

My Little Book of Bible Stories

by Mr. Romeo Maria del Santo Niño, O.P.

Dedication:
To my Grandchildren

Nihil Obstat:

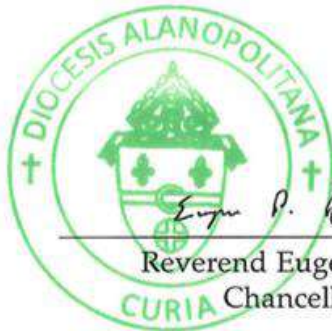
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Bishop of Allentown

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Given this 22nd day of June, 2020 at the Chancery of the Diocese of Allentown.



Eugene P. Ritz
Reverend Eugene P. Ritz
Chancellor

+ Alfred A. Schlert

Most Reverend Alfred A. Schlert
Bishop of Allentown

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The present book provides additional reading material and is intended to be a companion to *My Little Catechism*, along with *My Little Prayer Book*. These three books are meant to be used together. The Bible stories are not intended merely for entertainment, but are meant to stimulate discussion and reinforce lessons from the catechism. If the reading material is too difficult for the children's grade level, then parents must read the Bible stories with them and for them.

Some of the text of *My Little Book of Bible Stories* came directly from the *Douay-Challoner-Rheims* version of the Bible, which is in the public domain. I judiciously modified, abridged, and simplified the text for young readers. I kept the text and stories as close to the original text of Holy Scripture as possible. Any word or detail added is intended only to clarify or preserve the meaning of the sacred text, not to add drama to the stories. Footnotes have been added to clarify the text and to help parents explain the text to their children.

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Fig 1 Return of the Prodigal Son
Artist: Giovanni Francesco Barbieri (1591-1666)

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STORY 1 THE STORY OF ADAM AND EVE

The Creation of the World

(Gen 1:1-31; 2:1-3)

In the beginning God created¹ Heaven and earth. The earth was empty and dark. God said: “Let there be light.” And light was made. God saw that the light was good. So, He divided the light from the darkness. He called the light Day and the darkness Night. That was the **first** day.

Then God said, “Let the waters above the clouds² be divided from the waters below.” So, an air space was made between the waters that were on the earth, from those that were above the clouds. That was the **second** day.

God also said, “Let the waters that are under the clouds be gathered together into one place, and let the dry land appear.” It was done. God called the dry land Earth, and the bodies of water He called Seas. Then He said, “Let the earth bring forth the green plants and fruit trees that produce seeds according

¹ To *create* is to make something *out of nothing*. Only God can create. People need to get or buy materials to build anything. But God makes all the materials He needs out of nothing.

² The “waters above the clouds” refer to the water where rain comes from.

to their kind,³ so that they would fill the earth.” It was done. Green plants and fruit trees appeared on the earth, and God saw that it was good. That was the **third** day.

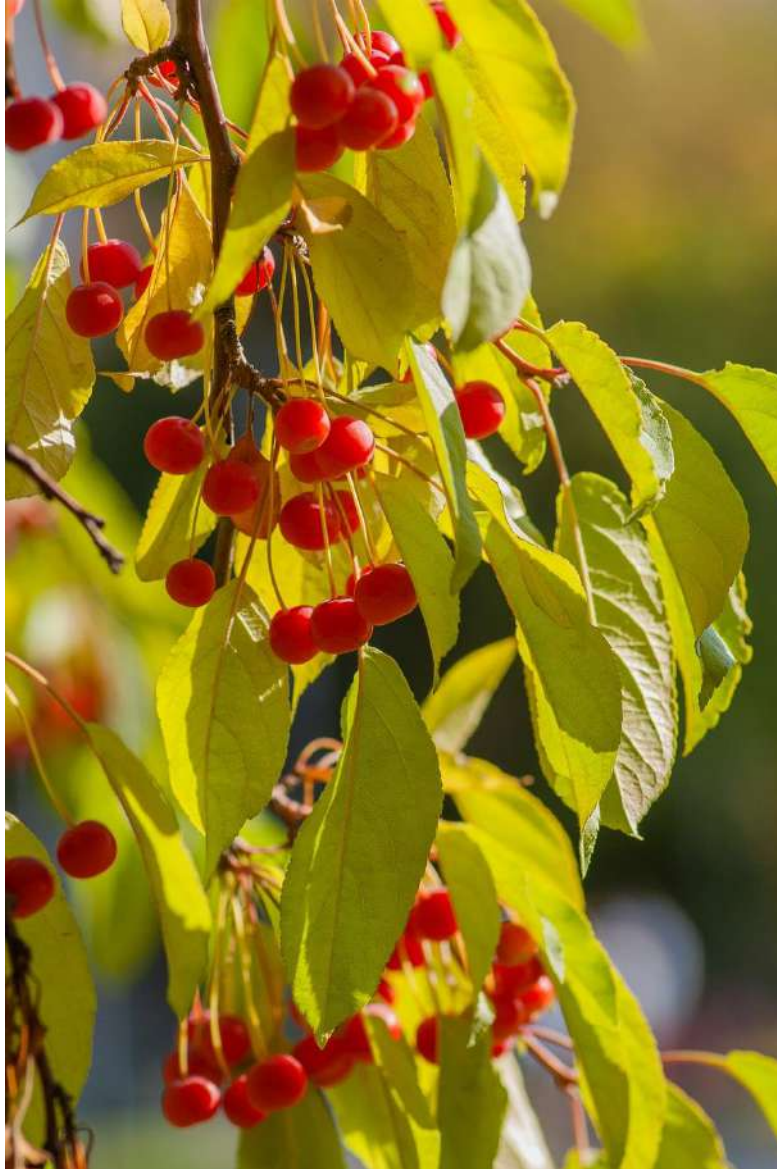


Fig 1.1 God made all the plants and fruit trees.

³ “According to their kind” means that plants and trees produce only their own kind of seed. The apple tree only produces apple seeds, not pear seeds. Watermelons produce only watermelon seeds, not cantaloupe seeds.

Then God said, “Let there be lights made in the sky to divide the day and the night.” It was done. God made two great lights - a greater light (the sun) to rule the day and a lesser light (the moon) to rule the night, and the stars. God saw that it was good. That was the **fourth** day.

God also said: “Let the waters bring forth the fish in the sea, and let birds fly over the earth under the sky.” God created the great whales, and every living creature in the sea, according to their kinds. He also created every bird that fly over the earth, according to its kind. God saw that it was good. That was the **fifth** day.

Then God said, “Let the earth bring forth different kinds of living beings, cattle, land animals, and beasts of the earth, according to their kinds.” And it was done. Finally, He said, “Let us make man *in our image and likeness*, and let him have dominion over the fish of the sea, the birds of the air, the beasts, the whole earth, and every land animal that moves upon the earth.” Male and female He created them. Then He blessed them, saying, “Increase and multiply, and fill the earth.” God gave man and the beasts all the vegetation for food. He saw all the things that he had made, and they were very good. That was the **sixth** day.

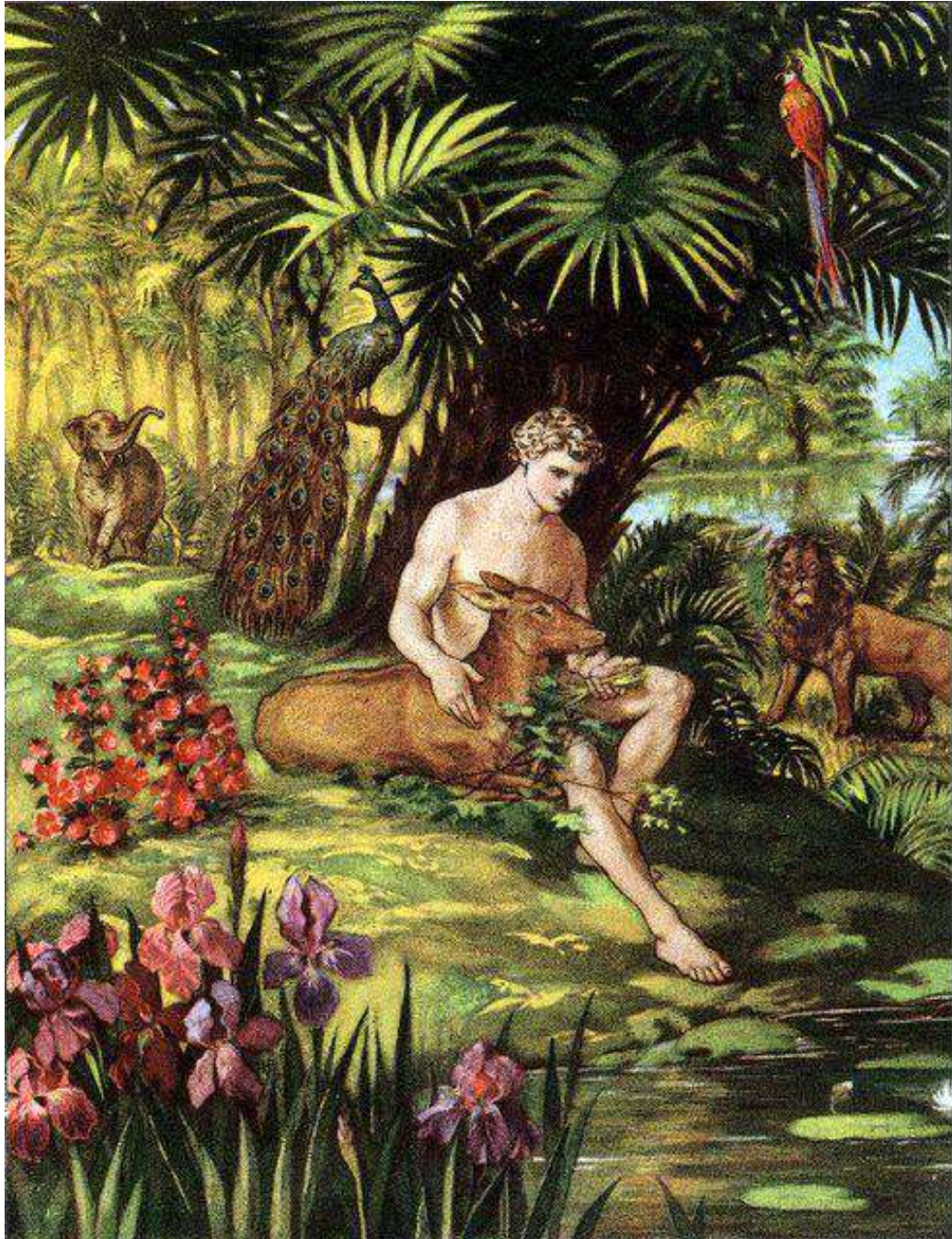


Fig 1.2 Adam in the garden of Eden

On the **seventh** day God rested from all the work that He had done.

The Creation of Adam and Eve

(Gen 1:25-28; 2:7-25)

After making all the plants and trees, fish, birds and beasts on earth, God said, “Let us make man *in our image and likeness*, and let him rule over the whole earth.” So He formed man of the slime of the earth, and breathed into his face the breath of life,⁴ and man became a living being. The man was called *Adam*.

The Lord God had planted a Paradise, called the Garden of Eden, where He placed Adam. In it He placed two trees. One was the tree of life. The other tree, which was in the middle of the garden, was the tree of knowledge of good and evil. God told Adam, "Of every tree of Paradise you may eat, but you shall not eat of the tree of knowledge of good and evil, for the day you eat of it, you shall die."

God said: It is not good for man to be alone. Let us give Adam a companion. So, the Lord God brought to him all the beasts of the earth and all the birds of the air, to see what he would call them. Adam gave each animal and each bird its name, but he found no companion like himself.

⁴ The “breath of life” is sometimes called the *soul*. God gave man a spiritual and immortal soul, and it is because of his soul that man is said to be made into God’s image and likeness.

Then the Lord God cast a deep sleep upon Adam. When Adam was fast asleep, God took one of his ribs, and built it into a woman, and brought her to Adam. When Adam awoke, he said of the woman: “This now is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man.” The woman was given the name *Eve*, which means mother of all the living. Adam and Eve wore no clothes, but were not ashamed.



Fig 1.3 Adam and Eve in Paradise
Artist: Johann Wenzel Peter (1745-1829)

The Sin of Adam and Eve

(Rev 12:7-9; Gen 3:1-24)

Besides the earth, God also created an invisible world in Heaven. In it He placed angels, who were immortal spirits. In the beginning these angels were good and beautiful. Later some of them became too proud of their beauty and power, and decided that they would not obey God anymore. The leader of these rebellious angels was Satan. He was one of the most beautiful and powerful angels, but he became too proud of his power and would not serve God anymore. Saint Michael and the other good angels chose to remain faithful to God. A big fight took place in Heaven. St. Michael and his good angels defeated the bad angels, and drove them out of Heaven. As punishment for their disobedience, the bad angels lost their beauty, and they now live a life of misery away from God. They are called fallen angels, devils or demons.

Satan, now a devil, was envious of the happiness of Adam and Eve in Paradise. He thought of tempting them to disobey God, too. He appeared as a serpent to talk to the woman. “Why,” he asked, “did God tell you that you should not eat the fruit of every tree of Paradise?”

The woman answered, saying: “Of the fruit of the trees that are in Paradise we can eat. But of the fruit of the tree which is in the middle of the garden, God told us not to eat or touch, lest we die.”

The serpent said to the woman, “No, you shall not die. God knows that on the day you eat its fruit, your eyes will be opened, and you shall be like God, knowing good and evil.”



Fig 1.4 The Fall of Adam and Eve

Eve saw that the tree was good to eat and delightful to behold. She took its fruit and ate, then gave it to Adam, who also ate. Then their eyes were both opened. When they noticed themselves to be naked,⁵ they sewed fig leaves, and made themselves aprons to wear. When they heard God walking in the middle of Paradise, Adam and Eve hid themselves. But God called Adam, and said, “Where are you?” Adam answered: “I heard Your voice in Paradise, and I was afraid because I was naked, and I hid myself.” God said, “Who told you that you were naked? You must have eaten the fruit of the tree which I told you not to eat.” Adam said, “The woman, whom You gave me to be my companion, gave me a fruit of the tree, and I ate.” The Lord God asked Eve, “Why have you done this?” She answered, “The serpent lied to me, and I ate.” God said to the serpent, “Because you have done this thing, upon your breast shall you crawl on the ground, and earth shall you eat all the days of your life. I will put enmities between you and the woman,⁶ and between your seed and her seed: she shall crush your head, and you shall lie in wait for her heel.”

⁵ They felt the shame of their nakedness after their disobedience. The feeling of shame comes with the loss of innocence.

⁶ This is a prophecy about the Virgin Mary, the “woman” who one day would crush the devil’s head by being conceived without sin. This is called her *Immaculate Conception*.

To Eve He said, “I will multiply your sorrows in childbirth, and you shall be under your husband's power.” To Adam He said, “Cursed is the earth in your work. Thorns and thistles shall it bring forth to you. In the sweat of your face shall you eat bread till you return to the earth from which you were taken. For dust you are, and into dust you shall return.”

The Lord God made clothes for Adam and Eve, and cast them out of Paradise. At the entrance of the garden He placed angels with flaming swords to keep them from coming back to Paradise.



Fig 1.5 Adam and Eve Driven out of Paradise
Watercolor painting by James Jacques Tissot (1836-1902)

STORY 2 THE STORY OF CAIN AND ABEL

(Gen 4:1-16)

Adam and Eve had plenty of children. Two of them were Cain and his brother, Abel. Cain was a farmer, and Abel a shepherd.

After many days Cain and Abel both made an offering to God. Abel offered the best of his flock, a fat lamb, and God was very pleased with it. Cain offered the fruits of the earth, but God knew his selfish heart and didn't care for his offering. Cain became angry with his brother.



Fig 2.1 The Offerings of Cain and Abel

Artist: Julius Schnorr von Carolsfeld (1794-1874)

The Lord said to him, “Why are you angry? and why do you look disappointed? If you do well, shall you not also receive my favor?” But Cain was not satisfied.

One day Cain invited Abel to go out with him to the fields. When they were in the field, Cain rose up against his brother and killed him.



Fig 2.2 The Murder of Abel
Artist: Palma il Giovane (1550-1628)

The Lord said to Cain “Where is your brother Abel?” Cain answered, “I do not know. Am I my brother's keeper?”

The Lord said to him, “What have you done? The voice of your brother's blood cries to Me from the ground. Now therefore cursed shall you be upon the earth. When you till it, it shall not yield its fruit to you, and you shall be a fugitive and a vagabond⁷ upon the earth.”

Cain despaired and said to the Lord, “Oh, my sin is too great to be forgiven!” The Lord set a mark upon Cain that no one would kill him, so that he would remain a fugitive and a vagabond upon the earth.

⁷ A *vagabond* is a wanderer, a person with no fixed home.

STORY 3 THE STORY OF NOAH

God commands Noah to build an Ark

(Gen 6:5-7:24)

As the descendants of Adam and Eve became numerous, they also became increasingly wicked. And God, seeing how bad men had become, regretted that he had made man on the earth. So, He said: “I will destroy man whom I have created from the face of the earth, from man to beasts, to the birds of the air, for I regret that I have made them.”

But God found Noah different from the rest of men. Noah was a just and honest man, and always had God in his heart. God said to Noah: “The earth is full of evil because of men, and I will destroy them with the earth. Therefore, make a wooden ark (or ship) and make little rooms in the ark, because I will bring a great flood upon the earth to destroy all living beings under Heaven. You shall make the ark 300 cubits long, 50 cubits wide, and 30 cubits high.⁸ Put a window in the upper part of the ark, and a door in the side. The ark shall have three floors – first, second and third floor.”

⁸ A *cubit* is about the length of a forearm (18 inches).

Then God continues, “I want you and your family, including your sons and their wives, to enter the ark with you when it is finished. Make sure you bring along every kind of living creature – beasts and birds. Bring two of a kind, male and female, so that they may live with you after the flood. You shall take with you all the food that your family and the animals will need.” Noah did all the things that God commanded him.

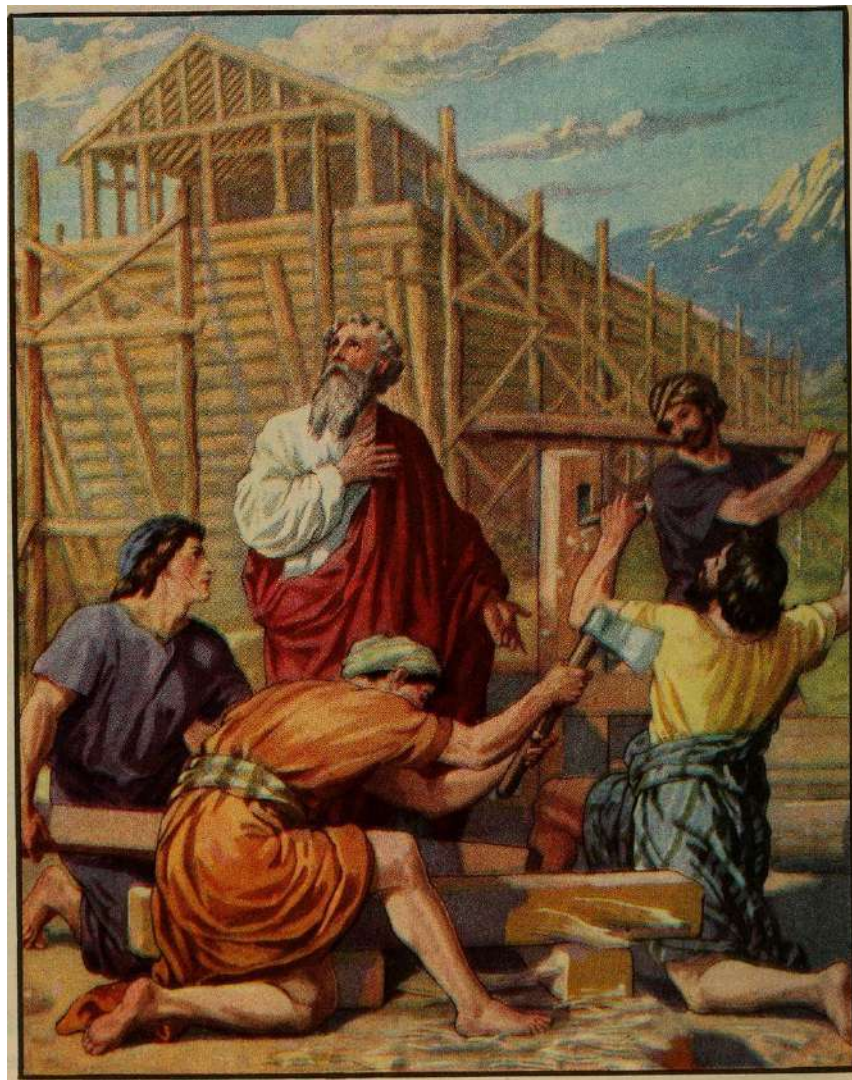


Fig 3.1 Noah and his sons built the ark.

An illustration from *Bible Primer, Old Testament*, 1919

When the ark was finished, God said to Noah, “The time has come. Go now, you and your family, and all your animals into the ark. For after seven days, I will let rain fall upon the earth forty days and forty nights. I will destroy everything that I have made from the face of the earth.” Noah did all the things which the Lord had commanded him. His family, the birds and the beasts, went into the ark.



Fig 3.2 Animals going into the ark.
A painting by Edward Hicks (1780-1849)

After seven days the floodgates of Heaven opened. Rain fell upon the earth forty days and forty nights. The water lifted up the ark, and the ark floated on the water. The water covered the face of the earth, even the top of the high mountains. The water was 15 cubits higher than the mountain top which it covered. All men and all animals that were not in the ark, including the birds, were drowned. Only Noah and his family, and the animals who were with him in the ark, were saved. The rain ceased but the waters stayed upon the earth for 150 days.



Fig 3.3 The Great Flood

Artist unknown; Italian School, 1600-1700

God Made a Promise to Noah

(Gen 8:1-22; 9:13-17)

God remembered Noah and all the animals in the ark. He brought a wind upon the earth to let the waters dry. The ark finally rested upon the mountains of Armenia. Wanting to know if the waters had subsided, Noah opened the window of the ark, and sent forth a raven, which did not return. He also sent forth a dove to see if the waters had now dried upon the face of the earth. Not finding where her foot might rest, the dove returned to him. Noah put his hand out and caught her, and brought her back into the ark.



Fig 3.4 The Return of the Dove to the Ark

Artist: John Everett Millais (1829-1896)

Having waited another seven days, he sent forth the dove again. The dove came back to him in the evening carrying a twig of an olive tree, with green leaves, in her mouth. Noah understood that the waters subsided upon the earth. He waited in the ark another seven days. Again he sent forth the dove, which returned no more. Noah looked out and saw that the face of the earth was dried.

God spoke to Noah, saying: “Go out of the ark now, you and your wife, your sons and the wives of your sons with you. And let all the beasts, as well the birds, go upon the earth to increase and multiply.” So Noah went out, he and his sons, his wife, and the wives of his sons with him. All animals, beasts and birds, also went out of the ark. Then Noah built an altar unto the Lord, and taking cattle and birds that were clean, offered a sacrifice (or offering) upon the altar.

The Lord God was very pleased with Noah’s offering and said, “I will never curse the earth again on account of man, for the imagination and thought of man's heart are prone to evil from his youth. I will not destroy every living soul again as I have done. The days of the earth, seedtime and harvest, cold and heat, summer and winter, night and day, shall not

cease.” Then He set a rainbow in the clouds as a sign of His covenant or promise.

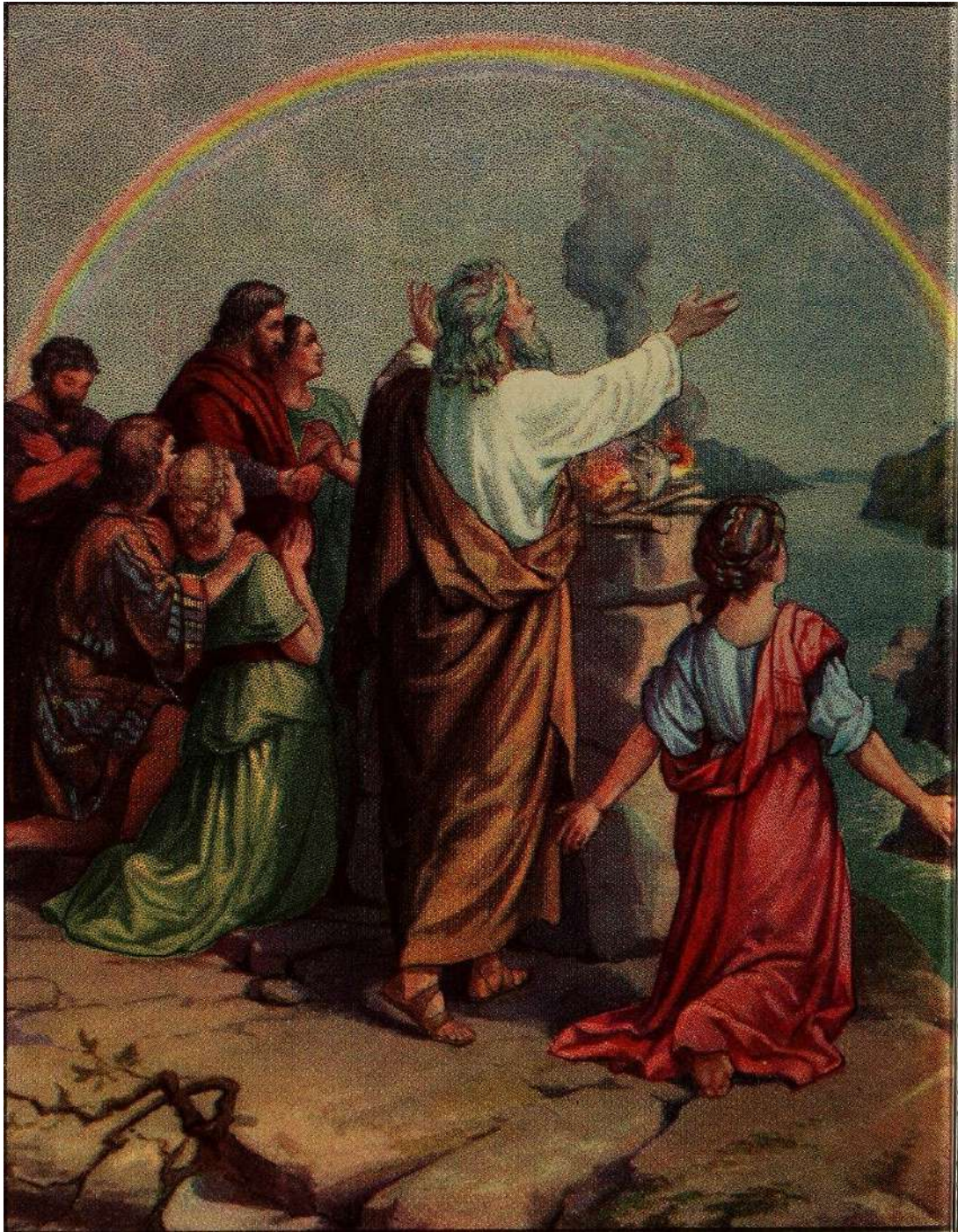


Fig 3.5 Noah made an offering; God made a promise.

The Sons of Noah

(Gen 9:18-27)

The sons of Noah, who came out of the ark, were Shem, Ham, and Japheth. Ham also had a son whose name was Canaan. Together they helped Noah, a farmer, to till the ground and plant a vineyard.⁹

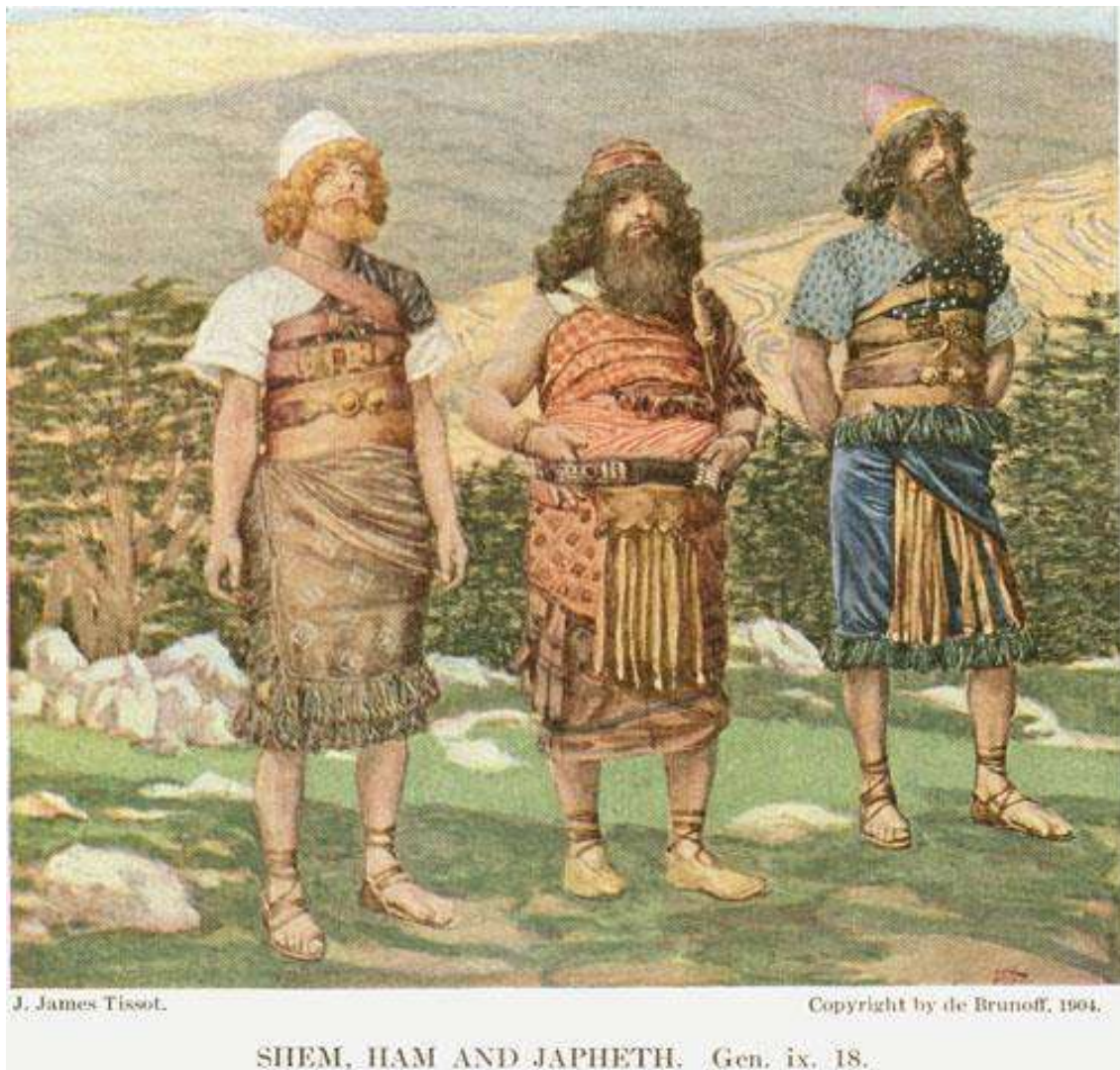


Fig 3.6 The Sons of Noah

Artist: James Jacques Joseph Tissot (1836-1902)

⁹ A vineyard is a plantation of grapevines used for making wine.

Once, after drinking wine, Noah got drunk and fell asleep in his tent naked.¹⁰ When Ham, the father of Canaan, saw his father laying naked, he went and told his two brothers outside about it. Shem and Japheth put a cloak upon their shoulders, and walking backward, they covered their father with their faces turned away, so that they would not see their father's nakedness.

When Noah awoke and learned what Ham had done, he cursed Ham's son, Canaan, and blessed Shem and Japheth.¹¹ He said, "Cursed be Canaan, a servant of servants shall he be to his brothers. Blessed be the Lord God of Shem, may Canaan be his servant. May God increase Japheth's family, that they may dwell in the tents of Shem, and that Canaan be their servant."¹²

¹⁰ Noah probably did not know how strong the wine was, which was why he drank too much of it and got drunk.

¹¹ It is indeed strange that Canaan was cursed instead of his father, Ham, unless he was actually the guilty one. Possibly, it was really Canaan who first saw Noah laying naked, and who then told about it jestingly to his father. But Ham was guilty, too, because, instead of covering his father reverently as Shem and Japheth had done, he went out and told his brothers, which caused Noah to be embarrassed more.

¹² The curse was not directed to Canaan alone but also to his descendants. Likewise, the blessings granted to Shem and Japheth were not for them alone, but also for their descendants. It is not uncommon in Holy Scripture that God's blessings (or curses) for a person extend to that person's descendants.

STORY 4 THE TOWER OF BABEL

(Gen 11:1-9)

At that time people had only one language, or the same speech. When Noah's descendants increased, they realized that they could no longer live together in the same place and must separate from each other. Before they separated, however, they said to each other, "Come, let us first make a city and a tower, the top of which may reach to heaven. This will make our name famous before we be scattered abroad into all lands."

The Lord came down to see the city and the tower, which they were building. He said: "Behold, they are one people and have the same language. They began to do this project and would not abandon their ambition until they finish it. Let us, therefore, confound their tongue,¹³ so that they may not understand one another's speech."

Thus they began talking in different languages and could no longer work together. They stopped building the city and began to part from each other. In this way the Lord scattered them from that place into all lands.

¹³ To *confound their tongue* means to break their language into several different languages.

The city was called Babel¹⁴ because there the language of the whole earth was confounded.



Fig 4.1 The Tower of Babel

by an unknown Dutch artist, circa 1600-1700

The descendants of Shem stayed in Asia, and from them came the Israelites. The descendants of Ham settled in Africa, while those of Japheth occupied Europe.

¹⁴ The name “Babel” in Hebrew means confusion, which was an appropriate name for the city because it was there that the various languages of the world were confounded.

STORY 5 THE BIRTH OF JESUS CHRIST

The Annunciation

(Luke 1:26-38)



Fig 5.1 The Annunciation

Artist: Bartolomé Esteban Murillo (1617-1682)

In the city of Galilee, called Nazareth, there lived a virgin recently married to a man whose name was Joseph, a descendant of King David. The virgin's name was Mary. Before Mary and Joseph lived together the angel Gabriel was

sent by God with a message to Mary. Having entered her house, the angel said to her, *“Hail, full of grace, the Lord is with thee; blessed art thou among women.”*

Having heard this, Mary was troubled at what the angel said, and pondered what kind of greeting this should be. The angel said to her, “Do not fear, Mary, for you have found grace with God. Behold you shall conceive in your womb and shall bear a Son, and you shall name Him Jesus. He shall be great and shall be called the Son of the Most High. The Lord God shall give to Him the throne of David His father, and He shall reign in the house of Jacob forever, and his kingdom shall have no end.” Mary said to the angel, “How shall this be done, since I am still a virgin?”

The angel answered her, “The Holy Spirit shall come upon you and the power of the Most High shall overshadow you. Therefore, the Holy One who shall be born of you shall be called the Son of God. Behold, your cousin, Elizabeth, has also conceived a son in her old age. This is already her sixth month of pregnancy although she is known to be barren, for nothing shall be impossible with God.” Mary said, “Behold the handmaid of the Lord. May it be done to me according to your word.” And the angel departed from her.

The Visitation

(Luke 1:39-56)

In those days Mary arose and went with haste into the hill country, to a city of Judah. She entered the house of Zachary and greeted Elizabeth.



Fig 5.2 The Virgin Mary Visited Her Cousin Elizabeth

Artist: Guercino (1591-1666)

When Elizabeth heard Mary's greeting, the infant leaped in her womb. Elizabeth was filled with the Holy Spirit, and she cried out with a loud voice and said, “*Blessed art thou among women and blessed is the fruit of thy womb.*”¹⁵ How is this that the mother of my Lord should come to me? For behold, as soon as the voice of your greeting sounded in my ears, the infant in my womb leaped for joy. Blessed are you who have believed, because those things that were spoken to you by the Lord shall be accomplished.”

Mary said, “My soul proclaims the greatness of the Lord, and my spirit has rejoiced in God my Savior because He has regarded the humility of His handmaid; for behold, from now on all generations shall call me blessed...”¹⁶

Mary lived with her about three months until Elizabeth gave birth to a baby boy, the future St. John the Baptist. Then Mary returned to her own house in Nazareth.

¹⁵ The words of the *Hail Mary* prayer therefore came from the Bible. The first phrase, “Hail, full of grace, the Lord is with thee ...” was spoken by the Angel Gabriel, and the second phrase, “Blessed art thou among women and blessed is the fruit of thy womb,” came from Mary’s cousin, St. Elizabeth.

¹⁶ Here the Virgin Mary prophesied that henceforth she shall be called blessed by all future generations. To this day all the faithful throughout the world call her the *Blessed* Virgin Mary.

The Birth of Jesus

(Luke 2:1-20)

In those days Caesar Augustus, the Roman Emperor, wanted to know how many people belonged to his empire. He made an order that everyone should go to his hometown to register and be counted. Because he was a descendant of King David, Joseph went up from Nazareth into the city of David, which is called Bethlehem. He took his wife, Mary, who was with child, so she, too, could register.

When they were there, the day came that she should give birth, and she bore her firstborn Son and wrapped Him up in swaddling clothes and laid Him in a manger because there was no room for them in the inn.

In the same country there were shepherds watching and keeping the night watches over their flock. Behold, an angel of the Lord stood by them and the brightness of God shone round about them, and they feared with a great fear. The angel said to them, “Do not fear; for behold, I bring you good tidings of great joy that shall be to all the people, for this day a Savior is born to you, Christ the Lord, in the city of David. This shall be a sign to you: you shall find the Infant wrapped in swaddling clothes and laid in a manger.”



Fig 5.3 An Angel Announced the Birth of Christ to the Shepherds

Artist: Abraham Bioemaert (1564-1651)

Suddenly there was with the angel a multitude of the heavenly army, praising God and saying, “Glory to God in the highest, and on earth peace to men of good will.” After the angels departed from them into Heaven, the shepherds said to one another, “Let us go over to Bethlehem and see this thing that has occurred which the Lord has declared to us.” They hurriedly went and found Mary and Joseph, and the Infant lying in the manger. They saw and understood what had been spoken to them concerning this Child, and all that heard wondered at those things that were told them by the shepherds, but Mary kept all these words, pondering them in her heart.



Fig 5.4 The Shepherds Visited the Baby Jesus

After their visit the shepherds returned to their homes, glorifying and praising God for all the things they had heard and seen.

The Visit of the Wise Men¹⁷

(Matt 2:1-12)

When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, there came wise men from the East to Jerusalem, saying, “Where is He that is born King of the Jews? For we have seen His star in the East, and have come to adore Him.”



Fig 5.5 The Three Wise Men Following the Star

¹⁷ Many people believe that the “wise men” were also kings of small lands in the East because they carried precious gifts (gold, frankincense and myrrh) for the Baby Jesus during their visit. So, this part of the story is also sometimes called “the visit of the three kings.”

Hearing this, King Herod was troubled, and all Jerusalem with him. Assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. They said to him, “In Bethlehem of Judea.” They said this because there was a prophecy that says, “And you Bethlehem of the land of Judah are not the least among the princes of Judah, for out of you shall come forth the ruler that shall rule my people Israel.”

Then Herod called the wise men privately and diligently learned from them the time the star appeared to them, and sending them into Bethlehem, said, “Go and diligently search for the Child, and when you have found Him, bring me word again, that I also may come and adore Him.”

Having heard the king, they went their way. Behold the star which they had seen in the East went before them, until it stood over where the Child was. Seeing the star, they rejoiced exceedingly. Entering into the *dwelling place*,¹⁸ they found the Child with Mary, His mother. They fell down and adored Him, and opening their treasures, they offered Him gifts: gold, frankincense, and myrrh.

¹⁸ Although Jesus Christ was born in a stable, the Holy Family had already moved to a more suitable place, a house or dwelling place, when the wise men came.

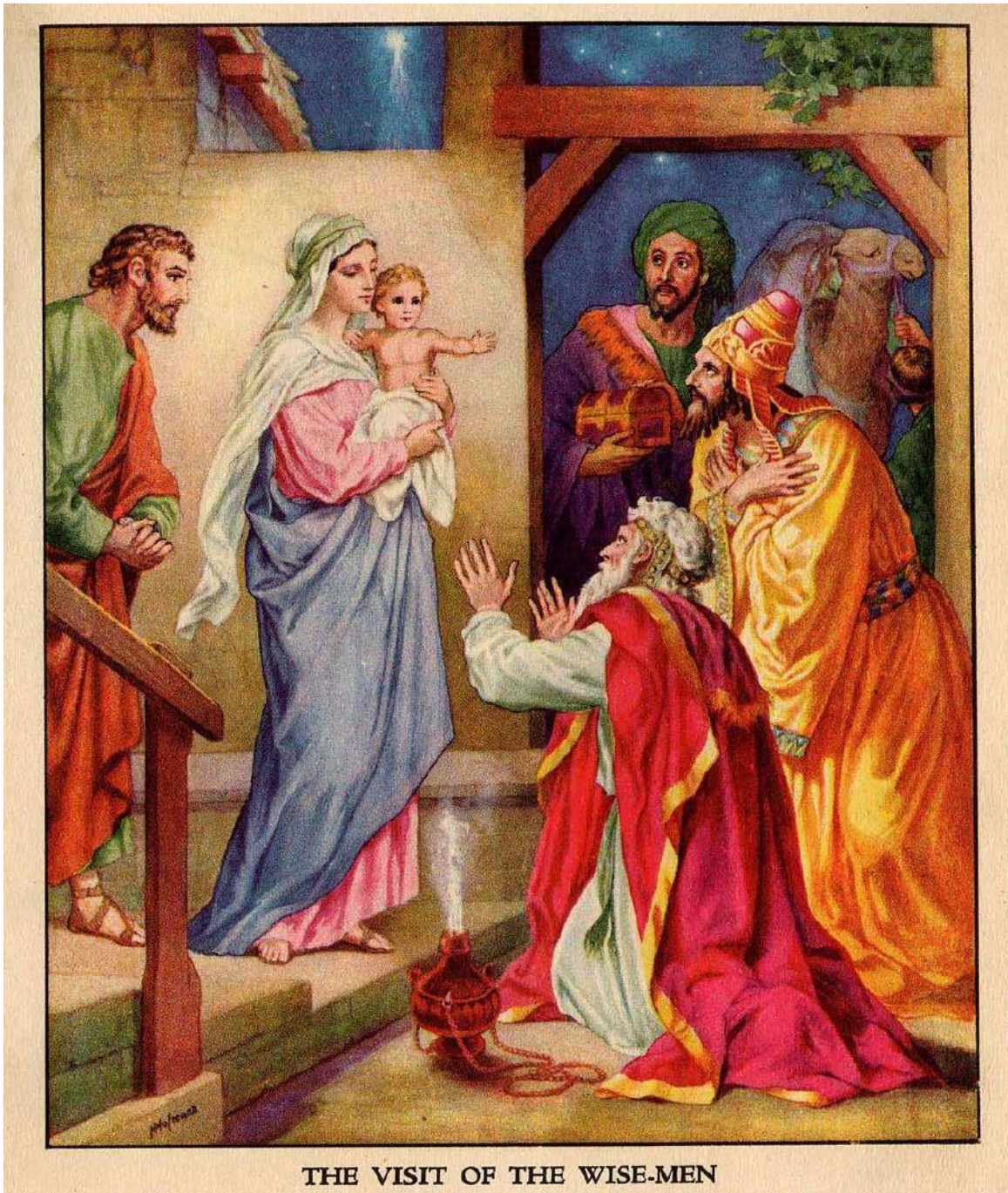


Fig 5.6 The Wise Men Offered Gifts

Having been warned in their sleep not to return to Herod, the three wise men went back another way into their country.

STORY 6 THE STORIES OF JESUS

Story of the Good Samaritan

(Luke 10:25-37)

A certain lawyer stood up to test our Lord Jesus Christ and said, “Master, what must I do to possess eternal life?” Jesus said to him, “What is written in the Law? How do you read it?” He answered, “You shall love the Lord your God with your whole heart, with your whole soul, with all your strength, and with all your mind; and your neighbor as yourself.”

Jesus said to him, “You have answered correctly. Do this, and you shall live.” But the lawyer, thinking he could trap our Lord into making a wrong answer, said to Jesus, “And who is my neighbor?”

In answer Christ told him the *Story of the Good Samaritan*: A certain man went down from Jerusalem to Jericho and fell among robbers who, after stripping him naked and beating him, went their way and left him half dead. A certain priest happened to go down the same way, yet upon seeing the man, he just passed by. In the same manner a Levite,¹⁹ when he was near the place and saw the man, also

¹⁹ A member of a Hebrew tribe that often serve as assistants to the priest.

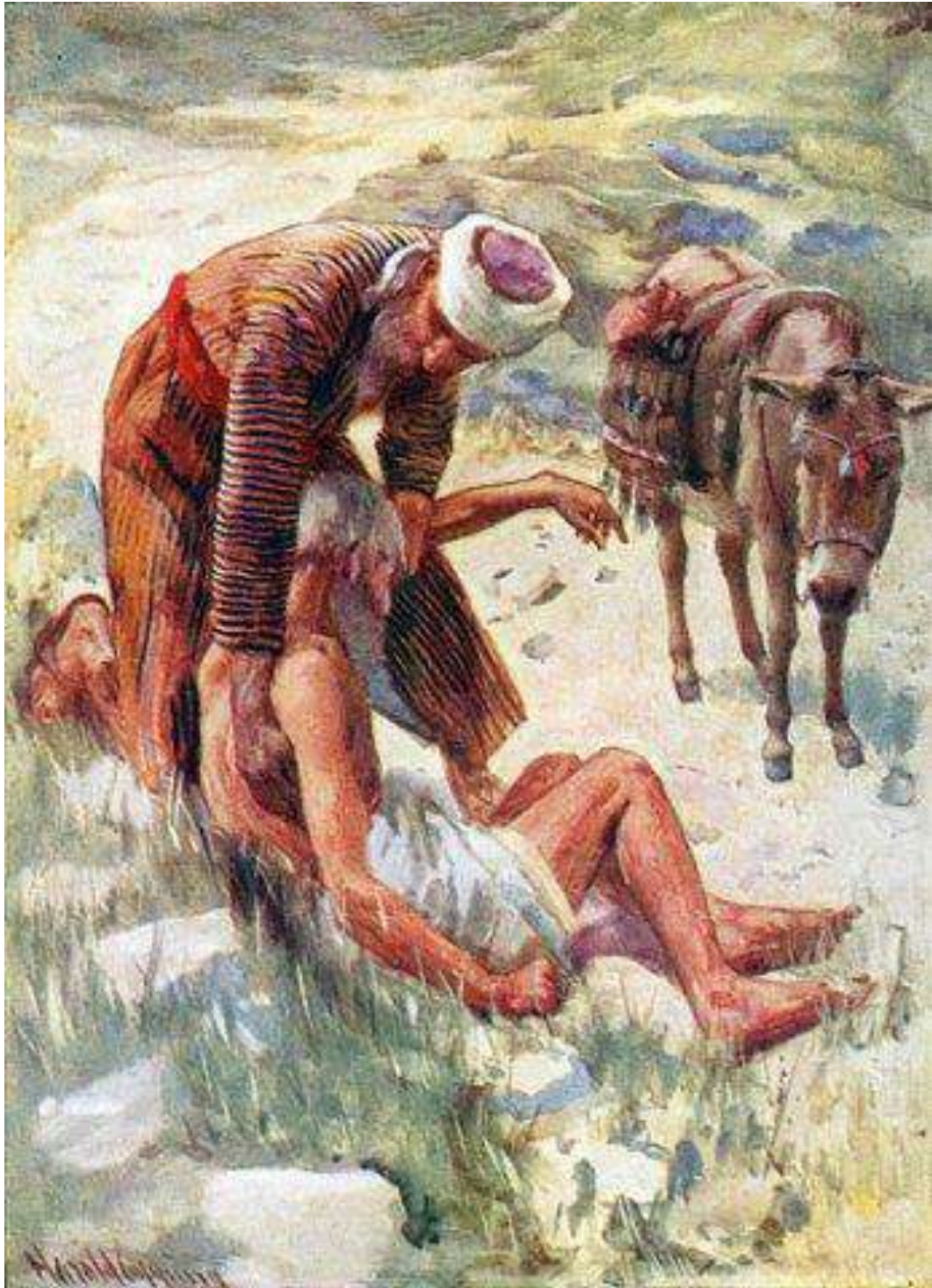


Fig 6.1 The Good Samaritan

Artist: Harold Copping (1863-1932)

passed by. But a traveling Samaritan,²⁰ on seeing him, was moved with compassion, and going up to him, bound up his wounds, pouring in oil and wine to relieve the pain. Then, setting him upon his own beast, brought him to an inn and took care of him. The next day he took out two days' wages and gave them to the innkeeper and said, "Take care of him, and whatever more you spend above this, I will repay you on my return."

Then Christ asked, "Which of these three, in your opinion, was neighbor to the man that fell among the robbers?" The Lawyer said, "He that showed compassion toward him." Jesus said to him, "You're right again. Go, and do likewise."

NOTE: *The Samaritans were not pure Jews, but half-Jews and half-Assyrian. They had their own version of the first five books of the Bible, so they comprised a different sect of Judaism. For these reasons, the Jews and the Samaritans usually did not deal with each other. The story of the good Samaritan is remarkable because the man who fell victim to the robbers was apparently a Jew, since he came from Jerusalem. Yet, the man who helped him was not his fellow Jews, but a Samaritan!*

²⁰ A Samaritan is an inhabitant of *Samaria*, the central region of ancient Israel.

Story of the Unforgiving Servant (Matt 18:23-35)

Another story given by Jesus Christ was the *Story of the Unforgiving Servant*. The Kingdom of Heaven, He said, can be compared to a king who took an account of his servants. When he had begun to take the account, one was brought to him that owed him ten thousand talents. As he had no means

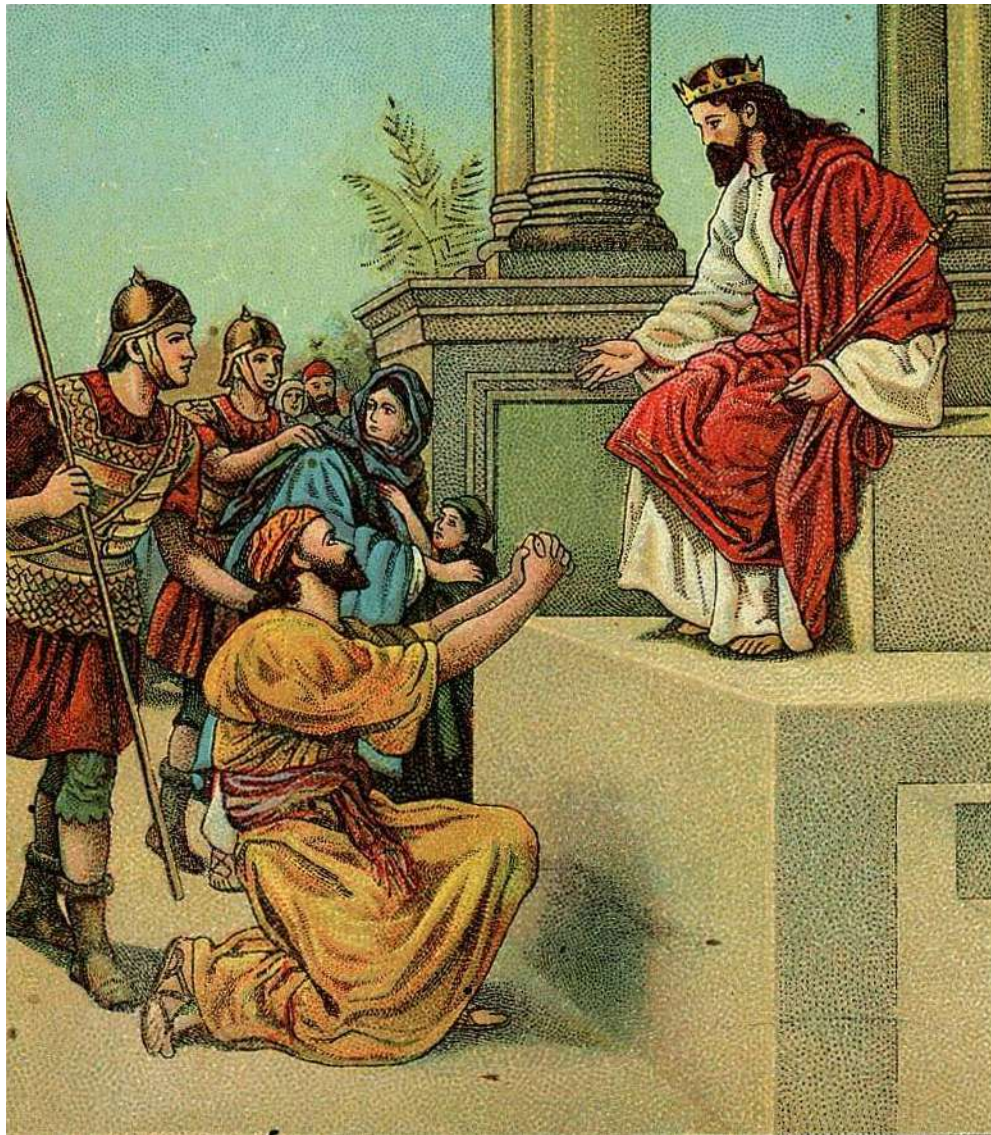


Fig 6.2 The Unforgiving Servant

to pay it, the king ordered him to be sold with his wife and children, and all that he had to make the payment. But the servant fell on his knees and begged for time, saying, “Have patience with me, and I will pay you everything.” The king, being moved with pity, let him go and forgave him the debt.

When that servant had gone out, he found one of his fellow-servants that owed him a hundred days' wages. He seized him by the throat, saying, “Pay what you owe.” His fellow-servant fell on his knees and begged him for time, saying, “Have patience with me, and I will pay you everything.” But he would not have mercy. Instead he went and cast him into prison until he paid the debt.

His fellow servants, seeing what has happened, were very much grieved, so they went and told the king. The king called his servant and said to him, “You wicked servant, I forgave you all your debt because you begged for mercy. Should you not have the same compassion on your fellow servant, even as I had compassion on you?” Being angry, the king cast him into prison until his own debt was paid. Then Christ said, “So also shall My Father in Heaven do to each of you if you do not forgive your brother from your heart.”²¹

²¹ This is why in the *Our Father* we say, “And forgive us our trespasses *as we forgive those who trespass against us.*”

Story of the Prodigal Son

(Luke 15:11-32)

Here is another beautiful story narrated by our Lord Jesus Christ. It is called the *Story of the Prodigal Son*.

A certain man had two sons. The younger one said to his father, “Father, give me my inheritance.” The father divided his estate between the two sons.



Fig 6.3 The Younger Son Receives His Share.

Not many days afterwards, the younger son gathered everything together and went abroad into a far country and wasted his inheritance in loose living.



Fig 6.4 The Son Gambled and Wasted His Money with Bad Women.²²

Artist: Palma il Giovane (1550-1628)

After he had spent everything, a mighty famine came upon that country, and he began to be in want. He was forced to look for work and got hired by one of the citizens of that country, who sent him to his farm to feed swine.

²² The bad women are those who pretend to love you as long as you have money. Once you have no more money, then they don't like you anymore. "No money, no honey."



Fig 6.5 The Son Feeding the Swine.

He would have happily filled his belly with the husks that the swine ate, but no man offered them to him. Returning to his senses, he said, “How many hired servants in my father's

house abound with bread, and I perish here with hunger! I will arise and go back to my father and say to him, ‘Father, I have sinned against Heaven and against you. I am not worthy to be called your son; make me as one of your hired servants.’” Rising up, he came to his father. When he was yet a great way off, his father saw him and was moved with compassion. Running to him, the prodigal fell upon his neck and kissed him. The son said to him, “Father, I have sinned against Heaven and against you; I am now not worthy to be called your son.”



Fig 6.6 Return of the Prodigal Son

Artist: Leonello Spada (1576-1622)

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The father said to his servants, “Quickly bring out the best robe and put it on him, and put a ring on his finger and shoes on his feet. Bring the fatted calf here and kill it, and let us eat and make merry, because this son of mine was dead and has come to life again; he was lost and has been found.” And they began to be merry.



Fig 6.7 The Feast for the Prodigal Son

Now his elder son was in the field. When he returned and came close to the house, he heard music and dancing. He called one of the servants and asked what the celebration was for. The servant said to him, “Your brother has come and your father killed the fatted calf, because your brother came safe and sound.” The elder son was angry and would not go in. His father came out and invited him. He answered his father, “Behold, for so many years I have served you and always obeyed you, yet you never gave me even a baby goat to celebrate with my friends. But as soon as this son of yours has come, who wasted his wealth with harlots, you kill the fatted calf for him.” But the father said to him, “Son, you are always with me, and all I have is yours. But it was fitting that we should celebrate and be glad, for your brother was dead and has come to life; he was lost, and has been found.”

NOTE: See how the prodigal son first recognizes his sins, repents, and returns to his father. Secondly, he confesses his sins to his father and is ready to make satisfaction for them. That is what we should do when we commit sins against God our Father. We should repent, confess our sins, and make satisfaction (or penance) for them. Also, see how happy the father was when his son returned. Our Father in heaven is also happy when we return to Him after we realize our sin. In another place Christ said, “There will be more joy in heaven over one sinner repenting, than over the ninety-nine just who do not need to repent” (Luke 15:7).

STORY 7 THE MIRACLES OF JESUS

The Wedding at Cana (John 2:1-10)



Fig 7.1 Jesus Changed the Water into Wine

Artist: Bartolomé Esteban Murillo (1617-1682)

There was a marriage in Cana of Galilee, and the mother of Jesus was there. Jesus was also invited with His disciples to the marriage. When the wine was running out, the mother of Jesus said to Him, “They have no more wine.” Jesus said

to her, “Woman, what is that to Me and to you? My hour has not yet come.”²³

His mother said to the waiters, “Do whatever He tells you.” Now there were set there six stone water jars for the Jews' manner of purification which contained 18 to 27 gallons each. Jesus said to them, “Fill the water jars with water,” and they filled them up to the brim. Jesus said to them, “Draw out some now and carry it to the chief steward of the feast,” and they carried it.

When the chief steward tasted the water made wine, not knowing where it came from (but the waiters knew), the chief steward called the bridegroom and said to him, “Every man at first sets forth good wine, and when men have drunk well, then that which is worse. But you have kept the good wine until now.”

NOTE: *This miracle is symbolic of what happens at the Sacrifice of the Mass, when wine is changed into the Blood of Jesus Christ.*

²³ The word “Woman” here means “My Lady,” and is therefore a title of honor. “What is that to Me and to you? My hour has not yet come,” may seem harsh, but not in the original Hebrew dialect (Aramaic) in which the words were spoken by our Lord. They merely meant, “Why should we interfere? My time for showing my divinity has not yet come.” But the Virgin Mary understood that Jesus did not rebuke her. Confident that her Son in His kindness would not allow the newly-weds to be embarrassed by the shortage of wine, she instructed the waiters to do what Jesus would tell them to do.

The Calming of the Storm

(Luke 8:22-25)



Fig 7.2 The Calming of the Sea

Artist: Silvestro Pistelosi (1943-)

See Picture Credits at the end of the book for License link.

One day Jesus went into a little boat with His disciples, and said to them, “Let us go over to the other side of the lake.” So they sailed away. While they were sailing, Jesus fell asleep on the boat. Behold, a wind storm came down upon the lake, and they were being filled with water by the waves and were in danger.

The disciples came and awoke Jesus, saying, “Master, we perish.” Rising up, He rebuked the winds and the sea. The storm stopped and there came a great calm. Jesus said to them, “Where is your faith?” They were afraid and wondered, saying, “Who is this (do you think) that commands both the winds and the sea, and they obey Him?”

The Feeding of the Five Thousand

(John 6:1-15)

After these things Jesus went across the sea of Galilee, which is also called Lake Tiberias. A great multitude followed Him because they saw the miracles which He wrought on those who were sick. Jesus therefore went up onto a mountain and He sat there with His disciples.

Now the Passover, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes and seen that a very great multitude had come to Him, He said to Philip, “From where shall we buy bread that these people may eat?” He said this to test him, for He Himself knew what He would do. Philip answered Him, “Two hundred days' wages of bread is not sufficient for everyone to take a little.” One of His disciples, Andrew, the brother of Simon Peter, said to Him, “There is a boy here that has five barley loaves and two fish. But what are these among so many?”

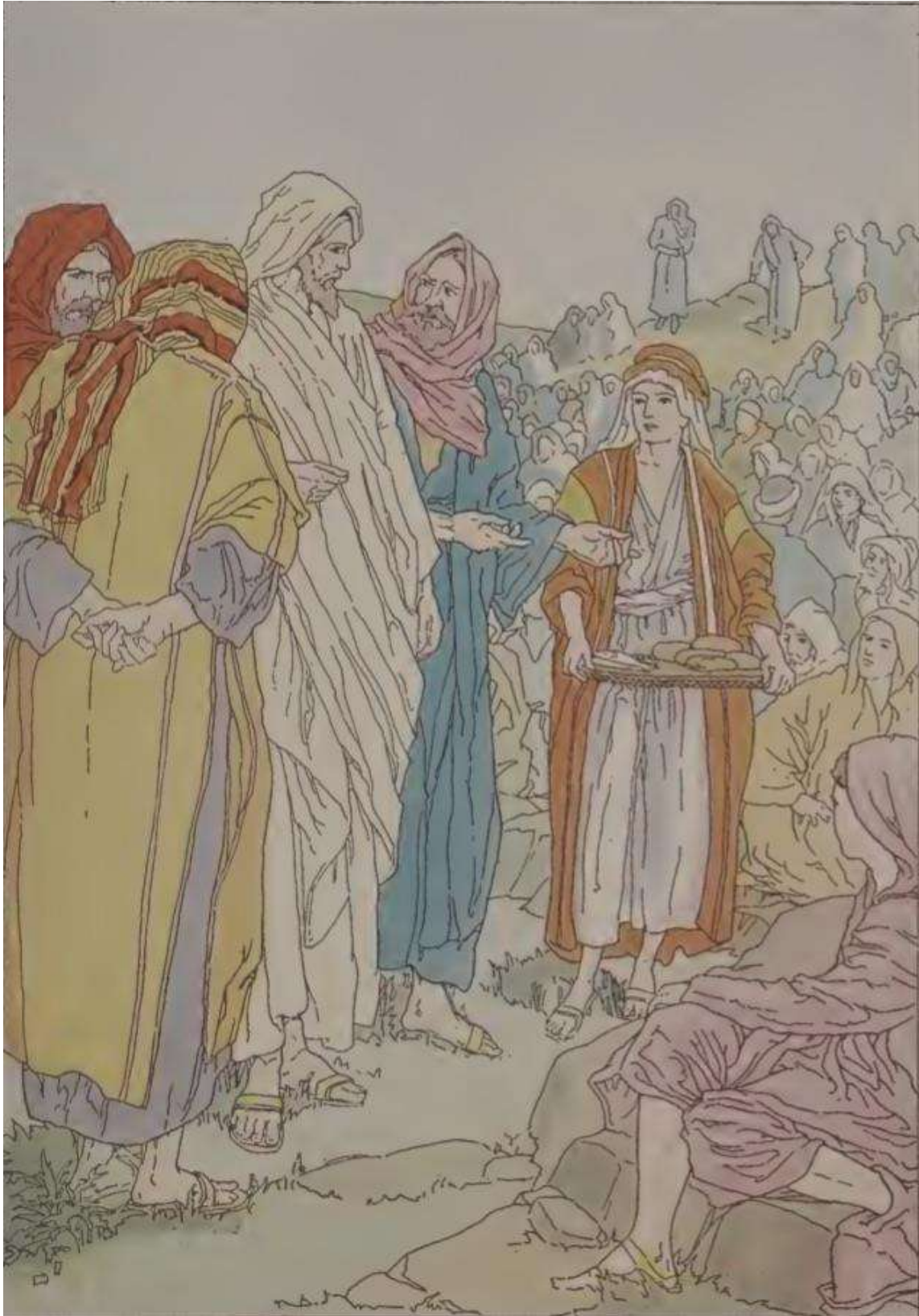


Fig 7.3 The Miracle of the Loaves and the Fish

An illustration from *Uncle Jim's Stories from the New Testament*, 1923

Then Jesus said, “Make the people sit down.” Now there was much grass in the place. The people therefore sat down, in number about five thousand.²⁴ Jesus took the loaves, and when He had given thanks, He distributed them to those who had sat down, and the fish also in the same way, *as much as they pleased*.²⁵ When they were filled, He said to His disciples, “Gather up the fragments that remain so that they are not lost.” They therefore gathered up and filled twelve baskets with the fragments of the five barley loaves which remained in addition to that which had been eaten.

Now those men, when they had seen the extent of the miracle Jesus had done, said, “This is truly the prophet that is to come into the world.” Jesus therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountains by Himself.²⁶

²⁴ Five thousand men, not counting women and children (Matt 14:21).

²⁵ *As much as they pleased* because, when the disciples at the command of Jesus distributed the loaves and the fish, their baskets miraculously *never became empty!* There was always more loaf and more fish for the next person, so that in the end there were even twelve baskets of food left over.

²⁶ The miracle of the loaves and the fish was a *true* miracle. The feeding of the five thousand did not happen because the people shared each other’s provisions, because they only had 5 loaves and two fish. What happened was that the five barley loaves and two fish were supernaturally *multiplied* to feed everyone present, thus prefiguring the Holy Eucharist by which our souls would also be fed. In fact, the miracle was so amazing that Christ had to flee secretly to the mountains when He detected that men would force Him to be their king on account of this awesome miracle.

STORY 8 THE DEATH OF JESUS CHRIST

The Agony in the Garden

(Luke 22:39-54)

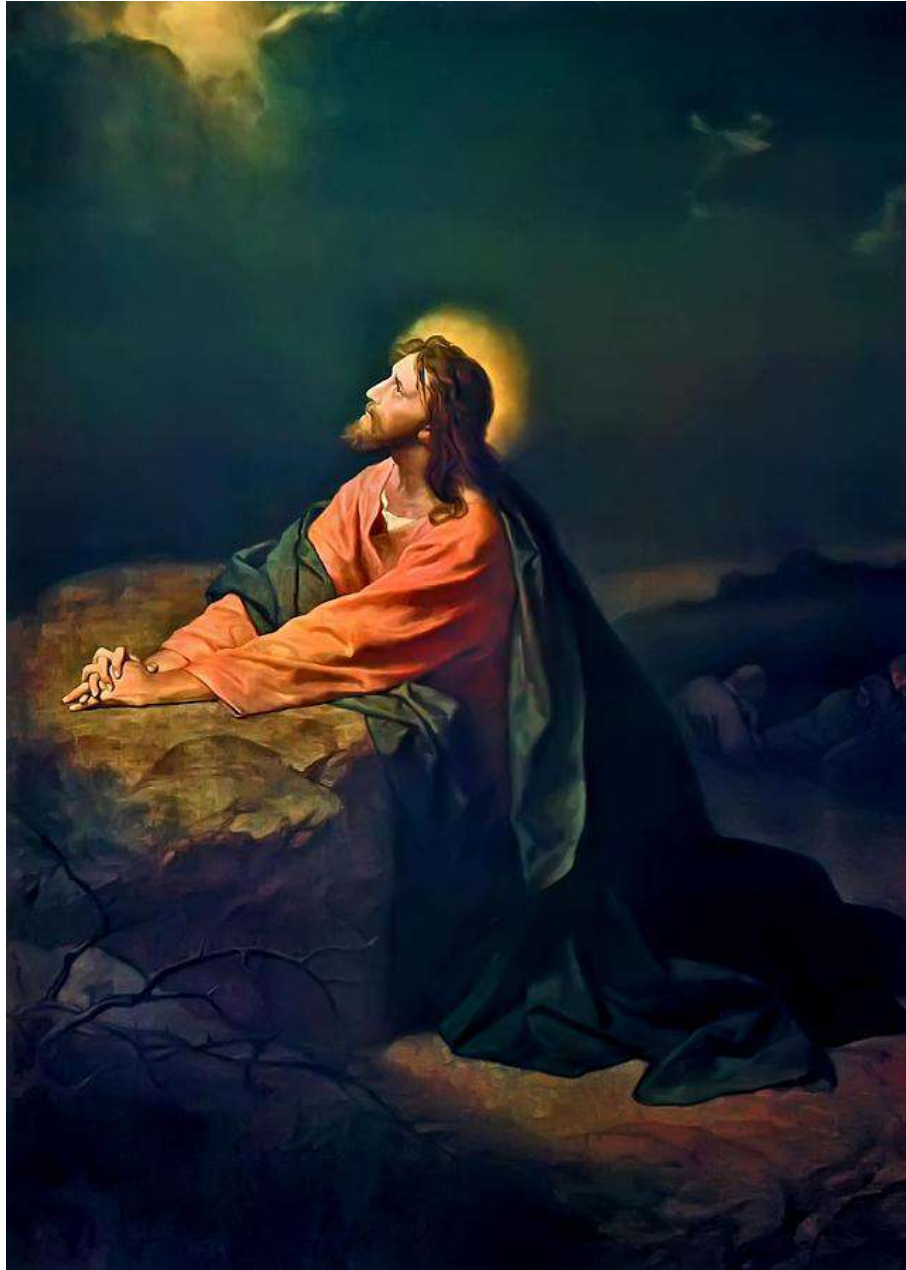


Fig 8.1 The Agony in the Garden

Artist: Heinrich Hofmann (1824-1911)

After His last dinner with the Apostles, Jesus went to the Mount of Olives, and His disciples followed Him. He said to them, “Pray, lest you enter into temptation.” He withdrew away from them the distance of a stone's throw, and kneeling down, He prayed, “Father, if You will, remove this chalice from Me; but yet not My will, but Yours be done.” There appeared to Him an angel from heaven to strengthen Him.



Fig 8.2 An Angel Appeared to Jesus to Strengthen Him

Artist: Carl Heinrich Bloch (1834-1890)

Being in an agony, He prayed the longer. His sweat became as drops of blood trickling down upon the ground. When He rose up from prayer and came to the disciples, He found them sleeping from sorrow. He said to them, “Why do you sleep? Arise, pray, lest you enter into temptation.”

As He was yet speaking, a multitude came, and Judas, one of the Twelve, went ahead of them to kiss Him. Jesus said to Him, “Judas, do you betray the Son of man with a kiss?” Jesus said to the chief priests and their soldiers, “Have you come out with swords and clubs as though against a thief? When I was daily with you in the Temple, you did not stretch forth your hands against Me, but this is your hour and the power of darkness.” Apprehending Him, they led Him to the house of the high priest.

Jesus before the High Priest

(Mark 14:53-65)

The chief priests and all the council sought for evidence against Jesus that they might put Him to death, and found none.²⁷ For many bore false witness against Him, and their evidences were not agreeing. The high priest asked Him,

²⁷ Actually this was just a mock trial, because out of envy the chief priests and Caiaphas, the high priest, already resolved to kill Jesus even before He was arrested (John 11:46-53).

“Are you the Christ, the Son of the Blessed God?” Jesus said to him, “I am. You shall see the Son of Man sitting at the right hand of the power of God and coming with the clouds of Heaven.” Then the high priest, rending his garments, said, “What need do we have of any further witnesses? You have heard the blasphemy. What do you think?” They all condemned Him to be guilty of death. Some began to spit on Jesus and to cover His face and to buffet Him and to say to Him, “Prophecy.” Also, the servants struck Him with the palms of their hands.

The Flagellation (or Scourging)

(Luke 23:1-3; John 18:36; Luke 23:13-14)

In the morning the whole multitude rose up and led Him to Pilate.²⁸ They accused Him, saying, “We have found this man perverting our nation and forbidding to give tribute to Caesar and saying that He is Christ the King.”²⁹ Pilate asked Him, “Are You the King of the Jews?” (Luke 23:1-3)

²⁸ Only the Roman governor had the authority to give a death sentence to a man (John 18:31). This was the reason why they had to bring Jesus to Pontius Pilate, the Roman governor of Judea.

²⁹ To make the governor give a death sentence, they had to accuse Christ of a crime against Rome. They could not tell Pilate that the true reason was because Christ claimed to be the Son of God, because that was not a crime against Rome. So they told Pilate that Christ claimed to be the king of the Jews and, therefore, a rival to Caesar,

Jesus answered, “*My kingdom is not of this world.*”³⁰ If My kingdom were of this world, My servants would certainly endeavor that I should not be delivered to the Jews; but, My kingdom is not of this world.” (John 18:36)

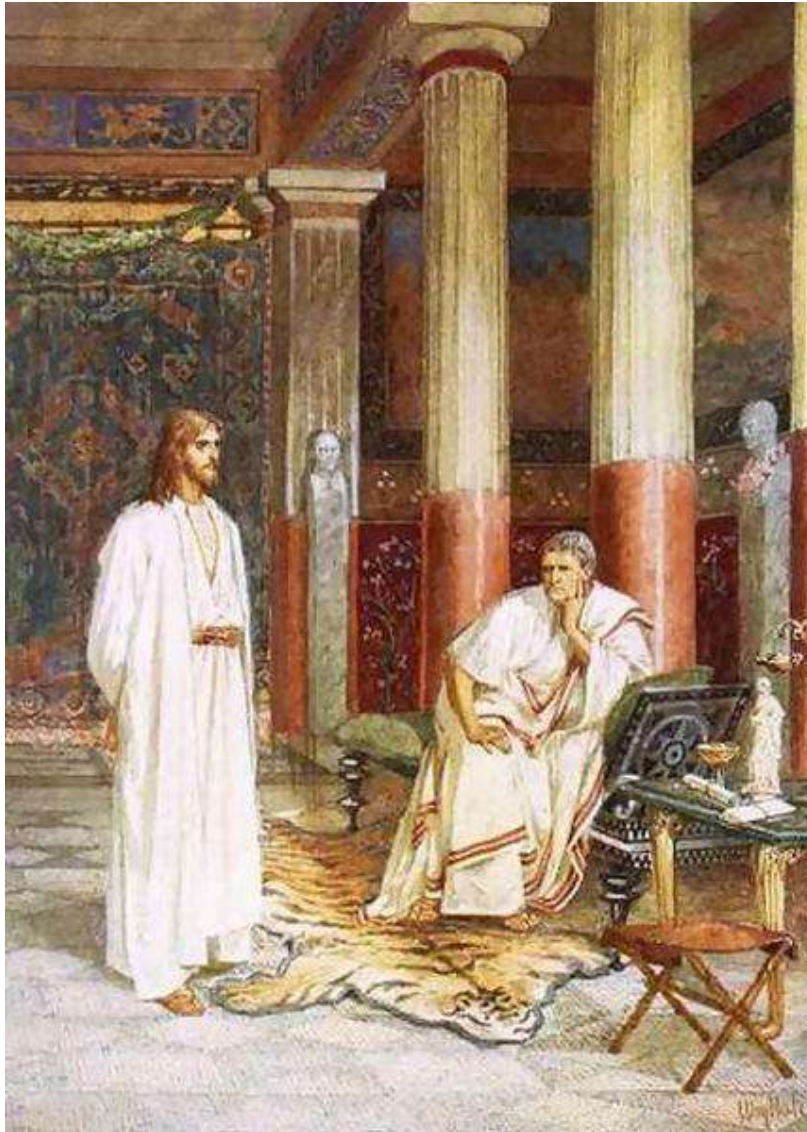


Fig 8.3 Jesus Christ before Pilate
Artist: William Brassey Hole (1846-1917)

³⁰ “*My kingdom is not of this world.*” This was to make Pilate understand that His kingdom was a spiritual, not an earthly kingdom and, therefore, not a threat to Rome.
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Calling together the chief priests and their soldiers and the people, Pilate said to them, “*I find no cause*³¹ in this man regarding those things in which you accuse Him... I will chastise³² Him therefore and release Him.” (Luke 23:13-16)



Fig 8.4 The Chastisement by Flagellation

Artist: William-Adolphe Bouguereau (1825-1905)

³¹ “I find no cause,” which means that Pilate did not find any reason to condemn Jesus to death. Jesus claimed to be a king, but not a rival of the Roman Emperor.

³² The chastisement was done by scourging or flagellation, as we read from Matt 27:26 and Mark 15:15.

The Crowning with Thorns

(Mark 15:16-20)



Fig 8.5 The Mocking of Christ

Artist: Carl Heinrich Bloch (1834-1890)

The soldiers led Jesus away into the court of the palace, and they called together the whole band. They clothed Jesus with purple, and braiding a crown of thorns, they put it upon his head. They began to salute Him, “Hail, King of the Jews.” They also struck His head with a reed, and they spat on Him. Bowing their knees, they adored Him. After they had mocked Him, they took off the purple from Him and put His own garments on Him, and they led Him out to crucify Him.

The Carrying of the Cross

(John 19:14-17)

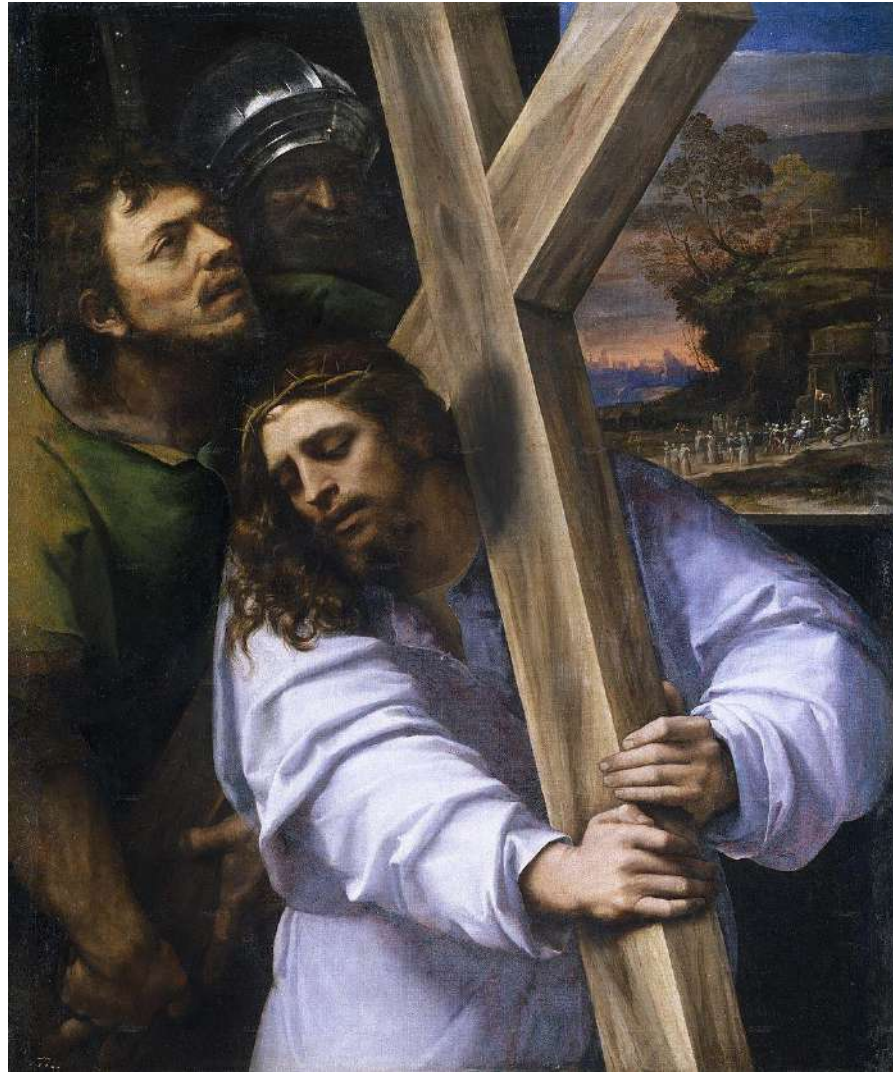


Fig 8.6 Carrying of the Cross

Artist: Sebastiano del Piombo (1485-1547)

Pilate said to the Jews, “Behold, your king.” But they cried out, “Away with Him. Crucify Him.” It was about the sixth hour after dawn³³ and Pilate said to them, “Shall I

³³ The Jews counted their daytime hours from 6 A.M., so the “sixth hour after dawn” must be around noon.

crucify your king?” The chief priests answered, “We have no king but Caesar.” Then therefore he delivered Him to them to be crucified.³⁴ Bearing His own cross, Jesus went out to the place which is called the Place of the Skull,³⁵ but in Hebrew *Golgotha* (John 19:14-17).

The Crucifixion and Death of Jesus

(Luke 23:33-43; John 19:25-27; Mark 15:33-37; Matt 27:51-54)

When they had come to the place which is called Calvary, they crucified Him there with the robbers, one on the right hand and the other on the left. Jesus said, “Father, forgive them, for they do not know what they do.” One of the robbers who was hung there blasphemed Him, saying, “If you are Christ, save yourself and us.” But the other rebuked him, saying, “Do you not fear God, seeing that you are also under the same condemnation? We indeed have been condemned justly, for we are receiving the due reward of our deeds. But this man has done no evil.” He said to Jesus, “Lord,

³⁴ Pilate delivered Christ to be crucified “*about* the sixth hour” (John 19:14), or around noon. But in his gospel St. Mark said that Christ was crucified on the “third” hour (Mark 15:25). Is there a contradiction here? No, because St. Mark was not referring precisely to 9 A.M., but to the second quarter of the day (9 A.M. to 12), which is also designated by the beginning hour. St. Mark divided the day into quarters as he also divided the night (Mark 13:35). Very likely Christ was crucified shortly before noon, Friday.

³⁵ This place is also called **Calvary** (Matt 27:33).

remember me when You come into Your kingdom.” Jesus said to him, “Amen I say to you, this day you will be with Me in Paradise” (Luke 23:33-43).



Fig 8.7 The Crucifixion

Artist: Abraham van Diepenbeeck (1596-1675)

By the cross of Jesus there stood His mother and His mother's sister, Mary of Clopas, and Mary Magdalene.³⁶ When Jesus therefore had seen His mother and the disciple whom He loved³⁷ standing there, He said to His mother, “Woman, behold, your son.” After that, He said to the disciple, “Behold, your mother.” From that hour, the disciple took care of her as his own (John 19:25-27).

When the sixth hour had come, there was darkness over the whole earth until the ninth hour.³⁸ At the ninth hour, Jesus cried out with a loud voice, “My God, My God, why have You forsaken Me?”³⁹ Afterwards Jesus said, “I thirst.” One ran and filled a sponge with vinegar, and putting it upon a reed, gave it to Jesus to drink. Jesus cried with a loud voice,

³⁶ There was actually one more woman who had been watching Jesus during the crucifixion, and that was Mary Salome (Mark 15:40). Mary of Clopas was the Virgin Mary’s half-sister, and was the same Mary who was the mother of James the Less and Joseph.

³⁷ The disciple whom Jesus loved was St. John the Beloved, the author of the fourth Gospel.

³⁸ The “sixth” hour was 12:00 noon, and the “ninth” hour was 3 P.M. The darkness from noon to 3 P.M. was probably due to an extended *solar eclipse* that happened that day.

³⁹ Christ was reciting the opening lines of Ps. 22, which means that He was actually praying, rather than complaining to the Father.

“Father, into Your hands I commend My spirit.”⁴⁰ And saying this, He gave up the spirit (Mark 15:33-37).

Behold the veil of the Temple was rent in two from the top to the bottom, and the earth quaked and the rocks broke. The graves were opened, and many bodies of the saints that had slept arose... Now the centurion and those who were with him watching Jesus, having seen the earthquake and the things that had happened, were terrified, saying, “Indeed this was the Son of God” (Matt 27:51-52).

⁴⁰ The last words of our Lord are from Luke 23:46. “I thirst” was from John 19:28.

STORY 9 THE RESURRECTION

The Taking Down of Jesus from the Cross

(John 19:31-34; Matt 27:57-58, 62-66; Mark 15:44-47)



Fig 9.1 The Piercing of Jesus' Side with a Spear

Artist: Peter Paul Rubens (1577-1640)

That the bodies might not remain upon the cross on the Sabbath day, the Jews asked Pilate that the legs of the crucified be broken, so that their bodies might be taken away. The soldiers therefore came, and broke the legs of the first and of the other that was crucified with Jesus. But after they had come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear,⁴¹ and immediately there came out blood and water (John 19:31-34).

In the evening there came a rich man from Arimathea, named Joseph, who himself was also a disciple of Jesus. He went to Pilate and asked for Christ's body (Matt 27:57-58). But Pilate wondered if Jesus was already dead. Sending for the centurion, he asked the centurion if Jesus was already dead. When he had understood from the centurion that it was so, Pilate gave permission to Joseph to take down the body of Jesus and bury it. Buying fine linen and taking Jesus down from the cross, Joseph wrapped Him up in the fine linen and laid Him in a sepulcher which was hewed out of a rock. Joseph rolled a stone to cover the door of the sepulcher. Mary Magdalene and Mary the mother of Joseph saw where Jesus was laid (Mark 15:44-47).

⁴¹ This was done to ensure that Jesus really died. Perhaps God permitted this to happen to answer those who would later doubt Christ's resurrection from the dead.



Fig 9.2 The Descent from the Cross
Artist: Gaspar de Crayer (1584-1669)

The next day (Saturday) the chief priests and the Pharisees came together to Pilate, saying, “Sir, we remembered that Jesus said, while He was yet alive, ‘After three days I will rise again.’ Command therefore the sepulcher to be guarded until the third day, otherwise His disciples might come and steal Him away and say to the people, ‘He has risen from the dead.’ Pilate said to them, “You have a guard. Go, guard it as you know best.” They departed and made the sepulcher secure, sealing the stone and setting guards (Matt 27:62-66).

The Resurrection

(Matt 28:1-15; Luke 24:9-12)

At dawn of the first day of the week (that means, Sunday), Mary Magdalene and the other Mary⁴² came to see the sepulcher. Before they came there was a great earthquake. For an angel of the Lord descended from Heaven and rolled back the stone, and sat upon it. His appearance was like lightning and his clothing white as snow. For fear of him, the guards were frozen with terror and became like dead men. When the women arrived the angel said to them, “Jesus is not here, for He has risen. Come and see the place where the Lord was laid.” (Matt 28:1-6).

⁴² According to St. Mark there were actually three women who went to the sepulcher that morning. They were Mary Magdalene, Mary of Clopas (the Virgin Mary’s half-sister), and Mary Salome (Mark 16:1).

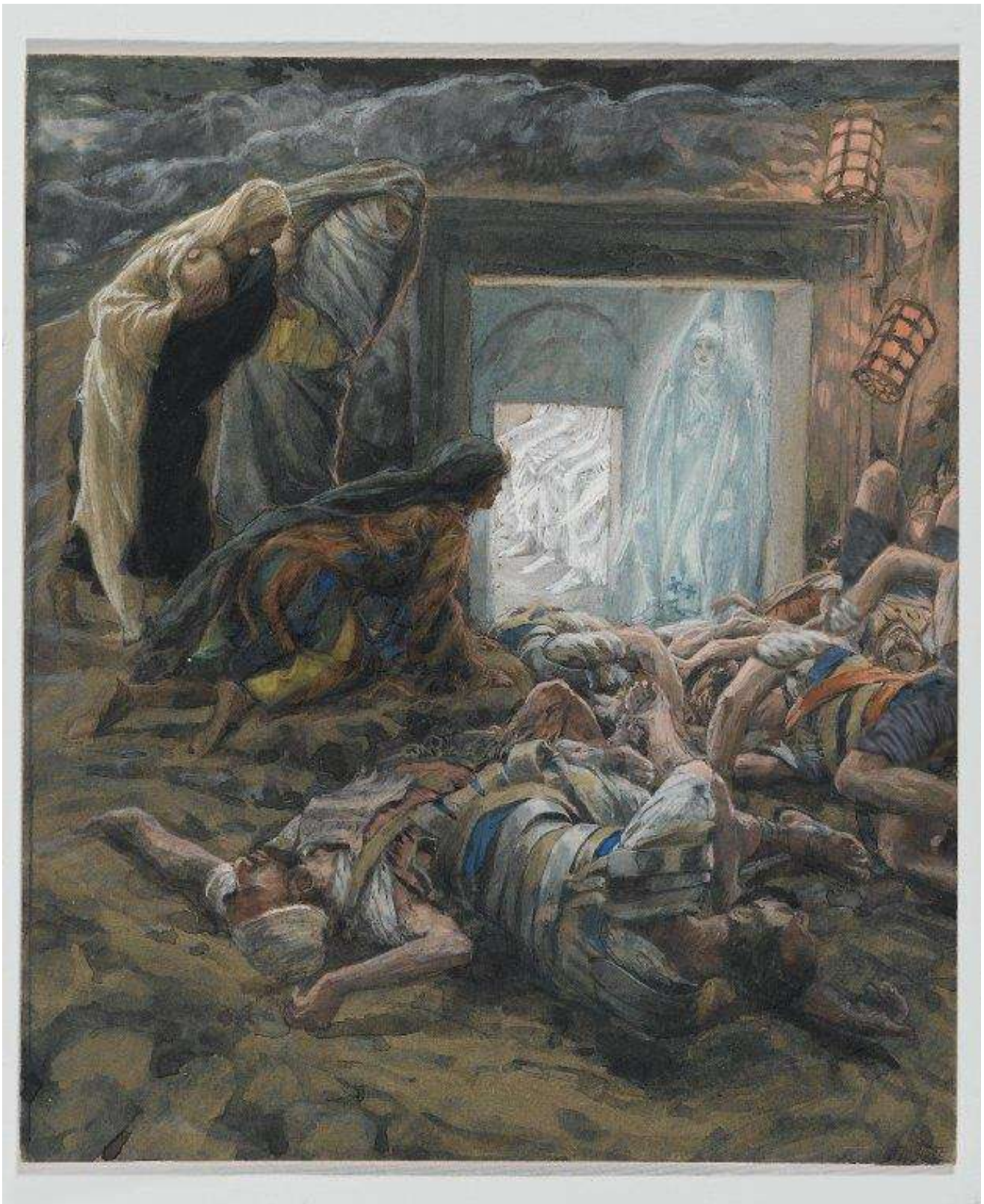


Fig 9.3 Mary Magdalene and the Holy Women at the Tomb

A watercolor painting by James Jacques Tissot (1836-1902)

They went out quickly from the sepulcher with fear and great joy, running to tell His disciples. Behold, Jesus met them and greeted them. But they came up and took hold of His feet and adored Him. Then Jesus said to them, “Do not fear. Go, tell My brethren that they should go to Galilee and meet Me there” (Matt 28:8-10).



Fig 9.4 Jesus Appears to the Holy Women

A watercolor painting by James Jacques Tissot (1836-1902)

When they had left, some of the guards went into the city and told the chief priests all the things that had happened.

Being assembled together with the ancients and taking counsel, they gave a great sum of money to the soldiers and instructed them to say, “His disciples came by night and stole Him away when we were asleep.”⁴³ The soldiers took the money and did as they were told, and this story was spread abroad among the Jews even to this day (Matt 28:11-15).

Coming back from the sepulcher, the women went and told what they had seen to the eleven Apostles and to the rest of the disciples. It was Mary Magdalene, Joanna, Mary the mother of James, and the other women who told these things to the Apostles. But these words seemed like idle tales to them, and they did not believe them. So, Peter rose up and ran to the sepulcher⁴⁴ and, stooping down, he saw only the linen cloths laid by themselves, and he went away wondering to himself about what had come to pass (Luke 24:9-12).

⁴³ Like most lies, this was a funny one. If the soldiers were asleep, then how did they *know* that Jesus’ disciples stole His body away?

⁴⁴ Actually both Peter and John ran together (John 20:3-8). Although John got to the tomb first, he waited and allowed Peter to get in first. John went inside the tomb, too, but, like Peter, he did not see our Lord and so he believed that He had risen. Both Peter and John saw the linen cloth that was used to wrap the Lord’s body, and which the Lord left inside the tomb.

STORY 10 THE ASCENSION

Christ's Appearance to the Apostles⁴⁵

(John 20:19-29)

Now when it was late the same day (that means, Sunday evening), and the doors where the disciples were gathered together were shut for fear of the Jews, Jesus came and stood in the midst of them⁴⁶ and said to them, “Peace be to you.”

When He had said this, He showed them His hands and His side.⁴⁷ The disciples therefore were glad when they saw the Lord. He therefore said to them again, “Peace be to you. As the Father has sent Me, I also send you.” When He had said this, He breathed on them, and said, “Receive the Holy

⁴⁵ Christ appeared to the Apostles because they did not at first believe the women who saw and told them that He had already risen (Mark 16:14).

⁴⁶ Did you ever wonder why, if Christ could pass through closed doors, an angel had to come down from Heaven and roll the stone covering the entrance to His tomb? After the resurrection Christ surely could pass through the walls of the sepulcher in the same manner that He was able to enter the closed room where the Apostles were gathered. But the reason the angel rolled the stone covering the tomb was not so that Christ could get out, but so that the women and the Apostles (Peter and John) could get in.

⁴⁷ The reason Christ showed His hands and His side was to prove to the Apostles that they were not seeing a ghost but a real body, the same body that died on the cross on Friday (Luke 24:37-39).

Spirit. *Whose sins you shall forgive are forgiven them, and whose sins you shall retain are retained.*”⁴⁸

Now Thomas Didymus, one of the Twelve, was not with them when Jesus came. The other disciples therefore said to him, “We have seen the Lord.” But he said to them, “Unless I see in His hands the print of the nails, and put my finger into the place of the nails and put my hand into His side, I will not believe.”

After eight days, His disciples were again inside, and Thomas with them. Though the doors were shut, Jesus came and stood in the midst of them and said, “Peace be to you.”

Then He said to Thomas, “Put your finger in here and see My hands, and bring your hand here and put it into My side. Do not be faithless, but believing.”

Thomas answered Him, “My Lord and my God.”

Jesus said to him, “Because you have seen Me, Thomas, you have believed; blessed are those who have not seen and have believed.”

⁴⁸ By these words Christ gave the Apostles the power to forgive sins.



Fig 10.1 St. Thomas Touching the Wounds of Jesus

Artist: Giuseppe Bottani (1717-1784)

The Ascension

(Matt 28:16-20; Acts 1:8-11)

The eleven disciples went into Galilee, to the mountain where Jesus had appointed them. Seeing Jesus, they adored Him, but some doubted. Jesus came and said to them, “All power has been given to Me in Heaven and on earth. Go, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all the things I have commanded you. Behold I am always with you, even to the end of the world.” (Matt 28:16-20)

“You shall receive the power of the Holy Spirit coming upon you, and you shall be witnesses to Me in Jerusalem and even to the uttermost part of the earth.” When He had said these things, while they looked on, Jesus was raised up. And a cloud received Him out of their sight. While they were watching Him go up to Heaven, behold two men stood by them in white garments.⁴⁹ They said, “Men of Galilee, why do you stand looking up to Heaven? This Jesus who is taken up from you into Heaven, shall come again in the same way as you have seen Him going into Heaven” (Acts 1:8-11).

⁴⁹ The two men in white garments were actually angels.



Fig 10.2 Jesus Ascending into Heaven
From Catholictradition.org

The End

Picture Credits / Sources

Fig 1 Return of the Prodigal Son

Artist: Giovanni Francesco Barbieri, better known as Guercino (1591-1666)

Source: https://commons.wikimedia.org/wiki/File:Guercino_Return_of_the_prodigal_son.jpg

Fig 1.1 God made all the plants and fruit trees.

Free photo from unsplash.com

Source: <https://unsplash.com/photos/tgfF4n6iTDo>

Fig 1.2 Adam in the garden of Eden

Source:

http://www.marysrosaries.com/collaboration/index.php?title=File:Adam_in_the_Garden_001.jpg

Fig 1.3 Adam and Eve in Paradise

Artist: Johann Wenzel Peter (1745-1829)

Source: https://commons.wikimedia.org/wiki/File:Johann_Wenzel_Peter_-_Adam_and_Eve_in_the_earthly_paradise.jpg

Fig 1.4 The Fall of Adam and Eve

Source: Cropped from <http://www.sendarium.com/p/catecismo-ilustrado-de-1910.html> #60

Fig 1.5 Adam and Eve Driven out of Paradise

Artist: James Jacques Tissot (1836-1902)

Source: <http://www.marysrosaries.com/collaboration/index.php?title=File:Adam-and-Eve-Driven-from-Paradise-001.jpg>

Fig 2.1 The Offerings of Cain and Abel

Original Artist: Julius Schnorr von Carolsfeld (1794-1874); colorized later.

Source: *Old Testament Stories from the Pentateuch*, Published by the Society for Promoting Christian Knowledge, ca. 1880

Fig 2.2 Abel Murdered

Artist: Palma il Giovane (1550-1628)

Source: https://commons.wikimedia.org/wiki/File:Palma_il_Giovane_-_Cain_and_Abel_GG_1576.jpg

Fig 3.1 Noah and his sons built the ark.

An illustration from Bible Primer, Old Testament, 1919

Source:

[https://commons.wikimedia.org/wiki/File:Bible_primer,_Old_Testament,_for_use_in_the_primary_department_of_Sunday_schools_\(1919\)_14595340790.jpg](https://commons.wikimedia.org/wiki/File:Bible_primer,_Old_Testament,_for_use_in_the_primary_department_of_Sunday_schools_(1919)_14595340790.jpg)

Fig 3.2 Animals going into the ark.

A painting by Edward Hicks (1780-1849)

Source: https://commons.wikimedia.org/wiki/File:Edward_Hicks,_American_-_Noah%27s_Ark_-_Google_Art_Project.jpg

Fig 3.3 The Great Flood

Artist unknown; Italian School, 1600-1700

Source: <https://www.artsy.net/artwork/italian-school-17th-century-the-great-flood>

Fig 3.4 The Return of the Dove to the Ark

Artist: John Everett Millais (1829-1896)

Source link: https://commons.wikimedia.org/wiki/File:Millais_-_Die_Rückkehr_der_Taube_zur_Arche_Noah.jpg

Fig 3.5 Noah made an offering; God made a promise.

From Adolf Hult, *Bible Primer, Old Testament*, 1919

Source:

[https://commons.wikimedia.org/wiki/File:Bible_primer,_Old_Testament,_for_use_in_the_primary_department_of_Sunday_schools_\(1919\)__\(14595548207\).jpg](https://commons.wikimedia.org/wiki/File:Bible_primer,_Old_Testament,_for_use_in_the_primary_department_of_Sunday_schools_(1919)__(14595548207).jpg)

Fig 3.6 The Sons of Noah

Artist: James Jacques Joseph Tissot (1836-1902)

Source: http://www.marysrosaries.com/collaboration/index.php?title=File:Sons_of_Noah_-_Shem_Ham_and_Japheth.jpg

Fig 4.1 The Tower of Babel

By an anonymous Dutch Artist

Source: https://commons.wikimedia.org/wiki/File:Anonymous_Dutch_artist_-_The_Tower_of_Babel.jpg

Fig 5.1 The Annunciation

Artist: Bartolomé Esteban Murillo (1617-1682)

Source: https://commons.wikimedia.org/wiki/File:Bartolomé_Esteban_Perez_Murillo_023.jpg

Fig 5.2 The Virgin Mary Visited Her Cousin Elizabeth

Artist: Guercino (1591-1666)

Source: https://commons.wikimedia.org/wiki/File:Guercino_-_La_Visitation._The_Visitation,_1632.jpg

Fig 5.3 An Angel Announced the Birth of Christ to the Shepherds

Artist: Abraham Bioemaert (1564-1651)

Source: https://commons.wikimedia.org/wiki/File:Manner_of_Abraham_Bloemaert_-_Announcement_to_the_shepherds_c1600_FHM01_OS-I-19.jpg

Fig 5.4 The Shepherds Visited the Baby Jesus

Source: Providence Lithograph Co., 1897

Fig 5.5 The Three Wise Men Following the Star

A free image (for non-commercial use) from rawpixel.com.

Source: <https://www.rawpixel.com/image/81258/premium-photo-image-desert-kings-animal-themes>

Fig 5.6 The Wise Men Offered Gifts

This is a chromolithograph by O. Stemler of a pencil drawing by H. Hofmann from Hofmann's 1887 series: *Kommet zu mir! Bilder aus dem Leben des Heilandes; Festgabe für Christliche Familien* (Come Unto Me! Images from the Life of the Savior; Statement for Christian Families), published by photogravure in 1891, and perhaps earlier in German.

Source: https://commons.wikimedia.org/wiki/File:The_visit_of_the_wise-men.jpg

Fig 6.1 The Good Samaritan

Artist: Harold Copping (1863-1932)

Source: <https://archive.org/details/HaroldCoppingIllustrations>
<https://ia803005.us.archive.org/8/items/HaroldCoppingIllustrations/CF29B540-2E3B-4F99-902A-8A4751B040EF.jpeg>

Fig 6.2 The Unforgiving Servant

Source: Providence Lithograph Co., 1906

Fig 6.3 The Younger Son Receives His Share.

Source: Stained Glass, from the Metropolitan Museum of Art collection; Artist anonymous
<https://www.metmuseum.org/art/collection/search/210195>

Fig 6.4 The Son Gambled and Wasted His Money with Bad Women.

Palma il Giovane (1550-1628)

Source: https://commons.wikimedia.org/wiki/File:Palma_il_Giovane_-_Amusements_of_the_Prodigoal_Son_-_1595-1600.jpg

Fig 6.5 The Son Feeding the Swine.

Source: Stained Glass, from the Metropolitan Museum of Art collection; Artist anonymous
<https://www.metmuseum.org/art/collection/search/471105>

Fig 6.6 Return of the Prodigal Son

Artist: Leonello Spada (1576-1622)

Source:

https://commons.wikimedia.org/wiki/File:L_Spada_Regreso_del_hijo_pródigo_Museo_del_Louvre.jpg

Fig 6.7 The Feast for the Prodigal Son

Source: Stained Glass, from the Metropolitan Museum of Art collection; Artist anonymous

<https://www.metmuseum.org/art/collection/search/198986>

Fig 7.1 Jesus Changed the Water into Wine

Artist: Bartolomé Esteban Murillo (1617-1682)

Source: https://commons.wikimedia.org/wiki/File:Bartolome_murillo-bodas.jpg

Fig 7.2 The Calming of the Sea

Artist: Silvestro Pistulosi (1943- ?), CC BY-SA 4.0 License

License link: https://commons.wikimedia.org/wiki/File:Calming_of_the_Storm_fresco.jpg

Fig 7.3 The Miracle of the Loaves and the Fish

An illustration from *Uncle Jim's Stories from the New Testament*, by Hartwell James

Published by Henry Altamus Co., 1923

Fig 8.1 The Agony in the Garden

Artist: Heinrich Hofmann (1824-1911)

Source: https://commons.wikimedia.org/wiki/File:Christ_in_Gethsemane.jpg

Fig 8.2 An Angel Appeared to Jesus to Strengthen Him

Artist: Carl Heinrich Bloch (1834-1890)

Source: Source: https://commons.wikimedia.org/wiki/File:Gethsemane_Carl_Bloch.jpg

Fig 8.3 Jesus Christ before Pilate

Artist: William Brassey Hole (1846-1917)

<http://www.marysrosaries.com/collaboration/index.php?title=File:Jesus-being-interviewed-privately-by-Pontius-Pilate-001.jpg>

Fig 8.4 The Chastisement by Flagellation

Artist: William-Adolphe Bouguereau (1825-1905)

Source: [https://commons.wikimedia.org/wiki/File:William-Adolphe_Bouguereau_\(1825-1905\)_-_The_Flagellation_of_Our_Lord_Jesus_Christ_\(1880\).jpg](https://commons.wikimedia.org/wiki/File:William-Adolphe_Bouguereau_(1825-1905)_-_The_Flagellation_of_Our_Lord_Jesus_Christ_(1880).jpg)

Fig 8.5 The Mocking of Christ

Artist: Carl Heinrich Bloch (1834-1890)

Source:

https://commons.wikimedia.org/wiki/File:The_Mocking_of_Christ_by_Carl_Heinrich_Bloch.jpg

JFig 8.6 Carrying of the Cross

Artist: Sebastiano del Piombo (1485-1547)

Source: https://commons.wikimedia.org/wiki/File:Piombo_cristo_cruz_prado.jpg

Fig 8.7 The Crucifixion

Artist: Abraham van Diepenbeeck (1596-1675)

Source: [https://commons.wikimedia.org/wiki/File:Abraham_van_Diepenbeeck_-_The_Crucifixion_\(Fitzwilliam_Museum\).jpg](https://commons.wikimedia.org/wiki/File:Abraham_van_Diepenbeeck_-_The_Crucifixion_(Fitzwilliam_Museum).jpg)

Fig 9.1 The Piercing of Jesus' Side with a Spear

Artist: Peter Paul Rubens (1577-1640)

Source: https://commons.wikimedia.org/wiki/File:Peter_Paul_Rubens_-_Christ_on_the_Cross_between_the_Two_Thieves_-_WGA20235.jpg

Fig 9.2 The Descent from the Cross

Artist: Gaspar de Crayer (1584-1669)

Source: https://commons.wikimedia.org/wiki/File:Gaspar_de_Crayer_-_The_Descent_from_the_Cross.jpg

Fig 9.3 Mary Magdalene and the Holy Women at the Tomb

A watercolor painting by James Jacques Tissot (1836-1902)

Source: [https://commons.wikimedia.org/wiki/File:Brooklyn_Museum_-_Mary_Magdalene_and_the_Holy_Women_at_the_Tomb_\(Madeleine_et_les_saintes_femmes_au_tombeau\)_-_James_Tissot.jpg](https://commons.wikimedia.org/wiki/File:Brooklyn_Museum_-_Mary_Magdalene_and_the_Holy_Women_at_the_Tomb_(Madeleine_et_les_saintes_femmes_au_tombeau)_-_James_Tissot.jpg)

Fig 9.4 Jesus Appears to the Holy Women

A watercolor painting by James Jacques Tissot (1836-1902)

Source: [https://commons.wikimedia.org/wiki/File:Brooklyn_Museum_-_JesusAppears_to_the_Holy_Women_\(Apparition_de_Jésus_aux_saintes_femmes\)_-_James_Tissot.jpg](https://commons.wikimedia.org/wiki/File:Brooklyn_Museum_-_JesusAppears_to_the_Holy_Women_(Apparition_de_Jésus_aux_saintes_femmes)_-_James_Tissot.jpg)

Fig 10.1 St. Thomas Touching the Wounds of Jesus

Artist: Giuseppe Bottani (1717-1784)

Source: https://commons.wikimedia.org/wiki/File:Giuseppe_Bottani_-_The_Incredulity_of_Saint_Thomas.jpg

Fig 10.2 Jesus Ascending into Heaven

From CatholicTradition.org

Source: <http://www.catholictradition.org/Children/mystery-rosary12.jpg>