



Church History The First 100 Years

Saint Alphonsus-Seelos Council #15495
Grand Rapids, Michigan
Grand Knight: Phillip L. Van Huffel
Project Director: Reverend Chung C. Tran, C.Ss.R.
Fraternal Year 2022-2023

State Council Program Awards

Entry Form

THIS REPORTING FORM MUST BE COMPLETED BY EACH COUNCIL AND FORWARDED TO THE STATE COUNCIL.
(A separate reporting form should be completed for each program category.)

CATEGORY (MARK ONE): Faith Family Community Life



COUNCIL INFORMATION:

1 Council Number: 15495 Total Council Members: 50
Grand Knight: Phillip L. Van Huffel E-Mail: philvh@yahoo.com

PROGRAM INFORMATION (complete all sections):

2 Program Title: Church History, The First 100 Years Program Date: 7-2022 to 4-2023
Participation: $\frac{36}{\text{Members}} + \frac{70}{\text{Non Members}} = \frac{136}{\text{Total Participants}}$ $\frac{136}{\text{Total Participants}} \times \frac{2}{\text{Hours}} = \frac{272}{\text{Total Volunteer Hours}}$
Program Planning: $\frac{303.83}{\text{Costs}}$ & $\frac{180}{\text{Time}}$ Members Recruited: 0 Donations: $\frac{0.00}{\text{Local Currency}}$

3 Describe program in detail. Use additional paper if necessary. Supplementary material may be submitted along with the nomination. Accompanying materials can include letters, testimonials, news clippings, photographs, pamphlets, etc. Do not submit tapes, videocassettes, DVD's, display materials, films, etc., as they will not be considered in judging the nomination.

3a) In the space provided below, briefly describe the purpose and goals of this program. This section must be completed.

This program was an opportunity for the council to bring our fellow parishioners and members of the Diocese of Grand Rapids together in a casual setting, to enlighten us on What Catholics Believe and Why we Believe it. Second, it gave families and opportunity to learn the history of their faith together.

DO NOT SUBMIT THIS REPORT FORM TO SUPREME COUNCIL

**ENTRY MUST BE RECEIVED BY THE STATE COUNCIL
TO BE ELIGIBLE FOR THE COMPETITION**

MAIL ORIGINAL TO: State Deputy or State Program Director

COPY TO: Council File

Available in electronic format at www.kofc.org



(continued on reverse)

3b) Whom does this program benefit?

This program was intended to benefit our council members, the parishioners of Saint Alphonsus Parish and the parishioners of the Diocese of Grand Rapids.

3c) What problem or need did this program resolve?

Why did Christianity survive after Christ's death and resurrection? This program highlights some of the events in the first 100 years after the birth of Christ, that serve to illustrate how Christ's teachings were interpreted and turned into the rituals that we still practice to this day.

3d) Why did the council select this program?

The council selected this program because it would benefit the Parish of Saint Alphonsus and it would strengthen the Faith we believe in, fortified by scriptural references.

3e) Describe the success of the program:

In spite of a number of unforeseen events, the program was well received. Father Chung Tran, C.Ss.R., assembled outstanding references, history, events and people who influenced what we as Catholics believe today. The documentation is a major reference for any Bible Study Program anywhere.

Attest: _____
State Deputy

Signed: Phillip L. Van Huffel
Grand Knight

21 MAR 23
Date

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Church History, The First 100 Years

Our Worthy Grand Knight Phillip L. Van Huffel had a question, **“Why has Christianity Survived?”**

He searched this question on the internet, along with the question of **“What were the Key Events in the First 100 Years of the Church’s History?”**

The Grand Knight took these key events to our Council Chaplain and Associate Pastor Reverend Chung C. Tran, C.Ss.R., with the idea of doing a **Bible Study Program** for the Parishioners of Saint Alphonsus Parish, in Grand Rapids, Michigan. The purpose of this program was to enlighten the parishioners and their families on **what we believe as Catholics and why we believe it.**

After presenting this program to the Council, the Council voted that we open this program up to all parishioners of the Diocese of Grand Rapids. The goal was to create a Family Prayer Night, where families could learn the history of their faith in a casual setting. Our Worthy Grand Knight began the task of promoting the Bible Study Program in the parish, while our Worthy Treasurer and Past Grand Knight Rodney G. Cronin began the task of promoting the Bible Study Program outside of the parish.

The promotion of this program in the parish was done by pulpit and bulletin announcements, a poster, and flyers in the back of church and word of mouth. Outside the parish, this program was promoted by contacting Faith Grand Rapids Magazine, a Diocesan Publication. Sending a letter and promotional flyer to all local parishes in the Diocese of Grand Rapids. We also had communication with the Grand Rapids Diocesan Program Director (South) Thomas Farley and Gary Kolbicz of the Michigan State Council, to promote the program through the Michigan Knights of Columbus.

Our Council Chaplain, Associate Pastor and Project Director, Reverend Chung C. Tran, C.Ss.R. began the task of extensive research to present this Bible Study Program to the parishioners of the Diocese of Grand Rapids.

The First Session of this Bible Study was presented on September 22, 2022, at Saint Alphonsus Parish, in Grand Rapids, Michigan. The session was on Year 34, Saint Stephen Martyred and was live streamed, for those who could not make it in person.

Our Council had to overcome many challenges to keep this Bible Study Program going. We had to cancel, postpone, and reschedule some of the sessions, due to circumstances out of our control. These included a Redemptorist Conclave, the start of a conversion from a Redemptorist Parish to a Diocesan Parish and the Weather. Our original finishing date should have been March 23, 2023, but due to unexpected circumstances, we will finish this program sometime after Easter. Although we were challenged, we will achieve our goal and all the topics will be covered. We were unable to list all our Sources and References at this time, due to Rev. Chung C. Tran, C.Ss.R. being out of the country for his ailing mother. We will make all references available as soon as possible.

Promotion



KNIGHTS OF COLUMBUS®

St. Alphonsus-Seelos Council #15495

Sandy Kemp, Business Manager

Dear Sandy,

We are requesting the use of the church for a series of bible study sessions to be held on Thursdays at 6:00 pm for the following dates:

September 22 and 29 - 2022

October 20 and 27 - 2022

November 3 and 17 - 2022

January 19 and 26 - 2023

February 16 and 23 - 2023

March 16 and 23 - 2023

Would you please secure these dates for us.

Phil Van Huffel

Grand Knight

Church Poster



Church History

The First 100 Years

The Saint Alphonsus-Seelos Council #15495, of the Knights of Columbus is hosting a Bible Study Program featuring "Church History, the First 100 Years". This program will explore what we as Catholics believe and why we believe it.

Significant Events, which the Bible Study will focus on are:

Year 34 - St. Stephen Martyred.
Year 46 - St Paul begins journeys and epistles.
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Year 64 - Nero begins persecution of Christians.
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Year 67 - St. Paul Martyred.
Year 69 - Mark Gospel.
Year 80 - Acts of the Apostles.
Year 80 - Matthew Gospel.
Year 80 - Luke Gospel.
Year 95 - Book of Revelations.
Year 100 - John Gospel.
Year 100 - St. John dies.

The dates for the Bible Study are the following Thursdays, from 6:00 P.M. to 8:00 P.M.:

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March 16, 2023	March 23, 2023

The presenters will be:

Reverend Chung C. Tran, C.Ss.R & Reverend Thomas M. Santa, C.Ss.R.

The location will be at Saint Alphonsus Church, 224 Carrier St. N.E., in Grand Rapids.

Council #15495 Bible Study

To Thomas Farley <t.farley@mikofc.org>

Tom,

The Saint Alphonsus-Seelos Council #15495 is hosting a Bible Study Program featuring "Church History, the First 100 Years". Significant Events, which the Bible Study focuses on are:

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The location will be at Saint Alphonsus Parish, 224 Carrier St. N.E. in Grand Rapids.

Tom, we would like your help in promoting this Bible Study throughout the Diocese of Grand Rapids.

Fraternally,

Rodney G. Cronin, PGK
Saint Alphonsus-Seelos Council #15495

Bible Study

To Thomas Farley <t.farley@mikofc.org>

Tom,

Some how I omitted the time. All dates start at 6:00 P.M.

Fraternally,

Rod Cronin



Saint Alphonsus-Seelos Council #15495
Saint Alphonsus Parish Center
224 Carrier Street N.E.
Grand Rapids, MI 49505-4927

July 30, 2022

Ann Jacob
Editorial Director
Faith Magazine
360 Division Ave. S.
Grand Rapids, Michigan 49503

Dear Ann Jacob,

The Saint Alphonsus-Seelos Council #15495 of the Knights of Columbus, based out of Saint Alphonsus Parish, in Grand Rapids, is hosting a Bible Study Program over the next year. The Bible Study will be on Church History, The First 100 Years. As far as we know, this project has never been taken on before.

I would like to request a mention in your Faith Magazine when you have room. Our Council would like to include as much of the Diocese of Grand Rapids as possible. I have enclosed a flyer, containing the details.

Sincerely,

Rodney G. Cronin
Past Grand Knight
Saint Alphonsus-Seelos Council #15495
rodcronin@comcast.net
(616) 481-7640

Cc: Council File

Church History

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Saint Alphonsus-Seelos Council #15495
Saint Alphonsus Parish Center
224 Carrier Street N.E.
Grand Rapids, MI 49505-4927

July 30, 2022

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Parish Letters

The Council sent Letters to the following Parishes in the Diocese of Grand Rapids.

Blessed Sacrament Parish
Grand Rapids, Michigan

Saint Isidore Parish
Grand Rapids, Michigan

Saint Mary's Parish
Grand Rapids, Michigan

Saint Jude Parish
Grand Rapids, Michigan

Saint Anthony of Padua Parish
Grand Rapids, Michigan

Holy Spirit Parish
Grand Rapids, Michigan

Cathedral of Saint Andrew
Grand Rapids, Michigan

Saint Peter & Paul Parish
Grand Rapids, Michigan

Sacred Heart of Jesus Parish
Grand Rapids, Michigan

Immaculate Heart of Mary Parish
Grand Rapids, Michigan

Saint Paul the Apostle Parish
Grand Rapids, Michigan

Saint Thomas the Apostle Parish
Grand Rapids, Michigan

Saint Stephen Parish
East Grand Rapids, Michigan

Saint Michael Ukrainian Parish
Grand Rapids, Michigan

Our Lady of Sorrows Parish
Grand Rapids, Michigan

Shrine of Saint Francis Xavier-Our Lady of Guadalupe
Grand Rapids, Michigan

Basilica of Saint Adalbert
Grand Rapids, Michigan

Holy Name of Jesus Parish
Wyoming, Michigan

Saint John Vianney Parish
Wyoming, Michigan

Our Lady of La Vang Parish
Wyoming, Michigan

Holy Trinity Parish
Comstock Park, Michigan

Assumption of the Blessed Virgin Mary Parish
Belmont, Michigan

Our Lady of Consolation Parish
Rockford, Michigan

Saint Robert of Newminster Parish
Ada, Michigan

Saint Patrick Parish
Parnell, Michigan

Bible Study Program

To g.kolbicz@mikofc.org <g.kolbicz@mikofc.org>

Gary,

This may be a little early, but the Saint Alphonsus-Seelos Council #15495 is hosting a Bible Study Program through this Fraternal Year. The Bible Study will be on Church History, The First 100 Years. I have attached a flyer with the details.

Fraternally,

Rodney G. Cronin
Past Grand Knight
Saint Alphonsus-Seelos Council #15495

-
- Bible Study.docx (24 KB)

Church History

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Parish Bulletin Announcements



**KNIGHTS
OF COLUMBUS®**

St. Alphonsus-Seelos Council 15495

Christianity began with Christ's birth, not his death. So, St. Stephen's martyrdom occurred one year after the crucifixion and ascension. Paul's conversion happened about year 46. The apostles were all literate. They had to know how to read and write. They had to have studied the Torah and Talmud before they could be confirmed as adults in Judaism. Paul was a scholar who spoke Hebrew, Latin and Greek languages.

In twelve sessions Fr. Chung and Fr. Santa will guide us through the historical development of the Church. Through different writings of Saints Paul, Mark, Matthew, Luke, John, and others they will help us find the principles of Christianity we have come to believe.

The first session will be on Thursday, September 22nd at 6:00 pm in the church. The Knights and Ladies Auxiliary invite all of you to join us in this unique study of our Church history. Phil Van Huffel, Grand Knight

Saint Alphonsus Parish Bulletin
September 18, 2022



**KNIGHTS St. Alphonsus-Seelos
OF COLUMBUS® Council 15495**

At the last session we learned who St. Paul was. This session will be on Thursday, October 20th at 6:00 pm in the church. The Knights and Ladies Auxillary invite all of you to join us in this unique study of our Church history. **Phil Van Huffel, Grand Knight.**

Saint Alphonsus Parish Bulletin
October 16, 2022

Parish Bulletin Announcements

Bible Study Cancellation:  **KNIGHTS OF COLUMBUS**
The session scheduled for Thursday October 27th has been canceled due to the absence of priests who are attending the Redemptorist Conclave. Phil Van Huffel, Grand Knight

Saint Alphonsus Parish Bulletin
October 23, 2022

 **KNIGHTS OF COLUMBUS** **St. Alphonsus- Seelos Council 15495**
Bible Study Thursday November 17th is confirmed. Some of the topics include:
Year 64 – Nero begins persecution
Year 64 - St. Peter Martyred
Year 67 – St. Paul Martyred
Phil Van Huffel, Grand Knight

Saint Alphonsus Parish Bulletin
November 13, 2022

 **KNIGHTS OF COLUMBUS** **St. Alphonsus- Seelos Council 15495**
Bible Study Resumption: Due to the many changes at St. Alphonsus the November sessions were cancelled. We tried to do something in December but there were too many conflicts. The Bible Study will resume in January as scheduled, **Thursday January 19th**. As this date comes nearer, we will do additional postings. Merry Christmas and Happy New Year.
Phil Van Huffel, Grand Knight

Saint Alphonsus Parish Bulletin
December 11, 2022

Parish Bulletin Announcements

 **KNIGHTS OF COLUMBUS** Due to the many changes at St. Alphonsus the second October and November sessions were cancelled. The Bible Study will resume in January as scheduled, Thursday January 19th. Fr. Tom Santa will discuss Nero's persecution of Christians, St. Peter's martyrdom and St. Paul's martyrdom. We will meet in the Parish Lounge at 6:00 pm until 8:00 pm.
Phil Van Huffel, Grand Knight.

Saint Alphonsus Parish Bulletin
January 15, 2023

St. Alphonsus 2023 Lent Calendar

Thursdays, February 23, March 2, 9, 16, 23, & 30th 6:00pm Lenten Bible Study, K of C Room
Fridays, February 24, March 3, 10, 17, 24, & 31st 12:00pm Stations of the Cross
Reconciliation every Saturday 3:00-4:00pm
(No confessions Saturday, April 8th)
Women's Lenten Retreat, Saturday March 18 from 2-4pm
Tuesdays, February 28, March 7, 14, 21, & 28th 6:00-7:00pm Adoration Taizé Prayer & Reconciliation

Saint Alphonsus Parish Bulletin
March 12, 2023
March 19, 2023

Parish Bulletin Announcements

 **Bible Study:** The rest of the Lenten Bible Study sessions will be held in the Knights of Columbus Room on the Ground floor. The room can be accessed from the stairwell at the back of the building from the Leonard Street entrance.

Saint Alphonsus Parish Bulletin
March 12, 2023

 **Bible Study:** The rest of the Lenten Bible Study sessions will be held in the Knights of Columbus Room on the Ground floor. (Thursdays 6:00pm) The room can be accessed from the stairwell at the back of the building from the Leonard Street entrance.

Saint Alphonsus Parish Bulletin
March 19, 2023

Diocese of Grand Rapids Publication

- Thursday, Oct. 20, 6-8 p.m., **Church History, the First 100 Years**, St. Alphonus Church, 224 Carrier St. NE, Grand Rapids, presented by Father Chung Tran, C.S.s.R. and Father Thomas Santa, C.S.s.R. All are welcome to this monthly program, which explores what Catholics believe and why we believe it. Hosted by the St. Alphonus Knights of Columbus Council 15495.

Faith Grand Rapids Magazine
October 2022
Volume 16 Issue 7

Bible Study Sessions

History of the Church first 100 years

Jesus embodied the mission of God and that mission of Jesus was centered on the Reign of God. "Repent, for the kingdom of heaven is close at hand" (Mt 4:17). His life witnessed to the fact that the reign of God was not confined to human categories, as Jesus reached out to those considered marginalized and "impure"—sinners, tax-collectors, and women—through his attitudes and actions, particularly through table fellowship. While the actual public period of Jesus' life in mission was very limited in terms of time and space, its meaning had universal significance across both. The early disciples of Christ witnessed to Jesus and carried out his mission, with and without words, to the ends of the earth.

I. Geographic and Empires

a. Roman Empire

- i. the Roman Empire that circled the Mediterranean is often referred to as the Greco-Roman world, although in fact it included ancient Egyptian, Syrian, Greek, Jewish, Mesopotamian, and Latin cultures. This empire was unified through its use of Greek and an extensive network of roads from its capital of Rome.

b. Persian Empire

- i. East of the Roman Empire was its enemy. The equally multi-cultural Persian Empire (approximately present-day Iran) stretched from the Euphrates River to the Himalaya Mountains.

c. Civilization of India

- i. Some 260 years before Christ, the competent leader Ashoka had united most of the subcontinent with the region of Magadha (present-day Bihar) as the political center. Later, he became Buddhist and united the people religiously under a religion that became a missionary movement beyond India. They also had the ancient sacred writings of the Vedas.

d. China

- i. Building upon an existing common written language and collection of sacred texts, China was politically united about 200 years before Christ under the Han dynasty with the capital in Chang'an (present-day Xi'an). Confucianism became prominent particularly among the ruling classes at that time.

- e. The movement of peoples across these empires and urban civilizations was associated with war and trade.

- f. North of these four urban civilizations were many nomadic tribes which belonged to broader groupings and were identified for example as Germanic, Celtic, Slavic, Turkish and Mongol. South of Egypt was the ancient kingdom of Meroë (present-day Sudan) and the Aksumite Empire (present-day Ethiopia and Eritrea).

SEPT. 22, 2022

II. Jesus' local context

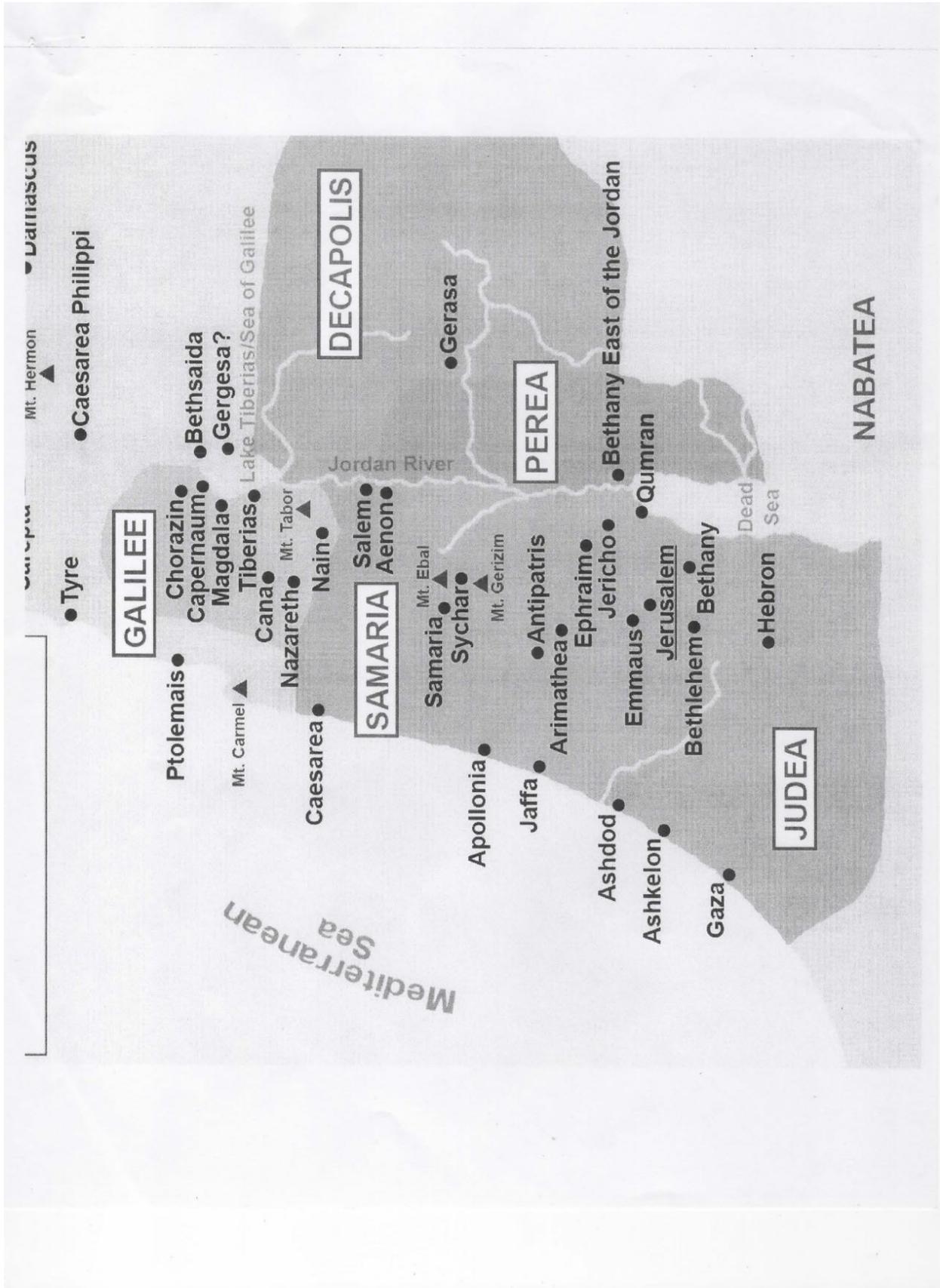
- a. the Jewish people were of course under the authority of the Roman Empire, but they had earlier been under the Greeks, Persians, Babylonians and Egyptians.
- b. Religiously, some suggest it is better to think of "Judaisms" in the sense that "competing schools of interpretation and the various influences of other cultures from outside of Israel combined to make for a diversity of religious practices" (Irvin and Sunquist I, 11). The Sadducees, Pharisees and Essenes were three major parties during the time of Jesus.

III. Jesus Movement after Pentecost

- a. The final chapter of the gospel of Luke contains powerful accounts of encounters with the resurrected Jesus: women at the tomb (Lk 24:1-12), the two disciples on the road to Emmaus (13-35), and the appearance to the eleven (36-49). The Acts of the Apostles, as the second volume of Luke, continues with a description of the first years of the Jesus movement.
- b. After Jesus' death and resurrection and *before Pentecost* (Acts 1), the women and men who followed him were probably expecting the immanent inauguration of God's rule on earth.

IV. St. Stephen Martyred

- a. Stephen was one of the first to follow the Apostles. It is believed that he was either Greek, or a Jew educated in Greek culture. What is certain is that he was greatly appreciated by the community in Jerusalem that his name appears first among the seven men chosen as deacons to assist the Apostles in their mission.
- b. Saint Stephen then gave a speech – the longest recorded in the Acts of the Apostles – in which he reviewed the history of salvation. God, he said, had prepared for the coming of Jesus, the Righteous One, but the leaders of the people had resisted the Holy Spirit, just as their fathers had persecuted the prophets. Stephen concluded his speech with the words, "Behold, I see the heavens opened and the Son of Man standing at the right hand of God." This final proclamation cost him dearly. With a loud cry, those present cast him out of the city "and began to stone him."
- c. In a very idealistic image of that early community, the first signs of discord appear with the stage associated with *Stephen* (Acts 6-7) over the unequal allotment of food between two groups of widows.
- d. Seven men called deacons were selected from among the Hellenists to oversee a just distribution. One of them, Stephen, preached in a synagogue that salvation comes not through the Temple in Jerusalem and its sacrifice, but through Jesus (4:12).
- e. With the stoning of Stephen, the Hellenists flee from Jerusalem. However, the events surrounding *Samaria and the Ethiopian eunuch* (Acts 8) indicate that this didn't stop them from preaching about Jesus.





Reverend Chung C. Tran, C.Ss.R.

Church History, The First 100 Years
Session One
Year 34 Saint Stephen Martyred

Saint Alphonsus Parish
Grand Rapids, Michigan

September 22, 2022



Reverend Chung C. Tran, C.Ss.R.

Church History, The First 100 Years
Session One
Year 34 Saint Stephen Martyred

Saint Alphonsus Parish
Grand Rapids, Michigan

September 22, 2022



Reverend Chung C. Tran, C.Ss.R.

Church History, The First 100 Years
Session One
Year 34 Saint Stephen Martyred

Saint Alphonsus Parish
Grand Rapids, Michigan

September 22, 2022

History of the Church First 100 years

Saint Paul – Begins Journeys and Epistles

St Paul was an influential figure in the early development of Christianity. His writings and epistles form a key section of the New Testament; St Paul helped to codify and unify the direction of the emerging religion of Christianity. In particular, St Paul emphasized the role that salvation is based on faith and not religious customs. St Paul was both Jewish and a Roman citizen; in his early life, he took part in the persecution of Christians. However, on the road to Damascus, he underwent a conversion and became a committed Christian himself.

We have two sources of information pertaining to Paul's biography. The Acts of the Apostles is a narrative (more stylized than "raw" history, but historical nonetheless) that features him as a primary character. But as the character in a narrative, good historical work demands that we always start with primary sources: Paul's words in Paul's own letters.

This second source gives us the clearest access to his life and thought. Although they are colored by his own biases (as is anything written by any human in history, so this isn't meant to be pejorative), they give the clearest witness and access to the historical Paul.

Who is Saint Paul?

- The Apostle Paul, sometimes called Saint Paul or Saul of Tarsus, lived from about 5 BCE / 5 CE to about 67 CE. Saul is the alternative name, especially in the Book of Acts (Acts of the Apostles). In that text, his Semitic name "Saul" is replaced by "Paul" (likely his Latin name that is adapted in the Greek New Testament as well). The first occurrence of this name nuance is found in Acts 13.9.
- St Paul, also known as Saul, ethnically was Jewish, coming from a devout Jewish family. He was also born a Roman Citizen in Tarsus, Cilicia, South Turkey.
- He grew up in Jerusalem and was brought up by Gamaliel, a leading authority in the Jewish religious establishment (Sanhedrin). In addition to learning religious scriptures, he also studied Greek philosophers and was well acquainted with the Stoic philosophers, who advocated a virtuous acceptance of life as a path to happiness. In his daily life, he was a tent maker.
 - Acts 23.6 describes Paul as a Pharisee (and the son of a Pharisee) which corroborates with his own words in Philippians 3.5-6. In Acts, it explicitly names this identity as a family link, since his father also had such an identity.
- During his early life, St Paul was a Pharisee – a group of Jewish people who administered the law. He admitted to participating "beyond measure" in the persecution of Christians. This included taking part in the stoning of Stephen, a Christian. Acts 7:58-60; 22:20.

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- Paul studied under one of the most respected teaching lineages in the late Second Temple period. He seems to have been educated beyond Torah expertise, to include a deep understanding of the Prophets and classical literature and philosophy.
- One reason St Paul was so critical of the new sect which followed Jesus Christ was the fact he was appalled that Jesus died a 'criminal's death' on the cross. He couldn't assimilate that with how a Messiah would be treated.

Conversion to Christianity

- Paul is thirty years old when he is an official witness at the stoning of Stephen. His Pharisaic zeal for God's law and dedication to stopping the early spread of Christianity knew no bounds. After seeing Stephen's life taken, he leads the first great wave of persecution against the early church.
 - "For you heard of my (Paul is speaking) former conduct when I was in Judaism, how I was excessively persecuting the church of God and was destroying it; And I was advancing in Judaism far beyond many of my contemporaries in my own nation, being more abundantly zealous for the traditions of my fathers." (Galatians 1:13 - 14, HBFV)
- How bad were the persecutions of Paul against the early New Testament church? His dedication to eradicating those believing in the teachings of Jesus led him to take bold actions, such as going from house to house in order to find believers (Acts 8:1, 3)
- After his efforts to stop the spread of early Christian beliefs in Jerusalem, he sets his sights on achieving the even more audacious goal of removing any Christian influence in the synagogues of Damascus. He receives written permission from the temple's High Priest to rid the city's synagogues of any who believe in "the way." His intention is to arrest those who believe Jesus is the Messiah and escort them back to Jerusalem for punishment.
- Around 31-36 AD, It is during his trip to Damascus that the pivotal event in the life of Paul occurs. A spotlight from heaven shines on him (Saul) during his travel and the voice of Jesus asks "Saul, Saul, why do you persecute Me?" (Acts 9:4) For three days after the vision, he remained blind and undertook a fast He later healed of his blindness by a Christian – Ananias of Damascus.
- Important events and accomplishments in the life of Paul include his witnessing of the stoning of Stephen. He is personally taught by Jesus, for three years, while living in Arabia. During his ministry he resurrects at least one person from the dead and is resurrected himself after being stoned to death. Paul carries out at least five evangelistic journeys, visits more than 50 cities in his travels and preaches the gospel to Emperor Caesar and his entire household.

- He also writes no less than fourteen books (epistles) of the Bible (the most of any author), trains other evangelists and gospel preachers like John Mark and Timothy, and endures a total of more than five years in prison.
- The apostle Paul, whose life was cut short by the Romans in 68 A.D.

Paul's Missionary Journeys

- These travels are how Paul was able to start so many churches, many of whom for which we have letters in the New Testament. According to the narrative of Acts, Paul's "missionary journeys" included:
 - Acts 13.4-15.35 (begins and ends in Syrian Antioch)
 - Acts 15.36-18.22 (also begins and ends in Syrian Antioch)
 - Acts 18.23-21.17 (begins in Syrian Antioch and ends in Jerusalem)
 - Acts 27.1-28.16 (journey to Rome)

Paul's Letters to the Churches

- Depending on how one understands the dating and authorship of the Pauline letters, the writings we have that are attributed to Paul are often said to have been written during or in response to these various journeys. The letters of Paul can be broken into two basic categories: authentic letters (meaning they are universally accepted as from the Apostle), and disputed letters (meaning that scholars disagree about authorship). They are as follows:
 - The Firm 7 Letters of Paul
 - 1 Thessalonians
 - Galatians
 - 1 Corinthians
 - Philippians
 - Philemon
 - 2 Corinthians
 - Romans
 - The Contested Letters of Paul
 - 2 Thessalonians
 - Colossians
 - Ephesians
 - 1 Timothy
 - 2 Timothy
 - Titus
- Criteria for Interpreting Paul
 - The first criterion used here has to do with the sources on Paul. Not all receive equal treatment; that is to say, some are considered more important primary sources, while others are considered less reliable. The primary sources, the seven undisputed Pauline letters, provide the best information for

understanding and interpreting Paul. Additional sources—the remaining six New Testament letters attributed to Paul, the Acts of the Apostles, and extracanonical material (such as early church writings, archeological materials, and so on)—contribute to the interpretation of Paul.

- Because the letters of Paul are occasional letters, the information and details contained in each should be explored in light of its specific historical setting, theology, and ethics (that is, rules of conduct). Each Pauline letter must be allowed to stand on its own because each was written for a particular occasion.
 - Some of Paul's thinking forms the basis of his larger theological framework (for example, justification by faith in Christ: Gal 2:15–12; Rom 3:21–28; Phil 3:7–11); some is very situational (such as the case of incest in Corinth, 1 Cor 5:1–13); and some belongs to a received tradition he inherited (for instance, the celebration of the Eucharist in Corinth, 1 Cor 11:23–26).
- the chronological treatment of Paul and his letters. The history, theology, and ethics within Paul's letters is commonly handled either thematically or chronologically. Such as:
 - First Thessalonians, the earliest of the seven, was written from the city of Corinth in 50 CE, sometime after Paul was expelled from the city of Thessalonica. Paul probably wrote 1 Corinthians in the spring of 55 CE and his Second Letter to the Corinthians in the fall of 55 CE, possibly from the city of Ephesus. Shortly after 2 Corinthians, Paul wrote his Letter to the Galatians. Probably a year or two later, Paul wrote his Letter to the Romans in the spring of 56 CE. During one of his imprisonments (possibly in Ephesus, Caesarea, or Rome), Paul composed his Letter to the Philippians and his Letter to Philemon.
 - The remaining source material on Paul in the New Testament consists of the six deutero-Pauline letters of Colossians, Ephesians, 2 Thessalonians, 1 Timothy, 2 Timothy, and Titus, and the Acts of the Apostles. Paul probably did not write the six remaining Pauline letters. Scholars speculate that the real authors may have been either close associates of Paul during his lifetime or contemporary leaders within the Pauline communities that survived after his death.
 - Scholars debate the exact date and place of composition of these letters. They were likely written between the years 70 and 120 CE. There also appears to be some literary relationship among these Pauline letters; for example, Ephesians is a later expansion of Colossians.

Paul's Theology

- The key to the theology of St. Paul is his personal encounter with the glorified Christ on his way to Damascus. That revelation, in which he was blinded for three days, changed Paul into a new man. The persecutor of Christ was changed into a zealous apostle to

proclaim that Jesus is the promised Messiah, the Christ, that he is Lord (*Kyrios*), and the Son of God.

- Christ is the key to St. Paul. His theology is Christocentric. The Gospel according to St. Paul is that the Son of God became man in Jesus Christ, in order to reconcile all mankind to God the Father, by his life, passion, death and resurrection. For Paul, Christ is the glorified Christ, now reigning gloriously in heaven, and seated at the right hand of the Father.
- Here are some of the main points in the theology of St. Paul:
 - 1) Because of the sin of Adam, and each one's personal sins, all men are sinners and in need of redemption (Rom. 3:23; 5:12-21).
 - 2) In order to save mankind, God sent his Son into the world, born of a woman (Rom. 4:4), to make a fitting satisfaction for sin.
 - 3) That Son is Jesus Christ, who communicates his grace, and justifies all who believe in him, and are baptized.
 - 4) The grace of Christ includes the sending of the Holy Spirit, which constitutes the believer as an adopted child of God, a member of the body of Christ, and an heir of eternal life.
 - 5) Christ Jesus is the fulfillment of all the prophecies of the Old Testament, and has established a New Covenant to replace that of Moses; therefore, Christians are not bound by the ceremonial and dietary laws, and circumcision, contained in the Law of Moses. This means that one does not have to become a Jew in order to be a Christian. This insight of Paul made Christianity into a religion open to all peoples (1 Tim. 2:4).
- That certainly applies to the Christian faith, in most of his letters towards the end of his life—that faith in Christ demands a moral way of life based on the Ten Commandments, the law of nature, and the commandment of love of God and neighbor (Rom. 13:9-10)

Saint Paul's Timeline

- c. 20–30** Studies Torah in Jerusalem with Gamaliel; becomes a Pharisee
- c. 30–33** Persecutes followers of Jesus of Nazareth in Jerusalem and Judea

Conversion

- c. 33–36** Converted on the way to Damascus; spends three years in Arabia; returns to Damascus to preach Jesus as Messiah
- c. 36** Flees Damascus because of persecution; visits Jerusalem and meets with the apostles
- 36–44** Preaches in Tarsus and surrounding region
- 44–46** Invited by Barnabas to teach in Antioch
- 46** With Barnabas visits Jerusalem to bring a famine relief offering

Mission Trips

- 47–48** First missionary journey with Barnabas, to Cyprus and Galatia
- 49** At the Council of Jerusalem, Paul argues successfully that Gentile Christians need not follow Jewish law; returns to Antioch; confronts Peter over question of Jewish law
- 49–52** Second missionary journey with Silas, through Asia Minor and Greece; settles in Corinth; writes letters to Thessalonians
- 52** Visits Jerusalem and Antioch briefly; begins third missionary journey
- 52–55** Stays in Ephesus; writes the letters to Galatians and Corinthians
- 55–57** Travels through Greece and possibly Illyricum (modern Yugoslavia); writes letter to Romans

Paul's Arrest & Death

- 57–59** Returns to Jerusalem and arrested; imprisoned at Caesarea
- 59–60** Appears before Festus and appeals to Caesar; voyage to Rome
- 60–62** Under house arrest at Rome; writes letters to Philippians, Ephesians, Colossians, and Philemon
- 62–64** Released; journeys to Spain?; writes letters to Timothy and Titus
- 64** Returns to Rome; martyred

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Council of Jerusalem (Acts 15)

The push for the Jerusalem Council is given in Acts 15, verses 1 and 5, "But some men came down from Judea and were teaching the brothers, 'Unless you are circumcised according to the custom of Moses, you cannot be saved.' . . . It is necessary to circumcise them and to order them to keep the Law of Moses." Some Jewish Christians were teaching that Gentiles had to observe the Mosaic Law and Jewish customs in order to be saved. Since this teaching clearly contradicted the fact that salvation was by grace alone, through faith alone, in Christ alone (Acts 15:11), the apostles and church leaders held the first Christian council to settle the issue.

- I. The Antioch Incident
 - a. The incident occurred during Peter's visit to Antioch and it bears witness to the integrity of Paul, who would not allow for any adaptations of the truth of the Gospel. What happened? At that time, a circumcised Jewish Christian could not sit at the same table with a Gentile Christian without falling into impurity. Peter, had always testified to the supreme power of faith in Christ which gathers together within itself all human beings. He continued to do so in Antioch until the arrival of other Christians sent by James, who presided over the community of Jerusalem. It was then that Peter, who had previously eaten with the Gentiles, withdrew and separated himself from them for fear of the circumcision party (thus concealing what he truly believed). Therefore Paul became angry: "I opposed him to his face because he clearly was wrong" (Gal. 2:11).
- II. Literary setting
 - a. Many gentiles had come into the church because of the work of Paul and Barnabas (Acts 13-14, especially 14:27), and it became evident that gentiles would become a substantial part of the church. It became necessary to clarify some theological and practical details of gentile membership in the church. Some Pharisees had also become believers (15:5). The council was called to determine how both Pharisees and gentiles could be part of the same community of believers.
 - b. Peter's speech
 - i. Peter reminded the group of the precedent set by Cornelius: God is the one who chooses to have gentiles hear and believe, and this was done first through Peter (15:7). Paul, probably a target of criticism both in Jerusalem and perhaps among Luke's readers, was not the initiator — God chose to do it. God knew the heart of the believing gentiles and gave them the Holy Spirit (15:8). Luke says it was a witness to them — to the gentile believers — but it now serves as a witness to the Jews, too. God did not discriminate; he treated gentiles and Jews alike (15:9).
 - c. James' speech

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- i. James then spoke. Galatians presents him as a strict conservative, but Luke tells us little about him. He is a leader of the Jerusalem church (12:17). He speaks with authority (15:19); he and the elders tell Paul what to do (21:18, 23). He is presumably accepted by the readers as authoritative. "He is the only character in Acts whose authority no one questions."
 - ii. James does not directly address the question of salvation or of circumcision, but his topic is related: the gentiles' place in the church, the people of God. "Peter's discourse tackles the issue of the salvation of the Gentiles in fundamental terms, while the discourse of James wrestles with this problem from the perspective of the Gentiles' relationship to Israel."
 - d. The council's letter
 - i. The Jerusalem sent two men with Paul and Barnabas to Antioch (15:22) to testify to the truth of the decree (15:27). These men strengthened the Antioch church (15:32) and contributed to the sense of unity.
 - ii. The decree was addressed only to gentiles (15:23), since the four requirements were not designed for Jewish believers (who presumably kept a stricter code). The letter acknowledged the problem (admitting that the troublemakers had been part of the Jerusalem church), praised Barnabas and Paul, and introduced the delegates from Jerusalem (15:24-27). The decision was presented as inspired by the Holy Spirit.
 - iii. The four requirements were necessary, but not burdensome (15:28). The decree was not a heavy-handed demand for obedience; there was no reference to salvation and no mention of penalties for infraction. Rather, the letter ends with the mild words: "You will do well to avoid these things."
- III. The Purpose of the Decree
 - a. The decree told gentile Christians to abstain from four things. Minor variations occur in order and number (15:20, 29; 21:25); these variations suggest that order and number are not significant. The four prohibitions:
 - i. Pollutions of idols (15:20) or things sacrificed to idols (15:29; 21:25). Wilson notes that "pollutions" could have either a religious sense or a reference to morality.¹⁶ All four prohibitions may be described as pollutions, as ritual uncleanness.
 - ii. Blood. This is a prohibition of eating or drinking blood.
 - iii. Strangled things. Perhaps meat from strangled animals was forbidden because blood remained in the meat, but if that is the only reason, it would not seem necessary to mention strangled things in addition to blood.
 - iv. Sexual immorality (*porneia*), notes that some scholars say it means fornication, others that it cannot mean fornication; some say it means incest; others say it cannot; some say adultery, or marriage to an idolater, or ritual prostitution.

- b. Many commentators have concluded that the decree was designed to make it possible for Jewish and gentile Christians to fellowship together without requiring the Jewish Christians to compromise their purity customs. Indeed, there is almost a consensus that the decree required gentiles to conform to the most important sensitivities of Jewish Christians.
- c. The best explanation of the decree, if a single explanation must be sought, is that it forbids gentile Christians to participate in four things associated with pagan cults. This conclusion is supported in part by the failure of other theories to explain the decree, and it harmonizes with these facts:
 - i. Gentiles without synagogue background were coming into the church — a situation significantly different than that faced in Acts 10. Their single greatest instructional need would be to avoid paganism or syncretism.
 - ii. The decree lists four things demonstrably associated with pagan cults as well as with Jewish sensitivities. The words have other associations, too, but pagan cultic associations are a viable option.
 - iii. The decree is presented as easy to comply with, not a burden, something the gentiles may have already been in compliance with.
 - iv. James says the decree is needed because he did not want to hinder gentile conversions, but he implied that synagogue preaching would. The decree is much less than synagogues taught and much less than Pharisee Christians would observe.
 - v. The decree is given in answer to people who taught that gentiles had to keep the law of Moses. This implies that the decree is not based on the law of Moses. It does not perpetuate ritualistic laws for either Jews or gentiles.
 - vi. This theory explains why all gentiles needed to comply with the decree, whether they lived near Jews or not, and why there was no decree for Jewish Christians.

Nero's persecution of Christians, St. Peter's Martyred, St. Paul's Martyred:

Reverend Thomas M. Santa, C.Ss.R. presented the Bible Study on the above three key events. Reverend Santa did not provide handouts, as Reverend Tran had provided. Our Worthy Grand Knight wrote an accounting of what was presented below.

Reverend Santa discussed the events of Nero's persecution of Christians, the death of St. Peter and the death of St. Paul.

Romans worshiped many gods. It was their religious belief. When they conquered Israel, the Israelites (Jews) had a monotheist belief in God. The Romans did not occupy Israel. They allowed the Jews to continue to govern themselves and only sent an administrator to oversee Israel. (Pontius Pilot).

When Jesus began his ministry, he was quickly identified as a revolutionist. He was increasingly disturbing to the scribes and pharisees who saw him as a threat to their authority. These concerns were passed on to the Romans. When Jesus was put to death, the Romans relaxed, the threat had been removed.

However, when Paul began to convert gentiles to Christianity, a new threat developed. The assembly of the followers of Jesus in Israel began to gather followers. They were Jews lead by the apostle, James, who were waiting for the return of the Messiah. It wasn't until the Council of Jerusalem that Paul and Peter and James came to an understanding that gentile converts were not governed by Jewish laws or traditions.

During the reign of Emperor Claudius, Christians were tolerated. But when he was succeeded by his stepson, Nero, things changed. One of Nero's advisors was Jewish. He told Nero that the Christians were a threat to Nero's authority because they had started a new religion.

Nero began the persecution of Christians by ordering St. Peter to Rome to stand trial for treason. Nero had St. Peter put to death. He then ordered St. Paul to be arrested and brought to Rome. St. Paul was a Roman citizen. He was treated differently from St. Peter.

Finally, Nero had St. Paul taken outside of the city walls and killed.

Nero died in the year 68. He was succeeded by Vespasian in the year 70. The Jews in Israel had been revolting against Nero and were fighting for independence from 66 to 70. Vespasian dispatched a Roman army to Israel and destroyed Jerusalem. The persecution of Christians continued.

OUTLINE OF THE GOSPEL OF MARK

1. Prologue: Events preceding the ministry of Jesus, 1:1-13
 1. John the Baptist prepares the way for the ministry of Jesus by preaching in the wilderness, 1:1-8
 2. Jesus comes to John for baptism, 1:9-11
 3. Jesus is tempted by Satan, 1:12, 13
2. The early stages of the Galilean ministry, 1:14-3:6
 1. Jesus begins his ministry by preaching the gospel of the Kingdom of God, 1:14, 15
 2. Jesus calls four fishermen to become fishers of men, 1:16-20
 3. Jesus heals a man with an unclean spirit, 1:21-28
 4. Jesus heals Peter's mother-in-law, 1:20-31
 5. Jesus heals many after sunset, 1:32-34
 6. Jesus prays before day and then departs on a preaching, 1:35-39
 7. Jesus heals a leper, 1:40-45
 8. Jesus heals a man with paralysis, 2:1-12
 9. Jesus calls Levi, 2:13-17
 10. Jesus answers a question about fasting, 2:18-22
 11. The disciples pluck grain on the sabbath, 2:23-28
 12. Jesus heals a man with a withered hand on the sabbath, 3:1-6
3. The later stages of the Galilean ministry, 3:7-6:13
 1. A multitude follows Jesus at the seaside, 3:7-12
 2. Jesus chooses the twelve, 3:13-19
 3. Jesus announces the unpardonable sin, 3:20-30
 4. Jesus' mother and brothers ask for him, 3:31-35
 5. The parable of the Sower, 4:1-20
 6. The parable of the hidden lamp, 4:21:25
 7. The parable of the growing seed, 4:26-29
 8. The parable of the mustard seed, 4:30-32
 9. Jesus' use of parables, 4:33, 34
 10. Jesus calms a storm, 4:35-41

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11. Jesus heals a Gadarene demoniac, 5:1-20
12. Jairus' daughter and the woman who touched Jesus' garment, 5:21-43
13. Jesus is rejected at Nazareth, 6:1-6
14. The mission of the twelve, 6:7-13
4. The ministry outside Galilee, 6:14-8:26
 1. Herod Antipas kills John the Baptist, 6:14-29
 2. Jesus feeds the five thousand, 6:30-44
 3. Jesus walks on the water, 6:45-52
 4. Jesus heals the sick in Gennesaret, 6:53-56
 5. The things that defile come from the heart, 7:1-23
 6. Jesus heals the daughter of a Syrophenician woman, 7:24-30
 7. Jesus heals a deaf and dumb man, 7:31-37
 8. Jesus feeds the four thousand, 8:1-10
 9. The Pharisees demand a sign, 8:11-13
 10. Jesus warns about the leaven of the Pharisees and the leaven of Herod, 8:14-21
 11. Jesus heals a blind man at Bethsaida, 8:22-26
5. The journey to Jerusalem, 8:27-10:52
 1. Peter confesses Christ at Caesarea Philippi, 8:27-30
 2. Jesus foretells his death the first time, 8:31-38
 3. The transfiguration, 9:1-8
 4. The coming of Elijah, 9:9-13
 5. Jesus heals a boy with an unclean spirit, 9:14-29
 6. Jesus foretells his death a second time, 9:30-32
 7. Jesus explains who is the greatest, 9:33-37
 8. He that is not against us is for us, 9:38-41
 9. Jesus warns about hell, 9:42-50
 10. Marriage and divorce, 10:1-12
 11. Jesus blesses little children, 10:13-16
 12. The rich young ruler, 10:17-22
 13. Jesus warns about the danger of riches, 10:23-31.
 14. Jesus foretells his death a third time, 10:32-34.

15. The request of James and John, 10:35-45
16. Jesus heals blind Bartimaeus, 10:46-52
6. The ministry in Jerusalem, 11:1-13:37
 1. The triumphal entry, 11:1-11
 2. The cursing of the fig tree, 11:12-14
 3. Jesus cleanses the temple, 11:15-19
 4. The lesson from the withered fig tree, 11:20-26
 5. Jesus' authority questioned, 11:27-33
 6. The parable of the wicked husbandman, 12:1-12
 7. Jesus questioned about paying taxes to Caesar, 12:13-17
 8. Jesus questioned about the resurrection, 12:18-27
 9. Jesus questioned about the great commandment, 12:28-34
 10. Jesus asks a question about David's son, 12:35-37
 11. Jesus denounces the scribes, 12:38-40
 12. The widow's offering, 12:41-44
 13. The destruction of the temple and signs before the end, 13:1-8
 14. Tribulation foretold, 13:9-13
 15. The abomination of desolation, 13:14-23
 16. The coming of the Son of Man, 13:24-27
 17. The lesson from the fig tree about the end time, 13:28-31
 18. No one knows the day and hour, 13:32-37
7. The death of Christ, 14:1-15:47
 1. The leaders plot against Jesus, 14:1, 2
 2. Jesus anointed at Bethany, 14:3-9
 3. Judas agrees to betray Jesus, 14:10, 11
 4. The last supper, 14:12-25
 5. Peter's denial foretold, 14:26-31
 6. Jesus prays in Gethsemane, 14:32-42
 7. The betrayal and arrest of Jesus, 14:43-50
 8. An unnamed young man who fled, 14:51, 52
 9. Jesus is brought before the council, 14:53-65
 10. Peter denies Jesus, 14:66-72

11. Jesus is brought before Pilate, 15:1-5
 12. Jesus sentenced to die, 15:6-15
 13. The soldiers mock Jesus, 15:16-20
 14. The crucifixion of Jesus, 15:21-41.
 15. The burial of Jesus, 15:42-47
8. The resurrection, 16:1-8
 9. Epilogue: the disputed ending, 16:9-20
 1. Jesus appears to Mary Magdalene, 16:9-11
 2. Jesus appears to two disciples, 16:12, 13
 3. Jesus commissions the eleven, 16:14-18
 4. The ascension, 16: 19, 20

Gospel of Mark

Intro

The gospel of Mark is the second to appear in the New Testament, but most scholars now agree that it was composed first. While the work is attributed to "Mark," we will probably never know the author's true identity.

Mark's gospel was the first to attempt to tell the story of the life and the death of Jesus. He probably drew on written collections of miracle stories, on parables, and perhaps on a written account of Jesus' death. Mark combined these disparate elements with other traditions passed on by word-of-mouth to create a new narrative that began the gospel tradition.

Some scholars think that he wrote his work in Rome, others that he wrote in Alexandria, still others suggest Syria. The way Mark tells the story suggests that his audience lived outside the homeland, spoke Greek rather than Aramaic, and was not familiar with Jewish customs. While there is disagreement about where Mark wrote, there is a consensus about when he wrote: he probably composed his work in or about the year 70 CE, after the failure of the First Jewish Revolt and the destruction of the Jerusalem Temple at the hands of the Romans. That destruction shapes how Mark tells his story.

Why is the Gospel of Mark important, in early Christianity?

Mark's is the first of the written gospels. It's really the one that establishes... the life of Jesus as a story form. It develops a narrative from his early career, through ...the main points of his life and culminate in his death. And, as such, it sets the pattern for all the later gospel traditions. We know that both Matthew and Luke used Mark, as a source in their composition and it's also probable that even John knew something of Mark in tradition. So, Mark is really the one that sets the stage for all the later Christian gospel writings.

Story of Mark

SECRECY AND MISUNDERSTANDING

Mark retells the story of Jesus. He starts by taking a number of elements of earlier oral tradition. Mark seems to have a knowledge of at least one and maybe two or three different collections of miracle stories as a source. He weaves these together with other stories about Jesus, about teachings, about travels, about other things and makes those a part of his understanding of how Jesus' life worked and what it was intended to do. But, in the final analysis, Mark's gospel is really about the death of Jesus. It's a passion narrative with an extended introduction, some people would say. Mark tells the story by thinking about the death and letting all the events that lead up to that death move toward it and through it. So, it's the death of Jesus that's the guiding principle to Mark's gospel, not the life....

MORE THAN A MIRACLE WORKER

The fact that Mark takes these early oral sources of Jesus miracle stories suggests that, in fact, one of the earliest ways of understanding Jesus is as a miracle worker. But miracle

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workers are a dime a dozen in the ancient world. We hear about all sorts of people who can perform miracles, so that doesn't really seem to set him apart. There's nothing unique about that in antiquity. We hear of Jewish miracle workers, pagan miracle workers, good miracle workers, bad miracle workers. It seems to be one of the points of Mark's gospel to say, "he's not just a miracle worker; he's more."

MARK'S MESSIAH MUST DIE

One of the main issues in Mark's way of presenting Jesus is what it means for Jesus to be the Messiah. Now, it's true that within the gospel, many different people understand that he is the Messiah. At one point, he asks the disciples, "who do you think I am?" and they clearly say, "you're the Messiah." And yet, one of the most important dramatic elements in Mark's gospel is that even when they confess that he is the Messiah, they clearly do not understand the significance of his Messianic identity. Mark's gospel is playing with that issue, is forcing that issue to the front for his audience and saying this is the key point. It's what the disciples failed to understand that you must understand, and the whole point of Jesus' Messianic identity in Mark's gospel is that he had to die....

DISCIPLES MISS THE POINT

Mark's gospel is a brilliant piece of dramatic composition because it allows this motif of secrecy and misunderstanding to be the occasion for bringing together a number of the key symbolic moments in the story of Jesus. So, while the disciples, his closest friends and followers, failed to understand his true identity, ... failed to understand that he will die as part of his Messianic identity, there are a number of marginal characters in this story who seem to understand him more correctly and more properly, without prompting and without instruction.

In one sense, it's the marginal characters who provide the kind of dramatic foil for the Markan story. One of the best example is the story of the woman who just at the Last Supper of Jesus comes and anoints his feet and the disciples criticize her for for anointing him. Jesus says, "she's already anointed me for my burial and her action will be remembered." So, she sees something that the disciples themselves fail to see, and it's the women, the marginal characters, the demons, those on the periphery of the story who often carry the important realizations of Jesus' true identity.

JESUS IN MARK - THE MESSIANIC SECRET

When Mark writes his gospel, he is already aware of very different images of Jesus or beliefs [about] who Jesus was.... One is the belief that Jesus is the Messiah because of the great miracles that he has done, and because of his powerful teaching, his healing, his walking on the sea. And Mark picks up that tradition, but he picks it up in a critical fashion. He does not deny that Jesus did these miracles, but he sums up Jesus' miracle activity in the question in the middle of the gospel of the famous confession of Peter at Caesarea Philippi in Chapter 8, [where] Jesus asks the disciples, "Who do you think I am?" And Peter knows exactly who the one is who has done all these miracles. And says, "You are the Christ. You are the Messiah." And from then on comes a sharp turning point in the Gospel of Mark that tells the reader that to believe that Jesus was the Messiah because he did miracles is not a real understanding of who Jesus was. Because immediately after the confession of Peter, Jesus

says, "the Son of Man has to suffer and to die." And Peter says, "This should not happen to you," and Jesus rebukes him as Satan....

The Gospel of Mark has for many years been discussed under the question of "the messianic secret." And there are a host of scholarly opinions, over a 100 years now of scholarship, about "what is the messianic secret?" It seems to me that the messianic secret is, indeed, that the true messiahship of Jesus cannot be recognized in his miracles. The disciples as they witness the miracles don't understand. They don't know what is going on. They are taught to understand from the prediction of the passion onwards who Jesus is. And that the messianic secret of Jesus is that he is the son of man who has come to suffer and not the Messiah who is going to do great miracles. And that will become clear only at the very end of the story of Jesus. And it is only the story of the suffering and the death of Jesus reveals that the secret of Jesus, and reveals who Jesus really is.

Theology in the Gospel of Mark

The Gospel of Mark teaches about the person and Acts of God as revealed in the words and works of his Son, Jesus Christ. Mark's theology is a record of history written in narrative style.

Structure

Jesus' ministry is introduced in the actions of John the Baptist who, as God's promised messenger, is to "prepare the way for the Lord" ([1:2-3](#)). In this ministry, defined as good news (gospel), Jesus as the Christ fulfills the promises of the Old Testament concerning the Davidic Messiah-King in a unique way as the Son of God ([Mark 1:1](#) [Mark 1:11](#)).

Mark presents Jesus as the one God empowers with his Spirit ([1:8-10](#)), and as the proclaimer of God's good news ([1:14](#)). Jesus announces the special action of God in relation to the coming of the kingdom of God and calls for responses of repentance and belief in that good news ([1:15](#)).

The messianic ministry of Jesus is focused first in Galilee (1:16-8:26), where Jesus calls disciples, teaches with authority, heals, and casts out unclean spirits, while identifying himself as the Son of Man. The focus then shifts to Jerusalem (8:27-16:8), where he suffers, dies, and is raised by God from the dead, as "a ransom for many" ([10:45](#)).

Old Testament Promises. When compared with the Gospel of Matthew where the person and ministry of Jesus, from his birth until his death, are presented as a fulfillment of Old Testament prophecies, the Gospel of Mark interprets the relationship between Jesus and the Old Testament more broadly.

The coming of John the Baptist and his prophetic role are linked directly in Mark 1:2-3 to the eschatological promises of Malachi 3:1 and Isaiah 40:3. Similarly, the scattering of the sheep in Mark 14:27, as a result of the arrest, trial, and death of Jesus, is traced to the eschatological promise of Zechariah 13:7.

Jesus' use of the title "Son of Man" is the clearest indication in Mark of a radical reinterpretation of the Old Testament eschatological promises. In the "little apocalypse" of Mark 13 the figure of the Son of Man of Daniel 7:13 appears after great suffering ([13:19](#) ; cf. [Dan 12:1](#)) and the destruction of the created order ([13:24](#) ; cf. [Isa 13:9](#)).

[10](#) ; [Joel 2:10](#) [Joel 2:31](#)). In the biblical history of salvation the time of the gospel is the time of fulfillment. Jesus reveals himself as the Son of Man to counter the false messianic interpretations of the Pharisees, to prepare his disciples for how he will ransom many, and to show the faithful how they can rightly follow him.

Christology

By beginning the story of Jesus with his baptism, divine empowerment, and temptation by Satan, Mark emphasizes that Jesus is a divine being who is the Son of God. However, a paradox develops in the continuing story when Jesus is shown to be a person who has emotions, hopes, and responses similar to our own. The third element in the christological puzzle arises from Jesus' insistence on secrecy about his messianic identity along with his persistent use of the title "Son of Man."

The narrative interpretation of what it means to be the Son of God is contained in those stories where the authority of Jesus as a teacher evokes the amazement of the crowd or the anger and unbelief of the religious authorities. These stories are often linked to his power to heal and to forgive sins ([1:21-28](#) ; [2:1-12](#) ; [5:21-43](#) ; [6:1-6](#)). Jesus' assertion of power over the unclean spirits in the healing process calls forth the preventative counterclaim from them that he is the Son of God. As they heed his call for silence they validate his claim to be the Son of God ([1:24-26](#) ; [3:11](#) ; [5:7-13](#)).

Salvation

The story of Jesus in Mark is bracketed between the beginning of his ministry in Galilee where he calls for people to "repent and believe the good news" ([1:15](#)), and the end of his ministry in Jerusalem where the centurion at the cross confesses that he is "the Son of God" ([15:39](#)). Salvation is defined by the responses of Jesus' audiences to his miracles, sayings, and parables within a variety of settings between these two events, and Jesus' interpretation of his actions.

The faith responses in Mark come from those who are catalysts for the exercise of Jesus' mighty power ([2:5](#) ; [Mark 5:34](#) [Mark 5:36](#) ; [9:23-24](#) ; [10:52](#) ; cf. [7:29](#)). The spectacular character of Jesus' deeds makes it clear that a new age is dawning, and their responses assert that God in Jesus can supply all human need.

The crowds that are amazed at Jesus' teachings and mighty works ([Mark 1:22](#) [Mark 1:27](#) ; [2:12](#) ; [Mark 5:20](#) [Mark 5:42](#) ; [6:2](#) ; [7:37](#) ; [9:15](#) ; [10:32](#) ; [11:18](#) ; [12:17](#)) are located almost entirely in Galilee and symbolize the universal character of salvation. On the other hand, Jesus' enemies in Jerusalem exhibit a fear of the approving crowds as they seek to kill him ([11:18-32](#) ; [12:12](#)), and so reject the change that Jesus' offer of salvation entails, while unwittingly making it possible through his death on the cross.

The disciples' mixed fear and amazement responses indicate the struggle to bring together Jesus' claims to meet all human need and his outspoken acceptance of the way of suffering and death as the way to life. So when the stormy seas and the disciples' fears are stilled on two occasions their lack of faith is duly noted ([4:40-41](#) ; [6:50-52](#)); and when Jesus speaks plainly about his passion the disciples' fear and lack of understanding prompt them first to rebuke Jesus ([8:32](#)), then to remain quiet ([9:32](#)), and finally to follow him in fear to Jerusalem ([10:32](#)). The fear and amazement of the women who visit Jesus' tomb, with their subsequent silence about Jesus' promise to meet his disciples in Galilee ([16:5-8](#) ; cf. [14:28](#)), serve to warn disciples how these

responses can hinder a faith response to the offer of salvation in Jesus Christ, the Son of God.

Discipleship

The disciples' role in the ministry of Jesus is a starting point for an understanding of discipleship in Mark. As a revelatory record of events the disciples' story reflects a historical reality and speaks to the needs of Mark's time and our own. It also gives evidence of the same tension present in the christological paradox (Jesus is both the Son of God and man), and in the interpretation of salvation as life coming from death. The disciples willingly follow Jesus but lack understanding and are afraid.

The development of the meaning of discipleship follows the structure of the Gospel of Mark with its division between Jesus' ministry in Galilee (1:16-8:26), Jerusalem (8:27-13:37), and his passion and resurrection (14:1-16:8). The Galilean ministry begins with the disciples heeding the call of Jesus, and leaving all to follow him and to be trained by him (1:16-20 ; 2:13-14 ; cf. 10:28).

For the extended ministry in Galilee Jesus commissions twelve as apostles who are to be with him, to be sent out to proclaim the good news, and to have the same authority Jesus has over demons (3:13-19). To do the will of God as realized in Jesus is to be a member of his family (3:35), but seemingly does not guarantee understanding of Jesus' teaching (4:10-12) or his actions (4:35-41).

As a preparation for the extension of Jesus' ministry beyond Galilee into the Gentile world the twelve are sent out as before, except this time they are to go in pairs and to live dependently among the people (6:7-12). Their immediate success (Mark 6:13 Mark 6:30) stands in contrast to their later failure to understand how to meet need (6:35-37 ; cf. 8:4) or to recognize Jesus when he comes to them in their hour of need (6:49-52).

The three explicit teaching sections on discipleship following Peter's confession of Jesus as the Messiah (8:29) occur as Jesus is on the way to Jerusalem and the cross. The model for discipleship is Jesus' life of obedience and service, even unto death (10:45). First, he rejects the desire to rule by power (8:34-9:1), then the compulsion to grasp for prestige (9:33-37), and finally the need to occupy a position (10:35-45). He calls his followers to learn the meaning of life by the way of the cross, to set aside status as a means for achieving rights, and to accept the role of the servant by being humble, willing to suffer and even die for others.

Eschatology

The abruptness of the ending of Mark at 16:8 was solved by the early church with shorter or longer (16:9-20) textual additions. This means that there is no clear statement after Jesus' resurrection of his intention to return as in Matthew 28:18-20 or Luke 24:50-53 (cf. Acts 1:11). The references in Mark to a return and its results, outside of an explicit eschatological context, may be taken as either an interpretation of events related to Jesus' resurrection, or the end of the age.

The transfiguration story (9:2-13), with its emphasis on the presence of Elijah and Moses and the uniqueness of Jesus as God's beloved Son, also stresses the passion and resurrection of the Son of Man. The story makes it clear that Jesus is not just another great figure like Elijah and Moses who will not die. Jesus is to suffer the same fate as

John the Baptist, the new Elijah, but will rise from the dead. With the disciples we ask, "What does rising from the dead' mean"? ([9:10](#)).

The Olivet Discourse or "little apocalypse" in Mark 13 provides the answer. Jesus relates Jewish apocalyptic descriptions of events that are to precede the end of history, including false messiahs (vv. 6, 21-23), wars, earthquakes, famines (vv. 7-8), persecution (vv. 9-13), and the abomination of desolation (v. 14), to the impending destruction of the temple (vv. 2-4). Jesus also urges his disciples to see this time as an opportunity to be active and faithful in preaching the gospel to all nations (v. 10), as well as patient and faithful whatever the circumstances (vv. 11-13, 35-37).

Finally, Jesus warns that the destruction of the temple will be followed by the end of the age. The cosmic signs predicted by the prophets (vv. 24-25) will announce the return of the Son of Man whose power and glory will be seen by all as he gathers his chosen ones (vv. 26-27). It is these chosen ones who are warned about the certainty of Jesus' return and the need to be ready (vv. 28-31), even though the timing of the event is known only to the Father (v. 32).

Gospel of Matthew

Who Wrote the Gospel of Matthew?

Matthew's account of the gospel is not only the first book in the New Testament, but also considered by many to be the most comprehensive story of Jesus, who he was, and what he did during his time on earth.

While all four gospels are anonymous, early church leaders held that Matthew, a former tax collector and one of the 12 apostles of Jesus Christ, authored this book. Matthew, whose name means "gift of the Lord," is also referred to as "Levi" in Mark 2:13-17 and Luke 5:27-28.

Matthew began following Jesus partway through Jesus's journeys, and his gospel account includes the story of his own call to become a disciple. He was an eyewitness of the events and a member of Jesus's inner circle.

"In no other gospel is the teaching of Jesus so systematically assembled and gathered together," wrote theologian William Barclay in his foreword to *The Gospel of Matthew*, Vol. 1. "And it is pre-eminently the gospel which is concerned to show us Jesus as the man born to be King."

Because the Gospel of Matthew references the Gospel of Mark, some scholars debate whether Matthew was indeed the author, wondering why an eyewitness would reference the account of another eyewitness. However, no other authors have been suggested, and most scholars agree on Matthew as the author.

The Gospel of Matthew is thought to have been written sometime **between A.D. 50 and 110, possibly 80 and 90 C.E.** Given that the account was written in Greek, not Aramaic, and that much of the language in the book assumes the readers are familiar with Jewish customs and terminology, the audience seems to be former Jews who have converted to Christianity, probably those living in an urban area such as Palestine or Antioch.

Matthew intends to prove to the Jews that Jesus Christ is the promised Messiah. More than any other Gospel, the Gospel of Matthew quotes the Old Testament to show how Jesus fulfilled the words of the Jewish prophets. Matthew describes in detail the lineage of Jesus from David, and uses many forms of speech that Jews would have been comfortable with. Matthew's love and concern for his people is apparent through his meticulous approach to telling the gospel story.

What is the reconstruction that is taking place?

Matthew is at pains to place his community squarely within its Jewish heritage, and to portray a Jesus whose Jewish identity is beyond doubt. He begins by tracing Jesus' genealogy. To do this, Matthew only needed to show that Jesus was a descendent of King David. But Matthew takes no chances. He traces Jesus' lineage all the way back to Abraham.

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What may lie behind the social tensions reflected in Matthew's gospel may be the massive population shift that resulted after the first revolt. When most of the Jewish population moved to the Galilean region of north. That's the situation [in] which Matthew's gospel seems to be written. But, as this new population has to be organized, the new political realities of village life begin to produce some new tensions, as well. It's in this context that the Pharisaic movement would become the new dominant force for the reconstruction of Jewish life and thought in the period after the first revolt. From the early Pharisaic tradition would emerge the Rabbinic tradition and ...the Rabbis as the leaders and teachers of Jewish tradition and interpreters of Torah, of law, would set the stage for the normative development of Judaism, down to modern times.

we have to remember that it's precisely in Matthew's gospel that the Pharisees are Jesus' main opponents throughout his life. Now, in Jesus' own times, the Pharisees weren't that prominent a group. Why does Matthew tell the story this way, so that a group that was less consequential during Jesus' own life time now becomes the main opponent? It's precisely because that's what's going on in the life of Matthew's community after the war. The Pharisees are becoming their opponents and we're watching two Jewish groups, Matthew's Christian Jewish group and the local Pharisaic groups in tension over what would be the future of Judaism.

What are their answers? What are the specific things they disagree about?

Matthew's community observes Torah. In Matthew, in the Sermon on the Mount, Jesus says, "think not that I've come to destroy the law and the prophets - I've come not to destroy them but to fulfill them." In Matthew, Jesus is a proponent of Torah piety, just like the Pharisees. So, on the one hand, they follow the law in a way that makes them very good Jews. On the other hand, there are tensions over what is the proper form of piety for them.

One of the indications of the situation of Matthew's community comes up when Matthew's gospel gives regulations for how to discipline members within the community if they get out of hand. It says if one of the members of the congregation sins, go and tell them about it, and if they refuse to listen to you, take a friend and tell them about it and if they refuse to listen to them, take them to the church and if they refuse, kick them out. You actually throw them out of the church, out of the congregation. But, what's really interesting in this, this set of disciplinary **regulations from Matthew 18**, is that when you kick them out, when you excommunicate them or disfellowship them, you say, "you now are a gentile and a tax collector." You treat them as an outsider. But if kicking someone out means they're considered a gentile, those who are inside clearly must think of themselves still as thoroughly Jewish.

Jesus as Moses, the way Matthew then tells the story of Jesus draws on a lot of symbols from Jewish tradition that really convey a picture of Jesus. Jesus goes up on a mountain to teach and there talks about the law. He looks like Moses. Jesus delivers five different sermons of this sort, just like the five books of Torah. There are a lot of elements in this story that

resemble Moses' traditions, from the killing of the babies, in the birth narrative, to the Sermon on the Mount, to even to the way that Jesus dies, just like some of the prophets died, as martyrs to their prophetic calling.

Jesus' Five Major Speeches

In Matthew's gospel, Jesus delivers five major speeches, which parallel the five great books of Moses known as the Pentateuch. The first and most important of Jesus' speeches is the Sermon on the Mount. One of the intriguing characteristics of this address is Jesus' repetition of the words, "you have heard it said . . . But I say to you." Matthew is giving a new interpretation to the Law; he is establishing the church as the new Israel. Matthew's concern about the state of the church is reflected in the way he tells the story of Jesus stilling the storm. In Greek, the word "storm" actually means earthquake. According to one interpretation, this story is really a metaphor: the disciples represent the Christian community, the boat is the church. In the face of upheaval and uncertainty that challenges faith and threatens to undo the church, Jesus gives assurance to the faithful: "Behold, I am with you until the end of days."

The second discourse, in chapter 10, moves into the period of conquest – the story of Joshua. **Jesus commissions the twelve disciples** to go into enemy country and cast out the enemy (demons, disease, and affliction). Numbers 13 also begins with the commission and naming of the twelve spies who are to go into enemy country and spy it out with the plan of casting out and conquering the enemy.

In commissioning His disciples, Jesus anoints the new leaders of the congregation of Israel for a type of military operation. The disciples are sent into enemy territory ("sheep in the midst of wolves" – 10:16), expecting to be rejected by some (10:17-25), while those who do receive them – like Rahab received the spies – will be rewarded (10:40-42). Jesus urges them to have no fear (10:26-33), echoing the words of Moses and Joshua when they spoke to Israel before their conquest of Canaan (Num. 14:9, 21:34; Deut. 1:21, 31:8; 8:1, 10:8).

In the third major discourse, found in chapter 13, Jesus delivers His **parables of the Kingdom** and Matthew's gospel moves from the period of conquest into the Wisdom of Solomon. The word "wisdom" is only used 3 times in Matthew, with all three instances occurring in this section (11:19, 12:42, 13:54). Matthew 12:42 is particularly interesting: *"The queen of the South (Sheba) will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here."*

Community instruction, Jesus foretells of His death and resurrection (17:22-23) and the fourth discourse is delivered, mirroring the divided kingdom stage of Old Testament history. Jesus instructs His disciples on how they are to live as the "church" – a word used only twice in Matthew, both in this section (16:18, 18:17) – or literally, "the called out ones." Jesus establishes a community or remnant of faithful disciples that have been rejected from greater Israel, a new "sons of the prophets," a separate community, like Elijah and Elisha led.

In the final discourse, Jesus takes on the role of Jeremiah and Ezekiel, a thunderous prophet. As Jeremiah, Jesus verbally attacks the priests and leaders (the scribes, Pharisees, and hypocrites) in chapter 23, uttering seven prophetic "woes" against them in the temple, just as Jeremiah did in his temple sermons (see Jeremiah 7 and 26). Like Jeremiah, Jesus laments over Jerusalem even as He condemns it (Matthew 23:37-39). Like Jeremiah, Jesus warns that the city will be left in desolation: "See, your house is left to you desolate" (Matthew 23:38) and "But if you will not obey these words, I swear by myself, declares the Lord, that this house shall become a desolation" (Jeremiah 22:5). And, finally, in Matthew 24:1-2, as Jesus leaves the temple, the glory of the Lord departs (Ezekiel 8-11).

I) Sermon on the Mount (Matt 5-7)

Introduction to the Sermon	--	
The Beatitudes	--	
Salt of the Earth		
Light of the World		
The Law and the Prophets	--	
1-On Murder and Wrath	--	
2-On Adultery	5:27-30	9:43, 47-48 --
3-On Divorce (dup. Mt 19:9)		
4-On Oaths	--	--
5-On Retaliation	--	
6-On Love of One's Enemies	--	
On Almsgiving	--	--
On Prayer	--	--
The Lord's Prayer	[cf. 11:25]	
On Fasting	--	--
Treasures on Earth / in Heaven	--	
The Eye as Lamp of the Body	--	
Not Serving Two Masters	--	
Not Worrying (Birds / Lilies)	--	
Not Judging	[4:24]	
Parable of Speck & Plank	--	
Not Profaning the Holy	--	--
God Answers Prayers	--	
The Golden Rule	--	

Two Roads & Two Gates	█	--	█
Trees with Good or Bad Fruit	█	--	█
Not just saying "Lord, Lord"	█	--	█
Parable of Two Houses	█	--	█
Conclusion: Effect of the Sermon 7:28-29 1:21-22		--	

Note: Some of this material comes from Mark (but expanded in Matthew), some from Matthew's own source(s), but most of it from the "Q" source.

II) Missionary Instructions (Matt 10)

█	█
Choosing & Empowering the Twelve	█
Names of the Twelve Apostles	█
Mission of the Twelve	█
Persecutions of the Disciples	[cf. 13:9-13]
Have No Fear	[cf. 4:22; 8:38]
Division within Households	--
Costs of Discipleship	--
Rewards for Hospitality	█
Conclusion of the 2nd Discourse	--

Note: Some of this material comes from Mark (again expanded in Matthew), but most of it from the "Q" source.

III) Collection of Parables (Matt 13)

█	█
The Parable of the Sower	█
The Reason for Speaking in Parables	█
Interpretation of the Parable of the Sower	█
The Parable of the Tares/Weeds	[sub 4:26-29] --
The Parable of the Mustard Seed	█
The Parable of the Leaven	--
Jesus' Use of Parables	--
Interpretation of the Parable of the Tares/Weeds	--
The Parables of the Hidden Treasure and of the Pearl	--
The Parable of the Net	--
Treasures New and Old	--

Conclusion of the 3rd Discourse

Jesus is Rejected at Nazareth

Note: The first half of this chapter comes mostly from Mark, while the second half is mostly from Matthew's own source(s).

IV) Community Instructions (Matt 18)

True Greatness

Warnings concerning Temptations

The Parable of the Lost Sheep

On Reproving One's Brother

"Where Two or Three are Gathered Together"

On Reconciliation

The Parable of the Unforgiving Servant

Conclusion of the 4th Discourse

10:1

Note: This chapter begins with Markan material, but most of the material comes from the Q-source or from Matthew's own source(s).

V) Sermon on Eschatology (Matt 23–25)

Woe to the Scribes and Pharisees

Jesus' Lament over Jerusalem

Prediction of the Destruction of the Temple

Signs before the End

Persecutions Foretold

The Desolating Sacrilege

False Christs and False Prophets

The Coming of the Son of Man

The Time of the Coming: the Parable of the Fig Tree

The Parable of the Flood and Exhortation to Watchfulness

The Parable of the Good Servant and the Wicked Servant

The Parable of the Ten Virgins

The Parable of the Talents

The Last Judgment (The Sheep and the Goats)

Conclusion of the 5th Discourse

Note: Matthew 24 is very similar to Mark 13, but most of Matt 23 and 25 comes from the Q-source and from Matthew's own source(s).

The Final Scene

The final scene of Mark's story. The women come to the tomb and discover that Jesus is gone. But this time the angel instructs them to tell the disciples that he has risen. Then Jesus himself appears before the women and directs them to tell the disciples to meet him in Galilee. The disciples go the mountain -- just as Jesus himself had once ascended the mountain to deliver the Sermon on the Mount -- and they encounter Jesus. But some of them have doubts. Is it really him? Jesus reassures them: "All power is given unto me in heaven and in earth." And he also instructs them: "Go therefore and teach all Nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost."

Notice that Jesus does not tell the disciples to only go only to "Israel" or to the "lost sheep of the house of Israel." He tells them to go to "the Nations" -- to all peoples. For the Kingdom which Jesus has promised will embrace both Jew and gentile alike.

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Year 46 - Saint Paul begins Journeys & Epistles:

Year 50 - Council of Jerusalem:

Year 64 – Nero begins persecution of Christians:

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Year 67 – Saint Paul Martyred:

Year 69 - Gospel of Mark:

Year 80 – Gospel of Matthew: Rev. Don Senior, C.P., S.T.D., Ph.D., President Emeritus, Professor of New Testament at the Catholic Theological Union, in Chicago, IL.

Rev. Felix Just, S.J., Ph.D. San Francisco, CA, and Gospel of Mark Document at USCCB.org

John H. Morison, Professor of New Testament and Winn Professor Of Ecclesiastical History Harvard Divinity School.

Hours & Cost

Grand Knight:	Planning, Research, Bulletin Announcements	25 Hours
Rev. Chung Tran, C.Ss.R.:	Research, Planning Presentation	120 Hours 10 Hours
Rev. Thomas Santa, C.Ss.R.:	Research, Planning Presentation	36 Hours 6 Hours
Deputy Grand Knight:	Live Stream Photographs	6 Hours 2 Hours
Project Recorder:	Letters Project Recording & Service Award Book	4 Hours 80 Hours
Richard Gregurich:	IT Work	1 Hour

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