

Daily Summary
Day 50: Mark 1:21–45

Who is it this Gospel? 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" or fireworks, like an action movie. There is always something going on!

Catechism References
Day 50: 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. 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](#)).

Daily Summary
Day 51: Mark 2:1–28

Why does Jesus heal the paralyzed man? This story was likely at Peter's house. He probably did not appreciate a hole being made in his roof! The story says, "When Jesus saw their faith..." Whose faith impressed Jesus? The friends. Jesus said "Your sins are forgiven." Why does he heal the man? To prove that he can forgive sins. What is easier to say forgive or rise? It is easier to say that a person's sins are forgiven because no one can really prove that it did or did not happen. He says, "Rise take up your pallet and walk" to prove that he really did forgive sins.

Now, Jesus tells a paralyzed man, "Take up your pallet and walk." He told him to do something that was impossible. A paralytic cannot take up his mat and walk. Jesus makes what is impossible for the man, possible.

He says, "Rise." This is the word for "resurrect." When do we rise from sin? Baptism. This story gives us a visible sign of what happens every time we receive the sacraments. The *Catechism of the Catholic Church* says, "the miracles of Jesus were already salvific...they announced and prepared the power of the Paschal mystery (CCC, 1115). The mysteries of Christ's life are the foundations of what he would dispense in the sacraments. What was visible in our savior, he has passed on into the sacraments.

Think of one miracle that Jesus did and how it's like one of the sacraments.

Catechism References
Day 51: Mark 2:1–28

Jesus heals the body and the soul. In the healing of the paralytic, we can see the meaning of the sacraments of Penance and Anointing of the Sick ([CCC, 1421](#)). In the Old Testament, there was link between illness and sin. God is understood as the healer of the body and the one who can forgive sin ([CCC, 1502](#)). This loving care is carried out in Christ's healing and salvific work ([CCC, 1503](#)). Jesus's declaration that he has the power to forgive sins is a revelation of his divine identity, since healing sins belongs to the prerogative of God alone ([CCC, 1441](#)). Jesus is God among us, his very name tells us that he comes to bring salvation ([CCC, 430](#)). Jesus extends that authority to the Apostles and their successors as well as the priests who serve the Church. Through the sacrament of confession, sinners are healed ([CCC, 1484](#)).

We see Jesus in Mark 2:8 knowing what is within the hearts of his opponents. His human intellect, united as it was to the divine Son, would know what God knows, including what was in the hearts of others ([CCC, 473](#)).

In Mark 2:14–17, Jesus calls a tax collector to follow him. He did not avoid people who were considered sinners, rather, he openly associated with them as he called them to repentance and offered them forgiveness ([CCC, 545, 574, 589](#)).

In Mark 2:19, Jesus refers to himself as the bridegroom. This image is present throughout the scriptures of Israel, in particular in the prophets. It shows his firm and everlasting love for his people ([CCC, 796](#)).

In Jesus's teaching on the Sabbath, we see him exercising authority as a rabbi and teacher, but in a way that is distinct from rabbis who have gone before him. He reinterprets the law from his own authority ([CCC, 581](#)). He interprets the Sabbath law to focus on its intended purpose: to give life and rest to the human race ([CCC, 2173](#)). He uses this same authority to interpret the dietary laws to focus on the source of sin and uncleanness as being from within a person rather than the externals. It is more important to purge the heart from sin ([CCC, 582](#)).

Daily Summary
Day 52: Mark 3:1–19

Why is Jesus angry? It isn't because he hates them or is mad, it is that they would rather this man be unwell than to agree with Jesus. It is not inappropriate to feel moved by frustration and anger, but you cannot give into it or let it take over it. You can't control how something makes you feel, but you can control how you respond. Jesus is always in control; his emotions are always just and well-ordered. We have to be fully in control of every aspect of our humanity, just as Jesus is. We can only do this with Jesus's help, with his grace.

Catechism References
Day 52: Mark 3:1–19

In Mark 3:4, we once again see Jesus perform a healing on the Sabbath. He was accused of disregarding the Sabbath laws by his opponents. Rather, Jesus heals to restore and give life to those in bondage—the true purpose of the Sabbath rest ([CCC, 2173](#)).

Jesus's healing in Mark 3:5–6 shows some of the opposition Jesus faced from some of his contemporaries who accused him of blasphemy and associating with demons ([CCC, 574](#)). They misunderstood him and hardened their heart against him ([CCC, 591](#)). Their hardness of heart is instructive to us: this type of resistance to God's healing can lead us into mortal sin ([CCC, 1859](#)).

The many healings Jesus performs (Mark 3:10), reveal the gift of the sacraments. In the sacraments, Christ continues to heal the sick and suffering in the Church ([CCC, 1504](#)).

Jesus calls the Twelve Apostles in Mark 3:13–19. He chose these men to continue his ministry of healing and forgiveness in the Church. They will also be able to cast out demons ([CCC, 1673](#)). He vested them with his authority ([CCC, 551](#)). He abides in them ([CCC, 787](#)). Jesus is sent by the Father, and Jesus himself sends those to work in his name ([CCC, 858](#)). This visible structure becomes the foundation of the Church which will continue Christ's work until the Second Coming ([CCC, 765](#)). St. Peter is their visible head, just as the successor of Peter's office, the pope, is the visible head of the Church throughout the centuries ([CCC, 552](#)). Since Jesus himself chose only men from among his disciples to be his apostles, it is fitting that only baptized men receive the sacrament of ordination. These will go on to appoint successors, bishops and priests, who will serve the Church ([CCC, 1577](#)).

Daily Summary
Day 53: Mark 3:20–31

They said Jesus casts out demons by Satan. Jesus basically says, “You are not making sense anymore! A kingdom divided can’t stand.” It is a lesson for us to stay united and stay together with each other and not sow division among our siblings and between each other. We don’t want our homes to be a divided house. We want to love each other and care for each other even more than school friends or Church friends. Sometimes when kids get together with their friends they neglect their siblings or are even mean to them when a guest is around. We don’t want to do that. Your siblings will be there for all the most important moments of your life. These are the people you want to work the hardest to maintain a good relationship with.

Catechism References
Day 53: Mark 3:20–31

In Mark 3:22, Jesus’s opponents accused him of working signs by the power of demons. On the contrary, the signs confirm that he has been sent by the Father ([CCC,548](#)). Jesus’s opponents had decided against him from the outset of his ministry. They did not accept his teachings and they accused him of collaborating with demons to perform signs ([CCC, 574](#)).

Jesus’s saving works conquer evil, “binding the strong man” (Mark 3:27, [CCC, 539](#)). His mission is to bring about the forgiveness of sins. However, in order to receive this forgiveness, people must not doubt the power of the Holy Spirit ([CCC, 1864](#)).

Daily Summary
Day 54: Mark 4:1–20

Each of us could be different types of soil at different points in our lives. What is Peter's name? "Rock." What happens when the seed lands on the rocky ground? When there is no root, when persecution comes, they wither away. When Jesus was arrested, Peter was accused of being Jesus's disciple, he faced persecution and instead of being good seed, he denied Christ! At a point in his life, St. Peter was "rocky" soil. But by God's grace, he did not always remain that way. He died for Christ and served the Lord well spreading the news of the Gospel.

What about the seeds along the path, or along the "way?" Satan takes the word away that is sown along the path. What does this mean? This passage is connected to Mark 8 and it explains why Jesus calls Peter, "Satan." In Mark 8, we read about Jesus and Peter walking along "the way" (Mark 8:27). While they are on the way (the path), Jesus explains to Peter that the Son of Man must suffer and die. Peter says "No" and Jesus says "Get behind me Satan!" Peter is trying to take the "word away" of Jesus's passion, Peter is acting like Satan who tries to stop Jesus from suffering. He is trying to snatch Jesus's words away like Satan snatched the seed in the parable of the sower.

Catechism References
Day 54: Mark 4:1–20

The parable of the sower emphasizes the importance of meditation and study of God's word. The practice of meditation will help us become like good soil. This will help us become like Christ ([CCC, 2707](#)).

Daily Summary
Day 55: Mark 4:21–34

The key thing is this: Why does Jesus say “Even the little that he has will be taken away.” That doesn’t seem fair! “To one who has, more will be given, and the one who has not, even what he has will be taken away.” If you have a lot of faith, you will have more, you will be given more. Faith is not just “I believe this to be true.” But faith is about trusting in God. If we don’t trust, you’ll lose your faith, but if you trust in him, you’ll get even more.

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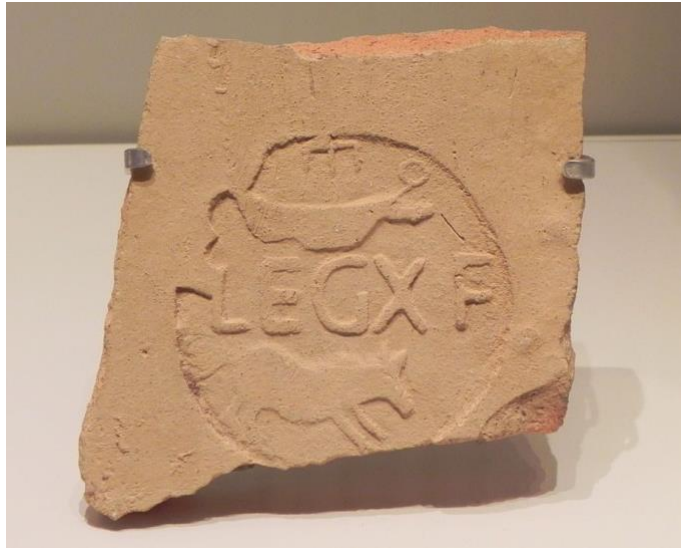
Catechism References
Day 55: Mark 4:21–34

Jesus teaches in parables as a way of inviting those who have child-like faith and an open heart to meditated on the kingdom. To those who are hard-hearted, the meaning of the parable will be concealed ([CCC, 546](#)).

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Daily Summary
Day 56: Mark 4:35–5:20

Why did the swine run into the sea? What you have to know is that demons are associated with water. In the symbolic world of the Bible, the oceans symbolize chaos, they are out of control. The demons want to go into the pigs and then the pigs run off the cliff into the ocean. Here is what you need to know of the pigs. Pigs are a symbol of the roman legion. The roman legion in the Holy Land, their symbol was a boar. This is a picture of one of their symbols discovered by archaeologists.



Jesus is showing that he is more powerful than the Romans. Jesus is not going to defeat the Romans, but will defeat the ultimate enemies which are the demons. The real victory isn't over Rome (that was the name of the Roman legion.). The real enemy is demonic and Jesus will conquer them.

Only God can control the sea, that is why they asked “Who is this?” In the OT, God alone could control the waters. His ability to control the sea started to suggest to them that he was God.

Jesus goes back on forth from side to side of the sea. Each side was controlled by a different leader who did not have jurisdiction over the other side. He would work miracles, draw a crowd and gets the attention of the soldiers, and then he would go over to the other side. It was useful he knew fishermen with boats who could take him from place to place!

(No CCC Passages for this day)

Daily Summary
Day 57: Mark 5:21–43

This is what is known as a “Markan sandwich.” It is a “sandwich” because the story starts with the man with a sick daughter. On the way, there is another healing, then they go back to the first story.

Imagine this: Jesus is going to heal the daughter, and he seems to not understand the urgency of healing the daughter. He stops what he is doing and heals another person. The man with the sick daughter is probably running out of patience! While Jesus was still speaking, the announcement is made that the daughter is dead. It is important to know that Jesus is not rushing to this person’s house—he seems to be on his own timeline. Sometimes we want God to rush right now and answer us. We can learn from this story that God has a plan! We have to be patient. God says “Do not fear, only believe.” If you don’t have faith, you have fear. We must have faith.

What does Jesus say to the woman with the hemorrhage? “Daughter.” Why does he call her this? It is related to the man’s daughter in the first healing. How old is the man’s daughter? She is twelve years old. How long does the woman have the hemorrhage? Twelve years. The point is Jesus heals people in his time.

Jesus wanted the woman to come forward to say thank you by asking, “Who touched me.” Jesus evokes a response from her. Jesus knows what we are going to pray for, so why does he want us to specifically pray and articulate our needs? We pray because it is good for us to ask him for things. We learn to trust him, rely on him, and to see him as the source of all that is good.

Catechism References
Day 57: Mark 5:21–43

This entire passage points to faith in Christ as the “Resurrection and the life” ([CCC, 994](#)). He anticipates his own bodily resurrection by these healings. These also testify that he has truly come from the Father. It is right to believe in him. The signs are not about being known as a “wonderworker” but about confirming faith ([CCC, 548](#)).

In Mark 5:36, Jesus tells the man to not fear, but believe. The Lord answers prayer whether that be vocal prayer, or prayer in our heart. He responds to our faith ([CCC, 2616](#)).

The healing of the woman who touches his garments anticipates the sacraments. Through physical things (mud, spit, water) and even his garment, the Lord touched the people to whom he ministered. Through the sacraments, he touches us ([CCC, 1504](#)).

Daily Summary
Day 58: Mark 6:1–29

In this story, Jesus goes and teaches in the synagogue and many are astonished; they “took offense at him.” Why didn’t he do many miracles there? Isn’t he God? Why does it say he “could not do any mighty work there”? God wants to heal us, but if we refuse to let him heal us, he won’t force us to receive his power if we don’t want it. There are lots of people in the world who aren’t converted to Jesus, God won’t force his way on to people. Sometimes people insist that if God wants them to believe in him, then he should just prove himself. But here—and throughout the Gospels—we see many occasions where Jesus does “prove himself” but people still do not believe. They want to say that the miracles are performed by demons, or they complain that it was performed on the Sabbath and so instead of marveling at his saving power, they find a reason to be offended. It is not just so simple that God could get everyone to believe in him if just performed more miracles. There is the matter of the hardness of heart, and the willingness to receive and believe. The more important miracle we should ask Jesus to perform is the most important kind of healing Jesus is offering—the healing of our soul, the healing of humanity’s relationship to God. These are the true miracles, but people do not want to believe in those. Some people just want to be amazed, or have their curiosity satisfied.

Catechism References
Day 58: Mark 6:1–29

In Mark 6:3, we see the mention of brothers and sisters of Jesus. These have always been understood as children of another Mary –not the Blessed Virgin. The term “brothers and sisters” can mean kin. Even in the Old Testament, the terms do not necessarily denote actual brothers and sisters ([CCC, 500](#)).

In Mark 6:5, Jesus lays hands on people to heal him. The laying on of the hand is a practiced carried on through the Church. Specifically, the apostles will hand on the Holy Spirit through the laying on of hands. Liturgically, this is known as the *epiclesis* and is present in the Church’s sacramental life ([CCC, 699](#)).

In many passages in Scripture, Jesus marvels at the faith of others, such as the Roman centurion or the Canaanite woman. Other times, Jesus is astonished at their lack of faith. The Lord demonstrates that he is trustworthy and asks us to believe that all things are possible with him ([CCC, 2610](#)).

In Mark, 6:7, Jesus sends out the twelve Apostles, entrusting them to carry out his saving work in the Church. The New Jerusalem he is sent to establish is built on the twelve Apostles, just as Israel is structured in twelve tribes ([CCC, 765](#)).

In their apostolic work, the apostles, and their successors—the bishops—with the assistance of priests, will help cast out demons. All the faithful, in the baptismal rite, are protected from the evil one through the rite of exorcism. In some cases in the Church, a major exorcism is performed by a priest. Conducting an exorcism is governed by strict rules ([CCC, 1673](#)). The apostles are united to Christ by preaching his message of repentance, healing ([CCC, 1511](#)), and protection from evil ([CCC, 1506](#)).

Reading about John the Baptist’s death in Mark 6:17–29, we are reminded of how instrumental he is in preparing the people for the coming of the messiah. He is the greatest of the prophets and a friend of the bridegroom ([CCC, 523](#)).

Daily Summary
Day 59: Mark 6:30–56

Why were the disciples afraid when Jesus was walking on the water? They did not know what to make of it! They thought he was a ghost! They were several miles away from shore—they did not expect to see someone walking around in the middle of the sea! When they ask who it is, the English translation reads, “It is I,” but in the Greek he says “*Ego eimi*,” which can mean “It’s me” or it can be a reference to the divine name, “I AM.” There are other clues in the text that suggest it is not just the simple, “It’s me” meaning because Jesus is linked to the God of Israel in other ways.

The story says that he “intended to pass them by”, which is an action associated with God himself. In the story of Moses asking to see the glory of the Lord on Mt. Sinai, it says that the Lord “passes him by.” Furthermore, when Elijah encounters the Lord in a “still, small voice” it says that the Lord “passes him by.”

Next, Jesus calms the wind and the storm, showing that he has power over the sea, something that in the Old Testament, belongs to the domain of God alone (Psalm 107:25; Jonah 1:14-16).

Adding all this clues together, it is most fitting that Jesus is using “Ego eimi” to say more than “It’s me,” rather, he wants them to associate him with the God of Israel. Certainly, this would cause a strong response from them! Their rabbi, Jesus, is the God of Israel!

Catechism References
Day 59: Mark 6:30–56

In Mark 6:38, Jesus asks a question about the number of loaves they have. Jesus has a human soul, and thus, a human intellect. In his human intellect, he does not have the power of knowing all things. At times, he must learn things in the normal human way. Embracing this limitation through the Incarnation is an example of his self-emptying love ([CCC, 472](#)).

In Mark 6:46, Jesus prays, uniting himself to the Father. He prays for all people. His incarnation unites the human race to himself, then he offers himself to the Father, including all people in this offering. We are offered to the Father, through the Son ([CCC, 2602](#)).

In Mark 6:56, people come to Jesus begging him for help. He heals them by a variety of means, sometimes through touch, sometimes through water, mud, and spit. Jesus continues to reach the human race with his saving touch through the sacraments ([CCC, 1504](#)).

Daily Summary
Day 60: Mark 7:1–23

What Jesus is talking about here is the practice that some people would have of donating their property or inheritance to the Temple or religious community. This sounds generous at first, but it became a way for people to say basically, “Sorry, Mom and Dad, I would financially support you in your old age, but, you know, my property is not something I can sell because I donated it to the Temple.” Their elderly parents would suffer and they used that as an excuse to not impoverish themselves to help them. And these people have the audacity to complain about something like unwashed hands! What they are doing by not respecting their elders is far more corrupt! Jesus knows this, and that is why he calls out their hypocrisy. This financial arrangement with the Temple is a human tradition. It is not as important as the God-given teaching that has been handed on (*tradition*) to honor one’s father and mother. But it was being used selfishly as a kind of loophole.

Throughout the Gospels, Jesus is concerned with rooting out the causes of sin. The external rituals are not unimportant *per se*. After all, there is a whole book of the Bible—Leviticus—dedicated to worshipping the Lord in an orderly manner and being careful about details so as to God our best worship. But the externals without a heart oriented to God are empty. It is the heart that the Lord wants to purify. He wants us to love him with our whole heart. Jesus is speaking to them about rooting out the causes of sin and vice, examining the life of the person, what comes out of them, and then identifying where those sins are lurking in the heart and repenting from them.

Catechism References
Day 60: Mark 7:1–23

In Mark 7:13, Jesus accuses his opponents of nullifying the word of God. He caused them offense because he gave the true interpretation of the law from his own authority ([CCC, 581](#)). His exchange with the Pharisees regarding the treatment of their parents reminds us that Jesus upholds the law of Moses to honor one's mother and father ([CCC, 2247](#)). This commandment applies not only to young children, but even to grown children as they care for their older parents ([CCC, 2218](#)).

Jesus's words and his authority raised the ire of some of the religious leaders of his day and ultimately what led to their collaboration with Rome to have him crucified ([CCC, 574](#)).

In Mark 7:18–21, Jesus clarifies the dietary law, emphasizing the need for internal conversion. Many opposed his teaching ([CCC, 582](#)). Instead of focusing on external cleanliness, Jesus calls each person to master his or her passions, those appetites which are natural, but can become disordered and lead to sin. ([CCC, 1764](#)).

Daily Summary
Day 61: Mark 7:24–37

The key thing to highlight is story of the Canaanite woman who asks for healing. Jesus almost seems a little rude. Jesus says, “It is not right to take the children’s bread and throw it to the dogs!” He says she is not an Israelite and so it seems like he won’t help her. He is likening her to a dog. How does she answer? She doesn’t get offended. She is persistent. She answers back explaining why she deserves to be heard. Jesus likes her response! He heals her daughter immediately! She becomes a model of faith and persistence in prayer.

Sometimes we ask Jesus for things and his answer is not what we want. Sometimes we ask Jesus for things and it seems like he is going to say, “No.” We have to be faithful to prayer and be humble. The woman was humble, she didn’t get offended by be compared to a dog.

Catechism References
Day 61: Mark 7:24–37

As Jesus heals the woman’s daughter, he shows how he answers prayers. He is pleased with her faith and responds to her ([CCC, 2616](#)). It is not uncommon for him to ask for faith from people as he heals them. He responds to their faith by a variety of ways—sometimes by his word, sometimes by touch, sometimes with water, or even mud and spit. In the sacraments, Jesus continues to reach out to us and heal us (CCC, [1504](#), [1151](#)).

Daily Summary
Day 62: Mark 8:1–21

This is an obscure passage! What is the leaven of the Pharisees. It is their teaching that Jesus is not the Messiah. Jesus is upset with his disciples because they are wondering what to do with no bread, but they should trust Jesus that he can provide. It is unusual to Jesus, after all his disciples have seen him do, that they do not trust him to provide. Nevertheless, it is an obscure passage and it is hard to know what he is saying here.

Catechism References
Day 62: Mark 8:1–21

Mark 8:6 and 19 have Eucharistic undertones. The presence of abundant food in the multiplication story points forward to the great wedding feast of the Lamb ([CCC, 1329](#)).

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Daily Summary
Day 63: Mark 8:22–38

There is a story that is not found in Matthew's gospel. Almost everything in Mark is also in Matthew but this story of the blind man initially seeing, but not perfectly, is only in Mark. The blind man asks Jesus to heal him and Jesus had to heal him twice because the first time he saw men walking and they looked like trees. The story that follows is Peter saying, "You are the messiah." Peter sees, but how well does he understand? Right after this story, he tells Jesus he can't suffer and Jesus rebukes him for it! We have an emphasis on Peter's partial ability to understand.

The gospel writer Matthew wants to talk about how great Peter is. In his telling of this story, we hear Jesus praise him, "Blessed are you Simon Peter!" Matthew Simon Peter's importance. However, Mark's gospel subdues the importance of Peter and even is a bit humbling. Peter cannot see perfectly. Why does Mark portray Peter in this way? Mark was Peter's companion in Rome. Peter, in telling these stories to Mark, most likely does not emphasize his own importance, rather, he makes sure to communicate to Mark his humility and how often Jesus needed to help him along. That probably explains why Mark's gospel is the only gospel where Peter is not always portrayed as seeing things very clearly at first. Peter sees Jesus is the messiah but he does not initially clearly understand what that means. He "sees" Jesus's mission in a funny way, like the man seeing people who look like trees.

Catechism References
Day 63: Mark 8:22–38

As Jesus heals a blind man, Jesus uses spit in the healing. He often makes use of physical things, such as spit, water, or mud. These signs are symbolic or used for teaching ([CCC, 1151](#)). The blind man begged for Jesus to touch him. In the sacraments, we continue to feel the touch of the Lord ([CCC, 1504](#)). In this story, Jesus uses his hand. The apostles will impart the touch of Christ through the laying on of hands in the sacraments ([CCC, 699](#)).

In Mark 8:27 and asks a question of the disciples. As we saw in an earlier passage, Jesus takes on the limitations of a human intellect, and so some things, he must learn by experiencing or questioning ([CCC, 472](#)).

In the passage of Peter’s confession of Christ, we read about Jesus’s prediction of his own death. He knew his mission was to die ([CCC, 557](#)). This is a way we see his human intellect informed by its union with his divine intellect. He knew what he was sent to accomplish ([CCC, 474](#)). His salvific death is anticipated by the Scriptures of Israel ([CCC, 547](#)). His resurrection is possible because he is God, and can “lay down [his] life and take it up again” ([CCC, 649](#)).

In Mark 8:34, Jesus announces the conditions for a disciple: to take up the cross and follow him. He demonstrates how to do this by his own death ([CCC, 459](#)). In a particular way, the *Catechism* reflects on how marriage can be an opportunity to follow the Lord to the cross. There may be very difficult circumstances in which spouses must renounce themselves in order to be faithful to the dignity of the indissoluble marital bond ([CCC, 1615](#)).

This renunciation of self—the condition for true discipleship—means loving God above all else. We must be detached from the things of this world in order to be attached to the Lord. ([CCC, 2544](#))

Daily Summary
Day 64: Mark 9:1–29

This is a passage we can pray at every Mass, “Lord I believe, help my unbelief!” We can say this quietly in our minds at the consecration when the host is elevated. Perhaps when the host is elevated we say, “Lord I believe, help my unbelief!” When the chalice is elevated we can say (quietly in our minds) “My Lord and my God.” These are beautiful ways of professing faith in the Lord as he is truly present in the Eucharist, and recognizing that we need his help to see this truth.

In this story, the demon is trying to hurt this boy and Jesus says he can heal him if the man believes. The man trusts in Jesus but recognizes his faith is weak! He says in effect, “Lord I trust you, but if this is dependent on me, I recognize that my faith is weak so please help!” It’s the perfect example of how we should trust in God and call out to him for help.

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Catechism References
Day 64: Mark 9:1–29

In the Transfiguration story, we can see the primacy of Peter. He is allowed access to Christ’s glory and in turn strengthens his brothers. He is a sure foundation for the Church ([CCC, 552](#)).

In Mark 9:7, the voice of the Father commands that we listen to his Son. The Father has sent the Son and is well pleased with him. We should listen to him because he is God ([CCC, 151](#)) and he shows us how to be human and to serve the Lord ([CCC, 459](#)).

Jesus’s anticipation of his own death shows that his fate was not a surprise, but was completely within his power. By this same power, he “effects his own Resurrection” ([CCC, 649](#)).

Mark 9:23 shows us the importance of faith as we receive the sacraments ([CCC, 1504](#)). The father is asked to have faith in Christ’s power, not doubt, and ask the Lord boldly for help ([CCC, 2610](#)). As the father of the sick boy prays for help for his unbelief, we are reminded that faith is a gift that must be asked for and nourished ([CCC, 162](#)).

Daily Summary
Day 65: Mark 9:30–50

This is an interesting line: “everyone will be salted with fire.” What does that mean? What does the fire symbolize? It symbolizes suffering. This passage was an image of Purgatory for the Early Church Fathers. We will all face suffering, most of us at the end of our lives. We want to be prepared in this life so we can be tested and found holy.

How do we prepare? We can begin by taking on voluntary suffering. Try to find ways to discipline your body instead of pampering and spoiling our bodies like we are so used to. Try to get up early! Make a sacrifice of dessert from time to time. Do something that deprives yourself of a little bit of pleasure, and get in this habit, so you can prepare yourself for the times when you suffer and it is not your choice.

Catechism References
Day 65: Mark 9:30–50

Jesus anticipates his own death, knowing he would go to Jerusalem to die ([CCC, 557](#)). He shows that his human knowledge was aware of what his divine knowledge knew. In some cases, he is not sent to reveal certain things and so he tells people he does not know ([CCC, 474](#)).

In Mark 9:37, Jesus speaks of the importance of receiving the “little ones.” We are to love our enemies, befriend those who are poor, and love the little ones because this is how God treats us ([CCC, 1825](#)).

In Mark 9:43–48, Jesus speaks of Gehenna, a place of punishment. There will be punishment for those who harden their hearts against God and persist in performing evil deeds without repentance ([CCC, 1034](#)).

Daily Summary
Day 66: Mark 10:1–31

This story is amazing because this young man has been righteous since his youth. He says he always has followed the commandments. Jesus doesn't doubt he has done all these things! He doesn't dispute this person is a good person. The passage says that Jesus looked on him and loved him. Yet this good man still lacks one thing: to give to the poor. The man walked away sad because he had many possessions. He loved his stuff more than he loved Jesus. Is it wrong to have things? No, Jesus doesn't say everyone has to give away his or her possessions. He says that to this man because he knows this man loves his possessions more than he loves Jesus.

Here is the question: is there something you love more than you love Jesus? If Jesus asked you to give it up, would be able to give it up for him? We need to make sure we love Jesus more than anything else. If we can't give those things up, we too many not be able to get into Heaven.

Catechism References
Day 66: Mark 10:1–31

Mark 10:9 teaches that God has joined the spouses together. They participate freely in this joining by giving their free consent ([CCC, 1627](#)). God's joining and the couple's free consent is how the spouses can participate in God's love ([CCC, 1639](#)). When consent is given, it is irrevocable, for the spouses form one flesh ([CCC, 2364](#)). In his teaching, the Lord insists that God's original plan for marriage be upheld and affirmed ([CCC, 2382](#)). Breaking that lifelong commitment by being unfaithful is called adultery—a violation of the sixth commandment as well as Christ's law ([CCC, 2380](#)). Even if divorce and remarriage is permitted in civil law, it is not acceptable in Church law. If the first union is valid, the second union is not ([CCC, 1650](#)).

Jesus invites children to draw near to him and he blesses them with his hand—a prefiguring of the laying on of hands we see in the Church's liturgies ([CCC, 699](#)). Jesus's welcome of the children is why children are permitted to receive the Eucharist. In the East, even very small children can receive holy Communion if they are baptized and confirmed. In the Latin Church, children may receive after reaching the age of reason ([CCC, 1244](#)). The Lord's express desire to welcome the children gives consolation to those who have lost children prior to those children being baptized. They are entrusted to the mercy of God ([CCC, 1261](#)).

When Jesus speaks to the rich young man, he affirms the Ten Commandments, which help us understand what sins might constitute grave matter ([CCC, 1858](#)). The rich young man departs from the Lord and is sad because he is attached to his possessions. We, too, might experience attachments which might hinder our prayer life ([CCC, 2728](#)).

Peter reminds the Lord in Mark 10:28 how much he and the other disciples have given up to follow the Lord. We must follow their example of prioritizing Christ as the center of our lives. It is the most important bond we can form. Some people are invited to renounce other intimate human relationships such as marriage to follow him ([CCC, 1618](#)).

Daily Summary
Day 67: Mark 10:32–52

The key idea of this passage is when James and John come and ask Jesus to sit at the right and the left. When do people sit on the right and the left of Jesus when he comes into the kingdom? In the gospels, when is someone at Jesus’s “right and on his left?” It is when Jesus dies on the cross. James and John think they are asking to sit on his right and left in the kingdom, as places of honor and status. When Jesus is talking about coming into his kingdom, he is not thinking about something glorious, he is thinking about his suffering. Jesus comes into his kingdom on the cross. To decide who can be at his right and at his left is not up to him to decide—that is where the thieves will be who are crucified alongside Jesus. The only other time we read about the mother of John who asks this question on behalf of her son is when she is at the foot of the cross. Jesus’s response to her, asking to be at Jesus’s right and left, is basically his way of saying, “Lady, you don’t know what you are asking!”

Catechism References
Day 67: Mark 10:32–52

Once again, in Mark 10:32, Jesus foretells his death. He knew his mission was to go to Jerusalem to die (CCC, [557](#), [474](#)). By his own power, he effects the Resurrection. His life is not taken from him, rather he lays it down willingly (CCC, [649](#)). He will raise up those who believe in him on the Last Day. He is the Resurrection (CCC, [994](#)).

Jesus refers to his death as a “baptism” (Mark 10:38). He hands himself over entirely to his Father and agrees to do his will. He allowed himself to be associated with sinners in his baptism by John, and then dies for sinners in his baptism of the cross (CCC, [536](#)). His saving work on the cross, made visible by the blood and water that poured from his side, allows all those who are baptized into Christ to participate in his death and his resurrection (CCC, [1225](#)). All those who wish to be his disciples must take on the cross and follow Christ through suffering (CCC, [618](#)).

Christ instructs the Apostles on the importance of understanding their office of that of a servant. Those called to receive Holy Orders must serve as Christ has served (CCC, [1551](#)). Jesus is the Suffering Servant who lays down his entire life for his people (CCC, [608](#)). Deacons share in a special way this role of servant. They serve the bishops and priests as well as the congregation and community (CCC, [1570](#)).

In Mark 10:46–52, we encounter the blind man, Bartimaeus. His prayer to Jesus, “Son of David, have mercy on me a sinner” inspired many spiritual writers to utilize this simple prayer to call upon the Lord (CCC, [2667](#)). This simple prayer expresses faith. Jesus always responds to this kind of faith (CCC, [2616](#), [548](#)).

Daily Summary
Day 68: Mark 11:1–19

Why was Jesus really upset at the fig tree? Isn't this a strange story? It wasn't even time for figs! Did the apostles think he was grumpy? Why did he curse it? The first thing to note is to see that the fig tree is an image of Israel in the Old Testament. What does it mean that the fig tree ought to bear fruit? It means that the people ought to be doing good deeds. What is Jesus saying about Jerusalem? The Jerusalem leaders are not bearing good fruit.

In the book of Genesis when Adam and Eve ate the fruit, they realized they were naked and immediately covered themselves with fig leaves. For this reason, most Jews thought the Tree of the Knowledge of Good and Evil was a fig tree. They were standing next to the tree they just ate from, and covered themselves with its leaves when they realized they were naked. That is the Jewish tradition. With this tradition in mind, Jesus is also cursing the root of sin. Jesus is about to overcome sin so nothing ever will come from sin again.

(No CCC references for this passage)

Daily Summary
Day 69: Mark 11:20–33

That is such an important line: “With God all things are possible.” Sometimes we hear this often and we do not stop and think about the meaning of the words and how true they are. All things are possible with God. Nothing is outside of his power—because he is God! He wants to help us do the most important thing we can do with our lives: become like him!

This does not mean that our focus should be doing all the things Jesus did like trying to walk on water or those sorts of impossible things would be fun. The most impossible thing that Jesus came to give us is the power to be free from sin, to love God as he deserves to be loved, to have a divine nature! These are truly impossible for us! We cannot possibly do these things on our own! Jesus wants us to remember that he can make these really important impossible things possible.

In our day to day life, it is hard when you are asked to do things you don’t want to do. It is important to remember that all things are possible. God gives us the grace to act in ways that are beyond human nature. When it seems impossible to put up with a sibling you are mad at, or to do the chores you hate doing, we have to remember to ask the Lord for help. He can make it possible for us to do the good things we ought to do, that are hard for us to do because we are weak.

Catechism References
Day 69: Mark 11:20–33

Mark 11: 24 teaches us to have confidence in prayer. We are to approach the Lord with the confidence of sons and daughters ([CCC, 2610](#)). The following verse teaches the necessity of forgiving others in order to receive forgiveness ourselves. We need God's help to do this. His grace can make this possible ([CCC, 2841](#)).

Daily Summary
Day 70: Mark 12:1–17

What they are trying to do here is trap Jesus. They are not interested in the real answer to the question. If Jesus says “Yes, pay taxes” the people will think he is supporting Caesar. If Jesus says “Don’t pay taxes, you’re fine” they will tell the Romans and he’ll get arrested. It’s a trap. No matter what he answers, he’ll be in trouble. How does he outsmart them all? He mentions the “likeness.” We are made in God’s image and likeness. Jesus is saying give Caesar his metal, but what do you owe God? Yourself. Give him everything you are.

What virtue does Jesus exemplify in his answer? He shows prudence by answering the Pharisees in the right way at the right time so as to avoid their trap. He also teaches about justice: give to God what he is due.

Catechism References
Day 70: Mark 12:1–17

In Mark 12:17, Jesus teaches his disciples to render unto Caesar what is his. However, no earthly government should have our allegiance absolutely. Only God the Father deserves this unqualified obedience. Only God is Lord, so only he is owed the gift of our entire self ([CCC, 450](#)).

Daily Summary
Day 71: Mark 12:18–44

Different groups approach Jesus and ask him questions in an attempt to trip him up. The first time it was the Pharisees. Now, it is the Sadducees and they think they have tricked Jesus. They give a scenario of a woman who married seven times. In Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, there is no mention of the resurrection of the dead. These are the only five books the Sadducees believed in. Jesus says “First you don’t know the power of God. Second, in the burning bush, God revealed himself as the God of Abraham, Isaac, and Jacob. He doesn’t say “I *was* the God of Abraham, Isaac, and Jacob,” he says, “I *am*.” Which means that they are still alive! This is something the Sadducees said was not true because they did not believe in the resurrection of the dead.

Next, someone comes up and wants to know the greatest of the commandments and Jesus gives the expected answer. Then Jesus turns the tables on them and now asks his question. Remember, they were trying get him to answer about John in Mark 11 and he refused to answer. Now, he asks them a question and they don’t know the answer. David has a Lord greater than him? Who is this “Lord who says to my Lord’ Who would that be? The Psalms foretells a coming messiah who is not just the son of David, but he is greater than the Son of David. Jesus is that messiah who is both the son of David, and greater than David.

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Catechism References
Day 71: Mark 12:18–44

Many Jews in Jesus's day believed there would be a bodily resurrection. The Pharisees were one such group. The Sadducees did not hold this belief ([CCC, 993](#)). Jesus's answer about the question on marriage in heaven points to what he teaches elsewhere about virginity for the sake of the kingdom. Marriage is something for this present age. Those who embrace virginity are living for the age to come ([CCC, 1619](#)).

There are many times in the Gospels when Jesus's teaching meets opposition from the religious leaders of his day. The encounter with the scribe in Mark 12:28–34 shows us that Jesus did not always have contentious relationships with the Pharisees. There were many points of agreement in his teaching and theirs ([CCC, 575](#)). Jesus's use of the Scriptures of Israel show that his teaching is not opposed to the Old Testament, but is a fulfillment of it. It is a preparation for his coming. The New Testament reveals the full meaning of the Old. ([CCC, 129](#)).

Love of God and love of neighbor are both essential for Christ's disciples ([CCC, 2196](#)). Jesus is the one Lord who is to be loved with all our heart. In no way does the revelation of God as Father, Son, and Holy Spirit contradict his oneness. God is one divine substance and Jesus reveals that God is three distinct Persons ([CCC, 202, 228](#)). We are to show love to our neighbor by showing love to the poor (See Mark 12:41–44 and [CCC, 2444](#)).

In Mark 12:40, Jesus warns those who are hypocritical that they will be liable to judgment and condemnation ([CCC, 678](#)).

Daily Summary
Day 72: Mark 13:1–23

What is Jesus talking about here? He is talking about the last day, but also when the Romans will destroy the Temple. He is talking about two realities at once. What connection is there between the Temple and the world? Why is he talking about both? The Temple was understood to symbolize the world. What do you call a place where God dwells? A temple. Since God is present in the world, it is like a Temple. The world points us to God. The world is not a place for us to live in apart from God. It is not an aquarium where he looks at his creatures outside of it. God is in the world; he is present to us. He will interact with us in the world. When the Temple is destroyed it is a symbol of the world being destroyed. Before the Temple is destroyed, there was violence, and false messiahs and wars and terrible things. It will be like that before the end of the world too.

Jesus says to keep watch. He is saying to be ready at any moment. Be ready at any moment. Spiritually we are always ready by praying, asking for him to come, not remaining in our sin but going to communion and confession often. We are not afraid of him coming, we are eagerly awaiting for him to come because we love him. He can come any time!

Catechism References
Day 72: Mark 13:1–23

In Mark 13, Jesus predicts the destruction of the Temple and what signs will accompany the end of the age. He calls his disciples to be watchful, ready for his coming ([CCC, 2612](#)). Jesus's disciples can prepare for his coming through prayer. Through prayer, Christ's disciples will be attuned to the Holy Spirit to endure suffering and be always on guard ([CCC, 2849](#)).

Daily Summary
Day 73: Mark 13:24–37

Why would Jesus not tell us when he is coming? He wants us to always be ready. People may not care if they know exactly when he is coming.

Can you think of a time when Jesus talks about finding someone asleep? When did people have to stay awake and watch? In the Agony of the Garden, the apostles do what Jesus says *not* to do in this story.

There is a shift, up until now, he says the sun will be darkened and there will wars, but the generation will not pass away before all this happens. What does that mean? The apostles were the generation that Jesus was talking to, yet the world still exists. Jesus is talking about the destruction of the Temple which happens in AD 70. The Romans conquer Jerusalem and destroy the Temple just as Jesus said they would. There was a horrible war in Jerusalem. Seeing the Son of Man coming on the clouds is a sign of judgment and the destruction of the Temple. When the Temple of the Old Testament was destroyed, it was a sign of judgment, so the destruction of the Temple in AD 70 will be a sign of God's judgment. Jesus is correct, the generation did live to see the Temple destroyed.

Catechism References
Day 73: Mark 13:24–37

The Church awaits Christ's coming in glory. When the kingdom is fully realized, justice will come to all people and there will be love and peace. As we await this time, we watch and pray (CCC, [672](#), [2849](#)) for the Lord can come at any time ([CCC, 673](#)).

Daily Summary
Day 74: Mark 14:1–25

Jesus has his disciples go and offer the sacrifices you are supposed to offer at Passover. They sacrifice the lamb and prepare the lamb. What is the true sacrifice for sin? Jesus is the Lamb of God, the sacrifice, but Jesus still has the disciples keep the Passover just like the law to teach the disciples to obey the law. We should keep the rules and laws we are given! Even Jesus kept the law. We should be careful to keep the laws of the Church, not just the moral laws like the Ten Commandments (of course we keep those!) but all the precepts of the Church like fasting, prayer, making sure we receive the sacrament of Reconciliation often, and all those things.

Catechism References
Day 74: Mark 14:1–25

Jesus celebrates the Last Supper at Passover ([CCC, 1339](#)). At this meal he institutes the Eucharist which the Church celebrates to this day as we await his coming in glory ([CCC, 1403](#)). He prefigured the gift of the Eucharist in miracles such as the multiplication of the loaves and the miracle at the Wedding feast at Cana ([CCC, 1335](#)). The Eucharist is known by different names in the Church's life and liturgy ([CCC, 1328](#)).

He announces that he will be betrayed, knowing the thoughts of Judas due to the union of his human intellect with his divine intellect ([CCC, 474](#)).

Daily Summary
Day 75: Mark 14:26–42

Why don't Peter, James, and John do what Jesus asks them to do? What was their first failure? They were sleeping and not praying. Jesus told them to stay awake and they did not. A big problem is that Jesus says earlier that you have to "Keep watch." You do not know the day or the hour. Now they have an opportunity to keep watch and they fail. It is a reminder for us to be awake and alert. We should make sure we firmly establish a habit of prayer, every day! Even when you are young you can do this. This is not optional; it is something we have to do to be like Christ. When we are faithful in prayer, we can follow Jesus wherever he asks us to go.

Catechism References
Day 75: Mark 14:26–42

Through the union of his divine intellect and human intellect, Jesus knows what will happen in the future, such as his knowledge of Peter’s denial of him. ([CCC, 474](#)). At the same time, Jesus’s human intellect remains distinct and truly human, such as in Mark 14:36 where he asks for the cup of suffering to pass from him ([CCC, 473](#)).

In his Agony, Jesus takes on the suffering that is the result of sin. He transforms deaths into a blessing by his perfect obedience to the Father ([CCC, 1009](#)).

In his prayer in the garden, Jesus practices vocal prayer as he speaks to the Father ([CCC, 2701](#)). In contrast to his fervent prayer, the disciples do not win the battle of prayer as they struggle to stay away. Jesus urges them, “Watch and pray.” Each of us must engage in the battle and practice vigilance in our prayer life that we may persevere in faithfulness throughout our lives as we face death ([CCC, 2849](#)).

Daily Summary
Day 76: Mark 14:14–52

We do not know who the man is who ran away naked!

One key thing is they come to arrest Jesus with swords and clubs like he was some sort of violent robber. Jesus was never like this! They tried to make him out to be a violent man. What they are doing is fulfilling the scriptures like Isaiah, the suffering servant. Sometimes you get accused of doing things that are not true. Does Jesus fly off the handle and scream and yell? No, he has fortitude and temperance. That is a lesson to us when someone, even a sibling, does something we don't like, we follow Jesus's example and control ourselves. This is something called meekness and it is how we should be all the time. When we are meek, we are like Jesus who is meek and humble of heart.

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(No CCC passages for this day)

Daily Summary
Day 77: Mark 14:53–72

When Jesus is accused of things at his trial, how does he defend himself? He says, “You say that I am.” There was an early Christian writer named Origen and Origen said that Jesus couldn’t defend himself at his trial because if he did, it would make it seem like his whole life was not testimony enough to who he is. Jesus is confident that whatever he has done already was a witness to who he was. What are the implications of this for us? When people accuse you of doing something wrong, you can get defensive or you could let it go, knowing that your character and good actions will speak for themselves. When you are playing with your siblings, if someone says something you don’t agree with, do not be super defensive and angry, you just move on because you should be confident because you know who you are so you do not have to defend yourself. Of course, this means that you have to consistently have a good character and consistently be kind so that your actions bear witness to you. We need Jesus’s help to act this way, but it really is possible with his help!

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Catechism References
Day 77: Mark 14:53–72

During his preaching, Jesus said that the Temple would be destroyed. This prepared his listeners for the last days. His words were misunderstood by his opponents and used to falsely accuse him ([CCC, 585](#)).

Jesus is questioned by the high priest about whether or not he is the Christ, the Son of the Blessed. Peter knew the answer to this question because the Father revealed it to him. Jesus does announce in various ways his relationship to the Father and how it is different from our relationship to him ([CCC, 443](#)).

Daily Summary
Day 78: Mark 15:1–20

This passage describes the third Sorrowful Mystery: the crowning with thorns. Why put thorns on his head. Can you think of any time when the Bible has mentioned thorns? One important time is right after the sin of Adam and Eve. Genesis 3 tells us that Adam will have to grow food in sweat and hard labor. His food will grow among dust, thorns, and thistles. After Adam's sin, human work will be met with a mixture of success and failure. We can work sometimes it will be fruitful, but sometimes it won't be. You try to plant and all that comes up is thorns. We might experience that in our own lives. Sometimes, even if our job is just our school work or keeping our room clean, it might feel like it is not very fruitful and enjoyable. It might feel like the work is especially hard for us. This is all because of sin. When they put the crown of thorns on Jesus, the Early Church Fathers say that takes on the curse of Adam's sin and transforms us. When our work produces thorns, we can think of Jesus and ask us to help transform our work into something fruitful.

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Catechism References
Day 78: Mark 15:1–20

Only God knows how each person involved in the trial is responsible. There is no way to place responsibility for what happened to the Lord on the Jews alone. Furthermore, Jesus forgave all those involved in his crucifixion ([CCC, 597](#)).

Daily Summary
Day 79: Mark 15:21–47

The mother of James and John saw what it was her sons were asking, to be one on the right and one on the left. She realized then what it meant to be on Jesus's right and left as he came into his kingdom. It means you must suffer with him.

Anyone who is crucified typically dies from suffocation. As you hang on the cross, your shoulders sag forward and in order to breathe you have to hoist yourself up on the nail on your feet to lift up your chest and take a deep breath. After a while you get exhausted and you suffocate. It is a very awful way to die.

At the moment Jesus dies the temple, the veil is torn in two. This word about the temple veil being open is the same Greek word that is used when the heavens were torn open at Jesus's baptism. Those two words appear at the beginning and end of Mark's gospel. When Jesus dies on the cross, the temple veil being opened shows us that we can go into heaven.

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Catechism References
Day 79: Mark 15:21–47

Jesus identified with sinners because of the depth of his redeeming love. This accounts for his outcry, “My God, my God, why have you forsaken me.” He was not abandoned by God, though, as if he were personally responsible for sin ([CCC, 603](#)). His prayer expresses the depth of his love and complete surrender of self ([CCC, 2605](#)).

In Mark 15:39, the prayer of the centurion echoes the Father’s own words about Christ at his baptism and his Transfiguration. It is a truth each Christian asks for the grace to be able to believe that Jesus is truly the Son of God ([CCC, 444](#)).

Daily Summary
Day 80: Mark 16:1–20

What day is the day Jesus rises from the dead? Sunday. When he is lying in the tomb? Saturday. It is the sabbath, it is the seventh day of the week. On this day, all people are supposed to rest because that is the day that God rested from his work of creation. Jesus “rested” in the tomb. He fulfills the sabbath by being in the tomb.

Catechism References

Day 80: Mark 16:1–20

This chapter of Mark tells us about the Resurrection. The first to hear the good news of the resurrection and tell others about this great event are Mary Magdalene and the other women who came to anoint Jesus's body. They became the first messengers of the good news ([CCC, 641](#)). This took place on the first day of the week. This signifies that Christ is beginning a new creation ([CCC, 2174](#)). The women encounter an angel who explains that Jesus is not here. This encounter is another example of the work of the angels in the events of Jesus's life. They have announced his presence from his incarnation all the way to his ascension. They served him in his earthly life and will be with him in his glorious return ([CCC, 333](#)).

Jesus's resurrection is announced in the Scriptures of Israel and is announced during his ministry. For this reason, the angel says that he has risen "just as he told you" ([CCC, 652](#)). His resurrection is an historical fact. It truly happened, incredible as it is! ([CCC, 643](#)). Jesus demonstrates that he is not an apparition or a ghost, but has truly risen in his very body. He does this by eating with his disciples and inviting them to touch him ([CCC, 645](#)). He charged his apostles to proclaim his resurrection to all the world so that all who believe their words and believe in Christ can be saved ([CCC, 977, 183](#)).

This commission underscores the importance of baptism ([CCC, 1223, 1257](#)). All the bishops who are successors of the apostles are instructed to carry out this work of teaching and baptizing ([CCC, 888](#)). They, as well as the priests and deacons are the ordinary ministers of baptism ([CCC, 1256](#)). Their mission is to establish a community of believers ([CCC, 1253](#)). In an emergency, anyone can baptize if they baptize using the Trinitarian formula with the intention of doing what the Church intends in baptism ([CCC, 1256](#)). The Church will be given the power to do what the Lord did during his earthly life. The Church performs these signs chiefly in the sacraments and in her liturgy ([CCC, 1507, 699](#)).

In Mark 16:19, we read about Jesus's glorious ascension as he was taken into heaven. In his human body, Jesus is glorified and taken into heaven on a cloud of glory. He is forever seated at God's right hand ([CCC, 659](#)). This ascension fulfills God's plan for the human race. We are in the final hour of this plan as the kingdom grows through the work of the Church ([CCC, 670](#)).

Mark's gospel ends with the apostles beginning to carry out their mission. Their words have echoed throughout the world ([CCC, 2](#)). Through the gift of faith, moved by their preaching, the Church grows and is strengthened ([CCC, 156](#)).

Daily Summary
Day 81: Luke 1:1–24

In this passage, we meet Zechariah. What happens to him? His division of priests was on duty and it fell to him by lot to offer the sacrifice. He sees an angel next to the altar of incense and was scared. The angel tells him to not be afraid and announces the miraculous birth of John the Baptist. Zechariah does not believe him because he and his wife are very old and have never been able to have children. The consequences of his disbelief are that he is no longer able to speak. We will have to keep these things in mind when we read Luke's gospel.

Catechism References
Day 81: Luke 1:1–24

Luke notes that “many have undertaken to compile a narrative’ of the life of Jesus Christ. This same diversity is reflected in Christian spirituality. Different schools and spiritualities have developed over the centuries and enriched the lives of the faithful ([CCC, 2684](#))

In Luke 1:11, we see an angel appear to Zechariah. This is one of many instances of angels present in salvation history as they serve the Lord and carry out his saving work ([CCC, 332](#)).

The work of the Holy Spirit is announced to Zechariah and will be fulfilled in the Blessed Virgin Mary who is made manifest to her ([CCC, 724](#)). John the Baptist is also filled with the Holy Spirit from his mother’s womb ([CCC, 717](#)). John prepares the way of the Lord, he is a friend of the bridegroom, and announces that he is the Lamb of God ([CCC, 523](#)). In his preaching, he will come in the Spirit of Elijah who brought people to conversion by the power of the fire of God’s Spirit ([CCC, 696, 718](#)). He will announce the good news to the poor, meek, and humble. He will emphasize the conversion of heart and repentance from sin ([CCC, 716](#)).

In Luke 1:23, the gospel mentions the end of Zechariah’s “service” or work. This service is understood in a way that is similar to our use of the word “liturgy.” It is a service we perform for God. As his servants as we proclaim the Gospel and also serve our neighbor ([CCC, 1070](#)).

Daily Summary
Day 82: Luke 1:26–38

Everything that happened to Zechariah happens to Mary. How is it like Mary? Gabriel appears to both Zechariah and to Mary. Both are going to conceive a son. Should Elizabeth be able to conceive? Should Mary? No. Elizabeth is too old to have a baby except by some intervening miracle, and Mary has pledged to remain devoted to God in such a way that she would not have a child under normal circumstances. Zechariah was a priest, but his faith was not like Mary who believed. In Luke, God raises up unlikely people, people that are looked down on or are not that powerful. Rather than the priest, it is Mary who has faith. Rather than Herod, it is shepherds who learn of the birth. Luke will focus on women, on the poor, and he will focus on those who are in most need of God's mercy. Like Mary, the poor and unexpected receive God's mercy. This is a theme running throughout the entire Gospel.

Catechism References

Day 82: Luke 1:26–38

In Luke 1:26–38, we read about the conception of the Lord in the womb of the Virgin Mary. She conceives him while remaining a virgin, a miracle beyond human understanding ([CCC, 497](#)). This is reminiscent of the other miraculous offspring such as the gift of Isaac to Abraham. In fact, the incarnation of Christ as the savior fulfills the promise made to Abraham that all nations will be blessed by his offspring ([CCC, 706](#)). This saving work is accomplished by the Holy Spirit who makes her virginity fruitful ([CCC, 723](#)). Abraham's hospitality to the mysterious visitors anticipates the coming of the savior. Abraham has compassion as the Lord will have compassion and shows himself to be a powerful intercessor in a way that prepares for the powerful intercession of Christ for his people ([CCC, 2571](#)).

In Luke 1:26–27, we read about the angel's approach to the Blessed Virgin. She is invited to cooperate with God's saving plan. She is both predestined to be the mother of the Savior and is at the same time free as she offers her assent ([CCC, 488](#)). She believes that even this impossible conception is possible for God. She humbly offers her obedience to the divine will—an obedience that counters the disobedience of Eve ([CCC, 494](#)). This is another instance of the Lord carrying out his work and announcing his plans through an angel ([CCC, 332](#)).

The Lord prepared for the coming of the Savior by creating Mary "full of grace." The gifts the Lord gave her made her fully capable of assenting to her role ([CCC, 490](#)). This preparation was made from the moment of her conception. She was conceived without original sin by the anticipated merits of Jesus Christ ([CCC, 491](#)).

The angel announces that Jesus will save his people from their sin (Luke 1:31). His name means "God saves" ([CCC, 430](#)). Because of his obedience to the Father, his name will be sanctified as the name above all names ([CCC, 2812](#)). He will sit on the throne of his father David, fulfilling the promise made to him of an everlasting kingdom. This kingdom is the work of the Spirit and it is given to the poor ([CCC, 709](#)). This was not always clear to people who were expecting the Messiah to fulfill their political hopes. Jesus's kingdom is one of humility, prayer, and sacrifice. Those who are to be his subjects will be the poor and lowly ([CCC, 559](#)).

Mary's inquiry about how this will come to pass reveals that Christ is inaugurating a new creation, not of flesh but by the Spirit. In this new creation, brought about in the fulness of time ([CCC, 484](#)), a virgin is fruitful by the work of God ([CCC, 505](#)). Jesus is conceived in her womb, and he is holy from the beginning ([CCC, 437](#)).

The angel says that the Holy Spirit will overshadow the Blessed Virgin. This language draws from images of the Holy Spirit used through the Old Testament, in particular, when he is manifest as cloud and light. The Spirit obscures, veils, and simultaneously reveals the Lord. This cloud is present at Mt. Sinai, the Tent of Meeting, in the desert, and at Solomon's Temple. This same Spirit descends upon Mary ([CCC, 697](#)).

Mary perfectly obeys the Lord's plan and later will be praised by Elizabeth for her faith ([CCC, 148](#)). She expresses perfect confidence in the Mighty One of Jacob, for whom nothing is impossible ([CCC, 269](#)). Her humility is evident as she calls herself the servant of the Lord, never once doubting his power to bring all that he says to fulfillment ([CCC, 273, 276](#)). The exemplary faith of the lowly is a common theme in Scripture. Sarah, Rebeca, Rachel, Miriam, Deborah, Hannah, Judith, and Esther are women who have trusted in the Lord's power in the face of difficult circumstances. The Blessed Virgin is the "purest figure among them" ([CCC, 64](#)). Despite the impossibility of remaining a virgin and conceiving a Son ([CCC, 510](#)), she trusts in the Lord and cooperates with his plan with her whole being ([CCC, 2617](#)). Her love of God is manifest in love for all whom God loves. She therefore is our advocate now, and at the hour of our death ([CCC, 2677](#)).

Mary's words in Luke 1:38 means "Amen," "So be it." We worship God and seek to do his will like the Blessed Virgin ([CCC,2827](#)). We end our prayers with this word, asking for God's will to be done ([CCC, 2856](#)).

Daily Summary
Day 83: Luke 1:39–56

The most important thing is the angel tells Mary, “Nothing will impossible with God.” Sometimes, God will ask us to do something that is really hard. To be obedient, to be kind to siblings, to keep your room tidy, to do your schoolwork. But God will make it possible if you ask for help. Part of the reason we fail, is because we don’t ask God for help. No wonder we fail in many things, we forget to ask for help and we are depending only on ourselves and not on God’s help! Every single day, we should begin our day with prayer to ask him for the help for all we will face throughout the day, and when we are struggling, or tempted, the first thing we should do is pray to the Lord for help to act in a Christ-like manner.

Catechism References **Day 83: Luke 1:39–56**

The baby John the Baptist leaps in the womb of his mother at the sound of Mary's greeting. John is to immediately prepare the way of the Lord, thereby surpassing all the prophets before him. He rejoices at the Lord's coming and will live his life as the friend of the bridegroom ([CCC, 523](#)). As Mary visits Elizabeth, it is a sign of God visiting his people ([CCC, 717](#)). The words we receive from this event form the basis for the prayer called the *Ave Maria*, or the Hail Mary. Taking the words of Gabriel and Elizabeth, we join in with them to call the Blessed Mother "blessed" ([CCC, 2676](#)).

The Holy Spirit inspires Elizabeth to call Mary "the mother of my Lord." Mary is truly the *Theotokos*. The second Person of the Trinity is truly her Son ([CCC, 495](#)). She is likewise our mother for she cares for us, prays for us, and leads us to her Son, teaching us to follow his will ([CCC, 2677](#)).

The Blessed Virgin believed the words of the Lord and responded to them in obedience. Her faith and obedience are why we all her blessed ([CCC, 148](#)). She was prepared to obey by the Holy Spirit who made her "full of grace." From the moment of her conception, she was preserved from sin, thus making her ready to welcome the incarnate Son. She embodies the hopes of her people and therefore is called "Daughter of Zion" ([CCC, 722](#)). Her song, the Magnificat, is sung for her personally as well as for the entire Church, the People of God. In her, all that was foretold in the Scriptures of Israel are realized ([CCC, 2619](#)).

Prayer developed to the Blessed Virgin Mary to honor her unique role in salvation history. The *Ave Maria*, or "Hail Mary," has a privileged place in the Church ([CCC, 2676](#)). Many hymns are composed in her honor for the great things the Lord has done for her ([CCC, 2675](#)). Calling Mary "blessed" fulfills Luke 1:48 where we have a devotion to her because of what the Lord has done for her ([CCC, 971](#)). Her own prayer in Luke 1:46–49 is a humble recognition of her indebtedness to God as the source of all that he has done for her ([CCC, 2097](#)).

In her words in Luke 1:49, Mary expresses faith that her life will magnify the Lord for he is the source of all that he has done in her ([CCC, 273](#)). She taught her Son, in his human heart, to pray to the Father in this way and to meditate on all the Lord has done ([CCC, 2599](#)). She blesses his name, and the Lord Jesus in turn teaches his disciples to bless the holy name of the Lord in the Our Father ([CCC, 2807](#)). The Church echoes the faithfulness of the Blessed Virgin in her own prayer life. The Lord has done great things for the Church because he listens to the prayer of his people ([CCC, 2827](#)).

The Blessed Virgin extols the mercy of God whose faithfulness (mercy) endures. This is the consistent witness of both the Old and New Testaments ([CCC, 2465](#)). The Lord has fulfilled the promises he made to the patriarchs, even when all hope seemed lost ([CCC, 706](#)).

Daily Summary
Day 84: Luke 1:57–80

One of the great passages is one we say every morning in the Liturgy of Hours, the song of Zechariah. One key line is “To give his people knowledge of salvation by the forgiveness of sin.” Before Jesus came, there were a lot of evidence that suggests that Israel was being punished for sin. The Romans were there, their enemies had conquered them. The Jews were wondering, “We are still suffering, maybe God doesn’t love us anymore.” We know God forgives our sins. We can turn to him and say we are sorry and he will forgive us. John the Baptist gives the knowledge of salvation by forgiveness of sins. He went around preaching about God’s mercy and the importance of repenting. There is no sin we can commit that God won’t forgive.

Catechism References
Day 84: Luke 1:57–80

St. John the Baptist is the one who will prepare the way of the Lord most immediately. He is called the friend of the bridegroom and even before his birth rejoices at his presence. He will prepare the people for his coming and bear witness to him ([CCC, 523](#)). This is fulfillment of the prophets who had already come ([CCC, 422](#)).

Daily Summary

Day 85: Luke 2:1–20

Luke tells us that Jesus is laid in a manger. This detail is very important! Why is this significant? It says that there was no room in the “inn.” But this is a translation issue. In the Greek, it doesn’t say “inn.” A lot of people think they went to town and there was no room in the hotel and the hotel manager sent them away. This is not the word that is used. We know this because Luke uses a word when he describes an actual “inn” in the story of the Good Samaritan. The injured man is taken to an “inn” by a Good Samaritan and that is a different word than what is used in the story of Jesus’s birth. To use this word, “inn”, here in this story of Jesus’s birth is a bad translation. The word here is “Room.” There was not room for him in the “room.” It is the same room that is used for the Upper Room.

Mary and Joseph were staying in a house—there is nothing in the text that actually says that Mary gave birth the same night they arrived at Bethlehem. The way houses were structured in this time is there was a house and there was an entry way to the house where the animals would stay. Animals being indoors would help keep the home warm and would protect the animals. Then there was a main living area and there might be a separate room for guests. Because giving birth might have required some space (sometimes a doula was present), there was not space to have a delivery in the room (the main living space) so Mary was delivering Jesus in the larger space where the animals were kept. That is why the manger was there. They were still in the house, but not in the “Room.” They put Jesus in the manger—a feeding trough after he was born.

That Jesus is laid in a manger is an important detail because they put Jesus where the food goes. He is in the city called Bethlehem, which means “House of Bread” and he is introduced to the world in a way that reminds us of food. Jesus comes to us as food. Later, he will actually give himself as food. Where does he do this? In the Upper Room! There was no place for him in the Room, so they put him in the manger. The manger is the substitute for the Room. Later on, he will be in the room when he gives himself to us as food in the Eucharist.

Catechism References
Day 85: Luke 2:1–20

Jesus was born in humble conditions, witnessed only by simple shepherds ([CCC, 525](#)). His revelation to the world slowly unfolds, making himself manifest progressively as the Christ ([CCC, 486](#)). He is revealed to the shepherds as the Christ. To Joseph it is revealed that he is conceived of the Holy Spirit. He is the son of God and son of David ([CCC, 437](#)). He will be called “Lord” by many. Some refer to him as Lord as a title of respect, others are prompted to do so by the Holy Spirit ([CCC, 448](#)).

Angels are present at his birth and will be present throughout Jesus’s life all the way through his ascension, ministering to him and announcing God’s plan ([CCC, 333](#)). They proclaim his glory in Luke 2:14. This praise of the anointed king will be taken up by those who welcome Christ into Jerusalem when they sing “Hosanna.” The poor and humble properly understand the way he is king ([CCC, 559](#)). The humble accept him before the proud can ([CCC, 725](#)).

Every aspect of Jesus’s life reveals something of his mystery, even the small details of his birth and infancy. They all reveal his sonship and mission. ([CCC, 515](#)).

Luke 2:11 tells us that he is the Christ, which means, “anointed one.” Anointing is used in the Old Testament for kings. Jesus is anointed by the Holy Spirit. Anointing is used in the Church through the sacraments of Confirmation. Christ conforms his people to himself through the Holy Spirit ([CCC, 695](#)).

The Blessed Virgins is a model of prayer and even taught her son to pray (in his humanity). Her pondering these events in her heart teaches him to meditate and pray as a son speaking to his Father ([CCC, 2599](#)).

Daily Summary
Day 86: Luke 2:21–38

Mary and Joseph offer the offering of the poor. They were poor. Jesus enters this life not as a king in a palace but in humility and poverty.

Simeon says that a sword will pierce through Mary's heart, so the thoughts of many can be revealed. Something sad will happen to Mary so that what is in people's hearts can be known. The sad thing that happens to Mary is Jesus's death. She shares in Jesus's mission and so she can hear our prayers because of his work on the cross. She knows our thoughts so she can pray for us.

We can notice Mary and Joseph offer the sacrifice according to the law. They kept every law and we need to keep the laws too. We have to keep all of God's commandments. The law of Moses is given to Israel in the Old Testament to deal with certain sins so we don't keep all of Moses's laws, but we have to keep the Ten Commandments, and we have to keep the laws the Church gives us.

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Catechism References
Day 86: Luke 2:21–38

Jesus is circumcised, a sign of keeping the law and membership in Abraham’s family. Throughout his life, Jesus respected the Temple, keeping the feasts and obeying the law ([CCC, 583](#)). This is a sign that anticipates baptism ([CCC, 527](#)). When Jesus is presented at the Temple, he is praised by Simeon and Anna as being the long-expected Messiah. The prophecy of a sword piercing Mary’s heart anticipates his suffering ([CCC, 529](#)). Even amidst this suffering, she always remains faithful and believes in God’s words. Therefore, she is venerated as a model of faith ([CCC, 149](#)).

Jesus will be opposed, a sign of contradiction, particularly to some of the religious authorities of his day. Often times, his interpretation of the law and his role in redemption of sin were problematic for many ([CCC, 587](#)). Other religious authorities will indeed listen to him and welcome him ([CCC, 575](#)). Jesus offers his life as a sacrifice so he can be the mediator between God and man. Each person is called to unite themselves to him and pick up their own crosses and offer themselves with Christ ([CCC, 618](#)).

Both Simeon and Anna anticipated the redemption of Israel (Luke 2:25, 38). They had hope that the promises made to the prophets would be fulfilled. Along with others in Israel, they were part of a remnant that waited in hope ([CCC, 711](#)). The prophets anticipated the coming of a messiah, and anointed one. Jesus fulfills these hopes ([CCC, 695](#)). He is a “light to the nations and for the glory of your people Israel (Luke 2:32)—a fulfillment of the servant songs of Isaiah (see Isaiah 49, [CCC, 713](#)).

Daily Summary
Day 87: Luke 2:39–52

One of the big things in this passage is that they found Jesus in the Temple sitting among the teachers listening to them and asking them questions. All who heard him were amazed at his understanding and answers. Why do you think they asked Jesus questions? Why would these learned men ask Jesus, a twelve-year-old boy, questions? Maybe because he was asking questions they didn't know the answers to! Jesus was teaching them when he was asking questions! He helped them recognize they don't know certain things because he was asking really good questions.

Catechism References
Day 87: Luke 2:39–52

When Jesus is found in the Temple, we have a glimpse of Jesus’s hidden years. These years are quiet, kept busy with manual labor, not drawing attention to himself. He obeyed the law and his parents ([CCC, 531](#)). All aspects of Jesus’s life, even these quiet years, reveal the mystery of redemption ([CCC, 517](#)). In the story of Finding Jesus in the Temple, we see that Jesus understood that his mission came from the Father, even at a young age. Even when Mary and Joseph did not fully understand, Mary kept these things in her heart ([CCC, 534](#)). Jesus’s participation in the Temple at the Passover is a sign of his and his family’s respect and obedience of the Temple and the law ([CCC, 583](#)).

These passages help us understand Jesus’s sonship. Only God is his Father. He was never separated from him when he became man. He is “Son of the Father in both natures” ([CCC, 503](#)). Yet he must learn to pray in his human nature. His mother teaches him how to pray and meditate, setting the example for him to follow as she ponders the works of the Lord in her heart ([CCC, 2599](#)). Jesus learns in his human intellect and must learn the way humans learn—by experience and inquiry of the world around him. The limitations he took on shows the extent to which he emptied himself for our sake ([CCC, 472](#)).

Daily Summary
Day 88: Luke 3:1–21

One of the great things in this version is that when Jesus is baptized, the Father says “You are my beloved son with whom I am well-pleased. Do you remember anyone in Luke’s gospel talking about God being well pleased? We heard it on the night Jesus was born! The angels sing, “Glory to God in the highest, and peace among men with whom he is pleased.” Now, in the baptism of the Lord, we know the sort of person God is pleased with. He is pleased with Jesus. God will be pleased with us when we are like Jesus. This is impossible without God’s help, but when we are baptized, we are united to Jesus. His life is given to us, the Holy Spirit is given to us to change us throughout our lives, to be more and more like Christ. We do not want to be really good versions of *ourselves*. Our calling in life is to be like Christ, and this is possible because we have been given the Holy Spirit.

Catechism References
Day 88: Luke 3:1–21

As we read about Jesus’s baptism, we witness a manifestation, or theophany as God announces that Jesus is his beloved son. He is the anointed one of Israel ([CCC, 535](#)).

Luke 3:8 says, “bear fruits in keeping with repentance.” This passage reveals that penance is an important part of conversion. It is given by a confessor to help the penitent become configured to Christ. It is a way of making satisfaction for our sins. Of course, Christ is the one who makes satisfaction and gives us the grace to do so. Yet we can cooperate with him and these good works bear fruit ([CCC, 1460](#)).

John the Baptist, in Luke 3:11, preaches the importance of charitable works, giving from our excess to those who have little. These are considered works of mercy and consist in meeting the bodily and spiritual needs of others ([CCC, 2447](#)). John announces that one who is coming who will baptize them with fire. Fire has been a symbol of the Holy Spirit throughout the Scriptures of Israel. Fire will continue to show the Spirit’s presence in Church, such as in the descent of the Holy Spirit at Pentecost ([CCC, 696](#)).

John the Baptist announces (in John’s gospel) that Jesus is the Lamb of God who will give his life to redeem his people. Jesus unites himself to sinners so that he can redeem them ([CCC, 608](#)).

Jesus prays before his baptism. Jesus prays often, especially before important events in his own life, and in the mission he gives his apostles. Through prayer, Jesus unites his human will to the Father’s will ([CCC, 2600](#)).

Daily Summary
Day 89: Luke 3:23–38

The interesting thing about this genealogy is that it goes back to Adam whereas Matthew's genealogy goes back to Abraham. Matthew's gospel is especially written to Jewish leaders. Luke was a companion of Paul, whose mission was to gentiles. This shows that God wants to save all humanity, every son of Adam.

(No *Catechism* passages for this day)

Daily Summary
Day 90: Luke 4:1–30

Why is Jesus tempted three times? He overcame the temptations that Adam and Eve fell into. Why did Adam and Eve sin? There are three main categories of sin and the forbidden fruit covered all three categories. The three categories of temptation are: the desire of the flesh, the desire of the eyes, and the pride of life. The forbidden fruit was good for food, a delight to the eyes, and desirable for gaining wisdom. Jesus was tempted in these three areas: bread, kingdoms of the world, and he was tempted to test God and show everyone that he was special and would be carried by angels. Every sin you commit will fit into one of those three buckets. If we are supposed to do our chores, or get up and start our day, our bodies don't want to be put to work or stop being comfortable. If we should be fasting but we are tempted with a cookie, those are all the desires of our flesh. Do we show off what we do, show off what we know, try to prove that we are the best? That is the pride of life. Are we always desiring new things? Not satisfied by the good things that we have but we want new toys, new things? That is the desiring what is delightful to our eyes. Jesus overcomes the same sins that Adam faced. With his grace that lives in us in baptism, we can overcome temptations too, but we have to ask him for help, and let his life grow in us through prayer and receiving the sacraments.

Catechism References
Day 90: Luke 4:1–30

Luke 4:1 and 18–19 teaches about the Spirit of the Lord coming upon Jesus. He is the Christ, the anointed one ([CCC, 436](#)). The prophets anticipated that a person would come who would be the anointed one who would bring salvation ([CCC, 1286, 714](#)). This anointing is seen in the Old Testament, typically associated with the kingly office, but also the priestly and prophetic office as well ([CCC, 436](#)). It is also a practice done in Christian sacraments, such as Confirmation, where the anointed person is conformed to Christ, united to him and made a participant in his mission ([CCC, 695](#)).

In the prayer after the Our Father, the final doxology, we recognize that the power and glory belong to God. Satan tries to persuade the Lord that these are his to bestow, but they belong to the Father ([CCC, 2855](#)). Jesus rebukes Satan with the command that God alone is to be worshipped and adored. He is the creator of everything. It is the first duty of the virtue of religion to give God adoration ([CCC, 2096](#)).

The devil tries to persuade Jesus to tempt God. When we try to put the Lord to the test, we are disrespecting the trust and love we owe him suggesting that there is reason to doubt his goodness and care for us ([CCC, 2119](#)).

Jesus spent a great deal of time in solitude, fasting, praying, and being ministered to by the angels. Though he is tempted, Jesus refutes these temptations, recapitulating the temptations of Adam ([CCC, 538](#)).

In Luke 4:18, we see that Jesus announces his mission to proclaim good news to the poor. It is these poor and lowly that the kingdom belongs. The Father is pleased with them, and reveals to them the secrets of the kingdom, hiding the secrets from the proud ([CCC, 544](#)). Jesus identifies himself with the poor, and blesses those who help the poor ([CCC, 2443](#)).

As Luke 4:19 anticipates a “year of the Lord’s favor,” we are drawn toward the period after the resurrection, which fills the entire year with the joy of celebrating this great event ([CCC, 1168](#)).

Daily Summary
Day 91: Luke 4:31–42

The key thing is the way that Jesus teaches with authority. What does that mean? The way the teachers in Jesus's day would teach would cite great teachers. But Jesus says, "I'm telling you this." He can do this because he has authority as God. All that we do that all we believe comes what Jesus taught. Everything we believe and do in our lives we do because Jesus said it. It is not enough for just the pope or priest, but because of what Jesus teaches. The teachings of the Church come from the teachings of Christ himself. It is what he handed on to his apostles and what he teaches in sacred Scripture.

(No *Catechism* passages for this day)

Daily Summary
Day 92: Luke 5:1–16

When Jesus works, he always brings an abundance. He is so generous, almost to the point of being comical. These professional fishermen were out all night trying to catch fish but caught nothing. When Jesus tells them to let down their nets on the other side of the boat, they catch so much fish their boat begins to sink. This is a funny image! We have a carpenter telling the fishermen how to do their job—and he's better at it! And he gives too much for their boats! With God working in us, he produces a superabundance of good fruit.

Catechism References
Day 92: Luke 5:1–16

Peter's response to the Lord providing fish is an example of how each one of us experiences our own insignificance before God. Moses experiences this in the Burning Bush, Isaiah experiences this before the Lord, and Peter experiences this as his ([CCC, 208](#)).

Jesus's going off to a desolate place to pray is an example for us. He prays to intercede for us, and offers us to the Father ([CCC, 2602](#)).

Daily Summary
Day 93: Luke 5:17–39

In this passage, Jesus speaks about the old wine in a new wineskin. What does this mean? This is a reference to the new covenant. What is the wineskin? The idea is that there were things in the Old covenant that were appropriate, like the Temple, the sacrifices, etc, but in the new covenant, there is something that needs to be put in new structures. What was necessary for the Old Covenant, will not be necessary for the new. Therefore, Jesus will set in places new ways of worship, new leadership, and a new way of looking at penitential actions. It is not to say that the old things are bad, but Jesus is doing something new, and so they have to think outside of the old structures. Those structures taught God's people, they served a purpose, but the new work God is doing cannot be hindered by attachment to those old things.

Catechism References
Day 93: Luke 5:17–39

Luke 5:17 speaks about the power of the Lord to bring about healing. These powers come forth through the Church in the sacraments ([CCC, 1116](#)).

In Luke 5:30, Jesus eats with the tax collectors, causing scandal among the Pharisees. Not only did he love sinners, but he warned the Pharisees that if they did not recognize that they were sinners themselves in need of salvation, they were blind ([CCC, 588](#)).

Daily Summary
Day 94: Luke 6:1–36

Jesus says something very important in this passage: “Blessed are you when men hate and revile you...rejoice and leap for joy! Your reward is great in heaven.” Then Jesus says, “Woe to you when all men speak well of you.” What lesson is this? There will be people in life who are mean to you because you go to Church. Why can’t you act like everyone else? Jesus says “Woe to you if all men speak well of you.” If you are going to be like Jesus, you will be hated. People will find things to criticize about you. If you love Jesus, expect people will hate you for loving him. It is more important to do the right thing than to be popular. We may not experience it as much when we are young, and the friends you have probably have similar values to your family and your parents can exercise some oversight over the people in your life. But certainly, as you get older, when you go to college or you have a job, it will more than likely be the case that people do not think well of you simply because you believe in God, or believe in the teachings of the Church. They might call you names, or assume things about what you believe. Prepare yourself for that to happen and think about Jesus’s words here. He knows it will happen to you and his lovingly warning you about being so attached to what people think of you. Now is the time, when you are young, and all throughout your life, to learn about Jesus and love him and get to know him by reading the Bible so you do not hesitate to prefer his good opinion of you over the people in the world.

Catechism References

Day 94: Luke 6:1–36

Jesus entered the synagogue and was teaching. He was viewed by the people of his time as a rabbi. However, his way of interpreting the law and opening the Scriptures offended some people who opposed the way he spoke by his own authority ([CCC, 581](#)).

In Luke 6:12–16 we read about Jesus’s calling of the twelve Apostles. Jesus calls only men to be his apostles, the first priests of the new covenant. The Church, following the Lord’s example, therefore only calls men to receive the sacrament of ordination ([CCC, 1577](#)).

Before his calling of the Twelve, Jesus goes to a mountain to pray. Luke’s Gospel in particular draws attention to the work of the Holy Spirit in Jesus’s ministry. We see him praying before decisive moments in his life and before his death ([CCC, 2600](#)).

One way Jesus heals people is by laying his hands on them. The Church carries forth Jesus’s healing mission through anointing and the laying on hands. This is seen in the sacraments of Confirmation and the anointing of the sick ([CCC, 695](#)). Through the sacraments, the Lord continues to “touch” those who are sick ([CCC, 1504](#)). Power comes forth from Christ’s body in his earthly life, and continues to come forth from his body, the Church ([CCC, 1116](#)).

Jesus preaches the Beatitudes, communicating his love for the poor ([CCC, 2444](#)), and the importance for all people to practice poverty in spirit as expressed through Christ-like humility ([CCC, 2546](#)).

The rich, on the other hand, are to be pitied for they find their comfort in worldly goods. These become obstacles to their trusting in the Lord’s providence. In contrast, the poor are keenly aware of God’s provision for them and trust in him ([CCC, 2547](#)).

Jesus calls all his people to be a blessing. Even lay people can participate in certain blessings due to the sacramentals in the Church’s life that flow from the baptismal priesthood. Certain forms of blessings must come from ordained ministers (Bishops, priests, and deacons) ([CCC, 1669](#)).

Disciples of Christ must live by the Golden Rule to treat others as we would wish to be treated ([CCC, 1970](#)). This applies in every case ([CCC, 1789](#)). We are also called to show mercy because the Father has shown mercy to us. We can receive his mercy through the sacrament of confession, or reconciliation, which we are encouraged to receive frequently, even to confess venial sins ([CCC, 1458](#)). This is very similar to Jesus’s teaching that in Matthew’s Gospel as he calls us to perfection ([CCC, 2842](#)).

Daily Summary
Day 95: Luke 6:37–49

The key idea is that the good man out of the good treasure of his heart produce good and the evil man out of his evil treasure produces evil. Out of the abundance of his heart his mouth speaks. What you have in your heart produces what you say. If you are full of charity and love, that is what you will speak. If you are full of bitterness and anger, that will come out of your mouth. You have to ask the Lord to heal your heart. If you are not asking God to help you, you will fail. Ezekiel tells us that God writes the law in our hearts. He is the one that will help us.

(No *Catechism* passages for this day)

Daily Summary
Day 96: Luke 7:1–35

In this story, there are two miracles. We have the story of the centurion's servant, but then there is a large crowd following these people who are there for the funeral of the man who died. Jesus says, "Don't weep." Then he says, "Young man, arise!" Jesus has compassion on the mother of the boy. The people are afraid. Fear seized them, even the disciples! The Apostles are around Jesus all the time and they forgot who they were dealing with. Sometimes they talk to him so casually, but here he is bringing people back to life! The same thing can be true in our spiritual life. He is the judge and the God that created everything out of nothing. He loves us and he is so close to us that sometimes we can forget that he is with us all the time. We forget who it is who is watching us and who is present to us throughout the day. He is not just our buddy or pal. He is our God. Do we have fear of the Lord? Do we reflect on how we ask him to give him grace, but also what if I don't ask him for grace? Where will I be without his help? That should cause fear to seize us as well.

Catechism References

Day 96: Luke 7:1–35

Jesus raises a widow's son, a sign that he is the Resurrection and the life. The raising of the widow's son and the others to whom he restored life are pledges of Christ's forthcoming work ([CCC, 994](#)). In his healing actions, many recognized that a prophet was among them. In his ministry, the Lord brings the kingdom near to his people and heals them ([CCC, 1503](#)).

As foretold by John the Baptist, Jesus provides many signs to testify to himself and manifest the kingdom ([CCC, 547](#)). The prophets prepared the people to look for he who is to come ([CCC, 453](#)). John surpasses all the prophets who came before him because he most immediately prepares the way for the messiah and inaugurates the gospel ([CCC, 523](#)). He is considered more than a prophet ([CCC, 719](#)).

In Luke 7:22, Jesus announces that one of the signs of the coming messiah is the good news being preached to the poor. This is a sign that the kingdom belongs to those who are lowly, who have ears to hear it. Jesus identifies himself with the poor ([CCC, 544](#)).

Daily Summary
Day 97: Luke 7:36–8:3

What is the major part of the story? In Jesus's day it can be very dry in the Middle East. They used oil they got from olives and that was a way you feel fresh, like the way we use lotion. It was a kind act to pour oil for someone to show them hospitality. The parable Jesus tells is about forgiveness. Forgiveness helps foster love. The person who is forgiven is grateful to the one who forgives and experiences their love. God forgives us, and so it should foster this great love for him! He does not hold our sins against us. We should be like this woman who is generous with the Lord in expressing her love for him. We should be generous in expressing our love for God!

Catechism References
Day 97: Luke 7:36–8:3

In the story of the sinful woman who is forgiven, we see an example of contemplative prayer. She offers herself humbly to the Lord, surrendering herself to his loving will ([CCC, 2712](#)).

This event disturbed his Pharisee dinner host, who felt that she should be unwelcome because she is a great sinner. Jesus, through his acceptance of sinners, becomes a sign of contradiction ([CCC, 575](#)) and a scandal to many Pharisees. Jesus reminds them that he has come to heal those who sick, and those who do not understand they are sinners are blind ([CCC, 588](#)).

The woman's love for Jesus is expressed in anointing him. This sign points to his death and resurrection which is offered for the forgiveness of sin ([CCC, 2616](#)). When he forgives her sins, he is revealing his divine identity, because only God forgives sin ([CCC, 1441](#)).

Daily Summary
Day 98: Luke 8:4–39

What does Jesus say to the disciples? “To you has been given to know the secrets of the kingdom” but a better word is the “mystery” of the kingdom. That is an important idea. A mystery is something we can’t know or fully understand unless God tells us about it. We can’t know fully everything about the kingdom of God. That is why Jesus teaches in parables to give us different understanding of the many facets of the kingdom of God.

The kingdom of God is like the good soil. We want to be to like the good soil. In order for us to be like the good soil, we have to hear the word of God and hold it in our heart.

Catechism References

Day 98: Luke 8:4–39

In Luke 8:6 and 13, the parable of the sower teaches that certain people at certain times can be likened to certain kinds of soil. The rocky soil can be likened to those who experience spiritual dryness. For these, the heart can feel separated from God and it can be very challenging to persevere in prayer. If this dryness comes because we have shallow roots in our relationship to the Lord and his word, our hearts need to experience deeper conversion ([CCC, 2731](#)).

In the parable, Jesus uses natural signs to communicating certain mysteries of the kingdom. He helps his people understand by bringing new meaning to the signs and events of the Old Covenant ([CCC, 1151](#)). As the parable continues, the Lord discusses the challenges that trials and suffering might pose for our faith. The Holy Spirit helps us encounter these trials with deeper understand of the Lord's action in them. Are they trials or temptation? The Holy Spirit helps us navigate this ([CCC, 2847](#)).

The good soil exemplifies those who allow the word of God to take deep root in the heart—the depth of our being ([CCC, 368](#)). This heart cherishes the name of Jesus and invokes his name sincerely in prayer ([CCC, 2668](#)).

Another lesson on prayer is found when Jesus calms the storm. We may experience storms to arise in our lives, but no matter what is going on or what activity we are doing, it is always possible to pray ([CCC, 2743](#)).

As Jesus heals the man with the demon, we see God's defeat of Satan which will be carried through in the Church. These exorcisms free people from Satan's power ([CCC, 550](#)).

Daily Summary
Day 99: Luke 8:40–56

What does Jesus say to the little girl? He says, “Arise.” Why is that so strange? She’s dead! Jesus tells her to do something impossible! Jesus asks us to do things that seem to be impossible. He tells us to be perfect and love our enemies. Jesus says, “Do something that is impossible.” You can’t do it, but God gives you the grace to do it. The miracles in the Gospels point forward to the sacraments. In the sacraments the same power that came from Christ comes forth in the Church.

Catechism References
Day 99: Luke 8:40–56

In Luke 8:46, Jesus perceived that power went out from him. The sacraments are powers that come forth from Christ in the Church (CCC, [1116](#), [695](#)).

Daily Summary
Day 100: Luke 9:1–17

What is the story of Jesus feeding the crowds about? It is connected to the Last Supper. He took bread, broke it, gave thanks, and gave to his disciples. What does this tell about the Last Supper? It is connected to Isaiah 25:6–12 and the prophecy that the messiah will give a heavenly feast. “Eat and drink freely.” He is giving the food Isaiah promised. This story is also like the manna story from Moses. They were in the wilderness, just like the Israelites were in the desert. Jesus provides an abundance of food the way Moses did because Jesus is the New Moses.

Catechism References
Day 100: Luke 9:1–17

Luke 9:2 tells us that Jesus appointed twelve men to go out and proclaim the kingdom. He gives them a share in his authority ([CCC, 551](#)).