

Saint Joseph Pocket Edition of the

NEW TESTAMENT

in the

NEW CATHOLIC VERSION

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Illustrated

WITH HELPFUL FORMAT AND BIBLE AIDS



Dedicated to Saint Joseph
Patron of the Universal Church

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PREFACE

In the words of the *Catechism of the Catholic Church*, “The Word of God, which is the power of God for salvation to everyone who has faith, is set forth and displays its power in a most wonderful way in the writings of the New Testament which hand on the ultimate truth of God’s Revelation. Their central object is Jesus Christ, God’s incarnate Son: his acts, teachings, Passion and glorification, and his Church’s beginnings under the Spirit’s guidance” (no. 124).

Hence, in the life of Christians there can never be too many translations of the New Testament. It is a well-known fact that different translations are able to bring out nuances of meaning specific to each one. The New Testament is so full of meaning that we can rightly say no single translation will do it justice.

Accordingly, it has become customary for Christians to make use of many translations of the sacred books in order to discover the riches of the New Testament and pray with its text. In doing so they are carrying out the recommendation of the Bishops of the United States:

“What is most necessary of all is that we begin . . . to meet with Christ as he speaks to us through the liturgical rites and the inspired word of Scripture. This should best start with the use of the primal form of ‘mental prayer’ or ‘meditation,’ traditionally known as . . . ‘praying the Bible’ ” (*The Use of the Vernacular at Mass*, no. 1).

Following the highly acclaimed publication of the New Catholic Version of *The Psalms* in 2002, this translation of the New Catholic Version of *The New Testament* has been accomplished by the same board of highly qualified Scripture scholars under the direction of Rev. Jude Winkler, OFM Conv., S.S.L. They were committed to render as perfectly as possible a translation of literal or formal equivalence. Numerous translations were consulted

GENERAL INTRODUCTION TO THE NEW TESTAMENT

During the second century A.D. there were many writings in circulation that bore the name of Gospel, Acts, or Letter and claimed to be from the pen of an apostle, but only a few of these gained a place in the liturgy, catechesis, and preaching. Toward the end of that same century, it became customary to give the name "New Testament" to the collection of writings that had acquired authority everywhere in the Church as an important point of reference for the faith and that carried the guarantee of apostolic origin.

The first Christians did not immediately get the idea of connecting their writings with the Bible, Israel's book of revelation, which Christians were using in their liturgy and teaching. Gradually, however, the new writings acquired equal importance. To distinguish them from the Law and the Prophets or, in other words, the Bible, Christians spoke of a "New Testament," so that the other became in fact the "Old Testament."

The word "testament," in this context, is a translation of the Greek word used to convey the idea of a pact, that is, in this case, the Covenant that God had made with the people he had chosen. To speak of a "new covenant" was a bold step. It meant that the Covenant of Sinai, which was the foundation of the Jewish faith, had been completed and transcended by the coming of Christ. In the "passing over" of Jesus, God had established a new and definitive relationship with all human beings.

Henceforth, the Christian Bible had two parts: the Old and New Testaments. The Old was not rejected, but was interpreted as a prediction of the New and a way toward it. In reading the ancient texts, people now thought of the coming of Christ, which, for Christians, was the historical fulfillment of the hope of Israel.

THE GOSPELS

The Bible's table of contents (the "canon" of the Scriptures) gives the Gospels in the following order: Matthew, Mark, Luke, and John.

As a matter of fact, only the Book of Mark calls itself a "Gospel"; the others were given this title during the second century.

Alongside these officially recognized writings, a number of other gospels (known as the "apocrypha," that is, "secret" writings) circulated, but they were never accepted by the Church as inspired.

The Differences

The differences among the four Gospels are such that it is very difficult to combine their varied and often contrasting bits of information into a complete and solidly based biography of Jesus.

All four Gospels are very similar in their accounts of the Passion. But apart from that particular sequence, the difference between John and the other three is radical. When we read John, we are told that during his public life Jesus went up to Jerusalem three or four times for Passover and other feasts (Jn 2:13; 5:1; 7:10; 12:12); the other three Gospels report only one journey to the holy city, the one that ended in his arrest and death. According to the fourth Gospel, Jesus carried on a baptismal ministry at the same time as that of John the Baptist; the three Synoptic Gospels locate John's entire activity prior to that of Jesus (see Mt 4:12; Mk 1:14; Lk 3:1—4:15; and Jn 3:24).

Most importantly, the material in the majority of John's chapters is unknown to Matthew, Mark, and Luke, who nonetheless abound in sayings and stories; this cannot be explained as forgetfulness on either side. Finally, John's

²⁴ When Joseph rose from sleep, he did what the angel of the Lord had commanded him. He took Mary into his home as his wife, ²⁵ but he engaged in no marital relations* with her until she gave birth to a son, whom he named Jesus.

2 The Wise Men Render Homage to the Messiah.* ¹ After Jesus had been born in Bethlehem * of Judea during the reign of King Herod, wise men traveled from the east and arrived in Jerusalem, ² inquiring, “Where is the newborn king of the Jews? We saw the rising of his star, and we have come to pay him homage.”

³ On hearing about their inquiry, King Herod was greatly troubled, as was true of the whole of Jerusalem. ⁴ Therefore, he summoned all the chief priests * and the scribes and questioned them about where the Christ was to be born. ⁵ They replied, “In Bethlehem of Judea, for thus has the prophet written:

⁶ ‘And you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah,
for from you shall come a ruler
who will shepherd my people Israel.’ *”

⁷ Then Herod secretly summoned the wise men, and he ascertained from them the exact time of the star’s appearance, ⁸ after which he sent them on to Bethlehem, saying: “Go forth and search diligently for the child. When you have found him, bring me word, so that I can go and pay him homage.”

⁹ After receiving these instructions from the king, the wise men set out. And behold, the star that they had seen at its rising proceeded ahead of them until it stopped over the place where the child was. ¹⁰ The sight of the star filled them with great joy, ¹¹ and when they entered the house they beheld the child with Mary his mother. Falling to their knees, they paid him homage. Then they opened their treasure chests and offered him gifts of gold, frankincense, and myrrh.* ¹² And since they had been



BETHLEHEM: TOWN OF CHRIST'S BIRTH—This is a view from the south of Bethlehem, the City of David, showing the belfry of the Church of the Nativity built on the site where Christ was born. (See Mt 2:1.)



CHURCH OF THE NATIVITY—Pictured above is the Basilica of the Church of the Nativity, showing the ancient columns and the arched door which leads down to the Grotto of the Nativity beneath the Church. (See Mt 2:1.)

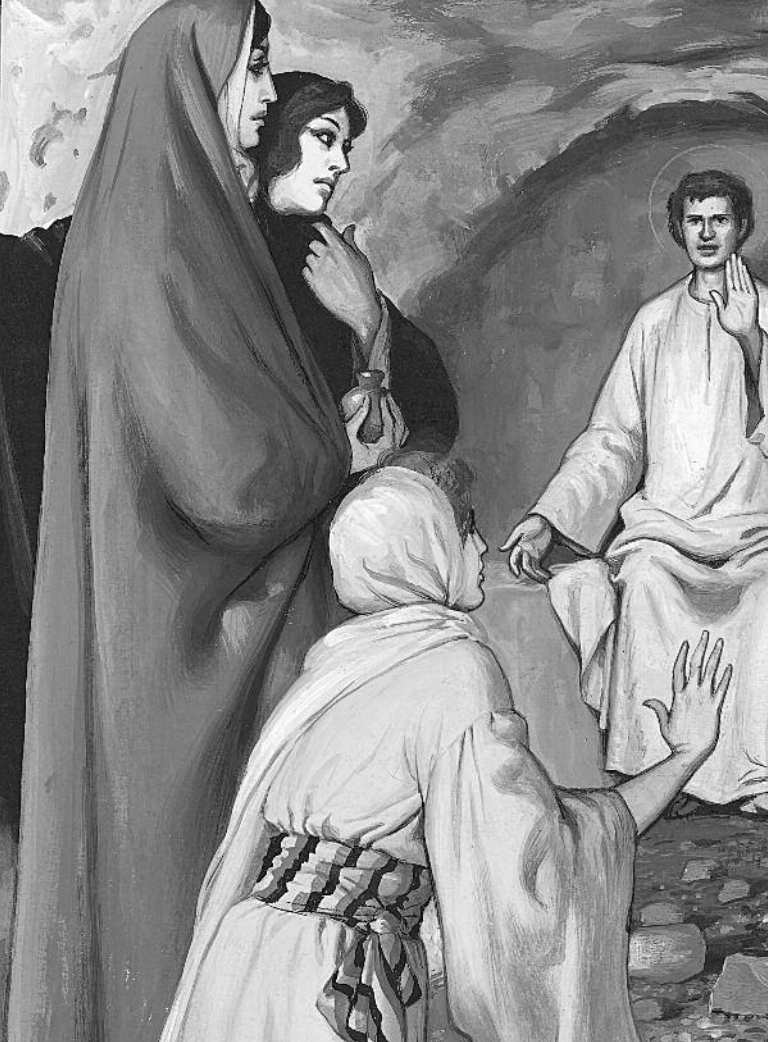
⁴⁸ “But if that servant is wicked and says to himself, ‘My master is detained,’ ⁴⁹ and he proceeds to beat his fellow servants and eats and drinks with drunkards, ⁵⁰ the master of that servant will return on a day when he does not expect him and at an hour he does not know. ⁵¹ He will punish him and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

25 **The Parable of the Ten Virgins.*** ¹ “Then * the kingdom of heaven will be like ten virgins who took their lamps and went forth to meet the bridegroom. ² Five of them were foolish and five were wise. ³ When the foolish ones took their lamps, they neglected to take any oil with them, ⁴ whereas those who were wise took flasks of oil with their lamps. ⁵ Since the bridegroom was delayed in coming, they all became drowsy and fell asleep.

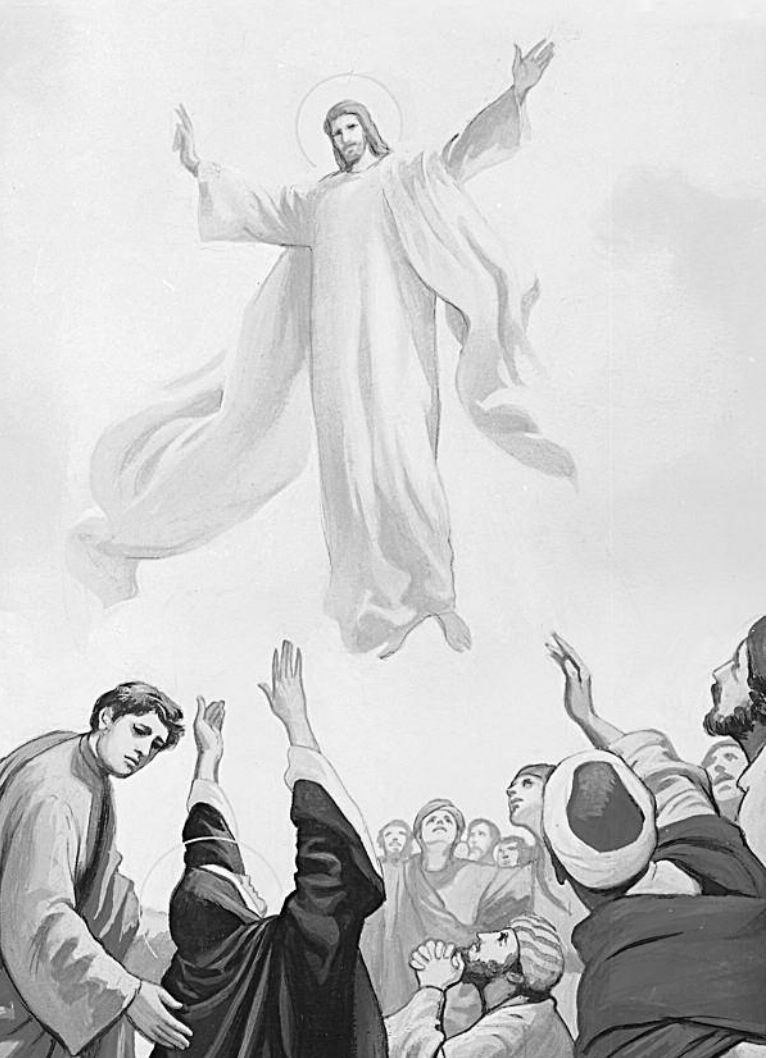
⁶ “At midnight, a shout was raised: ‘Behold, the bridegroom! Come out to meet him!’ ⁷ Then all the virgins got up and trimmed their lamps. ⁸ The foolish ones said to the wise, ‘Give us some of your oil, for our lamps are going out.’ ⁹ The wise ones replied, ‘No, for there may not be enough for both us and you. You had better go to the merchants and buy some.’

¹⁰ “While they went off to purchase it, the bridegroom arrived, and those who were ready went in with him to the wedding banquet. Then the door was locked. ¹¹ Afterward, the other virgins returned, and they cried out, ‘Lord! Lord! Open the door for us!’ ¹² But he replied, ‘Amen, I say to you, I do not know you.’ ¹³ Therefore, stay awake, for you know neither the day nor the hour.

The Parable of the Talents.* ¹⁴ “Again, the kingdom of heaven will be like a man going on a journey who summoned his servants and entrusted his property to them. ¹⁵ To one he gave five talents,* to another two talents, to a third one talent—to each according to his ability. Then he set forth on his journey.



THE WOMEN AT THE TOMB—“On entering the tomb, they saw a young man . . . sitting on the right hand side. . . . ‘You are looking for Jesus of Nazareth, who was crucified. He has been raised. He is not here’” (Mk 16:5-6).



THE ASCENSION OF JESUS—“After he had spoken to them, the Lord Jesus was taken up into heaven, and there he took his place at the right hand of God” (Mk 16:19).

them forth to proclaim the kingdom of God and to heal the sick.

³ He said to them, “Take nothing for the journey, neither walking staff, nor sack, nor bread, nor money. Nor are you to have a second tunic. ⁴ Whatever house you enter, stay there until you depart from that area. ⁵ As for those who do not welcome you, when you leave that town shake the dust from your feet in testimony against them.” ⁶ Then they set forth and traveled from village to village, preaching the gospel and curing diseases everywhere.

John the Baptist, Herod, and Jesus.* ⁷ Now Herod the tetrarch heard about all that was taking place, and he was perplexed because some people were saying that John had been raised from the dead, ⁸ others that Elijah had appeared, and still others that one of the ancient prophets had come back to life. ⁹ But Herod said, “John I beheaded. Then who is this about whom I hear such things?” And he was anxious to see him.

Jesus Feeds Five Thousand Men.* ¹⁰ On their return, the apostles reported to Jesus what they had done. Then he took them along and withdrew privately to a town named Bethsaida. ¹¹ When the people learned of this, they followed him. Jesus welcomed them and spoke to them about the kingdom of God. He also cured those who were in need of healing.

¹² When evening was approaching, the Twelve came to Jesus and said, “Send the people away now so that they can go to the villages and farms in the area and obtain food and lodging, for we are in a deserted place.” ¹³ He replied, “Give them something to eat yourselves.” They said, “All we have are five loaves and two fish—unless we go and buy food for all these people.” ¹⁴ For there were present about five thousand men.

Then he instructed his disciples, “Make them sit down in groups of about fifty.” ¹⁵ They did so and made them sit down. ¹⁶ Taking the five loaves and the two fish, he looked up to heaven and blessed and broke them and

Jesus Christ this will result in deliverance for me. ²⁰ It is my firm expectation and hope that I will not be put to shame in any way, but will act with complete fearlessness, now as always, so that Christ will be exalted in my body, whether by my life or by my death.

²¹ For to me, to live is Christ and to die is gain. * ²² But if I continue living in the body, that will mean fruitful work for me. Hence, I do not know which I should choose. ²³ I am pulled in opposite directions. My desire is to depart and to be with Christ, for that is far better, ²⁴ but, it is a more urgent need for you that I remain in the body.

²⁵ Since I am convinced of this, I know that I shall remain and continue with all of you to ensure your progress and joy in the faith. ²⁶ Thus, you will rebound with joy in Christ Jesus when I return to be with you once again.

Striving and Suffering for Christ.* ²⁷ Only live in a manner worthy of the gospel of Christ. Then, whether I come and see you or simply hear news of you from a distance, I will know that you are standing firm and united in spirit, striving together for the faith of the gospel, ²⁸ and being in no way intimidated by those who oppose you.

This will be a clear sign to them of their forthcoming destruction as well as of your salvation. All of this is in accord with God's design. ²⁹ For it has been granted you not only to believe in Christ but also to suffer for him. ³⁰ You are taking part in the same struggle that you have seen in me and that you now hear I am experiencing.*

2 Unity and Humility.* ¹ Therefore, if there is any consolation in Christ, any comfort in love, any fellowship in the Spirit, any compassion and sympathy, ² make my joy complete by being of the same mind, having the same love for one another, and united in thought. ³ Do nothing out of selfish ambition or vanity, but humbly regard others as better than yourselves. ⁴ Be concerned not only with your own interests but also with those of others.

⁵ Let your attitude be identical to that of Christ Jesus.

The Humbled and Exalted Christ*

- 6 Though he was in the form of God,
he did not regard equality with God
as something to be grasped.
- 7 Rather, he emptied himself,*
taking the form of a slave,
being born in human likeness.
- 8 Being found in appearance as a man,
he humbled himself,
and became obedient to death,
even death on a cross.
- 9 Because of this, God greatly exalted him
and bestowed on him the name
that is above all other names,
- 10 so that at the name of Jesus
every knee should bend
of those in heaven and on earth and under the earth,
- 11 and every tongue should proclaim
to the glory of God the Father:
Jesus Christ is Lord.*

Innocence of the Children of God.* ¹²Therefore, my beloved, just as you have always been obedient when I am present, you must be so all the more now when I am absent, as you work out your salvation in fear and trembling. * ¹³For it is God who is at work in you, enabling you both to desire and to act for his chosen purpose.

¹⁴Do everything without grumbling or arguing, ¹⁵so that you may show yourselves blameless and beyond reproach, children of God without spot in the midst of an evil and depraved generation, among which you shine like lights in the world ¹⁶as you hold fast tenaciously to the word of life. Then I will have cause to boast of you on the day of Christ that I did not run in vain or labor to no purpose.

¹⁷But even if my blood is to be poured out as a libation upon the sacrifice and the offering of your faith, I rejoice,

pare with this great city?’¹⁹ Then they will throw dust on their heads and with mourning and weeping cry out:

“Woe, woe, O great city,
where all who had ships at sea
became rich through her wealth!

Within one hour
she has been brought to ruin.

²⁰ Rejoice over her, O heaven,
you holy ones, apostles, and prophets!
For God has passed judgment on her for you.’”

²¹ Then a mighty angel picked up a stone the size of a large millstone and threw it into the sea, saying:

“This is how
the great city of Babylon will be thrown down,
never to be found again.

²² The sound of harpists and minstrels,
flute players and trumpeters,
will never be heard in you again.

Craftsmen of every trade
never will be found in you again.

The sound of a millstone
will never be heard in you again.

²³ The light from a lamp
will never be seen in you again.

The voices of a bridegroom and bride
will never be heard in you again.

Since your merchants were the world’s great men,
all the nations were led astray by your enticements.

²⁴ In you * was found the blood of the Prophets,
of the saints,
and of all who have been slain on the earth.”

19 **Song of Victory and Wedding Day of the Lamb.** * ¹ After this I heard what sounded like the roar of a great multitude in heaven, shouting:

“Alleluia! *

Salvation and glory and power belong to our God,