
INTRODUCING MATTHEW

Who is Matthew?

Of all the four gospels, the gospel of Matthew was the one most used and most quoted in the early centuries of the church. While each gospel has its own beauty and its own power, there is something quite special about Matthew that may account for its early popularity. This is the way Matthew presents the teaching of Jesus. This gives us many insights into the mind and heart of Jesus, and also into what it means to be Jesus' disciple. Matthew's gospel was particularly attractive as a handbook for instruction.

The gospel we have is written in Greek. Some verses are quoted in works by Christian writers of the second and third centuries. Also from the third century we have parts of Origen's commentary on Matthew. Our earliest complete text, however, is found in two fourth century books, *Codex Sinaiticus* (so named because it was discovered in the nineteenth century in the monastery of Saint Catherine on Mount Sinai) and *Codex Vaticanus* (so named because it is preserved in the Vatican library).

They, and all subsequent manuscripts, refer to this gospel as being 'according to Matthew', thus linking it with the name of the disciple who was called by Jesus while sitting at the tax booth (Matthew 9:9). He is mentioned in all the lists of the apostles (Matthew 10:3, Mark 3:18, Luke 6:15 and Acts 1:13). The same connection between this gospel and Matthew is made by all the early commentators. However, the precise relationship between the apostle Matthew and the gospel associated with his name is, unfortunately, still not clear in spite of over a hundred years of intense scholarly research.

This is an important question as it has implications for determining the literary relationship between the three so-called Synoptic gospels, Matthew, Mark and Luke. It also affects the dating of the gospel and, consequently, our understanding of the context within which it was written.

Papias, bishop of Hierapolis in Asia Minor early in the second century, has this to say about Matthew:

Matthew made an ordered arrangement of the oracles in the Hebrew language, and each translated it as he was able.

– quoted by Eusebius in his *History of the Church* III,39,16

Irenaeus, writing about 180AD, says:

Matthew produced a gospel in written form among the Hebrews in their own language at the time when Peter and Paul were preaching the gospel and founding the church in Rome.

– Against the Heresies III,1,1, quoted by Eusebius in his *History of the Church* V,8,2

Origen, early in the third century, adds some details:

The first gospel to be written was that according to Matthew, once a tax collector but later an apostle of Jesus Christ; he published it for those who had come to faith from Judaism, and it was composed in Hebrew.

– quoted by Eusebius in his *History of the Church* VI,25,4

Finally, Jerome, the great biblical scholar of the late fourth century, writes:

Matthew, who is also called Levi, a former tax collector, then an apostle, first composed a gospel of Christ in Judea, for the sake of those who had come to faith from the circumcision, in Hebrew letters and words. It is not known with certainty who subsequently translated it into Greek. The Hebrew text itself is still preserved to this day in the library at Caesarea.

– *Of Illustrious Men*, 3

Unfortunately, the Semitic text to which Jerome refers has been lost, so that a comparison with our present Greek text is not possible. Prior to the nineteenth century, because of early witnesses such as the above, it was taken for granted that Matthew the apostle was the author of this gospel, which was understood to be a translation into Greek of his Semitic (either Hebrew or Aramaic) original. It was assumed that Matthew was the earliest of the gospels and that both Mark and Luke used it as one of their sources (see Clement of Alexandria in Eusebius HE 6.14).

Scientific research last century, however, led most scholars to the opinion that the Greek gospel according to Matthew may well have drawn on material from the first Aramaic gospel of the apostle Matthew, but that it used the gospel of Mark as one of its sources. The weight of current scholarly opinion lies in this direction. Since there are scholars who still consider that the traditional understanding is correct, the matter remains unresolved.

It would help if we were able to locate Matthew's gospel in relation to two significant events that occurred in Palestine in the first century. The first is the destruction of Jerusalem in 70AD by the Roman army. The second is the reorganisation of Judaism by leading Pharisees in the wake of this destruction. This took place around 85AD at Yavneh (Jamnia), and included the official excommunication of Jewish Christians from the synagogue. Unfortunately, here, too, we have insufficient evidence to draw definite conclusions. In this commentary we will be examining Matthew without taking up any definite position with regard to its relationship to Mark.

Jesus fulfils the Old Testament

The focus throughout the gospel of Matthew is on Jesus, and Matthew's most persistent theme is that Jesus is the fulfilment of the hopes and the spirituality of Judaism. The most likely hypothesis is that the author was a Jewish Christian who saw being a disciple of Jesus as the only way to be faithful to his Jewish tradition. He had to face the fact that Jesus had been rejected by the religious leaders of Judaism, and that only a minority of Jews had joined the community of Jesus' disciples. We find in Matthew similar tensions to those which we find in Paul, who confronts his brother and sister Jews while passionately longing for them to accept Jesus. We also find a similar commitment to the universality of the church, reaching out to embrace all peoples.

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However, this tension existed before and after the destruction of the city, and before and after the formal act of excommunication of 85AD which simply gave expression to tensions that had been building up for decades. From the internal evidence of the text itself, there has not yet emerged a consensus among scholars concerning the date of the gospel: it could have been written any time between the middle sixties and the late eighties of the first century.

It is addressed to communities that are largely Jewish but that include also some non-Jewish converts. A likely setting for the gospel is Antioch in Syria (see Matthew 4:24). Here, as the Acts of the Apostles tells us, ‘the disciples were first called Christians’ (Acts 11:26) – probably because the coming together of Jews and non-Jews into the one community made it obvious to outsiders that they were not a Jewish sect.

Matthew’s pastoral concern

Our main interest will be to see how Matthew and his community saw Jesus. Matthew’s focus is also pastoral. Besides the painful tensions experienced by Jewish Christians in their relations with Judaism, there are tensions in the Christian community itself. Matthew is attempting to reflect on Jesus’ life and teaching in a way that will guide him and the community in resolving these differences and living the life of love shown them by Jesus.

This pastoral interest makes it a very human and a relevant document for any community struggling with the paradoxes of the human condition while learning to live a life of faith as disciples of Jesus.

Each gospel has its own perspective

It is providential that we have four gospels, each with its own insights and perspective. This should help us to avoid going to the gospels expecting to find one fixed answer to our questions about Jesus’ life and preaching. One definite answer might have simplified matters and might perhaps have appeared to satisfy our curiosity, but the variety of insights that we have in the different gospels helps us to see Jesus from different angles and also to observe how different disciples responded to him.

By contemplating Jesus of Nazareth and by listening to him, we can become more sensitive to the presence and inspiration of the risen Christ speaking to us now through the inspired words of Matthew. May we learn to be faithful disciples of Jesus in our obedience to God and in carrying out the commission given us to ‘make disciples of all nations’ (28:19), building communities of faith that will reveal the true God in today’s world.

The Structure of Matthew's Gospel

Section One: Introducing Jesus: the Infancy Narratives (1:1 - 2:23)

1. Jesus, the Messiah, the Son of David, the Son of Abraham (1:1)
2. Jesus' genealogy (1:-17)
3. Jesus, the Son of God, the Saviour, God-with-us (1:18-25)
4. Jesus, born of the royal house of David, destined to bring joy to the whole world (2:1-12)
5. Jesus relives the exile in Egypt (2:13-15)
6. Association with Jesus brings suffering (2:16-18)
7. Jesus of Nazareth (2:19-23)

Section Two: Introducing Jesus: The Messiah, the Son of God (3:1 - 4:16)

1. The Baptist heralds the one who is to fulfil the Messianic hopes of Israel (3:1-12)
2. Jesus is declared Son of God at his baptism (3:13-17)
3. Jesus is our brother, tested like us in the desert (4:1-11)
4. Jesus withdraws to the Galilee of the Gentiles (4:12-16)

Section Three: The coming of God's kingdom: Being a disciple (4:17 - 7:29)

A. Introduction (4:17-25)

1. Summary of Jesus' proclamation of the gospel (4:17)
2. Jesus invites others to join him in his mission (4:18-22)
3. Crowds gather around Jesus the teacher-healer (4:23-25)

B. Jesus' teaching on discipleship (5:1 - 7:29)

1. Introduction (5:1-2)
2. The Beatitudes (5:3-10)
3. The disciples' relationship to the world (5:11-16)
4. Jesus fulfils the Law and the Prophets (5:17-20)
5. Disciples are to work for reconciliation (5:21-26)
6. Disciples are to not regard each other with lust (5:27-30)
7. Disciples are to respect marriage commitment (5:31-32)
8. Disciples are to respect the truth (5:33-37)
9. Disciples are to be meek (5:38-42)
10. Disciples are to love as God loves (5:43-48)

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11. Disciples and almsgiving (6:1-4)
12. Disciples and prayer (6:5-15)
13. Disciples and fasting (6:16-18)
14. A heart fixed on God (6:19-24)
15. Trust in God (6:25-34)
16. Disciples are not to judge others (7:1-5)
17. Disciples need to be discerning (7:6)
18. Disciples are to petition God with confidence (7:7-11)
19. A summary of the Law and the Prophets (7:12)
20. The two roads: disciples must decide (7:13-14)
21. False prophets (7:15-20)
22. The test of discipleship: doing the will of God (7:21-23)
23. Disciples are to hear Jesus' words and to act on them (7:24-27)
24. Conclusion (7:28-29)

Section Four: The coming of the kingdom of God: the healing and liberating power of Jesus' word (8:1 - 9:35)

- A. Three healings (8:1-15)
 1. A Jewish leper is cleansed (8:1-4)
 2. A Gentile centurion pleads for help and is heard (8:5-13)
 3. A disciple is 'raised' (8:14-15)
- B. Who Jesus is and what it means to follow him (8:16-22)
 1. Jesus, the suffering servant of the Lord (8:16-17)
 2. Jesus, the Son of Man (8:18-22)
- C. Three victories over evil (8:23 - 9:8)
 1. Jesus conquers evil that threatens from outside (8:23-27)
 2. Jesus conquers evil that threatens from inside (8:28-34)
 3. Jesus conquers sin (9:1-8)
- D. Who Jesus is and what it means to follow him (9:9-17)
 1. Jesus, the doctor who has come to heal sinners (9:9-13)
 2. Jesus, the bridegroom who treasures the new and the old (9:14-17)

E. Four healings (9:18-34)

- 1-2. Jesus gives life (9:18-26)
3. Jesus gives light (9:27-31)
4. Jesus enables us to speak (9:32-34)

F. Conclusion (9:35)

Section Five: Jesus instructs his disciples concerning their mission (9:36 - 11:1)

A. Introduction: Jesus, the shepherd of Israel (9:36-38)

B. Jesus' mission discourse (10:1 - 11:1)

1. Jesus invests the twelve disciples with his authority (10:1-5a)
2. The disciples' mission of peace to Israel and God's judgment of those who reject him (10:5b-15)
3. The disciples will be persecuted but the Father will look after them (10:16-23)
4. The disciples are to be like their teacher (10:24-25)
5. The disciples are to preach without fear, for the Father will look after them (10:26-31)
6. The consequences of accepting or rejecting Jesus (10:32-42)
7. Conclusion (11:1)

Section Six: Israel rejects its shepherd Messiah (11:2 - 12:50)

A. The Messianic kingdom offered and rejected (11:2-24)

1. Jesus the Messiah (11:2-6)
2. Jesus is offering a place in the Messianic kingdom (11:7-15)
3. The people reject Jesus (11:16-19)
4. God's judgment on their rejection of the Messiah (11:20-24)

B. God's beloved Son continues to offer the merciful salvation of God (11:25 - 12:21)

1. God is revealed in Jesus, the Son (11:25-30)
2. The yoke of mercy (12:1-14)
3. Jesus, the servant of the Lord sent to the whole world (12:15-21)

C. Condemnation of those who reject the Messiah (12:22-45)

1. Jesus exposes the evil of the religious leaders (12:22-37)
2. The gentiles condemn the people for their failure to repent (12:38-45)

D. The true community of the Messiah (12:46-50)

Section Seven: Parables of the kingdom (13:1-52)

A. Introduction (13:1-3a)

B. Parables (13:3b-50)

1. Parable of the sower (13:3b-9)
2. Jesus' purpose in speaking in parables (13:10-17)
3. Parable of the sower: an interpretation (13:18-23)
4. Parable of the weeds (13:24-30)
5. Parable of the mustard seed (13:31-32)
6. Parable of the leaven (13:33)
7. Jesus' purpose in speaking in parables (13:34-35)
8. Parable of the weeds: an interpretation (13:36-43)
9. Parable of the discovered treasure (13:44)
10. Parable of the pearl (13:45-46)
11. Parable of the fishing net (13:47-48)
12. Parable of the fishing net: an interpretation (13:49-50)

C. Conclusion (13:51-52)

Section Eight: Jesus forms a covenant community of those who come to understand and learn to believe (13:53 - 17:27)

1. Lack of faith in Jesus' hometown (13:53-58)
2. The prophet John is killed (14:1-12)
3. Jesus is God's manna for the hungry (14:13-21)
4. The disciples grow in faith (14:22-34)
5. Jesus continues his saving ministry (14:35-36)
6. Human tradition must be tested by the word of God (15:1-9)
7. Purity of heart (15:10-20)
8. Discipleship is open to believing Gentiles (15:21-28)
9. Jesus continues his saving ministry (15:29-31)
10. Jesus is God's manna for the hungry (15:32-39)
11. Israel continues to reject its Messiah (16:1-4)
12. The disciples begin to understand (16:5-12)
13. Peter acknowledges Jesus as the Messiah and Jesus speaks of establishing his church (16:13-20)
14. The Son of Man must suffer, die and rise again [1] (16:21-23)
15. The disciples will find life by following Jesus (16:24-28)
16. God's response to Jesus: the promised glory is revealed (17:1-8)

17. The disciples come to understand that the Baptist is the precursor of Jesus in his suffering (17:9-13)
18. The necessity of faith (17:14-20)
19. The Son of Man must suffer, die and rise again [2] (17:22-23)
20. The liberty of God's children (17:24-27)

Section Nine: The community of God's 'little ones' welcomed and pardoned (18:1-19:2)

1. Being like a child, humble before God (18:1-5)
2. Warning against causing scandal (18:6-9)
3. God's love for the lost (18:10-14)
4. Correction within the community and community prayer (18:15-20)
5. Forgiveness (18:21-35)
6. Conclusion (19:1-2)

Section Ten: The choice for and against God's Messiah (19:3 - 23:39)

- A. Journeying with Jesus to Jerusalem (19:3 - 20:34)
 1. Fidelity to the marriage covenant (19:3-12)
 2. Little children as examples for disciples (19:13-15)
 3. We are powerless of ourselves to enter God's kingdom (19:16-26)
 4. Jesus' disciples will inherit eternal life (19:27-29)
 5. Parable of the workers in the vineyard (19:30 - 20:16)
 6. The Son of Man must suffer, die and rise again [3] (20:17-19)
 7. Disciples must be ready to give their lives like Jesus (20:20-28)
 8. Discipleship is possible only through a miracle of grace (20:29-34)
- B. Confrontation in Jerusalem (21:1 - 22:46)
 1. Jerusalem seems to welcome the Messiah (21:1-9)
 2. The Messiah enters the temple (21:10-17)
 3. Faith: the basis of discipleship (21:18-22)
 4. Jesus' Messianic authority (21:23-27)
 5. Repentance and doing the will of the Father (21:28-32)
 6. The fruits of the kingdom (21:33-46)
 7. God invites all to his Son's wedding banquet (22:1-14)
 8. Jesus exposes the hypocrisy of the Pharisees and Herodians (22:15-22)
 9. Jesus exposes the errors of the Sadducees (22:23-33)
 10. The commandment of love (22:34-40)
 11. Who really is the Messiah? (22:41-46)

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C. Lament over those who reject the kingdom (23:1-39)

1. A disciple must be a humble servant (23:1-12)
2. Lament over the hypocrisy of the religious leaders (23:13-32)
3. Judgment of those who reject God's prophets (23:33-36)
4. Lament over Jerusalem (23:37-39)

Section Eleven: The presence of the Son of Man (24:1 - 25:46)

A. Introduction: Jesus foresees the destruction of the temple (24:1-3)

B. Signs of the presence of the Son of Man and of the end of the age (24:4-36)

1. Events that are not to be mistaken as signs (24:4-8)
2. Persecution must not deter the disciples from their mission (24:9-14)
3. The Jewish-Roman war: an example of the suffering that Christians are to expect (24:15-22)
4. The presence of the Son of Man will be unmistakable (24:23-28)
5. The presence of the Son of Man affects the whole of the created universe (24:29-31)
6. God's final judgment is imminent. The timing of the consummation of history is known only to God (24:32-36)

C. Jesus will reveal his presence, and we must be watchful (24:37 - 25:30)

1. The need to be vigilant (24:37-44)
2. The consequences of fidelity and infidelity in the ministry of leadership (24:45-51)
3. The consequences of being and not being attentive to the one who loves us (25:1-13)
4. We are responsible for the graces given us (25:14-30)

D. Conclusion; Jesus' coming in glory and God's judgment (25:31-46)

Section Twelve: Jesus' death and resurrection (26:1 - 28:15)

A. The passion narrative (26:1 - 27:54)

1. The final conspiracy to arrest Jesus (26:1-5)
2. Jesus is anointed (26:6-13)
3. Judas arranges to betray Jesus (26:14-16)
4. Preparations for the Passover meal (26:17-19)
5. Jesus speaks of his betrayer (26:20-25)
6. The supper (26:26-29)
7. Jesus' disciples will all desert him (26:30-35)
8. Jesus faces his bitter struggle alone (26:36-46)
9. Jesus' arrest (26:47-56)
10. Jesus' testimony before the Jewish authorities (26:57-66)
11. Jews abuse and mock Jesus (26:67-68)

12. Peter denies that he knows Jesus (26:69-75)
13. Jesus is handed over to Pilate (27:1-2)
14. The death of Judas (27:3-10)
15. Jesus' testimony before the Roman authorities (27:11-26)
16. Gentile soldiers mock the king of the Jews (27:27-31)
17. The crucifixion (27:32-44)
18. The death of the Son of God (27:45-54)
- B. The tomb and the promise (27:55 - 28:15)
 1. Jesus is buried (27:55-61)
 2. The attempt to seal the tomb (27:62-66)
 3. The women go to the tomb (28:1)
 4. Light conquers darkness (28:2-4)
 5. He is not here; he has been raised; you will see him (28:5-10)
 6. The attempt to cover up the resurrection (28:11-15)

Gospel Conclusion : The universal mission of the disciples of the risen Christ (28:16-20)

Matthew in the liturgy

1:1-25	Christmas vigil
1:1-17	December 17
1:18-24	4th Sunday of Advent, Year A
1:18-24	December 18
2:1-12	Epiphany
2:13-15,19-23	Holy Family, Year A
3:1-12	2nd Sunday of Advent, Year A
3:13-17	Baptism of Jesus, Year A
4:1-11	1st Sunday of Lent, Year A
4:12-23	3rd Sunday in Ordinary Time, Year A
4:12-17,23-25	Monday of the Epiphany
5:1-12	4th Sunday of Ordinary Time, Year A
5:1-12	Monday of Week 10 of Ordinary Time
5:13-16	5th Sunday of Ordinary Time, Year A
5:13-16	Tuesday of Week 10 of Ordinary Time
5:17-19	Wednesday of Week 3 of Lent and Wednesday of Week 10 of Ordinary Time
5:17-37	6th Sunday of Ordinary Time, Year A
5:20-26	Friday of Week 1 of Lent and Thursday of Week 10 of Ordinary Time
5:27-32	Friday of Week 10 of Ordinary Time
5:33-37	Saturday of Week 10 of Ordinary Time
5:38-48	7th Sunday of Ordinary Time, Year A
5:38-42	Monday of Week 11 of Ordinary Time
5:43-48	Saturday of Week 1 of Lent and Tuesday of Week 11 of Ordinary Time
6:1-6,16-18	Ash Wednesday and Wednesday of Week 11 of Ordinary Time
6:7-15	Thursday of Week 11 of Ordinary Time
6:19-23	Friday of Week 11 of Ordinary Time
6:23-34	8th Sunday of Ordinary Time, Year A
6:24-34	Saturday of Week 11 of Ordinary Time
7:1-5	Monday of Week 12 of Ordinary Time
7:6,12-14	Tuesday of Week 12 of Ordinary Time
7:7-12	Thursday of Week 1 of Lent
7:15-20	Wednesday of Week 12 of Ordinary Time
7:21-27	9th Sunday of Ordinary Time, Year A
7:21-27	Thursday of Week 1 of Advent
7:21-29	Thursday of Week 12 of Ordinary Time
8:1-4	Friday of Week 12 of Ordinary Time
8:5-11	Monday of Week 1 of Advent
8:5-17	Saturday of Week 12 of Ordinary Time
8:18-22	Monday of Week 13 of Ordinary Time
8:23-27	Tuesday of Week 13 of Ordinary Time

	8:28-34	Wednesday of Week 13 of Ordinary Time
	9:1-8	Thursday of Week 13 of Ordinary Time
9:9-13		10th Sunday of Ordinary Time, Year A
	9:9-13	Friday of Week 13 of Ordinary Time
	9:14-15	Friday after Ash Wednesday
	9:14-17	Saturday of Week 13 of Ordinary Time
	9:18-26	Monday of Week 14 of Ordinary Time
	9:27-31	Friday of Week 1 of Advent
	9:32-38	Tuesday of Week 14 of Ordinary Time
	9:35 - 10:1,6-8	Saturday of Week 1 of Advent
9:36 - 10:8		11th Sunday of Ordinary Time, Year A
	10:1-7	Wednesday of Week 14 of Ordinary Time
	10:7-15	Thursday of Week 14 of Ordinary Time
	10:16-23	Friday of Week 14 of Ordinary Time
	10:24-33	Saturday of Week 14 of Ordinary Time
10:26-33		12th Sunday of Ordinary Time, Year A
	10:34 - 11:1	Monday of Week 15 of Ordinary Time
10:37-42		13th Sunday of Ordinary Time, Year A
11:2-11		3rd Sunday of Advent, Year A
	11:11-15	Thursday of Week 2 of Advent
	11:16-19	Friday of Week 2 of Advent
	11:20-24	Tuesday of Week 15 of Ordinary Time
11:25-30		14th Sunday of Ordinary Time, Year A
	11:25-27	Wednesday of Week 15 of Ordinary Time
	11:28-30	Wednesday of Week 2 of Advent and Thursday of Week 15 of Ordinary Time
	12:1-8	Friday of Week 15 of Ordinary Time
	12:14-21	Saturday of Week 15 of Ordinary Time
	12:38-42	Monday of Week 16 of Ordinary Time
	12:46-50	Tuesday of Week 16 of Ordinary Time
13:1-23		15th Sunday of Ordinary Time, Year A
	13:1-9	Wednesday of Week 16 of Ordinary Time
	13:10-17	Thursday of Week 16 of Ordinary Time
	13:18-23	Friday of Week 16 of Ordinary Time
13:24-43		16th Sunday of Ordinary Time, Year A
	13:24-30	Saturday of Week 16 of Ordinary Time
	13:31-35	Monday of Week 17 of Ordinary Time
	13:36-43	Tuesday of Week 17 of Ordinary Time
13:44-52		17th Sunday of Ordinary Time, Year A
	13:44-46	Wednesday of Week 17 of Ordinary Time
	13:47-53	Thursday of Week 17 of Ordinary Time
	13:54-58	Friday of Week 17 of Ordinary Time
	14:1-12	Saturday of Week 17 of Ordinary Time
14:13-21		18th Sunday of Ordinary Time, Year A
14:22-33		19th Sunday of Ordinary Time, Year A

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14:22-36	Monday of Week 18 of Ordinary Time
15:1-2,10-14	Tuesday of Week 18 of Ordinary Time
15:21-28	20th Sunday of Ordinary Time, Year A
15:21-28	Wednesday of Week 18 of Ordinary Time
15:29-37	Wednesday of Week 1 of Advent
16:13-20	21st Sunday of Ordinary Time, Year A
16:13-23	Thursday of Week 18 of Ordinary Time
16:21-27	22nd Sunday of Ordinary Time, Year A
16:24-28	Friday of Week 18 of Ordinary Time
17:1-9	2nd Sunday of Lent, Year A
17:10-13	Saturday of Week 2 of Advent
17:14-20	Saturday of Week 18 of Ordinary Time
17:22-27	Monday of Week 19 of Ordinary Time
18:1-5,10-14	Tuesday of Week 19 of Ordinary Time
18:12-14	Tuesday of Week 2 of Advent
18:15-20	23rd Sunday of Ordinary Time, Year A
18:15-20	Wednesday of Week 19 of Ordinary Time
18:21-35	24th Sunday of Ordinary Time, Year A
18:21-35	Tuesday of Week 3 of Lent
18:21 - 19:1	Thursday of Week 19 of Ordinary Time
19:3-12	Friday of Week 19 of Ordinary Time
19:13-15	Saturday of Week 19 of Ordinary Time
19:16-22	Monday of Week 20 of Ordinary Time
19:23-30	Tuesday of Week 20 of Ordinary Time
20:1-16	25th Sunday of Ordinary Time, Year A
20:1-16	Wednesday of Week 20 of Ordinary Time
20:17-28	Wednesday of Week 2 of Lent
21:1-11	Palm Sunday, Year A
21:28-32	26th Sunday of Ordinary Time, Year A
21:23-27	Monday of Week 3 of Advent
21:28-32	Tuesday of Week 3 of Advent
21:33-46	Friday of Week 2 of Lent
21:33-43	27th Sunday of Ordinary Time, Year A
22:1-14	28th Sunday of Ordinary Time, Year A
22:1-14	Thursday of Week 20 of Ordinary Time
22:15-21	29th Sunday of Ordinary Time, Year A
22:34-40	30th Sunday of Ordinary Time, Year A
22:34-40	Friday of Week 20 of Ordinary Time
23:1-12	31st Sunday of Ordinary Time, Year A
23:1-12	Saturday of Week 20 of Ordinary Time and Tuesday of Week 2 of Lent
23:13-22	Monday of Week 21 of Ordinary Time
23:23-26	Tuesday of Week 21 of Ordinary Time
23:27-32	Wednesday of Week 21 of Ordinary Time
24:37-44	1st Sunday of Advent, Year A

24:42-51	Thursday of Week 21 of Ordinary Time
25:1-13	32nd Sunday of Ordinary Time, Year A
25:1-13	Friday of Week 21 of Ordinary Time
25:14-30	33rd Sunday of Ordinary Time, Year A
25:14-30	Saturday of Week 21 of Ordinary Time
25:31-46	34th Sunday of Ordinary Time, Year A
25:31-46	Monday of Week 1 of Lent
26:14 — 27:66	Palm Sunday, Year A
26:14-25	Wednesday of Holy Week
28:1-10	Easter Sunday vigil, Year A
28:8-15	Easter Monday
28:16-20	Ascension Thursday, Year A