



# ON YOUR FIRST HOLY COMMUNION

*Presented to*

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*By*

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*Date of First Communion*

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*Sponsor*

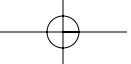
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*Priest/Deacon*

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*Church/Parish*

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# The Books of the Bible

## THE OLD TESTAMENT

	Abbrev.	Chaps.	Page		Abbrev.	Chaps.	Page
<b>PENTATEUCH</b>				<b>5</b>			
Genesis	Gn	50	7	<b>WISDOM BOOKS</b>			
Exodus	Ex	40	58	Job	Jb	42	519
Leviticus	Lv	27	95	Psalms	Ps(s)	150	547
Numbers	Nm	36	122	Proverbs	Prv	31	634
Deuteronomy	Dt	34	161	Ecclesiastes	Eccl	12	664
Joshua	Jos	24	195	Song of Songs	Sg	8	673
Judges	Jgs	21	217	Wisdom	Wis	19	680
Ruth	Ru	4	238	Sirach	Sir	51	699
<b>HISTORICAL BOOKS</b>				<b>744</b>			
1 Samuel	1 Sm	31	243	<b>PROPHETIC BOOKS</b>			
2 Samuel	2 Sm	24	272	Isaiah	Is	66	746
1 Kings	1 Kgs	22	295	Jeremiah	Jer	52	803
2 Kings	2 Kgs	25	321	Lamentations	Lam	5	859
1 Chronicles	1 Chr	29	347	Baruch	Bar	6	866
2 Chronicles	2 Chr	36	374	Ezekiel	Ez	48	874
Ezra	Ezr	10	404	Daniel	Dn	14	917
Nehemiah	Neh	13	414	Hosea	Hos	14	936
Tobit	Tb	14	428	Joel	Jl	4	947
Judith	Jdt	16	442	Amos	Am	9	951
Esther	Est	10	456	Obadiah	Ob	1	959
1 Maccabees	1 Mc	16	468	Jonah	Jon	4	961
2 Maccabees	2 Mc	15	497	Micah	Mi	7	964
				Nahum	Na	3	970
				Habakkuk	Hb	3	973
				Zephaniah	Zep	3	976
				Haggai	Hg	2	979
				Zechariah	Zec	14	982
				Malachi	Mal	3	991

## THE NEW TESTAMENT

Matthew	Mt	28	1005	2 Thessalonians	2 Thes	3	1302
Mark	Mk	16	1063	1 Timothy	1 Tm	6	1306
Luke	Lk	24	1090	2 Timothy	2 Tm	4	1313
John	Jn	21	1135	Titus	Ti	3	1318
Acts of the Apostles	Acts	28	1169	Philemon	Phlm	1	1321
Romans	Rom	16	1208	Hebrews	Heb	13	1323
1 Corinthians	1 Cor	16	1229	James	Jas	5	1341
2 Corinthians	2 Cor	13	1251	1 Peter	1 Pt	5	1347
Galatians	Gal	6	1268	2 Peter	2 Pt	3	1354
Ephesians	Eph	6	1277	1 John	1 Jn	5	1359
Philippians	Phil	4	1285	2 John	2 Jn	1	1365
Colossians	Col	4	1292	3 John	3 Jn	1	1367
1 Thessalonians	1 Thes	5	1298	Jude	Jude	1	1369
				Revelation	Rv	22	1372

you greet your brothers only, what is unusual about that? Do not the pagans do the same?

**48** <sup>a</sup>\*So be perfect, just as your heavenly Father is perfect.

### CHAPTER 6

**Teaching about Almsgiving** **1** <sup>a</sup>\*[But] take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father.

**2** <sup>a</sup>\*When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise of others. Amen, I say to you, they have received their reward. **3** But when you give alms, do not let your left hand know what your right is doing, **4** so that your almsgiving may be secret. And your Father who sees in secret will repay you.

**5** <sup>a</sup>\*When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward. **6** But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you. **7** <sup>a</sup>\*In praying, do not babble like the pagans, who think that they will be heard because of their many words. **8** Do not be like them. Your Father knows what you need before you ask him.

**The Lord's Prayer** **9** <sup>a</sup>\*This is how you are to pray:

Our Father in heaven,  
hallowed be your name,  
**10** <sup>a</sup>\*your kingdom come,  
your will be done,  
on earth as in heaven.  
**11** <sup>a</sup>\*Give us today our daily bread;  
**12** <sup>a</sup>\*and forgive us our debts,  
as we forgive our debtors;  
**13** <sup>a</sup>\*and do not subject us to the final test,  
but deliver us from the evil one.  
**14** <sup>a</sup>\*If you forgive others their transgressions,  
your heavenly Father will forgive you. **15** <sup>a</sup>\*But if you do not forgive others, neither will your Father forgive your transgressions.

**Teaching about Fasting** **16** <sup>a</sup>\*When you fast, do not look gloomy like the hypocrites.

v Lv 11, 44; 19, 2; Dt 10, 13; Jas 1, 4; 1 Pt 1, 16; 1 Jn 3, 3.	a Prv 30, 8-9
w 23, 5.	b 18, 21-22; Sr 28, 2.
x Jn 12, 43.	c Jn 17, 15; 2 Thes 3, 3.
y Lk 11, 2-4.	d 18, 35; Sr 28, 1-5; Mk 11, 25.
z 26, 42.	e Jas 2, 13.

(Greek *perissaeu*) is cognate with the unusual (person) of

this verse.

**5, 48:** Perfect: in the gospels this word occurs only in Matthew, here and in 19, 21. The Lucan parallel (6, 36) demands that the disciples be merciful.

**5, 1-18:** The sermon continues with a warning against doing good in order to be seen and gives three examples, almsgiving (2-4), prayer (5, 15), and fasting (16-18). In each, the conduct of the hypocrites (2) is contrasted with that demanded of the disciples. The sayings about reward found here and elsewhere (5, 12.46; 10, 41-42) show that this is a genuine element of Christian moral exhortation. Possibly to underline the difference between the Christian idea of reward and that of the hypocrites, the evangelist uses two different Greek verbs to express the rewarding of the disciples and that of the hypocrites; in the latter case it is the verb *apechō*, a commercial term for giving a receipt for what has been paid in full (2.5.16).

**6, 2:** The hypocrites: the scribes and Pharisees, see 23, 53.15. 23.25-27.29. The designation reflects an attitude resulting not only from the controversies at the time of Jesus' ministry but from the opposition between Pharisaic Judaism and the church of Matthew. They have received their reward: they desire praise and have received what they were looking for.

**6, 7-15:** Matthew inserts into his basic traditional material an expansion of the material on prayer that includes the model prayer, the "Our Father." That prayer is found in Lk 11, 2-4 in a different context and in a different form.

**6, 7:** The example of what Christian prayer should be like contrasts it now not with the prayer of the hypocrites but with that of the pagans. Their babbling probably means their reciting a long list of divine names, hoping that one of them will force a response from the deity.

**6, 9-13:** Matthew's form of the "Our Father" follows the liturgical tradition of his church. Luke's less developed form also represents the liturgical tradition known to him, but it is probably closer than Matthew's to the original words of Jesus.

**6, 9:** Our Father in heaven: this invocation is found in many rabbinic prayers of the post-New Testament period. Hallowed be your name: though the "hallowing" of the divine name could be understood as reverence done to God by human praise and by obedience to his will, this is more probably a petition that God hallow his own name, i.e., that he manifest his glory by an act of power (cf Ez 36, 23), in this case, by the establishment of his kingdom in its fullness.

**6, 10:** Your kingdom come: this petition sets the tone of the prayer, and inclines the balance toward divine rather than human action in the petitions that immediately precede and follow it. Your will be done, on earth as in heaven: a petition that the divine purpose to establish the kingdom, a purpose present now in heaven, be executed on earth.

**6, 11:** Give us today our daily bread: the rare Greek word *epousios*, here daily, occurs in the New Testament only here and in Lk 11, 3. A single occurrence of the word outside of these texts and of literature dependent on them has been claimed, but the claim is highly doubtful. The word may mean daily or "future" (other meanings have also been proposed). The latter would conform better to the eschatological tone of the whole prayer. So understood, the petition would be for a speedy coming of the kingdom (today), which is often portrayed in both the Old Testament and the New under the image of a feast (Is 25, 6; Mt 8, 11; 22, 1-10; Lk 13, 29; 14, 15-24).

**6, 12:** Forgive us our debts: the word debts is used metaphorically of sins, "debts" owed to God (see Lk 11, 4). The request is probably for forgiveness at the final judgment.

**6, 13:** Jewish apocalyptic writings speak of a period of severe trial before the end of the age, sometimes called the "messianic woes." This petition asks that the disciples be spared that final test.

**6, 14-15:** These verses reflect a set pattern called "Principles of Holy Law." Human action now will be met by a corresponding action of God at the final judgment.

**6, 16:** The only fast prescribed in the Mosaic law was that of the Day of Atonement (Lv 16, 31), but the practice of regular

## THE SEVEN SACRAMENTS

The Sacraments are outward signs of God's grace in our lives. They help us share the experience of God's presence in new and deeper ways.

### The Sacraments of Initiation

**Baptism:** By this sacrament we are brought into the church. When we are baptized, we are reborn as God's children.

**Confirmation:** By this sacrament we gain the fullness of the Holy Spirit. We are renewed in our commitment to the church and to God. We are reminded of our duty to speak about the gospel and Jesus' teachings.

**Eucharist:** This is the central sacrament in the church. It celebrates our life as a community and the presence of Jesus in our lives and in the church. Communion joins Christians around the world to Jesus and to the family of the church.

### The Sacraments of Healing

**Reconciliation:** By this sacrament we celebrate and remember God's mercy. It helps us to feel God's forgiveness and to forgive others.

**Anointing of the Sick:** We experience this sacrament when we, as a community, pray over our sick. As we pray for healing, we think of God's compassion and love.

### The Sacraments of Vocation

**Matrimony:** Marriage witnesses, celebrates, and sanctifies the commitment of love between two people. This sacrament confirms their dedication to one another, to their children, and to their church. It is also a symbol of Christ's love for his church.

**Holy Orders:** This is the sacrament of service to God. All of our bishops, priests, and deacons have taken part in this sacrament. The person who takes holy orders desires to be a spiritual leader and to continue the teachings of Jesus.