

# The Synoptic Gospels and the 1962 *Missale Romanum*

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**T**he 1962 *Missale Romanum*, designated by Pope Benedict XVI in the 2007 *Motu Proprio Summorum Pontificum* as the Extraordinary Form of the Roman Rite, is sometimes criticized on the basis that its one-year cycle of readings is impoverished in comparison to the three-year cycle used in the Ordinary Form of the Roman Rite, and that the Gospel of Mark in particular is neglected.<sup>1</sup> An examination of the Gospel pericopes of the Extraordinary Form undertaken with the assistance of a Gospel synopsis, however, reveals that much of the textual material of Mark's Gospel is included in the 1962 lectionary in parallel versions from Matthew and Luke. This article presents a general discussion of the use of the Synoptic Gospels in the Extraordinary Form, paying particular attention to the direct and indirect use of Markan material.

## THE SYNOPTIC GOSPELS AND THE REFORMED LECTIONARY

The Synoptic Gospels of Matthew, Mark and Luke include remarkably similar material related to the life and teachings of Jesus, while nevertheless each presenting unique details and insights. As Michael G. Steinhauser has stated, “virtually all the material in Mark appears in Matthew and/or Luke, . . . similarities in details and particularities of vocabulary and style exist in one or more of the Syn-

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<sup>1</sup> See, for instance, Normand Bonneau, *The Sunday Lectionary: Ritual Word, Paschal Shape* (Collegeville, MN: Liturgical Press, 1998) 18–19, 22.

optic Gospels, and . . . the sequence of the pericopes are similar.”<sup>2</sup> In biblical scholarship focused on the Synoptic Gospels, the phrase “Triple Tradition” is used to refer to material that is found in all three Gospels, and “Double Tradition” to the material that is found in Matthew and Luke. The overlap of material in the Synoptic Gospels has important implications for analyzing the use of scripture in the liturgy, given that particular scriptural themes and texts that are contained in the Triple or Double Tradition may appear in one or several of the constituent Gospels in a particular system of scripture readings employed by the Church.

In a study of the use of the Synoptic Gospels in the post-Vatican II reformed lectionary, Normand Bonneau states that “when each of the three gospels is examined individually, the percentage of material selected for the Sundays in ordinary time is unimpressive,”<sup>3</sup> but points out that “the gospel tabulations should be done synoptically, not individually, taking into account all the parallels that exist among the three gospels.”<sup>4</sup> Bonneau argues that this is helpful because the Synoptic Gospels share a remarkable amount of material: Matthew contains “95% of Mark, Luke about 60%,”<sup>5</sup> likewise, Matthew and Luke share about “25% percent of their gospels,”<sup>6</sup> in addition to each having various passages peculiar to their own Gospel. When “tabulated synoptically, the lectionary selections are seen to include 70% of the synoptic material of Jesus’ public ministry, recounted in one version or another, over the three-year cycle.”<sup>7</sup>

Bonneau argues that the committee responsible for the reform of the lectionary employed the synoptic parallels on the basis of the two-source hypothesis, a theory which proposes that the authors

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2 Michael G. Steinhauser, “Synoptic Gospels,” in *New Catholic Encyclopedia*, 2nd ed. (Detroit: Gale, 2003) vol. 13, 695–697, at 695.

3 Normand Bonneau, “The Synoptic Gospels in the Sunday Lectionary: Ordinary Time,” *Questions Liturgiques* 75 (1994) 154–169, at 167.

4 *Ibid.*, 167.

5 *Ibid.*, 155.

6 *Ibid.*, 156.

7 *Ibid.*, 168.

of the Gospels of Matthew and Luke used a primitive form of Mark and a collection of sayings of Jesus known as Q.<sup>8</sup> Bonneau states that “even if this theory accounting for the formation of the gospels should prove to be incorrect, the parallels among the synoptics remain,” and argues that the lectionary committee was successful in their distribution of the synoptic material “irrespective of the gospel formulation theory espoused.”<sup>9</sup> Elsewhere, however, Bonneau acknowledges that the assumption of Markan priority (i.e. that the Gospel of Mark was written before the other Gospels) likely influenced the decision to provide more readings from Mark. Commenting on the fact that of the 49 Triple Tradition pericopes included in the three year cycle, 23 appear in the versions of Mark, whereas 13 are from Matthew and 7 from Luke, Bonneau states that “this stands to reason, for according to the two-document hypothesis Mark is the source of triple tradition material.”<sup>10</sup>

By placing most of the triple tradition material in Year B and by repeating as few as possible [of] the Matthean and Lukan parallels of these stories in Years A and C, the lectionary reserves space for the other three sources: Q (the double tradition material common to Matthew and Luke), M (material unique to Matthew), and L (material unique to Luke).<sup>11</sup>

## THE SYNOPTIC GOSPELS AND THE 1962 LECTIONARY

Bonneau’s argument that it is necessary to consider synoptic parallels to analyze accurately the pericopes of the reformed lectionary can be adapted in response to the criticism that the 1962 lectionary

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8 For a brief description of the two-source hypothesis, see Steinhauser, “Synoptic Gospels,” 695. For accounts of the work of the lectionary committee, known as Coetus XI of the *Consilium ad exsequendam Constitutionem de Sacra Liturgia*, see Annibale Bugnini, *The Reform of the Liturgy 1948–1975*, trans. Matthew J. O’Connell (Collegeville, MN: Liturgical Press, 1990) 406–425; Bonneau, *The Sunday Lectionary*, 31–55.

9 Bonneau, “The Synoptic Gospels in the Sunday Lectionary,” 157, n. 7.

10 Ibid., 167–168.

11 Ibid., 168.

TABLE 1. Synoptic Sections Represented in the 1962 Lectionary

	Number Present in Aland	Omitted	Obligatory Lectionary	Full Lectionary
Triple Tradition (Mt, Mk, Lk)	73	14	29	59
Double Tradition (Mt, Lk)	45	10	17	35
Mt & Mk	13	2	3	11
Mk & Lk	9	7	1	2
Mt	31	11	7	20
Mk	5	3	1	2
Lk	44	15	15	29
Total	220	62 (28%)	73 (33%)	158 (72%)

contains so few passages of Mark: since the 1962 lectionary contains many passages of Matthew and Luke, which substantially represent Mark, a synoptic analysis of the this lectionary reveals that this criticism is exaggerated.

A table of Gospel pericopes from the 1962 *Missale Romanum* lectionary presented in conjunction with the relevant section numbers of Kurt Aland's *Synopsis of the Four Gospels* may be found in the appendix to this article.<sup>12</sup> Of the 367 section numbers in Aland's *Synopsis*, I have examined the 220 sections that contain synoptic material.<sup>13</sup> The table includes seasonal ferial days with distinct readings as well as the pericopes of the Common and Proper of Saints when they offer material not featured on the Sundays.<sup>14</sup>

12 *Synopsis of the Four Gospels*, ed. Kurt Aland (Stuttgart: United Bible Societies, 1972).

13 A full explanation of why 147 sections have been omitted from consideration is offered in the appendix; most are omitted because they are exclusively Johannine material or are represented by other sections in Aland. The Passion Narratives are not considered because all four versions are substantially read during Holy Week.

14 On most ferial days throughout the year in the 1962 *Missale Romanum*, the pericopes from the previous Sunday are read; on the weekdays of Lent and the Ember Weekdays throughout the year, however, other readings are provided.

Table 1 summarizes the results of calculations based on this analysis. 28% of the synoptic sections are omitted from the Temporal and Sanctoral sections of the 1962 lectionary.<sup>15</sup> 33% of the synoptic sections are read at Masses on Sundays and on Holy Days of Obligation.<sup>16</sup> When feast-days and weekday Masses of the temporal seasons are included, 72% of the sections are read in the course of the year.

This calculation makes clear that a major portion of the Synoptic Gospels is included in the annual lectionary. The lectionary includes 80% of the material from the Triple Tradition and Double Tradition and 79% of the material from Mark (as found in the Triple Tradition, the sections with overlap between Matthew and Mark, and the sections that are exclusive to Mark) is included in the lectionary in the form of passages from either Matthew, Mark, or Luke. These statistics indicate that the 1962 lectionary does not ignore the material offered in Mark's Gospel, although it is frequently included in the form found in Matthew or Luke.

Table 2 indicates the number of synoptic sections represented by each of the four Gospels in the 1962 lectionary. These sections are predominantly drawn from Matthew, with a fair number coming from Luke and relatively few from Mark. Matthew and Mark, however, are almost equally represented in terms of material shared by those two sources. Just as the two-source theory may have influenced the choice to emphasize Mark in the revision of the lectionary, it is likely that St. Augustine's hypothesis of Matthean priority (i.e. that Matthew's Gospel was written first and in turn was relied upon by the other evangelists) influenced the focus on Matthew in the lectionary tradition represented by the

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15 §§ 14, 15, 32, 35, 36, 45, 46, 48, 56, 57, 58, 61, 69, 71, 72, 75, 79, 82, 89, 108, 113, 115, 116, 118, 125, 126, 131, 143, 145, 155, 156, 159, 162, 164, 165, 175, 199, 200, 205, 211, 212, 223, 225, 226, 232, 234, 236, 272, 276, 277, 286, 287, 295, 301, 354. The material from some of these sections may be included in the Votive Masses, which have not been considered for this study.

16 See *Code of Canon Law* (1983), can. 1246 § 1. The various Masses of the feasts of Christmas and Easter are included in these calculations.

TABLE 2. Pericope Sources for the Temporale and Sanctorale Lectionary

	Mt	Mk	Lk	Jn
Triple Tradition	35	4	25	5
Double Tradition	25		15	1
Mt & Mk	5	6		
Mk & Lk		0	2	
Mt	20			
Mk		2		
Lk			29	1
Total	85	12	71	7

1962 lectionary.<sup>17</sup> Nevertheless, as Bonneau points out, an arrangement of lectionary readings may be judged in terms of its breadth regardless of the theoretical system of its compiler.<sup>18</sup>

To convey a more comprehensive sense of the lectionary pericopes than the preceding statistics can provide, I will now analyze a selection of pericopes in more detail. I will first analyze the sections where Mark's Gospel is used directly, then the sections where material from Mark is included in the form of selections from Matthew or Luke.

### DIRECT USES OF MARK IN THE 1962 LECTIONARY

Section 144 of Aland's synopsis (The Death of John the Baptist) provides parallel versions of John's death in the Gospels of

17 According to Bonneau, the lectionary contained in the 1570 *Missale Romanum*, which for the most part left unchanged in the 1962 Missal, "embodied a Roman tradition reaching back at least to the seventh century, and, in some particulars, as far back as the fifth century;" Bonneau, *The Sunday Lectionary*, 34. During this period, the position espoused by St. Augustine in *De consensu evangelistarum* (A.D. 400) that the Gospels were written "in the order Matthew, Mark, Luke and John" and that "each used his predecessors" was widely held; Alfred Wikenhauser, *New Testament Introduction* (New York: Herder and Herder, 1958) 231.

18 See Bonneau, "The Synoptic Gospels in the Sunday Lectionary," 157, n. 7.

Matthew and Mark. Mark offers a fuller account, describing in greater detail the circumstances of the imprisonment and beheading of John. Perhaps on this account, Mark's version is selected for use on the Feast of the Beheading of St. John the Baptist (August 29), giving the verses Mk 6:17–29.

Sections 146 (The Walking on the Water) and 147 (Healings at Gennesaret), which are found in Matthew, Mark, and John, are read in Mark's version (Mk 6:47–56) on the Saturday after Ash Wednesday. Mark and Matthew give a similar account of the walking on the water, although Matthew adds a description of Peter walking on the water but sinking due to lack of faith. Mark's version of §147, however, is more extensive than Matthew's, describing the frequent healings by Jesus where Matthew focuses upon the miracles at Gennesaret alone.

Section 153 (Four Thousand are Fed) is given by both Matthew and Mark; Mark offers a few more details about the story, and his version (Mk 8:1–9) is read on the Sixth Sunday after Pentecost.

Section 163 (Jesus Heals a Boy Possessed by a Spirit) is part of the Triple Tradition, but Mark includes an extended description of the exorcism of the evil spirit (Mk 9:20–27) that is condensed in Matthew and Luke to a single verse (Mt 17:18; Lk 9:42). Mark's version of this section (Mk 9:16–28) is read on Ember Wednesday in September.

Sections 253 (Jesus Blesses the Children) and 254 (The Rich Young Man) are part of the Triple Tradition. In the case of §253, one verse is shared by Matthew and Mark but omitted by Luke (Mt 19:15; Mk 10:16) and one verse is shared by Mark and Luke but omitted by Matthew (Mk 10:15; Lk 18:17); Mark's version, including both verses, is thus fuller than either of the others. In the case of §254, the three accounts are substantially the same except for the famous line of Mark omitted by the other accounts: "And Jesus looking upon him loved him" (Mk 10:21). These two sections are included in the lectionary in both Matthew and Mark's version, with the significant omission in each case of the final verse of §254 (Mt 19:22; Mk 10:22) recounting the rejection of Jesus' invitation by the rich young man. The omission of this verse seems

to deliberately remove the narrative from its original context and propose Jesus' invitation to the hearer of the Gospel. Matthew's version of this pericope (Mt 19:13–21) is read on the feast of St. Jerome Emiliani (July 20) and Mark's version (Mk 10:13–21) on the feast of St. Gabriel of Our Lady of Sorrows (February 27) and in a shorter form (Mk 10:15–21) on the feast of St. Anthony Mary Zaccaria (July 5).

Section 275 (The Fig Tree is Withered) is present in Matthew and Mark. Mark's version offers a fuller description of the confidence necessary for working a miracle (Mk 11:23: "whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him") than Matthew, where Jesus simply instructs the disciples to work miracles. Mark's version (Mk 11:22–24) is read on the feast of St. Gregory Thaumaturgus (November 17), who reportedly miraculously moved a mountain in order to build a church.<sup>19</sup>

Section 294 ("Take Heed, Watch!") is substantially unique to Mark, and is included (Mk 13:33–37) on the commemoration of St. Donatus (August 7).

The most important uses of Mark are the readings for two major liturgical feasts of the Easter Season: Easter and the Ascension. On Easter Sunday, section 352 (The Women at the Tomb) is read in Mark's version (Mk 16:1–7). Matthew's version (Mt 28:1–7) is read at the Easter Vigil. Both pericopes end with the words of the angel, leaving out the reaction of the women to the angel (Mt 28:8; Mk 16:8). John's account is read on Thursday in the Octave of Easter (Jn 20:11–18) and Saturday in the Octave of Easter (Jn 20:1–9). On the feast of the Ascension, the final verses of Mark's Gospel, section 363 (The Longer Ending of Mark) are read (Mk 16:14–20). The description of the Ascension is shared with Luke (Lk 24:51), but Mark adds that after Jesus was taken up into heaven he "sat down at the right hand of God" (Mk 16:19), a detail omitted by Luke but included in the Creed.

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<sup>19</sup> See Prosper Guéranger, "St. Gregory Thaumaturgus," in *The Liturgical Year* (Great Falls, MT: St. Bonaventure Publications, 2000) vol. 15, 286.



The passages from Mark included directly in the 1962 lectionary may be divided into two categories. First, passages that are only found in Mark, of which the only example in the lectionary is section 294. Second, passages that are found in two, three, or all four of the Gospels; in these cases, the lectionary appears to favor passages from Mark when these offer more detail than their counterparts. Of the second category, the Easter Octave presents a special phenomenon: due to the extension of the celebration over the course of the week with a new selection of readings each day, each of the Gospels is featured over the course of the week, giving the fullest possible account of the Resurrection. In this respect, the Easter Octave parallels the use of each of the four Passion narratives over the course of Holy Week.

### INDIRECT USES OF MARK IN THE 1962 LECTIONARY

In addition to the direct uses of Mark in the 1962 lectionary, what might be termed indirect uses of Mark may be identified in passages where Mark has parallels with other Gospels.

Section 13 (John the Baptist), is found in all four Gospels. Of the synoptic accounts, Luke offers the most historical detail: “In the fifteenth year of the reign of Tiberius Caesar” (Lk 3:1), whereas Matthew simply states “In those days” (Mt 3:1) and Mark offers no historical context. Matthew and Mark, however, offer more details about the appearance of John and the reaction of the people to his preaching that are omitted by Luke. On the Third Sunday of Advent, John’s version of this section (Jn 1:19–28) is read, which relates the inquiries of the Jews as to the identity of John the Baptist. This account has John the Baptist responding to the question “Who are you?” (Jn 1:22) with a quotation from Isaiah: “I am the voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ as the prophet Isaiah said” (Jn 1:23). John thus incorporates the reference to Isaiah 40:3 found in Matthew (Mt 3:3), Mark (Mk 1:3), and Luke (Lk 3:4) in the voice of the narrator into a self-description articulated by John the Baptist. Luke’s account (Lk 3:1–6) is selected for use on the Fourth Sunday of Advent.

Section 20 recounts the temptation of Jesus by the Devil in versions by Matthew (Mt 4:1–11), Mark (Mk 1:12–13) and Luke (Lk 4:1–13). The version of Mark is much shorter than Matthew and Luke’s, which both offer similar material in a slightly different arrangement. The version of Matthew (with the addition of verse 12) is selected for the First Sunday of Lent. The Gregorian chant propers for that day are all taken from Psalm 90 (Vulgate), which is the psalm from which the tempter extracts the verse “Man shall not live by bread alone” (Ps 90:11–12) in Matthew and Luke’s accounts. These very verses quoted by the devil are sung as the Gradual *Angelis suis*, whereas a fuller version of the psalm (Ps 90:1–7, 11–16) is given in the Tract *Qui habitat*, putting the devil’s quotation into context. This is an instance of the close integration that can often be discerned between Gospel reading and proper elements of the rest of the liturgy.<sup>20</sup>

Section 34 (The Call of the Disciples) describes the calling of Peter, Andrew, James and John in almost identical versions by Matthew and Mark. The Matthean version (Mt 4:18–22) is read on the feast of St. Andrew (November 30).

Sections 37, 38, 39 and 40 recount the healing of Peter’s mother-in-law, the healing of the sick at evening, and Jesus’ preaching. Although the Synoptic Gospels share most of this material (with the exception of §39, which Matthew omits) Matthew places §§37 and 38 later in his Gospel (Mt 8:14–17) whereas Mark and Luke agree in placing these stories earlier. Of the three ver-

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20 The substitution of the version of Mark in Year B of the three-year lectionary seems to diminish the liturgical integrity of the Mass propers: in the 1974 *Graduale Romanum* the propers from Psalm 90 are sung, but without specific reference to the readings in Year B. László Dobszay offers an interesting criticism of the decision in the reformed lectionary to read from each of the three synoptic accounts of this event over the three years: “In year A we hear the traditional text from Matthew, the full narration of both elements (fasting and temptation). In year B, Mark is so laconic that he does not even describe the temptation. In year C, Luke adds nothing to Matthew, he merely exchanges the position of the second and third temptations. The introduction of Mark’s description shows that the creators were more interested in biblical studies than in the liturgy.” See László Dobszay, *The Bugnini-Liturgy and the Reform of the Reform* (Front Royal, VA: Catholic Church Music Associates, 2003) 126.

sions, Luke offers the fullest description of the exorcism of the demons: “And demons also came out of many, crying, ‘You are the Son of God!’ But he rebuked them, and would not allow them to speak, because they knew that he was the Christ” (Lk 4:41). These four sections are read according to the version of Luke (Lk 4:38–44) on the Thursday after the Third Sunday of Lent and Ember Saturday of Pentecost.

Section 47 (The Man with the Withered Hand) is part of the Triple Tradition, although Matthew places it at a later point in the narrative. The version of Luke is read (Lk 6:6–11) on the feast of St. John of Damascus (March 27), a liturgical choice that likely alludes to the story that this saint’s hand was severed but restored to his body after a prayer to the Blessed Virgin.<sup>21</sup>

Section 49 (The Choosing of the Twelve) is read in the version of Luke (Lk 6:12–19) on the feast of St. Bartholomew (August 24), who is mentioned in the three synoptic versions of this section. The wider context, however, differs greatly in these accounts: Matthew situates it later in the narrative and follows it with the instructions to the disciples for preaching (Mt 10:5–16); Mark follows the same temporal order as Luke but follows this event with Jesus’ return home and the reaction of the people that “He is beside himself” (Mk 3:19b–21). Luke’s account, on the other hand, is followed by the description of the occasion of Luke’s account of the Sermon on the Plain. Luke’s version includes two significant details that are not included in the other versions: the choice of the twelve disciples is not made until after “he went out to the mountain to pray; and all night he continued in prayer to God” (Lk 6:12); and Luke is also the only evangelist at this point to describe the twelve as “apostles” (6:13).

Sections 84 (Cleansing of the Leper) and 85 (The Centurion of Capernaum) are read together in Matthew’s version (Mt 8:1–13) on the Third Sunday after Epiphany. Section 85 is read alone

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21 The full story is related in the life of St. John attributed to John of Jerusalem (PG 94:453–461); see Daniel J. Sahas, *John of Damascus on Islam* (Leiden: Brill, 1972) 32, 43–44 n. 4.

(omitting the material from section 84) on the Thursday after Ash Wednesday, again from Matthew (Mt 8:5–13). Although they agree in the structure of the story, Luke provides certain passages that are omitted by Matthew, while at the same time omitting the phrase “Lord, I am not worthy that you should enter under my roof” used in the Communion rite of the Mass. Matthew’s version seems to be preferred because of its broader context. In Luke’s version, the centurion sends elders to the Jews to petition Jesus to heal his son, whereas in Matthew the centurion comes to Jesus himself. In Luke, the Jewish emissaries assure Jesus that the centurion is *worthy* of a miracle: “He is worthy to have you do this for him, for he loves our nation, and he built us our synagogue” (Lk 7:4–5). In Matthew’s account, however, Jesus agrees to heal the servant after simply hearing the request of the centurion. Matthew’s version thus seems to have a broader application: it demonstrates both the humility of the centurion and the generosity of Jesus and shows Jesus’ interest in Gentiles. This is reinforced by Mt 8:11–13 (“Many will come from the east and the west and sit at table with Abraham, Isaac, and Jacob. . .”). A variation of this passage is given by Luke, but in a different context (Lk 13:28–29). The inclusion of this teaching by Matthew in conjunction with the story of the centurion reinforces the statement of Jesus shared by Matthew and Luke that “not even in Israel have I found such faith” (Mt 8:10; cf. Lk 7:9). Finally, Luke’s rendering of the protest of the centurion (Lk 7:6–7) is a longer form than the more concise version offered by Matthew (Mt 8:8).

John’s version of section 85 is read on the Twentieth Sunday after Pentecost (Jn 4:46b–53). John’s version has several major differences from the synoptic versions: the object of the miracle is identified as the son rather than the slave of the petitioner; John presents a statement of Jesus to the Capernaum official: “Unless you see signs and wonders, you will not believe” (Jn 4:48); and finally, in place of the confession of unworthiness of Matthew and Luke, John recounts a renewed request from the official: “Sir, come down before my child dies” (Jn 4:49). John describes Jesus’ response to this request and the official’s reaction: “Jesus said to

him, 'Go; your son will live.' The man believed the word that Jesus spoke to him and went his way" (Jn 4:50). John continues the story further than the Synoptics by providing a glimpse of the lasting effect of the encounter: "He himself believed, and all his household" (Jn 4:53). The liturgical inclusion of John's account thus provides an important supplement to the version of Matthew.

The sections considered here can be divided into three categories: 1) those representing material shared by all four Gospels; 2) those representing the Triple Tradition; 3) those representing material shared by either Matthew and Mark or Luke and Mark. In some cases, it seems clear that the version chosen is that which presents the most detail of the various versions; in other cases, it is not self-evident why one version has been chosen rather than another, although future research may shed light on the principles undergirding some of these selections.

## CONCLUSION

Although the Gospel of Mark is used relatively few times in the lectionary of the Extraordinary Form, a synoptic analysis of the Gospel pericopes of the 1962 lectionary reveals a much broader coverage of the Synoptic Gospels than is commonly assumed. 33% of the sections of the Synoptic Gospels are read at Masses on Sundays and Holy Days of Obligation, and 72% of the sections are read in the course of the year when non-obligatory feasts are taken into account. Mark is occasionally used in preference to synoptic versions; when this occurs, it is usually possible to identify ways in which Mark gives greater detail than the parallel accounts. More often, Matthew or Luke are used in cases where material is shared with Mark, perhaps because they typically give greater detail than Mark. On occasions when John includes a version of a passage included in the Synoptic Gospels, the account of the Fourth Gospel is sometimes preferred to the Synoptics. At times, multiple versions of a section are given at different points in the lectionary, most notably during the Easter Octave when each Resurrection account is read over the course of the week.

In light of the reaffirmation of the 1962 *Missale Romanum* through *Summorum Pontificum*, it is important to strive to understand the various characteristics of this form of the liturgy both to serenely defend this form of the Church's liturgy against unfair criticisms and to acknowledge those aspects that might be prudently revised in the future.<sup>22</sup> The liturgical principles of the Extraordinary Form of the Gospel Lectionary are different than those that govern the Ordinary Form Lectionary, but it nevertheless offers a substantial exposure to the Gospels.

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22      See Innocent Smith, "Liturgical Irenicism and the Unity of the Church," in *New Blackfriars* 96 (2015) 3–11; Innocent Smith, "Ecclesial Authorship, the Council, and the Liturgy: Reflections on a Debate between Ratzinger and Lefebvre," in *Angelicum* 92 (2015) 93–113.

## APPENDIX

The following table correlates the section numbers of Kurt Aland's *Synopsis of the Four Gospels* with the pericope assignments of the 1962 *Missale Romanum*.<sup>23</sup> The first column contains the Aland section number, as well as indications of parallel section numbers when appropriate. The second column contains Aland's section title. The third column lists the occasions on which a section is read; the name of the feast is indicated (with the date included in brackets for feasts of the Sanctorale) and then the pericope; for liturgical pericopes that extend beyond a single section, the listing is given in one section and a cross-reference is given in the others. When multiple feasts of include the same readings, usually only one example from the Sanctorale and Temporale have been given. The fifth column indicates the sources Aland gives for a particular pericope. The indication "double" includes a few pericopes that are not strictly speaking from the double tradition, such as §7: "The Birth of Jesus," but contain similar subject matter and are included in the same section by Aland.

Of the 147 omitted from consideration, 54 are omitted because they are duplicates of other sections that are included in Aland to facilitate the proper ordering of each of the four Gospels;<sup>24</sup> 47 are omitted because they cover the Passion narratives, all four of which

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23 This table was prepared with the assistance of the tables found in Felix Just, "The Roman Catholic Lectionary Website," ([http://catholic-resources.org/Lectionary/Roman\\_Missal.htm](http://catholic-resources.org/Lectionary/Roman_Missal.htm)).

24 In my analysis, the following are considered as duplicates (the first number is the section omitted and the second is the section that covers the relevant material): 17 = 144; 19 = 6; 42 = 84; 43 = 92; 44 = 93; 68 = 81; 70 = 187; 77 = 50; 78 = 51; 80 = 58, 59; 83 = 75; 87 = 37; 88 = 38; 94 = 45; 96 = 264; 97 = 188; 99 = 49, 142; 111 = 46; 112 = 47; 117 = 188; 135 = 121; 136 = 90; 137 = 91; 138 = 95; 169 = 219; 176 = 89; 178 = 108; 185 = 62; 189 = 120; 192 = 53; 193 = 65; 197 = 118; 198 = 100; 201 = 67; 202 = 64; 204 = 102; 206 = 55; 209 = 128; 210 = 129; 213 = 285; 224 = 66; 227 = 252; 229 = 168; 230 = 170, 172; 231 = 163; 267 = 114, 306; 273 = 271; 358 = 363; 359 = 364; 360 = 367. The material of 98 is substantially produced in 115, 142, 146, and 177. The material of 154 and 191 is reproduced in 119 and 205. The material of 235 is duplicated by 290, 291, and 296.

are included in the 1962 Holy Week liturgies;<sup>25</sup> 40 are omitted because they are exclusively Johannine;<sup>26</sup> and 6 for other reasons.<sup>27</sup>

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25      §§ 305–351. The Passion is sung according to Matthew on Palm Sunday (Mt 26:36–75; 27:1–60); Mark on Tuesday of Holy Week (Mk 14:32–72; 15:1–46); Luke on Wednesday of Holy Week (Lk 22:39–71; 23:1–53); and John on Good Friday (Jn 18:1–40; 19:1–42). Certain sections of the traditional Passion narratives were omitted in the 1955 Holy Week reform, and were not otherwise accounted for in the liturgy: Mt 26:1–35; Mt 27:61–66; Mk 14:1–31; Lk 22:1–38. See Ferdinando Antonelli’s description of the decision to shorten the reading from Matthew in Nicola Giampietro, *The Development of the Liturgical Reform* (Fort Collins, CO: Roman Catholic Books, 2009) 287. It is interesting to note that in the 1970 lectionary, these sections were partially restored: Mt 26:14–35, Mt 27:61–66; Lk 22:14–38; Mk 14:1–31.

26      §§ 1, 21, 22, 23, 24, 25, 26, 27, 28, 29, 31, 140, 141, 149, 157, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 257, 258, 259, 260, 261, 268, 302, 303, 304, 357, 366, 367.

27      Three are omitted because they are purely transitional passages (§§ 105, 174, 251), one because it is included elsewhere within the Mass (§62: “The Lord’s Prayer”), one because it does not appear in the Vulgate or Neo-Vulgate editions of the Bible (§ 362: “The Shorter Ending of Mark”), and one because it is not from the Gospels (§ 361: “Paul’s Account of the Appearances of Jesus”).



§2	The Promise of the Birth of John the Baptist	Vigil of the Nativity of St. John the Baptist [June 23] (Lk 1:5–17)	Lk
§3	The Annunciation	Ember Wednesday in Advent (Lk 1:26–38); Annunciation [March 25] (Lk 2:26–38)	Lk
§4	Mary's Visit to Elizabeth	Ember Friday in Advent (Lk 1:39–47); Visitation of the Blessed Virgin Mary [July 2] (Lk 1:39–47); Assumption [August 15] (Lk 1:41–50);	Lk
§5	The Birth of John the Baptist	Nativity of St. John the Baptist [June 24] (Lk 1:57–68)	Lk
§6	The Genealogy of Jesus	Nativity of BMV [September 8] (Mt 1:1–16)	Mt
§7	The Birth of Jesus	Christmas Vigil [December 24] 1:18b–21); St. Joseph [March 19] (Mt 1:18b–21); Christmas: First Mass at Night (Lk 2:1–14)	Double
§8	The Adoration of the Infant Jesus	Christmas: Second Mass at Dawn (Lk 2:15–20); Epiphany of the Lord [January 6] (Mt 2:1–12)	Double
§9	The Circumcision and Presentation in the Temple	Circumcision of the Lord & Octave of Christmas [January 1] (Lk 2:21); Holy Name of Jesus (Sunday between Circumcision and Epiphany) (Lk 2:21); Purification [February 2] (Lk 2:22–32); Sunday in Octave of Christmas (Lk 2:33–40)	Lk
§10	The Flight into Egypt and Return	Holy Innocents [December 28] (Mt 2:13–18); Vigil of Epiphany [January 5] (Mt 2:19–23)	Mt
§11	The Childhood of Jesus at Nazareth	Cf. §10 (Mt)	Double
§12	The Boy Jesus in the Temple	Holy Family of Jesus, Mary, and Joseph (Sunday after Epiphany) (Lk 2:42–52)	Lk

§13	John the Baptist	Third Sunday of Advent (Jn 1:19b–28); Ember Saturday in Advent (Lk 3:1–6); Fourth Sunday of Advent (Lk 3:1–6)	Triple+Jn
§14	John's Preaching of Repentance		Double
§15	John Replies to Questioners		Lk
§16	John's Messianic Preaching	Cf. §13 (Jn)	Triple+Jn
§18	The Baptism of Jesus		Triple+Jn
§20	The Temptation	First Sunday of Lent (Mt 4:1–12)	Triple
§30	The Journey into Galilee	Cf. §20 (Mt)	Triple+Jn
§32	Ministry in Galilee		Triple+Jn
§33	Jesus' Preaching at Nazareth	Monday after Third Sunday of Lent (Lk 4:23–30)	Lk
§34	The Call of the Disciples	St. Andrew [November 30] (Mt 4:18–22)	Mt & Mk
§35	Teaching in the Synagogue at Capernaum		Mk & Lk
§36	The Healing of the Demoniac in the Synagogue		Mk & Lk
§37 (=87)	The Healing of Peter's Mother-in-Law	Thursday after Third Sunday of Lent (Lk 4:38–44); Ember Saturday of Pentecost (Lk 4:38–44)	Triple
§38 (=88)	The Sick Healed at Evening	Cf. §37 (Lk)	Triple
§39	Jesus Departs from Capernaum	Cf. §37 (Lk)	Mk & Lk
§40	First Preaching Tour in Galilee	Cf. §37 (Lk)	Triple
§41	The Miraculous Draught of Fish	Fourth Sunday after Pentecost (Lk 5:1–11)	Lk
§45 (=94)	The Question about Fasting		Triple

§46 (=111)	Plucking Grain on the Sabbath		Triple
§47 (=112)	The Man with the Withered Hand	St. John of Damascus [March 27] (Lk 6:6–11)	Triple
§48 (cf. 38, 77)	Jesus Heals Multitudes by the Sea		Mk & Lk
§49 (=99)	The Choosing of the Twelve	St. Bartholomew [August 24] (Lk 6:12–19)	Triple
§50 (=77)	Occasion of the Sermon	Cf. §51 (Mt, Lk)	Double
§51 (=78)	The Beatitudes	All Saints (Mt 5:1–12); Common of Several Martyrs – Second Mass (Lk 6:17–23)	Double
§52 (=218)	The Salt of the Earth	Common of Doctors (Mt 5:13–19)	Triple
§53 (>192)	The Light of the World	Cf. §52 (Mt)	Mt
§54	On the Law and the Prophets	Fifth Sunday after Pentecost (Mt 5:20–24)	Mt
§55 (>206)	On Murder and Wrath	Cf. §54 (Mt)	Mt
§56 (cf. 168)	On Adultery and Divorce		Mt
§57	On Oaths		Mt
§58 (=80)	On Retaliation		Double
§59 (=80)	On Love of One’s Enemies	Friday after Ash Wednesday (Mt 5:43–6:4)	Double
§60	On Almsgiving	Cf. §59 (Mt)	Mt
§61	On Prayer		Mt
§63	On Fasting	Ash Wednesday (Mt 6:16–21)	Mt
§64 (=202)	On Treasures	Common of a Confessor not a Bishop – Second Mass (Lk 12:32–34)	Double
§65 (=193)	The Sound Eye	St. Martin [November 11] (Lk 11:33–36)	Double

§66 (=224)	On Serving Two Masters	Fourteenth Sunday after Pentecost (Mt 6:24–33)	Double
§67 (=201)	On Anxiety	Cf. §66 (Mt)	Double
§69	On Profaning the Holy		Mt
§71	The Golden Rule		Double
§72	The Two Ways		Mt
§73	“By their Fruits ...”	Seventh Sunday after Pentecost (Mt 7:15–21)	Double
§74	“Saying Lord, Lord”	Cf. §73 (Mt)	Mt
§75	The House Built upon the Rock		Double
§76	The Effect of the Sermon		Mt
§79	The Woes		Lk
§81 (=68)	On Judging	Weekdays after First Sunday after Pentecost (Lk 6:36–42)	Double
§82	“By their Fruits ...”		Lk
§84	Cleansing of the Leper	Third Sunday after Epiphany (Mt 8:1–13)	Triple
§85	The Centurion of Capernaum	Cf. §84 (Mt); Thursday after Ash Wednesday (Mt 8:5–13); Twentieth Sunday after Pentecost (Jn 4:46b–53)	Double + J
§86	The Widow’s Son at Nain	Thursday after Fourth Sunday of Lent (Lk 7:11–16); St. Monica [May 4] (Lk 7:11–16)	Lk
§89 (=176)	On Following Jesus		Double
§90 (=136)	Stilling the Storm	Fourth Sunday after Epiphany (Mt 8:23–27)	Triple
§91 (=137)	The Gadarene Demoniacs		Triple
§92 (=43)	The Healing of the Paralytic	Eighteenth Sunday after Pentecost (Mt 9:1–8); Ember Friday of Pentecost (Lk 5:17–26)	Triple
§93 (=44)	The Call of Levi (Matthew)	St. Matthew [September 21] (Mt 9:9–13)	Triple

§95 (=138)	Jairus' Daughter and the Woman with a Hemorrhage	Twenty-third Sunday after Pentecost (Mt 9:18–26)	Triple
§100 (cf. 198, 289)	The Fate of the Disciples	St. Barnabas [June 11] (Mt 10:16–22); Commemoration of St. Paul the Apostle [June 30] (Mt 10:16–22); St. Cyril of Jerusalem [March 18] (Mt 10:23–28)	Triple
§101 (=196)	Exhortation to Fearless Confession	Cf. §100 (Mt); Common of a Martyr not a Bishop – Second Mass (Mt 10:26–32); St. Irenaeus [July 3] (Mt 10:28–33)	Double
§102 (=204)	Divisions within Households	Common of a Martyr not a Bishop (Mt 10:34–42)	Double
§103	Conditions of Discipleship	Cf. §102 (Mt)	Double
§104 (cf. 179, 309)	Rewards of Discipleship	Cf. §102 (Mt)	Double + Jn
§106	John the Baptist's Question and Jesus' Answer	Second Sunday of Advent (Mt 11:2–10)	Double
§107	Jesus' Witness concerning John	Cf. §106 (Mt)	Double
§108 (=178)	Woes Pronounced on Galilean Cities		Double
§109 (=181)	Jesus' Thanksgiving to the Father	St. Matthias [February 24 or 25] (Mt 11:25–30)	Double
§110	"Come unto Me"	Cf. §109 (Mt)	Mt
§113	Jesus Heals Multitudes by the Sea		Mt
§114 (cf. 267, 306)	The Woman with the Ointment	Thursday after Passion Sunday (Lk 7:36–50); Ember Thursday in September (Lk 7:36–50); St. Mary Magdalene [July 22] (Lk 7:36–50)	Triple+Jn
§115	The Ministering Women		Lk
§116	Jesus is Thought to be Beside Himself		Mk

§118 (=197)	The Sin against the Holy Spirit		Triple
§119 (cf. 154, 191)	The Sign of Jonah	Ember Wednesday in Lent (Mt 12:38–50)	Triple
§120 (=189)	The Return of the Evil Spirit	Cf. §119 (Mt)	Double
§121 (=135)	Jesus' True Kindred	Cf. §119 (Mt); The Seven Holy Brothers and Sts. Rufina and Secunda [July 10] (Mt 12:46–50)	Triple
§122	The Parable of the Sower	Sexagesima Sunday (Lk 8:4–15)	Triple
§123	The Reason for Speaking in Parables	Cf. §122 (Lk)	Triple
§124	Interpretation of the Parable of the Sower	Cf. §122 (Lk)	Triple
§125	“He who has Ears to Hear, Let him Hear”		Triple
§126	The Parable of the Seed Growing Secretly		Mk
§127	The Parable of the Tares	Fifth Sunday after Epiphany (Mt 13:24–30)	Mt
§128 (=209)	The Parable of the Mustard Seed	Sixth Sunday after Epiphany (Mt 13:31–35)	Triple
§129 (=210)	The Parable of the Leaven	Cf. §128 (Mt)	Double
§130	Jesus' Use of Parables	Cf. §128 (Mt)	Mt & Mk
§131	Interpretation of the Parable of the Tares		Mt
§132	The Parables of the Hidden Treasure and of the Pearl	Common of a Virgin Martyr – Second Mass (Mt 13:44–52)	Mt
§133	The Parable of the Net	Cf. §132 (Mt)	Mt
§134	Treasures New and Old	Cf. §132 (Mt)	Mt
§139 (cf. 33)	Jesus is Rejected at Nazareth	St. Joseph the Worker [May 1] (Mt 13:54–58)	Mt & Mk
§142	Commissioning the Twelve	Thursday in Octave of Pentecost (Lk 9:1–6)	Triple

§143	Opinions regarding Jesus (cf. 49, 99, 142)		Triple
§144	The Death of John the Baptist	Beheading of St. John the Baptist [August 29] (Mk 6:17–29)	Mt & Mk
§145	The Return of the Apostles		Mk & Lk
§146	Five Thousand are Fed	Fourth Sunday of Lent (Jn 6:1–15)	Triple+Jn
§147	The Walking on the Water	Saturday after Ash Wednesday (Mk 6:47–56)	Mt & Mk + Jn
§148	Healings at Gennesaret	Cf. §147 (Mk)	Mt & Mk + Jn
§150	Defilement – Traditional and Real	Wednesday after Third Sunday of Lent (Mt 15:1–20)	Mt & Mk + Jn
§151	The Syrophenician (Canaanite) Woman	Thursday after First Sunday of Lent (Mt 15:21–28)	Mt & Mk
§152	Jesus Heals a Deaf Mute and Many Others	Eleventh Sunday after Pentecost (Mk 7:31–37)	Mt & Mk
§153	Four Thousand are Fed	Sixth Sunday after Pentecost (Mk 8:1–9)	Mt & Mk
§155	The Leaven of the (>195) Pharisees		Triple
§156	A Blind Man is Healed at Bethsaida		Mk
§158	Peter’s Confession	Sts. Peter and Paul [June 29] (Mt 16:13–19); Common of One or Several Popes (Mt 16:13–19)	Triple+Jn
§159	Jesus Foretells His Passion		Triple
§160	“If Any Man would Come after Me. . .”	Common of a Martyr Bishop – Second Mass (Mt 16:24–27)	Triple+Jn
§161	The Transfiguration	Ember Saturday in Lent (Mt 17:1–9); Second Sunday of Lent (Mt 17:1–9); Transfiguration [August 6] (Mt 17:1–9)	Triple
§162	The Coming of Elijah		Mt & Mk
§163 (>231)	Jesus Heals a Boy Possessed by a Spirit	Ember Wednesday in September (Mk 9:16–28)	Triple

§164	Jesus Foretells His Passion again		Triple
§165	Payment of the Temple Tax		Mt
§166	True Greatness	St. Teresa of the Child Jesus [October 3] (Mt 18:1-4); St. John Bosco [January 31] (Mt 18:1-5); St. Michael Archangel [September 29] (Mt 18:1-10)	Triple
§167	The Strange Exorcist		Mk & Lk
§168 (<229)	Warnings concerning Temptations	Cf. §166 (Mt)	Triple
§170 (cf. 230)	On Reproving One's Brother	Tuesday after Third Sunday of Lent (Mt 18:15-22);	Double
§171	"Where Two or Three are Gathered Together. . ."	Cf. §170 (Mt)	Mt
§172 (cf. 230)	On Reconciliation	Cf. §170 (Mt)	Double
§173	The Parable of the Unforgiving Servant	Twenty-first Sunday after Pentecost (Mt 18:23-35)	Mt
§175	Jesus is Rejected by Samaritans		Lk
§177 (cf. 99, 142)	Commissioning the Seventy	St. Mark [April 25] (Lk 10:1-9); St. Luke [October 18] (Lk 10:1-9)	Double
§179 (cf. 104, 309)	"He who Hears You, Hears Me"		Double + Jn
§180	The Return of the Seventy	Sts. Vitus, Modestus, and Crescentia [Commemoration: June 15] (Lk 10:16-20)	Lk
§181 (=109)	Jesus' Thanksgiving to the Father, and the Blessedness of the Disciples	Cf. §180; Twelfth Sunday after Pentecost (Lk 10:23-37)	Double



§182 (=282)	The Lawyer's Question	Cf. §181 (Lk)	Triple
§183	The Parable of the Good Samaritan	Cf. §181 (Lk)	Lk
§184	Mary and Martha	St. Martha [July 29] (Lk 10:38–42)	Lk
§186	The Importunate Friend at Midnight	Rogation Days (Mon–Wed before Ascension) (Lk 11:5–13)	Lk
§187 (=70)	Encouragement to Pray	Cf. §186 (Lk)	Double
§188 (cf. 97, Controversy 117)	The Beelzebul	Third Sunday of Lent (Lk 11:14–28)	Triple
§190	True Blessedness	Cf. §188 (Lk); Common of Feasts of the Blessed Virgin Mary (Lk 11:27–28)	Lk
§194	Discourses against the Pharisees and Lawyers	Sts. Mark and Marcellianus [Commemoration: June 18] (Lk 11:47–51)	Triple
§195 (=155)	The Leaven of the Pharisees	Cf. §196 (Lk)	Triple
§196 (=101)	Exhortation to Fearless Confession	Common of Several Martyrs – Third Mass (Lk 12:1–8); St. Justin Martyr [April 14] (Lk 12:2–8)	Double
§199	Warning against Avarice		Lk
§200	The Parable of the Rich Fool		Lk
§203	Watchfulness and Faithfulness	Common of a Confessor not a Bishop (Lk 12:35–40)	Triple
§205	Interpreting the Times		Double
§207	Repentance or Destruction (the Parable of the Barren Fig Tree)	Ember Saturday in September (Lk 13:6–17)	Lk
§208	The Healing of the Crippled Woman on the Sabbath	Cf. §207 (Lk)	Lk
§211	Exclusion from the Kingdom		Double

§212	A Warning against Herod		Lk
§214	The Healing of the Man with Dropsy	Sixteenth Sunday after Pentecost (Lk 14:1–11)	Lk
§215	Teaching on Humility	Cf. §214 (Lk)	Lk
§216	The Parable of the Great (cf. 279) Supper	Sunday in the Octave of Corpus Christi (Lk 14:16–24)	Double
§217 (=103)	The Conditions of Discipleship	Common of a Martyr Bishop (Lk 14:26–33); St. Basil the Great [June 14] (Lk 14:26–35)	Double
§218 (=52)	The Parable of Salt	Cf. §217 (Lk)	Triple
§219 (=169)	The Parable of the Lost Sheep	Sunday in the Octave of the Sacred Heart of Jesus (Lk 15:1–10)	Double
§220	The Parable of the Lost Coin	Cf. §219 (Lk)	Lk
§221	The Parable of the Prodigal Son	Saturday after Second Sunday of Lent (Lk 15:11–32)	Lk
§222	The Parable of the Unjust Steward	Eighth Sunday after Pentecost (Lk 16:1–9)	Lk
§223	On Faithfulness in What is Least		Lk
§225	The Pharisees Reproved		Lk
§226	Concerning the Law		Double
§228	The Parable of the Rich Man and Lazarus	Thursday after Second Sunday of Lent (Lk 16:19–31)	Lk
§232	We are Unprofitable Servants		Lk
§233	The Cleansing of the Ten Lepers	Thirteenth Sunday after Pentecost (Lk 17:11–19)	Lk
§234	On the Coming of the Kingdom of God		Lk
§236	The Parable of the Unjust Judge		Lk
§237	The Pharisee and the Publican	Tenth Sunday after Pentecost (Lk 18:9–14)	Lk

§252	On Divorce and Celibacy	St. Agatha [February 5] (Mt 19:3–12)	Triple
§253	Jesus Blesses the Children	St. Gabriel of Our Lady of Sorrows [February 27 or 28] (Mk 10:13–21); St. Anthony Mary Zaccaria [July 5] (Mk 10:15–21); St. Jerome Emiliani [July 20] (Mt 19:13–21)	Triple
§254	The Rich Young Man	Cf. §253 (Mt, Mk)	Triple
§255	On Riches and the Rewards of Discipleship	Common of Abbots (Mt 19:27–29)	Triple
§256	The Parable of the Laborers in the Vineyard	Septuagesima Sunday (Mt 20:1–16)	Mt
§262	The Third Prediction of the Passion	Wednesday after Second Sunday of Lent (Mt 20:17–28); Quinquagesima Sunday (Lk 18:31–43)	Triple
§263 (>313)	The Sons of Zebedee; Precedence among the Disciples	Cf. §262 (Mt); St. James [July 25] (Mt 20:20–23); St. Apollinaris [July 23] (Lk 22:24–30)	Triple
§264 (=96)	The Healing of the Blind Men (Bartimaeus)	Cf. §262 (Lk)	Triple
§265	Zacchaeus	Common for the Dedication of a Church (Lk 19:1–10)	Lk
§266 (cf. 299)	The Parable of the Pounds	St. Louis IX [August 25] (Lk 19:12–26)	Lk
§269	The Triumphal Entry	Palm Sunday procession (Mt 21:1–9)	Triple+Jn
§270	Jesus Weeps over Jerusalem	Ninth Sunday after Pentecost (Lk 19:41–47)	Lk
§271 (=273)	Jesus in Jerusalem (Cleansing the Temple), Return to Bethany	Cf. §270 (Lk); Tuesday after First Sunday of Lent (Mt 21:10–17)	Triple
§272	The Cursing of the Fig Tree		Mt & Mk
§274	The Chief Priests and Scribes Conspire against Jesus	Cf. §270 (Lk)	Mk & Lk
§275	The Fig Tree is Withered	St. Gregory Thaumaturgus [November 17] (Mk 11:22–24)	Mt & Mk

§276	The Question about Authority		Triple
§277	The Parable of the Two Sons		Mt
§278	The Parable of the Wicked Husbandmen	Friday after Second Sunday of Lent (Mt 21:33–46)	Triple
§279	The Parable of the Great Supper	Nineteenth Sunday after Pentecost (Mt 22:1–14)	Double
§280	On Paying Tribute to Caesar	Twenty-second Sunday after Pentecost (Mt 22:15–21)	Triple
§281	The Question about the Resurrection	St. Aloysius Gonzaga [June 21] (Mt 22:29–40)	Triple
§282 (=182)	The Great Commandment	Cf. §281 (Mt); Seventeenth Sunday after Pentecost (Mt 22:34b–46)	Triple
§283	The Question about David's Son	Cf. §282 (Mt)	Triple
§284	Woe to the Scribes and Pharisees	Tuesday after Second Sunday of Lent (Mt 23:1–12); St. Stephen [December 26] (Mt 23:34–39)	Triple
§285 (=213)	Jesus' Lament over Jerusalem	Cf. §284 (Mt)	Double
§286	The Widow's Mite		Mk & Lk
§287	Prediction of the Destruction of the Temple		Triple
§288	Signs before the End	Common of Several Martyrs (Lk 21:9–19); Common of Several Martyrs – Third Mass – Another Gospel (Mt 24:3–13)	Triple
§289 (=100)	Persecutions Foretold		Triple
§290 (cf. 235)	The Desolating Sacrilege	Twenty-fourth & Last Sunday after Pentecost (Mt 24:15–35)	Triple
§291 (cf. 235)	False Christs and False Prophets	Cf. §290 (Mt)	Triple
§292	The Coming of the Son of Man	Cf. §290 (Mt); First Sunday of Advent (Lk 21:25–33)	Triple

§293	The Time of the Coming: The Parable of the Fig Tree	Cf. §290 (Mt)	Triple
§294	Conclusion: "Take Heed, Watch!" (According to Mark)	St. Donatus [Commemoration: August 7] (Mk 13:33–37)	Mk
§295	Conclusion: "Take Heed, Watch!" (According to Luke)		Lk
§296	The Parable of the Flood and Exhortation to Watchfulness	Common of a Confessor Bishop – Second Mass (Mt 24:42–47)	Double
§297	The Parable of the Good Servant and the Wicked Servant	Cf. §296 (Mt)	Double
§298	The Parable of the Ten Virgins	Common of a Virgin Martyr (Mt 25:1–13)	Mt
§299 (cf. 266)	The Parable of the Talents	Common of a Confessor Bishop (Mt 25:14–23)	Mt
§300	The Last Judgment	Monday after First Sunday of Lent (Mt 25:31–46)	Mt
§301	The Ministry of Jesus in Jerusalem		Lk
§352	The Women at the Tomb	Holy Saturday – Easter Vigil (Mt 28:1–7); Easter Sunday – The Resurrection of the Lord (Mk 16:1–7); Thursday in Octave of Easter (Jn 20:11–18); White Saturday (in Octave of Easter) (Jn 20:1–9)	Triple+Jn
§353	Jesus Appears to the Women	Cf. §352 (Jn)	Triple+Jn
§354	The Report of the Guard		Mt
§355	Jesus Appears to Two on the Way to Emmaus	Monday in Octave of Easter (Lk 24:13–35)	Lk

§356	Jesus Appears to His Disciples (Thomas being Absent)	Low Sunday (Octave of Easter) (Jn 20:19–31); Tuesday in Octave of Easter (Lk 24:36–47)	Lk + Jn
§363	The Longer Ending of Mark	Ascension of the Lord (Thursday) (Mk 16:14–20); St. Francis Xavier [December 3] (Mk 16:15–18)	Mk
§364	The Ending of Matthew: The Great Commission	Feast of the Most Holy Trinity (First Sunday after Pentecost) (Mt 28:18–20); Friday in Octave of Easter (Mt 28:16–20)	Mt
§365	The Ending of Luke: Jesus' Last Words and Ascension		Mk & Lk