Study Notes for the Sunday Mass Published by Christians for Christ Ministries. We are a non-denominational Christian ministry that seeks to encourage and facilitate Christians in studying the Holy Scriptures. **"For there is one God and one mediator between God and mankind, the man Christ Jesus."** 1 Timothy 2:5

Mass Study Notes for Sunday 6-28-2015



Welcome back to the Sunday Mass notes for **6-28-2015**. This week we open with Saint Paul's letter to the Corinthian believers, encouraging them to be generous with their suffering brothers and sisters in Christ. The Gospel lesson tells the story of Jesus healing two marginalized people: a little girl who died and a woman who suffered with bleeding for many years. In both passages, we see that the heart of God is tender toward those who are suffering.

The first reading is from the Apocrypha. Our study will begin with the second reading, which is from Saint Paul's Second Letter to the Corinthians.

Second Reading

On his third missionary journey, Saint Paul encouraged Gentile Christians to help their struggling brothers and sisters in Christ who were impacted by a severe famine in Jerusalem (see Acts 24:17). In this part of his letter to the believers in Corinth, he is urging them to excel at being financially generous and to complete their pledge of support to those who are in physical need. In the first part of this section, he commends them for leading the way in their faith and conduct. He then asks them to become leaders in the area of generosity. So it is not only important to want to give, but to follow through and actually sacrifice on behalf of others. He calls the act of giving a "gracious work" (v. 7). He then ties in this "gracious work" with the sacrifice that Christ made on our behalf, which is the motivating force behind the compassionate giving that should characterize Christians.

(Verses 8, 10, and 11 which were omitted from the reading were included in order to provide the full context and meaning).

2 Corinthians 8:7-15 NAS95 7 "But just as you abound in everything, in faith and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also. 8 I am not speaking this as a command, but as proving through the earnestness of others the sincerity of your love also. 9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich. 10 I give my opinion in this matter, for this is to your advantage, who were the first to begin a year ago not only to do this, but also to desire to do it. 11 But now finish doing it also, so that just as there was the readiness to desire it, so there may be also the completion of it by your ability. 12 For if the readiness is present, it is acceptable according to what a person has, not according to what he does not have. 13 For this is not for the ease of others and for your affliction, but by way of equality– 14 at this present time your abundance being a supply for their need, so that their abundance also may become a supply for your need, that there may be equality; 15 as it is written, "HE WHO gathered MUCH DID NOT HAVE TOO MUCH, AND HE WHO gathered LITTLE HAD NO LACK."

Saint Paul points out a few key principles to encourage the Corinthian believers to follow through on their pledge to provide financial relief to the starving Christians in Jerusalem. Paul challenged the Corinthians to be generous in giving the things that God had so generously provided, saying that they "abound in everything" else (v. 7), so why would generosity not be part of their reputation as well? This calling to give was not a command but rather a challenge that Paul provided to reveal the true "sincerity of [their] love" (v. 8b). He is clear that this calling to gracious giving is his opinion, but from what we know about the other times that Paul has given his personal views it is a sound biblical principle if not an outright command.

Paul went on to explain how Jesus was the example of sacrificial giving by saying, "though He was rich, yet for your sake He became poor, so that you through His poverty might become rich" (v. 9b –ff). Paul's reasoning is twofold. One, if the Corinthians give during their times of prosperity they can count upon other Christians to give to them during their own time of need. The most basic decency of a human citizen of the world is in giving to others in need out of one's abundance. Second, sacrificial giving is evidence of their true calling to serve God. Although a seed must of course be initially planted, it doesn't go far without proper watering and continued nurturing. Paul admonished the Corinthians not to just begin the good work of giving, but to carry it to completion (v. 11). He closed with a quote from Exodus 16:18, a passage in which Moses explained how through God's sovereign control everyone gathered manna in the exact amount that they required. In the new economy of God after the Exodus God called the Hebrews and all people subsequent to them to act as His agent in distributing goods evenly from each person's excess to fill other people's needs.

What was happening back then historically can be a lesson to us in our own day and age. First, he calls them to recognize the connectedness of the universal church. He challenged them to step up to the plate and become an example for the other churches, who were already contributing generously

to the cause of helping their brothers and sisters. Paul wrote to this group of believers in a previous letter about the connectedness of the church by calling Christians the "body of Christ". In explaining how each believer is interdependent, he said, "And if one member suffers, all the members suffer with it" (1 Corinthians 12:26). What happens to one believer (good or bad) impacts the rest of the body. This interconnectedness with the universal church should awaken our sensitivity to others around us; those we know and even those we do not know. Being others-oriented can release us from the tyranny of self-absorption, which is more oppressive than we often recognize. God's structure of connecting us to the larger body of Christ and giving us an awareness of others in need is a blessing to our spiritual growth and maturity.

The second main point that Paul makes about giving in this passage is that the motive behind the giving is more important than the actual amount of the gift. He emphasizes that generous giving can be an outward display of sincerity of heart and love for others. The supreme example of generous giving is Jesus Christ Himself. Though Christ had all of the privileges of heaven, He gave up His rightful place of authority and riches to submit Himself to the poverty of this world. One of the early hymns of the church focused on Christ's humility for our sake and reinforces the theme of why we should be generous to others. It is a way that we can show the world who Jesus is.

Philippians 2:5-11 NAS95 5 "Have this attitude in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father."

The end result is that through Christ's lowering of Himself to our poverty level, He could bring us to a place of richness beyond what this world could offer. Being motivated by Christ's great sacrifice for us is a sign of really understanding the immensity of grace that has been given to us.

Another important and encouraging principle that Saint Paul gives in regard to giving is that God entrusts us with different amounts of financial means so that we might steward resources in a way that promotes equality and unity in the body of Christ. Some parts of our world have very little in regard to material resources. These ones who are not rich in the world's eyes are often rich in other resources, such as faith, relationships and having an eternal perspective. Paul says that their richness can supply what a materially wealthy community of believers might not have. And a materially wealthy community can benefit those who are impoverished by giving sacrificially and providing a sense of unity among the believers (see also 1 Timothy 6:11-19). So while God could magically provide for all of the needs in the world, He does not override the will of believers, but instead, trusts us to live in the power of Christ so that we participate in this "gracious work". We have received grace and so we give graciously to others out of the abundance of what Christ has given to us. This passage encourages all believers to consider our part in being the hands and feet of

Christ.

Gospel Reading

Mark 5:21-43 NAS95 21 When Jesus had crossed over again in the boat to the other side, a large crowd gathered around Him; and so He stayed by the seashore. 22 One of the synagogue officials named Jairus came up, and on seeing Him, fell at His feet 23 and implored Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live." 24 And He went off with him; and a large crowd was following Him and pressing in on Him. 25 A woman who had had a hemorrhage for twelve years, 26 and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse– 27 after hearing about Jesus, she came up in the crowd behind Him and touched His cloak. 28 For she thought, "If I just touch His garments, I will get well." 29 Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. 30 Immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, "Who touched My garments?" 31 And His disciples said to Him, "You see the crowd pressing in on You, and You say, 'Who touched Me?'" 32 And He looked around to see the woman who had done this. 33 But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole truth. 34 And He said to her, "Daughter, your faith has made you well; go in peace and be healed of your affliction." 35 While He was still speaking, they came from the house of the synagogue official, saying, "Your daughter has died; why trouble the Teacher anymore?" 36 But Jesus, overhearing what was being spoken, said to the synagogue official, "Do not be afraid any longer, only believe." 37 And He allowed no one to accompany Him, except Peter and James and John the brother of James. 38 They came to the house of the synagogue official; and He saw a commotion, and people loudly weeping and wailing. 39 And entering in, He said to them, "Why make a commotion and weep? The child has not died, but is asleep." 40 They began laughing at Him. But putting them all out, He took along the child's father and mother and His own companions, and entered the room where the child was. 41 Taking the child by the hand, He said to her, "Talitha kum!" (which translated means, "Little girl, I say to you, get up!"). 42 Immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded. 43 And He gave them strict orders that no one should know about this, and He said that something should be given her to eat.

This is a powerful story of Jesus' healing power and His compassion for marginalized people. The two females in this story ran parallel lives until the day that Jesus came to town. The day the little girl was born must have brought great joy to Jairus and his family twelve years earlier. Jairus was a religious man, obviously respected in the community, which is shown by his upfront request to have Jesus come to his home to heal his daughter. At the time when this little girl came into the world, the woman with the hemorrhage began her long journey on her desperate reach toward her last hope, Jesus. Twelve years was a long time to be struggling with a bleeding issue, which would have marginalized her in the ceremonial world of the Jews as "unclean" in everyday social settings. After twelve long years of seeking help in every possible form, it is understandable how desperate she would have been. She was so desperate that she was willing to go against the social taboo of being

in a crowd of people even though she was "unclean" in order to reach out and touch Jesus' garment in hopes of being healed.

In the end, Jesus did heal her, but not without correcting her theology. While she placed all her hope in touching his garment, as if his clothes held some special force that could be invoked by her grasping reach, He helped her to see that it was her faith that so moved the heart of God to heal her. This is an important point for all of us to recognize. Faith is living as if something unseen and unrealized is actually at work. When your faith is put in God, it means to lean your full weight on Him, as if there is no other lifeline. The Bible describes it this way: "Now faith is the assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1). It also says that without faith it is impossible to please God (Hebrews 11:6). Jesus thought that is was important for her to understand that she was healed by reaching out to the right Person, not because of her superstitious beliefs.

Now that the woman was healed and made clean, it was time for Jesus to turn his attention to the original request that brought Him on the journey to begin with, Jairus' daughter. She was sick when Jairus went to implore Jesus to come heal her. But in this delay, she died, and the report came to Jairus that all hope for healing was gone. Jesus, though, encouraged Jairus to have faith and believe that He could not only heal a sick daughter, but that He could also bring her back to life. The Gospel records other incidents where Jesus raised people back to life: the widow's son (Luke 7:13-15) and Lazarus (John 11:43-44). These important accounts were recorded so that we could believe and have life that is truly life in Jesus. Saint John put it this way: "Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; 31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name" (John 20:30-31).

How does this story contribute to our understanding of Jesus and the role of humans as we seek to have relationship with Him? We learn that Jesus is God because He has power to heal and to raise the dead. While magicians and charlatans could conjure up evil powers to perform signs and wonders, no one but God has the authority to bring people back from the dead. It is clear from this account that the Gospel writer is making a case for Jesus' divinity and authority. Our response, then, is will we believe and surrender to His divinity and authority in our own lives? Will we come to Him as the One who said that He is the way, the truth and the LIFE (John 14:6)? Or will we try to find life on our own terms, pursuing a little bit of religion to satisfy our guilty conscience? Obviously, the Gospel writers went to great lengths to provide enough information about Jesus to convince us of His rightful place as King and Lord of our lives. May our search for His leadership in our lives be as desperate and as focused as that of Jairus and the woman with the bleeding issue.

As I type, I am reminded of a recent incident that has left me desperate for Jesus to be in control of my life and to experience His lordship over my knee-jerk reaction to defend myself. I was criticized for not doing part of my job well. At first I wanted to defend myself and prove my worth to others. But after taking a deep breath, I turned to Jesus and silently asked Him what He wanted me to learn in this situation. I still don't know what that is, but I trust that He will help me to let Him be Lord of

my life so that I don't have to rely on my accomplishments or my self-defense to prop up my ego. Instead of taking matters into my own hands and trying to find life in my own sense of self-righteousness, I can rely on Him, leaning my full weight on His perfection. I can learn from people's criticism and solicit feedback so that I can learn and grow. We are all a work in progress!

Bottom Line: Questions for Reflection

1. How do you feel when you consider the great compassion that Jesus had for the two women who were in need? What needs do you have that you can talk to Him about today? How does knowing His compassion for you encourage your approach to Him?

2. In both passages, Jesus was highlighted as One who has ultimate power. In the New Testament lesson, He became poor to bring us to His heavenly riches and in the Gospel lesson, He was able to heal and raise the dead. When you look at your life and the obstacles that seem to get you down, how does knowing that Christ has ultimate power influence your walk of faith? Sometimes, we are discouraged because we do not see Him using His power to do what we think He should do on our behalf. But take a few moments and ask Him to help you to see where He wants to exercise His authority in your life. See if in this next week your heart might be willing to desperately seek out His lordship in your life as you come up against obstacles and discouragement.

3. The Bible says to pray without ceasing (1 Thess 5:17) regardless of the circumstances. How hard do you think the woman in this story prayed for help? Since she had nowhere else to turn it's easy to imagine that she was very persistent in her calling upon God for help. Certainly, God allowed these dire circumstances in the woman's life in order to bring her to faith in the Lord Jesus for the forgiveness of her sins. Perhaps the woman was always faithful to pray, even before she became afflicted with the disease. Jairus, too, was a religious man, yet he lost his little daughter to a terrible illness. He knew where to turn when life got out of control. He desperately searched for Jesus, the Son of God and the rightful Lord of the universe. These two individuals are pictures of desperate hearts seeking God's help.

How bad do things have to get before we pray? Regardless of our circumstances**, God has called us not to wait until troubles come our way, but to be faithful and pray in order to obey.** This includes praying not only about our needs but also for the needs of others.

What are some practical ways that we may improve our level of persistence in prayer? Here are some methods that have worked for me, although they may not be suitable for everyone.

1.Write your prayer requests down on a 3×5 card. Carry this with you and as you find time pray throughout the day. It's helpful to categorize your requests, such as "Healing" or "Come to Faith in Jesus."

2.Consider the concept of constructing a kind of "prayer maze" in your head by assigning the people for whom you are praying to a geographical map of where they are located. For example, you could begin with praying for people in your home town, then move on to prayers for those located in the

western part of your state, then to the north, east, and so on. This has proven very helpful to me since many times I pray for people during my daily exercise where I would not have access to cards on which I had listed prayer requests.

3.Finally, pray! Ask God to show you ways to improve your prayer life. In a previous edition of Mass Notes we discussed several weeks ago in the section on Luke 16:1-13. The application of this text was that God has called us to use our talents and ingenuity in order to lead people to the knowledge of Jesus Christ. Pray and ask God to energize your prayer life through the use of your time, talents, and materials possessions. This includes using our technological devices like smart phones and computers.

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site:

http://www.usccb.org/bible/readings/062815.cfm

First Reading WIS 1:13-15; 2:23-24

Second Reading 2 COR 8:7, 9, 13-15

Gospel Reading MK 5:21-43

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

Mass Study Notes for Sunday 4-12-2015

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Welcome back to the Sunday Mass notes for **4-12-2015**. Since this Sunday marks the first week after the celebration of Easter, the readings for today are focused upon the activities that occurred immediately after Jesus' resurrection from the dead. Since the grave could not hold Jesus, if we have faith in Him we can trust that someday we too will rise from the dead with an incorruptible body.

The first reading is from the Book of Acts. A lot had happened by the time we reach the end of chapter 4 where we pick up with today's reading. Jesus had already been taken up to heaven in a cloud (Acts 1:9). Afterwards, Peter addressed a gathering of about 120 believers (Acts 1:15) with the purpose of telling how Judas' betrayal of Jesus fulfilled the Old Testament prophecies and then appointing Matthias as the traitor's replacement (Acts 1:26). The Day of Pentecost had come and the promised gift of the Person of the Holy Spirit had been sent (2:1-3). This event launched the full-scale ministry of the apostles to the Jews, which later extended to the Gentiles and the whole world. The church was growing at a frantic pace during this time. In fact, the number of believers began to expand exponentially, from just 11 to 3,000 in a very short time. "And the Lord was adding to their number day by day those who were being saved" (Acts 2:47b). There was a special emphasis placed upon the ministries of preaching (prophecy), fellowship, communion, prayer and giving. In Chapter 3, we see the beginning of the powerful healing ministry of the disciples with the healing of a man that had been lame from birth (Acts 3:1-9). God used these events evangelistically as a powerful testimony of the supremacy of Jesus as well as to embolden and strengthen the believers in the growing church.

Acts 4:32-35 NAS95 32 And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own, but all things were common property to them. 33 And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all. 34 For there was not a needy person among

them, for all who were owners of land or houses would sell them and bring the proceeds of the sales 35 and lay them at the apostles' feet, and they would be distributed to each as any had need.

The Book of Acts is one of various stages of transitions in the church. As the church grew, it was marked at this stage by unity, being "one heart and soul" (v. 32). The showed their unity by pooling their resources and sharing everything that they had (v.32). This generosity came from their newfound relationship with Jesus Who gave everything for them (v. 33, "abundant grace was upon them all"). Can you imagine the attractive quality of a church where people are generous and the needs of the people are met by the sacrifices that each one would make? This type of church could probably be an inspiration for us today in how to live generously with our brothers and sisters in the Lord working towards unity.

As we transition to the second reading, we find out from Saint John how to be unified in a doctrinal sense. At this point in church history, many people were claiming to be Christians but were not truly born of God. John wrote this letter to help people understand the characteristics of a true believer in Jesus.

1 John 5:1-6 NAS95 1 Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him. 2 By this we know that we love the children of God, when we love God and observe His commandments. 3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome. 4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world–our faith. 5 Who is the one who overcomes the world, but he who believes that Jesus is the Son of God? 6 This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who testifies, because the Spirit is the truth.

John said that "Whoever believes that Jesus is the Christ" is "born of God" (v. 1). Since this is the crux of knowing whether a person is a true believer, it's important for us to understand a couple of main points. First, what does it mean to believe that Jesus is the Christ? The word translated "Christ" is "Christos" in the original meaning "the anointed One" or "Messiah." Christos brings with it the concept of a Deliverer, the One that is coming to rescue people from their precarious position of sin. Isaiah spoke about the Messiah when he said, "The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners" (Isaiah 61:1). Jesus claimed to be the Messiah and declared that this prophecy was fulfilled through Him (Luke 4:18). In summary, to believe that Jesus is the Christ is to turn our hearts over to Him as God's special conduit of grace for deliverance from sin.

Second, what does it mean to be born of God? The concept of being "born of God" harkens back to the conversation that Jesus had with Nicodemus at night recorded in the third chapter of John. In that discussion Jesus tells Nicodemus that in order to see the kingdom of God that he must be born again (John 3:3). We have been born physically, that is our first birth, and it is of the flesh. From the

moment we were born we are alive physically but we are dead spiritually (Ephesians 2:1). It takes an act of God to regenerate our heart. Paul explained this further by saying, "But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)" (Ephesians 2:4-5). To be born of God is to be born from above (or again) in a spiritual sense which provides us with eternal life.

Finally, putting these two concepts together gives us a litmus test for evaluating our hearts in relationship to God. Anyone can claim to be a Christian and to do Christian things like going to church but not pass the test of true faith. Saint John helps us to see that true faith begins with trusting in Jesus for deliverance from our sin that results in our new spiritual birth.

The Gospel lesson is from the Gospel of Saint John. The context is the evening of the day we call Easter Sunday. Mary Magdalene had just told the disciples that Jesus had risen from the dead.

19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." 20 And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. 21 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." 22 And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. 23 "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained." 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." 26 After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, "Peace be with you." 27 Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing." 28 Thomas answered and said to Him, "My Lord and my God!" 29 Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed." 30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; 31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name. (John 20:19-31)

The focus of the reading was Thomas' doubt and then his subsequent faith upon physically experiencing the resurrected Christ. Several points can be drawn from the text, First, notice that Jesus entered the room without knocking, without even opening the door; He just walked right through the wall! Talk about a grand entrance, and it's no wonder the disciples were scared. The point is that Jesus had supernatural powers in His new, resurrected and glorified body. Second, although Jesus' resurrection body was different in it's capabilities, there was a one to one correspondence between Jesus' body that was crucified and laid in the grave and His resurrected

body. Jesus will be forever recognizable by the scars given to Him during His earthly lifetime. Finally, Jesus was gentle with Thomas even though he expressed doubt among circumstances that we may consider compelling for him to believe. Since Jesus treated Thomas with such concern even though he doubted Him, we can be sure that Jesus walks with us through seasons of our own doubt.

Jesus bore the scars of His torture and crucifixion even after His resurrection. Although we don't know to what degree **we** will bear the scars of our own humiliation from men upon the earth, we can be certain that God will use our "scars" as an eternal testimony of our deliverance from the powers of darkness. We can rest assured that "He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away" (Revelation 21:4).

Bottom Line: Questions for Reflection

1. Jesus' appearance to the disciples in His resurrection body served as a foretaste of the type of body that all believers will receive one day when Jesus returns. Though we will never be God, we will become **like** Him. Saint John said, "We know that when He appears, we will be like Him, because we will see Him just as He is" (1 John 3:2b).

How does being born of God (1 John 5:1) and the resurrection of Jesus (John 20) provide hope for you as you experience the limitations and struggles of a declining earthly body?

2. Every believer in Christ has seasons of doubt, but we can stand on God's Word to receive assurance. How does Saint John's description of true faith provide reassurance for you as you contemplate eternity? If you haven't put your faith in Jesus as your deliverer and would like that reassurance, you can turn to Jesus in prayer and ask Him for the help that only He can provide.

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site:

http://www.usccb.org/bible/readings/041215.cfm

First Reading ACTS 4:32-35

Second Reading 1 JN 5:1-6

Gospel Reading JN 20:19-31

Source(s):

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