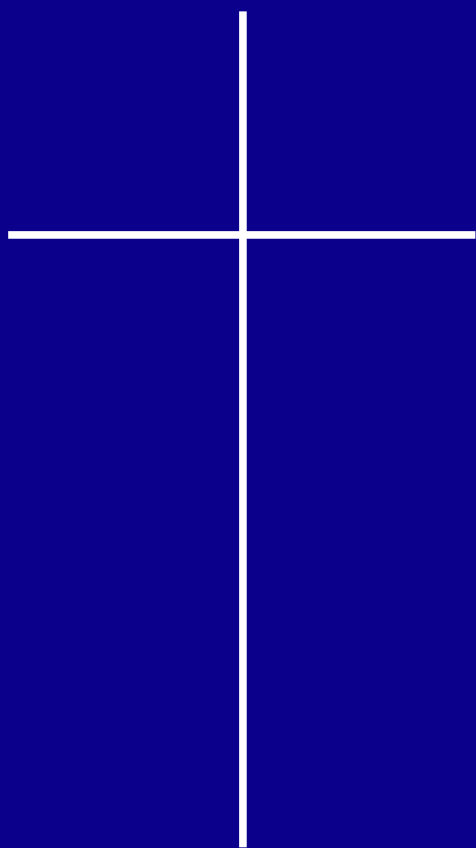


‘Signs of God’



LECTIONARY

Year A

'Signs of God' Lectionary Year A

For clergy, pastoral workers, volunteers, Deaf people and those interested in the world of the signing Catholic community.

‘Signs of God’ Lectionary

For use with the Signing Deaf community
Produced by Fr Paul Fletcher SJ and Peter McDonough
Edited and Typeset by Peter McDonough
Manchester, United Kingdom

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Introduction

This complete and revised four volume edition of 'Signs of God' lectionaries includes all the readings for Ordinary Sundays, Proper of Seasons and Feasts/Solemnities (Year A, B, C and Feasts & Solemnities). It has been produced for the Deaf community. The original Lectionary already exists but it is not designed for Deaf signers who have to translate the vernacular (ie English) before they are able to proclaim the Word of God in sign language. The Deaf communities are a linguistic minority and within Great Britain use British Sign Language to communicate in daily living as well as in Christian witness.

British Sign Language is used in Northern Ireland and Irish Sign Language in Eire; however, many Irish Deaf are familiar with both. There is a long history of some Irish signs incorporated into British Sign Language in places such as Glasgow and London creating a mistaken notion of 'Catholic signs' versus 'Protestant signs'. It is similar to people with accents and the way they speak. These lectionaries are written with syntax which enables the signer to sign using their localized sign language to proclaim the Word of God in their own language.

In order to maintain the integrity and content of the Word of God in the Scriptures and to ensure that it is proclaimed appropriately in sign language, it is important not only to bear in mind the theology of the scriptures but also to take into account the cultural and historical background of the Deaf community. This we have tried to do in this revised edition of 'Signs of God' lectionaries.

For signers to present the Word of God in sign language, they need to go through a process of translation which involves a high level of skill, knowledge and competence, both linguistically and theologically. Conveying and proclaiming God's message from the printed word in the Lectionary into sign language needs to be clear, unambiguous, and immediately comprehensible to Deaf people in the congregation so that they do not have to mentally re-interpret what they see.

Inevitably, there will be sentences in which the English will sound a little strange to the ears; this is because of the need to facilitate the 'signability' whilst at the same time remaining faithful to the original meaning as in the Lectionary. Ideally the Lectionary is best captured in a visual form which enables signers to explore and enhance the different ways of

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proclaiming the Word of God (see <https://www.catholicdeaf.org.uk>).

Natural sign language means entering into the Deaf culture. Furthermore, it is almost impossible to understand the signer if s/he does not use the indigenous idiomatic expression which impounds the richness of aspectual information that comes from the visual-spatial characteristics of sign language. Therefore, it is crucially important that the signers understand the contents of the texts that they are to translate and proclaim.

As regards the visual aspect of presenting the Word of God, good liturgy is possible when a 'signer' and a 'voice-over' have practised together. Too often, many people live in a world of 'words'; we have five senses and so we try to encourage 'signers' and 'voice-overs' to be conscious of how they present not only the Word of God but also themselves. The Lectern needs to be at the right height – usually waist height – many ambos in Church are too high, they reach up almost to the neck, thus obliterating the congregation's view of the Signer apart from the face. The right height maximises the signer's signing space for signing and allows Deaf people in the congregation to see the signs proclaimed better.

There is also the background and environs to consider; it helps to have a simple plain, not crowded or cluttered, backdrop with minimal distractions. It should help the congregation to focus on the person reading, signing, and proclaiming the Word of God. Even the clothes they (Signer and Voice-over) wear are important, as well as being smart, they need to be plain and not distracting (ie texture, colour, pattern), and without such things as dangly ear-rings and dazzling jewellery.

The positioning of the lectern is also important; in some churches the lectern seems to be almost tucked away in the corner which is a pity since the crucial liturgical actions that take place are at the ambo (Word of God) and at the altar (consecration of the bread and wine). Furthermore, if the lectern is so far off the centre, it means Deaf people, who use their eyes as the main channel for communication, have to strain their neck turned at a certain angle which can be uncomfortable. There must be nothing that blocks the line of sight between the signer and the congregation (ie candles, flowers, wreaths etc).

Finally, perhaps the single overriding aspect is the use of lighting in the Church, especially the light on the

Introduction

signer and voice-over. Poor or insufficient lighting is akin to poor use of the PA system for hearing people. Some churches dim or subdue the lights on the sanctuary/nave for dramatic effect especially during the Christmas Eve Midnight Mass, the Easter Vigil, or an evening service for Remembrance Sunday not to mention evening Reconciliation Services. Such minimal lighting can be detrimental to the Deaf or Hard of Hearing persons in the congregation excluding their abilities to follow proceedings thereby denying their full and proper participation. A full and proper spotlight on the lectern and the reader or cantor makes all the difference to aid inclusivity.

From experience, maintaining eye-contact with the congregation enables them to feel involved in the reception of the sacred Word. Hearing people do not realise that they subconsciously 'lip-read' the readers. Hence, advance prayerful preparation of the proclamation of the Word of God is crucial if the proper message is to be conveyed to the congregation. Likewise, there are certain signs, movements, facial expressions and gestures that they can pick up on. We pray not only with our ears but with our whole body – it is a temple in which the spirit of God lives. If the

ambo structurally fixed in one place, it is surprising how careful forward planning, consultation with the Deaf congregation and flexibility can enhance the visual aspect of the liturgy and help to bring alive the Word of God.

To make better use of this 'Signs of God', Training Days are recommended. The local Deaf community will need to find ways of using appropriate signs as well as liturgical signs, since signs vary from one place to another. People who use other national sign languages such as Irish Sign Language, will need to be flexible and check with the original English Lectionary in conjunction with these 'Signs of God' lectionaries to find an appropriate way of signing the relevant sentence, phrase or words.

As well as the celebration of the Eucharist (Mass), these 'Signs of God' will be useful for personal prayer, Prayer groups, Retreats, Training Days, and other spiritual liturgical services.

Peter McDonough

Explanation

➤ **A READING FROM THE SCROLL ⇔ OF GENESIS**

In a heading such as ‘A reading from the book of Genesis’, we can’t use the sign ‘book’, because the Bible was not printed as a book until the fifteenth century. It is more appropriate, biblically correct and liturgically enriching, to sign ‘scroll’ as in the picture on the right.



Figure 1: Torah scroll

The symbol ⇔ shows the movement of the hands for the action of unrolling a scroll. This is used for all readings from the Old Testament. Hebrew language was used and the writing was from right to left, and new pages were added onto the left of the first one.

➤ **A READING FROM ST PAUL’S LETTER ⇕ TO THE ROMAN**

Neither can we sign the word ‘Epistle’ or ‘letter’. (the word ‘letter’ is printed because for a reader to voice-over ‘scroll’ does not sound right.) The word ‘letter’ is not appropriate to sign because in sign language a signer would use a sign depicting someone licking a stamp and sticking it on an envelope! The symbol ⇕ shows the movement of the hands for the action of unrolling a scroll. This is used for all readings from the New Testament. Greek language was used, and the writing was from top to bottom, left to right, and pages were added onto the bottom of the first page.



Figure 2: vertically rolled scroll

Explanation

➤ *Isaiah 2:1-5*

Any word or heading in italic is not to be signed or spoken at all. They, especially scripture references, are for the reader's information only.

➤ **THANKS TO BE GOD**

Any words printed in coloured bold font means that the congregation joins/copies the reader/signer in signing the words.

➤ Now, Israel, obey the laws and customs (culture) that I teach you today.

In the text of the readings, words in parentheses are for the signer to use, since, as yet, we do not have an appropriate liturgical sign developed for the preceding word. For example, 'customs (culture)', the Signer will sign 'culture' whereas the reader doing the Voice-Over will say 'customs'.

Prayer

God Our Father, You speak to us through your Son, Our Lord Jesus Christ. Give us your Holy Spirit to help us understand your message. Open our minds and hearts so that we will receive your Holy Words. Help us to understand the teachings of your Son Jesus. Let us read Your Book, God's book, that we will worthily proclaim your message so that all will receive the Good News of Jesus Christ and receive Life. Amen.

We ask Mary, the Mother of the Church, to show us how to 'treasure' the Words of Jesus her Son. Amen.

1st Sunday of Advent

A READING FROM THE SCROLL ⇔ OF ISAIAH

Isaiah 2:1-5

Isaiah, son of Amoz, had a vision and received this message about Judah and Jerusalem:

In the future, the Temple will be on the mountain and this mountain will be the highest of all the mountains. People from different nations (countries) will go to the Temple. They will say:

‘Come, let us go to the mountain of the LORD, let us go to the Temple of the God of Jacob, so that God will teach us his ways and we will follow his ways. The Law will be from Jerusalem, God’s message will spread everywhere.’

God will use his authority over all nations (peoples); God will be a judge and resolve (sort out) arguments between many peoples. People will stop using swords for fighting and will change them into tools for work in the fields. Nations (peoples) will not fight each other, there will be no more training for war.

All you family of Jacob, come; let us walk in the light of the LORD.

THE WORD OF THE LORD

THANKS BE TO GOD

Psalm 121

**RESPONSE: I REJOICED WHEN
THEY SAID, ‘LET US GO TO
GOD’S HOUSE.’**

**I REJOICED WHEN THEY SAID,
‘LET US GO TO GOD’S HOUSE.’**

I rejoiced when they said,
‘Let us go to God’s house.’

And now we are here,
Standing inside the city of
Jerusalem.

**I REJOICED WHEN THEY SAID,
‘LET US GO TO GOD’S HOUSE.’**

Pray for the peace of Jerusalem.
Let all that love the city do well.
For love of my family and friends,
I say: ‘Peace be with you.’

**I REJOICED WHEN THEY SAID,
‘LET US GO TO GOD’S HOUSE.’**

1st Sunday of Advent

A READING FROM ST PAUL'S SCROLL ↕ TO ROMAN

Romans 13:11–14

You know it's happening now: you must wake up now: our salvation is nearer now than when we first believed. The night is nearly finished. It is almost day. Let us stop doing the things that belong to the dark. Let us make ourselves strong and live in the light. No wild wasteful parties, no drunkenness, no sexual sins, no arguments, no jealousy. Protect yourselves with Jesus Christ. Stop thinking about satisfying your bodies.

THE WORD OF THE LORD

THANKS BE TO GOD

ALLELUIA, ALLELUIA!

LORD, let us see your mercy. Give us your help.

ALLELUIA!

A READING FROM THE GOSPEL OF MATTHEW

Matthew 24:37–44

Jesus said to his disciples, 'The coming of the Son of Man will be

like what happened before at the time of Noah. In those days before the flood, people ate and drank, men and women married. They did not realise what would happen until the day Noah went into the boat. The flood happened and all those people drowned.

It will be the same when the Son of Man comes. Two men will be working in the field. One man will be taken and the other will be left. Two women will be grinding grain at the mill. One woman will be taken and the other will be left.

So always be ready. You do not know when your master will come. If the owner of the house knew what time the thief would come, he would stay awake and make sure the thief could not break into the house. You too must be ready, because the Son of Man is coming at a time you do not know.'

THE GOSPEL OF THE LORD

PRAISE TO YOU LORD JESUS CHRIST

2nd Sunday of Advent

A READING FROM THE SCROLL ⇔ OF ISAIAH

Isaiah 11:1–10

The royal family line of David is like a tree; branches will grow from the tree. In the same way, the new king will come from the family of David.

The spirit of the LORD will give him wisdom, understanding, guidance and power to rule his people. The new king will know what God wants and give him reverence. The new king will not judge by how people look or what they wear; he will not listen to gossip. He will judge people fairly and honestly and will defend the poor people of the land. He will decide, and people will be punished and evil people will die. He will rule his people with justice and goodness.

Wolves and lambs will live together in peace. Panther (large cat) will lie down with young goats. Calves and lion cubs will eat together and a little boy will look after them. Cows and bears will make friends, their calves and

baby bears will sleep together. The lion will eat straw like the cows. A boy will play and put his hand into the snake's hole but the snake will not hurt the boy. On my holy mountain no one will be hurt, people will be full of knowledge of the LORD, like the sea is full of water.

On that day, the new king from the family of David will be a sign to the people of the land. They will wait for him and when he comes, he will fill them with glory.

THE WORD OF THE LORD

THANKS BE TO GOD

Psalm 71

RESPONSE: **GOD WILL GIVE JUSTICE AND PEACE.**

GOD WILL GIVE JUSTICE AND PEACE.

God, teach the king to judge rightly.

Let the king judge poor people fairly.

God's justice and peace will spread.

God will rule from sea to sea.

2nd Sunday of Advent

GOD WILL GIVE JUSTICE AND PEACE.

God will have pity on weak people.

He will save the lives of poor people.

Like the sun, God will live and reign for ever.

Blessed be the name of the LORD.

GOD WILL GIVE JUSTICE AND PEACE.

A READING FROM ST PAUL'S SCROLL ↕ TO THE ROMANS

Roman 15:4–9

Everything that was written a long time ago in the scriptures (Bible) was really written to teach us: the scripture (Bible) teaches us that God always helped people that did not give up hope. God helps us, and God will help you to agree with each other and to be patient with each other. So that, together, you will give glory and praise to God the Father of our Lord Jesus Christ.

Respect each other the same as Christ respected you. This will

give glory to God. Christ became a servant of the Jews to show that God is faithful, and that God keeps the promises he made to the Jewish Fathers long ago. Christ also became a servant to help the non-Jews so that they could praise God because of his mercy to them. It is written in the scripture (Bible):

'I will praise and give you thanks because you are God of all people.'

THE WORD OF THE LORD

THANKS BE TO GOD

ALLELUIA, ALLELUIA!

Prepare a way for the Lord, make his paths straight. And all people will see the salvation of God.

ALLELUIA!

A READING FROM THE GOSPEL OF MATTHEW

Matthew 3:1–12

John the Baptist came and began preaching in the desert of Judaea.

2nd Sunday of Advent

John said, 'Repent, change your hearts, because God's kingdom is happening soon. The prophet Isaiah had already written about John the Baptist. In the book of Isaiah, it says:

"Someone (John the Baptist) shouts in the desert: 'Prepare the way for the Lord. Make his paths straight.'"

John's clothes were made from camel's hair. He had a leather belt round his waist. He ate locusts and wild honey. People went to hear John preach. They came from Jerusalem and all over Judaea. They confessed their sins and John baptised them in the river Jordan. Many Pharisees and Sadducees came to the river to be baptised. But John saw them and he said, 'You snakes! Who told you that you could escape from the punishment of God? You must show you have changed your lives and stopped sinning. You must not think you can protect yourselves by saying, "Abraham is our father." I tell you God could take these stones and,

from them, make children for Abraham. The axe is ready to cut down the trees. Any tree that does not give good fruit will be cut down and thrown into the fire. I baptise you with water to show that you have repented. But someone will come soon that is more powerful than me. I am not good enough to carry his sandals. He will baptise you with the Holy Spirit and fire. He will separate the wheat from the straw and keep the good wheat. The rotten straw he will throw into a fire that will never go out.'

THE GOSPEL OF THE LORD

PRAISE TO YOU LORD JESUS CHRIST

3rd Sunday of Advent

A READING FROM THE SCROLL ⇔ OF ISAIAH

Isaiah 35:1–6, 10

The desert and wasteland will rejoice, and flowers will grow. The desert will sing for joy, the desert will be beautiful like the Lebanon mountains, like the hills of Carmel and Sharon. All people will see the glory of the LORD and the beauty of our God.

To all tired and weak people, give them strength. Tell them, 'Courage! Do not be afraid.'

'Look, your God is coming, and God will punish his enemies. God will come and save you.'

Blind people will be able to see, their eyes will be opened. Deaf people will be able to hear, their ears will be opened. Crippled people will jump like a deer. Dumb people will sing with joy; because God will make his people free.

People will come to Jerusalem, they will shout. Joy will be on their faces. They will be happy for ever; no more sadness, no more tears.

THE WORD OF THE LORD THANKS BE TO GOD

Psalm 145

RESPONSE: **LORD, COME, SAVE US.**

LORD, COME, SAVE US.

The LORD is faithful forever.
God is fair to oppressed people.
He gives bread to the hungry.
The LORD freed the prisoners.

LORD, COME, SAVE US.

The LORD helps blind people see.
God helped those with heavy burdens.

He protects strangers, widows and orphans (children without parents).

The LORD God reigns forever.

LORD, COME, SAVE US.

3rd Sunday of Advent

A READING FROM ST JAMES'

SCROLL ⇅

James 5:7-10

Be patient brothers and sisters, the Lord will come. Be patient like a farmer because a farmer waits for his crops to grow. He waits patiently for rains in autumn and rains in spring. You too must be patient. Do not give up because the Lord Jesus is coming soon.

Brothers and sisters, do not complain against each other. If you don't stop complaining, you will be judged guilty. The Judge will appear soon. Look at the example of the prophets - they followed the Lord with patience.

THE WORD OF THE LORD

THANKS BE TO GOD

ALLELUIA, ALLELUIA!

The LORD has given me his spirit. He sent me to bring good news to the poor.

ALLELUIA!

A READING FROM THE GOSPEL OF MATTHEW

Matthew 11:2-11

John the Baptist was in prison. He heard about the things Christ was doing. So John sent his disciples to see Jesus. They went and asked Jesus: 'John wants to know: are you the person that is coming, or should we wait for another person?' Jesus answered, 'Go back and tell John what you hear and see: blind people see again, crippled people walk, lepers are cleansed, deaf people hear, dead people are raised from death, and the Good News is proclaimed to the poor. Anyone that believes in me will be blessed.'

When John's disciples were leaving, Jesus began to speak to the people about John. 'When you went into the desert, what

3rd Sunday of Advent

did you expect to see? A blade of grass moving in the wind? No? What did you expect to see? A man in expensive clothes? No! People with expensive clothes live in palaces. So what did you expect to see in the desert? To see a prophet? Yes! I tell you, John is more than a prophet; in the scriptures (Bible), it is written about John:

"God said, I will send my messenger (person) in front of you. He will prepare the way for you."

I tell you the truth: John the Baptist is greater than any person that has lived. But the least important person in God's kingdom is greater than John.'

THE GOSPEL OF THE LORD

**PRAISE TO YOU LORD JESUS
CHRIST**

4th Sunday of Advent

A READING FROM THE SCROLL ⇔ OF ISAIAH

Isaiah 7:10–14

The LORD sent Isaiah to tell Ahaz, ‘Ask the LORD your God to give you a sign. It can be from deep in the world of the dead or from high up in heaven.’ Ahaz answered, ‘No, I will not ask for a sign. I refuse to test the LORD.’

Then Isaiah said, ‘You people from the family of David, listen carefully: it is bad to test people’s patience, but to test God’s patience is worse. The LORD himself will give you a sign. This is the sign: a young pregnant woman; she will give birth to a son. She will name him Immanuel, the name means “God-with-us.”’

THE WORD OF THE LORD

THANKS BE TO GOD

**RESPONSE: THE LORD IS KING.
LET HIM COME!**

**THE LORD IS KING. LET HIM
COME!**

The world belongs to the LORD.
He created the seas.
All that lives on the earth,
belongs to the LORD.

**THE LORD IS KING. LET HIM
COME!**

Who will climb the mountain of
the LORD?

Who will go to his holy place?
The person with pure (clean)
heart.

The person that does not worship
false gods.

**THE LORD IS KING. LET HIM
COME!**

The LORD will bless that person.
God will save that person.
Good people seek (look for) God.

**THE LORD IS KING. LET HIM
COME!**

Psalm 23

4th Sunday of Advent

A READING FROM ST PAUL'S SCROLL ↕ TO THE ROMANS

Romans 1:1-7

I am Paul, a servant of Jesus Christ. Jesus chose me to be an apostle. Jesus chose me to tell God's Good News. Long ago God made a promise through his prophets that he would give his people Good News. This promise is written in the scriptures (Bible).

This Good News is about the Son of God, Jesus Christ. Jesus was born from the family of David. Through the spirit, Jesus Christ, the Son of God, was raised from death. Through Jesus, God gave me the grace to become an apostle. I have the special work of leading all non-Jewish people from all nations (countries) to help them believe and obey. This means that you people living in Rome belong to Jesus Christ. I write to all of you in Rome: God loves you all, he wants you to be saints. Let God our Father and the Lord Jesus Christ give you grace and peace.

THE WORD OF THE LORD THANKS BE TO GOD

ALLELUIA, ALLELUIA!

The virgin will conceive. A son will be born, he will be called 'Emmanuel' meaning 'God-with-us.'

ALLELUIA!

A READING FROM THE GOSPEL OF MATTHEW

Matthew 1:18-24

This is how the birth of Jesus happened. The mother of Jesus Christ was Mary. Mary was engaged to marry Joseph. But before they married, Mary realised she was pregnant. She had a baby in her womb through the power of the Holy Spirit. Mary's husband, Joseph, was a good man. He did not want to embarrass Mary or give her a bad name, so he made plans for a divorce quietly. But the angel of the Lord appeared to Joseph in a

4th Sunday of Advent

dream. The angel said, 'Joseph, son of David, do not be afraid to accept Mary as your wife. She has the baby in her womb by the power of the Holy Spirit. She will give birth to a son, and you must name him Jesus, because he will save people from their sins.' All this happened because God had made this promise through the prophet:

'A virgin will conceive and give birth to a son. He will be called Emmanuel, a name meaning "God-with-us."'

When Joseph woke up, he did what the angel of the Lord had told him to do: he took his wife Mary to his home.

THE GOSPEL OF THE LORD

**PRAISE TO YOU LORD JESUS
CHRIST**

ONLY THE FIRST FOUR READINGS ARE
AVAILABLE HERE.

TO ACCESS THE FULL 'SIGNS OF GOD'
LECTIONARY YEAR A,
PLEASE LOG IN VIA THE MEMBERS PAGE.

IF YOU ARE NOT A MEMBER, YOU CAN JOIN.
PLEASE SEE THE HOME PAGE AND SCROLL
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5 th Sunday of Easter	Ac 6:1–7	Ps 32	1 P 2:4–9	Jn 14:1–12
6 th Sunday of Easter	Ac 8:5–8, 14–17	Ps 65	1 P 3:15–18	Jn 14:15–21
Ascension	Ac 1:1–11	Ps 46	Ep 1:17–23	Mt 28:16–20
7 th Sunday of Easter	Ac 1:12–14	Ps 26	1 P 4:13–16	Jn 17:1–11

	FIRST READING	PSALM	SECOND READING	GOSPEL
Pentecost Sunday, Vigil	Gn 11:1–9	Ps 103	Rm 8:22–27	Jn 7:37–39
Pentecost Sunday	Ac 2:1–11	Ps 103	1 Co 12:3–7, 12–13	Jn 20:19–23
Mary, Mother of Church	Gn 3:9–15, 20 Ac 1:12–14	Ps 86		Jn 19:25–34
Lord Jesus Christ, High Priest	Gn 22:9–18 Heb 10:4–10	Ps 39		Mt 26:36–42
Trinity Sunday	Ex 34:4–6, 8–9	Dn 3:52–56	2 Co 13:11–13	Jn 3:16–18
Corpus Christi	Dt 8:2–3, 14–16	Ps 147	1 Co 10:16–17	Jn 6:51–58
Sacred Heart	Dt 7:6–11	Ps 102	1 Jn 4:7–16	Mt 11:25–30
2 nd Sunday	Is 49:3, 5–6	Ps 39	1 Co 1:1–3	Jn 1:29–34
3 rd Sunday	Is 8:23b – 9:3	Ps 26	1 Co 1:10–3, 17	Mt 4:12–23
4 th Sunday	Zp 2:3; 3:12–13	Ps 145	1 Co 1:26–31	Mt 5:1–12
5 th Sunday	Is 58:7–10	Ps 111	1 Co 2:1–5	Mt 5:13–16
6 th Sunday	Si 15:15–20	Ps 118	1 Co 2:6–10	Mt 5:17–37
7 th Sunday	Lv 19:1–2, 17–18	Ps 102	1 Co 3:16–23	Mt 5:38–48
8 th Sunday	Is 49:14–15	Ps 61	1 Co 4:1–5	Mt 6:24–34
9 th Sunday	Dt 11:18, 26–28, 32	Ps 30	Rm 3:21–25, 28	Mt 7:21–27
10 th Sunday	Hos 6:3–6	Ps 49	Rm 4:18–25	Mt 9:9–13
11 th Sunday	Ex 19:2–6	Ps 99	Rm 5:6–11	Mt 9:36–10:8
12 th Sunday	Jr 20:10–13	Ps 68	Rm 5:12–15	Mt 10:26–33
13 th Sunday	2 K 4:8–12, 14–16	Ps 88	Rm 6:3–4, 8–11	Mt 10:37–42
14 th Sunday	Zc 9:9–10	Ps 144	Rm 8:9, 11–13	Mt 11:25–30
15 th Sunday	Is 55:10–11	Ps 64	Rm 8:18–23	Mt 13:1–23
16 th Sunday	Ws 12:13, 16–19	Ps 85	Rm 8:26–27	Mt 13:24–43
17 th Sunday	1 K 3:5, 7–12	Ps 118	Rm 8:28–30	Mt 13:44–52
18 th Sunday	Is 55:1–3	Ps 144	Rm 8:35, 37–39	Mt 14:13–21
19 th Sunday	1 K 19:9, 11–13	Ps 84	Rm 9:1–5	Mt 14:22–33
20 th Sunday	Is 56:1, 6–7	Ps 66	Rm 11:13–15, 29–32	Mt 15:21–28
21 st Sunday	Is 22:19–23	Ps 137	Rm 11:33–36	Mt 16:13–20
22 nd Sunday	Jr 20:7–9	Ps 62	Rm 12:1–2	Mt 16:21–27
23 rd Sunday	Ezk 33:7–9	Ps 94	Rm 13:8–10	Mt 18:15–20
24 th Sunday	Si 27:30 – 28:7	Ps 102	Rm 14:7–9	Mt 18:21–35
25 th Sunday	Is 55:6–9	Ps 144	Ph 1:20–24, 27	Mt 20:1–16
26 th Sunday	Ezk 18:25–28	Ps 24	Ph 2:1–11	Mt 21:28–32
27 th Sunday	Is 5:1–7	Ps 79	Ph 4:6–9	Mt 21:33–43
28 th Sunday	Is 25:6–10	Ps 22	Ph 4:12–14, 19–20	Mt 22:1–14

	FIRST READING	PSALM	SECOND READING	GOSPEL
29 th Sunday	Is 45:1, 4–6	Ps 95	1 Th 1:1–5	Mt 22:15–21
30 th Sunday	Ex 22:20–26	Ps 17	1 Th 1:5–10	Mt 22:34–40
31 st Sunday	Ml 1:14 – 2:2, 8–10	Ps 130	1 Th 2:7–9, 13	Mt 23:1–12
32 nd Sunday	Ws 6:12–16	Ps 62	1 Th 4:13–18	Mt 25:1–13
33 rd Sunday	Pr 31:10–13, 19–20, 30–31	Ps 127	1 Th 5:1–6	Mt 25:14–30
Christ the King	Ezk 34:11–12, 15–17	Ps 22	1 Co 15:20–26, 28	Mt 25:31–46

