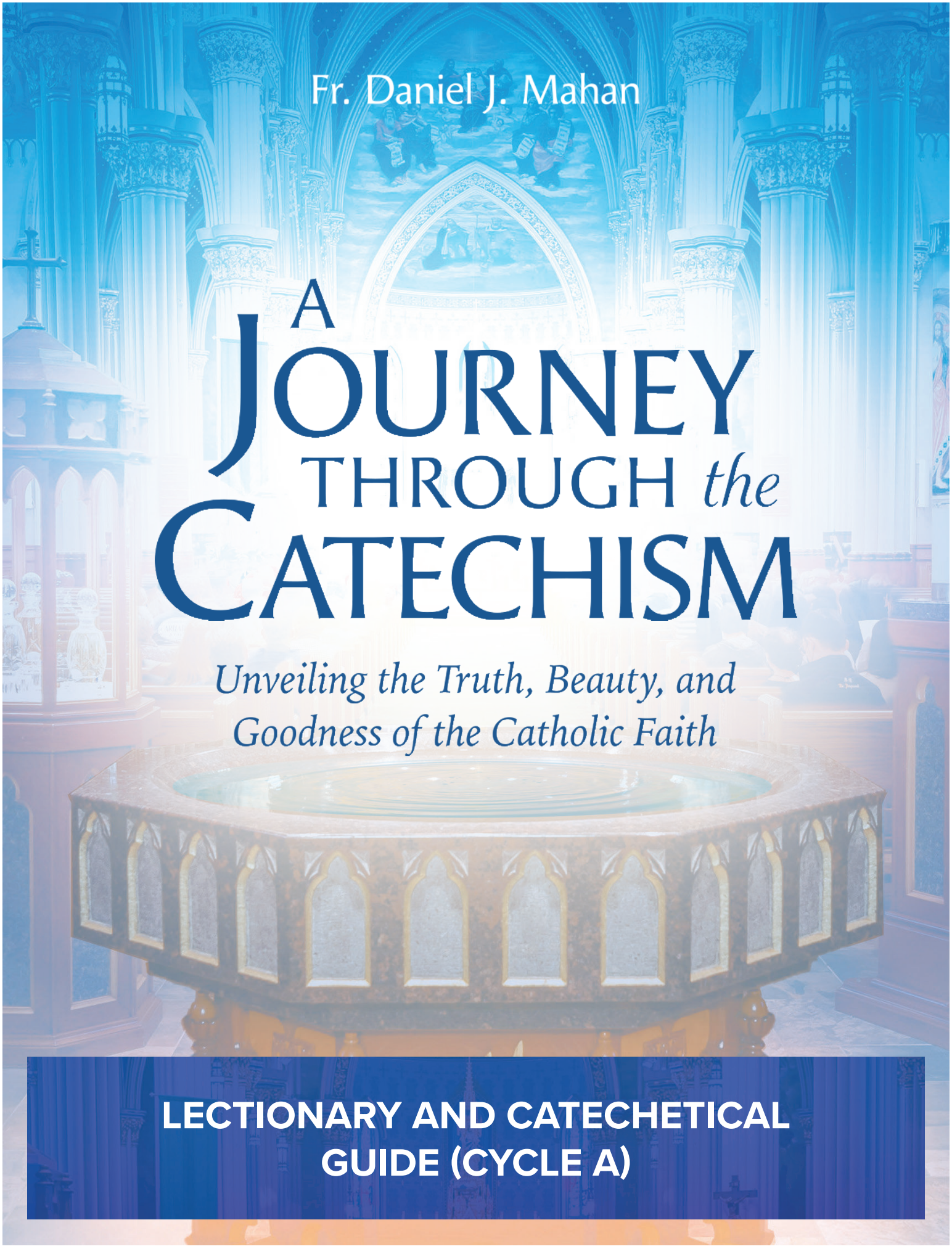

Fr. Daniel J. Mahan
A JOURNEY THROUGH the CATECHISM
Unveiling the Truth, Beauty, and Goodness of the Catholic Faith
LECTIONARY AND CATECHETICAL GUIDE (CYCLE A)

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	*A Journey through the Catechism* Connection
1st Sunday in Advent-A	Is 2:1–5 Ps 122:1–2, 3–4a, 4b–5, 6–7, 8–9 Rom 13:11–14 Mt 24:37–44	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 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.	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 524, 673, 1040, 1042, 1402–1405, 1432, 2727–2728 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).	Q 30 Q 48 Q 79 Q 258
2nd Sunday in Advent-A	Is 11:1–10 Ps 72:1–2, 7–8, 12–13, 17 Rom 15:4–9 Mt 3:1–12	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).	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. Why is receiving the Sacrament of Penance so important in our Advent preparations for Christmas?	CCC 523, 535, 719 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).	Q 53

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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

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Christmas (not on a Sunday in 2025)	Vigil Mass: Is 62:1-5 Ps 89:4-5, 16-17, 27+29 Acts 13:16-17, 22-25 Mt 1:1-25 or 1:18-25 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 Mass at Dawn: Is 62:11-12 Ps 97:1+6, 11-12 Ti 3:4-7 Lk 2:15-20 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	See above			

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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

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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

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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

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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

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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

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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

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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

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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

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4th Sunday in Lent–A	1 Sm 16:1b, 6–7, 10–13a Ps 23:1–3a, 3b–4, 5, 6 Eph 5:8–14 Jn 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 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. 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.	Q 86 Q 112
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)	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	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. "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

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Palm Sunday–A	At the Procession with Palms: Mt 21:1–11 Is 50:4–7 Ps 22:8–9, 17–18, 19–20, 23–24 Phil 2:6–11 Mt 26:14–27:66 or 27:11–54	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."	What detail in the account of the Passion did you notice, perhaps for the first time? Why do you suppose that detail spoke to you?	CCC 333, 550, 595–618, 1362–1372, 2824 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).	Q 22 Q 38–44 Q 99
Easter Sunday–A	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

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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 Bood through the Liturgy of the Eucharist (cf. CCC 1346–1347).	Q 46 Q 47 Q 81 Q 99

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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	*A Journey through the Catechism* Connection
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

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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

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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 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.	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

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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

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13th Sunday in Ordinary Time-A	2 Kgs 4:8–11, 14–16a Ps 89:2–3, 16–17, 18–19 Rom 6:3–4, 8–11 Mt 10:37–42	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).	Family relationships can sometimes be strained for adults who enter the Catholic Church. How do you counsel someone who is hesitant to take steps toward the Catholic faith because of apprehensions about how family members will react?	CCC 64, 858, 1506, 2232,1226–1228 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).	Q 6 Q 92–93 Q 96
14th Sunday in Ordinary Time-A	Zech 9:9–10 Ps 145:1–2, 8–9, 10–11, 13–14 Rom 8:9, 11–13 Mt 11:25–30	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.	How do you distinguish between happiness for a moment, such as a vacation day on the beach, and true and lasting happiness? What is the happiness for which you long?	CCC 151, 238–242, 459, 544, 1615,1658, 1718, 2779, 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).	Q 13 Q 16 Q 35 Q 141–142 Q 255

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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 naïve 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

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17th Sunday in Ordinary Time-A	1 Kgs 3:5, 7–12 Ps 119:57+72, 76–77, 127–28, 129–30 Rom 8:28–30 Mt 13:44–52 or 13:44–46	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.	What is your "pearl of great price?" How does today's Gospel help you to consider that "pearl" in a new light?	CCCC 546, 615–617, 1034–1041, 1117, 1776–1788, 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).	Q 43–43 Q 82, 84–86 Q 144–146 Q 147–150
18th Sunday in Ordinary Time-A	Is 55:1–3 Ps 145:8–9, 15–16, 17–18 Rom 8:35, 37–39 Mt 14:13–21	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.	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." What other parts of the Lord's Prayer focus our attention upon the great gift of the Holy Eucharist?	CCC 1151, 1335, 1391–1401, 2828–2837 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).	Q 83 Q 90 Q 98–102 Q 260

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	*A Journey through the Catechism* Connection
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	*A Journey through the Catechism* Connection
21st Sunday in Ordinary Time-A	Is 22:19–23 Ps 138:1–2a, 2b–3, 6+8 Rom 11:33–36 Mt 16:13–20	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.	Every organization has a structure, also known as a hierarchy. Some people these days are suspicious or critical of large, impersonal organizations. How is your experience of the Church the same and/or different from those who are distrustful of "organized religion?"	CCC 153, 440–442, 552–553, 881, 1441 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).	Q 33 Q 61 Q 65 Q 105–106 Q 116 Q 118–119
22nd Sunday in Ordinary Time-A	Jer 20:7–9 Ps 63:2, 3–4, 5–6, 8–9 Rom 12:1–2 Mt 16:21–27	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.	Dying to self, taking up the cross, and mortification are not popular activities in our self-centered, indulgent, and hedonistic culture. How do you make sure that you stay close to the cross? What are some practical ways you make sacrifices so as to be in solidarity with the Lord in his dying and rising?	CCC 554, 607, 618, 736, 1460, 2015, 2427 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). "The way of perfection passes by the way of the Cross" (CCC 2015).	Q 38 Q 40 Q 43–45 Q 122 Feature on Justification

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	*A Journey through the Catechism* Connection
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	*A Journey through the Catechism* Connection
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	*A Journey through the Catechism* Connection
27th Sunday in Ordinary Time-A	Is 5:1–7 Ps 80:9+12, 13–14, 15–16, 19–20 Phil 4:6–9 Mt 21:33–43	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.	Jesus accepts death at the hands of the wicked to pay the price for our sins. How does this parable give you greater appreciation for all that the Lord has done for you? How does our Lord's sacrificial death impact the way in which you live out your daily life?	CCC 443, 587–581, 755–756, 2258--2317 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).	Q 33 Q 41 Q 61 Q 200–210
28th Sunday in Ordinary Time-A	Is 25:6–10a Ps 23:1–3a, 3b–4, 5, 6 Phil 4:12–14, 19–20 Mt 22:1–14 or 22:1–10	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.	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. What does the word "conversion" mean to you?	CCC 546, 796, 1229, 1402–1405, 1426, 2837 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).	Q 21 Q 62 Q 93 Q 99 Q 263

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	*A Journey through the Catechism* Connection
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	*A Journey through the Catechism* Connection
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	*A Journey through the Catechism* Connection
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 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 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