

The seventeenth Sunday.
Matthew 15:21–28

At that time, Jesus departed to the region of Tyre and Sidon. And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed." But He answered her not a word. And His disciples came and urged Him, saying, "Send her away, for she cries out after us." But He answered and said, "I was not sent except to the lost sheep of the house of Israel." Then she came and worshiped Him, saying, "Lord, help me!" But He answered and said, "It is not good to take the children's bread and throw it to the little dogs." And she said, "Yes, Lord, yet even the little dogs

eat the crumbs which fall from their masters' table." Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour.

The first Monday of the New Year.
Luke 3:19–22

At that time, Herod the tetrarch, being rebuked by him concerning Herodias, his brother Philip's wife, and for all the evils which Herod had done, also added this, above all, that he shut John up in prison. When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. And the Holy Spirit descended in bodily form

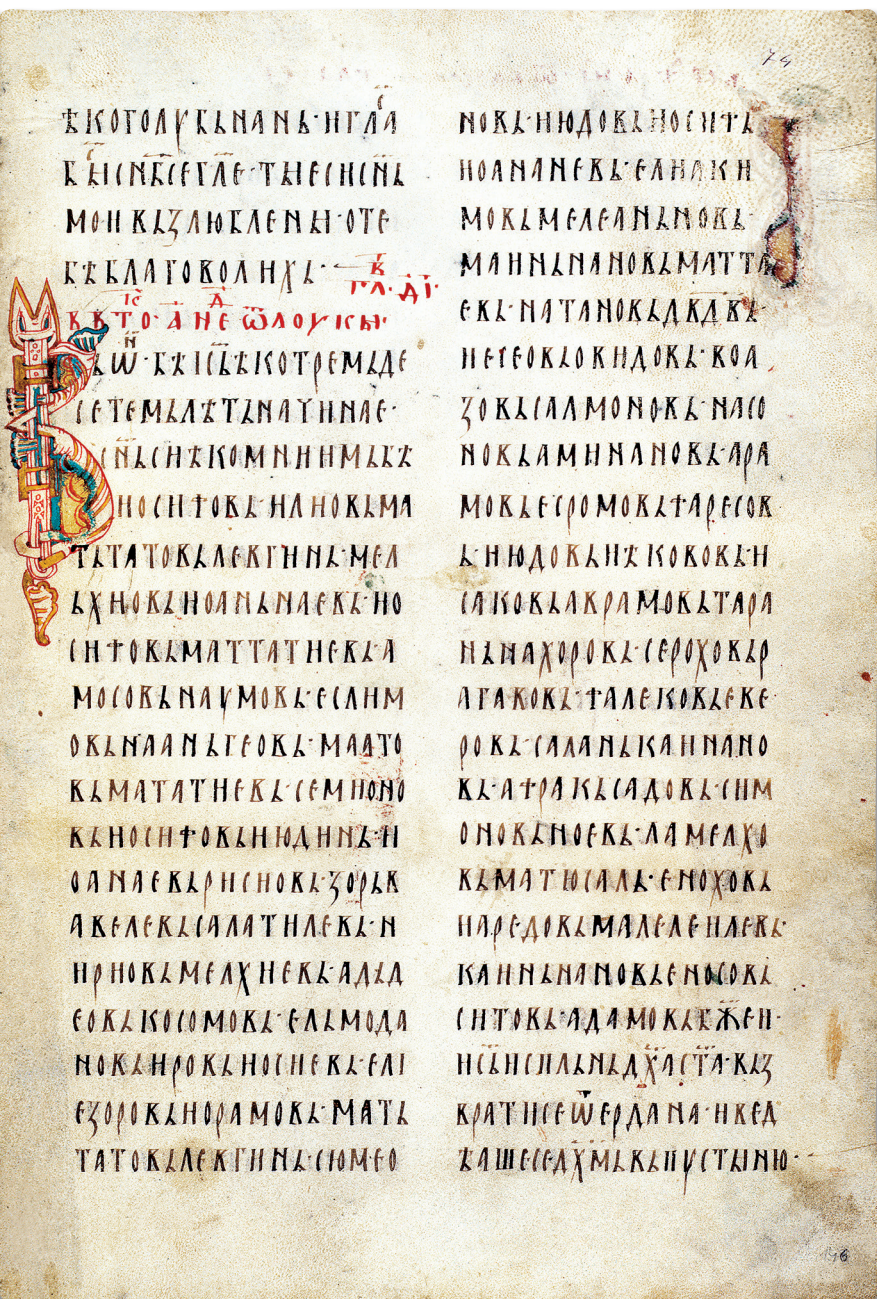
159. Letter V, p. 145 left, fol. 73 v, 103 mm

160. Letter V, p. 145 right, fol. 73 v, 175 mm

The New Summer, i.e. New Church Year readings begin with a particularly prominent initial letter B (V). The lion mask undoubtedly symbolises the Holy Mystery of Baptism, described in the pericope. The dove in the upper circle of the letter represents the bodily form of the Holy Spirit. Through the body of the lion, drawn in the lower round, a plant is growing, reaching its jaws. This unusual detail could be illustrating the verses of the Prophet Isaiah (40:6–8) which are read on the feast of Christ's Baptism: ... All flesh is grass, And all its loveliness is like the flower of the field.

The grass withers, the flower fades, Because the breath of the LORD blows upon it; Surely the people are grass. The grass withers, the flower fades, But the word of our God





like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased."

The first Tuesday. Luke 3:23–38, 4:1

At that time, Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathiah, the son of Semei, the son of Joseph, the son of Judah, the son of Joannas, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Cosam, the son of Elmodam, the son of Er, the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon,

the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, the son of Melea, the son of Menan, the son of Mattathah, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness.

stands forever. This alludes to deliverance from bodily mortality through the grace of the Holy Spirit. Isaiah also prophesies in another place: *The cow and the bear shall graze, their young ones shall lie down together, and the lion shall eat straw like the ox* (Isaiah 11:7; 65:25), which was interpreted as the announcement of the Second Coming of Christ and the return of mankind to heavenly bliss, when, as in the time of Genesis, the beasts will eat grass. – D. Ćimović

161. Letter V, p. 146, fol. 74 r, 120 mm