



Fr. Daniel J. Mahan

A JOURNEY THROUGH *the* CATECHISM

*Unveiling the Truth, Beauty, and
Goodness of the Catholic Faith*

**LECTIONARY AND CATECHETICAL
GUIDE (CYCLE A)**

The background of the entire page is a photograph of the interior of a large, ornate cathedral. The image is heavily overlaid with a semi-transparent blue color. The architecture features high vaulted ceilings, pointed Gothic arches, and large columns. In the center, there is an altar area with a large stained-glass window above it. The overall atmosphere is solemn and majestic.

A JOURNEY THROUGH *the* CATECHISM

Lectionary and Catechetical Guide (Cycle A)

This Lectionary and Catechetical Guide is intended especially for priests, deacons, DREs, and catechists. It offers for every Sunday the correspondence between the Sunday readings and specific teachings found both in the *Catechism of the Catholic Church* and the book *A Journey through the Catechism: Unveiling the Truth, Beauty, and Goodness of the Catholic Faith* which has been written for especially for catechumens and all who wish to know more about the Catholic faith.

For priests and deacons, connecting the themes of the Sunday readings with the teachings of the *Catechism* is an essential part of homily preparation and preaching. Pope St. John Paul said the *Catechism* “is... offered to all the faithful who wish to deepen their knowledge of the unfathomable riches of salvation.” What a worthy goal that those who listen to our Sunday homilies will be inspired to “put out into the deep” and experience a desire to strengthen their relationship with the Lord and with his Church. The *Catechism* strengthens the ability of every believer to do exactly what the priest or deacon urges at the end of the Mass when he says, “Go and announce the Gospel of the Lord.”

For DREs and catechists—especially those who minister to and with those preparing to receive the Sacraments of Initiation in an OCIA process—catechetical sessions are multipurpose with a reflection on the Sunday readings as part of the Rite of Dismissal and reading and instruction on the truths of the Faith found in the *Catechism*. Reflection questions are perfect for group discussion or personal journal writing. References to the *Catechism* and to numbered questions in *A Journey through the Catechism* are a bridge to individual study and serve as a core for planning further catechetical sessions.

For catechumens and other faith seekers, this guide ties together three important sources: the Lectionary, the *Catechism*, and the pastoral accompaniment of *A Journey through the Catechism*.

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
1st Sunday in Advent-A	<p>Is 2:1–5</p> <p>Ps 122:1–2, 3–4a, 4b–5, 6–7, 8–9</p> <p>Rom 13:11–14</p> <p>Mt 24:37–44</p>	<p>The holy season of Advent is a time to prepare spiritually for the celebration of Christmas.</p> <p>We ready our hearts by meditating upon the great gift that we are given to enter into a relationship with the Lord, the Word made flesh dwelling among us. We strive to be sober and alert as he guides us along the path of life.</p>	<p>The weeks leading up to Christmas can be busy and hectic.</p> <p>How does the season of Advent provide an important contrast to the Christmas celebrations that take place long before December 25?</p> <p>Why is it important that we keep Advent well?</p>	<p>CCC 524, 673, 1040, 1042, 1402–1405, 1432, 2727–2728</p> <p>The Gospel emphasizes the importance of being vigilant and alert for the coming of the Lord into the world (cf. CCC 2727). The Church speaks of the “three comings of Christ:” He comes in flesh in the fullness of time (Gal 4:4), he comes at the end of time, at an hour we least expect (CCC 673), and he comes into our midst through the Holy Eucharist in every offering of the Holy Mass (cf. CCC 1402–1405).</p>	<p>Q 30</p> <p>Q 48</p> <p>Q 79</p> <p>Q 258</p>
2nd Sunday in Advent-A	<p>Is 11:1–10</p> <p>Ps 72:1–2, 7–8, 12–13, 17</p> <p>Rom 15:4–9</p> <p>Mt 3:1–12</p>	<p>St. John the Baptist is introduced to us in today’s Gospel, announcing the coming of the Messiah and bidding us to “prepare the way of the Lord” (Mt 3:3, cf. Is 40:3).</p>	<p>When guests come to visit at Christmas, there are preparations to be made. The Church keeps the Advent season so that we might prepare our hearts for the coming of the Lord.</p> <p>Why is receiving the Sacrament of Penance so important in our Advent preparations for Christmas?</p>	<p>CCC 523, 535, 719</p> <p>The coming of the Lord into this world fulfils scores of prophecies recorded in the Old Testament, including Isaiah’s prophecy in today’s first reading (Is 11:1–10). St. John the Baptist stands at the intersection of the Old and New Testaments, the last of the Old Testament prophets and the first to proclaim the arrival of the Messiah, the one who comes to baptize “with the Holy Spirit and fire” (Mt 3:11, cf. CCC 523).</p>	<p>Q 53</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
3rd Sunday in Advent–A	Is 35:1–6a, 10 Ps 146:6c–7, 8–9a, 9b–10 Jas 5:7–10 Mt 11:2–11	The long–expected Messiah comes not as a general triumphant in battle, but as an itinerant preacher whose heart–stirring words and mighty deeds draw the attention of great crowds. Jesus urges St. John the Baptist and he urges us to take heart, and to place our trust in him.	Jesus lists the great deeds that he has done that prove that he is indeed “the one who is to come.” What mighty deeds of the Lord have you experienced that strengthen your faith in him?	CCC 438–439, 548, 550 St. John the Baptist sends his disciples to ask Jesus if he is the Messiah, the Christ. Our Lord responds by listing the works that he is accomplishing that correspond with the prophecies of Isaiah from today’s first reading (cf. Is 35:4–6, cf. CCC 438, 548). The Lord is near. “Be strong, fear not” (Is 35:4).	Q 32 Q 39
4th Sunday in Advent–A	Is 7:10–14 Ps 24:1–2, 3–4, 5–6 Rom 1:1–7 Mt 1:18–24	St. Joseph is known as the “silent saint,” for not a single word of his is recorded in the Sacred Scriptures. The actions of St. Joseph speak much louder than words. His important role in the Word becoming flesh is highlighted in today’s Gospel.	What do you admire most about St. Joseph?	CCC 437–439, 497, 1846 St. Joseph is the foster father of our Lord, the protector of the Blessed Mother, and the one who will safeguard her perpetual virginity (cf. CCC 499–500). Through St. Joseph, our Lord is lawfully regarded as being in the line of King David, from which the Messiah is promised to come (cf. CCC 437).	Q 32 Q 71

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Christmas (not on a Sunday in 2025)	<p>Vigil Mass:</p> <p>Is 62:1-5</p> <p>Ps 89:4-5, 16-17, 27+29</p> <p>Acts 13:16-17, 22-25</p> <p>Mt 1:1-25 or 1:18-25</p> <p>Mass During the Night:</p> <p>Is 9:1-6</p> <p>Ps 96:1-2a, 2b-3, 11-12, 13</p> <p>Ti 2:11-14</p> <p>Lk 2:1-14</p> <p>Mass at Dawn:</p> <p>Is 62:11-12</p> <p>Ps 97:1+6, 11-12</p> <p>Ti 3:4-7</p> <p>Lk 2:15-20</p> <p>Mass during the Day:</p> <p>Is 52:7-10</p> <p>Ps 98:1, 2-3a, 3b-4, 5-6</p> <p>Heb 1:1-6</p> <p>Jn 1:1-18 or 1:1-5, 9-14</p>	See above			

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Feast of the Holy Family—A	Sir 3:3–7, 14–17a Ps 128:1–2, 3, 4–5 Col 3:12–21 or 3:12–17 Mt 2:13–15, 19–23	In the midst of the beautiful Christmas season is inserted this Gospel that reminds us that the goodness of the Lord does not go unchallenged by the Evil One. King Herod's massacre of the innocents was intended to take the life of the new-born king. The infant Jesus is rescued from danger, just as we are rescued from the power of sin and death by his victory on the cross. Christmas points to Calvary, for the child Jesus is "born that man no more may die" (Hark! The Herald Angels Sing, vs. 3).	Christmas is a glorious time for children, and an opportunity for adults to meditate upon the deepest mysteries of God's redeeming love. Which part of the Gospel accounts of Christmas speak most clearly to your deepest hope for eternal life?	CCC 333, 530, 574, 2201–2233 The angels watch over the Holy Family, keeping them safe from the evil intentions of King Herod (cf. CCC 574). The many parallels presented here between the life of the child Jesus and that of Moses will expanded upon by St. Matthew throughout his Gospel. "Jesus' departure from Egypt recalls the exodus and presents him as the definitive liberator of God's people" (CCC 530). The Fourth Commandment speaks to the duties of family members toward one another (cf. CCC 2201–2233).	Q 22 Q 31 Q 32 Q 163–164 Q 190–198
Solemnity of the Blessed Virgin Mary, the Mother of God	Nm 6:22–27 Ps 67:2–3, 5, 6+8 Gal 4:4–7 Lk 2:16–21	The young, virgin Mary experienced in her life the most powerful interventions of God, and she "kept all these things, reflecting on them in her heart (Lk 2:19).	Mary is our mother in the order of grace (cf CCC 967—970). Mary never stops praying for you and for me, even unto hour of our death. How do you honor your Mother according to the order of grace?	CCC 466–467, 495, 967–970, 2617–2619 At the beginning of a New Year we remember the Blessed Virgin Mary and ask her intercession that this might be a year of grace and favor. We also make clear our faith in Jesus Christ as the only begotten Son by honoring the Blessed Virgin with the title "Mother of God or Theotokos."	Q 36 Q 66 Q 68 Q 70

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Solemnity of the Epiphany	Is 60:1–6 Ps 72:1–2, 7–8, 10–11, 12–13 Eph 3:2–3a, 5–6 Mt 2:1–12	The Word made flesh is adored by Gentiles, a sign of how the light of the newborn king will be a “light of revelation to the nations” (Lk 2:32).	The magi, the “wise men” of nearby pagan lands come to honor, adore, and worship the Christ child. How today does the message of the Gospel speak volumes to those in our midst who are dwelling in darkness? How can the concept of “natural law” speak to those who do not yet believe in Christ (cf. CCC 1955–1956)	CCC 486, 525–526, 528 The Solemnity of the Epiphany is traditionally the Twelfth Day of Christmas, the day when we remember that the Word becomes flesh so that all people might be saved (cf. CCC 525–526, 528). The magi presented gifts representing Christ’s kingship (gold), his divinity (frankincense), and his priesthood, through which he would make himself on the cross the offering for the sins of the whole world (myrrh).	Q 170 Q 258
Feast of the Baptism of the Lord-A	Is 42:1–4, 6–7 Ps 29:1–2, 3ac+4, 3b+9b–10 Acts 10:34–38 Mt 3:13–17	The Solemnity of the Baptism of the Lord is an opportunity for all who are baptized to remember the great gift that is received in that Sacrament, grace that is sealed in the Sacrament of Confirmation.	Do you remember the day of your baptism? Even if you were too young to remember, how does the pious practice of making the Sign of the Cross, sometimes with Holy Water, remind you of the day of your baptism? (cf. CCC 2157)?	CCC 535, 701, 1274,1286 The Holy Spirit descends upon Jesus like a dove, confirming his identity as Messiah and as Son of God (cf. CCC 535). The image of the dove over the waters of the Jordan River recalls the dove returning to Noah bearing an olive branch, symbolizing that the earth has been washed clean, and is not habitable (cf. Gn 8:8–12, cf. CCC 701). Purified of all sin in the waters of Baptism, the newly baptized is “sealed for the day of Redemption” (CCC 1274). “The Spirit comes down and remains in the purified hearts of the baptized” (CCC 701).	Q 92 Q 94 Q 95 Q 185

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
2nd Sunday in Ordinary Time-A	Is 49:3, 5–6 Ps 40:2+4, 7–8a, 8b–9, 10 1 Cor 1:1–3 Jn 1:29–34	The Gospel presents to us St. John the Baptist, proclaiming Jesus as the “Lamb of God,” a term rich with Passover symbolism and sacrificial overtones.	The Son of God takes flesh and dwells among us so as to save us by the shedding of his blood upon the cross. He is the “spotless, unblemished lamb” (1 Pt 1:19, cf Ex 12:5). How does participating in Holy Mass deepen your appreciation for Jesus as the “Lamb of God?”	CCC 408, 523, 536, 608, 1137 St. John the Baptist announces and proclaims Jesus as the “Lamb of God,” a term with profound sacrificial overtones. The blood of the Passover lamb in Egypt saved the enslaved people of Israel from death and prompted their release from slavery (cf. CCC608). The Lamb of God proclaimed by St. John the Baptist will shed his blood to “take away the sin of the world” (Jn 1:29, cf. CCC 408)., and open up for us the way to everlasting life. We encounter the Lamb of God in every celebration of the Holy Eucharist, and we look forward to the victory of the Lamb spoken of in the Book of Revelation (cf. Rv 22:1–3, cf. CCC 1137)	Q 43 Q 53 Q 81 Q 99 Q 177
3rd Sunday in Ordinary Time-A	Is 8:23b–9:3 Ps 27:1, 4, 13–14 1 Cor 1:10–13, 17 Mt 4:12–23 or 4:12–17	Just as the Lord called Peter, Andrew, James, and John in a personal way, so does the Lord call you personally to follow him with all your heart. Each disciple of the Lord is called to initial conversion, and to live out a life of ongoing conversion of heart (cf. CCC 1428).	How did you experience an initial call to conversion? How do you experience that call to conversion in an ongoing manner?	CCC 1425–1429, 1989 Jesus calls us to repentance (cf. CCC 1427), a word closely related etymologically with the words “conversion” and “penance.” By God’s grace, we are moved to turn away from sin and turn toward the Lord. By God’s grace we are made righteous, we are justified and made holy (cf. CCC 1989)	Q 65 Q 93 Q 104 Q 107 Q 154–155 Q 177

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
4th Sunday in Ordinary Time—A	Zep 2:3; 3:12–13 Ps 146:6c–7, 8–9a, 9b–10 1 Cor 1:26–31 Mt 5:1–12a	Within every person is a God–given desire for happiness. One is truly wise who knows how to distinguish true and lasting happiness from the kind of “happiness” that is only skin deep. The Beatitudes (and the Sermon on the Mount that follows) present Jesus’ catechesis on how to draw us to God, the only one who can fulfill our desire for happiness (cf. CCC 1718).	How has God’s Word and your participation in the life of his Church helped you to distinguish between “skin–deep happiness” and the true and lasting happiness that God has in mind for each of us?	CCC 459, 520, 1717–1724 Jesus is the model of the Beatitudes (cf. CCC 459). The Beatitudes are the path to true happiness, the outline for imitating the Lord and following in his ways. The Beatitudes express our calling as disciples of Jesus (cf. CCC 520, 1717)	Q 35 Q 141
5th Sunday in Ordinary Time—A	Is 58:7–10 Ps 112:4–5, 6–7, 8–9 1 Cor 2:1–5 Mt 5:13–16	A small amount of salt can make a tremendous amount of difference in a recipe. One lit candle can conquer the darkness. The newly baptized are called “neophytes,” a word that means “new lights” (cf. CCC 1243). The strong faith of the newly baptized makes all the difference in the world.	How have you experienced in other people the light of Jesus Christ? How are you called to be salt and light in your present circumstances?	CCC 782, 849, 1243, 2443, 2821 Being salt and light for the world is the mission of the Church (cf. CCC 782, 849) and the call of every disciple of Jesus (cf. CCC 2443). It is that for which we long when we pray “thy kingdom come” (cf. CCC 2821).	Q 64 Q 258

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
6th Sunday in Ordinary Time-A	Sir 15:16–21 Ps 119:1–2, 4–5, 17–18, 33–34 1 Cor 2:6–10 Mt 5:17–37 or 5:20–22a, 27–28, 33–34a, 37	In Part III of the Catechism of the Catholic Church, the Ten Commandments provide the framework for the Church to express the full range of her moral teaching (cf. CCC 1724, 2065). Every follower of Jesus has the responsibility to properly form his or her conscience, especially by being attentive to the teachings of the Church (cf. CCC 1783–1785).	Conscience is the “little voice” within us that helps us distinguish between right and wrong. The voice of our conscience speaks from the depths of our hearts, yet it is much more than a feeling. Conscience must be properly formed. What is a key lesson you have learned about the importance of properly forming your conscience?	CCC 577–582, 2054, 2063 The Sermon on the Mount continues. Moses brought the teachings of God, the Law, the Ten Commandments from Mount Sinai. St. Matthew presents Jesus as the new Moses, one who teaches with his own authority (cf. CCC 581). Our Lord reinforces the Ten Commandments by unfolding and amplifying their demands (cf. CCC 2054, 2063), for example including anger toward one’s brother within the Fifth Commandment (Mt 5:21–22).	Q 41 Q 144–146 Q 147 Q 150
7th Sunday in Ordinary Time-A	Lv 19:1–2, 17–18 Ps 103:1–2, 3–4, 8+10, 12–13 1 Cor 3:16–23 Mt 5:38–48	To follow the Lord Jesus, one may not have a minimalist interpretation of the Ten Commandments. The Commandments are to be kept, of course, but to their full extent as interpreted by Jesus. Love of neighbor is the hallmark of a disciple of Jesus.	Forgiving one who has trespassed against us can sometimes be difficult. And when we do forgive, we often tend not to forget. How are you motivated to forgive others by the words of Jesus in today’s Gospel, and his example on the cross of forgiving those who “know not what they do”(Lk 23:34, cf. CCC 2605)?	CCC 1825, 1933, 1968, 2012–2016, 2262, 2266–2267, 2303, 2605, 2844 Through the Sermon on the mount, our Lord does not abolish the commandments of the Old Law but “releases their hidden potential and has new demands arise from them” (CCC 1968). It is not enough to refrain from murder, one is bound to love of neighbor and even love of one’s enemies (CCC 1825, 1933). The liceity of capital punishment is called into question by Jesus’ dismissal of the adage “an eye for an eye” (Mt 5:38, cf. CCC 2266–2267).	Q 160 Q 173 Q 203 Q 261

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
8th Sunday in Ordinary Time—A	Is 49:14–15 Ps 62:2–3, 6–7, 8–9 1 Cor 4:1–5 Mt 6:24–34	We are challenged to examine on a regular basis our attitude about “mammon” and the role it plays in our lives. Gratitude to God for his providential care and generosity toward the poor are remedies against the needless worry (anxiety) about worldly matters.	“Pray, hope, and don’t worry” is a famous saying of a saint of the twentieth century, St. Josemaria Escrivá. How does this saying help you to keep things in perspective, and to trust that the Lord will provide for all your needs?	CCC 302, 2113, 2424, 2547, 2632, 2830 Jesus teaches us in today’s Gospel about the relative unimportance of things, both for our own peace of mind and for the good of others. “The disordered desire for money cannot but produce perverse effects” (CCC 2424). When pray for our “daily bread” we are expressing our trust that the Lord will truly provide for us (cf. CCC 2830) “Abandonment to the providence of the Father in heaven frees us from anxiety about tomorrow” (CCC 2547).	Q 21 Q 152 Q 233 Q 238 Q 260
9th Sunday in Ordinary Time—A	Dt 11:18, 26–28, 32 Ps 31:2–3a, 3b–4, 17+25 Rom 3:21–25, 28 Mt 7:21–27	The house built on sand and the house built on rock both face the same rain, floods, and winds. The rain falls on the just and the unjust (cf. Mt 5:45). The person who is rooted solidly in the Word of God is truly on solid ground.	The Word of God is an inexhaustible source of life giving water, and we should not despair if we cannot drink it all in a single gulp! What have you learned about the enduring power of the Word of God to inspire, correct, teach, and encourage?	CCC 1723, 1821, 1970, 2611, 2826 The parable about the two houses, one built on sand and the other built on rock teaches the importance of choosing wisely and walking in the way of the Lord (cf. CCC 1970). The theological virtue of hope motivates us to choose the path of the Lord however difficult it might be, all for the sake of heavenly glory and the peace that this world cannot give (cf. CCC 1723, 1821).	Q 79 Q 142 Q 153 Q 172 Q 248

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
10th Sunday in Ordinary Time-A	Hos 6:3–6 Ps 50:1+8, 12–13, 14–15 Rom 4:18–25 Mt 9:9–13	The call of St. Matthew to a rich and abundant life far away from his tax collector's post is a model of conversion to the Christ. Jesus calls all sinners to turn away from that which brings them only emptiness and sorrow and to turn to him, the Way, the Truth, and the Life.	Jesus meets poor sinners where they are and calls them to a new life. How have you found this to be so?	CCC 545, 581, 589, 2100 Jesus offends the sensibilities of the religious leaders of his day by dining with sinners (cf. CCC 581, 589). Jesus accompanies sinners along the path of repentance and conversion (cf. CCC 545). Jesus meets people where they are, but he does not leave them there. There is hope for every repentant sinner, for Jesus mercifully pays the ransom for our sins through his supreme sacrifice on the cross (cf. CCC 2100).	Q 104 Q 177 Q 261
1st Sunday in Lent-A	Gn 2:7–9; 3:1–7 Ps 51:3–4, 5–6, 12–13, 14+17 Rom 5:12–19 or 5:12, 17–19 Mt 4:1–11	Jesus resists the temptations to perform miracles to satiate his own hunger, to bring attention to his divine abilities in a selfish manner, and to acquire power and riches, and. Jesus is not aloof to the difficulties of facing temptations. He gives us the strength to resist, and to persevere along the path of life.	What Lenten resolutions are you making that will help you to turn away from sin and to be more attentive to God's plan for your life?	CCC 394, 397, 518, 538–540, 609 Our Lord experiences our humanity in all things but sin (cf. CCC 467). He experiences the temptation felt by Adam and Eve to follow the plan of the Evil One, the same temptations that every human being experiences throughout life (cf. CCC 538). Jesus holds true to his identity as the obedient Son of the Father, and in him and him alone do we have the means by which to resist the wiles of the Enemy (cf. CCC 540).	Q 23 Q 28 Q 107 Q 140 Q 152 Q 262

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
2nd Sunday in Lent—A	Gn 12:1–4a Ps 33:4–5, 18–19, 20+22 2 Tm 1:8b–10 Mt 17:1–9	In the sight of two reputable witnesses, Moses and Elijah, Jesus reveals his divinity to Peter, James, and John, strengthening their faith for the crucible that looms ahead. Jesus is on his way to the cross. His transfiguration prepares them and us for the harsh reality of his suffering and death, and to give us a foretaste of the resurrection.	Sometimes one can experience at a conference or retreat a spiritual high, only to be discouraged when that event is over and it is time to get back to one's usual routine. How are you helped to stay the course in the spiritual life by the phrase uttered by God the Father, "This is my beloved Son, with whom I am well pleased: listen to him."	CCC 440, 550–556, 697 The Transfiguration takes place to confirm St Peter's confession of faith and to verify our Lord's prediction of his upcoming suffering and death (cf. Mt 17:1 in relationship to Mt 16:13–23). Jesus reveals his divinity to the apostles closest to him (Peter, James, and John) so as to strengthen their faith for the death that will confirm his prophecy, and the resurrection that will confirm his divinity.	Q 33
3rd Sunday in Lent—A (the A readings may be used for the 3rd 4th and 5th Sundays of Lent any year, especially when the rites of the OCIA are taking place)	Ex 17:3–7 Ps 95:1–2, 6–7b, 7c–9 Rom 5:1–2, 5–8 Jn 4:5–42 or 4:5–15, 19b–26, 39a, 40–42	The woman's encounter with the Lord Jesus at the well is like a thirsty person in the desert finding a magnificent spring of clear, fresh water. She cannot wait to tell others about her encounter with the Messiah, the Christ. And many came to believe in him.	We enter into the life of Christ and his Church through the waters of the Sacrament of Baptism. How is the Sacrament of Penance akin to a "second Baptism?" (cf. CCC 1429). What is it about God's mercy and forgiveness that inspires you to tell others about Jesus?	CCC 606, 694, 1179, 1217–1222, 1429, 1432 Saint Teresa of Kolkata (Mother Teresa) displayed under the crucifix in every one of her chapels the phrase "I Thirst." Jesus thirsts for our faith, he thirsts for each of us to be holy. And he is the life-giving and endless spring through which we find new and abundant life.	Q 92 Q 104 Q 107

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
4th Sunday in Lent–A	<p>1 Sm 16:1b, 6–7, 10–13a</p> <p>Ps 23:1–3a, 3b–4, 5, 6</p> <p>Eph 5:8–14</p> <p>Jn 9:1–41 or 9:1, 6–9, 13–17, 34–38</p>	<p>The man born blind gains not only sight but great insight, the ability to see with his own eyes the God who saves, the God who teaches us a new way of seeing his goodness, truth, and beauty.</p>	<p>“To one who has faith, no explanation is necessary. To one without faith, no explanation is possible.”</p> <p>How have you been able to see through the eyes of faith what might not be seen by others?</p>	<p>CCC 1504, 1508</p> <p>“I once was blind, but now I see.” God’s amazing grace opens our eyes to see the true nature of things. Conversion means bringing our blindness to the Lord, and allowing him to give us the eyes of faith with which to see. God gives us the vision and direction to navigate through the darkness of our contemporary culture and to find our way to the truly good life, the true happiness that God wants for us.</p>	<p>Q 86</p> <p>Q 112</p>
<p>5th Sunday in Lent–A (the A readings may be used for the 3rd 4th and 5th Sundays of Lent any year, especially when the rites of the OCIA are taking place)</p>	<p>Ez 37:12–14</p> <p>Ps 130:1–2, 3–4, 5–6, 7–8</p> <p>Rom 8:8–11</p> <p>Jn 11:1–45 or 11:3–7, 17, 20–27, 33b–45</p>	<p>Jesus reveals through the raising of Lazarus his power even over death. Death comes for us all, it is true, but death has no more power over Jesus, nor does death have power over those who believe in him (cf. Rom 6:9)</p>	<p>Most people do not like to think about their own mortality, even though death comes for us all.</p> <p>How does your faith in Jesus influence how you think about loved ones who have died and your own eventual demise?</p>	<p>CCC 446–450, 646, 994, 1010, 1050</p> <p>Death is inevitable for each of us. In Christ, we have the hope not merely being given a reprieve from earthly death as was Lazarus, but of being raised up to new and everlasting life. “I am the resurrection and the life,” Jesus says; whoever believes in me, even if he dies, will live...” (Jn 11:25–26).</p>	<p>Q 34</p> <p>Q 46</p> <p>Q 47</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Palm Sunday–A	<p>At the Procession with Palms: Mt 21:1–11</p> <p>Is 50:4–7</p> <p>Ps 22:8–9, 17–18, 19–20, 23–24</p> <p>Phil 2:6–11</p> <p>Mt 26:14–27:66 or 27:11–54</p>	<p>The account of the Passion (death) of the Lord according to St. Matthew is read in its entirety so that we might appreciate every detail of our Lord’s betrayal, rejection, scourging, crucifixion, death, and burial in a borrowed tomb. “We adore you, O Christ, and we praise you, for by your holy cross you have redeemed the world.”</p>	<p>What detail in the account of the Passion did you notice, perhaps for the first time?</p> <p>Why do you suppose that detail spoke to you?</p>	<p>CCC 333, 550, 595–618, 1362–1372, 2824</p> <p>The Palm Sunday liturgy brings us to Jerusalem so that we might sing “Hosanna” to the King of the Universe, and that we might take our place at the foot of his cross, both through the proclamation of the Passion and through the re–presentation upon the altar of our Lord’s perfect sacrifice (cf. CCC 559–560).</p>	<p>Q 22</p> <p>Q 38–44</p> <p>Q 99</p>
Easter Sunday–A	<p>Acts 10:34a, 37–43</p> <p>Ps 118:1–2, 16–17, 22–23</p> <p>Col 3:1–4 or 1 Cor 5:6b–8</p> <p>Jn 20:1–9 or Lk 24:13–35</p>	<p>The Church seems to come back to life in the celebration of Easter. Christ is risen! He is truly risen! And what a difference that makes for us and for the whole world.</p>	<p>Especially if you participated in all or some of the liturgies of the Sacred Triduum (Holy Thursday, Good Friday, Easter Vigil), how are you moved in mind, heart, and soul by the Church’s celebration of the Resurrection?</p>	<p>CCC 638–655, 1116, 1166</p> <p>The joy of the Resurrection of Jesus is palpable in the sacred Easter liturgy of the Church, through the proclamation of the Easter Gospel, the celebration of the Holy Eucharist, and the presence of newly initiated Catholics (cf. CCC 1166). The Easter Alleluias ring out with joy our rock–solid belief in the resurrection of Jesus: “If Christ has not been raised, your faith is vain” (1 Cor 15:17).</p>	<p>Q 20</p> <p>Q 30</p> <p>Q 46–47</p> <p>Q 89</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
2nd Sunday in Easter—A	Acts 2:42–47 Ps 118:2–4, 13–15, 22–24 1 Pet 1:3–9 Jn 20:19–31	The Gospel relates the account of the Risen Lord walking through the locked door both on the evening of the first Easter, and the evening of the first Sunday after Easter. The Lord's Divine Mercy continues to penetrate the doors of our hearts that might otherwise be locked, and to bring us to new life through the forgiveness of our sins.	The Lord passes through doors that are locked to reveal his mercy. What have you learned about the Lord's great mercy as you have made your faith journey?	CCC 445, 448, 643, 730, 1087, 1433, 1444 Divine Mercy Sunday recalls the tremendous blessing of the Lord breathing upon his apostles the Holy Spirit, and extending to them and their successors (bishops) and the collaborators of the bishops (priests) the power to forgive sins (cf. CCC 981, 1087). How great is the mercy of the Lord who gives us so many opportunities to repent and to be absolved of our sins and to receive the grace of new life (cf. CCC 2845). However, let us remember that life is short. God gives us today, but he doesn't promise us tomorrow.	Q 25 Q 55 Q 105 Q 154 Feature on Divine Mercy
3rd Sunday in Easter—A	Acts 2:14, 22–33 Ps 16:1–2a–5, 7–8, 9–10, 11 1 Pet 1:17–21 Lk 24:13–35	The disciples on the road to Emmaus encounter the Risen Lord along the way, and they come to recognize him in the breaking of the bread. Their despair is turned into a joy that they cannot contain, and they run back to Jerusalem to share with the apostles what they have seen and heard.	The disciples were deeply moved by their encounter with the Risen Lord, their hearts burning within them as they listened to his teaching on the Scripture, and their great joy as they recognized him in the breaking of the bread. The same encounter with the Risen Lord through Word and Sacrament occurs in every Holy Mass. When has your heart, mind, and soul been touched deeply through and experience of the Risen Lord at Holy Mass?	CCC 425, 601, 642–644, 995, 1329, 1346–1347 The disciples on the road to Emmaus have a two-fold encounter with the Risen Lord. First, their “hearts burned within them” as Jesus opened up to them the Word of God. Christ is the key to interpreting all the scriptures, Old and New (cf. CCC 601). Second, they came to know the Lord “in the breaking of the bread” (cf. CCC 1329). This same, two-fold encounter with the Lord occurs in every offering of the Holy Sacrifice of the Mass, an encounter through the Liturgy of the Word, and a substantial encounter with the Lord's Body and Blood through the Liturgy of the Eucharist (cf. CCC 1346–1347).	Q 46 Q 47 Q 81 Q 99

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
4th Sunday in Easter—A	Acts 2:14a, 36–41 Ps 23:1–3a, 3b–4, 5, 6 1 Pet 2:20b–25 Jn 20:1–10	The Fourth Sunday of Easter is known as Good Shepherd Sunday. We meditate upon the life of our Lord, the Good Shepherd, who lays down his life for his flock, the Church, and who rescues each of us poor sinners. We thank Jesus for establishing the Church and for sanctifying, teaching, and guiding the Church through the ministry of those who have received the Sacrament of Holy Orders. We pray for the earthly shepherds of our Church, especially our Holy Father, the Pope and our own bishop and those who serve us as priests. We pray that their ranks will increase.	How are you blessed through the Sacrament of Holy Orders? How would you encourage a vocation to the priesthood from within your own family or from among the young men of your parish?	CCC 590, 786, 1549, 1551, 1560, 2220, 2855 The word pastor comes directly from the Latin word that means shepherd. Jesus is the Good Shepherd who goes out in search of the lost one and carries it back to the flock when it is found. Jesus is the one who calls his sheep by name and loves each member of the flock uniquely and personally (cf. CCC 478). Jesus goes so far as to lay down his life for the flock he loves (cf. CCC 457, 754). Jesus is the Good Shepherd who builds up his flock, his kingdom until all shall be gathered together as one in his everlasting kingdom in heaven (cf. CCC 553).	Q 60 Q 61 Q 115 Q 116 Q 117 Q 118 Q 121–129 Q 235 Q 264
5th Sunday in Easter—A	Acts 6:1–7 Ps 33:1–2, 4–5, 18–19 1 Pet 2:4–9 Jn 14:1–12	On the “night he was betrayed” Jesus communicated the most important things with his apostles, especially that he is the way who leads to heaven. Jesus institutes the Holy Eucharist and the Sacrament of Holy Orders that night to provide his Church with his substantial presence, even to the end of the age.	What does it mean for you to regard Jesus as “the Way, the Truth, and the Life” in your everyday life?	CCC 74, 151, 470, 661, 1025, 1698 During his precious time with his apostles during the Last Supper Jesus teaches that he is the “way, the truth, and the life” (cf. CCC 1698), and that he comes to lead us to the Father (cf. CCC 661) in the heavenly kingdom. “To live in heaven is to be with Christ” (CCC 1025).	Q 9 Q 13 Q 33 Q 48 Q 78 Q 238

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
6th Sunday in Easter—A	Acts 8:5–8, 14–17 Ps 66:1–3, 4–5, 6–7, 16+20 1 Pet 3:15–18 Jn 14:15–21	Jesus prepares his disciples for his imminent ascension into heaven by promising the coming of the Holy Spirit, who will teach us everything (cf. Jn 14:26) and guide us along the path of life.	A person of integrity can be trusted, for that person does not deceive, but follows the path of truth. How does remaining close to Jesus, the way, the truth, and the life help you to be a person of integrity?	CCC 243 687, 692, 2466, 2671 Jesus promises the coming into the world of the Holy Spirit, the spirit of truth (cf. CCC 243). We are to abide in truth by keeping the commandments, especially the 8th commandment (cf. CCC 2466). Our lives should always bear witness to the Truth who is Christ Jesus (cf. CCC 2671)	Q 18 Q 228–230
Ascension of the Lord—A	Acts 1:1–11 Ps 47:2–3, 6–7, 8–9 Eph 1:17–23 Mt 28:16–20	We no longer see Jesus in the manner of his earliest disciples. Nevertheless, Jesus keeps his solemn promise to remain with us always. We encounter the Lord through his holy Word, and through the seven sacraments of the Church that he instituted. We meet the Lord in the Sacrament of Penance. We receive his Body and Blood in a substantial way in the Sacrament of the Holy Eucharist	Jesus's humanity is in heaven, as we hope that ours will one day be. “Jesus...precedes us into the Father's glorious kingdom so that we... may live in the hope of one day being with him forever (CCC 666). How does this teaching give you both hope in everlasting life, motivation for living as the Lord's faithful disciple, and resolve to do the Lord's work until you are called to your heavenly home?	CCC 645, 659–664, 666, 730, 850, 981, 1106, 1444 Jesus promises to remain with his Church forever, only to ascend into heaven, to return only on the last day (Mt 28:20). The Lord keeps his solemn promise through the sacraments of the Church (cf. CCC 1115). The ministry of the apostles and their successors (bishops, and the priests who collaborate with them) is one of preaching “repentance for the forgiveness of sins.” This is accomplished today through the ministry of the Church, especially through the Sacrament of Penance and Reconciliation (cf. CCC 1444).	Q 46 Q 48 Q 55 Q 65 Q 81 Q 103 Q 104

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
7th Sunday in Easter—A	Acts 1:12–14 Ps 27:1, 4, 7–8 1 Pet 4:13–16 Jn 17:1–11a	The Sunday between the Ascension and Pentecost reminds us of how the apostles spent those days in the upper room in prayer, and the Blessed Mother was with them (cf. Acts 1:14). The Mary would be the first to present the child Jesus the world, the apostles would become the first missionary disciples, going forth to proclaim the Good News of the resurrection.	How are you called to be a missionary disciple of Jesus, striving to bring all people into the communion of God, Father, Son, and Holy Spirit?	CCC 730, 850, 851, 1085, 2747–2751). During the Last Supper, Jesus prays his “priestly prayer” (cf. CCC 2747–2751), asking his Father to watch over his Church, those who “have believed that you sent me” (Jn 17:8). The Church’s mission is the mission of Christ and the Holy Spirit (cf. CCC 730), namely to bring all people into the communion of God, Father, Son, and Holy Spirit (cf. CCC 850). The Church is missionary, and all disciples are called to be missionary disciples (cf. CCC 851).	Q 56 Q 65
Pentecost Sunday	Acts 2:1–11 Ps 104:1+24, 29–30, 31+34 1 Cor 12:3b–7, 12–13 Jn 20:19–23	The Church celebrates her birthday through the Solemnity of Pentecost, the day when the Holy Spirit moved the apostles from the upper room to the streets of Jerusalem and beyond, proclaiming the resurrection, baptizing in the Lord’s name, forgiving sins, and bringing countless souls into the Church.	The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. On this Pentecost Sunday For which gift do you ask as you pray, “Come, Holy Spirit!”	CCC 691–701, 703, 706, 715, 722, 730, 731–732, 738, 1375, 2617, 1830–1832 The Solemnity of Pentecost celebrates the outpouring of the Holy Spirit as the apostles and the Blessed Mother were praying in the upper room (Acts 1:13–14). The Holy Spirit, through whom all things were made, ushers in the dawn of a new creation, a new language of faith, a new way forward through the sacramental life of the Church (cf. CCC 711, 1108, 1994). We rejoice in the presence of the Holy Spirit in our midst, and we continue to pray “Come, Holy Spirit!” (cf. CCC 2670—2672).	Q 9 Q 18 Q 49 Q 50 Q 56 Q 57 Q 59–61 Q 96 Q 98 Q 125 Q 218 Feature on the Veni Creator Spiritus

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Solemnity of the Most Holy Trinity—A	Ex 34:4b–6, 8–9 Dn 3:52, 53, 54, 55 2 Cor 13:11–13 Jn 3:16–18	“In the name of the Father, and of the Son, and of the Holy Spirit. Amen!” With the sign of the cross do we begin and end our prayers. With the sign of the cross we are blessed. With the sign of the cross we delight in the divine pedagogy through which we gain insight into God’s life and God’s plan for our lives.	The Word becomes flesh to make visible the invisible God. The sacraments are “visible signs of invisible grace” (St Augustine). What does God set in motion by revealing his divine name to Moses?	CCC 53, 65, 91, 202, 243, 299–292, 485, 689–690, 1093, 1117, 2471–2474, 2615, 2664 The mystery of the Holy Trinity is not a riddle to be solved, but a profound truth in which to delight. The Holy Trinity brings our world into being, draws us into the truth about God and about the meaning of our lives, and strengthens us along the path of life (cf. CCC 243, 260).	Q 1 Q 4 Q 9 Q 15 Q 17 Q 18 Q 52 Q 88 Q 230 Q 239–240
The Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi)—A	Dt 8:2–3, 14b–16a Ps 147:12–13, 14–15, 19–20 1 Cor 10:16–17 Jn 6:51–58	In some parishes the celebration of the Solemnity of Corpus Christi can include a procession of the Blessed Sacrament through the city streets as a public witness to the real and substantial presence of Jesus Christ in the Holy Eucharist. In all parishes profound gratitude is expressed to God for the great gift of our Lord’s Body and Blood.	The Sixth Chapter of the Gospel of St. John strongly affirms the teaching of the Church about the Lord’s real and substantial presence in the Holy Eucharist and is well worth reading on this Solemnity of the Body and Blood of the Lord. How has your appreciation for the goodness, beauty, and truth of the Holy Eucharist developed through the years?	CCC 728, 1212, 1355, 1384, 1436, 2828–2837 Jesus is the living bread, “the bread that came down from heaven” (Jn 6:51, cf. CCC 1355). “His own flesh will be food for the life of the world” (cf. CCC 728). “Truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you do not have life within you” (Jn 6:53, cf. CCC 1384).	Q 64 Q 83 Q 99 Q 100 Q 101 Q 260

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
11th Sunday in Ordinary Time—A	Ex 19:2–6a Ps 100:1–2, 3, 5 Rom 5:6–11 Mt 9:36–10:8	In this Gospel account of Jesus sending the apostles forth on mission to drive out demons, we are aware of the continuation of that mission through the successors of the apostles, the bishops of the Church and the priests who are their collaborators. In our increasingly atheistic society the mission of the Church is all the more urgent. Every member of the Church is called to be a missionary disciple and to share with others the Good News that a life of grace and closeness to Jesus is sure protection against the one who “prowls about the world seeking the ruin of souls” (St. Michael the Archangel prayer).	Demonic influence can be subtle and insidious. One who is unconcerned about the wiles of the Evil One is terribly naïve. How does your participation in the life of the Church help you to maintain vigilance against the enemy (cf. 1 Pt 5:8–9)?	CCC 543, 551, 849–856, 858–862, 863, 1509, 2121, 2443, 2611 Jesus sends forth the apostles, the first bishops of the Church to drive out demons, cure the sick, and gather together the sheep who are without a shepherd (cf. CCC 551, 858–862, 880). The Church retains the apostolic mission (cf. CCC 1509). Led by the bishops of the Church, every member of the Church is called upon to participate in this mission by being missionary disciples (cf. CCC 863).	Q 9 Q 19 Q 55 Q 29 Q 60 Q 112 Q 180 Q 263
12th Sunday in Ordinary Time—A	Jer 20:10–13 Ps 69:8–10, 14+17, 33–35 Rom 5:12–15 Mt 10:26–33	The Lord teaches us to place our trust in him and in him alone. He takes care of us through thick and thin, come what may.	Sometimes the strongest witnesses to the faith are those who carry heavy crosses without losing their faith that the Lord is near. When has your faith been strengthened by someone like that?	CCC 305, 1034, 1816, 2559–2565, “Fear no one” says the Lord. Thanks be to God that we can place our trust in the Lord’s goodness and mercy (cf. CCC 305). One who is faithful in prayer learns day by day the power of the Lord’s protection and finds the peace that this world cannot give (cf. CCC 2559–2565).	Q 21 Q 152 Q 234 Q 248

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
13th Sunday in Ordinary Time-A	<p>2 Kgs 4:8–11, 14–16a</p> <p>Ps 89:2–3, 16–17, 18–19</p> <p>Rom 6:3–4, 8–11</p> <p>Mt 10:37–42</p>	<p>Today's Gospel is both challenging and consoling. The challenge is to take up one's cross and follow in the footsteps of the Lord. The consolation is the eternal reward promised to those who persevere in faith. "Whoever loses his life for my sake will find it" (Mt 10:39).</p>	<p>Family relationships can sometimes be strained for adults who enter the Catholic Church.</p> <p>How do you counsel someone who is hesitant to take steps toward the Catholic faith because of apprehensions about how family members will react?</p>	<p>CCC 64, 858, 1506, 2232, 1226–1228</p> <p>Through the Sacrament of Baptism the believer dies to self and rises into the new life of the Risen Lord (cf. Rom 6:3–4, cf. CCC 1227). Every follower of Jesus is called to be a missionary disciple, proclaiming in word and deed the Good News, following in the line of the prophets of old (cf. CCC 64, 1506). Family is very important, but family should not and must not stand in the way of our call to follow the Lord (cf. CCC 2232).</p>	<p>Q 6</p> <p>Q 92–93</p> <p>Q 96</p>
14th Sunday in Ordinary Time-A	<p>Zech 9:9–10</p> <p>Ps 145:1–2, 8–9, 10–11, 13–14</p> <p>Rom 8:9, 11–13</p> <p>Mt 11:25–30</p>	<p>Every person desires happiness. Jesus shows us the way. True freedom means not doing whatever we please, but taking on the yoke that is made easy and the burden that is made light precisely because in carrying the cross we are in solidarity with the Lord. He alone satisfies the desires of the human heart.</p>	<p>How do you distinguish between happiness for a moment, such as a vacation day on the beach, and true and lasting happiness?</p> <p>What is the happiness for which you long?</p>	<p>CCC 151, 238–242, 459, 544, 1615, 1658, 1718, 2779,</p> <p>The Lord's invitation to be his disciple comes with a consoling promise: "I will give you rest" (Mt 11:28). Blessed are those called by the Lord to follow him. Light are the burdens, easy the yoke (Mt 11:30, cf. CCC 544, 1615) "God alone satisfies" (St Thomas Aquinas, cited in CCC 1718).</p>	<p>Q 13</p> <p>Q 16</p> <p>Q 35</p> <p>Q 141–142</p> <p>Q 255</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
15th Sunday in Ordinary Time—A	Is 55:10–11 Ps 65:10, 11, 12–13, 14 Rom 8:18–23 Mt 13:1–9 or 13:24–30	The parable of the sower and the seed is both presented and explained by Jesus in today's Gospel. The parable makes us attentive to the great opportunity that is ours to bear the fruit of the kingdom in abundance, and to be vigilant against the forces that seek to hinder the seed of God's word from taking root and bearing fruit.	Seed that falls on plowed, fertile ground will naturally take root, develop, and bear fruit. Many Catholics read the Scriptures of the day before Mass as a way of “plowing the field” to receive the seed that is God's word. How have you experienced God's Word taking root in your life?	CCC 27–29, 546, 787, 1724 The parable of the sower of the seeds is interpreted by the Lord himself (cf. Mt 13: 18–23). The desire to be close to God that is written upon the human heart (cf. CCC 27) can sadly become resistant to the Good News (cf. CCC 29). God's grace prompts us, and our free will allows us to abide in the Lord (cf. CCC 787) and bear fruit in abundance (cf. CCC 1724)	Q 4–5 Q 19 Q 64 Q 142–144
16th Sunday in Ordinary Time—A	Ws 12:13, 16–19 Ps 86:5–6, 9–10, 15–16 Rom 8:26–27 Mt 13:24–43 or 13:24–30	Why is there evil in the world, and why doesn't God do something about it? Our Lord anticipates these tough questions with the parable of the weeds amidst the wheat, sometimes called the parable of the wheat and the tares. God has a plan for dealing with the evil, and a timeline as well.	When have you been troubled by the “problem of evil?” What in today's Gospel gives you hope?	CCC 309–314, 333, 827, 1034, 1427–1428 The parable of the weeds amidst the wheat is interpreted by the Lord himself (Mt. 13: 36–43, cf. CCC 827). God is the wise farmer who has a plan to deal with the weeds, all in his good time (cf. CCC 1034). Only one who is terribly naive does not recognize the hand of the enemy working against the kingdom of God (cf. Mt 13:28, cf. CCC 309–314). Ongoing conversion of heart keeps us from being an unwitting accomplice in the work of the Evil One (cf. CCC 1427–1428)	Q 22–23 Q 65 Q 79 Q 104

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
17th Sunday in Ordinary Time-A	<p>1 Kgs 3:5, 7–12</p> <p>Ps 119:57+72, 76–77, 127–28, 129–30</p> <p>Rom 8:28–30</p> <p>Mt 13:44–52 or 13:44–46</p>	<p>The beautiful parable in today's Gospel offers encouragement to those who have "given their all" for the sake of the Lord, the pearl of great price. The Gospel also reminds us that our choices here on earth have eternal consequences, and that God's judgment awaits each of us.</p>	<p>What is your "pearl of great price?"</p> <p>How does today's Gospel help you to consider that "pearl" in a new light?</p>	<p>CCCC 546, 615–617, 1034–1041, 1117, 1776–1788,</p> <p>Jesus is both our pearl of great price, and the one who gives all that he has to give to pay the price for our redemption (cf. CCC 615–617). Jesus institutes the seven sacraments so that we might always possess the great treasure of his living presence in our lives (cf. CCC 1117). A properly formed conscience helps us to make wise choices, just like the one who gives everything for the pearl of great price (cf. CCC 546, 1776–1788).</p>	<p>Q 43–43</p> <p>Q 82, 84–86</p> <p>Q 144–146</p> <p>Q 147–150</p>
18th Sunday in Ordinary Time-A	<p>Is 55:1–3</p> <p>Ps 145:8–9, 15–16, 17–18</p> <p>Rom 8:35, 37–39</p> <p>Mt 14:13–21</p>	<p>The account of the multiplication of loaves and fish is the only miracle of Jesus that appears in all four Gospels. This miracle is profoundly Eucharistic, for our Lord's body and blood is the food of life that truly satisfies the hungry heart.</p>	<p>At Holy Mass we pray the Lord's Prayer (Our Father) in anticipation of the distribution of Holy Communion. We pray specifically for our "daily bread."</p> <p>What other parts of the Lord's Prayer focus our attention upon the great gift of the Holy Eucharist?</p>	<p>CCC 1151, 1335, 1391–1401, 2828–2837</p> <p>St. Matthew's Gospel presents Jesus as the New Moses, the one who feeds his people with bread from heaven, the new and superabundant manna of his Body and Blood in the Holy Eucharist (cf. CCC 1151, 1355, 1391–1401). We pray for our "daily bread," and in so doing we pray that we might always be close to the Eucharistic Lord Jesus (cf. CCC 2828–2837).</p>	<p>Q 83</p> <p>Q 90</p> <p>Q 98–102</p> <p>Q 260</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
19th Sunday in Ordinary Time-A	1 Kgs 19:9a, 11–13a Ps 85:9ab+10, 11–12, 13–14 Rom 9:1–5 Mt 14:22–33	Jesus' walking on the troubled waters of the Sea of Galilee to save his apostles from shipwreck is one of the most powerful scenes in the New Testament. He comes to his apostles in an unprecedented manner, just as through the Word becoming flesh the kingdom breaks into the world in an unprecedented way. (cf. CCC 541–542).	St. Peter is able to walk on water as long as he keeps his eyes fixed on Jesus (cf. Heb 12:2). How have you experienced the need to keep your eyes fixed upon the Lord, and/or the consequences of diverting your attention from him?	CCC 147, 208, 442, 448, 671-672, 683 The apostles have a powerful encounter of Jesus walking on water and saving them from shipwreck (cf. CCC 448). At the Lord's invitation St. Peter addresses Jesus as "Lord" and the others in the boat speak of Jesus as the "Son of God," a foretaste of St. Peter's confession of faith in Christ's divinity (cf. CCC 442, 448) that we will hear on the 21st Sunday in Ordinary Time.	Q 13 Q 15–16 Q 33–34 Q 55
20th Sunday in Ordinary Time-A	Is 56:1, 6–7 Ps 67:2–3, 5, 6+8 Rom 11:13–15, 29–32 Mt 15:21–28	Jesus' encounter with the Canaanite woman can be confusing to some readers. Jesus knows the deep faith of the woman and loves her dearly. His seemingly harsh words serve to challenge the disciples' indifference and make the point that his mission is to all the nations, not just the Jews. Jesus admires and praises the great faith of the woman and effects the healing of the daughter for whom she pleaded so earnestly.	Sometimes we are surprised by the faith of those who are on the margins of our society. How have you been surprised or impressed with the strong faith of another person?	CCC 439, 448, 543–544, 2610 Jesus is struck by the great faith expressed by the Canaanite woman (cf. CCC 2610) who addresses him as "Son of David," a title reflecting his kingship (cf. CCC 439), and "Lord," a title reflecting his divinity (cf. CCC 448). This encounter shows that Jesus' message is not just for the Jews, and that the invitation to enter his kingdom is open to all (cf. CCC 543–544).	Q 32–34 Q 238

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
21st Sunday in Ordinary Time-A	<p>Is 22:19–23 Ps 138:1–2a, 2b–3, 6+8 Rom 11:33–36 Mt 16:13–20</p>	<p>Jesus’ divinity is acknowledged by St. Peter, though the knowledge of such has not been revealed to him by mere man. Jesus builds his Church – our Church – upon the rock of St. Peter and vows that the gates of the netherworld shall not prevail against it. St. Peter’s unique role among the Twelve Apostles is carried out to this day by his successor, the Bishop of Rome, the Pope.</p>	<p>Every organization has a structure, also known as a hierarchy.</p> <p>Some people these days are suspicious or critical of large, impersonal organizations.</p> <p>How is your experience of the Church the same and/or different from those who are distrustful of “organized religion?”</p>	<p>CCC 153, 440–442, 552–553, 881, 1441</p> <p>St. Peter proclaims the divinity of our Lord by using the titles “Christ” and “Son of the living God,” something that no mere man revealed to him (cf. CCC 440–442). Simon bar-Jonah is now the “rock,” the one upon whom Jesus builds his Church (cf. CCC 552–553, 881), and the one who is given the keys to bind and loose (cf. CCC 1441). St. Peter’s role is unique among the twelve, and he is the one whose successor will speak definitively for the Church (cf. CCC 881–882).</p>	<p>Q 33 Q 61 Q 65 Q 105–106 Q 116 Q 118–119</p>
22nd Sunday in Ordinary Time-A	<p>Jer 20:7–9 Ps 63:2, 3–4, 5–6, 8–9 Rom 12:1–2 Mt 16:21–27</p>	<p>The very heart of our Catholic faith is the saving death and resurrection of our Lord, events that he predicted and over which he was fully in charge. If we are to be identified as disciples of the Lord, we must follow him to the cross, and so allow him to raise us up through the resurrection.</p>	<p>Dying to self, taking up the cross, and mortification are not popular activities in our self-centered, indulgent, and hedonistic culture.</p> <p>How do you make sure that you stay close to the cross?</p> <p>What are some practical ways you make sacrifices so as to be in solidarity with the Lord in his dying and rising?</p>	<p>CCC 554, 607, 618, 736, 1460, 2015, 2427</p> <p>Our Lord not only predicts his own passion, death, and resurrection (cf. CCC 554, 607), he bids each of his followers to take up the cross and follow in his footsteps (cf. CCC 736, 1460, 2427).</p> <p>“The way of perfection passes by the way of the Cross” (CCC 2015).</p>	<p>Q 38 Q 40 Q 43–45 Q 122 Feature on Justification</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
23rd Sunday in Ordinary Time-A	Ez 33:7–9 Ps 95:1–2, 6–7b, 7c–9 Rom 13:8–10 Mt 18:15–20	Jesus promises to be present in his Church, and he is always faithful in keeping his promises. Being a disciple of the Lord means being in communion with his Church, a communion that is most perfectly realized within the bonds of the Catholic Church.	There is great strength in numbers. A single strand will easily break; not so a cord of many strands. How do you find strength from being in communities of believers, ranging from a small group study, to being a member of the parish, to being part of a universal (Catholic) Church?	CCC 553, 981, 1088, 1373, 1443–1445, 2472 Jesus establishes his Church as the instrument of reconciliation between God and human beings (cf. CCC 981, 1443–1445). Trusting in the Lord means abiding in the communion of the Church and accepting her teaching and judgments as an extension of the Lord's ministry of teaching and ruling (cf. CCC 553, 981, 1444). We do not follow the Lord in isolation. We seek the communion of the Church, trusting that when two or three to gather in the Lord's name, he is in their midst (cf. Mt 18:20, cf. CCC 981, 1088, 1373).	Q 58 Q 61–62 Q 103 Q 107 Q 228–230
24th Sunday in Ordinary Time-A	Sir 27:30–28:7 Ps 103:1–2, 3–4, 9–10, 11–12 Rom 14:7–9 Mt 18:21–35	The parable of the unforgiving servant strikes home with many people, both those who have felt the heavy burden of financial debt or the weight of past sins, and those who have exercised or experienced the relief of forgiveness. Jesus is the one who forgives, and he challenges us to go and do likewise.	Some exercise power by lording it over others, frequently referring to the past foibles and failures of others. He is truly powerful who regularly practices forgiveness and clemency. When have you been touched deeply by an act of forgiveness?	CCC 613–615, 982, 2227, 2843–2845 The parable of the unforgiving servant is a lesson both in the Lord's largesse in forgiving us our debts, and our responsibility to forgive our debtors (cf. CCC 2843–2845). Just as financial debt can become debilitating for a debtor, so is the weight of sin crippling to our souls. Jesus pays the price for our redemption, setting us free from sin and death (cf. CCC 613–615, 982). We are called to do likewise in our relationship with those who have sinned against us (cf. CCC 2844).	Q 43 Q 196 Q 261

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
25th Sunday in Ordinary Time-A	Is 55:6–9 Ps 145:2–3, 8–9, 17–18 Phil 1:20c–24, 27a Mt 20:1–16a	The Gospel does not make sense according to our understanding of equitable pay for work performed, yet what recipient of God's grace and mercy would dare to complain? Jesus comes to call us poor sinners to the good life of ongoing conversion and the works of mercy for which each of us will be properly rewarded.	Like the landowner in today's Gospel, God will never be outdone in generosity. How have you experienced God's generosity in your life?	CCC 160, 210–211, 588 The parable of the laborers for the vineyard highlights the mercy and goodness of God, revealed through the supreme sacrifice of Jesus upon the cross (cf. CCC 210–211). Jesus gives us poor sinners much more than we deserve (cf. CCC 588). There is urgency in bringing in the harvest, for the grapes would otherwise rot on the vine. There is no time like the present to accept in faith the great gift of salvation (cf. CCC 160).	Q 13 Q 15 Q 43–44
26th Sunday in Ordinary Time-A	Ez 18:25–28 Ps 25:4–5, 6–7, 8–9 Phil 2:1–11 or 2:1–5 Mt 21:28–32	The parable of the two sons expresses the truth behind the phrase “you have to walk the talk.” In fact, Jesus praises the one who first says “No” but goes on to do the will of the father. We are called to seek the will of the Lord, and then put it into practice in our daily lives.	Jesus says “Let your ‘Yes’ mean ‘Yes’ and your ‘No’ mean ‘No’” (Mt 5:37). What helps you to live a life of integrity even when it is difficult?	CCC 535, 546, 1803–1809, 1928–1933, 2822–2827 The parable of the two sons reminds us that in our relationship with the Lord, “words are not enough, deeds are required” (CCC 546). The virtues we acquire by good habits dispose us toward the good and toward communion with the Lord (cf. CCC 1804). We respond to the Lord's will (cf. CCC 2822–2827) by treating every human person with dignity and respect (cf. CCC 1928–1933).	Q 151–152 Q 159–162 Q 177 Q 212

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
27th Sunday in Ordinary Time-A	<p>Is 5:1–7</p> <p>Ps 80:9+12, 13–14, 15–16, 19–20</p> <p>Phil 4:6–9</p> <p>Mt 21:33–43</p>	<p>This Gospel often appears during or close to the start of October, known as “Respect Life Month” in the Church in the United States, Canada, and many other countries. The wanton violence of the wicked tenants gives us pause to consider all too common acts of heinous disrespect for human dignity, and our obligation to be active in honoring and respecting the dignity of every human person, from conception until natural death.</p>	<p>Jesus accepts death at the hands of the wicked to pay the price for our sins.</p> <p>How does this parable give you greater appreciation for all that the Lord has done for you?</p> <p>How does our Lord’s sacrificial death impact the way in which you live out your daily life?</p>	<p>CCC 443, 587–581, 755–756, 2258–2317</p> <p>The parable of the wicked tenants leaves us with the question, “Did they think they could get away with all this?” Such is the mentality of all who engage in offenses against the Fifth Commandment (The violent acts against the owner’s representatives, and even his only son are reprehensible and futile, yet this is how God’s only begotten Son is treated (cf. CCC 443, 587–591). The Church is the cultivated field, the vineyard, and the “building of God” with Christ himself as the cornerstone (cf. CCC 755–756).</p>	<p>Q 33</p> <p>Q 41</p> <p>Q 61</p> <p>Q 200–210</p>
28th Sunday in Ordinary Time-A	<p>Is 25:6–10a</p> <p>Ps 23:1–3a, 3b–4, 5, 6</p> <p>Phil 4:12–14, 19–20</p> <p>Mt 22:1–14 or 22:1–10</p>	<p>Several of the invited guests refuse the invitation to the wedding feast, claiming that they have better things to do. Others are more violent in their refusal. With a single exception, those who do attend don the customary garments provided by the king and join the celebration on his terms. The exceptional guest is shown the door for his refusal. Jesus Christ, the King, invites and welcomes sinners, but he always demands conversion, both immediate and ongoing.</p>	<p>Conversion (metanoia) refers both to an initial conversion to follow the Lord, and to the ongoing conversion to turn away from those things that distract us and even separate us from the Lord.</p> <p>What does the word “conversion” mean to you?</p>	<p>CCC 546, 796, 1229, 1402–1405, 1426, 2837</p> <p>The invitation to the wedding banquet is extended far and wide, but one must be properly dressed to enter (cf. CCC 546). Jesus invites sinners into the kingdom, requiring of them not a change of clothes but a change of mind and heart, a metanoia (cf. CCC 1229, 1426). Christ is the bridegroom, the Church his bride (cf. CCC 796). Both the banquet in the parable and the Holy Eucharist foreshadow the everlasting banquet in heaven (cf. CCC 2837).</p>	<p>Q 21</p> <p>Q 62</p> <p>Q 93</p> <p>Q 99</p> <p>Q 263</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
29th Sunday in Ordinary Time-A	Is 45:1, 4–6 Ps 96L1+3, 4–5, 7–8, 9–10 1 Thes 1:1–5b Mt 22:15–21	Jesus deftly handles the trick question asked of him. Christian martyrs through the centuries have given their lives rather than acquiescing to tyrants and despots. Far better to suffer in obedience to the Lord whose kingdom is eternal than to enjoy the illusory freedom promised by “the kings of the earth” (Rv 6:15).	Jesus commands, “Repay to Caesar what belongs to Caesar and to God what belongs to God” (Mt 22:21). What helps you to navigate the inevitable tension between the two?	CCC 450,1903, 2238–2244, 2313, 2825 Roman coins bore an inscription proclaiming Caesar’s divinity, his lordship. Jesus is Lord, not Caesar! (cf. CCC 450). We are obliged by the 4th Commandment to obey legitimate authority in our society (cf. CCC 1903, 2238–2244) but not to obey blindly (cf. CCC 2313). Jesus is the Lord and we rightly follow him along the path of life (cf. CCC 2825).	Q 34 Q 166 Q 190 Q 195 Q 259 Just War Feature
30th Sunday in Ordinary Time-A	Ex 22:20–26 Ps 18:2–3a, 3b–4, 47+51 1 Thes 1:5c–10 Mt 22:34–40	A follower of Jesus not only follows the Ten Commandments, but also Jesus’ call to live out to the full our love of God and our love of neighbor. True wisdom comes from following Jesus, who is the Way to eternal life.	Jesus promises that we will find him in the faces of the poor. “Whatever you did for one of these least brothers of mine, you did for me” (Mt 25:40). How have you grown closer to the Lord by performing the works of mercy (cf. CCC 2447)?	CCC 581, 2055, 2061–2063, 2067, 2083 Love of God and love of neighbor are the two tablets of the Law, the Ten Commandments (cf. CCC 2055, 2067, 2083). Jesus is the fulfilment of the Law (cf. CCC 581). The moral life is our response to the Lord’s initiative to teach us by his perfect obedience to his Father’s will (cf. CCC 2061–2063).	Q 41 Q 169–174 Q 178–179

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
31st Sunday in Ordinary Time-A	Mal 1:14b–2:2b, 8–10 Ps 131:1, 2, 3 1 Thes 2:7b–9, 13 Mt 23:1–12	Jesus scolds the scribes and the Pharisees for imposing heavy burdens on others, and not practicing what they teach. To manifest to others the face of the Lord, those who lead must be humble and exemplify a life of service and personal integrity. The Church suffers greatly each and every time one who leads or teaches in the name of the Church fails to live up to his or her calling.	The Church is made of saints and sinners. Most of us fall somewhere in the middle. Sadly, the sins of those who lead and teach in the name of the Church can dominate the media and bring great sadness to faithful members of the Church. How do you describe your experience with the Church to those who are keeping their distance because of Church scandals?	CCC 526, 876, 1550, 2044, 2367 Jesus denounces the Pharisees and the scribes for lording themselves above others. True greatness comes through humble service, as the Lord teaches in word and in his powerful example upon the cross (cf. CCC 526). There is great power in the witness of a well-lived Christian life (cf. CCC 2044). Hierarchical ministry is a service (cf. CCC 876); the Sacrament of Orders does not preserve a priest from human weakness (cf. CCC 1550).	Q 123 Q 130 Q 132 Feature on the Church Disfigured by Sin
32nd Sunday in Ordinary Time-A	Ws 6:12–16 Ps 63:2, 3–4, 5–6, 7–8 1 Thes 4:13–18 or 4:13–14 Mt 25:1–13	Vigilance in matters temporal is important, and in matters spiritual it is essential. We take care to protect our physical assets, how much more should we safeguard our souls. We must be attentive and awake, and not be like the foolish virgins in the parable.	Those who live the consecrated life bear public witness to the evangelical counsels of poverty, chastity, and obedience. How are you called to center your life around these same counsels according to your state of life, to favor the things that are eternal, the life that is wholesome and virtuous, and to listen attentively to the Word of God that is reliable and true?	CCC 672, 796, 1036, 1618, 2612 The parable of the ten virgins stresses the importance of and watchfulness in prayer (cf. CCC 2612), and vigilance for the return of the Lord in glory, for he comes at an hour we least expect (cf. CCC 672, 1036). Christ is the bridegroom, and the Church his beloved bride (cf. CCC 796). Virginity for the sake of the kingdom is highly praiseworthy for those to whom this call is given (cf. CCC 1618)	Q 62 Q 138 Q 180 Q 213 Q 238

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
33rd Sunday in Ordinary Time-A	Prv 31:10–13, 19–20, 30–31 Ps 128:1–2, 3, 4–5 1 Thes 5:1–6 Mt 25:14–30 or 25:14–15, 19–21	In the ancient world a “talentos” was literally a very valuable coin. That word became the English word “talent,” meaning a God-given gift of great worth. The Lord blesses us with incredible gifts and blessings. We are called to be good stewards of those gifts, not hoarding them or keeping them to ourselves, but to put them to work in the building up of the kingdom of God.	What are the “talents” that the Lord has bestowed upon you, the incredibly valuable gifts that are a very important part of your life? How do you exercise good stewardship of your “talents”?	CCC 546, 1038–1041, 1048–1051, 1936, 2006–2011 The parable of the talents is a call to labor diligently in the work of the Lord (cf. CCC 546, 1048–1051), for our work (or lack thereof) will be made manifest in the Last Judgment (cf. CCC 1038–1041). Talents are not distributed equally; this parable bids us to be mindful of the needs of the poor and less fortunate (cf. CCC 1936).	Q 77–80 Q 224–227
Solemnity of Christ the King-A	Ez 34:11–12, 15–17 Ps 23:1–2a, 2b–3, 5, 6 1 Cor 15:20–26, 28 Mt 25:31–46	In today’s Gospel Jesus presents the criterion by which we will be judged at the end of our lives: How we renounced selfishness and extended ourselves for the sake of others, especially the poor and downtrodden. St. Matthew places this important saying right before the account of our Lord’s passion, death, and resurrection. The Lord humbled himself “... accepting even death, death on a cross” (Phil 2:8). “He became poor although he was rich, so that by his poverty you might become rich” (2 Cor 8:9). Our Lord’s self-giving upon the cross must become our way of life, down to the core of our very being.	Honoring those who have served faithfully in military service, it is often said, “All gave some, some gave all.” Jesus gave his all upon the cross. How does today’s Gospel inspire you to give your all (or at least more) for the sake of his kingdom?	CCC 599–600, 664, 672, 786, 908, 1038–1041 2816–2821 Today the Church celebrates the Solemnity of Christ the King, acknowledging and celebrating Jesus Christ not simply as a king, but as the King. Yet he is a king who does not impose his will upon his subjects but who invites them to follow him freely along the path of life. His kingdom is one of truth and life, holiness and grace, justice, love, and peace (cf. CCC 664). The King invites us to share his care and concern for the least among us, and to have a special place in our hearts for those who are less fortunate. In taking care of them, we encounter the King (Mt. 25:40) and we will be judged accordingly on the last day (cf CCC 1038–1041)	Q 32 Q 34 Q 258 Q 263

Part II: Catechetical Ideas and Sample Schedule

What Is Evangelizing Catechesis?

Evangelizing catechesis is a term to describe the Church's mission to engage all people in order for them to have a personal encounter with Jesus Christ through the power of the Holy Spirit. This is a mission at the heart of a catechumenate process. Liturgy, Scripture reading, prayer, study, accompaniment, and witness are all occasions that unveil the truth, beauty, and goodness of the Catholic faith. In particular, catechetical sessions (after the Sunday dismissal rites or during this week) are opportunities to:

- present an accurate and thorough exposition and explanation of Catholic teaching on doctrine, sacraments, morals, and prayer, which are the four pillars of the Catechism of the Catholic Church, and the structure of *A Journey through the Catechism*. Two sample lesson plans for catechetical sessions are included in this resource.
- share an encounter with the beauty of Catholic art, architecture, music, poetry, and above all, the sacred liturgy.
- provide a focus on how to bring faith into practice in our daily lives. Catechetical sessions are opportunities for faith-filled Catholics to witness to their journey, as well as share presentations on the lives of the Saints and Christian martyrs who themselves witnessed to the Faith through the shedding of their own blood.

Sample Catechetical Session Lesson Plans

The initial weeks of OCIA should include time for housekeeping details, such as reviewing the schedule, the layout of the building where sessions are held, and a layout of as well as the accompanying book, *A Journey through the Catechism*. It is recommended that the participants have their own copy of the book and of the Bible prior to the first session.

The first session should be a time for participants to get to know one another and the catechetical team. A welcoming atmosphere should be created in which questions are appreciated, diverse opinions are respected, and a variety of life experiences are recognized. OCIA team members should strive to do their best to accompany participants along the journey, meeting them where they are, and leading them where they might not go on their own. This guide presumes that the parish will provide a suitable atmosphere for learning and belonging.

The remainder of the catechetical sessions explore matters at the heart of the Faith. These sessions are often held both in conjunction with the Sunday dismissal rite, in a separate session in the middle of the week, or a combination of both. The Lectionary guide in this resource provides several prompts to assist DREs and catechists to plan these sessions. Two sample catechetical session lesson plans are included here:

Session One: The Kerygma

OPENING

After some introductory words, play a six minute clip from the movie *Miracle*, the story of the United States "Miracle on Ice" hockey team that upset the Soviet Union in the 1980 Olympic games.

After the video, make a connection. Say: "Your being here tonight is a bit of a miracle, right? Surely the hand of the Lord is at work in your life, guiding you here, guiding you to begin this journey."

Next, ask the participants to ponder these questions:

- Who made you?
- What were you made to be?
- How is this your time?
- How did you get here?
- What does this prayer mean to you? May the Lord open for you the door that will help you “to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in heaven.”

The participants should take a few moments to write down their answers. Tell them that no one will read their answers nor will they be asked to share them. Also explain that answers are an important part of their story, a story that is meant to be shared with others according to God’s timeline, not the lesson plan for this session. Say: “God’s plan for your life is a story that is meant to be echoed so that others might get to know the Lord as you have gotten to know him, and as you will continue to get to know him along this journey of faith.”

KEY SESSION THEMES: THE KERUX AND THE KERYGMA (PAGES XVII–XVIII)

- Kerygma as the basic message of the Catholic faith, the foundation upon which all other teachings and practices rest.
- Review the “Kerygmatic Echoes” found in the *Journey through the Catechism* book (pages xix–xx).
- Note the word echo in the word catechism.
- Review the How to Navigate the Bible and How to Navigate the Catechism of the Catholic Church sections (pages xxi–xxiv). Give participants an opportunity to look up verses in the Bible and in the *Catechism*, demonstrating how to use the footnotes and cross references in each.

CONCLUSION

Ask participants what their questions are about the Catholic Church. Write the questions on a board so that all can see. Pass out the week-by-week schedule (if this has not already been done) and show where specific questions will be addressed. Make sure to emphasize that there is no such thing as a “stupid question” and that all questions will be answered over the course of the sessions. Also be sure to point out the chapter(s) in the *Journey through the Catechism* book in which the question is addressed. If you encounter a question with which you are unfamiliar, promise to get information about that question by the next session.

Close with a prayer.

Session Two: Faith

OPENING

Begin by having one of the OCIA team leaders introduce themselves and share a brief story of their faith life. Next, play a six-minute video of the James Webb telescope and its significance.

After the video, provide additional background on the James Webb telescope as needed: (The telescope was launched in 2021, and is now in a fixed orbit one million miles away from the sun. Its lens has the capacity to pick up images far beyond the range of the unaided human eye, and far beyond any telescope on the planet. Every day, images of distant galaxies are recorded and sent back to Earth for study.)

Make a connection between the images of Earth taken from the telescope (e.g., [webbtelescope.org/images](https://www.webbtelescope.org/images) and here <https://www.youtube.com/nasawebbtelescope> and are in the public domain: [webbtelescope.org/copyright](https://www.webbtelescope.org/copyright)) and both the first line of the Nicene Creed (“I believe in God, the Father almighty, Creator of heaven and earth.”) and Psalm 8:4–5, 10 (Optional: Read Psalm during the last minute of the video):

*When I see your heavens, the work of your fingers,
the moon and stars that you set in place—
What is man that you are mindful of him,
and a son of man that you care for him?
O Lord, our Lord,
how awesome is your name through all the earth!*

Go on to explain that contrary to what many people say, science and faith are not at odds with one another. The scientists who study the images that come from the Webb Telescope have to explore the many questions about what the images mean. And to be true scientists, they have to ask the bigger questions that are matters of faith: What do the images really mean? How did the universe come to be? How could all of these galaxies come into being for there had to have been a beginning, and it is impossible for something to come from nothing. Science has much to tell us about our faith, for God's creation is more vast than we could ever imagine. And faith has much to tell us about science: What meaning for our lives do we find in the discoveries of science, whether they come from a powerful telescope looking outward, or a powerful microscope looking inward at the intricate design of the DNA helix? What does it mean to say, "I believe in God, the Father almighty, Creator of heaven and earth?"

Key Session Themes: Revelation and Faith pages xvii – xviii)

- How do we know that God exists? (pages 2 – 4)
- What can we know about God through our human reason? (page 4)
- What do we mean by Divine Revelation and the Divine Pedagogy? (pages 4 – 6)
- Who were the prophets, and how are the words of the prophets fulfilled? (pages 6—7)
- Will God have any further Revelation for us? How do we distinguish between Divine Revelation and Marian apparitions? (page 7; be sure to reference the last full paragraph. We respect other faith traditions and we do not spend much time criticizing or tearing down the faith of others, but we do need to make distinctions. Someone who enters the Catholic Church having been raised in another Christian tradition can rightly thank God for his or her upbringing, knowledge of the Bible, and habits of prayer and devotion, while at the same time thank God for being led to the fullness of faith in the Catholic Church).
- What is the relationship between Scripture and Tradition? (pages 10—14)

CONCLUSION

Summarize the session in words like these:

You were born for much more than this world. You are meant for God. You are connected to a God who loves you more than you can imagine. To you belongs the life-changing call to discover your connection to God, or to delve more deeply into the great mystery of your relationship with God through Jesus Christ and the Catholic Church.

Guided by the Magisterium, both Sacred Scripture and Sacred Tradition will accompany you along your journey of faith where you will discover the incredible richness of what God has done for you, and of all that God intends for you. Your faith in Jesus Christ is your entry into eternal life. You are meant to live with God and enjoy great happiness that will last longer than the sun and the moon and the stars. You are loved by God. God has a plan for you.

Assign the following questions for private writing. Either copy them on the board or provide the question on a handout. Participants should take a few moments to write down their answers to these questions in their journals or the writing can be completed at home.

CREATION

- Every person has his or her own set of gifts, talents, interests, aptitudes, and strengths. What are some of your gifts that reveal God's plan for your life?

FALL

- Time is the great equalizer. No matter how rich or poor, everyone has the same twenty-four hours of opportunities and challenges each day. What are the bad habits that have crept into your life that keep you from responding to God's call to love him with all your heart, mind, soul, and strength? How might you overcome these habits?

REDEMPTION

- God exercises his divine pedagogy in revealing himself to human beings, culminating in his definitive self-Revelation through Jesus Christ. How do you understand the term "divine pedagogy"? How have you experienced God's divine pedagogy in your life? How have witnesses to the kerygma helped you to grow in your relationship with the Lord over the course of the years?

RESTORATION

- Regular Bible reading is vital in the Christian life. What is your plan for Scripture reading and study? What plan might you have for reading the entire Bible in a year? How might you devote fifteen minutes per day to Bible reading?

Close with a prayer.

Optional Session Ideas

There are several other elements for catechetical sessions as part of the OCIA process. Some of these are:

- a walking of the parish Church, noting especially features that are present in every Catholic church
- a “teaching Mass” in which a priest demonstrates and explains aspects of how the Holy Mass is offered
- a practical talk on Natural Family Planning offered by a physician or nurse
- a married couple speaking on Catholic family life and the Fourth Commandment
- a practical talk by a catechist on how to make a good confession of sins in the Sacrament of Penance
- a practical by a catechist on how to properly receive Holy Communion
- a thorough presentation and preparation by the pastor on Triduum liturgies, especially the Easter Vigil

This guide also envisions that dear traditions be continued in the spirit of an evangelizing catechesis, and that those making the journey to the sacraments occasionally enjoy the camaraderie of shared meals. Twentieth century Catholic historian Hilaire Belloc wrote:

*“Wherever the Catholic sun doth shine,
There’s always laughter and good red wine.
At least I’ve always found it so.
Benedicamus Domino!”*

ORGANIZING THE SESSIONS

This guide is written for a schedule of twenty-eight catechetical sessions for formal instruction, organized around the four pillars of the *Catechism of the Catholic Church* and paired with *A Journey through the Catechism*. These sessions do not include the welcoming week(s) that the parish arranges, nor optional sessions. The catechetical sessions are arranged as follows:

- What Catholics Believe (First Pillar of the Catechism)10 sessions
- How Catholics Worship (Second Pillar of the Catechism)5 sessions
- How Catholics Live (Third Pillar of the Catechism).10 sessions
- How Catholics Pray (Fourth Pillar of the Catechism)4 sessions after Easter (Mystagogia)

SAMPLE SCHEDULE

Sessions.	Theme and Chapter
Orientation	Introductions and Housekeeping Items
Catechetical Session 1.	Kerygma (Introduction)
Catechetical Session 2	Faith (Chapter 1)
Catechetical Session 3	Creation and Fall (Chapter 2)
Catechetical Session 4	Public Ministry of Jesus (Chapter 3)
Catechetical Session 5	Paschal Mystery (Chapter 4)
Catechetical Session 6	Holy Spirit (Chapter 5)
Catechetical Session 7	Church (Chapter 6)
Catechetical Session 8	Blessed Virgin Mary (Chapter 7)
Catechetical Session 9	Last Things (Chapter 8)
Catechetical Session 10	Liturgy (Chapter 9)
Optional Session	Church Tour
Catechetical Session 11.	Sacraments of Initiation (Chapter 10, Part I)
Catechetical Session 12	Sacraments of Initiation (Chapter 10, Part II)
Catechetical Session 13	Sacraments of Healing (Chapter 11)
Catechetical Session 14	Sacraments of Commitment (Chapter 12, Part I)
Catechetical Session 15	Sacraments of Commitment (Chapter 12, Part II)
Catechetical Session 16	The Good Life (Chapter 13)
Catechetical Session 17.	Conscience, Virtue, and Sin (Chapter 14)
Catechetical Session 18	Justice (Chapter 15)
Catechetical Session 19	Law and Grace (Chapter 16)
Catechetical Session 20.	Intro to the Ten Commandments, First Three Commandments (Chapter 17, Part I)
Catechetical Session 21	First Three Commandments (Chapter 17, Part II)
Optional Session	Lenten Activities (attend Ash Wednesday liturgy, soup supper, etc.)
Catechetical Session 22.	Fourth Commandment: Catholic Family Life (Chapter 18, Part I)
Catechetical Session 23	Fifth Commandment: Life Issues (Chapter 18, Part II)
Catechetical Session 24	Sixth Commandment: Virtue of Chastity and Theology of the Body (Chapter 19)
Optional Session	Natural Family Planning Lesson by a physician or nurse, and with a married couple
Catechetical Session 25.	Seventh, Eighth, and Tenth Commandments: Justice and Truth (Chapter 20)
Optional Session	Holy Week, Triduum Preparation and Celebration
Optional Session	Prayer: ACTS (Chapter 21)
Optional Session	Prayer: Holy Rosary (Chapter 22)
Optional Session	Prayer: Adoration and Benediction (Chapter 23)
Optional Session	Prayer: Divine Mercy (Chapter 24)
Ongoing Sessions	Meet, discuss, and pray over the Sunday readings

Lectionary References

Cycle A: www.catholic-resources.org/Lectionary/1998USL-OrdinaryA.htm

Advent: www.catholic-resources.org/Lectionary/1998USL-Advent.htm

Christmas: www.catholic-resources.org/Lectionary/1998USL-Christmas.htm

Lent: www.catholic-resources.org/Lectionary/1998USL-Lent.htm

Easter: www.catholic-resources.org/Lectionary/1998USL-Easter.htm

Solemnities: www.catholic-resources.org/Lectionary/1998USL-Solemnities.htm#2



Fr. Daniel J. Mahan

A JOURNEY THROUGH *the* CATECHISM

*Unveiling the Truth, Beauty, and
Goodness of the Catholic Faith*

**LECTIONARY AND CATECHETICAL
GUIDE (CYCLE B)**



A JOURNEY THROUGH *the* CATECHISM

Lectionary and Catechetical Guide (Cycle B)

This Lectionary and Catechetical Guide is intended especially for priests, deacons, DREs, and catechists. It offers for every Sunday the correspondence between the Sunday readings and specific teachings found both in the *Catechism of the Catholic Church* and the book *A Journey through the Catechism: Unveiling the Truth, Beauty, and Goodness of the Catholic Faith* which has been written for especially for catechumens and all who wish to know more about the Catholic faith.

For priests and deacons, connecting the themes of the Sunday readings with the teachings of the *Catechism* is an essential part of homily preparation and preaching. Pope St. John Paul said the *Catechism* “is... offered to all the faithful who wish to deepen their knowledge of the unfathomable riches of salvation.” What a worthy goal that those who listen to our Sunday homilies will be inspired to “put out into the deep” and experience a desire to strengthen their relationship with the Lord and with his Church. The *Catechism* strengthens the ability of every believer to do exactly what the priest or deacon urges at the end of the Mass when he says, “Go and announce the Gospel of the Lord.”

For DREs and catechists—especially those who minister to and with those preparing to receive the Sacraments of Initiation in an OCIA process—catechetical sessions are multipurpose with a reflection on the Sunday readings as part of the Rite of Dismissal and reading and instruction on the truths of the Faith found in the *Catechism*. Reflection questions are perfect for group discussion or personal journal writing. References to the *Catechism* and to numbered questions in *A Journey through the Catechism* are a bridge to individual study and serve as a core for planning further catechetical sessions.

For catechumens and other faith seekers, this guide ties together three important sources: the Lectionary, the *Catechism*, and the pastoral accompaniment of *A Journey through the Catechism*.

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
1st Sunday in Advent-B	Is 63:16b-17, 19b; 64:2-7 Ps 80:2-3, 15-16, 18-19 1 Cor 1:3-9 Mk 13:33-37	The holy season of Advent is a time to prepare spiritually for the celebration of Christmas. We ready our hearts by meditating upon the great gift that we are given to be able to enter into a relationship with the Lord, the Word made flesh dwelling among us. We strive to be watchful and alert as he guides us along the path of life, rejecting temptations to try to find an easier or better way.	The weeks leading up to Christmas can be busy and hectic. How does the season of Advent provide an important contrast to the Christmas celebrations that take place long before December 25? Why is it important that we keep Advent well?	CCC 451, 671–672, 769, 1130, 1403 Be watchful! Be alert! The Season of Advent is a sober reminder that those who follow the Lord await his return in glory, at an hour we least expect (cf. CCC 672, 769). “I come like a thief in the night” (Rv 16:15). “Thy kingdom come” we pray (cf. CCC 2817) in every sacramental celebration, for sacrament will no longer be necessary in heaven, where faith gives way to sight, and every hope is fulfilled (cf. CCC 1130, 1403). Marana tha! Come Lord Jesus! (cf. CCC 451, 671, 1130).	Q 43 Q 48 Q 77–78 Q 180 Q 258
2nd Sunday in Advent-B	Is 40:1–5, 9–11 Ps 85:9ab+10, 11–12, 13–14 2 Pet 3:8–14 Mk 1:1–8	The figure of St. John the Baptist is a familiar part of the Gospels’ account of the Nativity of our Lord. John announces that the prophecies of old are fulfilled in Jesus. John is not the Messiah, but the messenger called to announce the coming of the Messiah.	Eyewitness testimony is a powerful means of persuasion. How are you called to follow the example of St. John the Baptist in bearing witness to the Lord?	CCC 422, 515, 522–523, 717–720 The beginning of St. Mark’s “Gospel,” the telling of the Good News that God has visited his people in Christ Jesus (cf. CCC 422). St John the Baptist bears testimony that Jesus is the fulfilment of the messianic prophecies of the Old Testament (cf. CCC 515, 522–523, 717–720). The Gospels are not works of fiction. They are biographies of Jesus, the written testimony of those who were among the first to have faith in Christ (cf. CCC 515).	Q 35 Q 53

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
3rd Sunday in Advent-B	Is 61:1–2a, 10–11 Lk 1:46–48, 49–50, 53–54 1 Thes 5:16–24 Jn 1:6–8, 19–28	St. John the Baptist testifies to the light, proclaiming the coming into the world of the true Light. His baptism in the Jordan river prepares the way for the Sacrament of Baptism, through which we are made new in Christ.	Have you been baptized? Are you preparing for baptism? Why is it true to say that the day of your baptism was (or will be) the most important day of your life?	CCC 717–720, 1216 St. John the Baptist bears witness to the Lord Jesus, the light of the world (cf. CCC 717–720). “The light shines in the darkness, and the darkness has not overcome it” (Jn 1:5). One who is baptized into Christ Jesus is said to be enlightened, configured to the true light who comes to enlighten every person who will receive him (cf. CCC 1216).	Q 53 Q 91–93
4th Sunday in Advent-B	2 Sam 7:1–5, 8b–12, 14a, 16 Ps 89:2–3, 4–5, 27+29 Rom 16:25–27 Luke 1:26–38	As Christmas draws near, we are consoled by the great gift of faith through which the Blessed Mother gives her assent to the plan God held in store for the human race from all ages. “For a child is born to us, a son is given us; upon his shoulder dominion rests. They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace” (Is 9:5).	As you look at a nativity scene, what strikes you personally about the coming of the Lord into our world?	CCC 484, 494, 497, 503, 732 The Word becomes flesh through the Virgin Mary’s “Yes.” Her obedience undoes the disobedience of our first parents (cf. CCC 484, 494, 497, 732). The virgin conceives and bears a son, fulfilling the prophecy of Isaiah and completely surpassing human expectations, showing God’s absolute initiative in the Incarnation (cf. CCC 503).	Q 31 Q 66–73

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Christmas: Solemnity of the Nativity of Our Lord (not on a Sunday in 2024, included here for future years)	<p>Vigil Mass: Isa 62:1–5 Ps 89:4–5, 16–17, 27+29 Acts 13:16–17, 22–25 Matt 1:1–25 or 1:18–25 Mass During the Night: Isa 9:1–6 Ps 96:1–2a, 2b–3, 11–12, 13 Titus 2:11–14 Luke 2:1–14 Mass at Dawn: Isa 62:11–12 Ps 97:1+6, 11–12 Titus 3:4–7 Luke 2:15–20 Mass during the Day: Isa 52:7–10 Ps 98:1, 2–3a, 3b–4, 5–6 Heb 1:1–6 John 1:1–18 or 1:1–5, 9–14</p>	The long-awaited Savior has arrived to set his people free. He comes not as an emperor commanding an army, nor as a person of affluence and wealth, but as a tiny baby, laid in a manger. Why should God break down a wall when he holds the key to the door of our hearts?	<p>Gazing upon the nativity scene at church, which figure catches your attention?</p> <p>With what figure do you associate yourself most closely?</p>	<p>CCC 456–463, 525</p> <p>Each set of readings for the Christmas Masses provides insight into the joyful mystery that is the birth of Jesus Christ. “The Word became flesh and made his dwelling among us, and we saw his glory” (Jn 1:14).</p>	<p>Q 32</p> <p>Q 35</p> <p>Q 37</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Feast of the Holy Family-B	Gen 15:1–6; 21:1–3 Ps 105:1–2, 3–4, 5–6, 8–9 Heb 11:8, 11–12, 17–19 Luke 2:22–40 or 2:22, 39–40	The Gospel account of the Presentation of Our Lord in the Temple is so tender, relating the relative poverty of the Holy Family, having to offer not the customary lamb but two turtle doves. The elderly Simeon rejoices that the promise made by the Lord has been fulfilled in the tiny child in his arms. God never makes a promise that he does not keep.	When have you been touched on a deep level by the goodness of God, the one who never goes back on his word and whose promises are always kept?	CCC 529, 583, 585–586, 614, 695, 713, 797, 2201–2233, 2599 The Blessed Mother and St. Joseph take the baby Jesus to the Temple in Jerusalem to present him to the Lord, the custom for every first-born male child. They offer sacrifice at the Temple, prefiguring the great sacrifice that their newborn son will offer once and for all some three decades later(cf. CCC 614). Simeon and Anna rejoice, for Christ, the Messiah, the Temple’s Lord has arrived (cf. CCC 529). The Fourth Commandment speaks to the duties of family members toward one another (cf. CCC 2201–2233).	Q 34–35 Q 61 Q 64 Q 122 Q 163–164 Q 190–198 Q 252–253
Solemnity of the Blessed Virgin Mary, the Mother of God	Num 6:22–27 Ps 67:2–3, 5, 6+8 Gal 4:4–7 Luke 2:16–21	The young, virgin Mary experienced in her life the most powerful interventions of God, and she “kept all these things, reflecting on them in her heart (Lk 2:19).	Mary is our mother in the order of grace (cf CCC 967–970). Mary never stops praying for you and for me, even unto hour of our death. How do you honor your Mother according to the order of grace?	CCC 466–467, 495, 967–970, 2617–2619 At the beginning of a New Year we remember the Blessed Virgin Mary and ask her intercession that this might be a year of grace and favor. We also make clear our faith in Jesus Christ as the only begotten Son by honoring the Blessed Virgin with the title “Mother of God or Theotokos.”	Q 36 Q 66 Q 68 Q 70

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Solemnity of the Epiphany	Isa 60:1–6 Ps 72:1–2, 7–8, 10–11, 12–13 Eph 3:2–3a, 5–6 Matt 2:1–12	The Word made flesh is adored by Gentiles, a sign of how the light of the newborn king will be a “light of revelation to the nations” (Lk 2:32).	The magi, the “wise men” of nearby pagan lands come to honor, adore, and worship the Christ child. How today does the message of the Gospel speak volumes to those in our midst who are dwelling in darkness? How can the concept of “natural law” speak to those who do not yet believe in Christ (cf. CCC 1955–1956)	CCC 486, 525–526, 528 The Solemnity of the Epiphany is traditionally the Twelfth Day of Christmas, the day when we remember that the Word becomes flesh so that all people might be saved (cf. CCC 525–526, 528). The magi presented gifts representing Christ’s kingship (gold), his divinity (frankincense), and his priesthood, through which he would make himself on the cross the offering for the sins of the whole world (myrrh).	Q 170 Q 258
Solemnity of the Baptism of the Lord-B	Isa 55:1–11 Isa 12:2–3, 4bcd, 5–6 1 John 5:1–9 Mark 1:7–11	St. John the Baptist announces the one who will “baptize you with the Holy Spirit” (Mk 1:8).	Through the Sacrament of Baptism we are brought into the life of the Holy Trinity, God Father, Son, and Holy Spirit. How are you reminded of this profound, personal connection each and every day?	CCC 151, 422, 441–445, 536, 1223–1225 Jesus enters the waters of the river Jordan and is baptized by St. John the Baptist not because he has need of the baptism, but to make holy the waters of the Sacrament of Baptism (cf. CCC 536, 1223–1225). The one who is a follower of Jesus knows God through his only begotten son (cf. CCC 151). God speaks through his Eternal Word in unprecedented ways, going far beyond human expectations (cf. CCC 422).	Q 35 Q 54 Q 92 Q 94 Q 95 Q 96 Q 185

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
2nd Sunday in Ordinary Time-B	1 Sam 3:3b–10, 19 Ps 40:2+4, 7–8a, 8b–9, 10 1 Cor 6:13c–15a, 17–20 John 1:35–42	The proclamation of St John the Baptist, “Behold the Lamb of God” prompts Andrew to follow Jesus. In turn, Andrew tells his brother Simon, who is named by Jesus “Peter.” There is an “echo effect” in the proclamation of the Lamb of God. Remember that the words “catechesis” and “catechism” contain the word “echo.” Those who encounter the Lord are called to share the Good News with others.	When did you experience a powerful witness of a person’s profound encounter with the Lord? How are you called to share the Good News with others?	CCC 523, 551, 608, 719, 873–874, 1656, 2226 St. John the Baptist announces Jesus as the “Lamb of God,” a term rich with sacrificial implications, for all who hear that announcement would have thought immediately of the Passover Lamb, by whose blood the people of Israel were saved (cf. CCC 523, 608, 719). John’s pronouncement prompts Andrew to follow Jesus and to then tell his brother Simon about the Lord (cf. CCC 551). Christ is the source of every vocation (cf. CCC 873–874); parents help their children to discover their vocation (cf. CCC 1656, 2226).	Q 43 Q 53 Q 123 Q 177 Q 197
3rd Sunday in Ordinary Time-B	Jon 3:1–5, 10 Ps 25:4–5, 6–7, 8–9 1 Cor 7:29–31 Mark 1:14–20	Jesus calls us not anonymously, but personally. Jesus call is not a hint, but is clear and direct. Jesus call is always urgent, for each of us is called to be part of the building up of the Kingdom of God.	How have you experienced the call of the Lord in your life? How have you experienced the urgency of the call?	CCC 541, 787, 1427, 1886–1889 Jesus calls fishermen to become his followers, and to become “fishers of men.” Jesus’ call of Peter, Andrew, James, and John is personal, direct, and urgent (cf. CCC 541). In calling them, “Jesus associated his disciples with his own life” (CCC 787). So, too, does Jesus continue to call each of us to follow him, and to a life of ongoing conversion (cf. CCC 1427). That call is no less personal, direct, or urgent, for to follow the Lord closely is to change the world (cf. CCC 1886–1889).	Q 13 Q 16 Q 104 Q 116 Q 164 Q 165 Q 167–168

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
4th Sunday in Ordinary Time-B	Deut 18:15–20 Ps 95:1–2, 6–7b, 7c–9 1 Cor 7:32–35 Mark 1:21–28	Demons and evil spirits continue to attack those who follow the Lord, especially those who are closest to him. Jesus does not ignore them, but instead drives them out.	A person is truly naïve if that person is not aware of the power of the Evil One in our day and age. The venerable tradition of carrying on one's person a blessed, holy object is truly commendable and is effective in keeping demons at a distance (cf. CCC 1667–1667). If you are new to the Catholicism, how has your attitude changed regarding pious Catholic customs such as wearing a blessed medal, scapular, or crucifix?	CCC 430–435, 438, 550, 1673, 2084–2132 Jesus, the Holy One (cf. CCC 438) exercises power over demons (cf. CCC 550). The Evil One is powerful, but not all powerful. Jesus is all powerful (cf. CCC 430–435). The Church exercises the Lord's power over the Evil One through exorcisms, which are public, authoritative, and carried out in the name of Jesus Christ (cf. CCC 1673). We must guard against those practices and superstitions that open us to the power of the Evil One by following carefully the First Commandment (cf. CCC 2084–2132).	Q 31 Q 179–182
5th Sunday in Ordinary Time-B	Job 7:1–4, 6–7 Ps 147:1–2, 3–4, 5–6 1 Cor 9:15–19, 22–23 Mark 1:29–39	Jesus is the healer who raises up those who are infirm, gives sight to the blind, restores to wholeness the leprous, and even raises up the dead. His miracles are signs of the kingdom meant to prompt within us faith in the Lord and to motivate us to follow him, the Lord of Life (cf. Jn 11:25).	How has dealing with serious illness (yours or that of a loved one) affected how you think about the passing nature of this life, and the need to be prepared for the life to come?	CCC 547-560, 1502–1505, 2602 Jesus gives a sign of the inbreaking of the kingdom of God by restoring Simon's mother-in-law to health (cf. CCC 547–560). Jesus' healing powers continue to flow through the Sacrament of the Anointing of the Sick, a sacrament that restores a person to spiritual health, and, if it be the Lord's will, to physical health as well (cf. CCC 1502–1505).	Q 34 Q 111–114 Q 238

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
6th Sunday in Ordinary Time-B	Lev 13:1–2, 44–46 Ps 32:1–2, 5, 11 1 Cor 10:31–11:1 Mark 1:40–45	Jesus institutes the seven sacraments of the Church so that he might keep his solemn promise, “I am with you always, until the end of the age” (Mt 28:20). Jesus’s healing hand can be found in the Sacraments of Healing (Penance and Anointing of the Sick). Jesus’ real and substantial presence is found in the Blessed Sacrament and Precious Blood, given to us in the Sacrament of the Holy Eucharist.	How have you found, or how do you desire to find the presence of the Lord Jesus in the sacraments of the Church?	CCC 1504, 2284–2301, 2616 Jesus touches the leprous man and restores him to health. Jesus’ touch effected that miracle. Jesus’ touch is extended to us in the Sacraments of the Church (cf. CCC 1504). We can express our need for healing through the “Jesus Prayer:” “Lord Jesus Christ, Son of God, have mercy on me a sinner” (cf. CCC 2616). Jesus care for the leprous man teaches us the importance of showing the deepest respect for the dignity of every human person, as taught through the Fifth Commandment (cf. CCC 2284–2301)	Q 103–115 Q 200–210
7th Sunday in Ordinary Time-B	Isa 43:18–19, 21–22, 24b–25 Ps 41:2–3, 4–5, 13–14 2 Cor 1:18–22 Mark 2:1–12	Jesus makes his claim to have the authority to forgive sins, a claim that is legitimate only if he is divine. It is this claim to divinity that causes the charges of blasphemy to be brought against Jesus. Hence the famous saying: “Either Jesus is a fool, a phony, or insane, or he is exactly who he says he is” (cf. CCC 574–591).	The paralyzed man is brought to Jesus by his friends, thereby providing a helpful definition of a true friend: One who brings us closer to the Lord, and certainly not one who leads us away from the Lord. How have you experienced true friendship in this way?	1420–1525, 1441–1442 The paralytic finds his mobility restored (cf. CCC 1421) and his sins forgiven, causing great consternation for the scribes. Only God can forgive sins, yet Jesus is claiming that same authority. Jesus reveals his divinity through his public word about his authority to forgive sins (cf. CCC 1441–1442). The Sacraments of Healing are the Lord’s gift to us, the gift of healing of the soul, and if it be God’s will, of the body (cf. CCC 1420–1525).	Q 105–115, especially Q 103

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
8th Sunday in Ordinary Time-B	Hos 2:16b, 17b, 21–22 Ps 103:1–2, 3–4, 8–10, 12–13 2 Cor 3:1b–6 Mark 2:18–22	Through our participation in the life of the Church we participate in the life of Christ, indeed the life of God Father, Son, and Holy Spirit. The image of Bridegroom and Bride connotes a loving, fruitful relationship that is cast in the virtues of fidelity, commitment, and a willingness to sacrifice for the sake of the other.	The image of Bridegroom and bride is very powerful. How do you experience the Church as the Bride of Christ?	CCC 772–773, 796 Jesus speaks of himself as the Bridegroom, the one who lays down his life for the sake of his beloved Bride, the Church (cf. CCC 796). This is the great mystery to which St. Paul refers (cf. Eph 5:32, cf. CCC 796), the mystery of Christ's Church in union with God, no longer two but one in Christ (cf. CCC 772–773, cf. Mt 19:6)	Q 62–63
9th Sunday in Ordinary Time-B	Deut 5:12–15 Ps 81:3–4, 5–6, 7–8, 10–11 2 Cor 4:6–11 Mark 2:23–3:6 or 2:23–28	The Gospel today is not just about the relatively minor alleged violations of the Law, but rather about Jesus' teaching about the Law under his own authority. Jesus is Lord, the Lord of the Sabbath, the Lord of Heaven and Earth. We honor the Lord by keeping his day holy, according to the Third Commandment.	Sunday is the day we are obliged to gather for the Holy Eucharist, the Holy Sacrifice of the Mass. Sunday is also a day of re-creation and renewal of the body, mind, soul, and family relationships. In addition to participating in Sunday Mass, what else gives you a sense of renewal and joy as part of your Sunday observance?	CCC 574, 581–582, 2168–2188 Jesus teaches authoritatively on the Third Commandment, the keeping of the sabbath (cf. CCC 2168–2188), causing great scandal for the Pharisees (cf. CCC 574). Since the earliest days of the Church, Christians have kept holy not the seventh day of the week (the sabbath) but the first day of the week, the day of the Lord's glorious resurrection and have observed it as the "Lord's Day," a day to rest, worship, and perform the works of mercy (cf. CCC 2174–2188).	Q 41 Q 173–174 Q 186–189

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
1st Sunday in Lent-B	Gen 9:8–15 Ps 25:4–5, 6–7, 8–9 1 Pet 3:18–22 Mark 1:12–15	Jesus resists Satan's temptations. Jesus is not aloof to the difficulties of facing temptation. He gives us the strength to resist, and to persevere along the path of life.	What Lenten resolutions are you making that will help you to turn away from sin and to be more attentive to God's plan for your life?	CCC 394, 518, 397, 538–540, 609 Jesus resists the temptations to perform miracles to satiate his own hunger, to acquire power and riches, and to bring attention to his divine abilities in a selfish manner. Jesus is not aloof to the difficulties of facing temptations. He gives us the strength to resist, and to persevere along the path of life.	Q 23 Q 28 Q 107 Q 140 Q 152 Q 262
2nd Sunday in Lent-B	Gen 22:1–2, 9a, 10–13, 15–18 Ps 116:10+15, 16–17, 18–19 Rom 8:31b–34 Mark 9:2–10	In the sight of two reputable witnesses, Moses and Elijah, Jesus reveals his divinity to Peter, James, and John, strengthening their faith for the crucible that looms ahead. Jesus is on his way to the cross. His transfiguration prepares them and us for the harsh reality of his suffering and death, and to give us a foretaste of the resurrection.	Sometimes one can experience at a conference or retreat a spiritual high, only to be discouraged when that event is over and it is time to get back to one's usual routine. How are you helped to stay the course in the spiritual life by the phrase uttered by God the Father, "This is my beloved Son. Listen to him."	CCC 440, 550–556, 697 The Transfiguration takes place to confirm St Peter's confession of faith and to verify our Lord's prediction of his upcoming suffering and death (cf. Mk 9:2 in relationship to Mk 8:27–33). Jesus reveals his divinity to the apostles closest to him (Peter, James, and John) so as to strengthen their faith for the death that will confirm his prophecy, and the resurrection that will confirm his divinity.	Q 33

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
3rd Sunday in Lent-B	Exod 20:1–17 or 20:1–3, 7–8, 12–17 Ps 19:8, 9, 10, 11 1 Cor 1:22–25 John 2:13–25	Jesus identifies himself with the Temple, the dwelling place of God among human beings. The Temple he visits will be reduced to rubble by the Romans within a few decades, Jesus is the eternal Temple in which we encounter God, and in which the faithful will dwell for all eternity. Jesus predicts his passion (“destroy this temple..”) and his resurrection (“...and in three days I will raise it up” Jn 2:19).	The Season of Lent draws us close to the Lord and bids us to meditate upon the mysteries of his Passion and Death. We can do this in a number of ways, such as by prayerfully reading one or more of the Passion accounts, making the Stations of the Cross, or praying the Sorrowful Mysteries of the Holy Rosary. What brings you to the foot of the cross?	CCC272, 473, 557, 575, 583–586, 994 Jesus knew well that he would suffer, die, and rise again on the third day (cf. CCC 994). The human nature of the Son of God, united with the Eternal Word “knew and showed forth in itself everything that pertains to God” (CCC 473). Jesus identified himself with the Temple. The Temple prefigures Christ, Christ is the Temple, God’s definitive dwelling place among human beings (cf. CCC 586), an everlasting dwelling place, eternal in heaven (cf. 2 Cor 5:1).	Q 36 Q 38 Q 41 Q 81 Q 174
3rd Sunday in Lent-A (the A readings may be used for the 3rd 4th and 5th Sundays of Lent any year, especially when the rites of the OCIA are taking place)	Exod 17:3–7 Ps 95:1–2, 6–7b, 7c–9 Rom 5:1–2, 5–8 John 4:5–42 or 4:5–15, 19b–26, 39a, 40–42	The woman’s encounter with the Lord Jesus at the well is like a thirsty person in the desert finding a magnificent spring of clear, fresh water. She cannot wait to tell others about her encounter with the Messiah, the Christ. And many came to believe in him.	We enter into the life of Christ and his Church through the waters of the Sacrament of Baptism. How is the Sacrament of Penance akin to a “second Baptism?” (cf. CCC 1429). What is it about God’s mercy and forgiveness that inspires you to tell others about Jesus?	CCC 606, 694, 1179, 1217–1222, 1429, 1432 Saint Teresa of Kolkata (Mother Teresa) displayed under the crucifix in every one of her chapels the phrase “I Thirst.” Jesus thirsts for our faith, he thirsts for each of us to be holy. And he is the life-giving and endless spring through which we find new and abundant life (cf. CCC 694).	Q 92 Q 104 Q 107

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
4th Sunday in Lent-B	2 Chr 36:14–16, 19–23 Ps 137:1–2, 3, 4–5, 6 Eph 2:4–10 John 3:14–21	God loves the world, which means that God loves you. He loves you not in general, but in particular. He loves you personally, for he created you in his image and likeness, and he died for you upon the Cross.	Today's Gospel contains the verse that is arguably the most well-known in the New Testament: John 3:16. That verse appears on many bumper stickers and T-shirts. How would you respond if a non-Christian asked you what was meant by "John 3:16?"	CCC 55, 219, 444, 679, 2130 God loves us more than we can imagine (cf. CCC 55 219). Jesus is the Son of God, and salvation is through him and through his Church (cf. CCC 444, 846). Jesus comes not to condemn, but to judge with mercy (cf. CCC 679).	Q 15 Q 33 Q 55
4th Sunday in Lent-A (the A readings may be used for the 3rd 4th and 5th Sundays of Lent any year, especially when the rites of the OCIA are taking place)	1 Sam 16:1b, 6–7, 10–13a Ps 23:1–3a, 3b–4, 5, 6 Eph 5:8–14 John 9:1–41 or 9:1, 6–9, 13–17, 34–38	The man born blind gains not only sight but great insight, the ability to see with his own eyes the God who saves, the God who teaches us a new way of seeing his goodness, truth, and beauty.	"To one who has faith, no explanation is necessary. To one without faith, no explanation is possible." How have you been able to see through the eyes of faith what might not be seen by others?	CCC 1504, 1508 "I once was blind, but now I see." God's amazing grace opens our eyes to see the true nature of things (cf. CCC 163). Conversion means bringing our blindness to the Lord, and allowing him to give us the eyes of faith with which to see (cf. CCC 1216, 1432). God gives us the vision and direction to navigate through the darkness of our contemporary culture and to find our way to the truly good life, the true happiness that God wants for us (cf. CCC 1724).	Q 86 Q 112

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
5th Sunday in Lent-B	Jer 31:31–34 Ps 51:3–4, 12–13, 14–15 Heb 5:7–9 John 12:20–33	Jesus had full knowledge of and was in complete command of all that took place in his sorrowful passion. “His hour had come” for him to substitute his death for our sins, and to die and rise so that we might have hope of eternal life.	What new insights into God’s love have you experienced during this season of Lent? Why does the Church give us this holy season?	CCC 434, 542, 607, 729, 2731 Jesus speaks of the arrival of “his hour,” the hour of his redemptive passion for which the Word became flesh (cf. CCC 542, 607). The Son of Man is to be glorified through his dying on the Cross and rising from the dead (cf. CCC 434, 729). The seed falling to the ground and dying is an image of dryness in prayer, from which can come forth many graces (cf. CCC 2130).	Q 38–44 Q 46 Q 48 Q 54 Q 250
5th Sunday in Lent-A (The A readings may be used for the 3rd 4th and 5th Sundays of Lent any year, especially when the rites of the OCIA are taking place)	Ezek 37:12–14 Ps 130:1–2, 3–4, 5–6, 7–8 Rom 8:8–11 John 11:1–45 or 11:3–7, 17, 20–27, 33b–45	Jesus reveals through the raising of Lazarus his power even over death. Death comes for us all, it is true, but death has no more power over Jesus, nor does death have power over those who believe in him (cf. Rom 6:9)	Most people do not like to think about their own mortality, even though death comes for us all. How does your faith in Jesus influence how you think about loved ones who have died and your own eventual demise?	CCC 446–450, 646, 994, 1010, 1050 Death is inevitable for each of us. In Christ, we have the hope not merely being given a reprieve from earthly death as was Lazarus, but of being raised up to new and everlasting life (cf. CCC 646, 1045). “I am the resurrection and the life,” Jesus says; whoever believes in me, even if he dies, will live...” (Jn 11:25–26).	Q 34 Q 46 Q 47

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Palm Sunday-B	<p>At the Procession with Palms: Mark 11:1–10 or John 12:12–16</p> <p>Isa 50:4–7</p> <p>Ps 22:8–9, 17–18, 19–20, 23–24</p> <p>Phil 2:6–11</p> <p>Mark 14:1–15:47</p>	<p>The account of the Passion (death) of the Lord according to St. Mark is read in its entirety so that we might appreciate every detail of our Lord's betrayal, rejection, scourging, crucifixion, death, and burial in a borrowed tomb. "We adore you, O Christ, and we praise you, for by your holy cross you have redeemed the world."</p>	<p>What detail in the account of the Passion did you notice, perhaps for the first time?</p> <p>Why do you suppose that detail spoke to you?</p>	<p>CCC 333, 550, 595–618, 1362–1372, 2824</p> <p>The Palm Sunday liturgy brings us to Jerusalem so that we might sing "Hosanna" to the King of the Universe, and that we might take our place at the foot of his cross, both through the proclamation of the Passion and through the re-presentation upon the altar of our Lord's perfect sacrifice (cf. CCC 559–560).</p>	<p>Q 38–44</p> <p>Q 99</p>
Easter Sunday-B	<p>Acts 10:34a, 37–43</p> <p>Ps 118:1–2, 16–17, 22–23</p> <p>Col 3:1–4 or 1 Cor 5:6b–8</p> <p>John 20:1–9 or Luke 24:13–35</p>	<p>The Church seems to come back to life in the celebration of Easter. Christ is risen! He is truly risen! And what a difference that makes for us and for the whole world.</p>	<p>Especially if you participated in all or some of the liturgies of the Sacred Triduum (Holy Thursday, Good Friday, Easter Vigil), how are you moved in mind, heart, and soul by the Church's celebration of the Resurrection?</p>	<p>CCC 638–655, 1116, 1166</p> <p>The joy of the Resurrection of Jesus is palpable in the sacred Easter liturgy of the Church, through the proclamation of the Easter Gospel, the celebration of the Holy Eucharist, and the presence of newly initiated Catholics (cf. CCC 1166). The Easter Alleluias ring out with joy our rock-solid belief in the resurrection of Jesus: "If Christ has not been raised, your faith is vain" (1 Cor 15:17).</p>	<p>Q 20</p> <p>Q 30</p> <p>Q 46–47</p> <p>Q 89</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
2nd Sunday in Easter-B	Acts 4:32–35 Ps 118:2–4, 13–15, 22–24 1 John 5:1–6 John 20:19–31	The Gospel relates the account of the Risen Lord walking through the locked door both on the evening of the first Easter, and the evening of the first Sunday after Easter. The Lord's Divine Mercy continues to penetrate the doors of our hearts that might otherwise be locked, and to bring us to new life through the forgiveness of our sins.	The Lord passes through doors that are locked to reveal his mercy. What have you learned about the Lord's great mercy as you have made your faith journey?	CCC 445, 448, 643, 730, 1087, 1433, 1444 Divine Mercy Sunday recalls the tremendous blessing of the Lord breathing upon his apostles the Holy Spirit, and extending to them and their successors (bishops) and the collaborators of the bishops (priests) the power to forgive sins (cf. CCC 981, 1087,). How great is the mercy of the Lord who gives us so many opportunities to repent and to be absolved of our sins and to receive the grace of new life (cf. CCC 2845). However, let us remember that life is short. God gives us today, but he doesn't promise us tomorrow.	Q 25 Q 55 Q 105 Q 154 Feature on Divine Mercy
3rd Sunday in Easter-B	Acts 3:13–15, 17–19 Ps 4:2, 4, 7–8, 9 1 John 2:1–5a Luke 24:35–48	The Gospel describes an astonishing and joy-filled moment as the Lord appears to his apostles that first Easter night. The truth of the resurrection is communicated through the eyewitness testimony of those to whom the Risen Lord appeared. So too, are we called to be missionary disciples, sharing with others the Good News of Christ's victory over sin and death.	The Bible is a book that is studied by believers and unbelievers alike. Jesus opens our minds and hearts to the true meaning of the Scriptures. When have you been struck profoundly when reading the Bible or participating in Holy Mass?	CCC 101–133, 641–644, 999, 1002, 1346–1347, 1373 The Lord is truly risen. He appears to his disciples that first Easter night not as a ghost, but as one who eats with them and allows himself to be touched (cf CCC 641–644). As he did with the disciples on the road to Emmaus (cf. Lk 24:32), Jesus opens their minds to the meaning of the Scriptures (cf. Lk 24:45). We experience the Lord's real and substantial presence in the Holy Eucharist (cf. CCC 1373). Those who are baptized into Christ's death are also baptized into his resurrection (cf. CCC 999, 1002).	Q 11–12 Q 46–47 Q 74 Q 81 Q 99–101

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
4th Sunday in Easter-B	Acts 4:8–12 Ps 118:1+8–9, 21–23, 26+21+29 1 John 3:1–2 John 10:1–10	The Fourth Sunday of Easter is known as Good Shepherd Sunday. We meditate upon the life of our Lord, the Good Shepherd, who lays down his life for his flock, the Church, and who rescues each of us poor sinners. We thank Jesus for establishing the Church and for sanctifying, teaching, and guiding the Church through the ministry of those who have received the Sacrament of Holy Orders. We pray for the earthly shepherds of our Church, especially our Holy Father, the Pope and our own bishop and those who serve us as priests. We pray that their ranks will increase.	How are you blessed through the Sacrament of Holy Orders? How would you encourage a vocation to the priesthood from within your own family or from among the young men of your parish?	CCC 590, 786, 1549, 1551, 1560, 2220, 2855 The word pastor comes directly from the Latin word that means shepherd. Jesus is the Good Shepherd who goes out in search of the lost one, and carries it back to the flock when it is found. Jesus is the one who calls his sheep by name, and loves each member of the flock uniquely and personally (cf. CCC 478). Jesus goes so far as to lay down his life for the flock he loves (cf. CCC 457, 754). Jesus is the Good Shepherd who builds up his flock, his kingdom until all shall be gathered together as one in his everlasting kingdom in heaven (cf. CCC 553).	Q 60 Q 61 Q 115 Q 116 Q 117 Q 118 Q 121–129 Q 235 Q 264
5th Sunday in Easter-B	Acts 9:26–31 Ps 22:26–27, 28+30, 31–32 1 John 3:18–24 John 15:1–8	The Lord loves us dearly, for we are part of his Body, the Church. He wants us and prays always that we remain in him and abide in him and to depend upon him, just as the branch must always stay connected to the vine.	Our world can be a busy place with lots of distractions. And sometimes circumstances leave us with the excuse, “Life happens!” What helps you to stay connected to the Lord? What will help you to remain more closely connected to him?	CCC 308, 755, 787, 859, 864, 1108, 1694, 2074, 2746–2751 Jesus is the vine, and we are the branches (cf. CCC 308, 755, 787). Apart from him we can do nothing; we must always strive to remain connected to him (cf. CCC 859, 864, 2074). Jesus words in this Gospel are from his Priestly Prayer as his “hour” approached (cf. Jn 12:23, cf. CCC 2746–2751). Jesus prays that we will always remain on the true vine, connected with him (cf. CCC 2746).	Q 61 Q 251

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
6th Sunday in Easter-B	Acts 10:25–26, 34–35, 44–48 Ps 98:1, 2–3a, 3b–4 1 John 4:7–10 John 15:9–17	Love of God and love of neighbor is the essence of the Ten Commandments. Jesus fulfills the Ten Commandments with a new commandment: “Love one another as I have loved you” (Jn 15:12). His sacrificial love shown upon the Cross is his offering of friendship to us.	Friendship is a gift and a blessing. Jesus calls you to be his friend. How do you respond?	CCC 214, 218–221, 1824, 1970, 2067, 2745 “Remain in my love...I have called you friends” (Jn 15:9, 15). Jesus invites us into his life and bids us to remain in his love and in his friendship (cf. CCC 214, 218–221). We pray for an increase in the virtue of Charity (cf. CCC 1824) so that we might always remain in his love, and that we might put our faith into practice every day through love of God and love of neighbor (cf. CCC 1970, 2067, 2745).	Q 15–16 Q 153 Q 159–160 Q 247
Ascension of the Lord-B (celebrated on Sunday in most, but not all ecclesiastical provinces in the US)	Acts 1:1–11 Ps 47:2–3, 6–7, 8–9 Eph 4:1–13 or 4:1–7, 11–13 Mark 16:15–20	We no longer see Jesus in the manner of his earliest disciples. Nevertheless, Jesus keeps his solemn promise to remain with us always. We encounter the Lord through his holy Word, and through the seven sacraments of the Church that he instituted. We meet the Lord in the Sacrament of Penance. We receive his Body and Blood in a substantial way in the Sacrament of the Holy Eucharist	Jesus’s humanity is in heaven, as we hope that ours will one day be. “Jesus...precedes us into the Father’s glorious kingdom so that we... may live in the hope of one day being with him forever (CCC 666). How does this teaching give you both hope in everlasting life and also motivation for living as the Lord’s faithful disciple and doing the Lord’s work until you are called home?	CCC 645, 659–664, 666, 730, 850, 981, 1106, 1444 Jesus promises to remain with his Church forever, only to ascend into heaven, to return only on the last day (Mt 28:20). The Lord keeps his solemn promise through the sacraments of the Church (cf. CCC 1115). The ministry of the apostles and their successors (bishops, and the priests who collaborate with them) is one of preaching “repentance for the forgiveness of sins.” This is accomplished today through the ministry of the Church, especially through the Sacrament of Penance and Reconciliation (cf. CCC 1444).	Q 46 Q 48 Q 55 Q 65 Q 81 Q 103 Q 104

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
2nd Sunday in Easter-B (celebrated on Sunday in a few ecclesiastical provinces in the US)	Acts 1:15–17, 20a, 20c–26 Ps 103:1–2, 11–12, 19–20 1 John 4:11–16 John 17:11b–19	Jesus is the Way, the Truth, and the Life. He dies upon the cross, and so institutes the sacramental life of the Church so that we might be sanctified in the Truth.	Jesus says of his disciples, “They do not belong to the world...(Jn 17:16). What does that mean to you, to be in the world but not of the world?	CCC 611, 2746–2751, 2812 The Gospel reading is part of the conclusion of Jesus’ Priestly Prayer offered at the end of the Last Supper. His prayer offered then continues for each of his disciples (cf. 2746). Jesus prays that we might be consecrated and sanctified in truth (cf. CCC 2746–2751). Jesus institutes the Holy Eucharist and the sacramental life of the Church precisely for that purpose (cf. CCC 611, 2812).	Q 44 Q 238
Pentecost Sunday	Acts 2:1–11 Ps 104:1+24, 29–30, 31+34 Gal 5:16–25 John 15:26–27; 16:12–15	The Church celebrates her birthday through the Solemnity of Pentecost, the day when the Holy Spirit moved the apostles from the upper room to the streets of Jerusalem and beyond, proclaiming the resurrection, baptizing in the Lord’s name, forgiving sins, and bringing countless souls into the Church.	The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. On this Pentecost Sunday for which gift do you ask as you pray, “Come, Holy Spirit!”	CCC 691–701, 703, 706, 715, 722, 730, 731–732, 738, 1375, 2617, 1830–1832 The Solemnity of Pentecost celebrates the outpouring of the Holy Spirit as the apostles and the Blessed Mother were praying in the upper room (Acts 1:13–14). The Holy Spirit, through whom all things were made, ushers in the dawn of a new creation, a new language of faith, a new way forward through the sacramental life of the Church (cf. CCC 711, 1108, 1994). We rejoice in the presence of the Holy Spirit in our midst, and we continue to pray “Come, Holy Spirit!” (cf. CCC 2670–2672).	Q 9 Q 18 Q 49 Q 50 Q 56 Q 57 Q 59–61 Q 96–98 Q 125 Q 218 Feature on the Veni Creator Spiritus

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Solemnity of the Most Holy Trinity-B	Deut 4:32–34, 39–40 Ps 33:4–5, 6+9, 18–19, 20+22 Rom 8:14–17 Matt 28:16–20	“In the name of the Father, and of the Son, and of the Holy Spirit. Amen!” With the sign of the cross do we begin and end our prayers. With the sign of the cross we are blessed. With the sign of the cross we delight in the divine pedagogy through which we gain insight into God’s life and God’s plan for our lives.	The Word becomes flesh to make visible the invisible God. The sacraments are “visible signs of invisible grace” (St Augustine). How are the sacraments the means by which Jesus keeps his solemn promise to remain with us “...always, even until the end of the age?” (Mt 28:20)	CCC 53, 65, 91, 202, 243, 299–292, 485, 689–690, 1093, 1117, 2471–2474, 2615, 2664 The mystery of the Holy Trinity is not a riddle to be solved, but a profound truth in which to delight. The Holy Trinity brings our world into being, draws us into the truth about God and about the meaning of our lives, and strengthens us along the path of life.	Q 1 Q 4 Q 9 Q 15 Q 17 Q 18 Q 52 Q 88 Q 230 Q 239–240
Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi)-B	Exod 24:3–8 Ps 116:12–13, 15–16, 17–18 Heb 9:11–15 Mark 14:12–16, 22–26	In some parishes the celebration of the Solemnity of Corpus Christi can include a procession of the Blessed Sacrament through the city streets as a public witness to the real and substantial presence of Jesus Christ in the Holy Eucharist. In all parishes profound gratitude is expressed to God for the great gift of our Lord’s Body and Blood.	The account of the institution of the Holy Eucharist in St. Mark’s Gospel strongly affirms the teaching of the Church about the Lord’s real and substantial presence in the Holy Eucharist. “This is my body... This is my blood...” (Mk 14:22, 24). How have you come to understand that Jesus is truly present in consecrated bread and wine? Why do you think many Christians have difficulty taking Jesus’s words literally: “This is my Body.” “This is my Blood?”	CCC 728, 1212, 1355, 1384, 1436, 2828–2837 Jesus is the living bread, “the bread that came down from heaven” (Jn 6:51, cf. CCC 1355). “His own flesh will be food for the life of the world” (cf. CCC 728). “Truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you do not have life within you” (Jn 6:53, cf CCC 1384).	Q 64 Q 83 Q 99 Q 100 Q 101 Q 260

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
10th Sunday in Ordinary Time-B	Gen 3:9–15 Ps 130:1–2, 3–4, 5–6, 7–8 2 Cor 4:13–5:1 Mark 3:20–35	Jesus shows himself in this Gospel as being stronger than the ancient enemy, the devil. The devil is powerful, but not all powerful. Jesus is all powerful, and we are blessed to be associated with him and to be able to claim him as our protector. In fact, Jesus says that we are brothers and sisters to him. Will Jesus fail to protect his family, his own flesh and blood?	“Remain in my love,” Jesus urges us (Jn 15:9). If we stay close to him, we need not fear. How does your faith in the Lord give you strength as you make your way through a world in which the devil seems to be gaining ground?	CCC 410, 500-501, 517, 539, 548, 550, 574 Jesus speaks of the “strong man’s house” being plundered by an even stronger man (Mk 3: 27). Jesus is the “New Adam,” the “stronger man” who takes back what has been stolen from him by the enemy (cf. CCC 539). This imagery suggests the fulfillment of the Protoevangelium, God’s first promise of redemption (Gn 3:15, cf. CCC 410). Jesus is presented as the exorcist, one far more powerful than the Evil One (cf. CCC 548, 517, 550). The reference to Jesus’ brothers and sisters does not call into question Mary’s perpetual virginity (cf. CCC 500-501).	Q 27–30 Q 71 Q 157 Tree of Life feature
11th Sunday in Ordinary Time-B	Ezek 17:22–24 Ps 92:2–3, 13–14, 15–16 2 Cor 5:6–10 Mark 4:26–34	Jesus likens the kingdom of God to the sowing of seeds in a fertile field, and to the tiny mustard seed that grows into a great tree. Through parables does Jesus proclaim the kingdom, each one calling us to daily conversion of heart and steadfastness in prayer.	Psalm 23 is perhaps the most well-known and popular psalm. Read and meditate for a few moments upon that psalm, the one that begins “The LORD is my Shepherd...” Which verse gives you confidence that your relationship with the Lord and with his Church is bringing about interior growth and renewal within you?	CCC 542–546, 2585–2589, 2653–2654, 2660, 2716 Jesus proclaims the kingdom of God and calls us to conversion of heart (cf. CCC 543–546). We meditate upon this invitation when we pray the Third Luminous Mystery of the Holy Rosary. Though our faith be the size of a mustard seed, Jesus can and will increase our faith. Praying the Psalms (CCC 2585–2589), listening to God’s holy Word, meditating upon it and entering into contemplative prayer brings about growth in the kingdom of God (cf. CCC 2553–2654, 2660, 2716).	Q 32 Q 104 Q 234–238 Q 246–247

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
12th Sunday in Ordinary Time-B	<p>Job 38:1, 8–11</p> <p>Ps 107:23–24, 25–26, 28–29, 30–31</p> <p>2 Cor 5:14–17</p> <p>Mark 4:35–41</p>	<p>Jesus makes known to the apostles in the boat that his authority extends even to the winds and the waves. Jesus calms storms precisely because he has the power to do so. Jesus is true God and true man.</p>	<p>The storms in our lives can cause great distress.</p> <p>When have you experienced the Lord bringing calm, peace, and safety into an otherwise volatile situation?</p>	<p>CCC 423, 464–469, 671–672, 1814–1816</p> <p>The calming of the storm bears witness to the our Lord's true divinity along with his true humanity (cf. CCC 423, 464–469). Those in the boat knew the Psalms very well, and when the winds subsided and the waves calmed they would have remembered from Psalm 107: "In their distress they cried to the LORD, who brought them out of their peril; He hushed the storm to silence, the waves of the sea were stilled." (Ps 107:28–29).</p>	<p>Q 36</p> <p>Q 48</p> <p>Q 70</p> <p>Q 234–238</p>
13th Sunday in Ordinary Time-B	<p>Wis 1:13–15; 2:23–24</p> <p>Ps 30:2+4, 5–6, 11–12a+13b</p> <p>2 Cor 8:7, 9, 13–15</p> <p>Mark 5:21–43 or 5:21–24, 35–43</p>	<p>Jesus performs miracles to arouse the faith of those around him, and to teach us that with God, all things are possible. In raising the little girl from the dead, Jesus points ahead to what is coming: the raising of Lazarus at which time he says famously "I am the resurrection and the life..." (Jn 11:25), to his own resurrection, and to our own: "...whoever believes in me, even if he dies, shall live" (Jn 11:25).</p>	<p>As you read through today's Gospel, how are you convinced that Jesus is the one in whom you can place your trust, both for the peace that this world cannot give (cf. Jn 14:27), and for confidence in eternal life with him in heaven?</p>	<p>CCC 646, 994, 1009</p> <p>A woman with a hemorrhage is cured by merely touching the tassel of our Lord's garment, Jesus restores life to a little girl who was dead. Death is transformed by Jesus (cf. CCC 1009). His raising from the dead of this little girl, the only son of the widow at Naim, and his friend Lazarus foretells his own resurrection and ours as well (cf. CCC 646, 994).</p>	<p>Q 1–4</p> <p>Q 8</p> <p>Q 15</p> <p>Q 17</p> <p>Q 18</p> <p>Q 52</p> <p>Q 86</p> <p>Q 88</p> <p>Q 230</p> <p>Q 239–240</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
14th Sunday in Ordinary Time-B	Ezek 2:2–5 Ps 123:1–2a, 2bc, 3–4 2 Cor 12:7–10 Mark 6:1–6	Jesus is rejected by his own people, those who watched him grow up in the small village of Nazareth. Jesus is rejected by our lack of faith, our sinfulness, our missing the mark. We pray that our ears and hearts will be open to his prophetic call to ongoing conversion.	The word “prophet” does not just mean foretelling future events, but literally “speaking for” the God who comes to save us. When have you been challenged to change some aspect of your life by God speaking through modern day “prophet?”	CCC 64, 436, 500, 699, 711, 2610, 2581–2584 From of old, the prophets never ceased calling God’s people to conversion of heart (cf. CCC 64, 2581–2584). Jesus continues in the line of the prophets who foretold his coming, the anointed one, the Messiah (cf. CCC 711). His rejection in his hometown foretells how he will be rejected time and time again by those who have little faith (cf. CCC 2610). The reference to Jesus’ brothers and sisters does not call into question Mary’s perpetual virginity (cf. CCC 500-501).	Q 6–7 Q 32–34 Q 71 Q 235
15th Sunday in Ordinary Time-B	Amos 7:12–15 Ps 85:9ab+10, 11–12, 13–14 Eph 1:3–14 or 1:3–10 Mark 6:7–13	The apostles were sent forth to carry out the mission of Jesus to teach, sanctify, and lead. They preach repentance, drive out demons and heal the sick, all through the power of his Name.	The word “apostle” means “one who is sent.” The bishops of the Church are the successors of the Twelve Apostles, yet each of us is “sent forth” to carry out the Lord’s will in a particular way. How do you sense the Lord’s call to bring others into the kingdom of God?	CCC 765, 1122, 1506–1509, 1511–1512, 1673 Jesus builds up his Church through the witness and mission of the apostles and their successors, the bishops. As apostles share in Christ’s mission, so do they share in his lot (cf. CCC 1122). Carrying the authority of the Lord the apostles drive out demons (cf. CCC 1506, 1673) and heal the sick (cf. CCC 1506). Note that the apostles anoint the sick with oil, a practice that continues this day through the Sacrament of the Anointing of the Sick (cf. CCC 1511–1512).	Q 19 Q 52 Q 55 Q 111–115 Q 124–126

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
16th Sunday in Ordinary Time-B	Jer 23:1–6 Ps 23:1–3a, 3b–4, 5, 6 Eph 2:13–18 Mark 6:30–34	Jesus wants each of us to find true happiness, the fulfilment and peace that comes from drawing near to him and walking in his footsteps, all the way to heaven. The pathway of discipleship is not easy, but it brings true and lasting peace.	<p>Jesus is the Good Shepherd. He knows his sheep, he goes to rescue the sheep that are lost, and he lays down his life for his flock (cf. Jn 10:11–16, Mt 18:12–14, cf. Ps 23).</p> <p>How and why is Jesus your Good Shepherd?</p>	CCC 764, 874, 1560, 1564, 2305 Jesus invites his apostles to come away with him to a deserted place to find some peace of mind and heart. Jesus continues to invite us to draw near to him in prayer to find the peace that this world cannot give (cf. 2305). Jesus takes pity upon those in the world who are aimless, like sheep without a shepherd. He forms his Church, his “little flock” (cf. CCC 764) and places the Church under the pastoral care of the bishops (cf. CCC 874, 1560, 1564).	Q 61 Q 124–126 Q 237–238

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
<p>The brevity of St. Mark's Gospel makes possible the continuous reading of John 6 over the next five Sundays, a chapter that is profoundly Eucharistic. Accordingly, five important, overlapping aspects of the Holy Eucharist that are found in John 6 are presented in this lectionary guide: The Miracle of the Eucharist, Eucharist as Sacrificial Memorial, the Real and Substantial Presence of our Lord in the Blessed Sacrament, the Fruits of Holy Communion, our Lord's Enduring Presence in the Blessed Sacrament.</p>	<p>2 Kgs 4:42–44 Ps 145:10–11, 15–16, 17–18 Eph 4:1–6 Jn 6:1–15</p>	<p>The Sixth Chapter of St. John's Gospel is profoundly Eucharistic. Unlike the other three Gospels, St. John's Gospel does not contain the account of the institution of the Holy Eucharist. Nevertheless, six of the twenty-one chapters in St. John's Gospel focus directly upon the Holy Eucharist, his sixth chapter, and chapters thirteen through seventeen that contain Jesus' discourses and prayers at the Last Supper. Clearly, the Holy Eucharist is very important in St. John's Gospel and throughout the other three Gospels.</p> <p>In fact, the miracle of the multiplication of loaves and fish is the only miracle that is recorded in all four Gospels. The Church gives us a continuous reading of John Chapter Six over five weeks of Ordinary Time so we might appreciate more fully the great gift of the Holy Eucharist and the manner in which we are fed, like the people in today's Gospel reading, with bread from heaven, the Bread of Life.</p>	<p>What connection do you find between the miraculous feeding of the five thousand (with twelve baskets of leftovers!) and the miracle that takes place in every offering of the Holy Sacrifice of the Mass?</p>	<p>CCC 439, 548–549, 559, 1334–1335</p> <p>Miracle: The miracle of the multiplication of loaves and fish prefigures the miracle of transubstantiation, i.e. the bread and wine changing into the Body and Blood of Christ (cf. CCC 548–549). The miracle takes place at Passover time (cf. CCC 1334), the most important time of the year for the Jews, the time to sacrifice and eat the Passover lamb, a sacrificial meal that prefigures the sacrifice of our Lord, the Lamb of God upon the cross, and the institution of the Holy Eucharist through which that perfect sacrifice is re-presented and perpetuated (cf. CCC 1334). The abundance of bread and fish (twelve baskets of leftovers) prefigures the superabundance of the unique Bread of the Holy Eucharist (cf. CCC 1335). The crowd thinks Jesus is the Messiah they are expecting, so they want to make him a king. Jesus accepts the title of Messiah with reserve, for though he is the one who is to come, he comes in a manner not expected by the crowds (cf. CCC 439, 559).</p>	<p>Q 32 Q 35 Q 43–44 Q 100 Q 101</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
17th Sunday in Ordinary Time-B	2 Kgs 4:42–44 Ps 145:10–11, 15–16, 17–18 Eph 4:1–6 John 6:1–15	<p>The Holy Eucharist is the re-presentation of the holy and perfect sacrifice of our Lord upon the cross, albeit in an unbloody manner. We speak of the “Holy Sacrifice of the Mass” because we find ourselves at Mass at the foot of the cross, on Calvary as Jesus extends his arms between heaven and earth so that our sins might be forgiven and that the gates of heaven might be opened to us. Jesus institutes the Holy Eucharist (and the Sacrament of Holy Orders through which the Holy Eucharist is perpetuated) in anticipation of his sacrificial death upon the cross the next day. Jesus gives everything he can possibly give upon the cross, his body and his blood. That perfect sacrifice is made present for us in an unbloody manner at every offering of Holy Mass. His Body is the holy food of which Jesus says “Take and eat.” His Blood is in the chalice of which he says “Take and drink.”</p>	<p>How do you find yourself at the foot of the cross in every offering of the Holy Sacrifice of the Mass?</p>	<p>CCC 1330, 1333–1336, 1341–1344, 1362–1368, 1391–1401, 1691–1696, 2835</p> <p>Sacrificial Memorial: Jesus is the Bread of Life, the New Manna for the New Exodus and the New Covenant (cf. CCC 1334, 1362–1368). Jesus’ feeding of the five thousand through the miracle of the multiplication of loaves and fish recalls the feeding of God’s people in the desert with manna, the bread from heaven (cf. CCC 1334). Jesus contrasts that bread which perished with himself, the Bread of Life, the one who is our true and daily bread (cf. CCC 1334, 2835), the bread that never leaves us hungry. The Holy Eucharist is the sacrificial memorial of Christ and of his Body, the Church (cf. CCC 1362–1372), instituted at the Last Supper and consummated by his perfect sacrifice on the cross, the giving of his Body and Blood (cf. CCC 1339). The Eucharist is both Memorial and Sacrifice (cf. CCC 1364).</p>	<p>Q 43–44 Q 98–99 Q 100 Q 260</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
18th Sunday in Ordinary Time-B	Exod 16:2–4, 12–15 Ps 78:3–4, 23–24, 25+24 Eph 4:17, 20–24 John 6:24–35	The Holy Eucharist is no mere symbol. Nothing could be more clear from the New Testament, the witness of the early martyrs, and the consistent teaching of the Church for two millennia that our Lord institutes the Holy Eucharist as the means by which he keeps his solemn promise, “I am with you always, until the end of the age” (Mt 28:20). The language of our Lord as recorded in John Chapter Six and the language of our Lord as recorded in the account of the institution of the Holy Eucharist in the Gospels of Matthew, Mark, and Luke provide convincing and incontestable evidence supporting the teaching that our Lord is present in the Holy Eucharist in a real and substantial manner.	How do you draw strength to stay close to the Lord and to live a good and moral life from the Lord’s promise to remain with us always, a promise that he keeps through the sacramental life of the Church, especially through his real and substantial presence in the Holy Eucharist.	CCC 1330–1341, 1355, 1373–1381 Real and Substantial Presence: Just as the people murmured and grumbled against Moses in the desert (Ex 16:2), so are there are murmurs in the crowd about Jesus’ Bread of Life discourse. (cf. Jn 6:41). Jesus does not equivocate. “I am the bread of life,” Jesus says, just as he will say in the institution of the Holy Eucharist, “This is my body” and “This is my blood” (Mt 26:26,28, Mk 14:22, 24, Lk 22:19, cf. Lk 22:20). Nothing could be more clear, more certain, or more Scriptural than our Lord’s unique, real, and substantial presence in the Holy Eucharist (cf. CCC 1373–1381)	Q 98–99 Q 100

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
19th Sunday in Ordinary Time-B	1 Kgs 19:4–8 Ps 34:2–3, 4–5, 6–7, 8–9 Eph 4:30–5:2 John 6:41–51	<p>The people of the Exodus were sustained on a daily basis by bread from heaven, the manna that they found on the ground on a daily basis. The manna was their “daily bread” that sustained them and strengthened them to make their way through the unforgiving desert all the way to the Promised Land, the land flowing with milk and honey. Jesus is the Bread of Life, the one who strengthens and sustains us throughout a lifetime. We never want to be far from the Holy Eucharist, the uniquely powerful source of strength.</p>	<p>There is a profound connection between Catholic worship and Catholic life. We are called to bring to others what we receive at Mass, or more appropriately said, “who we receive at Mass.” We are called to be Christ-bearers, bringing to others the goodness, love, care, and concern of Christ himself. We do this by inviting Him into our lives by a worthy reception of Holy Communion, and then “going in peace” at the end of Mass to bring his living presence to others.</p> <p>How do you see the connection between Catholic worship and Catholic life?</p>	<p>CCC 1355, 1391–1401, 1402–1405, 2828–2837</p> <p>Fruits of Holy Communion: Our Lord does not water down his teaching about eating his flesh, rather he doubles down by speaking also of the drinking of his blood, clearly pointing to the giving of his blood through his perfect sacrifice on the cross. “The one who feeds on me will have life because of me” (Jn 6:57). Partaking of the Holy Communion strengthens us to live a moral life in Christ (cf. CCC 1691–1696). Holy Communion through our Lord’s Body and Blood gives life and yields fruit, especially in keeping us on the path of life, building up the Church, and in service to the poor (cf. CCC 1391–1401). The Holy Eucharist unites us with the Lord in a unique manner here on earth, and is the pledge of the future glory of the everlasting banquet in heaven (cf. CCC 1402–1405). The Holy Eucharist is no mere ritual, it is the “source and summit of the Christian life” (CCC 1324).</p>	<p>Q 98–99 Q 260</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
20th Sunday in Ordinary Time-B	Prov 9:1–6 Ps 34:2–3, 4–5, 6–7 Eph 5:15–20 John 6:51–58	St. Peter speaks for himself, and for the Twelve, and for the whole Church including you and me when he answers our Lord’s question “Will you leave me too” with another question, “Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy one of God” (Jn 6:68–69).	What is your experience of being alone in the church to pray, but knowing from the light burning near the tabernacle that you are not alone, that the Lord dwells within the tabernacle precisely so that you can be with him, and so he can be with you? (cf. CCC2715).	CCC 438, 473, 1336 The Enduring Presence of our Lord in the Blessed Sacrament: Many who were Jesus’ disciples left him and returned to their former way of life. They found his teaching on the Bread of Life too difficult. “Will you leave me too?” Jesus asks the Twelve Apostles. St. Peter answers for himself, for the Twelve, and for the whole Church, “Master, to whom shall we go? You have the words of eternal life” (Jn 6:68). Jesus invites us to abide with him, to make our dwelling with him (cf. Jn 15:7, cf. Jn 14:23). Jesus real and substantial presence endures in the Blessed Sacrament. We meet the Lord Jesus whenever we are in his Eucharistic presence. Jesus, the “Holy One of God” dwells in the tabernacle and invites us to “watch one hour” with him (cf. Mt 26:40, cf. CCC 1378–1381, 2691).	Q 32 Q 35 Q 98–99 Q 100 Q 102 Q 238

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
21st Sunday in Ordinary Time-B	<p>Josh 24:1–2a, 15–17, 18b</p> <p>Ps 34:2–3, 16–17, 18–19, 20–21</p> <p>Eph 5:21–32 or 5:2a, 25–32</p> <p>John 6:60–69</p>	<p>This great feast honors the Blessed Virgin Mary, the Mother of God and our mother according to the order of grace. Yet no honor is given to the Blessed Mother that does not honor even more her Beloved Son, our Savior, Jesus Christ. Mary now shares in his resurrection and intercedes for us poor sinners before her Son's throne in heaven.</p>	<p>A cemetery in Rome bears an inscription that reminds a visitor, "What you are, they once were, what they are you one day shall be." Along these lines, today's feast reminds us to persevere in faith, so that just as she now enjoys everlasting life in heaven, so too one day may we.</p> <p>How are you assisted by the example and intercession of the Blessed Virgin Mary, your mother according to the order of grace (cf. CCC 967–970)?</p>	<p>CCC 411, 966, 2673–2679, 2853</p> <p>The Gospel of this feast presents us with the account of the Visitation, Mary traveling some distance to assist her kinswoman Elizabeth who is with child even in her advanced years. Elizabeth's greeting to Mary will be enshrined within the "Hail Mary" prayer (cf. CCC 2673–2679). Mary is "full of grace" (Lk 1:28, 30). Just as by a "singular grace and privilege" (CCC 411) Mary is kept free of original sin from the moment of her conception, so in a "singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians" (CCC 966) Mary is taken up body and soul into heavenly glory, with no stain of the corruption of sin or death.</p>	<p>Q 30</p> <p>Q 72</p> <p>Q 78</p> <p>Q 243</p>
The Assumption of the Blessed Virgin Mary	<p>Rev 11:19a; 12:1–6a; 10ab</p> <p>Ps 45:10, 11, 12, 16</p> <p>1 Cor 15:20–27</p> <p>Luke 1:39–56</p>	<p>In the sight of two reputable witnesses, Moses and Elijah, Jesus reveals his divinity to Peter, James, and John, strengthening their faith for the crucible that looms ahead. Jesus is on his way to the cross. His transfiguration prepares them and us for the harsh reality of his suffering and death, and to give us a foretaste of the resurrection.</p>	<p>Sometimes one can experience at a conference or retreat a spiritual high, only to be discouraged when that event is over and it is time to get back to one's usual routine.</p> <p>How are you helped to stay the course in the spiritual life by the phrase uttered by God the Father, "This is my beloved Son, with whom I am well pleased: listen to him."</p>	<p>CCC 440, 550–556, 697</p> <p>The Transfiguration takes place to confirm St Peter's confession of faith and to verify our Lord's prediction of his upcoming suffering and death (cf. Mk 9:2 in relationship to Mk 8:27–33). Jesus reveals his divinity to the apostles closest to him (Peter, James, and John) so as to strengthen their faith for the death that will confirm his prophecy, and the resurrection that will confirm his divinity.</p>	<p>Q 33</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Feast of the Transfiguration-A	Dan 7:9–10, 13–14 Ps 97:1–2, 5–6, 9 2 Peter 1:16–19 Matt 17:1–9	In the sight of two reputable witnesses, Moses and Elijah, Jesus reveals his divinity to Peter, James, and John, strengthening their faith for the crucible that looms ahead. Jesus is on his way to the cross. His transfiguration prepares them and us for the harsh reality of his suffering and death, and to give us a foretaste of the resurrection.	Sometimes one can experience at a conference or retreat a spiritual high, only to be discouraged when that event is over and it is time to get back to one's usual routine. How are you helped to stay the course in the spiritual life by the phrase uttered by God the Father, "This is my beloved Son. Listen to him."	CCC 440, 550–556, 697 The Transfiguration takes place to confirm St Peter's confession of faith and to verify our Lord's prediction of his upcoming suffering and death (cf. Mk 9:2 in relationship to Mk 8:27–33). Jesus reveals his divinity to the apostles closest to him (Peter, James, and John) so as to strengthen their faith for the death that will confirm his prophecy, and the resurrection that will confirm his divinity.	Q 33
Feast of the Transfiguration-B	Dan 7:9–10, 13–14 Ps 97:1–2, 5–6, 9 2 Peter 1:16–19 Mark 9:2–10	In the sight of two reputable witnesses, Moses and Elijah, Jesus reveals his divinity to Peter, James, and John, strengthening their faith for the crucible that looms ahead. Jesus is on his way to the cross. His transfiguration prepares them and us for the harsh reality of his suffering and death, and to give us a foretaste of the resurrection.	Sometimes one can experience at a conference or retreat a spiritual high, only to be discouraged when that event is over and it is time to get back to one's usual routine. How are you helped to stay the course in the spiritual life by the phrase uttered by God the Father, "This is my chosen Son; listen to him."	CCC 440, 550–556, 697 The Transfiguration takes place to confirm St Peter's confession of faith and to verify our Lord's prediction of his upcoming suffering and death (cf. Mk 9:2 in relationship to Mk 8:27–33). Jesus reveals his divinity to the apostles closest to him (Peter, James, and John) so as to strengthen their faith for the death that will confirm his prophecy, and the resurrection that will confirm his divinity.	Q 33

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Feast of the Transfiguration-C	Dan 7:9–10, 13–14 Ps 97:1–2, 5–6, 9 2 Peter 1:16–19 Luke 9:28b–36	<p>The birth of St. John the Baptist has many similarities with the birth of Christ: The archangel Gabriel announces both births. Their mothers, Elizabeth and the Blessed Mother, were holy. Both births were miraculous for Elizabeth was advanced in years and Mary was a virgin. An angel gives to both Zechariah and St. Joseph the name of each child. John the Baptist will grow up to practice a baptism of repentance, Jesus comes to baptize with the “holy Spirit and fire”(Lk 3:16).</p> <p>God’s plan for our salvation unfolds according to his divine pedagogy. St. John the Baptist is the last prophet of the Messiah, in fact, “more than a prophet” (Lk 7:26).</p>	<p>Jesus is baptized by his cousin St. John the Baptist not because he has need of forgiveness (for Jesus was without sin), but so as to identify with the very sinners for whom he will go to the cross.</p> <p>How have you experienced the mercy of the Lord, who comes not to condemn but to save (cf. Jn 3:16–17)?</p>	<p>CCC 360, 717, 719, 720, 1216, 1692</p> <p>This Solemnity of the Birth of St. John the Baptist celebrates the marvelous way in which God’s plan for the salvation of the human race unfolds through the last prophet before the Messiah (cf. CCC 1216), the one who recognizes the Lord’s presence while still in his mother’s womb (cf. Lk 1:44), and who proclaims Jesus to be the Lamb of God (cf. Jn 1:36). St. John the Baptist is the precursor, completing the work of making ready a people prepared for the Lord (cf. Lk 1:17). Our Lord calls his cousin St. John the Baptist “more than a prophet” (Lk 7:26), for he bears immediate witness to the light (cf. Jn 1:8, cf. CCC 1216).</p> <p>St. John is indeed a “Baptist,” one who calls people to repentance, and beginning the Holy Spirit’s work of restoring human beings to their divine likeness (cf. CCC 1692), the work that Christ will complete by ushering in a new way of being born (cf. Jn 3:5, CCC 720) through the waters of baptism, the waters of regeneration (cf. CCC 1692).</p>	<p>Q 24</p> <p>Q 53</p> <p>Q 87</p> <p>Q 92</p> <p>Q 220</p> <p>Q 243</p>
Nativity of St John the Baptist	Isa 49:1–6 Ps 139:1–3, 13–14, 14–15 Acts 13:22–26 Luke 1:57–66, 80				

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
22nd Sunday in Ordinary Time-B	Dt 4:1–2, 6–8 Ps 15:2–3a, 3b–4a, 4b–5 Jas 1:17–18, 21b–22, 27 Mk 7:1–8, 14–15, 21–23	Jesus' strong words about the importance of personal integrity are challenging and necessary.	Integrity means wholeness, as in an integer being a whole number. How do Jesus' strong words challenge each of us to repentance and conversion of heart? Why is happiness connected to a life of integrity? How do Jesus' words, example, and presence in our lives lead us to integrity and happiness?	CCC 577, 581, 591, also 1718, 1724: We are called to the good life, a life in union with the Lord who is all good, and who teaches us to follow the path of integrity through love of God and love of neighbor (cf. CCC 1718, 1724).	Q 141 Q 142 Q 227 Q 228 Q 231
23rd Sunday in Ordinary Time-B	Is 35:4–7a Ps 146:6–7, 8–9, 9–10 Jas 2:1–5 Mk 7:31–37	Jesus brings us to wholeness (integrity) through the forgiveness of our sins and the grace to live a new life.	When were your eyes and ears first opened to hearing God speak to you? How do you experience the call to ongoing conversion of life?	CCC 540, 1151, 1266, 1421, 1427, 1465, 1468, 1503, 1504, 1706, 1848: The Lord Jesus knows well the human condition, and the brokenness that we experience (cf. CCC 540). He comes to heal us and make us whole (cf. CCC 1503). We experience his healing especially in the Sacrament of Penance and Reconciliation (cf. CCC 1465).	Q 92 Q 110 Q 156 Q 176

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
24th Sunday in Ordinary Time-B	Is 50:5-9a Ps 116:1-2, 3-4, 5-6, 8-9 Jas 2:14-18 Mk 8:27-35	To follow the Lord we must place God's will above our own. Taking up the cross is required of every disciple of Jesus.	How can you correct Peter's misunderstanding of what is meant by discipleship? What is meant by the saying of St. Rose of Lima: "Apart from the cross, there is no other ladder by which we may get to heaven." (CCC 618)	CCC 557, 1615, 2015: Just as Jesus' taking up the cross was necessary for our salvation, so is the requirement that we take up our own cross every day if we are to follow the path of discipleship (cf. CCC 2015).	Q 132 Q 134 Q 161 Q 181
Exaltation of the Holy Cross (included here for future years, not celebrated on a Sunday in 2024)	Nm 21:4b-9 Ps 78:1-2, 34-35, 36-37, 38 Phil 2:6-11 Jn 3:13-17	Jesus comes to rescue us, to save us from sin and death. He does so by going to the cross, showing us the greatest love the world has ever known.	Jesus shows us on the cross that true love is always about fidelity, commitment, and sacrifice. When have you witnessed another person demonstrating what Jesus describes as "no greater love?" (Jn 15:13)	CCC 440, 458, 599-618: The Solemnity of the Triumph of the Holy Cross recalls St. Helen's finding of the true cross in AD 326. We take our place at the foot of the cross every time we participate in the Holy Sacrifice of the Mass (cf. CCC 611).	Q 38 Q 43 Q 99 Q 256
25th Sunday in Ordinary Time-B	Ws 2:12, 17-20 Ps 54:3-4, 5, 6-8 Jas 3:16-4:3 Mk 9:30-37	Jesus again predicts the suffering and death he must endure to save us from sin and death.	Greatness in the kingdom of God differs from earthly greatness. In God's eyes, great is the one who chooses to serve, and not to be served. Such is the example of Jesus. How is a life of service for the sake of the kingdom a choice to take "the road less traveled?"	CCC 604, 1823-1825, 2822 The great love that Jesus has for you is made manifest in his saving death upon the cross (cf. CCC 604). He gives everything he has so that we might have life to the full. As his disciples, we are called to embrace the New Commandment: "Love one another as I have loved you" (Jn 13:34, cf. CCC 1823). Love is not a theory, love is a decision.	Q 64 Q 79 Q 172

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
26th Sunday in Ordinary Time-B	Nm 11:25–29 Ps 19:8, 10, 12–13, 14 Jas 5:1–6 Mk 9:38–43, 45, 47–48	Jesus warns us of the dangers of sin, and especially the danger of causing others to sin.	What obstacles are in the path of those who seek to follow the Lord and live a moral life? How do we “keep our eyes fixed on Jesus” (Heb 12:2) in a world of so many distractions?	CCC 1034, 1707-1708, 1868, 2074 One life well lived can yield a cascade of good in the lives of many other people. The opposite is also true. Jesus teaches us not to live in a way that is a stumbling block for those who are trying to make progress along the path of eternal life (cf. CCC 1868). Mortal sin has eternal consequences (cf. CCC 1034).	Q 79 Q 155 Q 158
27th Sunday in Ordinary Time-B	Gn 2:18–24 Ps 128:1–2, 3, 4–5, 6 Heb 2:9–11 Mk 10:2–16 or 10:2–12	God is the author of marriage, a covenant of self-giving between a man and a woman. Jesus elevates marriage to the level of a sacrament, a living sign of Christ’s love for his body, the Church (Eph 5:32).	The Gospel today is difficult for those who have experienced firsthand the tragedy and sadness of divorce. What hope does the Lord and his Church offer to those who have experienced divorce? How are we called to be ambassador of hope to those who are divorced?	CCC 772, 1614–1615, 1624, 1643-1654, 2382-2386 Jesus not only institutes the Sacrament of Holy Matrimony, but he speaks out against Moses’ permissive law regarding divorce (cf. CCC 1614). Jesus is the Bridegroom, the Church is his Bride. Jesus’ fidelity, commitment and sacrificial love teach us everything we need to know about the marriage bond (cf. CCC 772, 1615). The Sixth and Ninth Commandments protect the dignity of the human person and God’s plan for holy matrimony.	Q 62 Q 130 Q 132 Q 135 Q 210–223

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
28th Sunday in Ordinary Time-B	<p>Ws 7:7–11 Ps 90:12–13, 14–15, 16–17 Heb 4:12–13 Mk 10:17–30 or 10:17–27</p>	<p>The call to follow Jesus is full-time, not part-time. It is a life, not a hobby. We do not dabble in discipleship.</p>	<p>The call to “leave all things behind” was given by Jesus to the wealthy young man. Radical poverty is not expected of every disciple, yet all who follow Jesus are called to a certain detachment from material goods.</p> <p>What does it mean to “store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal.” (Mt 6:20)</p>	<p>CCC 716, 1723, 1741, 1858, 2015, 2064-2074, 2728</p> <p>The sadness of the rich young man because he had many possessions is truly a lesson for our day. Material possessions do not bring happiness or fulfillment (cf. CCC 1723, 2015). Following the Lord Jesus is the key to finding the joy and peace that this world cannot bring (cf. CCC 2015, 2074, 2728).</p>	<p>Q 139 Q 141 Q 142 Q 144 Q 248</p>
29th Sunday in Ordinary Time-B	<p>Is 53:10–11 Ps 33:4–5, 18–19, 20+22 Heb 4:14–1 Mk 10:35–45 or 10:42–45</p>	<p>Jesus, the Suffering Servant (cf. Is 53) gives his life on the cross to pay the ransom us.</p>	<p>Gazing upon a crucifix, one cannot help but to be in awe of Jesus’ incredible love. His love is personal and specific for each of us.</p> <p>How does the death of Jesus on the cross touch your heart?</p>	<p>CCC 606, 607, 612, 618, 1225, 1267, 1273, 1336, 2824-2825</p> <p>The Sacrament of Baptism immerses a person into the saving death and glorious resurrection of Jesus and opens the door for that person to participate in the sacramental life of the Church (cf. CCC 1225, 1273).</p> <p>A venerable Catholic prayer is to make the Sign of the Cross using the holy water at the door of the church as a reminder of one’s entrance into the Church through the Sacrament of Baptism (cf. CCC 1267).</p>	<p>Q 17 Q 38 Q 41 Q 43 Q 91 Q 92 Q 259 Q 261</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
30th Sunday in Ordinary Time-B	<p>Jer 31:7–9</p> <p>Ps 126:1–2a, 2b–3, 4–5, 6</p> <p>Heb 5:1–6</p> <p>Mk 10:46–52</p>	The Lord hears the prayers of those who call out to him. He answers all our needs (cf. Phil 4:19).	<p>Asking for the Lord's help is an act of faith and requires great humility.</p> <p>How have you experienced your prayers being answered?</p>	<p>CCC 548-549, 2607 – 2625, 2616, 2629–2633, 2750</p> <p>Jesus' miracles on earth are important signs that strengthen faith, yet he did not come to heal every person afflicted with illness (cf. CCC 549). Jesus teaches us to pray, Jesus hears our prayers, and teaches us to pray the seven prayers of petition contained in the Lord's Prayer (the Our Father, cf. CCC 2750).</p>	<p>Q 34</p> <p>Q 238</p> <p>Q 251</p> <p>Q 257–263</p>
Solemnity of All Saints (included here for future years, not celebrated on a Sunday in 2024)	<p>Rv 7:2–4, 9–14</p> <p>Ps 24:1–2, 3–4, 5–6</p> <p>1 Jn 3:1–3</p> <p>Mt 5:1–12a</p>	As we imitate and seek the intercession of the saints in heaven, we remember that we are called to be saints. We are each called to a life of holiness.	<p>Who is your favorite saint?</p> <p>What does it mean that the call to holiness (sainthood) is universal, i.e. that each of us is called to be a saint?</p>	<p>CCC 1, 358, 688, 825, 1700, 2813 We are made holy by the Sacrament of Baptism, we are called to persevere in holiness (cf. CCC 2813), we are called to be saints here on earth and we are called to be saints for all eternity in heaven (cf. CCC 825).</p>	<p>Q 49</p> <p>Q 65</p> <p>Q 233</p> <p>Q 241–242</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Commemoration of All Souls	<p>Many choices: Ws 3:1–9 or Ws 4:7–15 or Is 25:6–9</p> <p>Ps 23:1–3a, 3b–4, 5, 6 or Ps 25:6+7b, 17–18, 20–21 or Ps 27:1, 4, 7+8b+9a, 13–14</p> <p>Rom 5:5–11 or Rom 5:17–21 or Rom 6:3–9 or Rom 8:14–23 or Rom 8:31b–35, 37–39 or Rom 14:7–9, 10c–12 or 1 Cor 15:20–28 or 1 Cor 15:51–57 or 2 Cor 4:14–5:1 or 2 Cor 5:1, 6–10 or Phil 3:20–21 or 1 Thes 4:13–18 or 2 Tm 2:8–13</p> <p>Mt 5:1–12a or Mt 11:25–30 or Mt 25:31–46 or Lk 7:11–17 or Lk 23:44–46, 50, 52–53; 24:1–6a or Lk 24:13–16, 28–35 or Jn 5:24–29 or Jn 6:37–40 or Jn 6:51–59 or Jn 11:17–27 or Jn 11:32–45 or Jn 14:1–6</p> <p>or any readings given in the Masses for the Dead</p>	<p>We pray this day and every day for the souls in purgatory. We remember the brevity of life and the eternity of heaven. The choices we make today have eternal consequences.</p>	<p>How has your understanding of purgatory been formed?</p> <p>How has it changed?</p> <p>Why is it important to remember our loved ones at the altar? (cf. JTTC XXX – account of St Monica)</p>	<p>CCC 1020–1050, esp. 1030–1032; CCC 1478–1479)</p> <p>The four last things are Death, Judgment, Heaven, and Hell (cf. CCC 1021–1041). The doctrine on purgatory expresses the richness and greatness of God's mercy (cf. CCC 1478–1479).</p>	Q 74–80, esp. Q 80

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Solemnity of the Dedication of the Basilica of St John Lateran	Ez 47:1–2, 8–9, 12 Ps 46:2–3, 5–6, 8–9 1 Cor 3:9c–11, 16–17 Jn 2:13–22	Church buildings both grand and simple are to be built to endure and to express the beauty and grandeur of God. The foundations of the Lateran Basilica date to the early fourth century when Christianity was made legal throughout the Roman Empire. It is the “mother church” of Latin Rite Catholics.	What do you like best about your parish church building? How are you called to be a temple of the Holy Spirit, a “living stone” in the Body of Christ, the Church? (cf. 1 Pt 2:4–5)	CCC 756, 764, 768, 771, 1268 Jesus institutes the Church and continues to sustain the Church through the power of the Holy Spirit (cf. CCC 756, 768).	Q 60 Q 61 Q 64
31st Sunday in Ordinary Time-B	Dt 6:2–6 Ps 18:2–3a, 3b–4, 47+51 Heb 7:23–28 Mk 12:28b–34	The Ten Commandments provide the framework for the moral teachings of the Church. Love of God and love of neighbor are the two tablets of the law, and the basis for Jesus’ New Commandment, “Love one another as I have loved you.”	How do the Ten Commandments and the moral teachings of the Church give us true freedom?	CCC 129, 202, 1724, 2052–2055, 2063, 2070–2074, 2083, 2196 The Commandments are perfectly suited to our human nature, and always bring about the best in us (cf. CCC 2063). When we are united with Jesus as the branches are united with the vine we find true freedom and the grace we need to make progress in the moral life (cf. CCC 2074).	Q 13 Q 26–27 Q 140 Q 144
32nd Sunday in Ordinary Time -B	1 Kgs 17:10–16 Ps 146:6c–7, 8–9a, 9b–10 Heb 9:24–28 Mk 12:38–44 or Mk 12:41–44	In giving a small coin, the virtuous widow gave all that she had to give. Jesus expects no less from each of us in the sense that we are called to love God with all our heart, mind, soul, and strength. All, not part!	How does the first reading from the First Book of Kings shed light upon the Gospel reading? When have you learned that God will not be outdone in generosity?	CCC 472, 609, 617, 2443–2447 Jesus sets the example of generous self-giving by humbly allowing himself to be nailed to the cross so that we might have life in abundance (cf. CCC 472, 617). “For you know the gracious act of our Lord Jesus Christ, that for your sake he became poor although he was rich, so that by his poverty you might become rich” (2 Cor 8:9).	Q 36 Q 227 Q 233

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
33rd Sunday in Ordinary Time-B	Dn 12:1–3 Ps 16:5+8, 9–10, 11 Heb 10:11–14, 18 Mk 13:24–32	The day of the Lord comes when we least expect it. The Church bids us to reflect upon both the brevity of our own lives, and also the end times spoken of in the Scriptures.	“Remember death daily.” What wisdom do you find in this famous adage?	CCC 673–679, esp. 675, 966, 989, 1040, 1817, 2473–2474, 2612, 2854 In the Creed we profess our belief that the Lord will come again, just as he promised (cf. CCC 677). Followers of Jesus have a perspective on the end times that has been forged through the experience of persecution and martyrdom that have been suffered in every age (cf. CCC 2473–2474).	Q 48 Q 72 Q 153 Q 263
Solemnity of Christ the King-B	Dn 7:13–14 Ps 93:1a, 1b–2, 5 Rv 1:5–8 Jn 18:33b–37	We encounter Jesus once again as the Suffering Servant who wears a crown not of gold but of thorns, and who reigns not from a throne but from the cross.	“You have your truth and I have my truth” is a phrase that we hear far too frequently. Jesus IS the Truth. Jesus says in today’s Gospel, “Everyone who belongs to the truth listens to my voice.” What does that statement mean to you?	CCC 599–600, 664, 672, 786, 908, 1741–1742, 2816–2821 Today the Church celebrates the Solemnity of Christ the King, acknowledging and celebrating Jesus Christ not simply as a king, but as the King (cf. CCC 664). Yet he is a king who does not impose his will upon his subjects but who invites them to follow him freely along the path of life (cf. CCC 1741–1742). His kingdom is one of truth and life, holiness and grace, justice, love, and peace (cf. CCC 664).	Q 32 Q 34 Q 258 Q 263

Part II: Catechetical Ideas and Sample Schedule

What Is Evangelizing Catechesis?

Evangelizing catechesis is a term to describe the Church's mission to engage all people in order for them to have a personal encounter with Jesus Christ through the power of the Holy Spirit. This is a mission at the heart of a catechumenate process. Liturgy, Scripture reading, prayer, study, accompaniment, and witness are all occasions that unveil the truth, beauty, and goodness of the Catholic faith. In particular, catechetical sessions (after the Sunday dismissal rites or during this week) are opportunities to:

- present an accurate and thorough exposition and explanation of Catholic teaching on doctrine, sacraments, morals, and prayer, which are the four pillars of the Catechism of the Catholic Church, and the structure of *A Journey through the Catechism*. Two sample lesson plans for catechetical sessions are included in this resource.
- share an encounter with the beauty of Catholic art, architecture, music, poetry, and above all, the sacred liturgy.
- provide a focus on how to bring faith into practice in our daily lives. Catechetical sessions are opportunities for faith-filled Catholics to witness to their journey, as well as share presentations on the lives of the Saints and Christian martyrs who themselves witnessed to the Faith through the shedding of their own blood.

Sample Catechetical Session Lesson Plans

The initial weeks of OCIA should include time for housekeeping details, such as reviewing the schedule, the layout of the building where sessions are held, and a layout of as well as the accompanying book, *A Journey through the Catechism*. It is recommended that the participants have their own copy of the book and of the Bible prior to the first session.

The first session should be a time for participants to get to know one another and the catechetical team. A welcoming atmosphere should be created in which questions are appreciated, diverse opinions are respected, and a variety of life experiences are recognized. OCIA team members should strive to do their best to accompany participants along the journey, meeting them where they are, and leading them where they might not go on their own. This guide presumes that the parish will provide a suitable atmosphere for learning and belonging.

The remainder of the catechetical sessions explore matters at the heart of the Faith. These sessions are often held both in conjunction with the Sunday dismissal rite, in a separate session in the middle of the week, or a combination of both. The Lectionary guide in this resource provides several prompts to assist DREs and catechists to plan these sessions. Two sample catechetical session lesson plans are included here:

Session One: The Kerygma

OPENING

After some introductory words, play a six minute clip from the movie *Miracle*, the story of the United States "Miracle on Ice" hockey team that upset the Soviet Union in the 1980 Olympic games.

After the video, make a connection. Say: "Your being here tonight is a bit of a miracle, right? Surely the hand of the Lord is at work in your life, guiding you here, guiding you to begin this journey."

Next, ask the participants to ponder these questions:

- Who made you?
- What were you made to be?
- How is this your time?
- How did you get here?
- What does this prayer mean to you? May the Lord open for you the door that will help you “to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in heaven.”

The participants should take a few moments to write down their answers. Tell them that no one will read their answers nor will they be asked to share them. Also explain that answers are an important part of their story, a story that is meant to be shared with others according to God’s timeline, not the lesson plan for this session. Say: “God’s plan for your life is a story that is meant to be echoed so that others might get to know the Lord as you have gotten to know him, and as you will continue to get to know him along this journey of faith.”

KEY SESSION THEMES: THE KERUX AND THE KERYGMA (PAGES XVII–XVIII)

- Kerygma as the basic message of the Catholic faith, the foundation upon which all other teachings and practices rest.
- Review the “Kerygmatic Echoes” found in the *Journey through the Catechism* book (pages xix–xx).
- Note the word echo in the word catechism.
- Review the How to Navigate the Bible and How to Navigate the Catechism of the Catholic Church sections (pages xxi–xxiv). Give participants an opportunity to look up verses in the Bible and in the *Catechism*, demonstrating how to use the footnotes and cross references in each.

CONCLUSION

Ask participants what their questions are about the Catholic Church. Write the questions on a board so that all can see. Pass out the week-by-week schedule (if this has not already been done) and show where specific questions will be addressed. Make sure to emphasize that there is no such thing as a “stupid question” and that all questions will be answered over the course of the sessions. Also be sure to point out the chapter(s) in the *Journey through the Catechism* book in which the question is addressed. If you encounter a question with which you are unfamiliar, promise to get information about that question by the next session.

Close with a prayer.

Session Two: Faith

OPENING

Begin by having one of the OCIA team leaders introduce themselves and share a brief story of their faith life. Next, play a six-minute video of the James Webb telescope and its significance.

After the video, provide additional background on the James Webb telescope as needed: (The telescope was launched in 2021, and is now in a fixed orbit one million miles away from the sun. Its lens has the capacity to pick up images far beyond the range of the unaided human eye, and far beyond any telescope on the planet. Every day, images of distant galaxies are recorded and sent back to Earth for study.)

Make a connection between the images of Earth taken from the telescope (e.g., webbtelescope.org/images and here <https://www.youtube.com/nasawebbtelescope> and are in the public domain: webbtelescope.org/copyright) and both the first line of the Nicene Creed (“I believe in God, the Father almighty, Creator of heaven and earth.”) and Psalm 8:4–5, 10 (Optional: Read Psalm during the last minute of the video):

*When I see your heavens, the work of your fingers,
the moon and stars that you set in place—
What is man that you are mindful of him,
and a son of man that you care for him?
O Lord, our Lord,
how awesome is your name through all the earth!*

Go on to explain that contrary to what many people say, science and faith are not at odds with one another. The scientists who study the images that come from the Webb Telescope have to explore the many questions about what the images mean. And to be true scientists, they have to ask the bigger questions that are matters of faith: What do the images really mean? How did the universe come to be? How could all of these galaxies come into being for there had to have been a beginning, and it is impossible for something to come from nothing. Science has much to tell us about our faith, for God's creation is more vast than we could ever imagine. And faith has much to tell us about science: What meaning for our lives do we find in the discoveries of science, whether they come from a powerful telescope looking outward, or a powerful microscope looking inward at the intricate design of the DNA helix? What does it mean to say, "I believe in God, the Father almighty, Creator of heaven and earth?"

Key Session Themes: Revelation and Faith pages xvii – xviii)

- How do we know that God exists? (pages 2 – 4)
- What can we know about God through our human reason? (page 4)
- What do we mean by Divine Revelation and the Divine Pedagogy? (pages 4 – 6)
- Who were the prophets, and how are the words of the prophets fulfilled? (pages 6—7)
- Will God have any further Revelation for us? How do we distinguish between Divine Revelation and Marian apparitions? (page 7; be sure to reference the last full paragraph. We respect other faith traditions and we do not spend much time criticizing or tearing down the faith of others, but we do need to make distinctions. Someone who enters the Catholic Church having been raised in another Christian tradition can rightly thank God for his or her upbringing, knowledge of the Bible, and habits of prayer and devotion, while at the same time thank God for being led to the fullness of faith in the Catholic Church).
- What is the relationship between Scripture and Tradition? (pages 10—14)

CONCLUSION

Summarize the session in words like these:

You were born for much more than this world. You are meant for God. You are connected to a God who loves you more than you can imagine. To you belongs the life-changing call to discover your connection to God, or to delve more deeply into the great mystery of your relationship with God through Jesus Christ and the Catholic Church.

Guided by the Magisterium, both Sacred Scripture and Sacred Tradition will accompany you along your journey of faith where you will discover the incredible richness of what God has done for you, and of all that God intends for you. Your faith in Jesus Christ is your entry into eternal life. You are meant to live with God and enjoy great happiness that will last longer than the sun and the moon and the stars. You are loved by God. God has a plan for you.

Assign the following questions for private writing. Either copy them on the board or provide the question on a handout. Participants should take a few moments to write down their answers to these questions in their journals or the writing can be completed at home.

CREATION

- Every person has his or her own set of gifts, talents, interests, aptitudes, and strengths. What are some of your gifts that reveal God's plan for your life?

FALL

- Time is the great equalizer. No matter how rich or poor, everyone has the same twenty-four hours of opportunities and challenges each day. What are the bad habits that have crept into your life that keep you from responding to God's call to love him with all your heart, mind, soul, and strength? How might you overcome these habits?

REDEMPTION

- God exercises his divine pedagogy in revealing himself to human beings, culminating in his definitive self-Revelation through Jesus Christ. How do you understand the term "divine pedagogy"? How have you experienced God's divine pedagogy in your life? How have witnesses to the kerygma helped you to grow in your relationship with the Lord over the course of the years?

RESTORATION

- Regular Bible reading is vital in the Christian life. What is your plan for Scripture reading and study? What plan might you have for reading the entire Bible in a year? How might you devote fifteen minutes per day to Bible reading?

Close with a prayer.

Optional Session Ideas

There are several other elements for catechetical sessions as part of the OCIA process. Some of these are:

- a walking of the parish Church, noting especially features that are present in every Catholic church
- a “teaching Mass” in which a priest demonstrates and explains aspects of how the Holy Mass is offered
- a practical talk on Natural Family Planning offered by a physician or nurse
- a married couple speaking on Catholic family life and the Fourth Commandment
- a practical talk by a catechist on how to make a good confession of sins in the Sacrament of Penance
- a practical by a catechist on how to properly receive Holy Communion
- a thorough presentation and preparation by the pastor on Triduum liturgies, especially the Easter Vigil

This guide also envisions that dear traditions be continued in the spirit of an evangelizing catechesis, and that those making the journey to the sacraments occasionally enjoy the camaraderie of shared meals. Twentieth century Catholic historian Hilaire Belloc wrote:

*“Wherever the Catholic sun doth shine,
There’s always laughter and good red wine.
At least I’ve always found it so.
Benedicamus Domino!”*

ORGANIZING THE SESSIONS

This guide is written for a schedule of twenty-eight catechetical sessions for formal instruction, organized around the four pillars of the *Catechism of the Catholic Church* and paired with *A Journey through the Catechism*. These sessions do not include the welcoming week(s) that the parish arranges, nor optional sessions. The catechetical sessions are arranged as follows:

- What Catholics Believe (First Pillar of the Catechism)10 sessions
- How Catholics Worship (Second Pillar of the Catechism)5 sessions
- How Catholics Live (Third Pillar of the Catechism).10 sessions
- How Catholics Pray (Fourth Pillar of the Catechism)4 sessions after Easter (Mystagogia)

SAMPLE SCHEDULE

Sessions	Theme and Chapter
Orientation	Introductions and Housekeeping Items
Catechetical Session 1	Kerygma (Introduction)
Catechetical Session 2	Faith (Chapter 1)
Catechetical Session 3	Creation and Fall (Chapter 2)
Catechetical Session 4	Public Ministry of Jesus (Chapter 3)
Catechetical Session 5	Paschal Mystery (Chapter 4)
Catechetical Session 6	Holy Spirit (Chapter 5)
Catechetical Session 7	Church (Chapter 6)
Catechetical Session 8	Blessed Virgin Mary (Chapter 7)
Catechetical Session 9	Last Things (Chapter 8)
Catechetical Session 10	Liturgy (Chapter 9)
Optional Session	Church Tour
Catechetical Session 11	Sacraments of Initiation (Chapter 10, Part I)
Catechetical Session 12	Sacraments of Initiation (Chapter 10, Part II)
Catechetical Session 13	Sacraments of Healing (Chapter 11)
Catechetical Session 14	Sacraments of Commitment (Chapter 12, Part I)
Catechetical Session 15	Sacraments of Commitment (Chapter 12, Part II)
Catechetical Session 16	The Good Life (Chapter 13)
Catechetical Session 17	Conscience, Virtue, and Sin (Chapter 14)
Catechetical Session 18	Justice (Chapter 15)
Catechetical Session 19	Law and Grace (Chapter 16)
Catechetical Session 20	Intro to the Ten Commandments, First Three Commandments (Chapter 17, Part I)
Catechetical Session 21	First Three Commandments (Chapter 17, Part II)
Optional Session	Lenten Activities (attend Ash Wednesday liturgy, soup supper, etc.)
Catechetical Session 22	Fourth Commandment: Catholic Family Life (Chapter 18, Part I)
Catechetical Session 23	Fifth Commandment: Life Issues (Chapter 18, Part II)
Catechetical Session 24	Sixth Commandment: Virtue of Chastity and Theology of the Body (Chapter 19)
Optional Session	Natural Family Planning Lesson by a physician or nurse, and with a married couple
Catechetical Session 25	Seventh, Eighth, and Tenth Commandments: Justice and Truth (Chapter 20)
Optional Session	Holy Week, Triduum Preparation and Celebration
Optional Session	Prayer: ACTS (Chapter 21)
Optional Session	Prayer: Holy Rosary (Chapter 22)
Optional Session	Prayer: Adoration and Benediction (Chapter 23)
Optional Session	Prayer: Divine Mercy (Chapter 24)
Ongoing Sessions	Meet, discuss, and pray over the Sunday readings

Lectionary References

Cycle B: www.catholic-resources.org/Lectionary/1998USL-OrdinaryB.htm

Advent: www.catholic-resources.org/Lectionary/1998USL-Advent.htm

Christmas: www.catholic-resources.org/Lectionary/1998USL-Christmas.htm

Lent: www.catholic-resources.org/Lectionary/1998USL-Lent.htm

Easter: www.catholic-resources.org/Lectionary/1998USL-Easter.htm

Solemnities: www.catholic-resources.org/Lectionary/1998USL-Solemnities.htm#2



Fr. Daniel J. Mahan

A JOURNEY THROUGH *the* CATECHISM

*Unveiling the Truth, Beauty, and
Goodness of the Catholic Faith*

**LECTIONARY AND CATECHETICAL
GUIDE (CYCLE C)**



A JOURNEY THROUGH *the* CATECHISM

Lectionary and Catechetical Guide (Cycle C)

This Lectionary and Catechetical Guide is intended especially for priests, deacons, DREs, and catechists. It offers for every Sunday the correspondence between the Sunday readings and specific teachings found both in the *Catechism of the Catholic Church* and the book *A Journey through the Catechism: Unveiling the Truth, Beauty, and Goodness of the Catholic Faith* which has been written for especially for catechumens and all who wish to know more about the Catholic faith.

For priests and deacons, connecting the themes of the Sunday readings with the teachings of the *Catechism* is an essential part of homily preparation and preaching. Pope St. John Paul said the *Catechism* “is... offered to all the faithful who wish to deepen their knowledge of the unfathomable riches of salvation.” What a worthy goal that those who listen to our Sunday homilies will be inspired to “put out into the deep” and experience a desire to strengthen their relationship with the Lord and with his Church. The *Catechism* strengthens the ability of every believer to do exactly what the priest or deacon urges at the end of the Mass when he says, “Go and announce the Gospel of the Lord.”

For DREs and catechists—especially those who minister to and with those preparing to receive the Sacraments of Initiation in an OCIA process—catechetical sessions are multipurpose with a reflection on the Sunday readings as part of the Rite of Dismissal and reading and instruction on the truths of the Faith found in the *Catechism*. Reflection questions are perfect for group discussion or personal journal writing. References to the *Catechism* and to numbered questions in *A Journey through the Catechism* are a bridge to individual study and serve as a core for planning further catechetical sessions.

For catechumens and other faith seekers, this guide ties together three important sources: the Lectionary, the *Catechism*, and the pastoral accompaniment of *A Journey through the Catechism*.

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
1st Sunday of Advent-C	Jer 33:14-16 Ps 25:4-5, 8-9, 10+14 1 Thes 3:12-4:2 Lk 21:25-28, 34-36	Be vigilant, stay alert. The Lord is coming.	The Season of Advent recalls the great preparation God made for the coming of the Lord Jesus into the world. We can speak of a “divine pedagogy” through which God prepared his people for his definitive revelation in his Son, our Lord Jesus. As you look back at your life, can you see God’s pedagogy at work in you, helping to prepare you for a life of discipleship? How do you continue to learn from the Divine Teacher?	CCC 27, 51—53, 65,674, 2112, 2816, 2825 We are called to be attentive every day to God’s will and purpose for our lives. Daily prayer is indispensable as we continue to long for the coming of the kingdom (cf. CCC 2825). Our hearts are restless until they rest in the Lord (cf. CCC 27).	Q 5 Q 15 Q 16 Q 258
2nd Sunday of Advent-C	Bar 5:1-9 Ps 126:1-2a, 2b-3, 4-5, 6 Phil 1:4-6, 8-11 Lk 3:1-6	The coming of the Lord calls us to repentance and conversion— turning away from sin and embracing the Lord close to our heart.	What was so compelling about the message of St. John the Baptist that so many people would travel great distances to be baptized by him in the Jordan River? What is compelling to you about the Lord’s call to conversion, and to prepare in your heart a way for him to enter?	CCC 523—524, 1429, 1440, 1468, 1856, 2839—2841 The Lord never stops calling us to conversion and new life (cf. CCC 1429). We pray every day in the Lord’s Prayer, “forgive us our sins....” The Lord institutes the Sacrament of Penance and Reconciliation so that we might experience his forgiveness and receive his grace (cf. CCC 1468)—the perfect preparation for a truly spiritual celebration of Christmas.	Q 93 Q 104 Q 107 Q 156 Q 261

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
3rd Sunday of Advent-C	Zep 3:14-18a Is 12:2-3, 4bcd, 5-6 Phil 4:4-7 Lk 3:10-18	Rejoice always! The Lord is near! The Lord who is close to the brokenhearted, the Light of the World who shines in the darkness, and the darkness shall never overcome the Light.	Throughout the Christmas account we admire the peace and joy of the Blessed Virgin Mary. When we pray the “Hail Mary” prayer, we remember that the word Hail can mean Rejoice! The words addressed to the Blessed Mother by the Archangel Gabriel could be addressed to every follower of Jesus: “Rejoice! The Lord is with You.”	CCC 460, 521, 523, 1431–1432, 2676 The Third Sunday of Advent is called Gaudete Sunday, from the Latin word that means Rejoice! We rejoice that the Lord comes into our lives, calls us to be his disciples, saves us from our sins, and brings us into new and abundant life (cf. CCC 1431–1432).	Q 32 Q 35 Q 243
4th Sunday of Advent-C	Mi 5:1-4a Ps 80:2-3, 15-16, 18-19 Heb 10:5-10 Lk 1:39-45	Today’s Gospel account of the Annunciation in the Gospel contains the Blessed Mother’s famous phrase accepting God’s will in her life, a phrase that should always be at the ready when we are challenged to go deeper in our faith: “May it be done unto me according to your word (Lk 1:38)	How has saying “Yes” to God made all the difference in the life of someone you know? Or in your own life?	CCC 148, 484, 489, 494, 968, 2617 The Blessed Mother’s “Yes” undoes the damage caused by the “No” of our first parents. St. Irenaeus says, “the knot of Eve’s disobedience was untied by Mary’s obedience” (cited in CCC 494). We are grateful to Mary, the “undoer of knots” and we ask her intercession to persevere in saying our own “Yes” to the Lord’s invitation to discipleship.	Q 13 Q 68 Q 70 Q 71 Q 243

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Christmas: Solemnity of the Nativity of Our Lord	<p>Vigil Mass: Is 62:1-5 Ps 89:4-5, 16-17, 27+29 Acts 13:16-17, 22-25</p> <p>Mt 1:1-25 or 1:18-25</p> <p>Mass During the Night: Is 9:1-6 Ps 96:1-2a, 2b-3, 11-12, 13 Ti 2:11-14 Lk 2:1-14</p> <p>Mass at Dawn: Is 62:11-12 Ps 97:1+6, 11-12 Ti 3:4-7 Lk 2:15-20</p> <p>Mass during the Day: Is 52:7-10 Ps 98:1, 2-3a, 3b-4, 5-6 Heb 1:1-6 Jn 1:1-18 or 1:1-5, 9-14</p>	<p>The long-awaited Savior has arrived to set his people free. He comes not as an emperor commanding an army, nor as a person of affluence and wealth, but as a tiny baby, laid in a manger.</p> <p>Why should God break down a wall when he holds the key to the door of our hearts?</p>	Gazing upon the nativity scene at church, which figure catches your attention? With what figure do you associate yourself most closely?	<p>CCC 456—463, 525</p> <p>Each set of readings for the Christmas Masses provides insight into the joyful mystery that is the birth of Jesus Christ. “The Word became flesh and made his dwelling among us, and we saw his glory” (Jn 1:14).</p>	<p>Q 32</p> <p>Q 35</p> <p>Q 37</p>
Feast of the Holy Family-C	<p>1 Sm 1:20-22, 24-28 Ps 84:2-3, 5-6, 9-10 1 Jn 3:1-2, 21-24 Lk 2:41-52</p>	The twelve-year-old Jesus astounds the teachers of the Law with his wisdom and insight into God's Word, the Scriptures. Jesus is the Word made Flesh, and he must be about his Father's business.	We ache for Mary and Joseph as they search for their missing child, and we rejoice with them when they find him in the midst of the holiest place on earth. How have you experienced what feels like the absence of God in your life, and how have you felt his presence?	<p>CCC 534, 583, 585—586, 797, 2599</p> <p>Like many pious Jews, the Holy Family went up to the Temple several times every year to celebrate the holy days (cf. CCC 534). That Temple would be despoiled and destroyed by the Romans within sixty years. Jesus would take its place, with his body, the Church as the Temple of the Holy Spirit in which God is always found (CCC 586, 797).</p>	<p>Q 35</p> <p>Q 61</p> <p>Q 64</p> <p>Q 122</p> <p>Q 163–164</p> <p>Q 190–198</p> <p>Q 252–253</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Solemnity of the Blessed Virgin Mary, Mother of God	Nm 6:22-27 Ps 67:2-3, 5, 6+8 Gal 4:4-7 Lk 2:16-21	The young, virgin Mary experienced in her life the most powerful interventions of God, and she “kept all these things, reflecting on them in her heart (Lk 2:19).	Mary is our mother in the order of grace (cf. CCC 967—970). Mary never stops praying for us even unto the hour of our death. How do you honor your Mother according to the order of grace?	CCC 466—467, 495, 967—970, 2201—2233, 2617—2619 At the beginning of a New Year, we remember the Blessed Virgin Mary and ask her intercession (cf. CCC 967—970) that this might be a year of grace and favor. We also make clear our faith in Jesus Christ as the only begotten Son by honoring the Blessed Virgin with the title “Mother of God” or Theotokos (cf. CCC 466, 495). The Fourth Commandment speaks to the duties of family members toward one another (cf. CCC 2201—2233).	Q 36 Q 66 Q 68 Q 70 Q 163–164 Q 190–198
Solemnity of the Epiphany	Is 60:1-6 Ps 72:1-2, 7-8, 10-11, 12-13 Eph 3:2-3a, 5-6 Mt 2:1-12	The Word made flesh is adored by Gentiles, a sign of how the light of the newborn king will be a “light of revelation to the nations” (Lk 2:32).	The magi, the “wise men” of nearby pagan lands come to honor, adore, and worship the Christ child. How today does the message of the Gospel speak volumes to those in our midst who are dwelling in darkness? How can the concept of “natural law” speak to those who do not yet believe in Christ (cf. CCC 1955—1956)	CCC 486, 525—526, 528 The Solemnity of the Epiphany is traditionally the Twelfth Day of Christmas, the day when we remember that the Word becomes flesh so that all people might be saved (cf. CCC 525—526, 528). The magi presented gifts representing Christ's kingship (gold), his divinity (frankincense), and his priesthood, through which he would make himself on the cross the offering for the sins of the whole world (myrrh).	Q 170 Q 258

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Feast of the Baptism of the Lord-C	Is 40:1-5, 9-11 Ps 104:1b-2, 3-4, 24-25, 27-28, 29b-30 Ti 2:11-14; 3:4-7 Lk 3:15-16, 21-22	St. John the Baptist announces the one who will “baptize you with the Holy Spirit and fire” (Lk 3:16).	<p>“The Holy Spirit and fire” is a phrase that is very important in St. Luke’s account of our Lord’s baptism.</p> <p>How does this phrase relate to the way in which St. Luke describes the Holy Spirit resting upon the apostles as “tongues of fire” on the day of Pentecost (Acts 2:3—4)?</p>	<p>CCC 696, 717—720, 724, 731—732, 1274, 1287—1289</p> <p>The fire of the Holy Spirit prophesized by St John the Baptist and poured out upon the Church on the Day of Pentecost is bestowed upon those who are baptized and confirmed (cf. CCC 696, 1287—1289).</p>	<p>Q 35</p> <p>Q 54</p> <p>Q 94</p> <p>Q 95</p> <p>Q 96</p> <p>Q 185</p>
2nd Sunday in Ordinary Time-C	Is 62:1-5 Ps 96:1-2a, 2b-3, 7-8, 9-10 1 Cor 12:4-11 Jn 2:1-11	Our Lord’s first miracle takes place at a wedding feast, in which he rescues an embarrassed bride and groom by performing a miracle of abundance (six, 15-25 gallon jars), a miracle of the highest quality (saving the best for last), and a miracle of transformation (changing water into wine), prefiguring the miracle of transubstantiation that takes place in every offering of the Holy Sacrifice of the Mass.	<p>How have you experienced the Lord at work in your life through favors in abundance, blessings of the highest quality, the grace that transforms sinners into saints, and the Sacrament that changes common bread and wine into the Lord’s Body and Blood, gifts worth far more than silver or gold?</p>	<p>CCC 796, 1335, 1613, 2012—2016, 2618</p> <p>St John’s Gospel begins in the same way as the Book of Genesis: “In the beginning” Gn 1:1, Jn 1:1) On the sixth day of creation, “God made mankind in his image... male and female he created them” (Gn 1:27). The sixth day in St John’s Gospel is the account of the wedding feast at Cana (cf. Jn 1:29, 1:35, 1:43, 2:1). Jesus elevates marriage to the level of a sacrament, and Jesus himself is the bridegroom who makes holy his bride, the Church (cf. CCC 772, 2618). Jesus’ presence in our lives changes us through the new wine of the Holy Spirit (cf. Acts 1:13, Eph 5:18). The Sixth and Ninth Commandments protect the dignity of the human person and God’s plan for holy matrimony.</p>	<p>Q 62</p> <p>Q 102</p> <p>Q 105</p> <p>Q 130</p> <p>Q 131</p> <p>Q 133</p> <p>Q 136–137</p> <p>Q 154</p> <p>Q 210–223</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
3rd Sunday in Ordinary Time-C	Neh 8:2-4a, 5-6, 8-10 Ps 19:8, 9, 10, 15 1 Cor 12:12-30 or 12:12-14, 27 Lk 1:1-4; 4:14-21	The Church begins to read from the Gospel of St. Luke, addressed to Theophilus, a name that means “lover of God.” (cf. also Acts 1:1, the sequel to St. Luke’s Gospel). In his home synagogue at Nazareth, Jesus proclaims that Isaiah’s prophecy is fulfilled in their hearing.	Of the many miracles Jesus works, which is your favorite? Which one touches your heart most keenly? Which miracle motivates you to live not for yourself but for others?	CCC 64, 436, 544, 706, 714—715, 716, 1168, 2447 The Holy Spirit “has spoken through the prophets,” and in a particular way through the prophet Isaiah, whose words ring true as Jesus takes up the scroll in the synagogue at Nazareth (cf. CCC 714). The love, care, and compassion of Jesus for the poor fulfills the prophecy of Isaiah he proclaims, and is the example that we strive to follow as we participate in his works of mercy, both corporal and spiritual (cf. CCC 716, 2447).	Q 15 Q 53 Q 58
4th Sunday in Ordinary Time-C	Jer 1:4-5, 17-19 Ps 71:1-2, 3-4, 5-6, 15+17 1 Cor 12:31-13:13 or 13:4-13 Lk 4:21-30	Jesus experiences first-hand the rejection of his message by his own townspeople as they rise up in fury against him. Jesus’ hour had not yet come (cf. Jn 7:30), so he passes through their midst.	When have you experienced rejection or ridicule for your faith in Jesus Christ and your participation in the Catholic Church? What gives you courage during those trying moments?	CCC 599, 602, 608, 1339—1340 Jesus walks away from the violence attempted against him not from a lack of courage, but desiring to give up his life for us at a more fitting time, the hour when a New Passover will take the place of a former Passover, when the blood of the new and perfect sacrificial Lamb will be poured out for the salvation of the world (cf. CCC 602, 608, 1339—1340).	Q 81 Q 96 Q 177

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Presentation of the Lord	<p>Mal 3:1-4 Ps 24:7, 8, 9, 10 Heb 2:14-18 Lk 2:22-40 or 2:22-32</p>	<p>As was the custom, the Blessed Mother and St. Joseph go up to the Temple in Jerusalem to present to God their first-born son. There in the Temple, the place of sacrifice, will the sacrificial death of our Lord be foretold by Simeon.</p>	<p>Jesus is called by Simeon, "...a light for revelation to the Gentiles, and glory for [God's] people Israel."</p> <p>How does the image of a single light burning in the darkness speak to your appreciation of the presence of the Lord Jesus in your life?</p> <p>How are you called to be a beacon of his light?</p>	<p>488—489, 496—501, 529, 583, 914—927, 969</p> <p>The Church honors on the Solemnity of the Presentation (cf. CCC 529)</p> <p>those who follow the example of the Blessed Virgin Mary and enter into the consecrated life (cf. CCC 914—915). Mary, ever virgin, is an example to us all, and a powerful intercessor for those who are called to religious life, and to all of us who are called to remain single-hearted in the service of the Lord (cf. CCC 969).</p>	<p>Q 71 Q 81 Q 138</p>
5th Sunday in Ordinary Time-C	<p>Is 6:1-2a, 3-8 Ps 138:1-2a, 2b-3, 4-5, 7-8 1 Cor 15:1-11, or 15:3-8, 11 Lk 5:1-11</p>	<p>"Put out into the deep" Jesus commands. Those who do so are not disappointed.</p>	<p>The adage rings true, "Still waters run deep."</p> <p>What riches have you found in the wisdom of the saints and the teachings of the Church because you have dared to "put out into the deep?"</p>	<p>CCC 208, 269, 547, 2683, 2708, 2714—2719</p> <p>We are called to "put out into the deep" in our study of the faith and in our prayer (cf. CCC 2714). Meditation upon the mysteries of the Holy Rosary and spending quiet time before the Blessed Sacrament open us up to the great spiritual riches that are to be found in the depths of God's infinite wisdom and boundless love (cf. CCC 2708, 2678).</p>	<p>Q 14 Q 181 Q 246 Q 247</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
6th Sunday in Ordinary Time-C	Jer 17:5-8 Ps 1:1-2, 3, 4+6 1 Cor 15:12, 16-20 Lk 6:17, 20-26	St. Luke's presentation of the Beatitudes offers a critique on common misconceptions about what makes a person happy. True blessedness comes not from earthly riches, but abiding steadfastly in the Lord, and being faithful and true to his invitation to be his disciple.	Nearly every advertisement tells us that will be happy if we buy more and better things. How do you find the truly good life through that which money cannot buy?	CCC 1716—1724 God desires our happiness here on earth and for all eternity with him in heaven. The Beatitudes point the way to true happiness and the peace that this world cannot bring (cf. CCC 1718).	Q 141 Q 142
7th Sunday in Ordinary Time-C	1 Sm 26:2, 7-9, 12-13, 22-23 Ps 103:1-2, 3-4, 8+10, 12-13 1 Cor 15:45-49 Lk 6:27-38	From the cross, Jesus forgives his “enemies,” namely those who crucified him. Jesus forgives us, for each of our sins is a nail in our Lord's cross. Our actions must reflect the fact that we are poor sinners who rely upon the Lord's mercy, and that we are called to extend that mercy to others, even our enemies.	Forgiving someone who has caused us great harm is difficult, but it is the only way to find peace. When have you found courage to forgive another person? When have you admired someone for letting go of a grudge or resentment?	CCC 598, 1971, 2838—2845 Every time we pray the Lord's Prayer (Our Father) we acknowledge our need for forgiveness, and our call to forgive those who have trespassed against us (cf. CCC 2840, 2843). Extending mercy and forgiveness is a sign of the kingdom, and others are bound to be attracted to the Christian way of life when they see and experience concrete expressions of mercy and forgiveness (cf. CCC 2844).	Q 160 Q 173 Q 261

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
8th Sunday in Ordinary Time-C	Sir 27:5-8 Ps 92:2-3, 13-14, 15-16 1 Cor 15:54-58 Lk 6:39-45	It is easier to see and criticize the faults of others than to recognize our own need for conversion of heart. Drawing near and remaining close to Jesus is the key to the conversion that leads to the bearing of good fruit.	How would you describe your experience of conversion, either an initial conversion like that of St. Augustine, or an ongoing experience of conversion?	CCC 1033—1037 Trees that do not bear good fruit are cut down and thrown into the fire. The fires of hell are eternal (cf. CCC 1035). Conversion is turning away from that which puts us on the path to hell and turning toward the Lord, the one whose grace allows us to bear good fruit and to make our way to eternal life with him (cf. CCC 1428).	Q 79 Q 104
9th Sunday in Ordinary Time-C	1 Kgs 8:41-43 Ps 117:1-2 Gal 1:1-2, 6-10 Lk 7:1-10	The centurion knows the reliability of the chain of command and recognizes in Jesus one who is capable of doing great things, even from a distance. Yet our Lord does not keep his distance from us, but invites us to enter into his life especially by participating in the sacramental life of the Church and drawing near to the great gift of the Holy Eucharist.	Why is it insufficient to say that God is watching us “from a distance?” How is our experience of God’s love more than a feeling?	CCC 1386, 1814—1816, 1951—1953, 2609—2610 The faith of the centurion gave rise to words that are prayed at every Mass: “Lord I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed” (cf. CCC 1386). We pray in confidence. We place our trust in the Eternal Word of God, following him with childlike abandon (cf. CCC 2782). We humbly receive in Holy Communion the Word made flesh, dwelling among us substantially in the great gift of the Blessed Sacrament (cf. CCC 1375).	Q 153 Q 169 Q 238 Q 251 Q 256

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
8th Sunday in Ordinary Time-C	Sir 27:5-8 Ps 92:2-3, 13-14, 15-16 1 Cor 15:54-58 Lk 6:39-45	It is easier to see and criticize the faults of others than to recognize our own need for conversion of heart. Drawing near and remaining close to Jesus is the key to the conversion that leads to the bearing of good fruit.	How would you describe your experience of conversion, either an initial conversion like that of St. Augustine, or an ongoing experience of conversion?	CCC 1033—1037 Trees that do not bear good fruit are cut down and thrown into the fire. The fires of hell are eternal (cf. CCC 1035). Conversion is turning away from that which puts us on the path to hell and turning toward the Lord, the one whose grace allows us to bear good fruit and to make our way to eternal life with him (cf. CCC 1428).	Q 79 Q 104
9th Sunday in Ordinary Time-C	1 Kgs 8:41-43 Ps 117:1-2 Gal 1:1-2, 6-10 Lk 7:1-10	The centurion knows the reliability of the chain of command and recognizes in Jesus one who is capable of doing great things, even from a distance. Yet our Lord does not keep his distance from us, but invites us to enter into his life especially by participating in the sacramental life of the Church and drawing near to the great gift of the Holy Eucharist.	Why is it insufficient to say that God is watching us “from a distance?” How is our experience of God’s love more than a feeling?	CCC 1386, 1814—1816, 1951—1953, 2609—2610 The faith of the centurion gave rise to words that are prayed at every Mass: “Lord I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed” (cf. CCC 1386). We pray in confidence. We place our trust in the Eternal Word of God, following him with childlike abandon (cf. CCC 2782). We humbly receive in Holy Communion the Word made flesh, dwelling among us substantially in the great gift of the Blessed Sacrament (cf. CCC 1375).	Q 153 Q 169 Q 238 Q 251 Q 256

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
10th Sunday in Ordinary Time-C	1 Kgs 17:17-24 Ps 30:2+4, 5-6, 11-12a+13b Gal 1:11-19 Lk 7:11-17	By raising up the son of the widow of Naim, Jesus shows his power over death. He will show this power again in the raising up of Lazarus, and in his own rising from the dead.	“I am the resurrection and the life” says the Lord (Jn 11:25). How does hope in the resurrection change your perspective on death? How do you “keep your eyes on the prize” without neglecting Christian responsibilities here on earth?	CCC 549, 628, 646, 655, 994, 1045, 1681—1683 “Christ, raised from the dead, dies no more; death no longer has power over him” (Rom 6:9). Our hope in eternal life rests upon the resurrection of our Lord, prefigured by his raising up the only son of a widowed mother (cf. CCC 646).	Q 30 Q 74 Q 75 Q 78
11th Sunday in Ordinary Time-C	2 Sm 12:7-10, 13 Ps 32:1-2, 5, 7, 11 Gal 2:16, 19-21 Lk 7:36-8:3 or 7:36-50	In today's Gospel we gain great insight into Jesus' merciful stance toward repentant sinners, even inviting them to the table of the kingdom (cf. CCC 545).	“Every saint has a past, and every sinner has a future.” How do you relate to this adage?	CCC 545, 589, 1441, 2616, 2677 The Lord is rich in mercy. The Lord abounds in merciful love toward us poor sinners (cf. CCC 545). We are called to repentance, and to avail ourselves of the mercy and forgiveness that is as close as the nearest confessional (cf. CCC 1446). We poor sinners ask the intercession of Our Lady every time we pray the Hail Mary (cf. CCC 2677) .	Q 21 Q 103 Q 154 Q 177 Q 243

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
12th Sunday in Ordinary Time-C	Zech 12:10-11; 13:1 Ps 63:2, 3-4, 5-6, 8-9 Gal 3:26-29 Lk 9:18-24	Jesus predicts his sorrowful passion, his sacrificial death upon the cross for the forgiveness of our sins. Jesus insists that taking up the cross is necessary for him and for anyone who wishes to be his disciple.	Without the cross there could be no resurrection. How have you experienced new life through the cross of suffering, disappointment, or loss?	554—555, 613—614, 615, 1362—1372, 1435 Jesus is the suffering servant, the one pierced for our offenses (First reading from Zech 12, Is 53:5). We take our place at the foot of the cross at every offering of the Holy Sacrifice of the Mass (cf. CCC 1362).	Q 32 Q 38 Q 43 Q 44 Q 98 Q 99
1st Sunday of Lent-C	Dt 26:4-10 Ps 91:1-2, 10-11, 12-13, 14-15 Rom 10:8-13 Lk 4:1-13	Jesus resists the temptations to perform miracles to satiate his own hunger, to acquire power and riches, and to bring attention to his divine abilities in a selfish manner. Jesus is not aloof to the difficulties of facing temptations. He gives us the strength to resist, and to persevere along the path of life.	What Lenten resolutions are you making that will help you to turn away from sin and to be more attentive to God's plan for your life?	CCC 394, 397, 518, 538—540, 609 Our Lord experiences our humanity in all things but sin (cf. CCC 467). He experiences the temptation felt by Adam and Eve to follow the plan of the Evil One, the same temptations that every human being experiences throughout life (cf. CCC 538). Jesus holds true to his identity as the obedient Son of the Father, and in him and him alone do we have the means by which to resist the wiles of the Enemy (cf. CCC 540).	Q 23 Q 28 Q 107 Q 140 Q 152 Q 262

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
2nd Sunday of Lent-C	Gn 15:5-12, 17-18 Ps 27:1, 7-8a, 8b-9, 13-14 Phil 3:17-4:1 or 3:20-4:1 Lk 9:28b-36	In the sight of two reputable witnesses, Moses and Elijah, Jesus reveals his divinity to Peter, James, and John, strengthening their faith for the crucible that looms ahead. Jesus is on his way to the cross. His transfiguration prepares them and us for the harsh reality of his suffering and death, and to give us a foretaste of the resurrection.	Sometimes one can experience at a conference or retreat a spiritual high, only to be discouraged when that event is over and it is time to get back to one's usual routine. How are you helped to stay the course in the spiritual life by the phrase uttered by God the Father, "This is my chosen Son; listen to him."	CCC 440, 550—556, 697 The Transfiguration takes place to confirm St Peter's confession of faith and to verify our Lord's prediction of his upcoming suffering and death (cf. Lk 9:28 in relationship to Lk 9:18—21). Jesus reveals his divinity to the apostles closest to him (Peter, James, and John) so as to strengthen their faith for the death that will confirm his prophecy, and the resurrection that will confirm his divinity (cf. CCC 555).	Q 33 Q 36
3rd Sunday of Lent-C	Ex 3:1-8a, 13-15 Ps 103:1-2, 3-4, 6-7, 8+11 1 Cor 10:1-6, 10-12 Lk 13:1-9	The parable of the fig tree expresses the tireless nature of God's care for each of us, giving us a second chance time and time again. We must never despair of the sins that get in the way of a stronger relationship with the Lord, for he is always ready to pour out his life-give mercy and love.	Lent is a time of repentance, a word that means conversion: turning away from sin and turning back to God. In the Sacrament of Penance we meet the Lord who heals our wounds and gives us a second chance, just like the gardener in the parable. What hesitation do you have (if any) about the Sacrament of Penance and Reconciliation?	CCC 540, 2614, 2731, 2741 The Season of Lent is a time of renewal and new life (cf. CCC 540). The very word Lent comes from a word that literally means springtime. The parable of the fig tree is about the prodigious nature of God's mercy and forgiveness, bringing us back to life time and time again. The Sacrament of Penance is a sacrament of healing (cf. CCC 1421).	Q 103 Q 104 Q 105 Q 107

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
3rd Sunday of Lent-A (the A readings may be used for the 3rd 4th and 5th Sundays of Lent any year, especially when the rites of the OCIA are taking place)	Ex 17:3-7, Ps 95:1-2, 6-7b, 7c-9 Rom 5:1-2, 5-8 Jn 4:5-42 or 4:5-15, 19b-26, 39a, 40-42	The woman's encounter with the Lord Jesus at the well is like a thirsty person in the desert finding a magnificent spring of clear, fresh water. She cannot wait to tell others about her encounter with the Messiah, the Christ. And many came to believe in him.	We enter into the life of Christ and his Church through the waters of the Sacrament of Baptism. How is the Sacrament of Penance akin to a "second Baptism?" (cf. CCC 1429). What is it about God's mercy and forgiveness that inspires you to tell others about Jesus?	CCC 606, 694, 1179, 1217—1222, 1429, 1432 Saint Teresa of Kolkata (Mother Teresa) displayed under the crucifix in every one of her chapels the phrase "I Thirst." Jesus thirsts for our faith, he thirsts for each of us to be holy. And he is the life-giving and endless spring through which we find new and abundant life (cf. CCC 694).	Q 92 Q 104 Q 107
4th Sunday of Lent-C	Josh 5:9a, 10-12 Ps 34:2-3, 4-5, 6-7 2 Cor 5:17-21 Lk 15:1-3, 11-32	The Parable of the Prodigal Son presents the foolishness of sin and the magnanimity of God's forgiveness. We must never despair of the Lord's mercy, nor fail to rejoice when one who was dead to sin has been restored to life by God's grace.	Sin is utter foolishness, turning back to God is great wisdom. So many of our relatives and friends are caught up in the foolishness of worldly pursuits. How can our words and actions make a difference in their lives and bring them to the house of the Father?	CCC 545, 1439, 1441—1443, 1520, 2839—2841, 2845 There are no limits to God's forgiveness. No matter how grievous the offense, the Lord awaits even the smallest sign of our regret, even the faintest acknowledgement that we are not in the right place in life (cf. CCC 2845). Like the father in the parable, God's mercy wipes away the debt of sin and restores our status as his sons and daughters (cf. CCC 1468). The Sacrament of Penance is the ordinary means by which mortal sins are forgiven (cf. CCC 1520).	Q 104 Q 105 Q 147

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
4th Sunday of Lent-A	<p>1 Sm 16:1b, 6-7, 10-13a</p> <p>Ps 23:1-3a, 3b-4, 5, 6</p> <p>Eph 5:8-14</p> <p>Jn 9:1-41 or 9:1, 6-9, 13-17, 34-38</p>	<p>The man born blind gains not only sight but great insight, the ability to see with his own eyes the God who saves, the God who teaches us a new way of seeing his goodness, truth, and beauty.</p>	<p>“To one who has faith, no explanation is necessary. To one without faith, no explanation is possible.”</p> <p>How has seeing through the eyes of faith allowed you to see what those without faith cannot see?</p>	<p>CCC 1504, 1508</p> <p>“I once was blind, but now I see.” God’s amazing grace opens our eyes to see the true nature of things (cf. CCC 163).</p> <p>Conversion means bringing our blindness to the Lord, and allowing him to give us the eyes of faith with which to see (cf. CCC 1216, 1432). God gives us the vision and direction to navigate through the darkness of our contemporary culture and to find our way to the truly good life, the true happiness that God wants for us (cf. CCC 1724).</p>	<p>Q 86</p> <p>Q 112</p>
5th Sunday of Lent-C	<p>Is 43:16-21, Ps 126:1-2a, 2b-3, 4-5, 6</p> <p>Phil 3:8-14</p> <p>Jn 8:1-11</p>	<p>The tender mercy with which our Lord treats the woman caught in adultery is bestowed upon those who humbly present their sins in the Sacrament of Penance. Jesus is the just and merciful judge, and the skilled, divine physician who restores our souls to health.</p>	<p>The Sacrament of Penance can be daunting for some who are baptized or who are received into the Church as adults. Does it surprise you that even life-long Catholics can feel nervous about stepping into the confessional?</p> <p>Does it surprise you that having received absolution we can leave the confessional with a sense of relief and joy?</p>	<p>CCC 210—211, 1420—1421, 1432, 1456, 2466</p> <p>“Merciful and gracious is the LORD, slow to anger, abounding in mercy” (Ps 103:8). Jesus is the embodiment of the mercy of God.</p> <p>The Sacrament of Penance and Reconciliation is our opportunity to visit the divine physician, to show him our wounds, and to receive the healing balm of his mercy (cf CCC 1421, 1456).</p>	<p>Q 15</p> <p>Q 61</p> <p>Q 104</p> <p>Q 110</p> <p>Q 154</p> <p>Q 243</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
5th Sunday of Lent-A	<p>Ez 37:12-14 Ps 130:1-2, 3-4, 5-6, 7-8 Rom 8:8-11 Jn 11:1-45 or 11:3-7, 17, 20-27, 33b-45</p>	<p>Jesus reveals through the raising of Lazarus his power even over death. Death comes for us all, it is true, but death has no more power over Jesus, nor does death have power over those who believe in him (cf. Rom 6:9)</p>	<p>Most people do not like to think about their own mortality, even though death comes for us all.</p> <p>How does your faith in Jesus influence how you think about loved ones who have died and your own eventual demise?</p>	<p>CCC 446—450, 646, 994, 1010, 1050</p> <p>Death is inevitable for each of us. In Christ, we have the hope not merely being given a reprieve from earthly death as was Lazarus, but of being raised up to new and everlasting life (cf. CCC 646, 1045). “I am the resurrection and the life,” Jesus says; whoever believes in me, even if he dies, will live...” (Jn 11:25—26).</p>	<p>Q 34 Q 46 Q 47</p>
Palm Sunday of the Lord's Passion-C	<p>Gospel at the Procession with Palms: Lk 19:28-40</p> <p>Is 50:4-7 Ps 22:8-9, 17-18, 19-20, 23-24 Phil 2:6-11 Lk 22:14-23:56 or 23:1-49</p>	<p>The account of the Passion (death) of the Lord according to St. Luke is read in its entirety so that we might appreciate every detail of our Lord's betrayal, rejection, scourging, crucifixion, death, and burial in a borrowed tomb. “We adore you, O Christ, and we praise you, for by your holy cross you have redeemed the world.”</p>	<p>What detail in the account of the Passion did you notice, perhaps for the first time?</p> <p>Why do you suppose that detail spoke to you?</p>	<p>CCC 333, 550, 595—618, 1362—1372, 2824</p> <p>The Palm Sunday liturgy brings us to Jerusalem so that we might sing “Hosanna” to the King of the Universe, and that we might take our place at the foot of his cross, both through the proclamation of the Passion and through the re-presentation upon the altar of our Lord's perfect sacrifice (cf. CCC 559—560).</p>	<p>Q 22 Q 38—44 Q 99</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Easter Sunday-C	Acts 10:34a, 37-43 Ps 118:1-2, 16-17, 22-23 Col 3:1-4 or 1 Cor 5:6b-8 Jn 20:1-9 or Lk 24:13-35	The Church seems to come back to life in the celebration of Easter. Christ is risen! He is truly risen! And what a difference that makes for us and for the whole world.	Especially if you participated in all or some of the liturgies of the Sacred Triduum (Holy Thursday, Good Friday, Easter Vigil), how are you moved in mind, heart, and soul by the Church's celebration of the Resurrection?	CCC 638—655, 1116, 1166 The joy of the Resurrection of Jesus is palpable in the sacred Easter liturgy of the Church, through the proclamation of the Easter Gospel, the celebration of the Holy Eucharist, and the presence of newly initiated Catholics (cf. CCC 1166). The Easter Alleluias ring out with joy our rock-solid belief in the resurrection of Jesus: "If Christ has not been raised, your faith is vain" (1 Cor 15:17).	Q 20 Q 30 Q 46—47 Q 89
2nd Sunday of Easter (Divine Mercy Sunday)-C	Acts 5:12-16 Ps 118:2-4, 13-15, 22-24 Rv 1:9-11a, 12-13, 17-19 Jn 20:19-31	The Gospel relates the account of the Risen Lord walking through the locked door both on the evening of the first Easter, and the evening of the first Sunday after Easter. The Lord's Divine Mercy continues to penetrate the doors of our hearts that might otherwise be locked, and to bring us to new life through the forgiveness of our sins.	The Lord passes through doors that are locked to reveal his mercy. What have you learned about the Lord's great mercy as you have made your faith journey?	CCC 445, 448, 643, 730, 1087, 1433, 1444 Divine Mercy Sunday recalls the tremendous blessing of the Lord breathing upon his apostles the Holy Spirit, and extending to them and their successors (bishops) and the collaborators of the bishops (priests) the power to forgive sins (cf. CCC 981, 1087,). How great is the mercy of the Lord who gives us so many opportunities to repent and to be absolved of our sins and to receive the grace of new life (cf. CCC 2845). However, let us remember that life is short. God gives us today, but he doesn't promise us tomorrow.	Q 25 Q 55 Q 105 Q 154 Feature on Divine Mercy

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	A Journey through the Catechism Connection
3rd Sunday of Easter-C	<p>Acts 5:27-32, 40b-41</p> <p>Ps 30:2+4, 5-6, 11-12a+13b</p> <p>Rv 5:11-14</p> <p>Jn 21:1-19 or 21:1-14</p>	<p>The Risen Lord appears to his disciples and has an encounter with St. Peter through which his threefold denial becomes a thing of the past, and in which St. Peter is commissioned to go forth with great responsibility for the Church as its earthly head. St. Peter and each of his successors as a bishop of Rome is known as a Vicar of Christ, the earthly head of the Church.</p>	<p>The Catholic Church is the same Church established by Jesus upon the rock of St. Peter (cf. Mt 16:18), built upon the pillars and foundation of the apostles (Gal 2:9, Eph 2:20), with Christ himself as the cornerstone (Eph 2:20). You are called to be a “living stone” in Christ’s Church, the Catholic Church (Eph 2:4–5).</p> <p>How does that statement touch your mind and heart, and how does it inspire your actions going forth?</p>	<p>CCC 448, 553, 645, 765, 881, 1429 1551</p> <p>The Gospel recounts so beautifully the miraculous catch, the Lord feeding his disciples, the Lord mercifully giving St. Peter three times to express his love, as if to make up for his three-fold denial, and the Lord presciently telling St. Peter of the kind of death that he will die three decades later in the Circus of Nero in Rome (cf. CCC 553, 880). The Risen Lord appears on the shore of the Sea of Galilee, the place where the first apostles were called to leave all things behind and to follow him. The Lord feeds his disciples and provides for the sanctification, teaching, and governance of his Church (cf. CCC 875).</p>	<p>Q 40</p> <p>Q 61</p> <p>Q 118</p>
4th Sunday of Easter-C	<p>Acts 13:14, 43-52</p> <p>Ps 100:1-2, 3, 5</p> <p>Rv 7:9, 14b-17</p> <p>Jn 10:27-30</p>	<p>The Fourth Sunday of Easter is known as Good Shepherd Sunday. We meditate upon the life of our Lord, the Good Shepherd, who lays down his life for his flock, the Church, and who rescues each of us poor sinners. We thank Jesus for establishing the Church and for sanctifying, teaching, and guiding the Church through the ministry of those who have received the Sacrament of Holy Orders. We pray for the earthly shepherds of our Church, especially our Holy Father, the Pope and our own bishop and those who serve us as priests. We pray that their ranks will increase.</p>	<p>How are you blessed through the Sacrament of Holy Orders?</p> <p>How would you encourage a vocation to the priesthood from within your own family or from among the young men of your parish?</p>	<p>CCC 590, 786, 1549, 1551, 1560, 2220, 2855</p> <p>The word pastor comes directly from the Latin word that means shepherd. Jesus is the Good Shepherd who goes out in search of the lost one, and carries it back to the flock when it is found. Jesus is the one who calls his sheep by name, and loves each member of the flock uniquely and personally (cf. CCC 478). Jesus goes so far as to lay down his life for the flock he loves (cf. CCC 457, 754). Jesus is the Good Shepherd who builds up his flock, his kingdom until all shall be gathered together as one in his everlasting Kingdom in heaven (cf. CCC 553).</p>	<p>Q 60</p> <p>Q 61</p> <p>Q 115</p> <p>Q 116</p> <p>Q 117</p> <p>Q 118</p> <p>Q 121–129</p> <p>Q 235</p> <p>Q 264</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
5th Sunday of Easter-C	Acts 14:21-27 Ps 145:8-9, 10-11, 12-13 Rv 21:1-5a Jn 13:31-33a, 34-35	The New Commandment that Jesus gives is rooted in the magnanimous gift that he gives upon the cross, namely to lay down his life for those he loves. This is how we are called to love. This is how we are called to live. Thinking of others before ourselves. Placing God first in our lives.	A timeless adage that we can live by is, “My God is first, my friend is second, and I am third.” How have you seen this adage played out in the lives of people you admire? How does this saying play out as you strive to be a disciple of Jesus?	CCC 218—221, 459, 618, 782, 1972, 2196, 2822, 2842—2845 The New Commandment is given by the Lord both in word (today’s Gospel) and upon the cross, through which Jesus teaches us the meaning of true love: fidelity, commitment, and a willingness to sacrifice one’s self for the sake of another (cf. CCC 616, 1972).	Q 15 Q 35 Q 44 Q 60 Q 64 Q 140 Q 159 Q 253 Q 261
6th Sunday of Easter-C	Acts 15:1-2, 22-29 Ps 67:2-3, 5, 6+8 Rv 21:10-14, 22-23 Jn 14:23-29	Blessed were those who had the privilege of listening to the beautiful words of Jesus when he spoke to the multitudes during his earthly ministry. Jesus promises that the Holy Spirit will abide with us and teach us all that Jesus said and did. This promise is kept through the Sacred Scriptures and the Sacred Tradition of the Church, both flowing from the same font of God’s revelation to us.	Two things that we can all do to remember all that God has done for us is to read from the Bible every day and to pray daily the Holy Rosary, meditating upon the mysteries of the life, death, and resurrection of the Lord. How have you been helped by the discipline of daily Scripture and prayer?	CCC 91, 243—244, 692—693, 729, 1099, 2153, 2466 The Holy Spirit is called the Advocate, one who speaks the truth and teaches us all that the Lord has commanded (cf. CCC 243). God loves us so much that he reveals himself to us (cf. CCC 74). God speaks the truth and only the truth, for God cannot speak against himself (cf. CCC 215). “I am the Way, the Truth, and the Life,” says the Lord. The Second and Eighth commandments have to do with reverent and truthful speech that honors God and neighbor (cf. CCC 2153, 2475).	Q 10 Q 15 Q 18 Q 51 Q 183—185 Q 228—229 Q 249

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Ascension of the Lord-C (celebrated on Sunday in most, but not all ecclesiastical provinces in the US)	Acts 1:1-11 Ps 47:2-3, 6-7, 8-9 Heb 9:24-28; 10:19-23 Lk 24:46-53	We no longer see Jesus in the manner of his earliest disciples. Nevertheless, Jesus keeps his solemn promise to remain with us always. We encounter the Lord through his holy Word, and through the seven sacraments of the Church that he instituted. We meet the Lord in the Sacrament of Penance. We receive his Body and Blood in a substantial way in the Sacrament of the Holy Eucharist	Jesus's humanity is in heaven, as we hope that ours will one day be. "Jesus...precedes us into the Father's glorious kingdom so that we... may live in the hope of one day being with him forever (CCC 666). How does this teaching give you both hope in everlasting life, motivation for living as the Lord's faithful disciple, and resolve to do the Lord's work until you are called to your heavenly home?	CCC 645, 659—664, 666, 730, 850, 981, 1106, 1444 Jesus promises to remain with his Church forever, only to ascend into heaven, to return only on the last day (Mt 28:20). The Lord keeps his solemn promise through the sacraments of the Church (cf. CCC 1115). The ministry of the apostles and their successors (bishops, and the priests who collaborate with them) is one of preaching "repentance for the forgiveness of sins." This is accomplished today through the ministry of the Church, especially through the Sacrament of Penance and Reconciliation (cf. CCC 1444).	Q 46 Q 48 Q 55 Q 65 Q 81 Q 103 Q 104
7th Sunday of Easter-C (celebrated on Sunday in a few ecclesiastical provinces in the US)	Acts 7:55-60 Ps 97:1-2, 6-7, 9 Rv 22:12-14, 16-17, 20 Jn 17:20-26	At the Last Supper, Jesus prays for each of us, that we might be one, united in and through him. The Lord eagerly desires that we might all be gathered into his kingdom, and that we all might be his ambassadors of his reconciliation until he comes in glory (2 Cor 5:20).	What does it mean to be an ambassador of Christ, both as a witness to the truth and as an instrument of the unity for which he prays?	CCC 172—175, 260, 813—822, 877, 1827, 2747, 2787, 2822 The Gospel of the day is taken from Jesus' priestly prayer, the prayer he offered on the night he was betrayed (cf. CCC 2746—2747). Jesus dies that all people might be gathered into his kingdom, and that the Church might be one. Martyrs like St. Stephen gave their lives in witness to the faith for the same reason (cf. CCC 2473). We are called to give our all for the sake of bringing others to the Lord and being instruments of the Lord's peace and reconciliation (cf. CCC 2472).	Q 13 Q 19 Q 65 Q 153 Q 255 Q 259

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Pentecost Sunday-C	Acts 2:1-11 Ps 104:1+24, 29-30, 31+34 Rom 8:8-17 Jn 14:15-16, 23b-26	The Church celebrates her birthday through the Solemnity of Pentecost, the day when the Holy Spirit moved the apostles from the upper room to the streets of Jerusalem and beyond, proclaiming the resurrection, baptizing in the Lord's name, forgiving sins, and bringing countless souls into the Church.	The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. On this Pentecost Sunday, for which gift do you ask as you pray, "Come, Holy Spirit!"	CCC 691—701, 703, 706, 715, 722, 730, 731—732, 738, 1375, 2617, 1830—1832 The Solemnity of Pentecost celebrates the outpouring of the Holy Spirit as the apostles and the Blessed Mother were praying in the upper room (Acts 1:13—14). The Holy Spirit, through whom all things were made, ushers in the dawn of a new creation, a new language of faith, a new way forward through the sacramental life of the Church (cf. CCC 711, 1108, 1994). We rejoice in the presence of the Holy Spirit in our midst, and we continue to pray "Come, Holy Spirit!" (cf. CCC 2670—2672).	Q 9 Q 18 Q 49 Q 50 Q 56 Q 57 Q 59—61 Q 96—98 Q 125 Q 218 Feature on the Veni Creator Spiritus
Solemnity of the Most Holy Trinity-C	Prv 8:22-31 Ps 8:4-5, 6-7, 8-9 Rom 5:1-5 Jn 16:12-15	"In the name of the Father, and of the Son, and of the Holy Spirit. Amen!" With the sign of the cross do we begin and end our prayers. With the sign of the cross we are blessed. With the sign of the cross we delight in the divine pedagogy through which we gain insight into God's life and God's plan for our lives.	The Word becomes flesh to make visible the invisible God. The sacraments are "visible signs of invisible grace" (St Augustine). How does participation in the sacraments of the Church draw you into the presence of the invisible God?	CCC 53, 65, 91, 202, 243, 299—292, 485, 689—690, 1093, 1117, 2471—2474, 2615, 2664 The mystery of the Holy Trinity is not a riddle to be solved, but a profound truth in which to delight. The Holy Trinity brings our world into being, draws us into the truth about God and about the meaning of our lives, and strengthens us along the path of life (cf. CCC 243, 260).	Q 1—4 Q 8 Q 15 Q 17 Q 18 Q 52 Q 86 Q 88 Q 230 Q 239—240

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Solemnity of the Most Holy Body and Blood of Christ	Gn 14:18-20 Ps 110:1, 2, 3, 4 1 Cor 11:23-26 Lk 9:11b-17	In some parishes the celebration of the Solemnity of Corpus Christ can include a procession of the Blessed Sacrament through the city streets as a public witness to the real and substantial presence of Jesus Christ in the Holy Eucharist. In all parishes profound gratitude is expressed to God for the great gift of our Lord's Body and Blood.	How has your appreciation for the goodness, beauty, and truth of the Holy Eucharist developed through the years?	CCC 547, 1151, 1335, 2828–2837 The account of the multiplication of loaves and fish is the only miracle that appears in all four Gospels. This miracle of incredible abundance prefigures the institution of the Holy Eucharist, through which an even greater miracle occurs: common bread and ordinary table wine, by the power of the Holy Spirit and the words of Jesus spoken by the priest become the Lord's very Body and Blood, the Bread of Life and the medicine of immortality (cf. CCC 1331, 1335).	Q 83 Q 99 Q 260
13th Sunday in Ordinary Time-C	1 Kgs 19:16b, 19-21 Ps 16:1-2a+5, 7-8, 9-10, 11 Gal 5:1, 13-18 Lk 9:51-62	Jesus begins his arduous journey to Jerusalem, literally an uphill journey to the place where he will face suffering, death, and resurrection. He resolutely sets his face toward Jerusalem as Messiah, one who will wear a crown of thorns and reign from the cross.	Commitment comes with great difficulty for some, for commitment requires discipline and self-denial. Yet the commitment to follow Jesus is not made in a vacuum. What does it mean for you to associate with others who have committed their lives to the Lord? How does their witness and example help you to make and keep your commitment to follow Jesus as a disciple?	CCC 544, 546, 557, 601, 608, 616 Jesus freely lays down his life for us upon the cross, humbling himself even unto death, death on a cross (cf. Phil 2:8). He becomes poor so that we might become incredibly wealthy (cf. 2 Cor 8:9). He gives everything so that we might have life to the full (cf. Jn 10:10). We are called to follow him wherever he goes, without counting the cost (cf. CCC 546).	Q 38 Q 81

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Solemnity of Saints Peter and Paul	Acts 12:1-11 Ps 34:2-3, 4-5, 6-7, 8-9 2 Tm 4:6-8, 17-18 Mt 16:13-19	Both Saint Peter and Saint Paul gave their lives for the faith. St. Peter was the first bishop of Rome, the first pope. He was executed in the racetrack of Emperor Nero. St. Paul was beheaded by the same emperor for preaching the Gospel fearlessly. The Church Universal honors both martyrs as pillars of the faith and asks their intercession as we strive to be faithful to the Gospel amidst these trying times.	On this feast day Catholics around the world pause to remember not only the example of these two martyrs, but how we are connected through them to the Catholic Church. (Remember that the word Catholic means universal). How does being part of a world-wide Church affect your appreciation of the gift of faith in Jesus Christ?	CCC 153, 424, 440—445, 552, 553, 774, 880—882 In giving St. Peter the keys of the kingdom of heaven, Jesus places him at the head of the college of apostles (cf. CCC 553, 881). Our Holy Father, the pope, holds that position as the successor to St. Peter. St. Paul's conversion to the faith was a watershed moment for the evangelization of the nations (cf. Eph 3:1—6, CCC 425).	Q 13 Q 31 Q 32 Q 58 Q 61 Q 65 Q 116–120
14th Sunday in Ordinary Time-C	Is 66:10-14c Ps 66:1-3, 4-5, 6-7, 16+20 Gal 6:14-18 Lk 10:1-12, 17-20 or Lk 10:1-9	Jesus sends out his disciples two-by-two to minister to the sick and those possessed by demons. They are to rely upon his invisible presence to see them through their travels, and to bring healing and freedom to those they encounter along the way.	Every disciple of Jesus is called to be on mission to build up the kingdom of God, or in other words, to be a missionary disciple. Who have you met who is an effective missionary disciple? How are you called to be a missionary disciple?	CCC 87, 551, 765, 858—860, 863—865, 1555—1556, 2122, 2611 The disciple's commitment to follow the Lord means relying upon the Lord to provide (cf. CCC 2830). One who is sent forth is to be a vessel, an instrument of grace and mercy (cf. CCC 2472). All members of the Church share in the apostolic mission of the Church, all are called to a missionary discipleship (cf. CCC 863).	Q 10 Q 60 Q 65 Q 124 Q 182 Q 238

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
15th Sunday in Ordinary Time-C	Dt 30:10-14 Ps 69:14+17, 30-31, 33-34, 36a+37 or Ps 19:8, 9, 10, 11 Col 1:15-20 Lk 10:25-37	Jesus is the Good Samaritan, the Word made Flesh, the one who “comes down from heaven” to seek out the lost, to bind up the wounds of those who have fallen victim to the Enemy, to rescue those in danger of eternal death. We are beneficiaries of Jesus’ incredibly generous gift of mercy.	The term “Good Samaritan” is part of our common vocabulary, meant to convey one who has helped someone in need on the side of the road. The parable has a much deeper meaning. How has God’s amazing grace touched your life? What do you think of when you hear the words of the hymn, “I once was lost, but now am found?”	CCC 604, 1465, 1825, 2083, 2196, 2822 It is too easy to see the parable of the Good Samaritan as merely an admonition to look for ways to extend to others the works of mercy. In fact, we are the ones who are left for dead by the wiles of the enemy. Jesus comes to save, to bind up our wounds, and to pay the price for our redemption (cf. CCC 1465). Jesus is the one who treats his neighbor with mercy, for he is Divine Mercy incarnate (cf. CCC 1846).	Q 35 Q 43 Q 160
16th Sunday in Ordinary Time-C	Gn 18:1-10a Ps 15:2-3a, 3b-4, 5 Col 1:24-28 Lk 10:38-42	St. Benedict founded his many monasteries as “schools for the Lord’s service.” Schools are for learning, and even disciples who have followed the Lord for many decades still have something to learn about prayer. And Jesus is always ready to teach us.	St Teresa of Avila describes contemplative prayer as a “close sharing between friends” (CCC 2709), the disciple and his or her Lord. What has been your experience of quiet time with the Lord in prayer? What did you like about it and what was challenging about it?	CCC 520, 773, 2098, 2241, 2709—2719 Martha’s hospitality is a model for how we are to treat our neighbors, especially those who are away from home experiencing difficulties (cf. CCC 1971). Yet “Mary has chosen the better part” (Lk 10:42). It is very good that we are active in performing the works of mercy both corporal and spiritual (cf. CCC 2447), yet we miss out on the “better part” if we neglect quiet time with the Lord (cf. CCC 2659—2660). The Lord gives us the gift of the Blessed Sacrament so that we might spend time experiencing in prayer his real and substantial presence, and that he might minister to us by extending the peace that this world cannot give (cf. CCC 1178, 1418, 2691).	Q 37 Q 181 Q 199 Q 247 Q 249 Feature on Prayer before the Blessed Sacrament (chapter 23)

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
17th Sunday in Ordinary Time-C	Gn 18:20-32 Ps 138:1-2a, 2b-3, 6-7a, 7b-8 Col 2:12-14 Lk 11:1-13	Jesus teaches us to pray by giving us the “Our Father,” which is also known as the “Lord’s Prayer.” At Holy Mass we pray this prayer in preparation for Holy Communion, asking the Lord to “...give us this day our daily bread....”	<p>In praying the Lord’s Prayer, we pray for our daily bread, the super essential bread that we can find only in the Holy Sacrifice of the Mass celebrated by a priest who has received the Sacrament of Holy Orders. In the Lord’s Prayer we pray that we might be united with him in a substantial manner in the Holy Eucharist, and that we might partake of the banquet of the kingdom for all eternity.</p> <p>While maintaining the utmost respect for Protestant worship, how have you experienced the difference between the Catholic and Protestant understandings of worship? (cf. JTTC Q 82)</p>	<p>CCC 520, 2601, 2616, 2632, the concluding section of the Catechism, CCC 2759—2856, esp. 2837.</p> <p>When we ask the Lord for our daily bread, we are praying for something much more than bread for our kitchen tables, and even more than that we be fed with wisdom and insight (cf. CCC 2835). The Greek word used for daily appears nowhere else in ancient literature, and only twice in the New Testament, in St. Matthew’s account of the Lord’s Prayer and in today’s Gospel from St. Luke. It seems to be a word unique to Jesus, for it literally means super essential, the bread that we truly need, the Body and Blood of Our Lord given to us in the Holy Eucharist (cf. CCC 2837).</p>	<p>Q 83 Q 238 Q 251 Q 252–264, esp. 260</p>
18th Sunday in Ordinary Time-C	Eccl 1:2 2:21-23 Ps 90:3-4, 5-6, 12-13, 14+17 Col 3:1-5, 9-11 Lk 12:13-21	We live in a culture that teaches us that our value as human beings is measured by what we possess. Advertisements bombard us with the message that we need to have the latest and greatest things. Jesus teaches us that it is better to give than to receive (Acts 20:35). We are to be good stewards of our material possessions: grateful to God for what we have, responsible in taking care of our possessions, and generous in sharing them with those less fortunate.	<p>Some people make a habit of going through their closets during the Season of Lent, being sure to give forty things to an agency that helps the poor, one for every day of Lent.</p> <p>What helps you to remember to take care of people who are poor?</p>	<p>CCC 549, 2443—2449, 2534—2550</p> <p>The foolish man is the one who is consumed with the desire to protect and preserve his earthly possessions. Paradoxically, Jesus teaches that if we want to hold on to something we must give it away (cf. CCC 2544, 2547). Jesus teaches us to take care of the poor and the less fortunate (cf. CCC 952, 2402). The Tenth Commandment teaches us the dangers of greed, envy, and covetousness (cf. CCC 2534—2539).</p>	<p>Q 159–162 Q 226 Q 231–233</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
19th Sunday in Ordinary Time-C	<p>Ws 18:6-9</p> <p>Ps 33:1+12, 18-19, 20-22</p> <p>Heb 11:1-2, 8-19 or 11:1-2, 8-12</p> <p>Lk 12:32-48 or 12:35-40</p>	<p>Today's Gospel follows naturally from last week's Gospel. We are reminded again about the foolishness of those who place an inordinate value on material things, and who are not vigilant in discerning the Lord's will for our use of the goods of this world.</p>	<p>"For where your treasure is, there also will your heart be" (Lk 12:34). Some say that our Lord made an error by not reversing the order in this saying, not telling us that where our heart is there will be our treasure.</p> <p>What is your opinion?</p>	<p>CCC 764, 2445, 2849.</p> <p>The Seventh Commandment forbids taking from another what does not belong to us.</p> <p>"Love for the poor is incompatible with immoderate love of riches or their selfish use" (CCC, 2445). We are called to be vigilant in our prayer (cf. CCC 2849) so that we might always be striving to think with the mind of Christ, and ours might be "the eyes with which he looks with compassion on this world" (attributed to St. Teresa of Avila).</p>	<p>Q 224–227</p> <p>Q 244–245</p> <p>Q 249</p> <p>Feature on Coming to the Aid of the Poor</p>
20th Sunday in Ordinary Time-C	<p>Jer 38:4-6, 8-10</p> <p>Ps 40:2, 3, 4, 18</p> <p>Heb 12:1-4</p> <p>Lk 12:49-53</p>	<p>The words of the Gospel today can be difficult, especially for those whose faith in Jesus has been the occasion for family discord. We pray for those who have not yet embraced the call to follow the Lord, and we trust that Lord who has power over life and death will bring together families who are divided over matters of faith.</p>	<p>Every year there are some who are baptized or received into the Catholic Church directly against the express wishes of family members. For some families, the division is lasting.</p> <p>How do you deal with any familial unease with your Catholic faith or your interest in the Church?</p> <p>How would you counsel someone for whom a relationship with the Lord puts in jeopardy a treasured relationship with a family member? (cf. Mk 10:28–31)</p>	<p>CCC 536, 606–607, 696, 1225, 2217, 2804</p> <p>Fire is a powerful reality and makes a powerful image for the Lord entering into our world to save us (cf. CCC 696). Fire warms, fire destroys, fire purifies. Jesus warms us with Divine Mercy, destroys the deadly grip that the enemy had on our souls, and purifies us from the tragedy of sin (cf. CCC 430–433). Sadly, some families can be divided when one member makes the choice to follow the Lord. We pray that all people might come to know the Lord and be united in his healing love (cf. CCC 2779, 2787).</p>	<p>Q 29</p> <p>Q 35</p> <p>Q 37</p> <p>Q 43</p> <p>Q 92</p> <p>Q 195</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
21st Sunday in Ordinary Time-C	Is 66:18-21 Ps 117:1, 2 Heb 12:5-7, 11-13 Lk13:22-30	Enter through the narrow gate. We are all called to follow the Lord in the communion of the Catholic Church. And there is urgency to respond to this call.	The "narrow way of the cross" implies that the path that leads to eternal life is far removed from the path of least resistance. Ask yourself: "Why, then, do you seek any other road than this royal road of the Holy Cross?" (St. Thomas a Kempis, The Imitation of Christ Chapter 37).	CCC 543—546, 790, 853, 1036, 1344 The narrow way of the cross (cf. CCC 1036, 1344) is the path of life. Humility and the willingness to follow the Lord along a difficult path are hallmarks of a Christian way of life. The Holy Eucharist is the foretaste of the heavenly banquet that awaits those who persevere in faith, hope, and charity (cf. CCC 1402).	Q 65 Q 79 Q 99
22nd Sunday in Ordinary Time-C	Sir 3:17-18, 20, 28-29 Ps 68:4-5, 6-7, 10-11 Heb 12:18-19, 22-24a Lk 14:1, 7-14	Jesus "... humbled himself, becoming obedient to death, even death on a cross" (Phil 2: 8). Imitating the Lord's humility means not thinking less of ourselves, but thinking of ourselves less.	Think of a person in your life who is truly humble. What do you admire about that person? How do you seek to imitate that person in humility?	CCC 544, 575, 2546, 2559, 2613 Prayer is the expression of humility before God, praising his greatness, admitting our faults, thanking him for the blessings he has given us, and bringing to God our needs and our wants (cf. CCC 2559). Voluntary humility is true poverty in spirit (cf. CCC 2546).	Q 41 Q 234 Q 238 Q 244–245

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
23rd Sunday in Ordinary Time-C	<p>Ws 9:13-18b</p> <p>Ps 90:3-4, 5-6, 12-13, 14+17</p> <p>Phlm 9-10, 12-17</p> <p>Lk 14:25-33</p>	<p>Jesus makes clear the necessary connection between following him and carrying our own cross.</p>	<p>Everyone is called to be holy. Everyone is called to be a saint. A holy person identifies with Jesus, even to the point of carrying the cross.</p> <p>When have you been inspired by the example of someone who has carried a heavy cross with grace?</p>	<p>CCC 544, 914—933, 1618, 2544</p> <p>Taking up one's cross and renouncing possessions does not sound inviting or attractive in today's culture, yet it is Jesus' way of holiness that has been practiced consistently since the beginning of the Church: some profess a vow of poverty for the sake of the kingdom, all are called to live in a manner that reflects the relative unimportance of material possessions (cf. CCC 915—916).</p>	<p>Q 138</p> <p>Q 233</p>
24th Sunday in Ordinary Time-C	<p>Ex 32:7-11, 13-14</p> <p>Ps 51:3-4, 12-13, 17+19</p> <p>1 Tm 1:12-17</p> <p>Lk 15:1-32 or 15:1-10</p>	<p>There is great joy in heaven over every sinner who repents. The Lord delights in the person who turns away from sin and turns to him who is full of mercy and compassion.</p>	<p>Conversion can mean both one's initial repentance and turning to the Lord as well as the ongoing conversion of heart in which a disciple of Jesus engages throughout a lifetime.</p> <p>What does ongoing conversion mean to you?</p>	<p>CCC 545, 589, 1423, 1468, 1700, 2795, 2839</p> <p>Jesus's mission of mercy is to rescue the lost and bring back to the fold those who have gone astray (cf. CCC 545). Repentance and conversion is a cause of joy here on earth and in heaven (cf. Lk 15:10). Through the Sacrament of Penance and Reconciliation we experience the great joy of rebirth and a restoration of God's grace (cf. CCC 1468).</p>	<p>Q 104</p> <p>Q 110</p> <p>Q 140</p> <p>Q 156</p> <p>Q 261</p>

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
25th Sunday in Ordinary Time-C	Am 8:4-7 Ps 113:1-2, 4-6, 7-8 1 Tm 2:1-8 Lk 16:1-13 or 16:10-13	"You cannot serve both God and mammon," for "no servant can serve two masters." Following the Lord demands of us our deepest loyalty and our resolution to follow him wherever he leads.	A blessing over the couple in the Rite of Marriage includes the prayer, "May the desire for earthly things not dominate your lives." How does the content of that prayer help to shape our understanding of the Lord's challenging admonition: "You cannot serve both God and mammon?"	CCC 952, 2113, 2424, 2848 The First Commandment guides us to serve the Lord alone, with uncompromised obedience (cf. CCC 2087). Money can too easily become a false god in a person's life (cf. CCC 2113). We pray in the Lord's Prayer for the grace to stay focused on our call to the truly good life, that we do not succumb to the temptation to wander from the path of life (cf. CCC 2848—2849).	Q 182 Q 262
26th Sunday in Ordinary Time-C	Am 6:1a, 4-7 Ps 146:6c-7, 8-9a, 9b-10 1 Tm 6:11-16 Lk 16:19-31	The parable of Lazarus and Dives (the rich man) tells the story of a wealthy man so steeped in selfishness that he fails to lift a finger to help the beggar at his door. At the end of our earthly life we will be judged by God on how well we took care of the least of our brothers and sisters. Actions and omissions can have eternal consequences.	It is not uncommon for someone who regularly takes care of the poor and less fortunate to say "I get more than I give through my service to the poor." The gift of love leaves the giver with more love than ever before. What has been your experience serving the poor?	CCC 654,1033, 1034, 1039, 1859, 1861, 2831 The rich man is self-absorbed to the point of being unable to see the plight of Lazarus, his poor neighbor (cf. CCC 2445,2463). Mortal sin corrupts and corrodes a person's soul, turning that person away from God and destroying charity within that person's heart (cf CCC 1861). Mortal sin has eternal consequences, and they are not good (cf. CCC 1035, 1037).	Q 46 Q 79 Q 144 Q 154 Q 227 Q 260

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
27th Sunday in Ordinary Time-C	Hab 1:2-3; 2:2-4 Ps 95:1-2, 6-7b, 7c-9 2 Tm 1:6-8, 13-14 Lk 17:5-10	Faith is the gift from God that gives us the eyes to see things as they really are, and to live out and profess our faith in God with confidence. Faith is meant to be active and strong, even to the point of moving mountains.	How is your faith in Jesus Christ at the source of the decisions you make? What happens when we take our eyes off the Lord? (cf. Mt 14:28—31)	CCC 162, 1814—1816, 1987—1995, 2087 “Our moral life has its source in faith in God who reveals his love to us” (CCC 2087). Living the truly good life by keeping the commandments and following the Lord Jesus always means putting our faith into practice (cf. CCC 162). We are justified by faith... but not by faith alone. “Faith without works is dead (Jas 2:26)”	Q 1–4 Q 10 Q 13 Q 153 Q 175–177 Feature on Justification, ch 16
28th Sunday in Ordinary Time-C	2 Kgs 5:14-17 Ps 98:1, 2-3a, 3b-4 2 Tm 2:8-13 Lk 17:11-19	The account of the ten lepers is a lesson on the importance of gratitude. Gratitude is the “preventative medicine” for sins such as greed, envy, jealousy and covetousness. When we are grateful for what we have, we are less likely to have time to worry about what we don’t have.	The Gospel account of the ten lepers is often proclaimed at Holy Mass on Thanksgiving Day and other occasions to offer thanks to God. What do you think of the adage, “You cannot be both grateful and unhappy at the same time?”	CCC 586, 1503—1505, 2637-2638 In sending the lepers to the priests of the Temple, Jesus shows great respect for the Temple, the most important edifice of the Jewish people, the dwelling place of God, the most high (cf. CCC 583). Jesus also shows great respect for the office of the priest (cf. CCC 1544), the one who offers sacrifices day after day, and the one who renders judgment on matters of ritual purity, including cases of lepers who have been cleansed (cf. Lv 13). In returning to Jesus to offer thanks, the one leper presents himself to the priest, the one who will offer once and for all the perfect sacrifice upon the cross (cf. CCC 614), and whose judgment is ever reliable and true (cf. CCC 1051).	Q 111–112 Q 122

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
29th Sunday in Ordinary Time-C	Ex 17:8-13 Ps 121:1-2, 3-4, 5-6, 7-8 2 Tm 3:14-4:2 Lk 18:1-8	The Lord teaches us to keep knocking on the door with our prayer, asking for things that are good and honorable, trusting that he will provide for our needs, all according to his time and his plan for our lives.	Some find the acronym “PUSH” to be helpful in persevering in prayer: “Pray Until Something Happens!” When have you experienced prayers that don’t seem to get answered?	CCC 2098, 2577, 2613, 2725, 2731 Perseverance is important in every human endeavor, including the life of prayer. God calls each of us to be holy, and to “pray without getting weary” (Lk 18:1). Dryness in one’s prayer can be an indication that God wants that person to go even deeper, and to desire not God’s consolations but God himself (cf. CCC 2731).	Q 181 Q 234 Q 244–245 Q 248 Q 250
30th Sunday in Ordinary Time-C	Sir 35:12-14, 16-18 Ps 34:2-3, 17-18, 19+23 2 Tm 4:6-8, 16-18 Lk 18:9-14	To be humble is to be Christ-like, for he humbled himself to share in our humanity, so that we might be exalted and obtain a share in his divinity.	Prayer is recognizing our need for the tender mercies of the Lord. We pray for the Lord’s mercy during the entrance rites of Holy Mass, sometimes striking our breast as we pray. What does this gesture mean to you, and how does it help you to enter into Holy Mass?	CCC 588, 2559, 2613, 2631, 2667, 2839 The Eastern Churches encourage the frequent praying of the Jesus Prayer (cf. CCC 2616) that is inspired by today’s Gospel: “Lord Jesus Christ, Son of God, have mercy on me a sinner.” Humility is the key to a deep and fruitful prayer life (cf. CCC 2713)	Q 41 Q 234 Q 240 Q 261

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
The Commemoration of All the Faithful Departed/ All Souls	<p>Many choices: Ws 3:1-9 or Ws 4:7-15 or Is 25:6-9</p> <p>Ps 23:1-3a, 3b-4, 5, 6 or Ps 25:6+7b, 17-18, 20-21 or Ps 27:1, 4, 7+8b+9a, 13-14</p> <p>Rom 5:5-11 or Rom 5:17-21 or Rom 6:3-9 or Rom 8:14-23 or Rom 8:31b-35, 37-39 or Rom 14:7-9, 10c-12 or 1 Cor 15:20-28 or 1 Cor 15:51-57 or 2 Cor 4:14-5:1 or 2 Cor 5:1, 6-10 or Phil 3:20-21 or 1 Thes 4:13-18 or 2 Tm 2:8-13</p> <p>Mt 5:1-12a or Mt 11:25-30 or Mt 25:31-46 or Lk 7:11-17 or Lk 23:44-46, 50, 52-53; 24:1-6a or Lk 24:13-16, 28-35 or Jn 5:24-29 or Jn 6:37-40 or Jn 6:51-59 or Jn 11:17-27 or Jn 11:32-45 or Jn 14:1-6</p> <p>or any readings given in the Masses for the Dead</p>	<p>We pray this day and every day for the souls in purgatory. We remember the brevity of life and the eternity of heaven. The choices we make today have eternal consequences.</p>	<p>How has your understanding of purgatory been formed?</p> <p>How has it changed?</p> <p>Why is it important to remember our loved ones at the altar? (cf. JTTC XXX—account of St Monica)</p>	<p>CCC 1020–1050, esp. 1030–1032</p> <p>The four last things are Death, Judgment, Heaven, and Hell (cf. CCC 1021–1041). The doctrine on purgatory expresses the richness and greatness of God's mercy (cf. CCC 1478–1479).</p>	Q 74–80, esp. Q 80

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Feast of the Dedication of the Basilica of St. John Lateran	Ez 47:1-2, 8-9, 12 Ps 46:2-3, 5-6, 8-9 1 Cor 3:9c-11, 16-17 Jn 2:13-22	Church buildings both grand and simple are to be built to endure and to express the beauty and grandeur of God. The foundations of the Lateran Basilica date to the early fourth century when Christianity was made legal throughout the Roman Empire. It is the “mother church” of Latin Rite Catholics.	What do you like best about your parish church building? How are you called to be a temple of the Holy Spirit, a “living stone” in the Body of Christ, the Church? (cf. 1 Pt 2:4—5)	CCC 756, 764, 771, 1268 Jesus institutes the Church and continues to sustain the Church through the power of the Holy Spirit (cf. CCC 756, 768).	Q 60 Q 61 Q 64
31st Sunday in Ordinary Time-C	Ws 11:22-12:2 Ps 145:1-2, 8-9, 10-11, 13b-14 2 Thes 1:11-2:2 Lk 19:1-10	Zacchaeus is the perfect example of a personal encounter with Jesus that brings a sinner to repentance and a commitment to restorative and transformative justice.	How has your encounter with Jesus changed your life for the better? How has your relationship with the Lord inspired you to confess and try to make amends for past sins?	CCC 545, 549, 1443, 1459, 2412, 2487, 2712 Jesus dines with sinners not to flatter them but to call them to repentance and a new way of life (cf. CCC 545, 1443). Jesus’ personal invitation is transformative for the individual and consequently for the whole Church (cf. CCC 1469). The Seventh and Eighth Commandments speak of making reparation for offenses against both the property and the reputation of another (cf. CCC 2412, 2487).	Introduction Q 3 Q 79 Q 104–105 Q 107 Q 225 Q 230

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
32nd Sunday in Ordinary Time-C	2 Macc 7:1-2, 9-14 Ps 17:1, 5-6, 8+15 2 Thes 2:16-3:5 Lk 20:27-38 or 20:27, 34-38	The resurrection of the dead, in fact the resurrection of the body is what Christians look forward to, based upon the teachings of Jesus. Through the ages these teachings have met with strong opposition (cf. CCC 996) and contrary views. The funeral rites of the Church and the interment of the remains of the dead bear witness to our trust in the promises of Jesus about eternal life and the resurrection of the body.	November is known by Catholics as the “Month of the Poor Souls.” We remember our beloved dead in a particular way in November, often by visiting their resting places and praying for the poor souls in purgatory. How does this pious custom help to strengthen your faith in what Jesus teaches about everlasting life?	CCC 328, 639, 655, 992—993, 997—1001, 1022, A convoluted case intended to trip up our Lord is posed by the Sadducees. The Sadducees do not believe anything that is not explicitly taught in the first five books of the Bible (the Pentateuch), which for them excludes the resurrection, an afterlife, and angels. Jesus masterfully uses the Pentateuch to affirm the resurrection of the dead (cf. CCC 993), life after earthly death (cf. CCC 1022), and the existence of angels (cf. CCC 328).	Q 22 Q 23 Q 46 Q 74–80 Feature on Catholic Customs About Death and Funerals (ch. 8)
33rd Sunday in Ordinary Time-C	Mal 3:19-20a, Ps 98:5-6, 7-8, 9 2 Thes 3:7-12 Lk 21:5-19	Our Lord teaches that the imminent destruction of the Temple will be a lasting reminder to his disciples that all good things must come to an end, save only his ever-abiding love in which we hope to rest. The end is truly near, our days on earth are numbered, and indeed, there will come the “last days” and a Final Judgment (cf. CCC 675—677)	“Remember death daily” is solid Christian counsel. How often do you think of your own death? How does doing so keep you focused upon the things that truly matter?	CCC 585—586, 673—674, 675—677, 797, 1001, 2730 Our Lord’s prediction of the destruction of the Temple would be carried out in AD70 by the Roman army led by the future emperor Titus (cf. CCC 585). Our Lord’s foretelling of other persecutions to come has come true in every era and in every place the Gospel has been proclaimed (cf. CCC 675). Our Lord promises his disciples the exact opposite of an easy life here on earth yet promises those who persevere great vindication in the life to come (cf. CCC 520, 672, 2854).	Q 72 Q 258 Q 263

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	<i>A Journey through the Catechism Connection</i>
Solemnity of Christ the King-C	2 Sm 5:1-3 Ps 122:1-2, 3-4a, 4b-5 Col 1:12-20 Lk 23:35-43	We encounter Jesus once again as the Suffering Servant who wears a crown not of gold but of thorns, and who reigns not from a throne but from the cross. "Jesus, remember me when you come into your kingdom," is the prayer of the so-called "good thief," the robber who stole heaven! May this be our prayer as well.		CCC 599—600, 664, 672, 786, 908, 1741—1742, 2816—2821 Today the Church celebrates the Solemnity of Christ the King, acknowledging and celebrating Jesus Christ not simply as a king, but as the King (cf. CCC 436, 664, 786). Yet he is a king who does not impose his will upon his subjects but who invites them to follow him freely along the path of life (cf. CCC 1741—1742). His kingdom is one of truth and life, holiness and grace, justice, love, and peace (cf. CCC 664).	Q 32 Q 34 Q 258 Q 263

Part II: Catechetical Ideas and Sample Schedule

What Is Evangelizing Catechesis?

Evangelizing catechesis is a term to describe the Church's mission to engage all people in order for them to have a personal encounter with Jesus Christ through the power of the Holy Spirit. This is a mission at the heart of a catechumenate process. Liturgy, Scripture reading, prayer, study, accompaniment, and witness are all occasions that unveil the truth, beauty, and goodness of the Catholic faith. In particular, catechetical sessions (after the Sunday dismissal rites or during this week) are opportunities to:

- present an accurate and thorough exposition and explanation of Catholic teaching on doctrine, sacraments, morals, and prayer, which are the four pillars of the Catechism of the Catholic Church, and the structure of *A Journey through the Catechism*. Two sample lesson plans for catechetical sessions are included in this resource.
- share an encounter with the beauty of Catholic art, architecture, music, poetry, and above all, the sacred liturgy.
- provide a focus on how to bring faith into practice in our daily lives. Catechetical sessions are opportunities for faith-filled Catholics to witness to their journey, as well as share presentations on the lives of the Saints and Christian martyrs who themselves witnessed to the Faith through the shedding of their own blood.

Sample Catechetical Session Lesson Plans

The initial weeks of OCIA should include time for housekeeping details, such as reviewing the schedule, the layout of the building where sessions are held, and a layout of as well as the accompanying book, *A Journey through the Catechism*. It is recommended that the participants have their own copy of the book and of the Bible prior to the first session.

The first session should be a time for participants to get to know one another and the catechetical team. A welcoming atmosphere should be created in which questions are appreciated, diverse opinions are respected, and a variety of life experiences are recognized. OCIA team members should strive to do their best to accompany participants along the journey, meeting them where they are, and leading them where they might not go on their own. This guide presumes that the parish will provide a suitable atmosphere for learning and belonging.

The remainder of the catechetical sessions explore matters at the heart of the Faith. These sessions are often held both in conjunction with the Sunday dismissal rite, in a separate session in the middle of the week, or a combination of both. The Lectionary guide in this resource provides several prompts to assist DREs and catechists to plan these sessions. Two sample catechetical session lesson plans are included here:

Session One: The Kerygma

OPENING

After some introductory words, play a six minute clip from the movie *Miracle*, the story of the United States "Miracle on Ice" hockey team that upset the Soviet Union in the 1980 Olympic games.

After the video, make a connection. Say: "Your being here tonight is a bit of a miracle, right? Surely the hand of the Lord is at work in your life, guiding you here, guiding you to begin this journey."

Next, ask the participants to ponder these questions:

- Who made you?
- What were you made to be?
- How is this your time?
- How did you get here?
- What does this prayer mean to you? May the Lord open for you the door that will help you “to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in heaven.”

The participants should take a few moments to write down their answers. Tell them that no one will read their answers nor will they be asked to share them. Also explain that answers are an important part of their story, a story that is meant to be shared with others according to God’s timeline, not the lesson plan for this session. Say: “God’s plan for your life is a story that is meant to be echoed so that others might get to know the Lord as you have gotten to know him, and as you will continue to get to know him along this journey of faith.”

KEY SESSION THEMES: THE KERUX AND THE KERYGMA (PAGES XVII–XVIII)

- Kerygma as the basic message of the Catholic faith, the foundation upon which all other teachings and practices rest.
- Review the “Kerygmatic Echoes” found in the *Journey through the Catechism* book (pages xix–xx).
- Note the word echo in the word catechism.
- Review the How to Navigate the Bible and How to Navigate the Catechism of the Catholic Church sections (pages xxi–xxiv). Give participants an opportunity to look up verses in the Bible and in the *Catechism*, demonstrating how to use the footnotes and cross references in each.

CONCLUSION

Ask participants what their questions are about the Catholic Church. Write the questions on a board so that all can see. Pass out the week-by-week schedule (if this has not already been done) and show where specific questions will be addressed. Make sure to emphasize that there is no such thing as a “stupid question” and that all questions will be answered over the course of the sessions. Also be sure to point out the chapter(s) in the *Journey through the Catechism* book in which the question is addressed. If you encounter a question with which you are unfamiliar, promise to get information about that question by the next session.

Close with a prayer.

Session Two: Faith

OPENING

Begin by having one of the OCIA team leaders introduce themselves and share a brief story of their faith life. Next, play a six-minute video of the James Webb telescope and its significance.

After the video, provide additional background on the James Webb telescope as needed: (The telescope was launched in 2021, and is now in a fixed orbit one million miles away from the sun. Its lens has the capacity to pick up images far beyond the range of the unaided human eye, and far beyond any telescope on the planet. Every day, images of distant galaxies are recorded and sent back to Earth for study.)

Make a connection between the images of Earth taken from the telescope (e.g., webbtelescope.org/images and here <https://www.youtube.com/nasawebbtelescope> and are in the public domain: webbtelescope.org/copyright) and both the first line of the Nicene Creed (“I believe in God, the Father almighty, Creator of heaven and earth.”) and Psalm 8:4–5, 10 (Optional: Read Psalm during the last minute of the video):

*When I see your heavens, the work of your fingers,
the moon and stars that you set in place—
What is man that you are mindful of him,
and a son of man that you care for him?
O Lord, our Lord,
how awesome is your name through all the earth!*

Go on to explain that contrary to what many people say, science and faith are not at odds with one another. The scientists who study the images that come from the Webb Telescope have to explore the many questions about what the images mean. And to be true scientists, they have to ask the bigger questions that are matters of faith: What do the images really mean? How did the universe come to be? How could all of these galaxies come into being for there had to have been a beginning, and it is impossible for something to come from nothing. Science has much to tell us about our faith, for God's creation is more vast than we could ever imagine. And faith has much to tell us about science: What meaning for our lives do we find in the discoveries of science, whether they come from a powerful telescope looking outward, or a powerful microscope looking inward at the intricate design of the DNA helix? What does it mean to say, "I believe in God, the Father almighty, Creator of heaven and earth?"

Key Session Themes: Revelation and Faith pages xvii – xviii)

- How do we know that God exists? (pages 2 – 4)
- What can we know about God through our human reason? (page 4)
- What do we mean by Divine Revelation and the Divine Pedagogy? (pages 4 – 6)
- Who were the prophets, and how are the words of the prophets fulfilled? (pages 6—7)
- Will God have any further Revelation for us? How do we distinguish between Divine Revelation and Marian apparitions? (page 7; be sure to reference the last full paragraph. We respect other faith traditions and we do not spend much time criticizing or tearing down the faith of others, but we do need to make distinctions. Someone who enters the Catholic Church having been raised in another Christian tradition can rightly thank God for his or her upbringing, knowledge of the Bible, and habits of prayer and devotion, while at the same time thank God for being led to the fullness of faith in the Catholic Church).
- What is the relationship between Scripture and Tradition? (pages 10—14)

CONCLUSION

Summarize the session in words like these:

You were born for much more than this world. You are meant for God. You are connected to a God who loves you more than you can imagine. To you belongs the life-changing call to discover your connection to God, or to delve more deeply into the great mystery of your relationship with God through Jesus Christ and the Catholic Church.

Guided by the Magisterium, both Sacred Scripture and Sacred Tradition will accompany you along your journey of faith where you will discover the incredible richness of what God has done for you, and of all that God intends for you. Your faith in Jesus Christ is your entry into eternal life. You are meant to live with God and enjoy great happiness that will last longer than the sun and the moon and the stars. You are loved by God. God has a plan for you.

Assign the following questions for private writing. Either copy them on the board or provide the question on a handout. Participants should take a few moments to write down their answers to these questions in their journals or the writing can be completed at home.

CREATION

- Every person has his or her own set of gifts, talents, interests, aptitudes, and strengths. What are some of your gifts that reveal God's plan for your life?

FALL

- Time is the great equalizer. No matter how rich or poor, everyone has the same twenty-four hours of opportunities and challenges each day. What are the bad habits that have crept into your life that keep you from responding to God's call to love him with all your heart, mind, soul, and strength? How might you overcome these habits?

REDEMPTION

- God exercises his divine pedagogy in revealing himself to human beings, culminating in his definitive self-Revelation through Jesus Christ. How do you understand the term "divine pedagogy"? How have you experienced God's divine pedagogy in your life? How have witnesses to the kerygma helped you to grow in your relationship with the Lord over the course of the years?

RESTORATION

- Regular Bible reading is vital in the Christian life. What is your plan for Scripture reading and study? What plan might you have for reading the entire Bible in a year? How might you devote fifteen minutes per day to Bible reading?

Close with a prayer.

Optional Session Ideas

There are several other elements for catechetical sessions as part of the OCIA process. Some of these are:

- a walking of the parish Church, noting especially features that are present in every Catholic church
- a “teaching Mass” in which a priest demonstrates and explains aspects of how the Holy Mass is offered
- a practical talk on Natural Family Planning offered by a physician or nurse
- a married couple speaking on Catholic family life and the Fourth Commandment
- a practical talk by a catechist on how to make a good confession of sins in the Sacrament of Penance
- a practical by a catechist on how to properly receive Holy Communion
- a thorough presentation and preparation by the pastor on Triduum liturgies, especially the Easter Vigil

This guide also envisions that dear traditions be continued in the spirit of an evangelizing catechesis, and that those making the journey to the sacraments occasionally enjoy the camaraderie of shared meals. Twentieth century Catholic historian Hilaire Belloc wrote:

*“Wherever the Catholic sun doth shine,
There’s always laughter and good red wine.
At least I’ve always found it so.
Benedicamus Domino!”*

ORGANIZING THE SESSIONS

This guide is written for a schedule of twenty-eight catechetical sessions for formal instruction, organized around the four pillars of the *Catechism of the Catholic Church* and paired with *A Journey through the Catechism*. These sessions do not include the welcoming week(s) that the parish arranges, nor optional sessions. The catechetical sessions are arranged as follows:

- What Catholics Believe (First Pillar of the Catechism)10 sessions
- How Catholics Worship (Second Pillar of the Catechism)5 sessions
- How Catholics Live (Third Pillar of the Catechism).10 sessions
- How Catholics Pray (Fourth Pillar of the Catechism)4 sessions after Easter (Mystagogia)

SAMPLE SCHEDULE

Sessions	Theme and Chapter
Orientation	Introductions and Housekeeping Items
Catechetical Session 1	Kerygma (Introduction)
Catechetical Session 2	Faith (Chapter 1)
Catechetical Session 3	Creation and Fall (Chapter 2)
Catechetical Session 4	Public Ministry of Jesus (Chapter 3)
Catechetical Session 5	Paschal Mystery (Chapter 4)
Catechetical Session 6	Holy Spirit (Chapter 5)
Catechetical Session 7	Church (Chapter 6)
Catechetical Session 8	Blessed Virgin Mary (Chapter 7)
Catechetical Session 9	Last Things (Chapter 8)
Catechetical Session 10	Liturgy (Chapter 9)
Optional Session	Church Tour
Catechetical Session 11	Sacraments of Initiation (Chapter 10, Part I)
Catechetical Session 12	Sacraments of Initiation (Chapter 10, Part II)
Catechetical Session 13	Sacraments of Healing (Chapter 11)
Catechetical Session 14	Sacraments of Commitment (Chapter 12, Part I)
Catechetical Session 15	Sacraments of Commitment (Chapter 12, Part II)
Catechetical Session 16	The Good Life (Chapter 13)
Catechetical Session 17	Conscience, Virtue, and Sin (Chapter 14)
Catechetical Session 18	Justice (Chapter 15)
Catechetical Session 19	Law and Grace (Chapter 16)
Catechetical Session 20	Intro to the Ten Commandments, First Three Commandments (Chapter 17, Part I)
Catechetical Session 21	First Three Commandments (Chapter 17, Part II)
Optional Session	Lenten Activities (attend Ash Wednesday liturgy, soup supper, etc.)
Catechetical Session 22	Fourth Commandment: Catholic Family Life (Chapter 18, Part I)
Catechetical Session 23	Fifth Commandment: Life Issues (Chapter 18, Part II)
Catechetical Session 24	Sixth Commandment: Virtue of Chastity and Theology of the Body (Chapter 19)
Optional Session	Natural Family Planning Lesson by a physician or nurse, and with a married couple
Catechetical Session 25	Seventh, Eighth, and Tenth Commandments: Justice and Truth (Chapter 20)
Optional Session	Holy Week, Triduum Preparation and Celebration
Optional Session	Prayer: ACTS (Chapter 21)
Optional Session	Prayer: Holy Rosary (Chapter 22)
Optional Session	Prayer: Adoration and Benediction (Chapter 23)
Optional Session	Prayer: Divine Mercy (Chapter 24)
Ongoing Sessions	Meet, discuss, and pray over the Sunday readings

Lectionary References

Cycle C: www.catholic-resources.org/Lectionary/1998USL-OrdinaryC.htm

Advent: www.catholic-resources.org/Lectionary/1998USL-Advent.htm

Christmas: www.catholic-resources.org/Lectionary/1998USL-Christmas.htm

Lent: www.catholic-resources.org/Lectionary/1998USL-Lent.htm

Easter: www.catholic-resources.org/Lectionary/1998USL-Easter.htm

Solemnities: www.catholic-resources.org/Lectionary/1998USL-Solemnities.htm#2