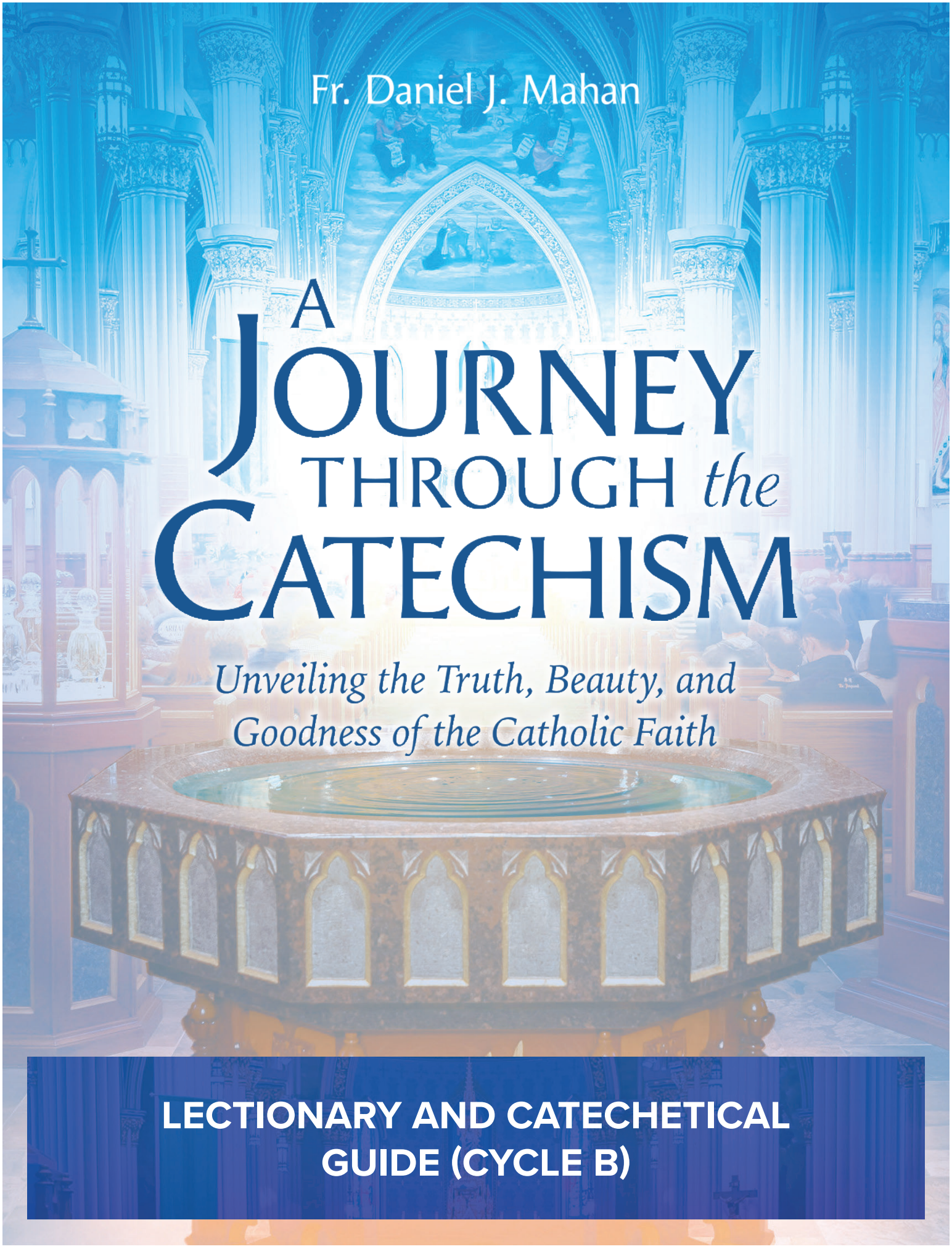

Fr. Daniel J. Mahan
A JOURNEY THROUGH the CATECHISM
Unveiling the Truth, Beauty, and Goodness of the Catholic Faith
LECTIONARY AND CATECHETICAL GUIDE (CYCLE B)

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	*A Journey through the Catechism* Connection
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, 1 1–12, 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	*A Journey through the Catechism* Connection
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	*A Journey through the Catechism* Connection
Christmas: Solemnity of the Nativity of Our Lord (not on a Sunday in 2024, included here for future years)	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	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?	Gazing upon the nativity scene at church, which figure catches your attention? With what figure do you associate yourself most closely?	CCC 456–463, 525 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).	Q 32 Q 35 Q 37

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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

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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

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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

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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

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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

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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

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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

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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

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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 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	*A Journey through the Catechism* Connection
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	*A Journey through the Catechism* Connection
Palm Sunday-B	At the Procession with Palms: Mark 11:1–10 or John 12:12–16 Isa 50:4–7 Ps 22:8–9, 17–18, 19–20, 23–24 Phil 2:6–11 Mark 14:1–15:47	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."	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 38–44 Q 99
Easter Sunday-B	Acts 10:34a, 37–43 Ps 118:1–2, 16–17, 22–23 Col 3:1–4 or 1 Cor 5:6b–8 John 20:1–9 or Luke 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-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

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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

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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 fulfils 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

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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

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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 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 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	*A Journey through the Catechism* Connection
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

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12th Sunday in Ordinary Time-B	Job 38:1, 8–11 Ps 107:23–24, 25–26, 28–29, 30–31 2 Cor 5:14–17 Mark 4:35–41	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.	The storms in our lives can cause great distress. When have you experienced the Lord bringing calm, peace, and safety into an otherwise volatile situation?	CCC 423, 464–469, 671–672, 1814–1816 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).	Q 36 Q 48 Q 70 Q 234–238
13th Sunday in Ordinary Time-B	Wis 1:13–15; 2:23–24 Ps 30:2+4, 5–6, 11–12a+13b 2 Cor 8:7, 9, 13–15 Mark 5:21–43 or 5:21–24, 35–43	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).	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?	CCC 646, 994, 1009 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).	Q 1–4 Q 8 Q 15 Q 17 Q 18 Q 52 Q 86 Q 88 Q 230 Q 239–240

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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

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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.	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). How and why is Jesus your Good Shepherd?	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	*A Journey through the Catechism* Connection
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.	2 Kgs 4:42–44 Ps 145:10–11, 15–16, 17–18 Eph 4:1–6 Jn 6:1–15	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. 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.	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?	CCC 439, 548-549, 559, 1334–1335 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).	Q 32 Q 35 Q 43–44 Q 100 Q 101

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	*A Journey through the Catechism* Connection
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	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."	How do you find yourself at the foot of the cross in every offering of the Holy Sacrifice of the Mass?	CCC 1330, 1333–1336, 1341–1344, 1362–1368, 1391–1401, 1691–1696, 2835 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).	Q 43–44 Q 98–99 Q 100 Q 260

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	*A Journey through the Catechism* Connection
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	*A Journey through the Catechism* Connection
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	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.	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. How do you see the connection between Catholic worship and Catholic life?	CCC 1355, 1391–1401, 1402–1405, 2828–2837 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).	Q 98–99 Q 260

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	*A Journey through the Catechism* Connection
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	*A Journey through the Catechism* Connection
21st Sunday in Ordinary Time-B	Josh 24:1–2a, 15–17, 18b Ps 34:2–3, 16–17, 18–19, 20–21 Eph 5:21–32 or 5:2a, 25–32 John 6:60–69	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.	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. 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)?	CCC 411, 966, 2673–2679, 2853 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 3stain of the corruption of sin or death.	Q 30 Q 72 Q 78 Q 243
The Assumption of the Blessed Virgin Mary	Rev 11:19a; 12:1–6a; 10ab Ps 45:10, 11, 12, 16 1 Cor 15:20–27 Luke 1:39–56	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. 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	*A Journey through the Catechism* Connection
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	*A Journey through the Catechism* Connection
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	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). 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).	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. How have you experienced the mercy of the Lord, who comes not to condemn but to save (cf. Jn 3:16—17)?	CCC 360, 717, 719, 720, 1216, 1692 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). 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).	Q 24 Q 53 Q 87 Q 92 Q 220 Q 243
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				

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22ndSunday 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

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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

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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 first-hand 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

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28th Sunday in Ordinary Time-B	Ws 7:7–11 Ps 90:12–13, 14–15, 16–17 Heb 4:12–13 Mk 10:17–30 or 10:17–27	The call to follow Jesus is full-time, not part-time. It is a life, not a hobby. We do not dabble in discipleship.	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. 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)	CCC 716, 1723, 1741, 1858, 2015, 2064-2074, 2728 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).	Q 139 Q 141 Q 142 Q 144 Q 248
29th Sunday in Ordinary Time-B	Is 53:10–11 Ps 33:4–5, 18–19, 20+22 Heb 4:14–1 Mk 10:35–45 or 10:42–45	Jesus, the Suffering Servant (cf. Is 53) gives his life on the cross to pay the ransom us.	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. How does the death of Jesus on the cross touch your heart?	CCC 606, 607, 612, 618, 1225, 1267, 1273, 1336, 2824-2825 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). 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).	Q 17 Q 38 Q 41 Q 43 Q 91 Q 92 Q 259 Q 261

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	*A Journey through the Catechism* Connection
30th Sunday in Ordinary Time-B	Jer 31:7–9 Ps 126:1–2a, 2b–3, 4–5, 6 Heb 5:1–6 Mk 10:46–52	The Lord hears the prayers of those who call out to him. He answers all our needs (cf. Phil 4:19).	Asking for the Lord's help is an act of faith and requires great humility. How have you experienced your prayers being answered?	CCC 548-549, 2607 – 2625, 2616, 2629–2633, 2750 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).	Q 34 Q 238 Q 251 Q 257—263
Solemnity of All Saints (included here for future years, not celebrated on a Sunday in 2024)	Rv 7:2–4, 9–14 Ps 24:1–2, 3–4, 5–6 1 Jn 3:1–3 Mt 5:1–12a	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.	Who is your favorite saint? What does it mean that the call to holiness (sainthood) is universal, i.e. that each of us is called to be a saint?	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).	Q 49 Q 65 Q 233 Q 241–242

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	*A Journey through the Catechism* Connection
Commemoration of All Souls	Many choices: Ws 3:1–9 or Ws 4:7–15 or Is 25:6–9 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 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 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 or any readings given in the Masses for the Dead	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.	How has your understanding of purgatory been formed? How has it changed? Why is it important to remember our loved ones at the altar? (cf. JTTC XXX – account of St Monica)	CCC 1020–1050, esp. 1030–1032; CCC 1478–1479) 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).	Q 74–80, esp. Q 80

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