

Jeremiah 31:31-34. ¹

1. Mike Bradley Proclaims the First Reading, NAB. All write down words, phrases, images which “resonate.”

2. Echo Back a Response

Participants share words and images which struck the heart and mind and imagination as they listened. There is **no discussion, no questions** except for clarification.

3. Echo The Tradition (Fr. Pat’s Presentation)

Jeremiah is known for his fiery condemnations of evil. A “**jeremiad**” is a lengthy condemnation of evil. However, chapters 30-31 are called the “Book of Consolation” by scholars.

Most of these oracles of hope come from Jeremiah’s last years when the doom was so certain, or perhaps had even already come, that no more warning needed to be said. . . .

Here are gathered many of his words of hope from a variety of different times and occasions.²

Covenant. Review: Covenants were treaties. There were two kinds of them.

“Parity covenants” were between two equal powers, e.g., Egypt & Assyria; USA & Soviet Union

“Suzerainty covenants” were between great lords and lowly vassals, e.g. Russia and satellite SSRs.

The second type of covenant is the model for YHWH and Israel.

The LORD is the “great king” and Israel is the “lowly vassal.”

The Covenant with the Ancestors

This probably refers to the Mosaic Covenant at Sinai.³ Note “lead them forth from the land of Egypt.”

Their Sin -- infidelity to the covenant: worshipping other gods & goddesses

New Covenant

Scholars are divided about how “different” this “new” covenant is going to be.

Jeremiah does not appear to think of it as a **different** covenant with **different** terms and **different** effects.

The **effects** are going to be the same: The LORD will be their God; they will be his people.

The **terms** of the covenant appear to be the same: God’s Law given through Moses.

A Difference: The LORD will Change

Contrast chapter 14:10

. . . the LORD does not accept them, **now he will remember their iniquity and punish their sins.**" (RSV) with the message of 31:34

. . . [the LORD says] **I will forgive their iniquity, and I will remember their sin no more.**" (RSV)

Patrick Miller states: “All of this happens by a divine reversal, a change in the heart of God toward the people.”⁴

All of this happens with no mention of any prior conversion or repentance on the part of the people.⁵

God takes the initiative. God tries a new approach!

Where will the New Covenant Be Written?

According to the NAB the law will be “**within** them . . . upon their **hearts**” (31:33)

¹ My main resources are: Reginal H. Fuller, *Preaching the Lectionary: The Word of God for the Church Today* (Liturgical Press, 1984); Dianne Bergant, with Richard Fragomeni, *Preaching the New Lectionary: Year B* (Liturgical Press, 1999).

² Lawrence Boadt, *Reading the Old Testament: An Introduction* (Paulist, 1984), 373.

³ I say “probably” because Jeremiah mentions neither Sinai nor Horeb, and there is only the briefest mention of Moses (15:1).

⁴ Patrick D. Miller, “The Book of Jeremiah,” in *New Interpreter’s Bible*, vol. 6 (Abingdon Press, 1994), 812.

⁵ Bergant, *Preaching the Lectionary*, 117.

Many Bibles give a similar translation. However, the emphasis here is **individualistic**.

It is also possible to translate the passage:

“I will place my Torah among them, and I will write it upon their heart.”

Literally “heart” is singular. The emphasis is more **collective**. God will convert the people **as a community**.

William Holliday sees geographical imagery:

“Interior” and “heart” then both suggest the city within the land and the temple within the city⁶

In this interpretation, Jeremiah is not envisioning a covenant without a Temple and animal sacrifice.

Written upon Their Heart. The “heart” is the organ of **thought** in Hebrew.

The result of this “writing” will be they will **all** the people will “know the LORD.”

Jeremiah appears to hope for a miraculous communal change in the way that God’s people think.

In our own time of polarized thinking in our Church, in our country,

I am only beginning to suspect what a great miracle this would be.

I would not be bold enough to say that this miracle “has been accomplished” in Christ.

But I am beginning to pray and think about how what Jesus did might be part of this miracle.

New Testament

In Greek, “new covenant” is *kainē diathēkē*, which can also be translated “New Testament.”

The Greek word *diathēkē* (covenant, testament) has a broader meaning than the Hebrew *berit* (covenant).

This expression is found in the words of Jesus over the cup at the Last Supper in Luke 22:20 and in 1 Cor 11:25.⁷

Apparently, these words of Jeremiah influenced how Jesus’ words & actions at the Last Supper were remembered.

A Final Word from Fr. Larry Boadt

Jeremiah sees a time when God will **renew** his covenant with Israel but it will be **unlike** the first covenant at Sinai which demanded that Israel obey the Lord with all its heart and soul and strength. Instead, it will be written in the heart and given power by God’s spirit. In the past Israel had never been able to achieve full obedience by its own strength, so now God will not only give the covenant but will also give the grace to live it fully.⁸

4. Echo the Tradition Again: Questions, Comments, Observations

5. X Proclaims the First Reading from a Second Translation

6. Participants Name the Good News: for the original listeners; for the present-day hearer.

7. Name the Challenge. Participants share the challenges of the text for the first hearers.

How does the text challenge the experience and understanding of the *present day* listener?

What is the *pain* and *bondage* and *brokenness* in the human situation touched by this text?

⁶ William Lee Holladay, *Jeremiah 2: A Commentary on the Book of the Prophet Jeremiah, Chapters 26–52*, Hermeneia -- A Critical and Historical Commentary on the Bible (Fortress, 1989), 198.

⁷ The phrase “**blood of the covenant**” occurs in Mark 14:24 and in Matt 26:28. However, neither employs the word “new.” For a comparison of the Gospel stories of “The Last Supper” see Kurt Aland, editor, *Synopsis of the Four Gospels: English Edition* (United Bible Societies) # 311. Because the *Synopsis* appears in various languages with different page numbers, one never sites the page number of a reference. Rather, each Gospel passage is assigned a number -- and that number remains the same whatever the language.

⁸ Boadt, *Reading the Old Testament*, 374.

Psalm 51:3-4, 12-15

Response: Create a clean heart in me, O God.

1. Mike Bradley Proclaims the Psalm, NAB. All write down words, phrases, images which “resonate.”

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Biblical Context

This is one of the “penitential psalms.” Verse 1-2 have been added by a later editor.

... A psalm of David, ² when Nathan the prophet came to him after he had gone in to Bathsheba (NABRE)

Poetic Structure (NABRE, update of the Missal Version)

³ Have mercy on me, God, in accord with your merciful love;
in your abundant compassion blot out my transgressions.

Synonymous Parallelism
Chiasm

Synonymous Parallelism: second line repeats the basic idea of the first line, with some variation

Chiasm: If you connect the (color coded) parallel parts to each other, they make an X - Greek letter *Chi*

This is a way that Hebrew poets stress important ideas.

“Merciful love” is *chesed*, covenant fidelity.

“Compassion” (*rachamim*) is literally “womb love,” from *rechem*, womb.

⁴ Thoroughly wash away my guilt;
and from my sin cleanse me.

Synonymous Parallelism
Chiasm

¹² A clean heart create for me, God;
renew within me a steadfast spirit.

Synonymous Parallelism
Chiasm

Notice that “create” is parallel with “renew.”

In the Hebrew mind “create” does **not** mean “make something out of nothing.”

Rather, it means “make order out of chaos.”

¹³ Do not drive me from before your face,
and your holy spirit take not from me.⁹

Synonymous Parallelism
Chiasm

Notice that the NABRE does not capitalize “holy spirit.” The OT author was not thinking of the Trinity.

In the OT, “holy spirit” is an impersonal, powerful force that imparts help from God.

Remember the stories about Samson and other judges in the Book of Judges.¹⁰

By contrast, in the context of Christian worship, the Lectionary capitalizes, encouraging us to remember the Trinity.

¹⁴ Restore to me the gladness of your salvation;
with a willing spirit uphold me.¹¹

Step Parallelism
Chiasm?

Notice the change from the NAB to the NABRE

“a willing **spirit** sustain in me” (NAB) seems to refer to **my spirit**.

⁹ I have rearranged this line to match the Hebrew word order.

¹⁰ In post-biblical Jewish theology, the “Writings” (the final books of their Bible, *Tanakh*) come from “holy spirit.” These books are less holy than those written by Prophets, and the books written by Prophets are less holy than the Books of Moses. Both Judaism and Christianity use the phrase “holy spirit,” but the two religions understand the phrase very differently!

¹¹ I have rearranged this line to match the Hebrew word order.

“with a willing **spirit** uphold me” (NABRE) seems to refer to **God’s spirit**. I think this is more accurate.¹²

We’ll see if the lectionary capitalizes “Spirit” when it is updated (after the NT is revised)

Another possible translation is “**generous spirit**.” That is: **your** generous spirit.

This places “**your** generous / willing spirit” parallel to “**your** salvation.” Both are gifts of God to the psalmist.

Salvation and Spirit. If I have correctly interpreted the parallelism,

There is a connection between the sense of “**gladness**” and the “**generous/willing spirit**.”

Both “spirit” and “salvation” are gifts of God to the psalmist. Neither is something the psalmist does for God.

God’s willing/generous spirit is precisely what will bring about “gladness resulting from salvation.”

Further, God’s “**upholding**” the psalmist consists precisely in “**restoring**” him to previous joy.

I think the psalmist expected that his readers would not “get it” right away.

I think the psalmist expected that we would often have to ponder his words to see connections.

And it is entirely possible that different people will make different connections than I have.

¹⁵ **I will teach the wicked your ways,
that sinners may return to you.**

Step Parallelism?

This seems to me to be “step” parallelism. The second line advances the thought of the first.

The “**return**” of the sinners is the result of the psalmist’s “**teaching**.”

Tension with First Reading

The “teaching” of the psalmist is exactly what Jeremiah’s vision says will not be necessary one day.

On the day that God works his miracle, all his people will “know him.” No one will need teaching!

Sometimes in the liturgy the psalm **supports** the thought of the first reading.

Sometimes in the liturgy the psalm **challenges** the thought of the first reading.

One of the “fun things” to do during the Liturgy of the Word, is figure out how the psalm relates to the first reading!

Liturgical Context. The reading from Jeremiah focuses on the **promise** of God’s forgiveness;

The psalm pleads for the **fulfillment** of this promise.

4. Echo the Tradition Again: Questions, Comments, Observations

5. X Proclaims the Psalm from a Second Translation

6. Participants Name the Good News: for the original listeners; for the present-day hearer.

7. Name the Challenge. Participants share the challenges of the text for the first hearers.

How does the text challenge the experience and understanding of the *present day* listener?

What is the *pain* and *bondage* and *brokenness* in the human situation touched by this text?

Hebrews 5:7-9

1. Jim Owen Proclaims the Second Reading, NAB. All write down words, phrases, images which “resonate.”

2. Echo Back a Response

Participants share words and images which struck the heart and mind and imagination as they listened.

¹² However, this is no “slam dunk.” The old RSV had “uphold me with a willing spirit” -- the spirit which upholds the psalmist is **God’s** spirit. The NRSV changed to “sustain in me a willing spirit” -- the sustained spirit is the **psalmist’s** spirit. That is, the RSV to NRSV change is exactly the **opposite** of the NAB to NABRE change! My gut feeling goes with the old RSV and the new NABRE -- i.e., **I think the willing / generous spirit of verse 14 is God’s not the psalmist’s** -- but I could be wrong!

There is **no discussion, no questions** except for clarification.

3. Echo The Tradition (Fr. Pat's Presentation)

Author

Older Bibles sometimes attributed this letter to Paul.

Scholars today often echo Origen (ca. A.D. 200), "Only God knows who wrote it!"

That Paul did **not** write Hebrews is so certain that the *Lectioary* reads "A Read from the Letter to the Hebrews."¹³

Overview of Hebrews

Portrays Jesus as our "heavenly high priest."

Neither Jesus, **while still on earth**, nor any Christian is called a "priest" in the NT.

Problem: Jesus is from the wrong tribe. He is a descendant of David, from the tribe of **Judah**.

According to the Law of Moses, priests must come from the tribe of **Levi**.

Solution: Call Jesus a priest "like Melchizedek."

Melchizedek

At the time of Abraham, 500 years before Moses, Melchizedek was the Jebusite king of Jerusalem.

The Jebusite kings functioned as priests.

After Davidic kings began reigning in Jerusalem (ca. 1000 B.C.), they apparently claimed the right to act as priests.

Psalms 110 was written by someone to lend support to this.¹⁴

"You are a priest after the order of Melchizedek." Davidic kings heard this on the day they were enthroned.

When the law of Moses was put into writing (ca. 500 B.C.) this royal privilege was not recognized.¹⁵

There is often tension between kings and priests -- **analogous** to "Church & State"

The Persians were not allowing the Jews to have a king. There was no king to "defend his rights."

The final form of the Law of Moses was put into writing by **priests**, who gladly stepped into the power vacuum.

The author of Hebrews is going to claim this ancient royal privilege for Jesus.

Better Than a Levitical Priest

Hebrews tells the story of how Abraham paid tribute to Melchizedek (Genesis 14).¹⁶

One who is **inferior** pays tribute to someone who is superior.

In ancient biology, **everything comes from the male**; the female only provides a "place" for his "seed" to grow.

When Abraham paid tribute, all of his descendants in his loins were paying tribute as well.

Isaac (son); Jacob (grandson); 12 sons, including Levi (great-grandsons).

Through Abraham, Levi, **and all future priests**, paid tribute to Melchizedek.

Therefore, the priesthood of Melchizedek is superior to the priesthood of Levi.

Jesus, in heaven, is a better high priest than any descendant of Levi, on earth.

¹³ Some lectors wrongly "correct" a supposed mistake by reading ". . . Letter **from Paul** to the Hebrews." This is a case where the **unanimous view of scholarship** has actually changed liturgical practice. By contrast, even though **90% of scholarship** does not think Paul wrote 1 Timothy, 2 Timothy, or Titus, the lector reads: "A Reading from the Letter of Paul to Timothy."

¹⁴ John S. Kselman and Michael L. Barré, "Psalms," *New Jerome Biblical Commentary*, 546; Konrad Schaefer, *Psalms*, Berit Olam Series (Liturgical Press, 2001) 273-274; James L. Mays, *Psalms*, Interpretation: A Bible Commentary for Teaching and Preaching (John Knox, 1994) 350-352.

¹⁵ Thus, at the time of the birth of Jesus, even a king so powerful as Herod the Great, who expanded the Jerusalem Temple to be one of the seven wonders of the world, was not permitted to act as a priest.

¹⁶ In Genesis 14 Melchizedek is described as a "priest of God Most High." Originally "God Most High" was the title of the chief god of the pagan Canaanites. Later, Israelites took that title away from the pagan god *El Elyon*, that Melchizedek had served, and gave it to the LORD, their God. Thus, they imagined that Abraham, through Melchizedek, had actually offered sacrifice to YHWH, the LORD.

Today's Passage -- Our high priest is sensitive to our weakness, which he shared.

The "prayers & supplications with loud cries" seems to be a variant form of the Gethsemane narrative.

He learned obedience

Later Christology will have some difficulties with the idea the Jesus learned -- that he did not know everything.

Luke states the young Jesus as "grew and became strong, filled with wisdom (NET, 2:52)¹⁷

The Marcan Jesus can ask "Who touched me?" (Mark 5:31 || Luke 8:45).

Matthew was embarrassed enough to leave the question out of his version of the story.¹⁸

Jesus' learning obedience is not a problem for the author of Hebrews. Learning is simply part of being human.

"When he was made perfect"

"Perfect" is not used here in a **moral** sense. Rather, the root meaning is "being completed."

"Being completed / perfected" is what scholars call a "divine passive."

This is a reverent Jewish way to say that **God** is the one who **completed** Jesus -- without saying "God."

In the present context it refers to **the activity of God in the person of Jesus Christ** during his passion.

A similar sentiment is found in Paul's Second Letter to the Corinthians.

. . . in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation (RSV).

The Source of Salvation for all who obey him

This is the punch line -- this is the purpose of God's activity in Christ Jesus.¹⁹

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How does the text challenge the experience and understanding of the *present day* listener?

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John 12:20-33

1. Jim Owen Proclaims the Gospel, NAB. All write down words, phrases, images which "resonate."

2. Echo Back a Response

Participants share words and images which struck the heart and mind and imagination as they listened.

There is **no discussion, no questions** except for clarification.

¹⁷ The NET Bible note states: ". . . Luke emphasizes the humanity of Jesus and his growth toward maturity."

¹⁸ Matthew typically removes such ignorance on the part of Jesus when he adopts a story from Mark. For instance, the Marcan Jesus walks over to a fig tree "to see if he could find anything on it" (Mark 11:13); Matthew 21:19 rephrases this. For a comparison of the Gospel stories of the "Woman with the Flow of Blood" see: Aland, editor, *Synopsis of the Four Gospels* # 138.

¹⁹ The phrase "**Christ Jesus**" occurs in the NT 87 times. **This is not one of them.** The NT simply says "**he** was in the flesh," and who "he" refers to is obvious from the context. The editors of the Lectionary changed "he" to "Christ Jesus" as part of their "contextual introduction" (*incipit*) to the passage. Why they did not choose the more familiar "**Jesus Christ**" (139 times) is a mystery to me.

3. Echo The Tradition (Fr. Pat's Presentation)

Once again we read a passage from John during "Mark's Year -- Year B."²⁰

Biblical Context

The main divisions of the Gospel of John are:

The Book of Signs	John 2-12 ²¹	The first sign is at Cana; the last sign is the raising of Lazarus Signs are typically accompanied by a "revelatory discourse."
The Book of Glory	John 13-20	Jesus reveals his glory to those who accept him.

The Book of Glory. The main divisions are

The Last Supper	John 13-17 ²²
The Passion Narrative	John 18-19
Resurrection Appearances	John 20

End of the Book of Signs

The final sign, the Raising of Lazarus, takes up most of Chapter 11.

Chapter 12 Brings the Book of Signs to a Close.

The Anointing at Bethany	12:1-11	At a dinner for Lazarus, Mary anoints Jesus for burial.
The Coming of Jesus' Hour	12:20-36	Our passage today covers most of this.
Unbelief & Belief among "the Jews"	12:37-43	The two-fold reaction to the "signs" of Jesus.
Recapitulation	12:44-50	Jesus Sums Up His Ministry

Miracles, Mighty Deeds, and Signs

"Miracle" comes from a Latin word meaning "to be astonished, to be in awe."

Calling the actions of Jesus "miracles" focuses on **the subjective reaction** of those who experienced them.

"Mighty Deeds" *dunameis* (related to "dynamite" in English) is the favorite word of the Synoptics for these actions.

Calling the actions of Jesus *dunameis* stresses the **objective power** involved in these deeds.

"**Signs**" are what John calls the astonishing, powerful actions of Jesus.

For John these actions **point to a deeper reality** -- the mystery of the person of Jesus.

For John, it is entirely possible for people to **be amazed** at the **power** of Jesus, and **not see the "sign."**

Personal note: You would not believe how hard it is to get students who write about John's Jesus to use the word "sign" instead of "miracle!"

Greeks. We are not sure exactly who these people are.

They could be Greek-speaking Jews who have come to the festival to worship.

They could also simply be merchants who knew there was plenty of money to be made from the festival crowd.

They want to see Jesus. Their message gets to Jesus via **Philip** and **Andrew** -- two **Greek** names!

We never hear if they get to talk to Jesus or not!

Historically, encounters of Jesus with foreigners are **rare exceptions** in the Gospels.

It was only after the resurrection that Gentiles became part of the "Jesus movement."

The arrival of "Greeks" is symbolic that this new phase is about to begin.

²⁰I will include an appendix, which lists all the times we read from John in Year B.

²¹Chapter 2-12 is easy to remember. Brown (*Introduction to the New Testament*, 334) regards the actual beginning as 1:19. John 1:19-51 includes the testimony of John the Baptist (19-34) and the call of the first disciples (1:35-51). The first "sign" occurs at the Wedding in Cana, 2:1-12.

²²Mark devotes **10 verses** to the Last Supper (14:17-26); Matthew devotes **11 verses** (26:20-30). Luke's Last Supper scene is the longest of the Synoptics, **25 verses** (23:14-38). John devotes 5 entire chapters to the Last Supper, **154 verses**.

The Hour Has Come . . .

“The hour” is the time of glorification.

Before his first sign, Jesus had said to his mother “My hour has not yet come.”

The Book of Signs is coming to a close; the Book of Glory is about to begin.

Now it is time.

. . . For the Son of Man to Be Glorified

I will not repeat what I said last week about the **extremely exalted title “The Son of Man.”**

The Johannine Jesus had “glory” with the Father before the world began (17:5).

No other Gospel portrays a “pre-existent Christ.”

The Johannine Jesus is about to return to the heavenly glory he had before he came into this world.

Amen, Amen

The normal place for “Amen” is after a sentence has been pronounced.

A colloquial translation would be “You can bet on it!”

As far as I know, we have no records of any other Jew beginning a sentence with “Amen.”

Jesus does it 31 times in Matthew; 13 times in Mark, and 6 times in Luke.

But **only the Johannine Jesus** begins with a **double Amen**, 25 times!

Unless a Grain of Wheat Dies

The image relies on ancient agricultural thought, which imagined that the seed actually died.

Whoever dies like the grain of wheat preserves it for “eternal life.”

Eternal Life

This is another major Johannine theme. In all three synoptics put together, “eternal life” only occurs 8 times.

The Johannine Jesus speaks of “eternal life” 17 times.

“Eternal life” functions in John as “Kingdom of God / Heaven” functions in the Synoptics.

That is, the main promise of the Synoptic Jesus is that his followers will inherit the kingdom.

The main promise of the Johannine Jesus is that his followers will inherit eternal life.

The Johannine “Agony?”

There is no “agony” in the Arrest Scene in John.

An “exercise in cruelty” is to ask beginning Bible students to find the “Agony in the Garden” in John.

It’s not there!

The Johannine Jesus, unlike the Jesus of the Synoptics, **refuses to say** “Father, save me from this hour.”²³

Voice from Heaven

“This voice did not come for my sake, but for yours.”

In the baptismal scene in Mark the heavenly voice speaks **only** to Jesus.

The Johannine Jesus knows much more than the Synoptic Jesus! He has no need of a heavenly voice!

When I am Lifted Up I will draw all People to Myself

Only then will “the Greeks” meet Jesus!

“Lifted up” has a double meaning: “lifted up on the cross,” “lifted up (by God) to heaven.”

John views cross-resurrection-ascension as one lifting-up event.

²³ “Kingdom of heaven” occurs 32 times, all of them in Matthew. In addition, “Kingdom of God” occurs 43 times in the Synoptics, for a combined total of 75 times. “Kingdom of God” occurs only twice in John.

Realized Eschatology

Now is the time of Judgment.

Now the “ruler of this world” is cast out.

Q. Who is the “ruler of this world?” A. **Satan!**

To say that Satan is “cast out,” has “lost his power” **is a statement of faith.**

A good case can be made from concrete evidence that “the devil is still in charge of this world.”

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How does the text challenge the experience and understanding of the *present day* listener?

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Appendix: Reading from John During Year B, “Mark’s Year”²⁴

Christmas Season

Christmas, Mass During the Day	1:1-18	Prologue
Second Sunday after Christmas	1:1-18	Prologue

Ordinary Time

Optional, Baptism of the Lord	5:1-9	Spirit, Water, & Blood
2 nd Sunday in Ordinary Time	1:35-42	John the Baptist; the First Disciples

Lent

3 rd Sunday	2:13-25	Cleansing of Temple
4 th Sunday	3:14-21	God so loved the world
5 th Sunday	12:20-23	The Grain of Wheat

Triduum (every year)

Holy Thursday	13:1-15	Washing Feet
Good Friday	18-19	Passion

Easter Time

Easter Sunday (every year)	20:1-9	The Tomb
2 nd Sunday	20:19-31	Appearances to Disciples, without & with Thomas
3 rd Sunday	Luke 24:35-48	Appearance to Disciples on the Road to Emmaus
4 th Sunday	10:11-18	The Good Shepherd
5 th Sunday	15:1-8	Last Supper: Remain in Me, and Bear Fruit
6 th Sunday	15:9-17	Last Supper: Lay Down Life for One’s Friends
7 th Sunday	17:11b-19	Last Supper: May They All Be One²⁵
Pentecost Vigil (every year)	7:37-39	Rivers of Living Water
Pentecost (option 1)	20:19-23	Appearance to Disciples without Thomas
Pentecost (option 2)	17:11b-19	Last Supper: May They All Be One

Ordinary Time

Sacred Heart ²⁶	19:31-37	Blood & Water from the Side of Jesus
17 th Sunday	6:1-15	Feeding the Multitude
18 th Sunday	6:24-35	Bread of Life Discourse
19 th Sunday	6:41-51	Bread of Life Discourse
20 th Sunday	6:51-58	Bread of Life Discourse
21 st Sunday	6:60-69	Bread of Life Discourse
Christ the King ²⁷	18:33b-37	Jesus & Pilate: “You Say I am a king”

²⁴ I became fascinated by how often we read from John on Sundays during Year B, so I decided to list them all.

²⁵ Not read in most dioceses, where the Ascension is celebrated on this day, and Mark 16:15-20 is read. This is part of a second-century scribal addition to the Gospel, not written by Mark, which the Catholic Church considers to be part of the Bible.

²⁶ Friday after the Second Sunday after Pentecost, part of Ordinary Time.

²⁷ The 34th and final Sunday of Ordinary Time.