presence of the Holy Spirit is made known ([CCC 535](#)). Furthermore, he affirms Jesus as the bridegroom, and pronounces Jesus as the Lamb of God. ([CCC, 523](#))

John's words of repentance draw attention to the role of Christ as judge. Each person must bear account for their deeds, and even the secrets of the heart will be revealed. This serves as a warning that a person must do well with the grace God offers, and live his or her life in service of the poor ([CCC, 678](#)).

Daily Summary

Day 4: Matthew 4:1–25

The three temptations Jesus faces are pleasure, riches, and power. Every temptation we face falls into these categories.

1) Satan tempts Jesus with food. Jesus resisted the temptation, even though he would have been really hungry. We sin because it feels good, it is pleasant. Drinking and eating too much, sleeping in late are all examples of our enjoying earthly goods too much. The devil often tempts us with earthly goods because he does not have anything that he made himself to tempt us with. He tempts us with goods that God made, but he encourages us to use them improperly, or at the wrong time, or in the wrong degree. We need the virtue of temperance to enjoy earthly goods in the right way.

2) Jesus is tempted with having the angels treat him in a special way and lift him up. It is not quite thrill seeking, but it is really pride. It is wanting everyone to see you are special. That is also a sin to think you are better than anyone else. You put your needs before others and your wants before others' wants.

3) Satan then shows Jesus all the kingdoms of the world. We can be tempted with riches and having lots of things. This is called the "lust of the eyes." We want more stuff! We want more money so we can have more stuff! Sometimes at Christmas when we are making wish lists and things, we can become consumed with the appeal of having new things. We can help control this by being grateful for what we have and giving to people who have less than us. Those are the three major ways the devil tempts us and Jesus overcomes them. We cannot overcome sin without Jesus's help. With his help, we can overcome all temptations Satan has to offer.

Where are Zebulun and Naphtali? There are in the north and they were conquered by the Assyrians. Where the exile began and the kingdom began to crumble, that's is where Jesus announces the "Kingdom is at hand." If you have read the Old Testament, you know the kingdom has a very specific meaning: it is David's kingdom. It is the twelve tribes of Israel under the Davidic king worshipping at the Temple. We have not seen the kingdom intact for a really long time, since Solomon really! Jesus comes to say that the kingdom is at hand. What Jesus is going to do is going to bear a resemblance of that kingdom, but in a way that surpasses what happened under David.

When he tells the disciples they will be "fishers of men" he is likely referencing Jeremiah 16:16 when the Lord announces he will gather the scattered people of Israel back together. Remember, the northern tribes (collectively called Israel) were scattered from the two southern tribes of Judah and carried off by the Assyrians. This is not how the kingdom should be! God allowed Israel (the ten northern tribes) to be scattered as a punishment for their sin, but he intended to show them mercy and gather them together again. He says, "I will send fishermen to catch them." The apostles will be given the mission to go baptize all the nations. They will bring the lost tribes of Israel along with the nations of the world back into the kingdom through their preaching and the sacraments. When you receive a sacrament, you are restoring the kingdom!

Catechism References
Day 4: Matthew 4:1–25

In Matthew 4:4, Jesus rejects Satan’s temptations for bread by highlighting that true satisfaction comes from listening to the Father and doing his will. As we pray for our “daily bread” in the Our Father and engaging in the work of evangelization, we are primarily seeking to address the true hunger from which man suffers. The Holy Eucharist in a particular way is in mind here, as that which perfectly satisfies us ([CCC, 2835](#)).

Matthew 4:10 shows us Jesus citing from the solemn prayer originating in the Old Testament. We shall worship the Lord alone. This is how we are to respond to all that the Lord has done for us—by faithful worship ([CCC, 2083](#)). We can fulfill our duties toward God through adoration, prayer, and worship ([CCC, 2135](#)).

Once again, we see the presence of angels ministering to the Lord in his earthly life. In Matthew 4:11, we read about them being present to him during his time in the desert ([CCC, 333](#)).

Matthew 4:1–11 tells about Jesus’s first interaction with Satan who tries to tempt him to disobey God. Jesus’s mission is to destroy the evil Satan has sown in the human race ([CCC, 394](#)). Jesus is able to conquer Satan’s temptations because of prayer. If we are to fight temptation, we must practice a similar vigilance in prayer exercised by our Lord ([CCC, 2849](#)).

Jesus announces the coming of the kingdom and tells those to repent in preparation for this kingdom (Matthew 4:17). The Lord’s kingdom is a place of peace, eternal rest, and joy. We can prepare to enter into this kingdom by turning from sin which separates us from God ([CCC, 1720](#)). This grace of conversion is accomplished by the Holy Spirit and it brings about our justification and our sanctification ([CCC, 1989](#)).

Matthew 4:19–21 prepares us to understand the ministerial priesthood which Jesus establishes within his Church. Those who are ordained as priests are personally called by the Lord to continue his mission ([CCC, 878](#)).

Jesus’s ministry, which begins in Matthew 4:23 tells us about his compassion for those who are sick. Jesus shows he has the power to heal physically, but can heal us from “every affliction” (Matthew 4:24), especially sin ([CCC, 1503](#)). In imitation of him, the Church and her members are to show special love for the poor and infirmed.

Daily Summary

Day 5: Matthew 5:1–20

The *Catechism of the Catholic Church* says that at the heart of Jesus's teaching are the Beatitudes. This is what we refer to as all the "Blessed be the..." statements at the beginning of Matthew 5. To say that these are the heart of Jesus's teaching means that these are the *most important part*. St. Augustine said if we lost all of Jesus's teachings and all we had is the Sermon on the Mount, we would have all we need. They are important for lots of reasons, but the main thing is that the Beatitudes teach us to be like Jesus. Jesus is poor in spirit. The poor don't have anything to depend on, not their money, connections, or jobs. All they can depend on is God. In the Bible, rich people tend to be arrogant, proud, and selfish. Poor people tend to be more prayerful and trust in God more. We have to be like these poor. We must be poor in spirit and depend on God.

All the beatitudes are connected. The poor in spirit do not have pride. Proverbs 16:19 says, "It is better to be of lowly spirit with the poor than to divide the spoil with the proud." If you are poor in spirit, then it means that you are not attached to all kinds of things. The poor in spirit are not always looking on Amazon to see what kind of things they can get. The rich in spirit are the ones who need more. If you are consumed with getting things, nothing else in the spiritual life will work. The Beatitudes are like steps. The first is to be humble. Then the next step is "happy are those who mourn." How can you be happy if you mourn? We experience sadness in our lives but we see that sadness is necessary and it helps us grow closer to God.

The poor in spirit are humble because they depend on God. If you are poor in spirit, you will mourn because you recognize that you do not have anything in this world you can depend on except for God. That is why you will be comforted by knowledge that you can always depend on him. If you mourn, then you will be meek. People who are meek do not rely on their own strength. They will rely on God's strength. Jesus does not arrive in Jerusalem on a horse like a warrior. He comes in meekness, on a donkey. Jesus does not come to intimidate people or show his strength. A meek person does not have to flex their muscles. Meek people don't have to show people how tough they are. They are not worried that if they are humble or meek, they will be thought of as weak. If you think of Chewbacca in Star Wars. He is a friendly person. He doesn't rip people's arms out of their sockets, but you know he can. Jesus says he is meek. Jesus mourns, he cries when Lazarus dies. He shows his meekness.

Blessed are the merciful. Jesus is merciful! Jesus heals those who cry out to him. Blessed are those who are persecuted and insulted.

The real lesson is that you will be happy if you are like Jesus. And the first step is being poor in spirit and not trying to depend on getting and wanting riches. You demonstrate that when you are generous with others or use your money to give gifts rather than by things for yourself.

Catechism References

Day 5: Matthew 5:1–20

We begin Matthew 5 with the Beatitudes, the “heart of Jesus’s preaching” ([CCC, 1716](#)). Whereas the land, the territory demarked the presence of the Old Testament kingdom, the true kingdom will be understood as union with God in heaven (CCC, [1716, 764](#)). As he teaches with authority, not like other rabbis who cited the authority of others, Jesus is showing himself to be a new Moses who issues a new Law ([CCC, 581](#)). This does not abolish the law of Moses, rather, it fulfills it ([CCC, 592](#)). The law of the Old Testament is fulfilled in Christ ([CCC, 2763](#)).

In the Sermon on the Mount, Matthew 5:3: Poverty and lowliness are necessary for participation in God’s kingdom ([CCC, 544](#)). There is an order to a happy life, and it begins with poverty of spirit ([CCC, 2546](#)). Happiness will come about from peace with God, entering into his rest, and being cleansed from sin ([CCC, 1720](#)).

Matthew 5:8 calls us to a purity, which is especially expressed in the practice of chastity. Control over one’s thoughts will enable a person to see God and what he has revealed with greater clarity ([CCC, 2518](#)). Matthew 5:9 urges us to be peacemakers. Peace is only possible through Christ, and through his work on the Cross. The Church is a sacrament of the peace Christ came to bring all people ([CCC, 2305](#)).

In Matthew 5:11–12, we see how Jesus models the Beatitudes he preaches. In humility, he endures even persecution and suffering to show us the way to salvation ([CCC, 520](#)).

The call to be salt and light issued in Matthew 5:13–14 helps us understand what should distinguish Christ’s disciples. God’s people are not limited to a particular ethnic group; rather, their birth is “from above” in baptism. Christ is the head of God’s people and the Holy Spirit will dwell in them as in a Temple. It is to bring hope to the human race by being salt and light, and it is oriented to bringing the kingdom to the entire human race ([CCC, 782](#)). The baptismal ceremony reminds us of this vocation to be light by the lighting of the baptismal candle ([CCC, 1243](#)). Jesus’s disciples are capable of this through the grace received in the Holy Eucharist ([CCC, 2821](#)).

Matthew 5:16 refers to the Father “who is in heaven.” In Scripture, we see the phrase “heaven,” or “heaven and earth” to refer to everything that has been created. As in this passage, “heaven” refers to God’s “place” and a place where angels and saints dwell ([CCC, 326](#)).

In Matthew 5:16-17, Jesus is emphasizing the continuity between the Old and the New Covenant ([CCC, 577](#)). However, Jesus’s new law surpasses the Old Law. Through Christ, his people will be able to reach the perfection to which he calls all his disciples (CCC, [1967, 2053](#)).

Matthew 5:20 announces that our righteousness must exceed that of the scribes and Pharisees. This will only be possible through the work of the Holy Spirit ([CCC, 2054](#)).

Daily Summary

Day 6: Matthew 5:21–48

Jesus tells us that we are to be perfect as our Father in heaven is perfect. It is impossible to be perfect apart from God's grace. Jesus is asking us to do something that is impossible. It is not too hard, it is not too difficult. It is IMPOSSIBLE. That is the point. You need God, with him it is possible. He can make you perfect. The saints become perfect, that is how they got to Heaven.

Really, we can see that this is the lesson of the Old Testament. No matter what happened, God's people could not keep his commandments! There were always falling into temptation! The prophet Ezekiel anticipates how God would solve this problem, "I will put my Spirit within you and cause you to walk in my ways" (Ezekiel 26:27). If we do good things, it is because God has given us the grace to do those good things. If we go to heaven, it is because of God's grace.

There are two other parts to look at: When Jesus says "Do not murder...but I say to you... Do not even be angry." Does this remind you of anyone in the Old Testament? Whoever insults his brother will be liable to judgment or says "You fool!" will be liable to hell. If you are offering your gift at the altar and remember that your brother has something against you...first be reconciled then come and offer your gift." Who does this remind you of? Cain and Abel. Cain got angry. What did God say, "Sin is couching at your door but you must master it." God was warning Cain that it would lead to something worse...and it did. It led to murder. Jesus is warning that your anger is the seed of other sins. You can say "I am just angry, it's ok." If you allow yourself to get angry, you can get yourself in big trouble. Some people changed this verse so that it says 'whoever is angry with his brother 'without good reason'...they thought you could change what Jesus says. That is not what Jesus says. We have to control our anger and our emotions. This is the first step to avoiding occasions to sin.

The last one, the climax is love. Jesus says "love your enemy and pray for those who persecute you because God sends rain on the just and unjust." Even God's enemies get gifts from God. God still lets them live. So, he says we must do the same to our enemies. Even people who are not kind to you, you have to love them.

That is the lesson there, you have to get in control of your passions and love everyone. Even if they are being mean to you. That does not mean that you have to always be their best friend or be in a situation where they are mistreating you, but you have to always will *their* good, even if they do not always will *yours*.

Catechism References

Day 6: Matthew 5:21–48

Matthew 5:21 shows us that Christ’s law begins with purity of heart which will be possible through the Holy Spirit. The Ten Commandments will be rightly understood in Jesus’s teaching ([CCC, 2054](#)). Christ’s disciples are taught to control their anger, and to even love their enemies ([CCC 2262](#)). Anger, then, is also immoral as it can easily lead to the desire for revenge or even to kill ([CCC, 2302](#)).

Jesus’s teaching calls us to examine our interior thoughts and desires, not merely external actions ([CCC, 2608](#)). These will all be exposed and brought to light on the Last Day ([CCC, 678](#)). In Matthew 5:22, Jesus reminds us that the consequence for not controlling ourselves is “Gehenna”—a place of judgment and punishment.

Matthew 5:23–24 urges us to reconcile with people, even our enemies. We are reminded of the importance of this in the Our Father, as we forgive those who trespass against us ([CCC, 2792](#)). This love and ability to forgive our enemies is possible only with God’s grace ([CCC, 2841](#)). Because our Father has forgiven us, we too must be generous with our forgiveness of those who have offended us. Imitating God’s willingness to forgive is achieved through prayer and the grace offered in the Holy Eucharist ([CCC, 2845](#)).

We receive God’s forgiveness chiefly in the sacrament of confession. When we receive mercy from the Lord, it makes it possible for us to be merciful to those who have offended us. It enables us to make peace with our fellow humans ([CCC, 1424](#)).

In a teaching similar to his commands against anger, Jesus forbids lust in the heart. This is the perfect way to keep the sixth commandment, “Thou shall not commit adultery” ([CCC, 2336](#)). Even desire of someone who is the spouse of another, or who is not one’s own spouse is forbidden ([CCC, 2380](#)). These sins of the heart are not harmless. In fact, they can cause more damage to one’s soul than sins publicly committed. To receive forgiveness and healing, they should be brought before the Lord in the sacrament of confession ([CCC, 1456](#)).

Jesus’s teaching about cutting off the part of you that causes you to sin shows that the created world is meant to be used for good. Abuse of the created world threatens the true purpose of human life which is communion with God ([CCC, 226](#)).

In Matthew 5:31–32 emphasizes the indissolubility of marriage as ordained by God from the beginning of creation ([CCC, 2382](#)).

The second commandment tells us not to take the Lord’s name in vain. This is related to swearing oaths invoking the Lord’s name and then not keeping them. Invoking the name of the Lord is serious and should be done with reverence and discretion ([CCC, 2153](#)).

Matthew 5:37 relates to integrity and truthfulness. With regard to integrity, we can see this expressed in the virtue of chastity where our bodies and our will are to be in harmony. Chastity brings our body under the direction of the will ([CCC, 2338](#)). With regard to truth, the disciple

understands Jesus as *the Truth*. Being Christ's disciple is always to live truthfully and never duplicitously ([CCC, 2466](#)).

Matthew 5:42 teaches us about the need to show love to the poor and be generous to them ([CCC, 2443](#)).

Matthew 5:43–44 tells us to love and forgive even our enemies. We must distinguish between hating our enemies, and hating the *evil* our enemy may commit. We love the person always ([CCC, 1933](#)). We are taught by the Lord to pray for our enemies and offer them forgiveness. This is made possible through prayer, and bears witness to love's ability to overcome sin ([CCC, 2844](#)). Christ overcame sin by his love for us. We act like God's enemy when we sin, but he still loves us and saves us. Since he loves even the most hardened of sinners, we must love those who sin against us ([CCC, 1825](#)). This compels us to reject hatred towards people. ([CCC, 2303](#)).

In all of Christ's teachings, he deepens the law of the Old Testament. We hear this when he says, "But I say to you..." He shows us the hidden meaning of the Law and its ability to transform the heart and root out sin before it manifests in external actions. This is the perfection to which we are all called ([CCC, 1968](#)).

Matthew 5:45 reminds us that God is a loving Father who gives us what we need. For this reason, we can have confidence in praying the Lord's prayer "Give us" since we trust him as children trust their Father ([CCC, 2828](#)).

Matthew 5:48 sums up the goal of the Christian life: perfection. This is pleasing to the Father ([CCC, 1693](#)) and possible through Christ's gift of grace which conforms us to him. He always pleases the Father ([CCC, 1693](#)), and so we are to be made into his image ([CCC, 2013](#)). We are to do things *as* Christ does them. This is made possible through the Spirit given to us by Christ ([CCC, 2842](#)).

Jesus's relationship to the Father is distinct from ours who are related to him through Christ. Jesus is the divine Son. We are children of the Father through adoption. For this reason, he says "your Father" and "my Father" but does not use the term "our Father" except in teaching his disciples to pray ([CCC, 443](#)).

Daily Summary
Day 7: Matthew 6:1–18

What does it mean to not let your left hand not know what your right hand is doing? It is an example of hyperbole or exaggeration. Your hands do not have minds of their own. What it means is that when you are giving alms, you do it in secret.

What do they mean by “you shall shut the door and pray” When you pray, don’t do it so people will see you, you do it in secret so only God will see you. This does not mean that we do not go to Mass or ever pray in public. Of course, we see Jesus praying in the Temple and participating in public worship of the Lord. What it means is that when we pray, our intention should not be to be seen by people so that they think we are very holy. The purpose of prayer is to spend time with the Lord. Secondly, Jesus’s words mean that we should be doing both public prayer (because Jesus prayed publicly) but also it presupposes that we are often praying to the Lord privately because we love him and we want to spend time with him. No matter how old you are, whether a grown-up or a child, you must take time in your day to go to your room and pray.

In the Gospel of Matthew, there is a real careful order to how everything appears. In the Gospel of Matthew, there is a specific structure. He gives us an introduction where he tells the story of Jesus’s birth, and an epilogue that talks about his resurrection. In between these two parts, there are five major sections, each with two parts: 1) A story of Jesus doing things then Jesus giving a speech. In Matthew chapters 3 and 4, Jesus is baptized and then goes into the. Jesus overcomes the devil. After Jesus does these things, he gives a speech where he explains how we can live as he has just shown us. Jesus overcame Satan and the three temptations 1) pleasure (food) 2) pride from jumping off the cliff, and 3) riches (all the kingdoms). Jesus then teaches us how we can be victorious over temptation. 1) almsgiving: learning to overcome riches. 2) prayer because you recognize God is all-powerful not you, that overcomes pride and power. 3) Almsgiving detaches us from riches. You don’t do these things so other people can see you, you do them for God.

Daily Summary
Day 8: Matthew 6:19–34

The key idea is whether you are accumulating treasures in heaven or on earth. When you do good things, you get heavenly treasure, you receive grace in heaven. You can get lots of stuff on earth, but all of it can get ruined! Bugs can eat it, it can break, robbers can steal it, it can be lost in a fire. On the other hand, the heavenly treasure, the good deeds you do, cannot be stolen, or burned, or ruined. The most important thing is to translate the earthly things we have into heavenly treasure. We can do this by being detached from them or giving them away. This kind of detachment teaches us the kind of trust Jesus is teaching us about in this passage. If we are always trying to accumulate things, it says that we are not really trusting God. If we are detached from things, we learn that God will take care of us.

Catechism References
Day 8: Matthew 6:19–34

Matthew 6:21 speaks about the importance of the heart as the place where we keep our treasure ([CCC, 2551](#)). This conversion of heart is a major theme in the Sermon on the Mount ([CCC, 2608](#)). Here in the heart, we make our decision to love God or to reject him. It is understood in Scripture as the deepest part of our being ([CCC, 368](#)). It is where temptation lurks ([CCC, 2828](#)). We see this battle for the heart as we fight distraction in prayer. Distraction in prayer reveals to us the treasures of our heart and what attachments need to be purified so that we can love God with a single heart ([CCC, 2729](#)).

Matthew 6:24 teaches about loving God with a single heart. We are warned against the dangers of idolatry and placing undue importance on created goods, including money, power, and pleasure ([CCC, 2113](#)). Economic theories or approaches that make the accumulation of money the focus of human work are not acceptable. Inevitably, this type of disordered use of money will end up placing the dignity of persons beneath wealth. This obsession with money will enslave people ([CCC, 2424](#)).

The section in Matthew 6:25–34 addresses our anxiety over worldly goods. Trust in God’s loving care frees us from these anxieties ([CCC, 2547](#)). When we ask God to give us our “daily bread” we are expressing our trust that he will provide for our needs. Jesus insists on trusting in God’s fatherly care ([CCC, 2830](#)).

Matthew 6:26 encourages us to look at the birds of the air: God created these, he provides for them, and they themselves are expressions of his glory. Because they are God’s handiwork, animals must not be mistreated ([CCC, 2416](#)).

Matthew 6:31–33 speaks about the Fatherhood of God. He is all-powerful and so he is able to take care of our needs, both the needs of our body and our spiritual needs—the need for his mercy ([CCC, 270](#)). As we understand this, we trust God and can abandon ourselves to his loving care ([CCC, 305](#)). St. Peter will reiterate this in his letter, “Cast all your anxieties on him, for he cares about you” (1 Pt 5:7) (see [CCC, 322](#)). God’s Fatherly care is often expressed in how he moves his children to care for each other and live in solidarity. The poor are to be upheld and supported as the Church has done throughout the centuries. The Church has advanced and technology to care for as many people as possible through farming techniques and educational systems ([CCC, 1942](#)).

Matthew 6:33 exhorts us to seek the kingdom of God first. The Lord teaches us this in the Our Father when we pray, “Thy kingdom come” ([CCC, 2632](#)). God always hears our petitions when we pray ([CCC, 2604](#)).

Matthew 6:34 teaches us that God gives us what we need each day. This relates to prayer when we pray “Give us this day our daily bread” in the Lord’s prayer. God gives us what we need, and he sends his Spirit to help us pray so that each moment of the day can be an occasion of prayer ([CCC, 2659](#)).

Daily Summary
Day 9: Matthew 7:1–28

One of the key ideas in this reading is the notion of judgment. This is a common theme in the whole Gospel. In this reading, Jesus says do not judge other people. God will judge you by how you judge others. If you are always looking for things to hold against others, that is how God will judge you. You should be worried about that because Jesus says that we have to enter by the narrow gate because the way that leads to hell is wide and easy to go on. The way that leads to life, to Heaven, is narrow and hard.

Do you know how many people find the way to heaven? You don't! Do you think most people are on the road to Heaven or hell? Jesus says most people are on the way to hell and only a few find the way to heaven. We need to be really careful about who we judge because the way that leads to Heaven is hard and narrow. We need to spend more time being concerned with ourselves, making sure we stick on this hard and narrow way. That is plenty to keep us busy, we will not have time to make judgments about other people.

Catechism References
Day 9: Matthew 7:1–28

Matthew 7:1–5 speaks on judgment—a reality each of will face on the Last Day as all our actions come to light ([CCC, 678](#)).

Matthew 7:7–11 as well as 13–14 address the importance of asking for God to help us. God as a loving Father will care for us and give us what we need to enter his kingdom ([CCC, 2609](#)).

Matthew 7:12 gives us what is known as the Golden Rule. We ought to treat others as we wished to be treated is one of the rules that apply in every case ([CCC, 1789](#)).

The reality of heaven and hell are expressed in Matthew 7:13–14. In the book of Deuteronomy, we read about the two ways: one is the path of life and the other is the path of destruction. We are responsible for making a choice to receive Christ’s salvation ([CCC, 1696, 1970](#)). We must make proper use of our freedom to enter into our eternal reward. Not knowing when our life will end, we must make be on guard against sin and repent when we fail ([CCC, 1036](#)).

Jesus warns us against false prophets in Matthew 7:15. Those who exercise spiritual authority must take special care to not mislead people. Those who induce others to sin themselves commit the sin of scandal ([CCC, 2285](#)).

Matthew 7:20 bears witness to the idea that if we live in accordance with God’s will, we will bear good fruit. This does not mean we merit salvation apart from God’s grace. Rather, the good fruit we bear testifies to the saving work God is achieving in us ([CCC, 2005](#)).

In Matthew 7:21, Jesus refers to the Father as “my Father.” He would often distinguish the way the Father is *his* Father from the way he is the Father of others. He will say “my Father and your Father” but does not say “Our Father” except when teaching his disciples to pray ([CCC, 443](#)). This passage emphasizes the importance of doing God’s will and disposing one’s heart to him ([CCC, 2611](#)). We can discern God’s will by prayer ([CCC, 2826](#)). When we are obedient to him and do his will, we can hope that he will fulfill his promise to us ([CCC, 1821](#)).

Daily Summary
Day 10: Matthew 8:1–22

The Gospel of Matthew is divided up with a structure: there is a prologue (the first two chapters); an epilogue (the death and resurrection). In the middle there are five sections. Why do you think five sections is significant? Because there are five books of Moses, the Torah (Genesis, Exodus, Leviticus, Numbers, Deuteronomy).

Jesus is the New Moses and he is giving us the New Law. Both Moses and Jesus are considered redeemers. In books of Moses and the Gospel of Matthew, the redeemer is born during the time of a wicked king who wants to kill all the Hebrew male children. After a time, the redeemer goes to Egypt, then he comes back. Jesus was born in Bethlehem, and he had to flee into Egypt and then he came back. Then Moses led the Israelites through the waters and took them to the desert. Jesus went through the waters of baptism and then into the wilderness. Then then he taught from a Mountain, just like Moses taught from a mountain. Jesus gives a new law, like Moses gave the law.

There is a rhythm to all this: there is a narrative and then a speech. In the Sermon on the Mount, as we already saw, there is a narrative of Jesus being tempted, then Jesus tells us how to overcome temptation, (fasting, almsgiving and prayer).

In chapters 8-9, we will get more stories about Jesus, then we get a long speech from him. In Matthew 8 and 9 we will have 10 miracle stories. 10 in two chapters! Why 10? There were 10 plagues in Moses's story. Moses's authority was revealed in 10 plagues. In Christ, there are 10 miracle stories that show his authority. Jesus cleanses the leper, then the centurion's servant, then healing the crowds, the mother-in-law. Then we will hear about Jesus's calming the storm (4th) and the demoniac (5th). Next he heals a paralyzed person, then he raises a dead woman to life. He heals the woman with the flow of blood (that is seen as one story). The 8th story is Jesus healing two blind men, then healing the mute demoniacs, then he will heal the crowds. All of these things happened, and Matthew is arranging his material to make a point: Jesus is the New Moses.

Catechism References
Day 10: Matthew 8:1–22

In Matthew 8:2, the leper calls Jesus “Lord.” He is often addressed this way in the Gospels. It is a title of love and respect as well as the recognition of his divine identity ([CCC, 448](#)).

Matthew 8:4 reveals Jesus’s love and obedience to the Temple practice and the law of Moses. In addition to telling the man he healed to make an offering to the priest, elsewhere in the Gospels we see Jesus paying the Temple tax, a sign of obedience. Ultimately, Jesus will identify himself as the true Temple ([CCC, 586](#)).

From Matthew 8:8 we receive the words of the centurion which we use in the prayer before we receive the Holy Eucharist. We approach this Sacrament with humility and faith as the centurion approached the Lord ([CCC, 1386](#)). Matthew 8:10 tells us that Jesus marvels at the faith of this servant and is pleased with his boldness in prayer ([CCC, 2610](#)).

Matthew 8:11 prepares the disciples for the unfolding of their mission which will include the redemption of all people in the world. Though their preaching begins with the children of Israel, it will encompass everyone as the kingdom grows ([CCC, 543](#)).

All that Jesus did reveals his mission to redeem his people. As Matthew 8:17 cites the prophet Isaiah, “He took our illness and bore our diseases.” The healings he performs are one aspect of the redemption he brings to his people ([CCC, 517](#)). Christ is compassionate to our sufferings and moved to help us according to his Father’s plan. He does not heal all the sick, since physical healing was not his primary mission. Rather, it was to heal the suffering caused by sin ([CCC, 1505](#)).

Matthew 8:20 reveals Jesus’s identification with poor. Therefore, the Church too must identify herself with poor, love them, and serve them ([CCC, 2444](#)).

Daily Summary

Day 11: Matthew 8:23–9:8

The healing of the paralytic story is one of the most important miracle stories because it shows us that Jesus's physical healings are meant to point to something even greater. What is the greater thing in the story of the paralytic? The forgiveness of sins! Jesus says "Your sins are forgiven and the people sitting there are thinking it is blasphemy and Jesus knows their thoughts. By forgiving a man's sins, he tells us he is God.

What is easier to say "Get up and walk" or "Your sins are forgiven?" If you tell someone their sins are forgiven, then who can prove that you are wrong? It is easier to say "Your sins are forgiven" because no one can prove they are not forgiven. It is harder to say "Pick up your pallet and walk" because then everyone can see if you can make it happen or not! Jesus says "Pick up your pallet" to show the man has already been healed. Jesus's miracles make the invisible reality visible. This communicates that the sacraments are actually doing what they say they do. What is invisibly happening in the story of the paralytic? Sins are forgiven. What sacrament do you receive that forgives your sins? Confession. If you want to know what your sacraments do you have to look in the Gospels. In sins we are paralyzed. In the sacrament of confession, we are also healed and we are made strong so we can get up and be good again.

The healing of the centurion's servant reveals the same "Just say the word and my soul shall be healed." When Jesus said the word, his servant was healed because Jesus said that is what will happen. His word makes it happen. In the Eucharist, Jesus says "This is my body." We have seen by his miracles that Jesus has the power, with his word, to make things happen. Jesus is the one in authority, like the centurion who can command people to "Go" when he says "Go and baptize." He can command the apostles to "Do this" as he does at the Last Supper.

We come to Jesus unworthily like the centurion. We sit at the table with Abraham, Isaac, and Jacob! We do not deserve it, but because Jesus can say the word and make it possible, then we believe he has made us worthy. His miracles show that he can do what he says is doing. Every one of Jesus's miracles show us what happens in the sacraments.

The paralytic was brought to Jesus and Jesus healed him and it is like baptism. Jesus says "Rise" which is the word St. Paul says "We rise with Christ in baptism." Jesus saw the faith of the people who brought the paralytics to Jesus. They brought this man just like parents bring their babies to Jesus to be baptized.

Jesus does different miracles to teach us about the different sacraments. The point is that what is invisible in the sacraments is made visible in Jesus's miracles (we see this taught in the *Catechism* paragraphs 1115 and 1116).

Jesus in the boat is like Jonah! There is a sea and Jesus was asleep and two people came and said to help. In Jonah's story, who had to stop the storm? God. When Jesus stops the storm, they are in awe that even the wind and the sea obey them. He is revealing that *he* is God.

Catechism References
Day 11: Matthew 8:23–9:8

Jesus teaches boldness in prayer and trust in the Father. We see this in Matthew 8:26 when he tells his disciples that their faith was lacking, and then he shows them how to pray with filial boldness ([CCC, 2610](#)).

Daily Summary
Day 12: Matthew 9:9–34

How many miracles are in Matthew 8 and 9? 10. Because of the 10 plagues. Jesus is the New Moses. In the Exodus, Moses performs many signs and one of the things he does is he counters the magicians in Egypt. Through demonic powers they would do things, and Jesus shows power over demons. Why didn't the scribes believe? The wicked leaders did not want to lose their place and didn't want people to believe in him, and so they try to convince people that he is working with the devil. They see what Jesus is doing but refuse to acknowledge it so they are the blind guides.

The blind men call Jesus the son of David because he casts out demons and performs miracles. Who was known as the greatest healer and the most famous exorcist in the Old Testament? Solomon, the son of David. They see Jesus perform miracles and they wonder if this is the Son of David.

How many books is Matthew divided into? 5, like the Pentateuch. Every major section is divided into 2 parts: Jesus doing things, then a speech. Now in 9 and 10, we have Jesus explaining that they are being sent out to do the things he just did.

Catechism References
Day 12: Matthew 9:9–34

Jesus is referred to as a teacher in Matthew 9:12. He is indeed a rabbi, but the way he teaches is not like the other rabbis of his time. He teaches with authority because he is the Word of God ([CCC, 581](#)). Sometimes his words caught people by surprise as he interpreted the Scriptures emphasizing God’s mercy as in Matthew 9:13. He identifies himself with the physician and throughout the Gospels says that he can forgive sins. By these words, he is equating himself with God, drawing the ire of his enemies ([CCC, 589](#)). In the same passage, Jesus teaches that the *heart* is more important than outward sacrifice. That one must be genuine in what they offer to the Lord. Christ himself is the only one perfectly united to the Lord. For our sacrifices to be acceptable, we must unite our sacrifices to his perfect sacrifice ([CCC, 2100](#)).

The man in Matthew 9:27 called out to Christ because he recognized him to be the anointed one promised in the Scriptures of Israel. His words develop into what has come to be known as *the Jesus Prayer*: “Lord Jesus, have mercy on me a sinner.” Jesus exercises healing and mercy throughout the Gospels ([CCC, 2616](#)). Jesus is the messiah, but his role as anointed one was not “essentially political” ([CCC, 439](#)).

Daily Summary
Day 13: Matthew 9:35–10:23

The key thing is that Jesus gives his authority to the Twelve Apostles. He gives his authority to do what he has been doing. He gave his power to other people. Who has that the authority today? What happened when Peter died? Who has the authority of the Apostles? The Pope and the bishops! Jesus passed his authority to the apostles, and they passed their authority to the bishops and they also share that with the priests.

During his ministry he preached the Gospel to Jews, not to Gentiles, and to Israelites (those in Galilee). They are going to places where they are already synagogues, where there are Jewish communities. The Gospel will spread to other nations gradually until it reaches the whole world.

Catechism References
Day 13: Matthew 9:35–10:23

Matthew 9:38 helps us understand that prayer is essential for those who are sent. Through prayer, those who will be sent are given the grace to cooperate with God’s plan ([CCC, 2611](#)).

The Lord sends out his disciples to announce the kingdom. Their message goes to the children of Israel first, but is intended for *everyone*. Those who preach his message sow the seed, but and it will grow until it is time for the Lord to harvest ([CCC, 543](#)).

Jesus shares his saving power with his disciples as he sends his disciples out in Matthew 10:8 to do what he does. The Church carries on this charge through her sacramental ministry, chiefly in the Eucharist which is heals our souls and is even connected to bodily health in St. Paul’s letters ([CCC, 1509](#)). The Church does this because she has received this power from Christ and so she must share this freely with the world, especially with the poor ([CCC, 2443](#)). Earning money from spiritual favors is the sin of *simony* and it is condemned by Scripture ([CCC, 2121](#)).

Matthew 10:10 commissions those who preach and prepare for the kingdom to not demand pay. That the “laborer deserves his food” indicates that some provision should be made for those who administer the sacraments, so long as no one is deprived of the sacraments if they cannot make an offering ([CCC, 2122](#)).

In Matthew 10:16, Christ refers to his people as “sheep.” The kingdom begins with a “little flock” whom Christ shepherds ([CCC, 764](#)).

In Matthew 10:19–20, Jesus continues to reveal the Holy Spirit. He does not reveal him all at once, but gradually reveals him in his ministry and will do so completely after his resurrection. ([CCC, 728](#)).

Jesus’s words in Matthew 10:22 are straightforward: following Christ will lead to persecution. Whatever hardships we endure, even the hatred of others, we must persevere in the love of Christ. No other human relationship can save us. Believe in Christ is necessary for salvation ([CCC, 161](#)). This speaks to the great virtue of hope. We can endure all hardships because the Lord promises that we will receive a reward for remaining faithful. ([CCC, 1821](#)).

Daily Summary
Day 14: Matthew 10:24–42

“I have come to set a man against his father...” Why does Jesus say this? Isn't he the Prince of peace? It means that some people want to follow Jesus and others won't. He isn't saying he is coming to turn us against our parents, it means that not everyone will embrace Jesus. Jesus is asking us to love him more than anything else. It could cause problems with friends later in life. Sometimes friends don't want to do things that are good or maybe they want to do things that are bad. We have to make a choice and think about who we love more: our friends or Jesus. If you have friends who want you to do things that aren't good, you have to choose better friends! You have to have courage when people want you to do things that hurt your relationship with Christ. There will be a time in your life when you have to choose between your friends and doing the right thing. You want to always choose God first.

Catechism References
Day 14: Matthew 10:24–42

Matthew 10:25 testifies to the importance of the apostolic community he established in the Church. There is a specific structure to the Church, a preparation made by the Lord to continue his mission and transmit his power ([CCC, 765](#)).

Matthew 10:28 warns us about the dangers of one who can kill the soul. The soul in Scripture can refer to different things. Here, it signifies the spiritual principle of each person ([CCC, 363](#)). In language of Gehenna, the “unquenchable fire” we see that there are eternal consequences to giving into temptation that destroys the goodness in our souls ([CCC, 1034](#)).

In Matthew 10:29–31, we are reminded again by our Lord to have filial trust in our Father who cares for us ([CCC, 305](#)).

Matthew 10:32 tells us about the importance of acknowledging Christ before others. We acknowledge him because in baptism, we belong to him ([CCC, 14](#)). This is discipleship: to be confident in our Lord and bear witness to him ([CCC, 1816](#)). Those who catechize have the sacred duty to teach reverence for the Lord and his name ([CCC, 2145](#)).

Matthew 10:37 warns of us valuing *any* relationship above the relationship with our Lord—even family relationships. While our families are important, a person’s first duty and calling is to follow the Lord. Parents should encourage this and be submissive to the idea that their children have a higher calling to love and obey Christ first ([CCC, 2232](#)).

Christ’s disciples should be prepared to renounce all worldly goods and comforts to follow Christ. We follow him even to the Cross. This union with Christ’s own sufferings allows us to have a right perspective on whatever sufferings we may endure ([CCC, 1506](#)).

Matthew 10:40 speaks of Jesus being sent by the Father. Jesus is sent and then he sends others. The twelve Jesus appointed are emissaries of the Lord as the Lord is the Emissary of the Father ([CCC, 858](#)).

Daily Summary
Day 15: Matthew 11:1–30

What happened in the story? Why did they ask if Jesus was the messiah? John asked them to ask. Doesn't John know? Why is John having his disciples go and ask if Jesus is the messiah? John wants his followers to hear it from Jesus. John's disciples might not know that Jesus is the messiah and he wants to make sure they follow him.

All the signs Jesus gives to John's disciples are from Isaiah 35 and 61 which tells us that the messiah will:

- a) Allow the blind to receive their sight (from Isaiah 35:5)
- b) Allow the lame to walk (Isaiah 35:6)
- c) Cleanse the lepers (This is not in either prophecy. In this case, Jesus actually exceeds expectations—no one could cleanse lepers except for God himself! In the Old Testament, 2 Kings 5:7, Naaman, a Syrian needs help with leprosy and so he asks the king of Israel if he can get help. The king is angry because Naaman is asking him to do the impossible and start a fight with him: "Am I God?" he retorts. Even when Elisha is called for to help Naaman, Elisha does not heal him, but sends him to wash in the Jordan leaving the miracle entirely up to God's power.)
- d) Allow the deaf to hear (Isaiah 35:5)
- e) The poor have good news preached to them (Isaiah 61:1)

But Jesus's response leaves out one thing: he left out releasing prisoners because John is not going to be released. John the Baptist wanted to make sure his disciples knew Jesus was the messiah even though John wasn't going to be released.

Catechism References
Day 15: Matthew 11:1–30

In Matthew 11:5 and 6 we read about Jesus performing signs of healing. These were meant to show he is the long-expected messiah and that he is sent by the Father. He comes to give help to the poor ([CCC, 2443](#)). His most important healing was not physical healing, rather, to heal humanity from sin ([CCC, 549](#)). In Matthew 11:6 we read, “Blessed is the man who is not offended by me.” The *Catechism* understands this passage in a particular way relating to Jesus’s miracles. They were not meant only for those who were curious about him or interested in seeing some astonishing sign. His miracles were there to bear witness to his being sent by the Father. Sometimes, Jesus caused offense. Many rejected and opposed him ([CCC, 548](#)).

“All the prophets prophesied until John,” Matthew 11:13 states. John the Baptist is the last prophet, and he is the greatest of all the prophets that preceded him for he prepares the way of the Lord ([CCC, 523](#)), he consoles the people, and witnesses the Spirit descend upon Jesus. The other prophet anticipated the coming of the anointed one, yet it is John who witnesses it ([CCC, 719](#)).

The section about the unrepentant cities reminds us of John the Baptist who preached the importance of repentance. There will be judgment and all that we have done will come to light ([CCC, 678](#)).

In Matthew 11:25, Jesus praises the humility of those who are like little children. Recognition and acceptance of the kingdom requires humility, lowliness, and poverty of spirit. Jesus associates himself with the poor ([CCC, 544](#)). This type of humility is necessary for prayer ([CCC, 2785](#)). Being as little children enables us to receive the revelation of which Jesus speaks in Matthew 11:27. We must cleanse our hearts and approach the Lord in humility so that we might recognize the Lord. In order to see the Father as he is, we must also recognize that certain influences might disfigure our understanding of God as Father. Human parents, or cultural experiences might cause us to form the Father in those images rather than receiving him as the Son reveals him to us ([CCC, 2779](#)).

We also see in these passages Jesus’s own practice of vocal prayer. He prayed aloud to the Father in this instance, as well as when he prayed the liturgical prayers of his people ([CCC, 2701](#)). Jesus begins with prayers of thanksgiving and blessing, and constant submission of his will to his Father’s ([CCC, 2603](#)).

Matthew 11:27 reveals the relationship between the Father and the Son. Belief in the Father necessitates belief in Christ whom he sent ([CCC, 151](#)). Christ has a unique relationship to the Father, distinct from the relationship enjoyed by creatures ([CCC, 240, 443](#)). The ability to recognize Jesus as the one sent from the Father is a gift. As the Lord told St. Peter when he professed faith that Jesus is the Christ, “the Son of the living God,” faith is a gift that God gives to assist us to recognize the Lord. The Holy Spirit helps us profess faith in Christ and turn away from sin ([CCC, 153](#), see also Matthew 11:25).

This *Catechism* teaches something else important communicated by Matthew 11:27: though Jesus has a human intellect and divine intellect, his human knowledge, united to the Word, “knew and showed forth everything that pertains to God” ([CCC, 473](#)). Christ enjoys an intimate knowledge of the Father and can even know what is in the hearts of others ([CCC, 473](#)).

We are to learn from Christ, as he teaches in Matthew 11:29. He is our “model of holiness,” an exemplar of the Beatitudes ([CCC, 459](#)). As one from whom we can learn, one who gives us rest, we receive grace from Christ to do even seemingly impossible things. The *Catechism* specifically cites this passage in its counsel to those who find themselves in difficult marriages. In respect of the marriage bond, those who find remaining with their spouse difficult, the faithful are encouraged to meditate upon Christ’s words in this passage ([CCC, 1615](#)). Single persons also bear burdens of isolation and loneliness as well as the poor and lonely. Jesus is present to these as well ([CCC, 1658](#)).

Daily Summary
Day 16: Matthew 12:1–21

The thing to look at here is Jesus reminding his disciples of David eating the showbread in the Old Testament in 1 Samuel 21. This showbread was also called the Bread of Presence. David was hiding from King Saul who was trying to kill him (Saul was jealous of David). David ends up visiting a priest and the only food the priest has is the showbread. The problem was that only the priests could eat this special bread. The priest made an exception for David because he was hungry.

In the Gospel, the disciples were hungry on the sabbath, so Jesus, the true priest, is able to make an exception of doing work on the sabbath so that his disciples can eat.

There is another level of Jesus specifically connecting his disciples to David's story. It reveals that later, Jesus is going to make his men the new priests of the new covenant. The Bread of the Presence of the Old Testament points forward to the Eucharist. It had to be covered with a veil, just as we cover the Eucharist with a veil. This bread was associated with "remembrance" just as the Eucharist is memorial of the Lord's death. David and his men could eat bread only the priests could eat. Jesus's men are the new priests. Jesus will repeatedly say, "Something greater than the temple is here." Jesus and the apostles are the new temple, they are greater than the temple of the Old Covenant.

Catechism References
Day 16: Matthew 12:1–21

In Matthew 12:5, Jesus once again exercises his authority as a rabbi in offering an interpretation of the law that differed from previous rabbis. Jesus spoke with authority and often offended the other spiritual leaders of his time ([CCC, 581](#)). His explanations included clarity on the purpose behind the dietary laws of the Old Covenant. It was not the food that makes a man unclean, but what comes from a person's heart ([CCC, 582](#)). Jesus continues in Matthew 12:6 by showing his presence exceeds even the importance of the Temple. He was not hostile to the Temple, but he is the true dwelling of God among the human race ([CCC, 586](#)). For this reason, throughout the passage, Jesus will explain that he is greater than other great figures of the Old Testament such as Jonah and Solomon ([CCC, 590](#)). Neither is Jesus disrespectful to the sabbath, so long as its purpose is understood to give life to humanity. He was often criticized by his opponents for violating the sabbath because he healed on that day. Jesus shows the true purpose of this day ([CCC, 2173](#)).

In Matthew 12:7, Jesus continues on to explain that mercy, rather than sacrifice is the most important to the Father. It is the inward conversion of heart, rather than merely external practices that expresses true worship ([CCC, 2100](#)).

Earlier in the Gospel, Jesus explains that man is more valuable to the Father than the sparrows. In Matthew 12:12, we hear Jesus say that man is more valuable than sheep who may be rescued on the sabbath. There is a hierarchy of creatures, which is explained in the narrative of creation in the six days as the hierarchy moves from the less perfect to the more perfect ([CCC, 342](#)).

In Matthew 12:18–21, Jesus teaches that the prophecies of Isaiah pertaining to the suffering servant will be fulfilled in his own suffering and death. This is how he will give his people the Holy Spirit ([CCC, 713](#)).

Daily Summary
Day 17: Matthew 12:22–42

Blasphemy against the Holy Spirit is when you don't want God to forgive you, so you won't allow him. It is when we think God will not have mercy on us, so we say, "God won't forgive me." Any sin we don't repent of is become an "unforgiveable sin."

Sometimes God lets us fall into sin to teach us humility. We are weak and we sin, but God has a remedy for it if we humbly repent. When we look to God and ask him to heal us from our sin, he will always heal us. The problem comes when we despair of God's love and mercy and say that the Holy Spirit cannot help us. That is like saying we are too sinful even for God. That is casting doubt upon God's power.

Catechism References
Day 17: Matthew 12:22–42

Matthew 12:23 tells us that many were amazed at Jesus’s miracles. There was, in Jesus’s day, an anticipation of a coming Messiah. Jesus does not deny that he is the messiah but exercises caution in using this title because many felt the messiah would be strictly a political figure ([CCC, 439](#)).

Because of his exorcisms, healings, and his new interpretation of the law led some to accuse him of demonic activity and blasphemy ([CCC, 574](#)). For this and other reasons, some religious leaders plotted against Jesus. Jesus opposes and defeats the devil by his sacrifice on the cross ([CCC, 550](#)).

Many passages (Matthew 12:30, 36, 37, 41–42) show Jesus making bold claims that whoever opposes him is opposing one who is greater than Solomon and the Temple. Jesus’s claims are consistent with his revelation that he is God ([CCC, 590](#)).

The sin against the Holy Spirit spoken of in Matthew 12:31 is when one places limits on the God’s mercy and does not repent of his or her sins. This can lead to being denied entry into heaven ([CCC, 1864](#)). Jesus speaks of the possibility of forgiveness of sins in this age *or the age to come*. *Purgatory* is a place of purification and forgiveness of sin after death ([CCC, 1031](#)). As the Lord, Jesus is the judge and can rightfully determine the just destiny of those who have either accepted or rejected his salvation ([CCC, 679](#)).

Matthew 12:39 explains that no sign will be given to those who are evil except the sign of Jonah. Jesus explains that he will give new life to those who believe in him and receive his gifts—in particular that of the Holy Eucharist ([CCC, 994](#)).

Jesus will definitively exercise judgment on the Last Day when all that is hidden will be revealed. Jesus offers salvation, but those who reject it will be held accountable for their choice ([CCC, 678](#); Matthew 12:41–42).

In Matthew 12:40, Jesus anticipates his death and compares it to Jonah’s dwelling in the belly of the whale for three days. Jesus truly dies. His earthly life comes to an end. Through his divine power, he destroys death and is raised to new life ([CCC, 627](#)). By his death and resurrection, he opens the gates of heaven, allowing those who died before him to be freed from the shackles of death ([CCC, 635](#)).

Daily Summary
Day 18: Matthew 12:43–13:17

Why does Jesus tell parables? To make his meaning clearer? Actually, in Matthew's Gospel, Jesus tells parables to hide his meaning from the wicked rulers who have already decided to oppose him. Jesus teaches through stories, but only for those who have ears to hear. If you can hear the parables and understand it, it shows you are trying to be faithful to Jesus. In the story, the people get mad because they don't understand, and the reason they do not understand is because they have already decided against him.

Catechism References
Day 18: Matthew 12:43–13:17

Discipleship is a familial relationship with the Lord, as Jesus explains in Matthew 12:49. Those who are called to consecrated life experience this relationship in a profound way. Parents ought to foster in their children an openness to this radical love ([CCC, 2233](#)).

Jesus gives his disciples another parable in Matthew 13:3–9. The parables are a hallmark part of his teaching in which he invites to the kingdom those who are humble and who are willing to demonstrate their faith through action ([CCC, 546](#)).

The parable of the sower reveals there are different paths that a person can take toward the kingdom of God. The purpose of our lives is to move toward God, bearing fruit along the way ([CCC, 1724](#)).

These parables, Jesus explains in Matthew 13:10–17, are meant to conceal and reveal. Those who are in communion with the Lord—in mission and sacrament—and abide in him, will understand the mystery of his teaching ([CCC, 787](#)).

Daily Summary
Day 19: Matthew 13:18–43

One of the best lines in the *Catechism of the Catholic Church* is paragraph 2707: “Christians owe it to develop the desire to meditate regularly lest they become like the first three kinds of soil the parable of the sower.” We all want to be the good soil. What is the difference between the good soil and the others? They hear the word and understand it. The others hear the word and it doesn’t stick. In order to understand the word, you actually have to think about it. That is why the Rosary is such an important prayer because it causes us to think about the mysteries and the mysteries are in the Bible. If you don’t meditate, you won’t be the good kind of soil. That is why a lot people grow up in Catholic families but leave the Church because they don’t develop the habits to meditate. Prayer is not something your parents can do for you. Each person has to desire and practice spending that time with God. Children of any age should practice spending time in their room talking to God and thinking about the Bible every single day.

Catechism References
Day 19: Matthew 13:18–43

In the parable of the sower, we read about a type of person (symbolized by the seed thrown among the thorns) who hears the word of God but the cares of the world and the desire for riches chokes it out (Matthew 13:22). In this, we see that each person has the freedom to accept or reject the Lord. He or she can care for the word of God, or care for earthly goods ([CCC, 29](#)).

The Parable of the Weeds describes the situation of the Church who embraces sinners and must contend with the forces of the enemy, constantly trying to snatch God’s people from him by the allurements of temptation. The Church offers each of us opportunities for penance, forgiveness, and the grace of the sacraments so that each person can be gathered to the Lord ([CCC, 827](#)).

Matthew 13:41 describes the final judgment, where each person will be judged according to their deeds. Where they spend eternity is determined by the choices they made. “Gehenna,” or the unquenchable fire is one such possibility for those who reject God ([CCC, 1034](#)). The Lord will be assisted by the angels who have been present throughout his ministry. They will also carry out the just decrees of his judgment ([CCC, 333](#)).

Daily Summary
Day 20: Matthew 13:44–14:12

The parables Jesus tells us about the kingdom are great things to meditate on when we pray the Rosary and we think about the third Luminous Mystery which is the Proclamation of the Kingdom.

What makes the kingdom so valuable? Why was it hidden? Why is it something for which we must search? It is for the poor, it is for the humble, it is for those who see its value and therefore want to study it and work to gain a deeper understanding of it.

There is also something else really important about the kingdom: we see there is something earthly about the kingdom, and something heavenly about it. The parable about the fish in the nets where the fishermen have to sort out the good from the bad shows us that even in the kingdom, the good and the bad exist together for a while. The kingdom that Jesus talks about here is not just about what we'll see in heaven (since by the time we reach heaven, everyone will be good). The kingdom in this parable is really best understood as the Church on earth. In the Church, there are some really great Catholics, and some Catholics who still have not fully given their lives over to Christ. Even within ourselves, there are parts of our heart that love God, but also some parts of our lives where we are still attached to sin.

When we think about Jesus's preaching of the kingdom, and compare it to what many people were expecting about the kingdom, we see why he was hesitant at times to advertise that he was the king and the messiah. People of his day may have been expecting a political kingdom like we saw in the Old Testament. This type of messiah conquered armies! The kingdom Jesus comes to proclaim is about conquering sin, it is about the greatest treasure which is purity of heart. That is a secret we still need to learn: the biggest joy is not from money or success, but it is about being holy and letting Christ reign in our hearts. That's what should move us to get rid of anything we are attached to so that we can have that treasure.

Catechism References
Day 20: Matthew 13:44–14:12

In this passage, Jesus describes the value of the kingdom as a treasure or pearls that are hidden or must be sought. This implies that the kingdom must be chosen. His parables serve to distinguish between those who are earnestly seeking the kingdom with humility and those who chose to remain blind ([CCC, 545](#)). As in Matthew 13:42, Jesus once again speaks of “Gehenna”—the place of eternal judgment for those who have rejected him ([CCC,1034](#)).

In Matthew 13:52, the Lord asks if his disciples understand him. Throughout the ages, the Holy Spirit has guided and will continue to guide the Church so that Christ’s disciples can understand the words of the Lord ([CCC, 1117](#)).

Matthew 13:55 describes the scene in the Gospel where people ask, “Is this not Mary’s son?” Mary is truly Jesus’s mother, the mother of he who is the incarnate second Person of the Trinity. Therefore she is rightly described as the “Mother of God” ([CCC, 495](#)).

This passage likewise refers to others in Christ’s family, his “brothers and sisters.” The word for brothers and sisters can also refer to close kin as we see evidence for elsewhere in Scripture. These relatives are sons of another Mary ([CCC, 500](#)).

Daily Summary
Day 21: Matthew 14:13–36

The story of Peter walking on the water is only in Matthew's gospel. We do read about Jesus walking on the water in some of the other Gospels, but Matthew is the only one who tells us about Peter. What is the lesson of the story? He said to Peter "O ye of little faith" If you have faith you don't become afraid because you trust in God. Peter didn't trust all the way so he sank, but he did call out to Jesus to save him. So, he did still have faith.

This passage is also very important because it subtly reveals that Jesus is truly God. The only one in the Bible who can calm the wind and the sea is God. The only one who can walk on water is God (Job 9:8). This shows that Jesus is God and that is why they worship him when they get into the boat. Earlier in the story, Satan said, "Worship me" and Jesus said we only worship God, but here, Jesus does not rebuke him and say "No, don't worship me." Jesus permits them to worship him because Jesus is God.

A big thing to remember is that Peter was able to walk on water because Christ allowed him to do so. Peter doubted that this was possible, he doubted that Jesus could help him do what only God can do. Remember how Jesus says earlier in the Gospel that we are supposed to be perfect as our Father in heaven is perfect? Well that is impossible! But Jesus truly makes it possible for us to do the impossible. He can give us his own divine nature so that we can be like God. St. Peter will actually go on in his letter (2 Peter 1:4) to say that we become partakers of the divine nature. Peter eventually gets it! He struggles here, but eventually he understands how big the gift is that Jesus is giving: God wants us to make us like him. That is why he gives us his Spirit in Baptism and Confirmation, that is why he washes away our sins, that is why he gives us his Body and Blood in the Eucharist. Jesus does all this so that his life becomes fully alive in us and we can do what God does, and love the way God loves.

Catechism References
Day 21: Matthew 14:13–36

Jesus multiplies the loaves and the fish, a miracle that will point forward not only to the institution of the Eucharist, but also to the heavenly banquet (CCC, [1329](#), [1335](#)). The Lord provides supernatural food and drink, a foretaste of what he provides for his people on earth and what he will provide in heaven.

The title “Lord” is used by Peter in Matthew 14:30. Many people use this title for Jesus as they recognize God’s work in him and seek him to help heal them. It is also used by some who identify him not merely as a person to be respected, but also the Lord their God ([CCC, 448](#)).

Daily Summary
Day 22: Matthew 15:1–20

The key thing is in Jesus's day is that the Pharisees to whom Jesus is speaking were insisting on washing hands before meals, and they were concerned with going through the motions but not loving God in their heart. We can fall into that too. I say my prayers, but I am mean and yelling at my brothers and sisters. I went to Mass, but we are mean all day and not treating each other with love. Our actions reveal the heart. If you lie or say mean things about others (slander), these are the things that are coming out of your heart and it shows that you need God's grace to clean you. We can clean our hands all we want, but if we are not asking God to clean the parts of ourselves that really defile us, we are focusing on the wrong thing.

Catechism References
Day 22: Matthew 15:1–20

Matthew 15:19–20 continues Jesus’s emphasis on the heart as the root of human action ([CCC, 2517](#)). Sin also dwells in the heart and can harm charity. Sins are typically grouped by whom they offend, what the object of the action is, or which virtue they oppose ([CCC, 1843](#)). Jesus’s teaching exposes the true potential of the commandments of the Law. They do not contract did the law, rather, Jesus’s laws fulfill it to help his disciples eradicate sin and live in the perfection to which the heavenly Father calls them ([CCC, 1968](#)).

Daily Summary
Day 23: Matthew 15:21–39

This is the second story of the loaves and fishes. It is the same miracle but in a different location. Jesus would often go from one side of the Sea of Galilee to another. Each side of the Sea was governed by a different Herod: Herod Phillip and Herod Anitpater. Jesus would often hop on a boat to get to the other when he was being pursued by the authorities from the other side. It is a good thing he made friends with fishermen so he could easily get from place to place and avoid the authorities.

The Canaanite woman teaches us to persevere in prayer. Sometimes God doesn't say "Yes" right away but we must be persistent. This woman is also lowly. She does not exalt herself, but comes to him in humility. We have to think about ourselves in this way. We come to God, even asking for scraps and knowing that even the smallest specks of God's gifts are greater than anything this world has to offer.

Catechism References
Day 23: Matthew 15:21–39

The Canaanite woman in Matthew 15:22 expresses faith in Christ. She calls him the “Lord”, and even models filial boldness in stating her needs to him (CCC, [448](#), [2610](#)). Many people—Jews and Gentiles alike—were looking for a messiah-figure to come at this time. Jesus does not deny he is the messiah but teaches how this title is to be properly understood ([CCC, 439](#)).

The miracle of the feeding of the five thousand has Eucharistic imagery. Jesus blesses, breaks, and gives the bread as in the Last Supper. This bounty is a foretaste of the heavenly banquet he promises to his faithful (CCC, [1329](#), [1335](#)).

Daily Summary
Day 24: Matthew 16:1–28

Peter does not want suffering! Jesus tells him that he must suffer and take up his cross, that suffering is part of being a disciple! Peter was acting like Satan by trying to prevent Jesus from suffering. Jesus had to correct him. Peter was trying to tempt Jesus to not suffer. We also see Jesus revealing his divinity by foretelling the future.

If you remember, the whole chapter begins with Jesus talking about the sign of Jonah. What is the sign of Jonah? There are two parts: that he'll be gone for three days and the Gentiles will be converted. Jonah was a prophet who was sent to the Gentiles, the people of Nineveh. Most of the prophets of the Old Testament are sent either to the people in the ten northern kingdoms of Israel or the two southern tribes of Judah. Jonah is sent to neither—he is sent to his enemies! He preaches to them and they listen and repent.

Jesus fulfills the sign of Jonah in two ways: Jesus will rise from the dead on the third day and the Gentiles will be converted. How do we know Jesus really rose from the dead? People saw him die and then people saw him alive, but there is another sign that confirms the truth of the resurrection: the Gentiles converted. Here we are on the other side of the earth from Israel and we worship the God of Israel! In ancient cultures, each region had their own set of gods they worshipped. The Roman and Greek gods are different from the Canaanite gods. We read about these different deities in the Old Testament. The idea that there is a deity who will be worshipped by the whole world is a very unusual concept—but Jesus does that very thing! How is that possible except that Jesus really is who he says he is and that he truly rose from the dead.

When Jesus dies, Peter takes over the Church. Only after the gift of the keys does Jesus announce he will go to die. Now that it is clear who will be in charge when he dies, now he makes it clear he is going to Jerusalem to die. Peter will be in charge of fulfilling the sign of Jonah by converting the Gentiles.

Catechism References

Day 24: Matthew 16:1–28

Matthew 16:17 reveals that faith is a gift. God’s grace helps our understanding so that we can believe and trust in God and accept what he has revealed as true ([CCC, 153](#)). The term “son of God” is used in the Old Testament to denote those who had a special relationship with the Lord, such as kings, or even Israel as a whole. When it is used in the New Testament, it may sometimes mean one of these meanings ([CCC, 441](#))—it is not always a statement of divine origin. In Matthew 16:17 and 18, however, Peter is professing faith in God in a supernatural sense. The Father revealed this mystery of Jesus’s divine sonship to him ([CCC, 442](#)). Peter is moved by the Spirit to understand this truth ([CCC, 424](#)).

Jesus gave the keys of the kingdom to Simon Peter. His office holds priority among the twelve Apostles. His office is to be the foundation of the Church and in service to his brothers ([CCC, 552](#)). Peter has special authority over the Church. These powers are to absolve people from sin ([CCC, 1444](#)), make judgments in disciplinary matters, and make pronouncements regarding doctrine ([CCC, 553](#)).

The Church is built on the foundation of the apostles, with Peter and his successors of the papacy having a particular role as its head ([CCC, 881](#)). The Church will not be destroyed and will be guided into all truth by the Holy Spirit through the Pope and the college of bishops ([CCC, 869](#)).

Matthew 16:24–26 shows us Jesus teaching his disciples detachment from earthly goods. We are to prefer Christ above all created things ([CCC, 226](#)) and even above other human relationships ([CCC, 2232](#)). Jesus teaches the priority of the spiritual life above the earthly life. We should value our being made in God’s image ([CCC, 363](#)). Christ makes his disciples fruitful through his own power, not through the accumulation of earthly power or wealth ([CCC, 736](#)). Each person is called to take up their cross and follow Christ ([CCC, 2029](#)).

Human life comes to an end in death. A person’s decision to accept or reject the Lord is made by his life. There will be a judgment in which each person will be judged by their good works and will then live out his or her eternal destiny ([CCC, 1021](#)).

After Peter’s profession of faith, Jesus prepares him for Christ’s redemptive mission which will come by the path of suffering. For Christ, kingship is service, it is laying down his life for his people ([CCC, 440](#)). This teaching was challenging for Peter, who admonished Jesus. In the next chapter, Peter will encounter the Transfigured Christ, which strengthens his understanding of Jesus’s mission ([CCC, 554](#)).

Jesus is king, but his rule comes through his sacrifice. When he was tempted by Satan, the temptation can be interpreted as his ruling over the kingdom without the Passion. By his victory over temptation, by his acceptance of his messianic mission, we can overcome the temptation to avoid suffering ([CCC, 540](#)). Throughout his life, Jesus carried out his mission of redemptive love. From his Incarnation, Jesus accepted his purpose for coming into the world ([CCC, 607](#)).

Daily Summary
Day 25: Matthew 17:1–23

What does this story remind you of? Who went on the mountain with God? Moses! Moses went up with Aaron, Nadab, and Abihu. There are three companions in each story.

In Exodus, it was the seventh day and in Matthew it says “After six days.”

God Reveals Himself to Israel at Sinai (Exod 19–24)	The Transfiguration (Matt 17)
“on the seventh day [the Lord] called to Moses (24:16)	“And after six days . . .” (17:1)
“Come up to the Lord, you and Aaron, Nadab and Abihu. . .” (24:1)	“Jesus took Peter and James and John” (17:1)
“Then Moses went up on the mountain” (24:16)	“and [Jesus] led them up a high mountain” (17:1)
“the skin of [Moses’] face shone because he had been talking with God” (34:29)	“And [Jesus] was transfigured before them and his face shone like the sun, and his garments became white as light” (17:2)
	“there appeared to them Moses and Elijah, talking with him” (17:3)
“the glory of the Lord settled on Mt. Sinai, and the cloud covered it six days” (24:16)	“a bright cloud overshadowed them” (17:5)
“[the Lord] called to Moses out of the midst of the cloud” (24:16)	“and a voice from the cloud said, “This is my beloved Son, with whom I am well pleased” (17:5)
“all the people who were in the camp trembled” (19:16)	“When the disciples heard this, they fell on their faces with awe. ⁷ But Jesus came and touched them, and said, ‘. . . have no fear” (17:6–7)

In the Old Testament, when Moses goes to the Mountain, does he see God? No, he only saw his back. The only two people in the Old Testament who went on a mountain and wanted to see God’s face were Moses and Elijah. In each of their stories, they had to cover their faces, they were not allowed to see God face to face. But here they are in the Transfiguration looking at Jesus! Now they see God’s face! They see Jesus, they see the human face of God.

Catechism References
Day 25: Matthew 17:1–23

This is the second report from the Gospels that a voice announces that Jesus is God’s “beloved Son.” The first was at his baptism. The title “Son of God” communicates his “eternal pre-existence” ([CCC, 444](#)). The Transfiguration shows not only his divine glory, but our Lord reiterates to St. Peter the mystery of his suffering, that he must go to Jerusalem to suffer and die ([CCC, 554](#)).

John the Baptist is Elijah anticipated by the Old Testament. He prepares the way of the Lord ([CCC, 718](#)).

Daily Summary
Day 26: Matthew 17:24–18:14

Jesus says unless you become like a little child, you will never enter the kingdom. Why should we become like little children? He wants us to listen to him and trust him as a child trusts their parents.

Jesus says, “Whoever becomes humble like this child....” What does it mean to be humble? It means not to brag. Being humble means you don’t have an inflated view of your own importance. It means you are modest, that you think of yourself as lowly instead of thinking of yourself as better or more important than other people. You don’t want to be filled with pride. Jesus says we must become like a child so we can become great in the kingdom of heaven.

When they came and asked Jesus if he and his disciple had paid the tax, did Jesus really have to pay? No, but he doesn’t go around telling everyone that. In God’s eyes, he doesn’t have to pay, but he tells Peter to not give offense. He teaches us humility by his action, then he gives a speech (remember stories and then a speech, stories and speech). Now Matthew 18 is a speech. He shows us what it is like to be like him and live in the kingdom of Heaven with humility.

Catechism References
Day 26: Matthew 17:24–18:14

In Matthew 17:24–27 we see Jesus instructing Peter to pay the Temple tax. He was not opposed to the Temple in his ministry, but teaches that he supersedes the Temple as the true dwelling of God ([CCC, 586](#)).

Jesus calls his disciples to become like little children (Matthew 18:3–4). This requires humility ([CCC, 2785](#)). It requires being “born from above”, allowing the life of Christ to take root in our hearts and grow in us ([CCC, 526](#)). Anyone who harms the spiritual development of these little ones is guilty of the sin of scandal. Those who are in authority have a special duty to not lead people into sin ([CCC, 2285](#)).

Matthew 18:10 references angels. Augustine explains there is a distinction between what they are (spirits) and what they do (angels). These spiritual creatures are servants and messengers ([CCC, 329](#)). One of the ways they serve the Lord is to guard human life ([CCC, 336](#)).

In Matthew 18:14, we see Jesus expressing that Jesus will save those whom he came to save. His death on the cross was for all people ([CCC, 605](#), [2822](#)).

Daily Summary
Day 27: Matthew 18:15–35

One of the key things in Matthew 18 is that Jesus is talking especially to the twelve apostles how they need to run the Church. This section on forgiveness and reconciliation relates to his words that they are to be shepherds and bring the lost sheep back to the ninety-nine from Matthew 18:12–24). If you are the leader of the Church, you have to practice forgiveness and help people be reconciled to God and the Church. In Matthew 16, he gives Peter the authority to bind a loose. In Matthew 18, he gives the authority to the other apostles.

Catechism References
Day 27: Matthew 18:15–35

Matthew 18:16 communicates that Christians assist each other in their spiritual growth. The faith is handed on from person to person, and Gospel of the Lord is spread by those who bear witness to Christ to their brothers and sisters ([CCC, 2472](#)).

Matthew 18:18 speaks of Peter’s ability to bind and lose. This job was entrusted to Peter to govern the Church and help guide Christ’s flock in the knowledge of the truth. It is connected to him receiving the “keys of the kingdom” ([CCC, 553](#)). This binding and losing is especially connected to the forgiveness of sins and the Church’s ministry of reconciliation ([CCC, 1444](#)).

Christ associates his presence with the gathering together of his disciples when he says to his Apostles, “where two or three are gathered in my name, there am I among them” (Matthew 18:20). Seen chiefly in the liturgy where God’s people are gathered together, Christ is present in the sacraments. He is present especially in the Eucharist and in the reading of Scripture ([CCC, 1088, 1373](#)).

In Matthew 18:21–22, Jesus speaks to Peter about repeatedly forgiving those who trespass against us. The Church in her ministry of reconciliation reminds the faithful that Christ will forgive all sins from which we repent ([CCC, 982](#)). There are no limits to God’s mercy. At the heart of our ability to sin is the recognition that the Lord has generously forgiven us and given us the grace to love and forgive as he does ([CCC, 2845](#)). The *Catechism* interprets this passage in a particular way that references the gift of the human family where siblings must learn from an early age the importance of being generous in forgiving one another ([CCC, 2227](#)). The family is a school of Christian love.

In Matthew 23–35, Jesus tells a parable about forgiveness. Jesus draws a connection from the way we forgive others to the way God will forgive us. We have the power by forgiving others to loosen the chains that damage relationships. By being generous in our forgiveness, we can heal the wounds and turn injury into an opportunity for mercy and prayer for others ([CCC, 2843](#)).

Daily Summary
Day 28: Matthew 19:1–15

Moses allowed divorce because their hardness of heart because if they didn't like their wives they could kill them! Jesus comes to bring us the laws that reflect the way God originally intended things. Israel was not allowed to eat pork, but Christians can now. Why? The law of Moses was given because of the people's hardness of heart, but Jesus gives us the true meaning, from the beginning. Jesus is coming to fulfill the New Covenant. He will give us his grace, he will give us "new hearts." This is why Jesus can intensify the laws and, in a sense, make them even more difficult to follow. He is not like Moses who had to give them laws because they were so hard-hearted. Moses, no matter how much he tried, could not make the Israelites good. Moses knew their problem, he even told them that the Israelites needed to fix their hearts. But Moses did not have the power in himself to fix them.

Jesus does have this power and he will give us this power when he sends the Holy Spirit to wash us of sins and "cause us" to walk in his ways (Ezekiel 36:27–28). That is why he is able to give us the road to perfection, not because of any of us are any better than the Israelites who were hard-hearted, but now we have the Lord to help us become holy and perfect.

Catechism References
Day 28: Matthew 19:1–15

The bulk of this reading pertains to Jesus’s teaching on marriage and divorce as well as virginity for the sake of the kingdom. These two vocations strengthen each other ([CCC, 1620](#)). The bond that is formed in the spouses comes from their personal consent. They make a gift of themselves to the other ([CCC, 2364](#)). Jesus begins his teaching reminding his listeners that marriage is an institution created by God. Marriage begins a family, a family that helps to grow society and the Church through the gift of children ([CCC, 1652](#)).

In Matthew 19:6, we read about the indissolubility of marriage because of the unity of the spouses. God created man and woman to be mutual helpmates and a lifelong support for each other ([CCC, 1605](#)). This unity points towards the relationship of Christ and the Church ([CCC, 796](#)). This type of relationship demands that the spouses are in a lifelong relationship that will not dissolve except through death. Sacramental grace enables the spouses to live this vocation ([CCC, 1644](#)). Jesus’s mission is to provide humanity with the grace to make this possible ([CCC, 2336](#)). Adultery is a sin where a person is unfaithful to this bond ([CCC, 2380](#)).

Matthew 19:8 teaches on divorce. Divorce was permitted in the Old Testament as a means of protection for the wives ([CCC, 1610](#)). Jesus, however, reveals the original meaning of marriage is that the bond of marriage would not be dissolved ([CCC, 1614](#)). Some found Jesus’s words difficult (Matthew 16:11) as some still do today. Jesus offers his grace to the spouses and models renunciation of self as the means to live out his words ([CCC, 1615](#)). Only death can legitimately dissolve a valid marriage between baptized individuals ([CCC, 2382](#)).

In Matthew 19:12, Jesus speaks about those who renounce the goods of human relationships for the sake of the kingdom. These are virgins and widows who are devoted in a special way to the Lord ([CCC, 922](#)). It is the norm of the Latin Rite of the Church that priests and bishops embrace this radical call of celibacy ([CCC, 1579](#)). This renunciation imitates Christ who is the model of this self-gift. It enables those who serve the Church to transcend the bonds of human families and serve all those who belong to Christ as their brothers and sisters and spiritual children ([CCC, 1618](#)).

Daily Summary
Day 29: Matthew 19:16–30

Why doesn't Jesus just prove he is God? Wouldn't that make it easier for his disciples to follow him and endure the trials he will ask him to endure? If he reveals he is God too soon to everyone, then the people who didn't believe in him would be even guiltier when they crucified him. God made it not as serious for them because he loves them by hiding his divinity because he knew they wouldn't be ready to embrace it.

One of the key things is that the Twelve Apostles will sit on twelve thrones and judge the twelve tribes. They will be priests in the New Covenant. He will set up the new leaders and their successors who will judge the twelve tribes. This shows us that all the work of the Old Testament is not simply undone with the coming of the new. It is the same story that is being told. The twelve tribes are still important! Remember, ten of these twelve tribes are "lost"---they have been scattered among the nations when the Assyrians overtook their ten northern tribes and carried them off. The prophets had been saying that God will restore Israel, that he will gather back all twelve tribes. Jesus is here reiterating this, and it will be through the Apostles that he will accomplish this work. God is faithful to his promises to heal the kingdom. He is faithful to his promises to David.

Catechism References
Day 29: Matthew 19:16–30

God is the “one who is good” Jesus says in Matthew 19:17. He source of all that is good. To follow the will of God, we must keep the commandments he has given us and love him above all things (CCC, [2052](#), [2075](#)). In preferring him to all earthly things, we will be truly happy. Poverty, chastity, and obedience—the evangelical counsels—are found in Jesus’s teaching about following the commandments and preferring God to all else (CCC, [2053](#)). Jesus is teaching this young man about detachment from earthly goods (CCC, [226](#)).

“With God, all things are possible,” Jesus teaches. He is the almighty, omnipotent God and can do all things (CCC, [276](#)). God’s help does not destroy our dignity, rather, we need his help to be saved, and he offers us his help because he is loving and good (CCC, [308](#)). God’s grace makes it possible for all people to be saved (CCC, [1058](#)). It is possible some will reject his help.

To bring salvation to the world, Jesus appoints his apostles, a visible structure to carry out his saving work in the Church (CCC, [765](#)).

Daily Summary
Day 30: Matthew 20:1–16

In this parable, Jesus tells a story where everyone gets equal pay even though they did not do equal work. Notice that the people complain, “That’s not fair.” That’s a favorite complaint of children isn’t it? He pays everyone the same amount and the people who were working longer were saying “That’s not fair.” The householder can be generous with his money. We have to not be worried about what other people get. If you are worried about that then you will not get into heaven! We should not be upset because God is generous! We should be grateful for all the good things God has given us. We should be happy other people are receiving God’s generosity. It can be hard and it requires humility. This passage helps us see that God is generous and we benefit from that generosity more than we know!

Daily Summary
Day 31: Matthew 20:17–33

In Matthew 20:20–28 the sons of Zebedee want to sit on Jesus’s right and his left. Who asked Jesus for this favor for the sons? The mother. There is only one other place in the gospels here we read about the mother of the sons of Zebedee. The only other time we see her is when Jesus is dying on the cross. The only time in Matthew’s Gospel where someone is on Jesus’s right and left is at the Crucifixion. When does Jesus come into his kingdom in the gospel of Matthew? On the cross. Jesus tells that it is not for him to give because it is God’s plan that Jesus would die between two thieves. The mother does know what she is asking for. She is asking for suffering! She is asking for the crucifixion. The cup they are to drink is Jesus’s cup of suffering.

Jesus comes into his kingdom in suffering. If you want to come into God’s kingdom, you have to be willing to suffer for others. If you want to reign you have to serve. We might want to be the boss, we might like being in charge, but if you want to tell people what to do, or if you like having people be required to listen to you, then you will not be a king like Jesus. If we want to be a king like him, we have to serve, we have to pour ourselves out for others. That is how we inherit God’s kingdom.

Catechism References
Day 31: Matthew 20:17–33

Matthew 20:19 tells us that Jesus anticipates his own death. The Scriptures of Israel foretold his suffering and death, and his Passion fulfills these prophecies ([CCC, 572](#)).

In Matthew 20:26, Jesus tells us about the importance of serving the other. This is the proper way to exercise authority ([CCC, 2235](#)).

Jesus describes himself as the Son of Man who will give his life as a ransom for many. He embodies the mission of the suffering servant, which is accomplished when he is crucified. The Apostles had to grow in understanding the meaning of Jesus's mission ([CCC, 440](#)). This mission is anticipated in the Scriptures, taught by the Lord, and unveiled at his death and resurrection ([CCC, 601](#)).

Matthew 20:28 tells us that Jesus comes to give his life as a ransom for many. Jesus dies for all people, no one is excluded from those for whom Christ suffered ([CCC, 605, 622](#)). This laying down of his life is how Jesus exercises his office as King. He identifies with the poor, and gives his life in service of all ([CCC, 786](#)).

In Matthew 20:30, Jesus is called "Son of David." Throughout the Gospels, Jesus accepts the role of the anointed, so long as it is properly understood ([CCC, 439](#)).

Daily Summary
Day 32: Matthew 21:1–17

One of the key things to highlight is the blind and the lame are coming to him in the Temple. What did they do? They asked him to heal them. The children cried out “Hosanna, Son of David” because David and Solomon would heal people, especially the demon possessed. Jesus is like David, and he built the Temple so he is like Solomon. Earlier in the Gospel, in Matthew 11, Jesus says, “I thank you father, Lord of Heaven and earth that you have hidden these things from the wise and understanding and revealed them to infants.” The high priests, the experts in the law did not understand, but the littler children did in the Temple.

Catechism References
Day 32: Matthew 21:1–17

Jesus comes as Messiah in humility. He enters the city on a donkey to the cries of the crowds who ask him to save them. The kingdom belongs to the poor. We repeat these words as well as “Blessed is he who comes in the name of the Lord” in the Liturgy ([CCC, 559](#)).

Jesus enters Jerusalem as the messiah, but it was important for Jesus that his being David’s son was properly understood and not politicized ([CCC, 439](#)).

In Matthew 21:13, we see Jesus’s regard for the Temple which he calls his Father’s house. Jesus revered the Temple as did his disciples, even after the resurrection ([CCC, 584](#)).

Daily Summary
Day 33: Matthew 21:18–46

This is one of the most interesting parables. What is fascinating is that Jesus is describing how the wicked tenants are going to be judged. An owner owns the vineyard. Who are messengers he sent? The prophets! Jesus is the owner's son. After the son comes, do they give the inheritance to the son? No! They kill him. What will God do to the tenants? He will give the vineyard to other people. Who are the tenants? Are they the Jews? Will the kingdom be given to Gentiles? No. The tenants are leaders, the chief priests and the elders. The whole point is Jesus will take the kingdom away from the current leaders and give the kingdom new chief priests. Who are they? Peter and the apostles.

We read that Jesus is “the stone which the builders rejected has become the cornerstone” (Psalm 118). Jesus was talking about a son who was killed then a stone. That is a weird transition. In Hebrew, the word for Son is *Ben* and the word for stone is *Eben*. So, stones and sons were linked together. Jesus is the son that was rejected by the tenants, and he will also be the stone the builders rejected. The stone the builders rejected becomes the cornerstone. What are they building in the Psalm 118? They are talking about the Temple! Jesus a few verses earlier turned over the money changing tables and said it would be destroyed. What will be the new temple? Jesus is the cornerstone, and the new Temple is the Church.

Catechism References
Day 33: Matthew 21:18–46

In Matthew 21:18, we read about Jesus’s hunger, which expresses his solidarity with the poor ([CCC, 544](#)).

We read Jesus teaching his disciples about praying with confidence in Matthew 21:22. The *Catechism* summarizes this trust as “filial boldness” and encourages us to have faith when we pray ([CCC, 2610](#)).

The Parable of the two sons emphasizes the importance of doing the will of the Father. Those willing to listen to him, those willing to do his will, and those willing to become humble are those who will understand the secrets of the kingdom ([CCC, 546](#)).

The parable of the tenants connects the Church to a vineyard or field, an image that was used in the Old Testament to represent Israel. Christ as the true vine will unite the Jews and Gentiles to the Lord, giving them life ([CCC, 755](#)). Jesus is the son that is sent after many coming before him had been rejected. Jesus’s relationship to the Father is distinct from the others who called their Father. He is Son in a way that no one else is son ([CCC, 443](#)).

The Church is the vineyard and the building of God, the new Temple, and the New Jerusalem. It is built on the cornerstone of Christ and we, united to Christ are the living stones of this edifice ([CCC, 756](#)).

Daily Summary
Day 34: Matthew 22:1–22

One thing we can point out: why did the person get thrown out of the wedding? He wasn't dressed properly for the wedding. He was not taking it very seriously. It is a strange passage! The key thing to highlight is that it is appropriate to always dress nicely for Mass. This passage always was thought as the reason to dress nicely for Mass.

In a book that is not in the Bible, but was popular in Jesus's time, called 1 Enoch, when people are saved, they are given garments of glory. St. Paul talks about when we are saved, we "put on Christ." I think the idea is that when we are saved, it is more than just going to a wedding, a nice banquet, but it is that we are going to be glorified. So we can think about our soul being in the state of grace, ready to be with Christ in heaven. We want to keep our garment of glory ready to meet Christ. We can do this by receiving the sacraments regularly.

Catechism References
Day 34: Matthew 22:1–22

This passage is another parable of Christ which both reveals and conceals. In order to understand Jesus's words, one must be willing to be a disciple. One must accept the invitation to enter the kingdom ([CCC, 546](#)).

In this particular parable, we read about a wedding feast. Christ's people are his bride, his Church, and they are to be prepared for Christ the bridegroom. The image of bride and bridegroom reflect the depth of love and self-sacrifice with which Christ loves the Church ([CCC, 796](#)).

In Matthew 22:21, we read about Jesus's teaching on relating to the civil authorities. Each person must act in accord with his or her conscience, and must not, in the name of obeying the civil law, act in a way that is contrary to God's law ([CCC, 2242](#)).

Daily Summary
Day 35: Matthew 22:23–45

So they are asking Jesus by what authority he can do these things. They don't know why he believes he can do all these things. Jesus responds with something of a riddle, "Whose son is the messiah?" the answer is David's son.

How can David inspired by the Holy Spirit write in Psalm 110, "the Lord says to my Lord..." : If David calls the messiah "the Lord", how is he the Lord? What is Jesus's point? The messiah is David's Lord, how is he both his Lord and his son? Why is Jesus asking him that? If the messiah is just the son of David he wouldn't call him Lord. The messiah is not just the son of David, he is also the son of God. The messiah is actually the Lord. The messiah would be even greater than David. In the Psalm the Lord is the divine Lord and he was sitting at God's right hand. This is a Psalm about a future messiah, not one of David's. No son of David went to Heaven and sat at God's right hand except for Jesus Christ. Psalm 110 is about the future messiah who is God's Son. So when the religious leaders ask Jesus by what authority he does the things he does, Jesus is covertly explaining that it is because he is the son of David, the Lord, the Son of God.

Catechism References
Day 35: Matthew 22:23–45

In Matthew 22: 23–45, Jesus responds to the Sadducees, some of the religious leaders of his day. Many of these leaders saw Jesus as a rabbi—albeit one who taught with his own authority ([CCC, 581](#))—while others had a relationship of opposition to him ([CCC, 575](#)).

In Matthew 22:36, Jesus is asked which is the greatest commandment. Jesus replies by stating that loving God with your whole heart, soul, and mind is the most important followed by loving one’s neighbor ([CCC, 2055](#)). This is reminiscent of the important prayer of the Old Testament, “Hear, O Israel: the Lord our God is one Lord.” Because of God’s love for us, it is right that we reciprocate that love to him ([CCC, 2083](#)). This will allow us to abide in his love ([CCC, 1824](#)).

Daily Summary
Day 36: Matthew 23:1–36

Where do the Scribes and Pharisees sit? On Moses's seat! The Greek work is the word *cathedra* where we get the word *cathedral*. Why does the bishop have a special chair? The teacher is the person who sits and the students gather around that person. In ancient Jewish culture, the teacher sits. We see Jesus sitting during the Sermon on the Mount because he is the teacher.

Jesus is saying here that the Pharisees are true teachers. He says to do and observe what they tell you. Do you listen to any Pharisees? Isn't it weird Jesus says we are supposed to listen to Pharisees but we don't know any Pharisees to whom we ought to listen? What Jesus is focusing on is their teaching authority. But you see, not all the Pharisees used their authority as they ought to have. Pharisees shut the kingdom of heaven in people's faces. The word used here means to literally to shut with a key. This is why Jesus gave Peter the keys to "open and shut." He is giving him teaching authority.

Does anything Jesus says to Peter sounds like what Jesus said to the Pharisees? Jesus gave Peter the authority to bind. Pharisees bind people with burdens. So, what the Pharisees have in Jesus's day—authority—Peter has after the resurrection. Peter and his apostles have the authority and we ought to listen to them. That is why the bishops have a chair! Even though some Pharisees were bad, they still had authority. Even today, some bishops might all be holy men, but they still have authority.

Catechism References
Day 36: Matthew 23:1–36

We see in Matthew 23:9 that God is our Father and creator of all, and he allows humans to participate in creation by their role in transmitting human life ([CCC, 2367](#)).

Matthew 23:12 teaches about the importance of humility. Jesus tells us that we must become children, and humble ourselves. Christ is a model of this humility as he became one of us in the Incarnation so that we might be united to him in his divinity ([CCC, 526](#)).

Once again, Jesus upholds the dignity and respect of the Temple. He did not oppose the Temple, but did come to announce the fulfillment of God's dwelling among men in himself ([CCC, 586](#)).

Jesus's teaching against swearing by the Temple helps us to avoid superstition. Superstition is believing that something other than God has power to direct the outcome of something. God alone is the source of all power ([CCC, 2111](#)).

Daily Summary
Day 37: Matthew 23:37–24:14

Jesus speaks about what will happen before his second coming. There will be great trials and an uprising of evil. The *Catechism* summarizes this as the “mystery of iniquity” which unveils the depths of evil. What is the “mystery of iniquity”? Let’s first talk about the word “mystery.”

A mystery can be a mystery for two reasons: 1) There is a truth you don’t know. For example, you don’t know who murdered the butler so it is a mystery. The other reason something can be a mystery is because there is a truth you cannot fully know (like the Trinity). Without God’s help, we cannot know that God is Father, Son, and Holy Spirit and even though he reveals it to us, the truth of his inner life is so far above our human intellect, we are not going to be able to fully understand it.

The mystery of sin is that there is a truth of sin we cannot fully understand. We cannot fully understand how profoundly evil people can be. We can’t get our mind around how evil Satan is. That will be revealed in the final persecution of the Church. In the last days before Jesus comes back, there will be suffering way worse than we can imagine. In the last days it will be *really* bad. These sufferings will unveil the horror of sin that is all around us.

Jesus here is talking about the destruction of the Temple which actually took place. Jesus was totally correct in his prediction. The Temple was actually destroyed by the Romans. We know Jesus predicted the future. He predicted he would be killed and rise from the dead, he also predicted his apostles would be killed. He tells us that he will come again. Because Jesus’s other predictions happened, we can take comfort in knowing that he will come again and set everything right. Even there are very difficult trials and suffering, we can persevere in our faith that God will save us and have victory because everything else he predicted also came true.

Catechism References
Day 37: Matthew 23:37–24:14

Jesus laments the prophets who have come before him in the history of Israel. Despite this tragic history, he loves Jerusalem and longs to bring the city peace ([CCC, 558](#)).

In Matthew 24:3, Jesus is asked about the signs that would help his disciples understand his coming. Jesus describes a series of signs of the last days. His words became distorted and were used against him at his trial ([CCC, 585](#)).

When Jesus says, “the love of many will grow cold” in Matthew 24:12, he anticipates that many who believe in him will have their faith shaken and some will leave the truth. Jesus speaks about the importance of persevering to the end ([CCC, 161](#)), and not falling for the lies of the Antichrist who will unleash suffering upon the faithful ([CCC, 675](#)).

Daily Summary
Day 38: Matthew 24:15–35

Why does Jesus talk about the destruction of the Temple and then talk about his coming at the end of time? How are the two things related? For ancient Jews, the Temple was a symbol of the world. It's a miniature version of the world. In the Temple there were all kinds of things, like lampstands, which were made so people would think of the stars, the big purple veil was supposed to look like the sky. There were lots of places to wash which were made to remind you of the oceans.

Jesus is announcing the end of the Temple and that is a symbol of the end of the world. Was Jesus right about the destruction of the Temple? Yes! The Romans came and they carried the various parts of the Temple away to Rome in AD 70. You can go to Rome today and you can see the Arch of Titus to celebrate the destruction of the Temple. On the Arch of Titus, there is an image of the Roman soldiers taking away the menorah from the Temple. This really happened! By the time they destroyed Jerusalem, lots of Romans hated the Jews and they built this arch to celebrate their victory over the Jews. The Romans were happy they destroyed the Jewish Temple.

The Temple was really destroyed like Jesus predicted. This is a big difference between us and other religions who have so-called inspired books other than the Bible. In the Bible, we have archaeological evidence for the things the Bible describes. This is why we are Christians because these things really happened. These are true. We are not being asked to believe in someone's private visions, we are asked to observe what has happened in history and align our lives according to what has really happened.

The Temple is a symbol of the world to Jews and it was destroyed as Jesus said. Therefore, we can believe Jesus that the world will also come to an end someday. Should we be scared of the end of the world? No! We pray for God's kingdom to come every time we say the Our Father. We are eager for God to have the final victory over evil. If we live in friendship with God and in a state of grace, we do not fear Jesus coming again we look forward to it!

Daily Summary
Day 39: Matthew 24:36–25:13

How do we understand the Son knowing and the Father knowing? How can Jesus not know something if he is truly God. The first way this can be understood is that Jesus knows, but he does not know it from his humanity, he only knows it from his divinity. Jesus has a divine intellect and a human intellect. In his humanity, Jesus has to come to learn things as we all do.

As God he knows all things. In the Gospels, we find that he knows what people are thinking, he knows what will happen in the future. He did not know these things from his human intellect, but because he is God.

Another way to explain that “son” here refers to all believers. We are all God’s sons, and so the Father knows, but not all the believers are made to know this yet.

I think Jesus is talking about himself as the Son of Man. He says no one knows, not even the son, if you go back to Daniel, the son of Man is a representative of all the saints. He is not talking about himself as the Son of God but as the representative of all believers, and they are not to know the day or the hour of Jesus’s second coming. It is not public knowledge that has been revealed to all believers at this time.

Catechism References
Day 39: Matthew 24:36–25:13

Jesus's relationship to the Father is unique to any other human. He is the true Son. He revealed to Peter the nature of his divine sonship, but many, such as Jesus's opponents were not able to understand it. Jesus often distinguishes between the way the Father is his Father and the way he is Father to all by saying "My Father and your Father" ([CCC, 443](#)).

In Mathew 24:44, Jesus anticipates his Second Coming and tells his disciples to be on guard ([CCC, 673](#)).

In Matthew 25:1, Jesus tells a parable that emphasizes the need to be ready for his second coming where evil is defeated and his justice is firmly established by watching and waiting ([CCC, 672](#)). This parable takes up the theme of the bridegroom coming to his people. Marital imagery is employed by God in the Old Testament and in the New to describe the relationship between Christ and his Church ([CCC, 796](#)).

Daily Summary
Day 40: Matthew 25:14–30

This story is about a master who had servants and the servants were entrusted with the master's goods. All the servants have nothing. Everything belongs to their master. And the master gives money to each of his servants. The ones who invest it get more! They get rewarded: One gets just a little bit and then does nothing with it. Why did he not give him much? He probably knew he wouldn't do much with it. Instead of trying to be smart, he buried it in the ground. The point is if Jesus gives us a skill, you should use it for his purposes. If you don't use it, that gift will be taken away. You have to take the things that God gives you and use them in ways that give God glory.

Let's say your skill is something that you are not sure how it gives glory to God. Maybe your skill is that you are a really talented baseball player. How can baseball give glory to the Lord? If people know you are a believer and you don't try hard at practices and you are lazy, or are mean to your teammates, what will that tell people about Christianity? It will make it look not true. On the other hand, if you are a skilled baseball player and you work really hard and are good, and generous to the poor with your money, it will speak to all these people, maybe many of them are not even Christian, that you really believe it is all true and they might come to believe through your witness. This is why the saint stories are so important. Their holy lives show us that Christ's gifts of grace are all true.

Ultimately, God gives us special gifts and we need to be a witness and an example about God's generosity and goodness. You do the best you possibly have with your skills and always make sure you are grateful to God because the gifts are from him.

Catechism References
Day 40: Matthew 25:14–30

In Matthew 14–30, Jesus tells another parable, something he does often in his preaching in order to reveal the mysteries of the kingdom to the humble, while concealing it from the proud ([CCC, 546](#)). In this particular parable, we can see that not all people are given gifts or talents equally. This diversity in age, abilities, and wealth, requires that we depend on each other and share our gifts generously ([CCC, 1936](#)). In this parable, the master welcomes those who invest their talents for the good of the kingdom into his master's joy. God will invite those who do this to reign with him forever ([CCC, 1029, 1720](#)).

Entering in the joy of the Master is an expression of entering heaven ([CCC, 1720](#)). We call upon the men and women in Heaven, whom we call saints, to pray for us ([CCC, 2683](#)).

Daily Summary
Day 41: Matthew 25:31–26:5

How will Jesus judge people on the last day? By the way we treat the poor. Did Jesus make other predictions that came true? He predicted his crucifixion, his resurrection, and the Temple being destroyed. All these events happened. So, guess what: on the last day, he will ask each of us if we fed and gave drink to those in need. He will ask you! We cannot neglect those who are in need around us. It will not go well for us on the last day if we do. This is not just about the homeless and prisoner, but you can practice this for your brothers and sisters. If someone needs a drink in your family and you help them, you are showing mercy.

Inasmuch as you did this to the least of my brethren, you did it me. Who are his brethren? Who are the brothers and sisters of Jesus? The disciples, but it is especially other believers. He is united to his disciples. The Bible speaks about caring for the poor regardless of religion all over the place, but we also see how Jesus is present in fellow believers.

Catechism References
Day 41: Matthew 25:31–26:5

Matthew 25:31 is a verse rich in catechetical significance. First, it points to Christ's relationship to the angels who serve him. They are his messengers who minister to him and will accompany him in glory ([CCC, 331](#)). This passage points to the truth we profess in the Creed that Christ will come again at the end of time to judge the world ([CCC, 679](#)). This will be time when his reign is realized as evil is conquered definitively. Prior to this time, the Church still battles with evil. When Jesus comes, the sacraments will no longer be dispensed as they belong to this age. Christ comes to us in the Eucharist and this points forward to Christ's definitive coming at the end of time ([CCC, 671](#)).

The parable of sheep and the goats as a whole is also rich in meaning. It highlights the priority of the poor to whom the kingdom belongs. From the Old Testament times, God has exercised a special love for the poor with gifts such as the year of Jubilee in which their debts would be forgiven and their land would be restored. The laws of Deuteronomy insisted that God's people make provisions for the poor ([CCC, 2449](#)).

Christ exhorts us all to be lowly. Jesus himself lived a life of poverty and is identified with the poor ([CCC, 544](#), [1503](#)). God will bless those who help the poor. Our treatment of the least of these is equated with our treatment of Christ himself ([CCC, 2443](#)). We cannot enter into his kingdom if we neglect the poor or commit serious sin against our neighbor or against God ([CCC, 1033](#)). This parable shows us the many ways Christ is already among us: in the Eucharist, in the Church, and in the poor ([CCC, 1373](#)). Worthy reception of the Eucharist is closely linked to our treatment of the poor ([CCC, 1397](#)).

The *Catechism* addresses an important point here with regard to the crucifixion. Too long, his crucifixion has been something attributed to the guilt of the Jews. However, Christ died for *sinners*. He was crucified because of sin. We all share responsibility for how he was treated in his death because we are all guilty of sin. ([CCC, 598](#)).

This parable outlines the *works of mercy* which are necessary to perform to enter into God's kingdom. There are spiritual works of mercy and corporal works of mercy ([CCC, 2447](#)). Even our enemies are due our love and care, since God loves

us when we act as enemies through sin ([CCC, 1825](#)). Our neighbors, too, are owed our love, especially when they are struggling ([CCC, 1932](#)).

The parable also reveals the petition in the “Our Father” that we ask God to give us this day our daily bread. Hunger is a reality in the world and each person must, so far as they are able, contribute to the relief of the poor ([CCC, 2831](#)).

The judgment reveals the truth of an afterlife when all people will experience a resurrection either of joy or of suffering depending on their response to God’s initiative in their lives ([CCC, 1038](#)). This final judgment is foretold by the prophets in the Old Testament as well as in Jesus’s preaching. How we treat those around us will answer for itself about our place before God ([CCC, 678, 2463](#)). The eternal fire spoken of by Christ is a reality for those who reject him ([CCC, 1034](#)).

Daily Summary
Day 42: Matthew 26:6–46

What story does Judas's betrayal follow? It comes right after the story of the woman anointing Jesus with oil. Why would this bother Judas? He was the money keeper and he wanted money that selling that oil could have given. Greed is what led Judas to betray Jesus. His desire for stuff is what led Judas to betray Jesus. There is a contrast between the woman and her generosity, pouring this expensive oil on Jesus without regard for the price, and Judas's greed. Throughout the Gospels, Jesus warns us about attachment to money. Over and over again, he is trying to shift our focus upward to God. Through the story of the rich young man who was too attached to his wealth to follow the Lord, to the reminders of the God providing even for the sparrows and the lilies, Jesus is trying to show us that there is something greater in him than in anything the world can offer. This woman lavishly pours oil on Jesus as an expression of her love for him, not counting the cost, but all Judas can think of is the money. The love of money, our desire to gain more, or our desire to protect the money that we have, obstructs our view of just how valuable God is in himself. We must practice being detached from earthly goods. We have to have it to support our families, to live out our vocations, and certainly some people are blessed with great treasure and are called to use their wealth to help the poor. But throughout it all, we have to be detached from it, and value God and the kingdom above all else. Otherwise, we can fall into the same temptation Judas did and end up turning away from Jesus ourselves in the pursuit of more money.

There is so much more that can be said about his passage with the Eucharist as well, but we will see those scenes again in other Gospels.

Catechism References
Day 42: Matthew 26:6–46

This passage covers the institution of the Eucharist which takes place at Passover time. Jesus is the true Passover Lamb ([CCC, 1339](#)) who is sacrificed that we might be set free from our sin ([CCC, 1365](#)). Jesus explains in the Last Supper that his death is for the forgiveness of sins. In his ministry, he dines with sinners and shows mercy towards them ([CCC, 1846](#)). At the Eucharist, they are welcomed at his table. ([CCC, 545](#)). At the Last Supper Jesus anticipates his death on the Cross and freely offers his life for the “forgiveness of sins” ([CCC, 610](#)). This sacrifice is called by different names: the Eucharist, the breaking of the bread, the memorial meal, and the Lord’s Supper ([CCC, 1328, 1329](#)). The Eucharist also anticipates the Lord’s second coming, something to which we look forward with joy as we echo the words of the book of Revelation, “Come, Lord Jesus!” ([CCC, 1403](#)).

In Matthew 26:28, we see the reference to the cup of the New Covenant which accomplishes the forgiveness of sins. Jesus’s death is a sacrifice, which heals the broken relationship between God and man ([CCC, 613](#)).

In Matthew 26:31, Jesus anticipates that his disciples will be scattered. He is their shepherd, and he prays for them even in difficult moments when their faith is shaken ([CCC, 764](#)).

In Matthew 26:38, Jesus refers to his soul which is suffering during his agony. In Scripture, soul can refer to different realities, such as the life of a person or the person taken as a whole. It can also refer to the part of man which is most valuable, his interior life ([CCC, 363](#)).

Jesus’s mission was to suffer. He embraced this mission when he was baptized into the water, expressing solidarity with sinners. Jesus came as the Suffering Servant that by his obedience, he would undo the disobedience of Adam ([CCC, 536](#)).

In the Garden, we see Jesus inviting his disciples into prayer, an invitation to which they are not able to respond. Being willing to keep watch with the Lord, maintaining vigilance in prayer disposes us to receive the gift of contemplative prayer ([CCC, 2719](#)). In our spiritual life, we must battle the weakness of the flesh and temptations towards spiritual laziness called *acedia* in order to have a healthy prayer life ([CCC, 2733](#)).

Prayer is necessary to win the battle against temptation. Though we have received his grace in baptism, we still must contest against sin which weakens us. As we pray the Our Father as Jesus has taught us, we bless the Lord's name and ask us to increase our holiness ([CCC, 2839](#)). Christ has won the battle against temptation and sin, and we must unite ourselves to him in order for that battle to be won within ourselves. Vigilance on our part is necessary, for us to persevere in the task of "keeping watch" with the Lord ([CCC, 2849](#)). We need the Lord's help to protect us from the occasion of sin, and, given the weakness of our flesh (Matthew 26:41), we need his help so that we do not give into temptation ([CCC, 2846](#)).

In Matthew 26:42, Jesus refers to the cup, asking for it to pass. This is the cup of the New Covenant and it comes by the shedding of his blood. Jesus's death is not easy to undertake, it is horrendous, but he suffers it out of love for us and love for his Father. Even in the face of suffering Jesus does the will of the Father ([CCC, 612](#)).

Daily Summary
Day 43: Matthew 27:1–14

Pilate is amazed that Jesus will not give him an answer, even though they are hurting him and beating him. This is a fulfilment of the book of Isaiah that talks about the Suffering Servant who will not open his mouth despite being afflicted and oppressed (Isaiah 53:7). In Isaiah 52, we also read this: “Behold my servant will act wisely...his appearance was marred...so shall he sprinkle many nations and kings will shut their mouths before him.” Pilate did not know what to do with Jesus who was not intimidated by him or the authority he had. Jesus remained quiet and so he will be lifted up (Isaiah 52:13).

The idea is Jesus is that figure who opens not his mouth. He was oppressed, afflicted, like a lamb led to the slaughter. Sometime in our lives, we might be accused of something unfairly. We can respond in anger by yelling or saying bad things about our accusers, or we can act like Jesus who did not need to defend himself and was prudent enough to know that it would not do any good to fight. The next time you are unfairly accused, can you respond gently like Christ instead of in anger?

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Daily Summary
Day 44: Matthew 27:15–26

One key thing in the Gospels is that there are two people before them—Jesus and Barabbas—and the people have to choose which one that want. What does Barabbas’ name mean? *Bar* means “son of” and *Abba* means “father.” Jesus is the true son of the Father and Barabbas is the fake son of the father. The people had to choose between a true son and a counterfeit.

Why was Barabbas in jail? He was arrested in an uprising. He wanted to fight the Romans. He didn’t want to trust in God, he wanted to make the kingdom come on his own terms. Sometimes people think they can make things happen by their own actions, but we have to wait for God to act. The best plan may not look like we expect. In this case, the best plan was for Jesus to be crucified. Sometimes the best plan involves suffering. This is why Jesus’s trial is such an example of meekness and humility. Of course, he had the power to say anything he wanted or even to stop his own crucifixion, but he knew that his mission was to die for the forgiveness of sins. It seems like Jesus is not in control, but he is in complete control. His calm demeanor is evidence of this.

Catechism References
Day 44: Matthew 27:15–26

The phrase “His blood be on us and on our children” in Matthew 27:25 must be rightly understood to apply to all sinners, not only the Jews. Furthermore, the crowd was manipulated by Jesus’s opponents ([CCC, 597](#)) whom Christ himself forgave.

Daily Summary
Day 45: Matthew 27:27–44

Why did the soldiers want his garments? They could sell them or make money from them. The Gospel of John will tell us one interesting detail: that Jesus's garment had no seam on it. It was not made of two parts. One person that wore a garment like that was the high priest. The Roman soldiers may not have understood its priestly significance, but they would have known that a seamless garment was unique, and therefore desirable. We can also see this detail is a fulfillment of Psalm 22 which details the trials of person who is calling out to God, trusting totally in his deliverance. Jesus is in fact delivered from his suffering, but not in the way we might expect. He is delivered after enduring suffering and death and then glorified in the resurrection. This is how God works sometimes. He does not always prevent bad things from happening. He does, however, always bring about a greater victory than we would have anticipated even when the suffering is really difficult to handle. In Jesus's case, he actually dies. It looks as if there is no hope for victory there, but God shows his true power by delivering him even from death and raising him to glory, rescuing sinners in the process. We can never lose hope in God, even when it looks impossible!

Catechism References
Day 45: Matthew 27:27–44

Jesus predicts the destruction of the Temple which actually was destroyed in AD 70. We see in Matthew 27:40 that Jesus's words were distorted by his opponents. He did not oppose the Temple, but did predict its destruction ([CCC, 585](#)).

Daily Summary
Day 46: Matthew 27:45–66

One key thing that happens when Jesus dies is the curtain of the Temple is torn in two and a soldier says “Truly this is the son of God.” What is fascinating is that a Gentile recognizes that Jesus is the son of God. Tradition calls this soldier St. Longinus. He recognizes who Jesus is as the curtain of the Temple is torn open. It doesn’t say which veil, but it is likely the veil before the Holy of Holies. The veil is torn to show as a foreshadowing of the Temple’s destruction, but could also show that now all people—including the Gentiles-- have access to God. Jesus’s words, “My God, my God, why have you forsaken me” is the first line from Psalm 22. If we continue to read the Psalm, we see that despite the trial the Psalmist is experiencing, he trusts in God’s deliverance and will continue to praise the Lord. What is especially interesting is that in Psalm 22:27, it says:

“All the ends of the earth shall remember
and turn to the LORD,
and all the families of the nations
shall worship before you.

The centurion—a Roman—turning to the Lord and acknowledging that he is the Son of God is a fulfillment of this prophecy. Now, remember, different nations had their own religious beliefs and gods. The Canaanites had their deities, the Egyptians had theirs, the Greeks had theirs, as did the Romans. It was not common for the gods of one region to “cross-over” and there is not a precedent in the ancient world for this idea that one God should be acknowledged by all people. Until the God of Israel. Throughout the Old Testament, we see that the mission of Israel was to be a light to the nations so that eventually, all people in the world would come to know the true Lord. We’ve discussed this before in the sign of Jonah when the Gentiles of Assyria were converted by Jonah’s preaching.

The sign of Jonah is the conversion of the Gentiles and Jesus fulfills this sign by his death (recall also the sign of Jonah is related to being dead for three days, also fulfilled by Christ). That you and I know the God of Israel and worship him means that what Jesus said would happen actually happened and it begins with this Roman centurion.

Catechism References
Day 46: Matthew 27:45–66

Matthew 27:48 mentions the vinegar that Jesus is offered on the cross. This vinegar is one sign among many of the mystery of Jesus's life. These mysteries are all efficacious signs that reveal the incarnate life of the one true God ([CCC, 515](#)).

Jesus was accused of speaking against the Temple, but we know from his life and ministry that Jesus was not hostile to the Temple, but revered it and followed the Jewish practices with regard to the Temple. He does, however, teach that he is the fulfillment of the Temple, the true dwelling of God among humanity ([CCC, 586](#)).

In Matthew 27:52, in speaking of the tombs opening up, the *Catechism*, references the teachings of *Sheol*, or Hades, where those who died before Christ await his coming. When Jesus descends to the abode of the dead, or as the Creed puts it “descended into hell”, he is not going to the place of permanent damnation, rather, he is going to this place where the dead are waiting ([CCC, 633](#)).

Matthew 27:54 tells us of the centurion calling Jesus the Son of God. This title is used throughout Scripture of kings, angels, or the People of Israel. It is not always used to denote Jesus's divine sonship though in some cases it is ([CCC, 441](#)).

Matthew 27:56 references family members who were sometimes called “brothers of Jesus.” These people are understood as kin, and are understood to be children of another Mary ([CCC, 500](#)) and not children of the Blessed Virgin.

Daily Summary
Day 47: Matthew 28

One of the most amazing things about this passage is that Jesus says “baptize them in the *name* of the Father, and of the Son, and of the Holy Spirit.” He doesn’t say NAMES! Think about it. It should be names because there are three names, but the point is that there is only one name because there is only one God. Is Jesus the Father? No! Jesus is not the same Person as the Father, but Jesus is God and the Father is God and the Spirit is God. They are three distinct Persons but they are one God and they all bear the one holy name of God.

At the beginning of the Gospel, the angel told Joseph that Jesus is Emmanuel. Jesus says to the disciples “I am with you always.” God truly is with us.

Catechism References
Day 47: Matthew 28

We read in this chapter about Jesus's resurrection. He rose from the dead on the first day of the week, a sign of the new creation ([CCC, 2174](#)). The first sign of the resurrection was the empty tomb. This does not prove that Jesus rose from the dead, but it was the first sign that something unexpected had happened to the Lord after he died. His disciples and the women who came to anoint him expected to find his body there, and he was not there ([CCC, 640](#)). The truth of the resurrection was not immediately clear even to his disciples, despite the fact that Jesus foretold his resurrection in his public ministry. The disciples initially doubted. It is unlikely the Gospel writers would have invented their initial doubts had they not truly experienced them, lending credibility to their historical truth of these events ([CCC, 644](#)).

Matthew 28:6 speaks of the Lord's Resurrection. Jesus is raised from the dead "as he said." The Resurrection is anticipated in the Old Testament as well as by Jesus during his ministry. We say in the Creed that Jesus rose from the dead on the third day "in accordance with the Scriptures" ([CCC, 652](#)).

We witness that the resurrected Lord interacts with people to show that he is not an apparition or a ghost. We see in Matthew 28:9, as well as verses 16 and 17, that he was seen and touched ([CCC, 645](#)).

Mary Magdalene and the other women heard the good news of his Resurrection first. They became the first to bear witness to the Resurrection and made it known to the other disciples ([CCC, 641](#)). Throughout the ages, we hear the good news of his Paschal Mystery from those who have gone before us. We are recipients of the gift of faith that we can believe that Jesus's death and Resurrection has justified us before God ([CCC, 654](#)).

Jesus meets with the Apostles and commissions them to teach all nations about the events they have witnessed and baptize them in the name of the Father, Son, and Holy Spirit. The Apostles obey his command and proclaim his message which spreads throughout the world ([CCC, 2, 831](#)). This is the missionary mandate of the Church. It must go out to all nations ([CCC, 849](#)). The words of the Apostles and the handing on of their teaching throughout the ages shows just how closely connected Tradition and Scripture are, for they come from God and move towards

God. Scripture and Tradition makes the word of God present among the believers ([CCC, 80](#)).

The Church is built upon the Apostles' preaching, teaching, and administering of the sacraments. We therefore call the Church "apostolic." The Church began through the work of these men sent by Christ himself, they hand on the teaching of Christ with the help of the Holy Spirit, and the successors of the Apostles teach and guide the Church ([CCC, 857](#)).

Jesus's instructions to baptize all nations in the name of the Father and of the Son, and of the Holy Spirit help us understand the divinity of the Holy Spirit, who bears the one name of God. In the Holy Spirit, we receive the life, the breath of God ([CCC, 691](#)). The Holy Spirit is given to the Apostles through the breath of Christ, and they carry out the mission of the Spirit in the Church ([CCC, 730, 767](#)). The sending of the Spirit enables Christ to be present in the Church after his ascension. Through the Spirit, his disciples are incorporated into his own Body ([CCC, 788](#)). The original Apostles were witnesses to the Resurrection—that cannot be handed on—but their teaching authority can be transmitted through the office that their successors will hold after them ([CCC, 860](#)). Those who hold this office are ordained to the ministerial priesthood in order to serve all the baptized and to spread the Gospel to all nations. Through their ordination, they dispense the sacraments and celebrate the liturgy ([CCC, 1120](#)). They are also charged with the ministry of reconciliation through the forgiveness of sins as well as the preaching of the Word ([CCC, 1122](#)).

The final two verses, the Great Commission as it is called are rich in catechetical significance. Everything in the Old Testament has been a preparation for the mission of Christ ([CCC, 1223, 1276](#)). God's plan of salvation is meant for people of all nations ([CCC, 543](#)). The saving work he brings about takes root in the believer through baptism, something necessary for salvation. While the Lord discusses the necessity of being "born of water and Spirit," we must keep in mind this important quotation from the *Catechism*, "God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments" ([CCC, 1257](#)). This means that for our part, we must be baptized and take seriously this imperative to baptize all nations, but the Lord can save people who have not been baptized if he so chooses.

In baptism, the believer professes faith in the Lord following the model of the Trinitarian creed ([CCC, 189, 232](#)). This sacrament saves and sanctifies us. The

baptized are encouraged to take on a baptismal name—that of a saint whom we can ask for intercession ([CCC, 2156](#)).

In this missionary mandate, the Lord commissions the Apostles to bring about the forgiveness of sins ([CCC, 1444](#)).

He assures his disciples that he is always with them. Confident in the Lord's presence, it is always possible to turn to him in prayer ([CCC, 2743](#)).

Daily Summary
Day 48: Mark 1:1–20

The way the Gospel of Mark begins is significant. How does it begin? “The beginning of the Gospel of Jesus Christ, the Son of God.” In some translations of the Bible, there is a period after the phrase, “the Son of God.” In other translations, there is no period and it is one sentence that flows directly to the next phrase, “as it is written in Isaiah the prophet.” In Isaiah 40, there is a story of God announcing a time of comfort, for in the wilderness, the Lord is coming. The passage goes on to say, “Go on up to a high mountain, O Zion, herald of good news” (Isaiah 40:9). “Gospel” means “good news.” The good news is that God is coming! He is coming to his people to save them. You can see how the punctuation mark, the period, after the beginning phrase might separate in our translation what the Gospel writer might not have intended to separate. The idea of the Gospel of God coming in the wilderness may have been one continuous thought in the mind of Mark who is drawing from Isaiah. Jesus is God who has come, that is the good news. The time of comfort has arrived.

Catechism References
Day 48: Mark 1:1–20

Mark is one of the four evangelists whose purpose was to share the knowledge of Jesus Christ. Through the Gospel writers' accounts of Jesus's words and deeds, we can come to know the mystery of the events of his life ([CCC, 515](#)).

In Mark 1:11, we read about the voice that came down from heaven announcing Jesus as the Father's Son. God's generosity in visiting his people exceeded any expectation people might have had about God's plan of salvation ([CCC, 422](#)). Jesus is sent by the Father and he performs signs that confirm his relationship to the Father that we might believe in him and the one who sent him ([CCC, 151](#)).

After his baptism, Jesus retires to the desert for prayer and fasting. He is tempted by the devil--temptations which he overcomes, unlike the first man Adam ([CCC, 538](#)). We read about angels ministering to the Lord after his temptation. We see a great deal in Scripture about the presence of angels and their service to the Lord ([CCC, 333](#)).

Mark 1:14–15 tells us about Jesus's mission to bring about the kingdom. This kingdom is God's plan to share his divine life with the human race. It is accomplished through the work of the Church ([CCC, 541](#)). In this verse, Jesus's call for the forgiveness of sins anticipates the ministry of reconciliation which he will institute through the sacrament of baptism ([CCC, 1427](#)) and Penance. These sacraments allow the work of conversion to take place through the forgiveness of sins ([CCC, 1423](#)).

Next, we read about the call of the disciples who he allows to participate in his mission. They carry out Christ's work as they spread the good news of the kingdom ([CCC, 787](#)).

Daily Summary
Day 49: Mark 1:21–45

Who is it that wrote the gospel that we are reading? Mark. He heard these stories from St. Peter who was with him in Rome. The Romans were their primary audience. What do you know about Romans? What did they like to do for fun? They went to coliseums and watched people kill each other. They like action. They got bored real fast. So, when Mark writes his gospel, it sounds different than Matthew's. The Gospel of Matthew begins with a genealogy. Kind of slow! Jews who listen to Matthew's Gospel are fascinated by the genealogy because they love history. Mark can't start his gospel like that to Romans. They would be falling asleep. When he writes his gospel, he has to keep everyone's attention. So his gospel sounds like this: "Jesus came and was baptized, and immediately...and immediately...and immediately...heavens are open and the spirit came down...and immediately he was tempted by Satan...and immediately!" Really fast short stories. Mark's gospel is the most exciting gospel. It is filled with "pyrotechnics" fireworks, like an action movie. There is always something going on!

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Catechism References
Day 49: Mark 1:21–45

In Mark 1:21, we read about Jesus healing on the sabbath, which often led to his opponents accusing him of not respecting the laws pertaining to the sabbath rest. Jesus certainly respects the sabbath, but uses this day for its true purpose: to release people from their burdens ([CCC, 2173](#)).

The demons which Jesus casts out refer to the Lord as the “Holy One of God.” This title relates to his mission as the messiah, one who fulfills the hopes of Israel ([CCC, 438](#)).

Jesus exercises his authority to rebuke the demons and gives his authority to the Church to carry out the same work. In the sacrament of baptism, an exorcism rite is performed to protect the elect from evil. A “major exorcism” can also be performed when needed where the bishop gives his authority ([CCC, 1673](#)).

Mark 1:35 shows us one of many instances of Jesus retiring to prayer. He prays for all people and unites the human race to his Father when he prays ([CCC, 2602](#)).

In Mark 1:41 we read about Jesus healing a leper. We see Jesus respond to the leper’s faith and heal him. The Lord responds to us as we pray and ask him for healing and mercy ([CCC, 2616](#)). The healing of the sick is a sign that points to the sacraments where the Lord heals us, touching us through them ([CCC, 1504](#)).