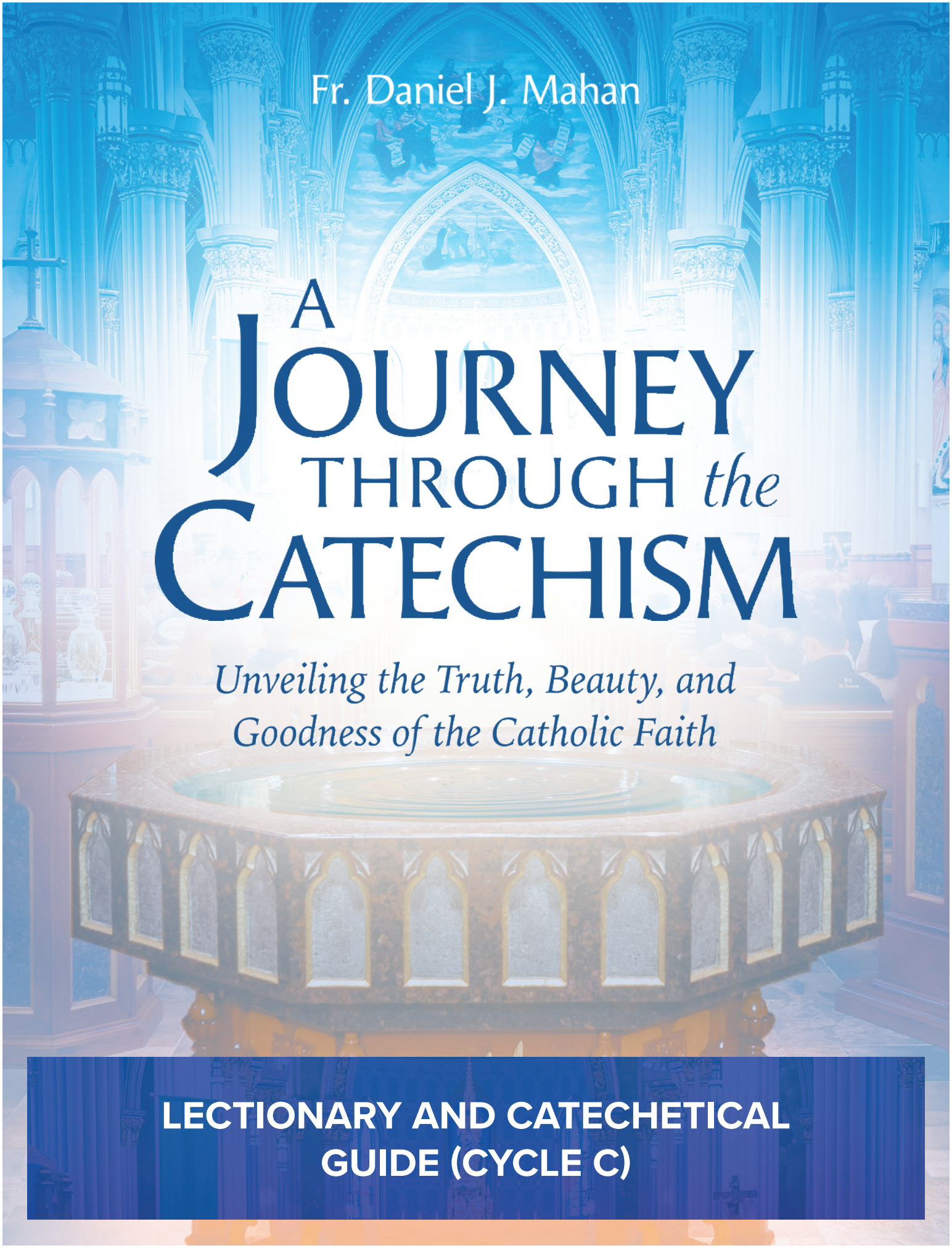

Fr. Daniel J. Mahan
A JOURNEY THROUGH the CATECHISM
Unveiling the Truth, Beauty, and Goodness of the Catholic Faith
LECTIONARY AND CATECHETICAL GUIDE (CYCLE C)

A Journey through the Catechism

Lectionary and Catechetical Guide (Cycle C)

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

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

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

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

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

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

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Christmas: Solemnity of the Nativity of Our Lord	Vigil Mass: Is 62:1-5 Ps 89:4-5, 16-17, 27+29 Acts 13:16-17, 22-25 Mt 1:1-25 or 1:18-25 Mass During the Night: Is 9:1-6 Ps 96:1-2a, 2b-3, 11-12, 13 Ti 2:11-14 Lk 2:1-14 Mass at Dawn: Is 62:11-12 Ps 97:1+6, 11-12 Ti 3:4-7 Lk 2:15-20 Mass during the Day: Is 52:7-10 Ps 98:1, 2-3a, 3b-4, 5-6 Heb 1:1-6 Jn 1:1-18 or 1:1-5, 9-14	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
Feast of the Holy Family-C	1 Sm 1:20-22, 24-28 Ps 84:2-3, 5-6, 9-10 1 Jn 3:1-2, 21-24 Lk 2:41-52	The twelve-year-old Jesus astounds the teachers of the Law with his wisdom and insight into God's Word, the Scriptures. Jesus is the Word made Flesh, and he must be about his Father's business.	We ache for Mary and Joseph as they search for their missing child, and we rejoice with them when they find him in the midst of the holiest place on earth. How have you experienced what feels like the absence of God in your life, and how have you felt his presence?	CCC 534, 583, 585--586, 797, 2599 Like many pious Jews, the Holy Family went up to the Temple several times every year to celebrate the holy days (cf. CCC 534). That Temple would be despoiled and destroyed by the Romans within sixty years. Jesus would take its place, with his body, the Church as the Temple of the Holy Spirit in which God is always found (CCC 586, 797).	Q 35 Q 61 Q 64 Q 122 Q 163–164 Q 190–198 Q 252–253

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

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

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

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

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

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

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

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

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

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

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4th Sunday of Lent-A	1 Sm 16:1b, 6-7, 10-13a Ps 23:1-3a, 3b-4, 5, 6 Eph 5:8-14 Jn 9:1-41 or 9:1, 6-9, 13-17, 34-38	The man born blind gains not only sight but great insight, the ability to see with his own eyes the God who saves, the God who teaches us a new way of seeing his goodness, truth, and beauty.	"To one who has faith, no explanation is necessary. To one without faith, no explanation is possible." How has seeing through the eyes of faith allowed you to see what those without faith cannot see?	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
5th Sunday of Lent-C	Is 43:16-21, Ps 126:1-2a, 2b-3, 4-5, 6 Phil 3:8-14 Jn 8:1-11	The tender mercy with which our Lord treats the woman caught in adultery is bestowed upon those who humbly present their sins in the Sacrament of Penance. Jesus is the just and merciful judge, and the skilled, divine physician who restores our souls to health.	The Sacrament of Penance can be daunting for some who are baptized or who are received into the Church as adults. Does it surprise you that even life-long Catholics can feel nervous about stepping into the confessional? Does it surprise you that having received absolution we can leave the confessional with a sense of relief and joy?	CCC 210—211, 1420—1421, 1432, 1456, 2466 "Merciful and gracious is the LORD, slow to anger, abounding in mercy" (Ps 103:8). J esus is the embodiment of the mercy of God. The Sacrament of Penance and Reconciliation is our opportunity to visit the divine physician, to show him our wounds, and to receive the healing balm of his mercy (cf CCC 1421, 1456).	Q 15 Q 61 Q 104 Q 110 Q 154 Q 243

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

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

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	*A Journey through the Catechism* Connection
3rd Sunday of Easter-C	Acts 5:27-32, 40b-41 Ps 30:2+4, 5-6, 11-12a+13b Rv 5:11-14 Jn 21:1-19 or 21:1-14	The Risen Lord appears to his disciples and has an encounter with St. Peter through which his threefold denial becomes a thing of the past, and in which St. Peter is commissioned to go forth with great responsibility for the Church as its earthly head. St. Peter and each of his successors as a bishop of Rome is known as a Vicar of Christ, the earthly head of the Church.	The Catholic Church is the same Church established by Jesus upon the rock of St. Peter (cf. Mt 16:18), built upon the pillars and foundation of the apostles (Gal 2:9, Eph 2:20), with Christ himself as the cornerstone (Eph 2:20). You are called to be a "living stone" in Christ's Church, the Catholic Church (Eph 2:4—5). How does that statement touch your mind and heart, and how does it inspire your actions going forth?	CCC 448, 553, 645, 765, 881, 1429 1551 The Gospel recounts so beautifully the miraculous catch, the Lord feeding his disciples, the Lord mercifully giving St. Peter three times to express his love, as if to make up for his three-fold denial, and the Lord presciently telling St. Peter of the kind of death that he will die three decades later in the Circus of Nero in Rome (cf. CCC 553, 880). The Risen Lord appears on the shore of the Sea of Galilee, the place where the first apostles were called to leave all things behind and to follow him. The Lord feeds his disciples and provides for the sanctification, teaching, and governance of his Church (cf. CCC 875).	Q 40 Q 61 Q 118
4th Sunday of Easter-C	Acts 13:14, 43-52 Ps 100:1-2, 3, 5 Rv 7:9, 14b-17 Jn 10:27-30	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

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

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

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

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	*A Journey through the Catechism* Connection
Solemnity of the Most Holy Body and Blood of Christ	Gn 14:18-20 Ps 110:1, 2, 3, 4 1 Cor 11:23-26 Lk 9:11b-17	In some parishes the celebration of the Solemnity of Corpus Christ can include a procession of the Blessed Sacrament through the city streets as a public witness to the real and substantial presence of Jesus Christ in the Holy Eucharist. In all parishes profound gratitude is expressed to God for the great gift of our Lord's Body and Blood.	How has your appreciation for the goodness, beauty, and truth of the Holy Eucharist developed through the years?	CCC 547, 1151, 1335,2828—2837 The account of the multiplication of loaves and fish is the only miracle that appears in all four Gospels. This miracle of incredible abundance prefigures the institution of the Holy Eucharist, through which an even greater miracle occurs: common bread and ordinary table wine, by the power of the Holy Spirit and the words of Jesus spoken by the priest become the Lord's very Body and Blood, the Bread of Life and the medicine of immortality (cf. CCC 1331, 1335).	Q 83 Q 99 Q 260
13th Sunday in Ordinary Time-C	1 Kgs 19:16b, 19-21 Ps 16:1-2a+5, 7-8, 9-10, 11 Gal 5:1, 13-18 Lk 9:51-62	Jesus begins his arduous journey to Jerusalem, literally an uphill journey to the place where he will face suffering, death, and resurrection. He resolutely sets his face toward Jerusalem as Messiah, one who will wear a crown of thorns and reign from the cross.	Commitment comes with great difficulty for some, for commitment requires discipline and self-denial. Yet the commitment to follow Jesus is not made in a vacuum. What does it mean for you to associate with others who have committed their lives to the Lord? How does their witness and example help you to make and keep your commitment to follow Jesus as a disciple?	CCC 544, 546557, 601, 608, 616 Jesus freely lays down his life for us upon the cross, humbling himself even unto death, death on a cross (cf. Phil 2:8). He becomes poor so that we might become incredibly wealthy (cf. 2 Cor 8:9). He gives everything so that we might have life to the full (cf. Jn 10:10). We are called to follow him wherever he goes, without counting the cost (cf. CCC 546).	Q 38 Q 81

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

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

Calendar	Scripture Readings	Scripture Theme	Reflection Questions	Catechism Connection	*A Journey through the Catechism* Connection
17th Sunday in Ordinary Time-C	Gn 18:20-32 Ps 138:1-2a, 2b-3, 6-7a, 7b-8 Col 2:12-14 Lk11:1-13	Jesus teaches us to pray by giving us the "Our Father," which is also known as the "Lord's Prayer." At Holy Mass we pray this prayer in preparation for Holy Communion, asking the Lord to "...give us this day our daily bread...."	In praying the Lord's Prayer, we pray for our daily bread, the super essential bread that we can find only in the Holy Sacrifice of the Mass celebrated by a priest who has received the Sacrament of Holy Orders. In the Lord's Prayer we pray that we might be united with him in a substantial manner in the Holy Eucharist, and that we might partake of the banquet of the kingdom for all eternity. While maintaining the utmost respect for Protestant worship, how have you experienced the difference between the Catholic and Protestant understandings of worship? (cf. JTTC Q 82)	CCC 520, 2601, 2616, 2632, the concluding section of the Catechism, CCC 2759—2856, esp. 2837. When we ask the Lord for our daily bread, we are praying for something much more than bread for our kitchen tables, and even more than that we be fed with wisdom and insight (cf. CCC 2835). The Greek word used for daily appears nowhere else in ancient literature, and only twice in the New Testament, in St. Matthew's account of the Lord's Prayer and in today's Gospel from St. Luke. It seems to be a word unique to Jesus, for it literally means super essential, the bread that we truly need, the Body and Blood of Our Lord given to us in the Holy Eucharist (cf. CCC 2837).	Q 83 Q 238 Q 251 Q 252–264, esp. 260
18th Sunday in Ordinary Time-C	Eccl 1:2 2:21-23 Ps 90:3-4, 5-6, 12-13, 14+17 Col 3:1-5, 9-11 Lk 12:13-21	We live in a culture that teaches us that our value as human beings is measured by what we possess. Advertisements bombard us with the message that we need to have the latest and greatest things. Jesus teaches us that it is better to give than to receive (Acts 20:35). We are to be good stewards of our material possessions: grateful to God for what we have, responsible in taking care of our possessions, and generous in sharing them with those less fortunate.	Some people make a habit of going through their closets during the Season of Lent, being sure to give forty things to an agency that helps the poor, one for every day of Lent. What helps you to remember to take care of people who are poor?	CCC 549, 2443—2449, 2534—2550 The foolish man is the one who is consumed with the desire to protect and preserve his earthly possessions. Paradoxically, Jesus teaches that if we want to hold on to something we must give it away (cf. CCC 2544, 2547). Jesus teaches us to take care of the poor and the less fortunate (cf. CCC 952, 2402). The Tenth Commandment teaches us the dangers of greed, envy, and covetousness (cf. CCC 2534—2539).	Q 159–162 Q 226 Q 231–233

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

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

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

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

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

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

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

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

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

Part II: Catechetical Ideas and Sample Schedule

What Is Evangelizing Catechesis?

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

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

Sample Catechetical Session Lesson Plans

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

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

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

Session One: The Kerygma

OPENING

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

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

Next, ask the participants to ponder these questions:

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

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

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

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

CONCLUSION

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

Close with a prayer.

Session Two: Faith

OPENING

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

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

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

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

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

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

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

CONCLUSION

Summarize the session in words like these:

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

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

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

CREATION

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

FALL

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

REDEMPTION

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

RESTORATION

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

Close with a prayer.

Optional Session Ideas

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

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

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

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

ORGANIZING THE SESSIONS

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

What Catholics Believe (First Pillar of the Catechism) . . . . . .10 sessions

How Catholics Worship (Second Pillar of the Catechism) . . . . . .5 sessions

How Catholics Live (Third Pillar of the Catechism) . . . . . .10 sessions

How Catholics Pray (Fourth Pillar of the Catechism) . . . . . .4 sessions after Easter (Mystagogia)

SAMPLE SCHEDULE

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

Lectionary References

Cycle C: www.catholic-resources.org/Lectionary/1998USL-OrdinaryC.htm
Advent: www.catholic-resources.org/Lectionary/1998USL-Advent.htm
Christmas: www.catholic-resources.org/Lectionary/1998USL-Christmas.htm
Lent: www.catholic-resources.org/Lectionary/1998USL-Lent.htm
Easter: www.catholic-resources.org/Lectionary/1998USL-Easter.htm
Solemnities: www.catholic-resources.org/Lectionary/1998USL-Solemnities.htm#2