

Lesson 1[†] Matthew 1 – 2

Question 1

1a. In writing his Gospel, St. Matthew (himself a former Jew) proclaims Jesus Christ as the Messiah the Jews had been awaiting so many centuries. In one sense, we can say that *The Gospel of St. Matthew* is addressed to his own people, the Jews. What might be his purpose in beginning his account with the genealogy of Jesus, and with whom does he begin? Compare Matthew's genealogy (Mt 1:1-17) with the one recorded by Luke (Lk 3:23-38), whose Gospel has the Gentiles in mind. Both genealogies are divine Revelation of Jesus, yet they differ from each other. How might we explain this?

Readings: Gn 12:1-3, 15:13-14, 17:4-6, 18:13; CCC 59-60, 72, 705-06, 762; in reference to St. Luke's genealogy: Gn 1:26, 2:7; CCC 359, 411, 504.

1b. According to the Jewish tradition so carefully recorded by St. Matthew (Mt 1:1-17), are a Jew's rights guaranteed through one's maternal or paternal line? What Scripture passage immediately follows St. Matthew's genealogy, and what kind of impact might this Revelation (Mt 1:18-25) have had on St. Matthew's audience in light of the genealogy he has just enunciated?

1c. What scripture passage does St. Matthew quote (cf. Mt 1:23) in explaining "how Jesus Christ came to be born" (Mt 1:18), and how is divine Revelation of the Incarnation of Jesus in the womb of Mary (Mt 1:20-21) very much connected to the Immaculate Conception of Mary in the womb of *her* mother? In other words, why is Mary (and why must she be) immaculate or "unfailingly holy" (cf. CCC 823)? What does the Church mean when she says that Mary is *perpetually a virgin*—i.e., naturally and spiritually a virgin always?

Readings: 1Kg 1:1-4; Is 7:14, 37:21-23, 26, 62:4-5; Zc 2:14; Lk 1:27-28; Ep 1:3-4; Hb 10:5; Rv 22:16; CCC 64, 410-11, 437, 487-93, 495-511, 721-22, 724, 823, 963, 970-71, 2853 (also 466).

† The genealogy of Christ (Mt 1:1-17) is also discussed in lesson 3 of Luke; Christ conceived by the power of the Holy Spirit (Mt 1:18-25) in lesson 1 of Luke; Mary's perpetual virginity (Mt 1:23) in lesson 1 of Luke; and the Infancy Narratives of Jesus (Mt 2) in lesson 2 of Luke.

Question 2

2a. What key events in the early life of Christ are recorded in chapter 2 of *The Gospel of St. Matthew*, and how do these events set the tone of this Gospel? How many times does St. Matthew quote the Hebrew scriptures in speaking of Jesus' Infancy (Mt 1:18—2:23), and why do you think he is so careful to do so? How does Jesus' early life fulfill Old Testament revelation about the Messiah? Is all that the prophets spoke about the Messiah joy-filled in its tone?

Readings: Ex 1:22, 2:1-2; Nb 23:22-24, 24:17; 1Mc 2:7-9,12; Ws 18:5; Is 11:1; Jr 31:15-16; Ho 11:1-9; Mi 5:1-5; CCC 528, 530.

2b. How do the events recorded in chapter 2 speak to us about what it means to be a follower of Christ? How does worldly authority and power react to the Christ Child, and what is God revealing about how God's children must suffer for the sake of His Name?

Readings: Mk 9:12; Lk 17:24-25; Jn 16:33; Ac 9:15-16; Rm 8:17-18; 2Co 1:5-7; Ph 1:27-30, 3:10; 2Th 1:4-5; 1Pt 1:6-7,10-11, 2:20-21, 4:12-19, 5:9; Rv 2:10; CCC 530, 716, 1816.

Lesson 2[†] Matthew 3 – 4

Question 1

1a. Scripture tells us that following His baptism, “Jesus was led by the Spirit out into the desert ... [where] He fasted for forty days and forty nights” (Mt 4:1-2). Why is Jesus in the desert for this period of time, and of what significance is this for Christians living in the world?

Readings: Gn 7:17, 8:1,6; Ex 16:35; Nb 14:32-35, 32:13; Dt 2:7, 8:1-5, 9:9,18,25-26, 10:10-11, 25:3, 1Sm 17:15-16; 1Kg 2:11, 11:42, 19:8; Ne 9:18-21; 2Mc 5:1-4; Ps 95; Ez 4:6; Am 5:25; Jo 3:4-5; Ac 1:3-4, 7:30-36; 2Co 11:24; Hb 3:7-10; CCC 1438.

1b. We know that Jesus is God and that He is without sin, yet Scripture says that Jesus was tempted in the desert. How can we explain divine Revelation in this matter? What is Jesus accomplishing for us through His spiritual warfare in the desert?

Readings: Jg 6:11-16; 1Sm 19:8-10; Tb 8:3; Pss 107, 146; Is 35:1-4, 49:25; Jr 14:8-9; Ez 29:13-16; Am 2:10-16; Zp 3:19-20; Mt 12:29; Jn 16:33; Rm 8:3; Hb 2:10-18, 4:15-16, 5:2,8-9, 7:25; 1Pt 2:21-22; CCC 215, 394, 397, 518, 538-40, 566, 1808, 2516, 2846-49.

Question 2

Examine each of the three temptations of Jesus (Mt 4:3-11). How does Satan try to trap Jesus, and how does Jesus’ response in each instance empty the temptation of its power? Through Christ’s temptations, what is God revealing to us about our human weaknesses, as well as how the Tempter is vanquished? How does the Old Testament point to this spiritual battle and all that Christ perfectly fulfills on our behalf?

2a. Matthew 4:2-4

Readings: Ex 16:1-4,11-18; Nb 11:4-6,18-20,31-34; Dt 8:3; Ps 34:9-10 [NAB 34:10-11], 78:13-35; Prv 10:3; Si 24:17-21; Is 49:8-10, 55:1-3, 65:13-14; Am 8:11-12; Mt 5:6; Jn 4:34,

† John the Baptist’s proclamation of the kingdom of heaven (Mt 3:1-12) is discussed in lesson 1 of Mark and lesson 3 of Luke; the baptism of Jesus (Mt 3:13-17) in lesson 1 of Mark; Jesus’ healing miracles (Mt 4:23-25) in lesson 5 of Mark; and the temptations of Christ in the desert (Mt 4) in lesson 3 of Luke.

6:26-36; Rm 8:35-37; 1Co 10:13; 2Co 11:27, 12:9; Rv 7:16-17; CCC 1809, 2835.

2b. Matthew 4:5-7

Readings: Ex 17:7, 20:1-5a; Dt 6:14-16; 2Ch 32:9-16; 1Mc 10:80-89; 2Mc 7:24-29; Jb 40:6-14; Ps 28:7-9, 44:6-8 [NAB 44:7-9], Ps 91; Is 30:1-7, 31:1, 45:20-22, 59:1; Lm 4:17; Ho 14:4; Mt 16:25; Lk 22:31-34; Hb 5:7; CCC 2110, 2119.

2c. Matthew 4:8-11

Readings: Ex 23:23-33; Dt 6:10-13, 34:1-4; 2Kg 19:14-19; 2Ch 12:7-8, 20:5-19,28-30; Is 14:3-4,12-19, 36:13-22; Jr 1:9-10; Ba 6:3-6,33-38,52-56,65-72; Dn 2:44, 3:14-24,49-50; Hg 2:22-23; Rv 11:15, 16:10; CCC 1807, 2095-96, 2134-35.

Lesson 3[†] Matthew 5

Question 1

1a. Jesus begins His three-year public ministry by preaching His Sermon on the Mount, the whole of which comprises chapters 5-7 (lessons 3 and 4) of *The Gospel of St. Matthew*. Why does He begin His inaugural sermon with the beatitudes and not the Law or the Ten Commandments? (What does the word *beatitude* mean?) How does Jesus' own life of poverty, suffering, and humiliation embody the concept of beatitude? Will our striving to live the beatitudes mean a life of suffering or a life of happiness for us?

Readings: Dt 7:11-15, 28:1-2; Ws 2:10-20; Mt 11:6; Lk 1:45; Jn 13:15-17; 1Co 4:9-13; Ep 1:3; Ja 1:25, 5:10-11; 1Pt 3:9; 2Pt 1:3-4; CCC 544, 1700, 1711, 1716-19, 1723-29, 1769, 1820, 1950, 2305, 2546, 2555-56, 2830.

1b. Although the words *beatitude* and *beatific* have the same root, it seems that the beatitudes and the beatific vision refer to very different realities. The beatific vision (read CCC 1028) is in fact very connected to the beatitudes. How so?

Readings: Ez 34:23-31; Mt 5:8, 16:17; Jn 1:14, 14:23, 17:3; 1Co 2:9-10; 2Co 4:17-18; Ep 3:16-19; Hb 4:1-3, 6-11; 1Pt 1:8-9; 1Jn 1:1-3, 3:2; CCC 163, 260, 294, 1720-22, 2518-19, 2548, 2557.

1c. Which commandments does Jesus specifically address in Mt 5:20-37, and how do His teachings affect the way we ought to think about keeping or breaking the commandments? Does Jesus' teaching in any way change the Law given to Moses? How so or how not? Is Jesus' teaching superior to the Law of Moses? Explain your answer.

Readings: Mt 23:1-3; Jn 1:16-17, 45, 7:19; Ac 3:19-24, 6:14, 13:38-41; Hb 1:1-4, 3:1-11, 8:6-8, 10:28-29; CCC 577, 592, 1965-68, 2054, 2153, 2262, 2302, 2336, 2464, 2466, 2528-29, 2763.

1d. In clarifying the Old Testament laws on justice which allowed "an eye for an eye and a tooth for a tooth" (Mt 5:38-42) and hatred for one's enemies (Mt 5:43-48), what does Jesus reveal about God's love

† Jesus' Sermon on the Mount and the Beatitudes (Mt 5) are also discussed in lesson 4 of Luke; and the fulfillment of the Law (Mt 5:17-48) in lesson 2 of Mark.

and justice, as well as the love and justice we must imitate because we are created in His image and are called to act as He acts? How can we possibly fulfill the standard Jesus presents to us?

Readings: Ex 21:23-25; Lv 19:17-18; Rm 12:19-21; 1Co 13:4-7; Ph 2:1,5; Ja 2:12-13; CCC 604, 1825, 1933, 2013, 2303, 2608, 2792, 2840-42.

Question 2

What two images does Jesus present as an illustration of what His disciples must be like in the world (cf. Mt 5:13-16), and what kinds of obligations do these images imply regarding our interactions with others?

Readings: Lk 11:33-36; Jn 1:9; Col 4:5-6; 1Pt 3:15; CCC 782 (paragraph 7), 900, 905, 1216, 1243, 2466, 2472.

Lesson 4[†] Matthew 6 – 7

Question 1

What aspect of prayer, fasting and almsgiving does St. Matthew emphasize (Mt 6:1-6,16-18), and how does it affect our eternal reward? What does this have to do with conversion of heart?

Readings: 2Mc 6:11-12; Ps 139; Sg 2:14; Ws 18:9a; Is 58:3-12; Jr 23:23-24; Mt 15:7-9, 23:27-28; Lk 8:17, 16:14-15; Jn 5:44, 12:43; CCC 1693, 1753, 1755, 1969, 2608, 2655.

Question 2

2a. Of all that we ask in the Lord's Prayer, which one petition embodies the rest, and why is this so? Why is the Lord's Prayer (Mt 6:7-13) at the center of Jesus' Sermon on the Mount? Briefly describe the composition of petitions contained in the Our Father.

Readings: Lv 19:1-2; Ez 36:23-30; Jn 17:11,24-26; CCC 203, 2097, 2143-44, 2750, 2759-64, 2803-15, 2857-58.

2b. When we pray, "Thy will be done on earth as it is in heaven," what are we truly saying or asking to be done? Summarize in a few words God's will as He has revealed it.

Readings: Jb 1:21; Dn 4:31-32; Lk 10:25-37; Jn 4:34, 13:34-35; 1Th 4:3; 1Tm 2:4; CCC 2611, 2822-27, 2860.

2c. When we pray asking God to "forgive us our trespasses as we forgive those who trespass against us," what exactly are we begging Him to do; and what condition are we placing on our own petition, if we pray as Jesus taught us to pray to Our Father in heaven?

Readings: Ex 23:4-5; Lv 19:17-18; Si 27:30—28:7; Mt 18:21-35; Mk 11:25; Lk 23:34; 2Co 2:7-11; Ep 4:32; Col 3:13; CCC 270, 2838-45, 2862.

2d. When we ask God to "deliver us from the Evil One," what are we petitioning God to do for us, considering that Satan will war against God's holy ones until the end of time anyway?

† Almsgiving (Mt 6:1-4) is also discussed in lesson 8 of Luke and 13 of Matthew; the Lord's Prayer (Mt 6:7-15) in lesson 7 of Luke; fasting (Mt 6:16-18) in lessons 2 and 5 of Mark; true treasure (Mt 6:19-21) in lessons 6 and 7 of Mark and 8 of Luke; the lamp of the body (Mt 6:22-23) in lesson 7 of Luke; love of money (Mt 6:24) in lessons 8 and 10 of Luke; trust in divine Providence (Mt 6:25-34) in lesson 8 of Luke; and true discipleship (Mt 7:21-27) in lesson 4 of Luke.

Readings: Jb 2:1-10; Lk 22:31-32; Ep 6:10-13; Ja 4:6-10; 1Jn 5:18; Rv 2:10-11; CCC 309, 2850-2854, 2864.

Question 3

3a. Jesus tells us not to judge others (Mt 7:1). Most people don't believe they judge others; nevertheless, Jesus would not give us this teaching if it did not apply to all of us in some way. What are the subtle ways in which we fall into the trap of judging others?

Readings: Rm 14:4-13; Ja 4:11-12; CCC 678, 2477-78.

3b. What is "the golden rule" of life (Mt 7:12), and does it apply to every situation? Where is this rule found "in the Law and the Prophets," as Jesus says?

Readings: Lv 19:18; Tb 4:15a; Rm 13:8-10; CCC 1789, 1970.

Lesson 5[†] Matthew 8 – 9

Question 1

The Gospel account of the call of St. Matthew (Mt 9:9) is also recorded by Sts. Mark and Luke, although one might expect to find a lengthier account of it in the Gospel written by Matthew himself. As it is, the passage seems almost too brief given its importance. What importance or impact does this one scripture verse have within the whole of the Gospel account? Explain your answer in light of the following readings.

Readings: Jg 18:8-9; 1Sm 3:7-10,19-21; 1Kg 19:20-21; Ps 119:59-60; Mt 4:18-22; Lk 9:59-62; Jn 1:22-23; Ac 4:12, 13:25; 1Co 3:5,18,21-23, 4:7; Ph 3:8-16.

Question 2

2a. In recording the marvels of Jesus' miracles, what words does St. Matthew quote from the prophet Isaiah when he announces that Jesus "cured all who were sick" (Mt 8:17)? Explain the meaning of these words, especially for the sick and diseased of our own time. Is it still true that Jesus cures all who are sick? How so or why not? Secondly (II), where can one encounter Jesus' miraculous powers in our present age?

Readings: Is 53:4-5; Mk 6:54-56, 9:23-24; 1Pt 2:24; CCC 517, 549, 1503-05.

Readings (II): Is 33:20-21,24; Ac 5:12-16, 28:8-9; CCC 1115-16, 1392, 1394, 1421, 1436.

2b. Briefly describe the content or structure of chapters 8 and 9. How do those who seek healing approach Jesus (Mt 9:27)? What is the response of the crowds and of the Pharisees to Jesus' miracles (Mt 9:33-34), and how do their remarks reveal not only what they see in Jesus, but also what lies in their own hearts?

† The miracles of Jesus (Mt 8:1-17) are also discussed in lessons 1, 2 and 4 of Mark; the calming of the storm at sea (Mt 8:23-27) in lesson 3 of Mark; the cure of the paralytic (Mt 9:1-18) in lesson 1 of Mark; Jesus' exorcisms (Mt 8:16,28-34, 9:32-34) in lessons 1 and 5 of Mark and 3 of Luke; His exorcism in the territory of the Gadarenes (Mt 8:28-34) in lesson 3 of Mark; Jesus' teaching on fasting (Mt 9:14-17) in lesson 2 of Mark; and the cure of Jairus' daughter and the woman with a hemorrhage (Mt 9:18-26) in lesson 3 of Mark.

Readings: Is 53:1; Mt 11:2-6, 12:23-24, 15:22, 20:30-34, 21:9-11, 15-16, 22:41-46; Jn 5:36, 10:25-26, 37-39, 11:47-48; Ac 2:22; CCC 439, 447, 547-48, 559, 574, 591.

2c. Explain Jesus' response to the Jews who are critical of Him for eating with tax collectors and sinners (Mt 9:10-13; Lk 5:29-32). Secondly (II), how can we distinguish between associating ourselves with sinners as an act of love and mercy, and associating ourselves with sinners in a way that is imprudent or scandalous?

Readings: Ho 6:4-6; Mt 5:7; Mk 5:18-20; Lk 7:36-39, 11:37-41, 14:1-6, 15:1-7, 19:10; Jn 7:45-52, 9:40-41; Rm 9:15-16, 11:32; Ph 2:27; 1Tm 1:15-16; Hb 13:3; Ja 2:13; CCC 545, 588-89, 1846.

Readings (II): Ps 50:16-20; Ho 4:17, 14:10; Ac 10:28-29; 1Co 5:9-13; Col 3:12-15, 4:3-6; CCC 1780, 1787, 1806, 1829, 2447.

2d. Read Mt 9:35-38. Why are the analogies in this passage such an appropriate conclusion for the account of the ten miracles, especially in light of the next section of this Gospel (ch. 10)?

Readings: Nb 27:15-17; 2Sm 5:1-3; Ps 23:1; Is 40:10-11; Jr 3:14-15, 23:4-6; Ez 34:5-6, 11, 37:24; Mi 5:1-3; Mt 2:6; Jn 10:14; 1Pt 2:25, 5:3-4; Rv 7:17; CCC 754, 1575.

Lesson 6[†] Matthew 10 – 11

Question 1

1a. Imagine that Christ has gathered together a small group of people from your parish and is sending you into the surrounding territory to work in His Name. His instructions to you are those found in chapter 10 of this Gospel. What are the key points of Christ's instructions?

1b. It seems that Christ's instructions in chapter 10 of this Gospel are meant only for His twelve apostles (cf. Mt 10:1-5). If so, why does St. Matthew record them for us? If not, how do they apply to us? Explain your answer using the following readings.

Readings: Mt 10:27,40-42; Ac 1:1-2, 2:41-42, 16:4-5; Rm 1:3-7; 1Co 9:1-2; 1Tm 2:4-7; CCC 2-3, 14, 74-75, 425, 429, 551, 738, 765, 785, 849-52, 854, 857, 863, 869, 871, 873, 876, 888-89, 900, 905, 1120, 1575, 1816, 2472.

Question 2

2a. Summarize the point Jesus is making in Mt 11:7-10,16-19. How does the Church share in the predicament Christ is describing, and in what ways do we sometimes respond like the people Christ describes in Mt 11:16-19? Secondly (II), why is John the Baptist's response (Mt 11:2-5,11-15) one that pleases Christ?

Readings: Jr 20:10-11; Ac 5:29-33, 7:51-54, 23:11, 28:23-28; Ga 3:1-5; CCC 769-70, 2036, 2244-46, 2419-20, 2422-23.

Readings (II): Jn 1:6-8,19-23,29-30, 3:28-34; CCC 523, 718-20.

2b. What does Jesus say is the fate that awaits those who "refused to repent" (Mt 11:20-24), and why will they suffer a worse fate than Sodom, which was totally destroyed?

Readings: Gn 19:24-25,27-28; Dt 29:21-23; Is 1:9, 14:13-15; Jr 50:40; Lm 4:6; Jo 3:1-5; Mt 10:14-15; Lk 10:10-16, 17:29-30; Jn 6:36, 12:37-38, 15:24-25; 2Pt 2:6; Ju 7; CCC 682, 1034-37.

† The appointment of the twelve apostles (Mt 10:1-5) is also discussed in lesson 2 of Mark; Jesus' instructions to His disciples (Mt 10:5-33) in lesson 5 of Luke; John the Baptist's sending his disciples to Jesus (Mt 11:2-19) in lesson 4 of Luke; and Jesus' blessing the Father because He reveals the kingdom to little children (Mt 11:25-27) in lesson 6 of Luke.

2c. What is Christ revealing to us in Mt 11:25-30, and how are these truths both a perfect starting point and ending place for the struggle we encounter within ourselves in encountering Christ?

Readings: Si 24:19-22,33-34 [NAB 24:18-21,30-31], 51:20-30; Jr 6:16-17; Mt 13:10-17, 18:3-4; Jn 3:1-3,9-13, 7:40-52; 1Co 1:18-29; CCC 544, 2779, 2785-87.

Lesson 7[†] Matthew 12 – 13:52

Question 1

1a. Explain Jesus' words in Mt 12:30-37 in light of the incidents St. Matthew records in the preceding passages (Mt 12:1-29). How does one commit a sin that "will not be forgiven ... either in this world or in the next" (Mt 12:31-32)? Secondly (II), Jesus tells us that "for every unfounded word people utter they will answer on Judgment Day" (Mt 12:36). How does this teaching apply to the incidents that have just occurred (Mt 12:1-29), and how do Jesus' words make us reconsider the way we interact with people in our daily lives?

Readings: Mt 23:27-33; Mk 3:28-30; Lk 12:10; CCC 368, 590, 679, 1864, 2563.

Readings (II): Ps 141; Si 27:4-7; Mt 15:11,18-19; Lk 6:43-45; Ep 4:29-32; Hb 6:4-6, 10:28-29; Ja 3:1-12; CCC 2148.

1b. Why does Jesus say, "It is an evil and unfaithful generation that asks for a sign" (Mt 12:39)? What is "the sign of the prophet Jonah" (Mt 12:39), and why does Jesus say that this is the only sign that will be given?

Readings: Jo 2:1-11; Mt 16:1-4; Lk 11:29-32; CCC 65, 129, 638, 651-53, 991, 994.

1c. What is Jesus' warning to us about unclean spirits (Mt 12:43-45), and how is this warning connected to faith?

Readings: Jn 5:10-14, 14:23; Rm 1:18-19,28-32; 2Pt 2:17-22; CCC 1865, 2087-89.

Question 2

2a. How is Jesus' sequence of parables (Mt 13:1-52) a relevant commentary on what happens in the narrative section preceding it (chapters 11-12)? What is Jesus telling us about the Kingdom of heaven through His parables of the darnel (Mt 13:24-30,36-43) and the net (Mt 13:47-50)?

† Jesus' disciples picking corn on the Sabbath (Mt 12:1-8) and the cure of the man with a withered hand (Mt 12:1-14) are discussed in lesson 2 of Mark; the Jews' accusations that Jesus acts by the power of Beelzebub (Mt 12:22-32) in lesson 2 of Mark; the Queen of the South and the sign of Jonah (Mt 12:38-42) in lesson 7 of Luke; and the parable of the sower and the seed (Mt 13:1-35) in lesson 3 of Mark.

Readings: Pss 10, 11; Mt 3:8-10; 2Pt 3:8-10; CCC 314, 324, 678, 681, 827, 998, 1001, 1021, 1038-41, 2549.

2b. In what way are the analogies of the mustard seed and leaven similar (Mt 13:31-33)? Are Christ's references to leaven positive or negative? Explain your answer using the readings.

Readings: Ex 12:15,19-20, 13:3; Lv 6:10, 23:15-17; Dt 16:3; Ez 17:22-24; Mt 16:11-12, 17:20; Mk 8:15; 1Co 5:6-8, 10:17; Ga 5:7-9; Ja 4:10; CCC 2045, 2660, 2832-33.

2c. To whom does God speak in parables, and to whom does He explain the meaning of parables (Mt 13:10-17,34-36,51)? How does one become the "scribe" to which Jesus refers in Mt 13:52?

Readings: Ps 78:1-8; Prv 1:1-7; Ws 7:15-21; Si 39:1-8; Jr 5:20-23; Mt 11:25, 21:28-32; Mk 4:10-13,33-34; Lk 8:9-10, 10:23-24; Ep 1:17-19; CCC 89, 158, 546, 787, 1101.

Lesson 8[†]

Matthew 13:53 – 15

St. Matthew records a lengthy narrative section (chapters 14-17) in which Christ begins to reveal the power and mystery of the Kingdom of heaven made present in His Church. Lessons 8 and 9 address the content of this section.

Question 1

1a. Following His discourse of parables (Mt 13:1-52), where does Jesus go and how is He received (Mt 13:53-57)? What is Jesus' explanation for their reaction to Him (Mt 13:57-58), and why is the Church viewed in much the same way at times?

Readings: 1Sm 10:25-27; Jt 10:18-19; Ps 22:6-8, 106:24-25; Prv 23:9; Ec 9:14-16; Is 49:6-7; Mk 6:1-6; Lk 4:16-30, 19:12-14; Jn 4:43-45; Ac 3:22-26; 1Co 1:26-29; 1Th 5:19-20.

1b. What lessons is Jesus teaching us through the incident at sea when He bids Peter to come to Him across the water (Mt 14:22-33)? On what is Peter's gaze fixed as he begins to sink (Mt 14:30)?

Readings: 1Ch 16:10-14; 2Mc 7:28-29; Ps 105:4-5; Prv 4:25-26, 17:24; Sg 8:6; Is 31:1,3; Lk 4:20, 10:23-24; Jn 6:16-21; Ac 2:25; 2Co 4:16-18; 1Tm 4:10; Hb 3:1, 12:1-3.

1c. What do those who believe in the healing power of Jesus do after they have encountered Christ (Mt 14:34-36, 15:29-31)? What is God revealing through these and similar passages in Scripture, and how are these truths reflected in the sacramental life of the Church?

Readings: Tb 5:4-9,15-17 [RSVCE 5:3-8,14-16]; Mt 8:16, 9:2,32, 12:22, 17:14-16; Lk 18:15-16a; Jn 1:35-36; Ac 5:12-16, 8:4-6, 19:11-12, 28:8-9; Ja 5:19-20; CCC 851, 942, 1421, 1423-24, 1428, 1432, 1442, 1469-70, 1504, 1509, 1516.

† Jesus' visit to the synagogue in Nazareth (Mt 13:53-58) is also discussed in lessons 4 of Mark and 3 of Luke; Herod and the beheading of John the Baptist (Mt 14:1-12) in lesson 4 of Mark; the miracles of the loaves and fish (Mt 14:13-21, 15:32-39) in lessons 4 of Mark and 5 of Luke; and Jesus' walking on water (Mt 14:22-33) in lesson 4 of Mark. Jesus' teaching on clean and unclean (Mt 15:10-20) is discussed in lesson 4 of Mark and lesson 10 of Luke; and the connection between faith and Jesus' miracles (Mt 15:28) in lesson 2 of Mark.

Question 2

What is the problem concerning the traditions Jesus addresses in Mt 15:1-20, and what does He say will become of these traditions, as well as those who guide others according to them (Mt 15:13-14)? Secondly (II), non-Catholic Christians say that Tradition in the Catholic Church is nothing more than a system of human traditions like those Jesus is criticizing here. What can we say in response to this? What is the true relationship between Sacred Scripture and Sacred Tradition?

Readings: Ex 25:8-9,40; Mt 23:16-19; Mk 7:1-13; Lk 11:52; Ac 5:38-39, 7:44-51,53-54; Rm 2:17-24; Ga 1:11-14; CCC 579.

Readings (II): Nb 8:1-4; 1Chr 28:11-12,19; Si 8:8-9; 1Co 11:2; Col 2:6-8; 2Th 2:15-17; 3:6-7; Hb 8:1-2; CCC 75, 77-78, 80-100, 112-14, 128, 170-75, 688, 857, 861, 890-92.

Lesson 9[†]
Matthew 16 – 17

Question 1

1a. What does Jesus say to Simon Peter after he declares Jesus to be the Christ (Mt 16:16-19), and what implications does Christ's declaration have for the Church He founds?

Readings: Is 22:20-23; Mt 14:28; Lk 5:1-3, 9:20, 22:31-32; Jn 1:42, 6:67-69, 21:15-19; Ac 2:14, 15:6-7; 1Co 15:5; CCC 153, 424, 442, 552-53, 642, 862, 869, 880-81, 1444-45.

1b. What kinds of events occur immediately following the first and second miracles of the loaves and fish (cf. Mt 14:13-33, 15:32-16:12)? How are these events preparing Christ's apostles for what He will ultimately command them to do at the Last Supper they share with Jesus (Mt 26:20,26-29)? What does Christ's revelation to Peter (question 1a above), as well as His instructions to the Twelve at the Last Supper, make clear in regard to the celebration of the Eucharist? How important is the authority of Peter and his successors in the celebration of the Eucharist?

Readings: Lk 22:14-20; Jn 10:16; Ac 2:42,46; 1Co 10:14-17, 11:23-32; 1Pt 2:4-8; CCC 610-11, 834, 882-86, 1123-26, 1324-27, 1337-38, 1341-43, 1369, 1555-57, 1559, 1561, 1566.

Question 2

After witnessing the Transfiguration of Jesus, what do Peter, James and John ask about Elijah (Mt 17:10)? What is Jesus' answer (Mt 17:9-13)? Is Elijah coming, or has he come already?

Readings: 2Kg 2:7-15; Si 48:1-11; Ml 3:23-24; Mt 11:10,13-15; Mk 9:9-13; Lk 1:13-17,66,76-80, 3:15-18; CCC 696, 718-20.

† Jesus' criticism of the Pharisees and Sadducees for not reading the signs of the times (Mt 16:1-4) is discussed in lesson 8 of Luke; the bad yeast of the Pharisees and Sadducees (Mt 16:5-12) in lesson 7 of Matthew; Christ's prophecies of His Passion (Mt 16:21-23, 17:21-22) in lessons 6 of Mark and 6 of Luke; Peter's faith in Christ (Mt 16:13-20) in lesson 5 of Mark; and the Transfiguration (Mt 17:1-9) in lessons 5 of Mark and 6 of Luke.

Question 3

Review the account of the Temple tax which Peter pays for Jesus and himself (Mt 17:24-27). According to what is told us, should Jesus have been required to pay the Temple tax? Why or why not? What are some of the truths revealed through this incident? (Is it just or unjust for institutions or governments to impose taxes on others?)

Readings: Ex 30:11-16; Mt 12:6, 23:17; Mk 14:58; Jn 8:19-20; Rm 13:5-7; 2Co 6:3; 1Pt 1:18-19; Rv 21:22-23; CCC 576, 583, 586, 2239-40.

Lesson 10[†] Matthew 18 – 19

Question 1

1a. What does God reveal about those who lead others astray (Mt 18:5-7,10), and what are the subtle ways in which we do this? What are the moral implications of this question for those working in the media?

Readings: Ex 23:1-9; Prv 12:26; Mi 3:5-7; Mt 23:1-3; Ac 20:29-32; Rm 14:15-21; 1Co 8:10-13; 2Co 6:3-4; Rv 18:21-23; CCC 408, 1868-69, 1886-87, 1903, 2284-87, 2493-99.

1b. What basic rules does Jesus give for correcting another person (Mt 18:15-18)? Are we to assume that it is our duty to correct people of everything we believe they are doing wrong? Explain the Church's penalty of excommunication in light of divine revelation.

Readings: Lv 19:17; Dt 19:15; Ez 33:1-9; Mt 16:19; Lk 17:3-4; Jn 20:23; 1Co 5:11-13; 2Co 13:1-2; CCC 553, 862, 1444-45, 1462-63, 982.

1c. What does Jesus tell us about prayer heard by His Father in heaven (Mt 18:19-20), and how can we apply this teaching to life in the Church community?

Readings: Jn 17:21; Ac 2:42-47, 4:32, 5:12, 12:12; Ph 1:27; CCC 360, 775, 1069, 1088, 1108, 1373.

Question 2

2a. What is the disciples' response to Jesus' teaching on divorce (Mt 19:10), and what is Jesus' reply (Mt 19:11-12)? How do His words help us understand the virtues of chastity and sexual rectitude? What kind of chastity is demanded for those with homosexual orientation?

Readings: 1Co 7:1-9, 29-35; Col 3:5-6; 1Th 4:7-8; CCC 915, 922, 1579, 1618-20, 2346-50, 2357-59, 2518.

† Jesus' teaching on being childlike (Mt 18:1-4) is discussed in lessons 6 of Matthew, 6 of Mark, and 6 of Luke; the parable of the lost sheep (Mt 18:12-14) in lesson 9 of Luke; the need to forgive others (Mt 18:23-35) in lesson 4 of Matthew; Jesus' teaching on divorce (Mt 19:1-9) in lesson 6 of Mark; and the danger of riches (Mt 19:23-26) in lesson 8 of Luke.

2b. Why is the rich young man who keeps all the commandments “sad” (Mt 19:22)? Does Jesus say that the rich cannot be saved (Mt 19:23-26)? What does Jesus say about those who give up everything to follow Him? Must every person who follows Christ take a vow of poverty in order to be pleasing to God?

Readings: 1Kg 3:9-13, 10:23-25; 1Ch 29:11-12; Prv 28:20; Ec 5:9-11; Si 31:1-11; Mt 6:19-21; Lk 6:24, 8:14, 12:16-21, 14:33; Ph 4:8b-9; Hb 11:26; CCC 222, 226, 1973-74, 2082, 2052-53, 2443-46, 2536, 2544-45, 2547, 2556.

Lesson 11[†]
Matthew 20 – 21

Question 1

1a. What do we learn about the kingdom of heaven from Jesus' comparison in Mt 20:1-16? What kinds of attitudes should dominate or inform our Christian life on earth?

Readings: Gn 33:8-11; Si 14:5-10; Lk 15:29-32; Rm 9:20-21, 12:10; 1Co 13:4-7; 2Co 8:7-8, 9:10-15; Ep 1:3-12; Ja 1:5; CCC 74.

1b. What do we learn about entering the kingdom of heaven from Jesus' parable of the two sons (Mt 21:28-32), and how can we apply this parable to the Christian life?

Readings: Ws 12:8-11,19; Si 18:20-22; Jr 31:19; Mt 7:21-27, 26:21-23; Lk 6:46-49, 13:22-30, 18:9-14; Rm 2:4-6,13; 2Co 7:10; Ja 1:22-25; 1Jn 2:15-17, 3:18; CCC 1821, 2611, 2826.

Question 2

Read Mt 20:20-28. What is God teaching us through the request the mother of Zebedee's sons makes of Jesus, as well as Jesus' response to the request?

Readings: Prv 25:6-7; Si 13:9-10; Mt 26:27-28,36-41; Lk 14:7-11; Jn 13:5-17, 18:10-11, 21:20-23; Ac 12:1-3; Rm 8:28-30; 2Co 4:5; CCC 786.

Question 3

3a. Why does Jesus enter Jerusalem riding on a donkey (Mt 21:1-11)? What is the meaning of this event, and why do we celebrate it in the life of the Church?

Readings: Gn 49:8-12; 1Kg 1:32-40; 2Kg 9:1-13; 1Mc 13:49-53; Ps 118; Is 62:10-12; Zc 9:9-10; Mt 11:29-30; Mk 11:1-11; Lk 19:28-40; Jn 12:12-19; Rv 7:9-12; CCC 557, 559-60, 1352, 2816.

† Jesus' entry into Jerusalem (Mt 21:1-11) is also discussed in lesson 12 of Luke; Jesus' cleansing of the Temple (Mt 21:12-17) in lesson 12 of Luke; the incident of the fig tree and Jesus' lesson on faith and prayer (Mt 21:18-22) in lesson 6 of Mark; the authority of Jesus (Mt 21:23-27) in lesson 2 of Mark and 2 of Luke; and the parable of the wicked tenants (Mt 21:33-46) in lessons 7 of Mark and 12 of Luke.

3b. What does Jesus do after His entry in Jerusalem (Mt 21:12-17), and what is God revealing through this event?

Readings: Ne 13:4-9,15-22; Ps 69:8-9 [NAB 69:9-10], 119:139; Is 56:5-7; Jr 7:1-15; Mt 11:12; Mk 11:15-19; Lk 19:45-48; Jn 2:13-22; CCC 584, 593.

Lesson 12[†] Matthew 22 – 23

Question 1

What truths is Jesus teaching us through the parable of the wedding feast (Mt 22:1-14)? How does the king respond to the man who tries to enter the banquet hall without “wearing a wedding garment” (Mt 22:11), and what is God saying to us through this incident?

Readings: Prv 9:1-6; Mt 3:8-10, 5:20, 7:21-23, 8:11-12, 13:47-50; Jn 3:3-7; Ga 5:5-6; Ja 2:18-24; Rv 3:17-18, 19:7-8; CCC 161, 1129, 1243, 1257, 1260, 848, 1815.

Question 2

2a. What is Jesus revealing through the sequence of questions He poses to the Jewish leaders in Mt 22:41-46, and what impact does His revelation have on them?

Readings: 2Sm 7:1-17; Pss 2, 110; Mt 1:1, 21:9,15-16, 26:59-68; Mk 12:35-37; Lk 1:31-33,67-72, 20:41-44; Jn 7:40-44; Ac 2:29-39, 4:23-28, 13:23,32-37; Rm 1:3-4, 11:7-10; 1Co 15:24-26; 2Tm 2:8; Rv 5:5, 22:16; CCC 439, 447.

2b. What is Jesus’ advice in Mt 23:1-7 concerning the scribes and Pharisees? Explain the principal behind Jesus’ teaching in Mt 23:8-12. In light of divine revelation, how can we explain Church tradition using “Father” as a form of address for priests? Does God ever tell us to honor human beings as *fathers*, or does He (whether through Sacred Scripture or Sacred Tradition) speak of human beings as *fathers* of God’s children on earth?

Readings: Dt 32:6; Ml 2:10; Mt 19:19; Jn 8:42-44; Ac 7:2a, 22:1; Rm 2:17-24, 4:17; 1Co 4:14-17; Ep 3:14-15; 1Th 2:11-12; 1Tm 1:1-2; Ti 1:4; Phm 1:10; Hb 12:7-9; 1Jn 2:13; CCC 8, 238-40, 262, 1549, 2205, 2214, 2220, 2248, 2367, 2779-83, 2786-87.

2c. Summarize Jesus’ words to the scribes and Pharisees in Mt 23:13-32. How is this passage different in tone and content from other of

† The question on paying tribute to Caesar (Mt 22:15-22) is discussed in lesson 7 of Mark; Jesus’ teaching on the resurrection (Mt 22:23-33) in lesson 7 of Mark; the great commandment of love (Mt 22:34-40) in lesson 6 of Luke; and the hypocrisy of the scribes and Pharisees (Mt 23) in lesson 7 of Mark.

Jesus' teachings, and why might this be so? How do we Christians sometimes use religion in the same way as the Jews do whom Jesus is addressing?

Readings: Is 5:18-24; Jr 8:8; Am 5:21-25; Ml 1:6-14, 3:7-10; Mt 12:34-35; Mk 7:6-13; Lk 11:37-54; Ac 7:51-54, 23:1-5; Ga 5:18-23; CCC 579, 2105, 2110-14.

2d. With what revelation does Jesus conclude His lengthy indictment of the scribes and Pharisees, and what are we to learn from these words (Mt 23:33-39)?

Readings: Is 5:25,30c-d [v.30c-d not in the NAB], 8:21-23; Jr 7:12-15, 8:9, 12:7-8; Ez 11:22-25; Am 5:26-27; Ml 2:1-3,8-9; Mt 27:25-26; Lk 19:41-44; Jn 9:38-41; 1Th 2:14-16; Rv 16:4-7; CCC 558, 674, 839-40, 1033-34, 1036, 1861.

Lesson 13[†] Matthew 24 – 25

Question 1

What subject are the disciples discussing with Jesus (Mt 24:1-3) just before He reveals the last days of the world and His Second Coming, and how is this subject connected to what Jesus says in response (Mt 24:1-31)? Secondly (II), does it seem we are living in the end times now or not, or can we even know this (Mt 24:32-44)? Explain your answer.

Readings: Mt 12:6; Jn 2:13-22, 15:19; Ep 1:9-11; Col 1:20; 1Pt 4:17; Rv 3:11-12, 13:9-10, 21:1-4, 22-27; CCC 518, 586, 671-72, 675, 677, 756, 769, 809, 1006, 1009, 1042-45.

Readings (II): Ps 131; Mk 13:32; Ac 1:6-8; 1Th 5:1-3; 1Pt 4:7; 1Jn 2:18; CCC 585, 593, 670, 673, 686, 1040, 1048, 2612.

Question 2

Jesus uses parables to teach us how to “stay awake” (Mt 24:42) as we await the Second Coming of God. What lessons can we learn from the following parables?

2a. The parables of the conscientious steward (Mt 24:45-51) and the talents (Mt 25:14-30)

Readings: Gn 41:38-43; Ps 105:16-22; Mt 25:21; Lk 12:41-46, 19:12-27; Jn 12:26; Rm 12:11; 1Co 4:1-2; 2Co 9:10-13; 1Tm 6:17-19; 2Tm 2:24; Hb 13:16; 1Pt 4:10; CCC 1844, 1931.

2b. The parable of the ten wedding attendants (Mt 25:1-13)

Readings: Mk 13:33-37; Lk 12:35-40; 1Pt 1:13; CCC 1129, 2000, 2697, 2725, 2730, 2733, 2744.

Question 3

According to Jesus’ teaching on the Last Judgment (Mt 25:31-46), what will be the key measure or deciding factor for each of us on Judgment Day? How does this revelation concretely impact the way we live our daily lives?

† The Temple (Mt 24:1-3) is also discussed in lessons 2, 6 and 12 of Luke; Jesus’ teaching on sign of the end times and the destruction of Jerusalem (Mt 24:4-44) in lesson 12 of Luke; and judgment (Mt 25:31-46) in lessons 3 and 6 of Matthew and 8, 12 and 13 of Luke.

**Readings: Ps 9; Is 58:6-10; Dn 12:2; Mt 13:30,41-43,49-50;
Jn 5:28-29, 12:48; Ja 2:14-17; 1Jn 3:17; CCC 544, 678-79,
682, 1033-34, 1038-39, 1059, 1373, 1397, 1825, 1932, 2443,
2447-49, 2831.**

Lesson 14[†] Matthew 26 – 28

Question 1

1a. Compare the actions of Judas and Peter in their betrayal of Christ and how each responds when they see what they have done (Mt 26:14-16,20-25,30-35,45-50,56-58,69-75, 27:3-10). What are we to learn from what Scripture tells us about them and their fates (Mt 28:16)?

Readings: Mk 14:10-11; Lk 22:3-6,31-34,48; Jn 12:4-6, 13:21-30, 18:1-9, 21:15-19; Ac 1:15-22,25, 2:36-38, 3:6-7, 4:5-13,17-20, 5:27-33, 9:40; CCC 368, 597, 1429, 1431-32, 1848, 1851, 1861, 1873-74, 1989, 1991.

1b. How does Jesus respond when the chief priests and elders question Him (Mt 26:59-68, 27:12), when Pilate questions Him (Mt 27:13-14), and when Herod questions Him (Lk 23:6-11)? How does Jesus respond to the brutality of the Roman cohort (Mt 27:27-31) and the mockery of the crowds and the two thieves with Him as He hangs on the Cross (Mt 27:39-44,49-50)? What is God saying through all of this?

Readings: Jb 40:6-14; Ps 83; Ec 3:7c-d; Is 42:13-14, 53:7; Am 5:10,13; Ha 1:12-13; Mt 7:6, 11:19b, 26:55; Jn 7:2-7, 12:47-48; Rm 3:10-20; 1Pt 2:19-24; Rv 8:1-5, 19:1-6; CCC 516, 585, 2262, 2734.

Question 2

What might we learn from the happenings described in Mt 27:51-53, and do all react in the same way to what is taking place (cf. Mt 27:54-56)?

Readings: Es A2-12 [NJB: opening verses 2-12; RSVCE 11:2-12; NAB Prologue 1-11]; 1Mc 6:8-13; Zc 12:9-11, 13:1; Ps 29; Mt 24:39; Lk 21:25-28, 23:47-49; Jn 5:25,28; Hb 9:11-12, 10:19-20; CCC 613-14.

Question 3

3a. Review St. Matthew's account of Christ's entombment, Resurrection and appearance in Galilee (Mt 27:62—28:20). What is the most

† The Passion and death of Jesus Christ (Mt 26:27-56) is also discussed in lessons 8 of Mark and 14 of Luke; Christ in the Tomb (Mt 27:57-61) in lesson 14 of Luke; and the Resurrection of Christ (Mt 28) in lessons 7 of Mark and 14 of Luke.

critical element of belief in the Resurrection? (Did anyone actually *see* Jesus rise from the dead?) What is God teaching us about the importance of *personal witness* so that the truth might be known, both when we hear the truth proclaimed and also when we proclaim it to others?

Readings: Mk 16:9-16,19-20; Lk 24:5-12,22-26,35; Jn 20:24-29, 21:24; Ac 1:9-11, 3:15-16; Rm 10:14-21; CCC 142-43, 166, 445, 643-44, 647-48, 651, 656-57, 875, 1000, 1015, 1102.

3b. Why are Jesus' disciples repeatedly told to go to Galilee once Jesus has risen from the dead (Mt 26:32, 28:6-7,10,16)? What are Jesus' final words to His disciples in Galilee (Mt 28:18-20)? Does Scripture say that all the disciples gathered in Galilee totally believe in the proclamation of the Resurrection (Mt 28:17)?

Readings: Mt 2:22-23, 3:13, 4:12-17,23, 21:10-11, 27:55-56; Mk 14:28,70-71, 16:7; Lk 1:26, 2:39, 4:14-15, 5:17, 13:2-3, 23:5-7, 24:6-8; Jn 2:11, 4:43-45,54, 7:1-10,40-43,51-52; Ac 1:11, 10:36-37, 13:30-31.