

Revised Common Lectionary

Johannine Pericopes on Sundays and Holydays

The following table gives the passages from John's Gospel as they appear in biblical order. They are reference by the day and 3 year cycle. A figure in brackets 'Proper 12 [17]' references the Roman liturgical calendar.

The text is based on *The Revised Common Lectionary, 25th Anniversary Annotated Edition* published by Fortress Press, Minneapolis 2012.

The paper was prepared by Martin Foster for the English Language Liturgical Consultation (ELLC) for its meeting in Leuven (Be) August 2017

Relationship with Roman Lectionary

The final column includes references to John's Gospel in the Roman Lectionary for Sundays and Holydays. The relationship with the RCL is noted in the fourth column:

- = the same text is used in both RCL and RL, e.g. on 3rd Sunday of Lent, Year A the same passage is heard
- ~ a similar passage is used, e.g. on Proper 12 B, RCL has John 6:1–21, RL has John 6:1–15
- ≠ different texts are used, e.g. On 2nd Sunday of Lent, Year A, the Roman Lectionary does not have John 3:1–17

Statistics

The question behind this paper is in three-year Lectionary cycle where each year focuses on one of the synoptic Gospels how much of John's Gospel is heard and how much omitted. Based on verse count the following percentage of each Gospel is included in the Revised Common Lectionary.

Matthew (A)	62%
Mark (B)	68%
Luke (C)	60%
John	68%

Passages from John's Gospel are proclaimed in each year of the Lectionary Cycle and the percentage of the whole Gospel read in each year is:

Year A	37%
Year B	40%
Year C	31%

These percentages combined are greater than 100% because each year includes days, such as Good Friday, when the same text is read each year and the passage is often taken from John's Gospel. These figures support the idea of referring to a Year of Matthew and John, Mark and John, and Luke and John.

Appendices

- I Passages from John's Gospel which are omitted from RCL.
- II Tables for Gospels of Matthew, Mark and Luke indicating omitted passages but without comparison to Roman Lectionary.

Gospel according to John

Reference	Day	Year		Roman Lectionary
Jn 1:[1-9] 10-18	Christmas 2	ABC	~	Jn 1–18
Jn 1:1-14	Christmas Day 3	ABC	~	Jn 1–18
Jn 1:6-8, 19-28	Advent 3	B	=	
Jn 1:29-42	Epiphany 2 [2]	A	~	Jn 1: 29-34 [2A], 1:35-42 [2B]
Jn 1:43-51	Epiphany 2 [2]	B	≠	
Jn 2:1-11	Epiphany 2 [2]	C	=	
Jn 2:12				
Jn 2:13-22	Lent 3	B	~	Jn 2: 13-25 [L3B]
Jn 2: 23-25			~	Jn 2: 13-25 [L3B]
Jn 3:1-17	Lent 2	A	≠	
Jn 3:1-17	Trinity Sunday	B	~	Jn 3:16-18 [TrA]
Jn 3:13-17	Holy Cross	ABC	=	
Jn 3:14-21	Lent 4	B	=	
Jn 3:22–36				
Jn 4:1-4				
Jn 4:5-42	Lent 3	A	=	
Jn 4:43-54				
Jn 5:1-9	Easter 6	C	≠	
Jn 5:10–46				
Jn 6:1-21	Proper 12 [17]	B	~	Jn 6:1-15
Jn 6:22–23				
Jn 6:24-35	Proper 13 [18]	B	=	
Jn 6:25-35	Thanksgiving	C		
Jn 6:35, 41-51	Proper 14 [19]	B	~	Jn 6:41-51
Jn 6:36-40				
Jn 6:51-58	Proper 15 [20]	B	=	
Jn 6:56-69	Proper 16 [21]	B	~	Jn 6:60-69
Jn 6:70-71				
Jn 7:1-36				
Jn 7:37-39	Pentecost	A	=	
Jn 7: 40-52				
Jn 8:1-59				Jn 8: 1-11 [L5C]
Jn 9:1-41	Lent 4	A		
Jn 10:1-10	Easter 4	A	=	
Jn 10:11-18	Easter 4	B	=	
Jn 10:19-21				
Jn 10: 22-30	Easter 4	C	~	Jn 10: 27-30
Jn 10:31-42				
Jn 11:1-45	Lent 5	A	=	
Jn 11:32-44	All Saints	B	≠	

Jn 11:46-57				
Jn 12:1-8	Lent 5	C	≠	
Jn 12:1-11	Mon of Holy Week	ABC	=	
Jn 12:12-16	Passion/Palm Sun	B	=	
Jn 12:17-19				
Jn 12:20-33	Lent 5	B	=	
Jn 12:20-36	Tues of Holy Week	ABC	≠	
Jn 12:37-50				
Jn 13:1-17, 31b-35	Holy Thursday	ABC	~	Jn 13:1-15
Jn 13:18-20				
Jn 13:21-32	Wed of Holy Week	ABC	≠	
Jn 13:31-35	Easter 5	C	~	Jn 13: 31-33a, 34-35
Jn 13:36-38				
Jn 14:1-14	Easter 5	A	~	Jn 14: 1-12
Jn 14:8-17 [25-27]	Pentecost	C	~	Jn 14:15-16. 23-26
Jn 14:15-21	Easter 6	A	=	
Jn 14:22				
Jn 14:23-29	Easter 6	C	=	
Jn 14: 30-31				
Jn 15:1-8	Easter 5	B	=	
Jn 15:9-17	Easter 6	B	=	
Jn 15:18-25				
Jn 15:26-27; 16:4b-15	Pentecost	B	~	Jn 15:26-27; 16:12-15
Jn 16:1-4a				
Jn 16:12-15	Trinity Sunday	C	=	
Jn 16:16-33				
Jn 17:1-11	Easter 7	A	=	
Jn 17:6-19	Easter 7	B	=	
Jn 17:20-26	Easter 7	C	=	
Jn 18:1-19:42	Good Friday	ABC	=	
Jn 18:33-37	Reign of Christ [34]	B	=	
Jn 19:38-42	Holy Saturday	ABC	≠	
Jn 20:1-18	Easter	ABC	~	Jn 20:1-9
Jn 20:19-23	Pentecost	A	=	
Jn 20:19-31	Easter 2	ABC	=	
Jn 21:1-19	Easter 3	C	=	
Jn 21: 20-25				

Appendix I

John 2:12

After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there a few days.

John 2: 23–25

When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing. But Jesus on his part would not entrust himself to them, because he knew all people and needed no one to testify about anyone; for he himself knew what was in everyone.

Jn 3: 22–36

After this Jesus and his disciples went into the Judean countryside, and he spent some time there with them and baptized. John also was baptizing at Aenon near Salim because water was abundant there; and people kept coming and were being baptized —John, of course, had not yet been thrown into prison.

Now a discussion about purification arose between John's disciples and a Jew. They came to John and said to him, "Rabbi, the one who was with you across the Jordan, to whom you testified, here he is baptizing, and all are going to him." John answered, "No one can receive anything except what has been given from heaven. You yourselves are my witnesses that I said, 'I am not the Messiah, but I have been sent ahead of him.' He who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. For this reason my joy has been fulfilled. He must increase, but I must decrease."

The one who comes from above is above all; the one who is of the earth belongs to the earth and speaks about earthly things. The one who comes from heaven is above all. He testifies to what he has seen and heard, yet no one accepts his testimony. Whoever has accepted his testimony has certified this, that God is true. He whom God has sent speaks the words of God, for he gives the Spirit without measure. The Father loves the Son and has placed all things in his hands. Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must endure God's wrath.

Jn 4:1-4

Now when Jesus learned that the Pharisees had heard, "Jesus is making and baptizing more disciples than John" —although it was not Jesus himself but his disciples who baptized— he left Judea and started back to Galilee. But he had to go through Samaria

Jn 4:43–54

When the two days were over, he went from that place to Galilee (for Jesus himself had testified that a prophet has no honor in the prophet's own country). When he came to Galilee, the Galileans welcomed him, since they had seen all that he had done in Jerusalem at the festival; for they too had gone to the festival.

Then he came again to Cana in Galilee where he had changed the water into wine. Now there was a royal official whose son lay ill in Capernaum. When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son, for he was at the point of death. Then Jesus said to him, "Unless you see signs and wonders you will not believe." The official said to him, "Sir, come down before my little boy dies." Jesus said to him, "Go; your son will live." The man believed the word that Jesus spoke to him and started on his way. As he was going down, his slaves met him and told him that his child was alive. So he asked them the hour when he began to recover, and they said to him, "Yesterday at one in the afternoon the fever left him." The father realized that this was the hour when Jesus had said to him, "Your son will live." So he himself believed, along with his whole household. Now this was the second sign that Jesus did after coming from Judea to Galilee.

Jn 5:10–46

So the Jews said to the man who had been cured, “It is the sabbath; it is not lawful for you to carry your mat.” But he answered them, “The man who made me well said to me, ‘Take up your mat and walk.’” They asked him, “Who is the man who said to you, ‘Take it up and walk?’” Now the man who had been healed did not know who it was, for Jesus had disappeared in the crowd that was there. Later Jesus found him in the temple and said to him, “See, you have been made well! Do not sin any more, so that nothing worse happens to you.” The man went away and told the Jews that it was Jesus who had made him well. Therefore the Jews started persecuting Jesus, because he was doing such things on the sabbath. But Jesus answered them, “My Father is still working, and I also am working.” For this reason the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also calling God his own Father, thereby making himself equal to God.

Jesus said to them, “Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise. The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished. Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes. The Father judges no one but has given all judgment to the Son, so that all may honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him. Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life.

“Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so he has granted the Son also to have life in himself; and he has given him authority to execute judgment, because he is the Son of Man. Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

“I can do nothing on my own. As I hear, I judge; and my judgment is just, because I seek to do not my own will but the will of him who sent me.

“If I testify about myself, my testimony is not true. There is another who testifies on my behalf, and I know that his testimony to me is true. You sent messengers to John, and he testified to the truth. Not that I accept such human testimony, but I say these things so that you may be saved. He was a burning and shining lamp, and you were willing to rejoice for a while in his light. But I have a testimony greater than John’s. The works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me. And the Father who sent me has himself testified on my behalf. You have never heard his voice or seen his form, and you do not have his word abiding in you, because you do not believe him whom he has sent.

“You search the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf. Yet you refuse to come to me to have life. I do not accept glory from human beings. But I know that you do not have the love of God in you. I have come in my Father’s name, and you do not accept me; if another comes in his own name, you will accept him. How can you believe when you accept glory from one another and do not seek the glory that comes from the one who alone is God? Do not think that I will accuse you before the Father; your accuser is Moses, on whom you have set your hope. If you believed Moses, you would believe me, for he wrote about me. But if you do not believe what he wrote, how will you believe what I say?”

Jn 6: 22–23

The next day the crowd that had stayed on the other side of the sea saw that there had been only one boat there. They also saw that Jesus had not got into the boat with his disciples, but that his disciples had gone away alone. Then some boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks.

Jn 6:36-40

But I said to you that you have seen me and yet do not believe. Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; for I have come down from heaven, not to do my own will, but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day."

Jn 6: 70-71

Jesus answered them, "Did I not choose you, the twelve? Yet one of you is a devil." He was speaking of Judas son of Simon Iscariot, for he, though one of the twelve, was going to betray him.

Jn 7:1-36

After this Jesus went about in Galilee. He did not wish to go about in Judea because the Jews were looking for an opportunity to kill him. Now the Jewish festival of Booths was near. So his brothers said to him, "Leave here and go to Judea so that your disciples also may see the works you are doing; for no one who wants to be widely known acts in secret. If you do these things, show yourself to the world." (For not even his brothers believed in him.) Jesus said to them, "My time has not yet come, but your time is always here. The world cannot hate you, but it hates me because I testify against it that its works are evil. Go to the festival yourselves. I am not going to this festival, for my time has not yet fully come." After saying this, he remained in Galilee.

But after his brothers had gone to the festival, then he also went, not publicly but as it were in secret. The Jews were looking for him at the festival and saying, "Where is he?" And there was considerable complaining about him among the crowds. While some were saying, "He is a good man," others were saying, "No, he is deceiving the crowd." Yet no one would speak openly about him for fear of the Jews.

About the middle of the festival Jesus went up into the temple and began to teach. The Jews were astonished at it, saying, "How does this man have such learning, when he has never been taught?" Then Jesus answered them, "My teaching is not mine but his who sent me. Anyone who resolves to do the will of God will know whether the teaching is from God or whether I am speaking on my own. Those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him.

"Did not Moses give you the law? Yet none of you keeps the law. Why are you looking for an opportunity to kill me?" The crowd answered, "You have a demon! Who is trying to kill you?" Jesus answered them, "I performed one work, and all of you are astonished. Moses gave you circumcision (it is, of course, not from Moses, but from the patriarchs), and you circumcise a man on the sabbath. If a man receives circumcision on the sabbath in order that the law of Moses may not be broken, are you angry with me because I healed a man's whole body on the sabbath? Do not judge by appearances, but judge with right judgment."

Now some of the people of Jerusalem were saying, "Is not this the man whom they are trying to kill? And here he is, speaking openly, but they say nothing to him! Can it be that the authorities really know that this is the Messiah? Yet we know where this man is from; but when the Messiah comes, no one will know where he is from." Then Jesus cried out as he was teaching in the temple, "You know me, and you know where I am from. I have not come on my own. But the one who sent me is true, and you do not know him. I know him, because I am from him, and he sent me." Then they tried to arrest him, but no one laid hands on him, because his hour had not yet come. Yet many in the crowd believed in him and were saying, "When the Messiah comes, will he do more signs than this man has done?"

The Pharisees heard the crowd muttering such things about him, and the chief priests and Pharisees sent temple police to arrest him. Jesus then said, "I will be with you a little while longer,

and then I am going to him who sent me. You will search for me, but you will not find me; and where I am, you cannot come.” The Jews said to one another, “Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks? What does he mean by saying, ‘You will search for me and you will not find me’ and ‘Where I am, you cannot come’?”

Jn 7: 40-52

When they heard these words, some in the crowd said, “This is really the prophet.” Others said, “This is the Messiah.” But some asked, “Surely the Messiah does not come from Galilee, does he? Has not the scripture said that the Messiah is descended from David and comes from Bethlehem, the village where David lived?” So there was a division in the crowd because of him. Some of them wanted to arrest him, but no one laid hands on him.

Then the temple police went back to the chief priests and Pharisees, who asked them, “Why did you not arrest him?” The police answered, “Never has anyone spoken like this!” Then the Pharisees replied, “Surely you have not been deceived too, have you? Has any one of the authorities or of the Pharisees believed in him? But this crowd, which does not know the law—they are accursed.” Nicodemus, who had gone to Jesus before, and who was one of them, asked, “Our law does not judge people without first giving them a hearing to find out what they are doing, does it?” They replied, “Surely you are not also from Galilee, are you? Search and you will see that no prophet is to arise from Galilee.”

[[Then each of them went home,

Jn 8

while Jesus went to the Mount of Olives. Early in the morning he came again to the temple. All the people came to him and he sat down and began to teach them. The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, they said to him, “Teacher, this woman was caught in the very act of committing adultery. Now in the law Moses commanded us to stone such women. Now what do you say?” They said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. When they kept on questioning him, he straightened up and said to them, “Let anyone among you who is without sin be the first to throw a stone at her.” And once again he bent down and wrote on the ground. When they heard it, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him. Jesus straightened up and said to her, “Woman, where are they? Has no one condemned you?” She said, “No one, sir.” And Jesus said, “Neither do I condemn you. Go your way, and from now on do not sin again.”]]

Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.” Then the Pharisees said to him, “You are testifying on your own behalf; your testimony is not valid.” Jesus answered, “Even if I testify on my own behalf, my testimony is valid because I know where I have come from and where I am going, but you do not know where I come from or where I am going. You judge by human standards; I judge no one. Yet even if I do judge, my judgment is valid; for it is not I alone who judge, but I and the Father who sent me. In your law it is written that the testimony of two witnesses is valid. I testify on my own behalf, and the Father who sent me testifies on my behalf.” Then they said to him, “Where is your Father?” Jesus answered, “You know neither me nor my Father. If you knew me, you would know my Father also.” He spoke these words while he was teaching in the treasury of the temple, but no one arrested him, because his hour had not yet come.

Again he said to them, “I am going away, and you will search for me, but you will die in your sin. Where I am going, you cannot come.” Then the Jews said, “Is he going to kill himself? Is that what he means by saying, ‘Where I am going, you cannot come’?” He said to them, “You are from below, I am from above; you are of this world, I am not of this world. I told you that you would die in your sins, for you will die in your sins unless you believe that I am he.” They said to him, “Who

are you?” Jesus said to them, “Why do I speak to you at all? I have much to say about you and much to condemn; but the one who sent me is true, and I declare to the world what I have heard from him.” They did not understand that he was speaking to them about the Father. So Jesus said, “When you have lifted up the Son of Man, then you will realize that I am he, and that I do nothing on my own, but I speak these things as the Father instructed me. And the one who sent me is with me; he has not left me alone, for I always do what is pleasing to him.” As he was saying these things, many believed in him.

Then Jesus said to the Jews who had believed in him, “If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free.” They answered him, “We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, ‘You will be made free’?”

Jesus answered them, “Very truly, I tell you, everyone who commits sin is a slave to sin. The slave does not have a permanent place in the household; the son has a place there forever. So if the Son makes you free, you will be free indeed. I know that you are descendants of Abraham; yet you look for an opportunity to kill me, because there is no place in you for my word. I declare what I have seen in the Father’s presence; as for you, you should do what you have heard from the Father.”

They answered him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would be doing what Abraham did, but now you are trying to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. You are indeed doing what your father does.” They said to him, “We are not illegitimate children; we have one father, God himself.” Jesus said to them, “If God were your Father, you would love me, for I came from God and now I am here. I did not come on my own, but he sent me. Why do you not understand what I say? It is because you cannot accept my word. You are from your father the devil, and you choose to do your father’s desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. But because I tell the truth, you do not believe me. Which of you convicts me of sin? If I tell the truth, why do you not believe me? Whoever is from God hears the words of God. The reason you do not hear them is that you are not from God.”

The Jews answered him, “Are we not right in saying that you are a Samaritan and have a demon?” Jesus answered, “I do not have a demon; but I honor my Father, and you dishonor me. Yet I do not seek my own glory; there is one who seeks it and he is the judge. Very truly, I tell you, whoever keeps my word will never see death.” The Jews said to him, “Now we know that you have a demon. Abraham died, and so did the prophets; yet you say, ‘Whoever keeps my word will never taste death.’ Are you greater than our father Abraham, who died? The prophets also died. Who do you claim to be?” Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, he of whom you say, ‘He is our God,’ though you do not know him. But I know him; if I would say that I do not know him, I would be a liar like you. But I do know him and I keep his word. Your ancestor Abraham rejoiced that he would see my day; he saw it and was glad.” Then the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?” Jesus said to them, “Very truly, I tell you, before Abraham was, I am.” So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

Jn 10:19-21

Again the Jews were divided because of these words. Many of them were saying, “He has a demon and is out of his mind. Why listen to him?” Others were saying, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?”

Jn 10: 31-42

The Jews took up stones again to stone him. Jesus replied, “I have shown you many good works from the Father. For which of these are you going to stone me?” The Jews answered, “It is not for a good work that we are going to stone you, but for blasphemy, because you, though only a

human being, are making yourself God.” Jesus answered, “Is it not written in your law, ‘I said, you are gods’? If those to whom the word of God came were called ‘gods’ — and the scripture cannot be annulled — can you say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, ‘I am God’s Son’? If I am not doing the works of my Father, then do not believe me. But if I do them, even though you do not believe me, believe the works, so that you may know and understand that the Father is in me and I am in the Father.” Then they tried to arrest him again, but he escaped from their hands.

He went away again across the Jordan to the place where John had been baptizing earlier, and he remained there. Many came to him, and they were saying, “John performed no sign, but everything that John said about this man was true.” And many believed in him there.

Jn 11: 46-57

But some of them went to the Pharisees and told them what he had done. So the chief priests and the Pharisees called a meeting of the council, and said, “What are we to do? This man is performing many signs. If we let him go on like this, everyone will believe in him, and the Romans will come and destroy both our holy place and our nation.” But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all! You do not understand that it is better for you to have one man die for the people than to have the whole nation destroyed.” He did not say this on his own, but being high priest that year he prophesied that Jesus was about to die for the nation, and not for the nation only, but to gather into one the dispersed children of God. So from that day on they planned to put him to death.

Jesus therefore no longer walked about openly among the Jews, but went from there to a town called Ephraim in the region near the wilderness; and he remained there with the disciples.

Now the Passover of the Jews was near, and many went up from the country to Jerusalem before the Passover to purify themselves. They were looking for Jesus and were asking one another as they stood in the temple, “What do you think? Surely he will not come to the festival, will he?” Now the chief priests and the Pharisees had given orders that anyone who knew where Jesus was should let them know, so that they might arrest him.

Jn 12:17-19

So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. It was also because they heard that he had performed this sign that the crowd went to meet him. The Pharisees then said to one another, “You see, you can do nothing. Look, the world has gone after him!”

Jn 12: 37-50

Although he had performed so many signs in their presence, they did not believe in him.

This was to fulfill the word spoken by the prophet Isaiah:

“Lord, who has believed our message,
and to whom has the arm of the Lord been revealed?”

And so they could not believe, because Isaiah also said,

“He has blinded their eyes
and hardened their heart,
so that they might not look with their eyes,
and understand with their heart and turn—
and I would heal them.”

Isaiah said this because he saw his glory and spoke about him. Nevertheless many, even of the authorities, believed in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue; for they loved human glory more than the glory that comes from God.

Then Jesus cried aloud: "Whoever believes in me believes not in me but in him who sent me. And whoever sees me sees him who sent me. I have come as light into the world, so that everyone who believes in me should not remain in the darkness. I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, but to save the world. The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge, for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me."

Jn 13:18-20

I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, 'The one who ate my bread has lifted his heel against me.' I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me."

Jn 13: 36-38

Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you cannot follow me now; but you will follow afterward." Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.

Jn 14:22

Judas (not Iscariot) said to him, "Lord, how is it that you will reveal yourself to us, and not to the world?"

Jn 14: 30-31

I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way.

Jn 15: 18-25

"If the world hates you, be aware that it hated me before it hated you. If you belonged to the world, the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world—therefore the world hates you. Remember the word that I said to you, 'Servants are not greater than their master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. But they will do all these things to you on account of my name, because they do not know him who sent me. If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. Whoever hates me hates my Father also. If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father. It was to fulfill the word that is written in their law, 'They hated me without a cause.'

Jn 16: 1-4a

"I have said these things to you to keep you from stumbling. They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God. And they will do this because they have not known the Father or me. But I have said these things to you so that when their hour comes you may remember that I told you about them.

Jn 16:16-33

"A little while, and you will no longer see me, and again a little while, and you will see me." Then some of his disciples said to one another, "What does he mean by saying to us, 'A little while, and you will no longer see me, and again a little while, and you will see me'; and 'Because I am going to the Father'?" They said, "What does he mean by this 'a little while'? We do not know what he is talking about." Jesus knew that they wanted to ask him, so he said to them, "Are you discussing

among yourselves what I meant when I said, ‘A little while, and you will no longer see me, and again a little while, and you will see me’? Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you. On that day you will ask nothing of me. Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you. Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete.

“I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father. On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came from God. I came from the Father and have come into the world; again, I am leaving the world and am going to the Father.”

His disciples said, “Yes, now you are speaking plainly, not in any figure of speech! Now we know that you know all things, and do not need to have anyone question you; by this we believe that you came from God.” Jesus answered them, “Do you now believe? The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!”

Jn 21: 20-25

Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, “Lord, who is it that is going to betray you?” When Peter saw him, he said to Jesus, “Lord, what about him?” Jesus said to him, “If it is my will that he remain until I come, what is that to you? Follow me!” So the rumor spread in the community that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If it is my will that he remain until I come, what is that to you?”

This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

The Scripture quotations contained herein are from the *New Revised Standard Version* of the Bible, copyrighted 1989 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America, and are used by permission. All rights reserved.

Appendix II

Tables for Gospels of Matthew, Mark and Luke indicating omitted passages but without comparison to Roman Lectionary or where similar passages are proclaimed from other synoptic Gospel

Gospel according to Matthew

Mt 1:1–17		
Mt 1:18-25	Advent 4	A
Mt 2:1-12	Epiphany	ABC
Mt 2:13-23	Christmas I	A
Mt 3:1-12	Advent 2	A
Mt 3:13-17	Baptism/Lord [1]	A
Mt 4:1-11	Lent 1	A
Mt 4:12-23	Epiphany 3 [3]	A
Mt 4: 24-25		
Mt 5:1-12	Epiphany 4 [4]	A
Mt 5:1-12	All Saints	A
Mt 5:13-20	Epiphany 5 [5]	A
Mt 5:21-37	Epiphany 6 [6]	A
Mt 5:38-48	Epiphany 7 [7]	A
Mt 6:1-6, 16-21	Ash Wednesday	ABC
Mt 6:7-15		
Mt 6:24-34	Epiphany 8 [8]	A
Mt 6:24-34	Proper 3 [8]	A
Mt 6:25-33	Thanksgiving	B
Mt 7:1-20		
Mt 7:21-29	Epiphany 9 [9]	A
Mt 7:21-29	Proper 4 [9]	A
Mt 8:1-34		
Mt 9:1-8		
Mt 9:9-13, 18-26	Proper 5 [10]	A
Mt 9:14-17		
Mt 9: 27-34		
Mt 9:35-10:8 [9-23]	Proper 6 [11]	A
Mt 10:24-39	Proper 7 [12]	A
Mt 10:40-42	Proper 8 [13]	A
Mt 11:1		
Mt 11:2-11	Advent 3	A
Mt 11:12-15		
Mt 11:16-19, 25-30	Proper 9 [14]	A
Mt 11:20-24		
Mt 12:1-50		
Mt 13:1-9, 18-23	Proper 10 [15]	A
Mt 13:10-17		

Mt 13:24-30, 36-43	Proper 21 [16]	A
Mt 13:34-35		
Mt 13:31-33, 44-52	Proper 12 [17]	A
Mt 14:1-12		
Mt 14:13-21	Proper 13 [18]	A
Mt 14:22-33	Proper 14 [19]	A
Mt 14:34-36		
Mt 15:1-9		
Mt 15:[10-20] 21-28	Proper 15 [20]	A
Mt 15:29-39		
Mt 16:1-12		
Mt 16:13-20	Proper 16 [21]	A
Mt 16:21-28	Proper 17 [22]	A
Mt 17:1-9	Epiphany Last Trfg	A
Mt 17:1-9	Lent 2	A
Mt 17:10-27		
Mt 18:1-14		
Mt 18:15-20	Proper 18 [23]	A
Mt 18:21-35	Proper 19 [24]	A
Mt 19:1-30		
Mt 20:1-16	Proper 20 [25]	A
Mt 20:17-34		
Mt 21:1-11	Passion/Palm Sun	A
Mt 21:12-22		
Mt 21:23-32	Proper 21 [26]	A
Mt 21:33-46	Proper 22 [27]	A
Mt 22:1-14	Proper 23 [28]	A
Mt 22:15-22	Proper 24 [29]	A
Mt 22:23-32		
Mt 22:34-46	Proper 25 [30]	A
Mt 23:1-12	Proper 26 [31]	A
Mt 23:13-39		
Mt 24:1-35		
Mt 24:36-44	Advent 1	A
Mt 25: 45-50		
Mt 25:1-13	Proper 27 [32]	A
Mt 25:14-30	Proper 28 [33]	A
Mt 25:31-46	New Year's Day	ABC
Mt 25:31-46	Reign of Christ [34]	A
Mt 26:1-13		
Mt 26:14-27:66	Passion/Palm Sun	A
Mt 27:11-54	Passion/Palm Sun	A
Mt 27:57-66	Holy Saturday	ABC

Mt 28:1-10	Easter Vigil	A
Mt 28:1-10	Easter	A
Mt 28:11-15		
Mt 28:16-20	Trinity Sunday	A

Gospel according to Mark

Mk 1:1-8	Advent 2	B
Mk 1:4-11	Baptism/Lord [1]	B
Mk 1:9-15	Lent 1	B
Mk 1:14-20	Epiphany 3 [3]	B
Mk 1:21-28	Epiphany 4 [4]	B
Mk 1:29-39	Epiphany 5 [5]	B
Mk 1:40-45	Epiphany 6 [6]	B
Mk 2:1-12	Epiphany 7 [7]	B
Mk 2:13-22	Epiphany 8 [8]	B
Mk 2:13-22	Proper 3 [8]	B
Mk 2:23-3:6	Epiphany 9 [9]	B
Mk 2:23-3:6	Proper 4 [9]	B
Mk 3:7-19		
Mk 3:20-35	Proper 5 [10]	B
Mk 4:1-25		
Mk 4:26-34	Proper 6 [11]	B
Mk 4:35-41	Proper 7 [12]	B
Mk 5:1-20		
Mk 5:21-43	Proper 8 [13]	B
Mk 6:1-13	Proper 9 [14]	B
Mk 6:14-29	Proper 10 [15]	B
Mk 6:30-34, 53-56	Proper 11 [16]	B
Mk 6:35-52		
Mk 7:1-8, 14-15, 21-23	Proper 17 [22]	B
Mk 7:9-13		
Mk 7:16-20		
Mk 7:24-37	Proper 18 [23]	B
Mk 8:1-26		
Mk 8:27-38	Proper 19 [24]	B
Mk 8:31-38	Lent 2	B
Mk 9:1		
Mk 9:2-9	Epiphany Last Trfg	B
Mk 9:2-9	Lent 2	B
Mk 9:10-29		
Mk 9:30-37	Proper 20 [25]	B
Mk 9:38-50	Proper 21 [26]	B

Mk 10:1		
Mk 10:2-16	Proper 22 [27]	B
Mk 10:17-31	Proper 23 [28]	B
Mk 10:32-34		
Mk 10:35-45	Proper 24 [29]	B
Mk 10:46-52	Proper 25 [30]	B
Mk 11:1-11	Passion/Palm Sun	B
Mk 11:12-33		
Mk 12:1-27		
Mk 12:28-34	Proper 26 [31]	B
Mk 12: 35-38		
Mk 12:38-44	Proper 27 [32]	B
Mk 13:1-8	Proper 28 [33]	B
Mk 13:9-23		
Mk 13:24-37	Advent 1	B
Mk 14:1-15:47	Passion/Palm Sun	B
Mk 15:1-39 [40-47]	Passion/Palm Sun	B
Mk 16:1-8	Easter Vigil	B
Mk 16:1-8	Easter	B
Mk 16:9-20		

Gospel according to Luke

Lk 1:1-25		
Lk 1:26-38	Annunciation	ABC
Lk 1:26-38	Advent 4	B
Lk 1:39-45 (46-55]	Advent 4	C
Lk 1:39-57	Visitation	ABC
Lk 1:46b-55	Advent 3	AB
Lk 1:46b-55	Advent 4	BC
Lk 1:58-67		
Lk 1:68-79	Advent 2	C
Lk 1:68-79	Reign of Christ [34]	C+
Lk 1:80		
Lk 2:1-14 [15-20]	Christmas Day 1	ABC
Lk 2:[1-7] 8-20	Christmas Day 2	ABC
Lk 2:15-21	Holy Name	ABC
Lk 2:22-40	Presentation	ABC
Lk 2:22-40	Christmas I	B
Lk 2:41~52	Christmas I	C
Lk 3:1-6	Advent 2	C
Lk 3:7-18	Advent 3	C
Lk 3:19-20		
Lk 3:15-17, 21-22	Baptism/Lord [I]	C

Lk 3:23-38		
Lk 4:1-13	Lent 1	C
Lk 4:14-21	Epiphany 3 [3]	C
Lk 4:21-30	Epiphany 4 [4]	C
Lk 4:31-44		
Lk 5:1-11	Epiphany 5 [5]	C
Lk 5:12-39		
Lk 6:1-16		
Lk 6:17-26	Epiphany 6 [6]	C
Lk 6:20-31	All Saints	B
Lk 6:27-38	Epiphany 7 [7]	C
Lk 6:39-49	Epiphany 8 [8]	C
Lk 6:39-49	Proper 3 [8]	C
Lk 7:1-10	Epiphany 9 [9]	C
Lk 7:1-10	Proper 4 [9]	C
Lk 7:11-17	Proper 5 [10]	C
Lk 7:18-35		
Lk 7:36-8:3	Proper 6 [11]	C
Lk 8:4-25		
Lk 8:26-39	Proper 7 [12]	C
Lk 8:40-56		
Lk 9:1-27		
Lk 9:28-36	Lent 2	C
Lk 9:28-36 [37-43a]	Epiphany Last Trfg	C
Lk 9:43-50		
Lk 9:51~62	Proper 8 [13]	C
Lk 10:1-11,16-20	Proper 9 [14]	C
Lk 10:12-15		
Lk 10:21-24		
Lk 10:25-37	Proper 10 [15]	C
Lk 10:38-42	Proper 11 [16]	C
Lk 11:1-13	Proper 12 [17]	C
Lk 11:14-54		
Lk 12:1-12		
Lk 12:13-21	Proper 13 [18]	C
Lk 12:22-31		
Lk 12:32-40	Proper 14 [19]	C
Lk 12:41-48		
Lk 12:49-56	Proper 15 [20]	C
Lk 12:57-59		
Lk 13:1-9	Lent 3	C
Lk 13:10-17	Proper 16 [21]	C
Lk 13:18-30		

Lk 13:31-35	Lent 2	C
Lk 14:1, 7-14	Proper 17 [22]	C
Lk 14:2-6		
Lk 14:15-24		
Lk 14:25-33	Proper 18 [23]	C
Lk 14:34-35		
Lk 15:1-3, 11b-32	Lent 4	C
Lk 15:1-10	Proper 19 [24]	C
Lk 15:11a		
Lk 16:1-13	Proper 20 [25]	C
Lk 16:14-18		
Lk 16:19-31	Proper 21 [26]	C
Lk 17: 1-4		
Lk 17:5-10	Proper 22 [27]	C
Lk 17:11-19	Thanksgiving	A
Lk 17:11-19	Proper 23 [28]	C
Lk 17:20-37		
Lk 18:1-8	Proper 24 [29]	C
Lk 18:9-14	Proper 25 [30]	C
Lk 18:15-43		
Lk 19:1-10	Proper 26 [31]	C
Lk 19:11-27		
Lk 19:28-40	Passion/Palm Sun	C
Lk 19:41-48		
Lk 20:1-26		
Lk 20:27-38	Proper 27 [32]	C
Lk 20:39-47		
Lk 21:1-4		
Lk 21:5-19	Proper 28 [33]	C
Lk 21:20-24		
Lk 21:25-36	Advent I	C
Lk 21:37-38		
Lk 22:1-13		
Lk 22:14-23:56	Passion/Palm Sun	C
Lk 23:1-49	Passion/Palm Sun	C
Lk 23:33-43	Reign of Christ [34]	C
Lk 24:1-12	Easter Vigil	C
Lk 24:1-12	Easter	C
Lk 24:13-35	Easter 3	A
Lk 24:13-49	Easter Evening	ABC
Lk 24:36b-48	Easter 3	B
Lk 24:44-53	Ascension	ABC