

Journey of Faith

The Word into Life

YEAR C

A GUIDE FOR
GROUP REFLECTION
ON SUNDAY SCRIPTURE

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HOW TO USE THE WORD INTO LIFE

The *Lectionary for Sunday Mass* forms the basis for the RCIA process. This is most appropriate since the Scriptures tell the story of the faith experienced by the people of God: the relationship between the chosen people and Yahweh, and the relationship between the early Christian community and Jesus of Nazareth, the son of God. In the process of reflecting upon these faith stories, our own stories of how God has impacted our lives become more clearly perceived and articulated. Because the Scriptures convey the stories of a community, they are meant to be encountered in the community as we gather to worship and celebrate together. It is also fitting that the catechumens and candidates gather in community to break open God's word and to apply it to their own lives in the here and now.

In their reflection and linking of the Scriptures to their own lives, the early Christians began to develop official summaries and teachings regarding the meaning of their communal religious experiences. Since these doctrines and dogmas were born of theological reflection grounded in Scripture, the Church now links these teachings to Scripture in the RCIA process. Therefore, the sessions begin with Scripture reflection and move toward an encounter with Catholic belief. Since it is primarily through the Sunday liturgy that the community hands on its traditions and beliefs, this is also the most opportune time for the catechumens and candidates to be formed by the community. Beginning with the period of the catechumenate, it is urged that they be dismissed from the liturgy following the *Prayers of the Faithful* in order that they may go apart to reflect together upon the word of God and the teachings of the Church.

The Word into Life is available for each of the three liturgical years: A, B, and C, and contain all the readings for every Sunday of each year. The readings are arranged so that there are twenty-eight weeks between the first Sunday of Advent and Pentecost; and there are twenty-eight weeks between Trinity Sunday and Christ the King. Themes that emerge from the readings and the commentaries are listed at the end of each commentary with references back to specific *Journeys of Faith* handouts. Sundays between the first Sunday of Advent and the eighth Sunday in Ordinary Time refer you to handouts from the Catechumenate packet; Sundays between the first Sunday of Lent and Easter refer you to handouts from the Lent packet; Sundays between the second Sunday of Easter and Pentecost refer you to handouts from the Mystagogy packet. Because twenty-eight weeks between Trinity and Christ the King may be used either for continuing mystagogy or for beginning a new group of inquirers (or both), all the Sundays between Trinity and Christ the King refer you to both the Mystagogy and the Inquiry packets.

The commentaries, themes, and prayers contained in this book are aids for preparing you to lead inquirers, catechumens, candidates, and neophytes. You are invited and encouraged to familiarize yourself with these resources, in order to better anticipate and stimulate questions and discussion. Leading others to Christ is the most important work you will do in your life; your personal preparation for such significant and rewarding work can never be adequately emphasized.

The Word into Life is intended for use by all team leaders of Christian initiation groups, whether the participants are adults, adolescents, or children. They are also an excellent resource for the participants in *adult* initiation classes. They can also be used as a separate resource: Whether you are planning homilies, involved in small group faith-sharing, or simply searching for further enrichment and knowledge through the Sunday readings, *The Word into Life* will make it easier.

Included in each book are:

- The readings for all Sundays of the liturgical year A, B, or C, Advent through Christ the King
- The readings for the Easter Triduum
- The year A readings for the third, fourth, and fifth Sundays of Lent
- The readings for those occasional Sundays that supersede ordinary time Sunday readings
- Scripture commentary for every set of readings
- Discussion and/or reflection questions for every set of readings
- Every set of readings is cross-referenced to the catechetical handouts
- A brief collection of short gathering prayers and dismissal prayers for each phase of the initiation process
- A thematic index

The readings are taken from the *New Revised Standard Version Bible* (NRSV), approved for lectionary use by the bishops of both the United States and Canada. The most universally familiar and accepted English translation available today, it is also used in the *Catechism of the Catholic Church*. Please be aware that, because the readings are taken from the NRSV, there are sometimes discrepancies in numbering. For example, the first reading for the fourth Sunday of Advent, year C, is taken from Micah 5:2-5 in the NRSV; the numbering system in your Bible or missalette may read Micah 5:1-4a. You are alerted to such discrepancies by the (NRSV) reminder at the end of all citations where different numbering occurs.

Suggested guideline for a Sunday session:

30 minutes	Liturgy—all gather in church. Dismissal after the <i>Prayer of the Faithful</i> .
10 minutes	Refreshments and settling in.
15 minutes	Prayer and reflection— Where are we at this moment?
45 minutes	Reread, reflect upon, and share the readings of the day—either all or the one chosen for this session. Spouses and sponsors can join this session after Mass.
15 minutes	Evaluation and prayer—How are we going to live the Scriptures this week?

Note: During pre-catechumenate or mystagogy this format may be adapted for either a Sunday morning after Mass or for a weekday evening session.

*I thank you my God every time I remember you,
constantly praying with joy
in every one of my prayers for all of you,
because of your sharing in the gospel
from the first day until now...
And this is my prayer,
that your love may overflow
more and more with knowledge and full insight...
having produced the harvest of righteousness
that comes through Jesus Christ
for the glory and praise of God.*

Phil 1:3,4,5,9,11

Enjoy!

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Reading 1, Jeremiah 33:14-16

The days are surely coming, says the Lord, when I will fulfill the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring up for David; and he shall execute justice and righteousness in the land. In those days Judah will be saved and Jerusalem will live in safety. And this is the name by which it will be called: "The Lord is our righteousness."

Psalm 25:4-5,8-9,10,14

Reading 2, 1 Thessalonians 3:12—4:2

May the Lord make you increase and abound in love for one another and for all, just as we abound in love for you. And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints.

Finally, brothers and sisters, we ask and urge you in the Lord Jesus that, as you learned from us how you ought to live and to please God (as, in fact, you are doing), you should do so more and more. For you know what instructions we gave you through the Lord Jesus.

Gospel, Luke 21:25-28,34-36

Jesus said to his disciples: "There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. Then they will see 'the Son of Man coming in a cloud' with power and great glory. Now when these things begin to take place, stand up and lift your heads, because your redemption is drawing near.

"Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day catch you unexpectedly, like a trap. For it will come upon all who live on the face of the whole earth. Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man."

A People of Hope

Images of the end of time mark the beginning of the new church year on this, the first Sunday of Advent. For the Jewish people, the end would bring vindication and a restoration of the Davidic monarchy. For Christians the coming of the reign of God also calls forth a sense of justice and righteousness.

The first reading, from the Book of Jeremiah, was proclaimed to a people hovering on the brink of disaster. The nation was in a state of political turmoil, with threats on one side from the Egyptians and on the other from the Babylonians. In 587-86 B.C. the southern kingdom fell to the Babylonians, and the Jewish people began a time of exile. In order to insure that no army could be raised against them, the Babylonians deported all leaders and all able-bodied males. They resettled the area with inhabitants of their own empire. The Jews found their family ties ruptured, their land confiscated, and their Temple destroyed; their culture, their heritage, and even their relationship with Yahweh was in shambles. Earlier in his preaching, Jeremiah had warned the leaders not to resist the Babylonians because they had no defenses against such a mighty army. Now Jeremiah changes his tone, to one of hopefulness in the midst of despair.

From the Shoot of Jesse

In times of greatest darkness we find the Scriptures filled with images of hope. Jeremiah reminded the people that they were the chosen ones of God, that Yahweh had promised to preserve David's lineage for all time. Yahweh would "cause a righteous Branch to spring up for David" and he would "execute justice and righteousness in the land." The city would be restored, and the people would dwell in safety and security.

For Christians this promise was fulfilled in the birth of Jesus of Nazareth. The readings of the Advent/Christmas season forge the link between the messianic promise of the Hebrew Scriptures and the inauguration of the reign of God in the person of Jesus. In his letter to the people of Thessalonica, Paul reminds Christians that they are the recipients of this messianic promise. They have received God's blessing through the gospel message, but the fullness of that message will not be realized until the final coming of our Lord Jesus Christ, when their hearts will be totally blameless and holy. This letter to Thessalonica is the earliest of the New Testament writings. It serves as a significant witness to the gospel message in the period immediately following the death and Resurrection of Jesus. Its purpose was not only to

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bolster the faith of those already Christian, but also to evangelize both Jews and Gentiles who had not yet come to believe in Jesus as the Christ.

In his gospel, Luke continues to paint a picture of events surrounding the coming of the reign of God. Jews lived for the day when a messiah would restore Jerusalem to power, oversee the rebuilding of the Temple, and lead armies in breaking the chains of foreign rule. Christians were told that the coming of the reign of God would unleash mighty forces of destruction: "There will be signs...on the earth distress....People will faint from fear and foreboding of what is coming upon the world...". In the midst of complete turmoil, the Son of Man will come with great power and glory.

While such words tend to evoke a sense of fear and dread within our hearts, the gospel message of Luke was a source of hope for early Christians. The community prayed for strength to withstand the destructive forces of society—"dissipation and drunkenness and the worries of this life," and all else that threatened the achievement of perfection. In addition, they asked for the gift of courage that they could "escape all these things that will take place," namely, the threat of persecution and death.

Today's Good News

Both the Jews and the early Christians lived in societies that viewed God's power as the ultimate force to effect both creation and destruction. Today we live in a society that has the capability both to give life and to annihilate the planet. We risk it within our power either to destroy nations or to rebuild them. We raise up armies, or we subdue them. We harness nuclear forces to help preserve our natural resources, or we use them to bring about destruction so total that the image is beyond human conceptualization.

If we truly believe that Jesus of Nazareth was the human form of justice and righteousness that Yahweh promised to the chosen people, what does it mean to be a follower of Christ in today's society? While drunkenness, sexual impropriety, and all forms of idolatry are still threats to Christian living, it is not enough to focus on these alone. Perhaps more than at any time in history, Christians today are called to face a new responsibility: faithful stewardship of technology. Our ability to meet this challenge will perhaps determine the future course of human history upon our planet.

Points for Reflection and Discussion

1. There are those who say that God would never "allow" a nuclear annihilation of the world, but that somehow God would intervene. What do you think?

2. For the first time in three generations, middle and upper-class parents in the United States are faced with the possibility that their children will live with fewer economic and material blessings than their parents and grandparents. What message of hope do today's readings bring to these young people and to those who have lived for generations in poverty?

Themes

- End Times
 - C10, Who is Jesus Christ?
- Hope
 - C5, The Sacrament of Penance
 - C6, The Sacrament of the Anointing of the Sick
- Persecution
 - C9, The People of God
 - C11, The Early Church

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Reading 1, Baruch 5:1-9

Take off the garment of your sorrow and affliction, O Jerusalem, and put on forever the beauty of the glory from God. Put on the robe of righteousness that comes from God; put on your head the diadem of the glory of the Everlasting; for God will show your splendor everywhere under heaven. For God will give you evermore the name, "Righteous Peace, Godly Glory."

Arise, O Jerusalem, stand upon the height; look toward the east, and see your children gathered from west and east at the word of the Holy One, rejoicing that God has remembered them. For they went out from you on foot, led away by their enemies; but God will bring them back to you, carried in glory, as on a royal throne. For God has ordered that every high mountain and the everlasting hills be made low and the valleys filled up, to make level ground, so that Israel may walk safely in the glory of God. The woods and every fragrant tree have shaded Israel at God's command. For God will lead Israel with joy, in the light of his glory, with the mercy and righteousness that come from him.

Psalm 126:1-2,2-3,4-5,6

Reading 2, Philippians 1:3-6,8-11 (NRSV)

I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now.

I am confident of this, that the one who began a good work among you will bring it to completion on the day of Jesus Christ. For God is my witness, how I long for all of you with the compassion of Christ Jesus. And this is my prayer, that your love may overflow more and more with knowledge and full insight to help you to determine what is best, so that in the day of Christ you may be pure and blameless, having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.

Gospel, Luke 3:1-6

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah,

"The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God.' "

Living Water

Hope is the message all three of this day's readings proclaim for people experiencing unrest in their communities. The reading from Baruch brought comfort to a people who had suffered exile from their homeland, while the Lukan Gospel brought John the Baptist's message to the Jewish people living under Roman rule. Even the early Christian community at Philippi was struggling to remain faithful in the midst of antagonism and internal division.

Though the first reading is attributed to Baruch, secretary to the prophet Jeremiah, the true author remains unknown to us. The Jewish people had just endured the darkest hour of their history, that of the Babylonian exile. Most able-bodied men and leaders of the community had been killed. Those lucky enough to survive were torn from their families and resettled, so as to prevent a military uprising. Women and children were abandoned amid the devastated city of Jerusalem. Land was confiscated, and political freedom usurped. The Temple lay in ruins, and the spirit of the people was broken.

Rise Up, Jerusalem!

"Take off the garment of your sorrow and affliction...and put on...the beauty of the glory from God...bear on your head the diadem" that marks you as sacred to Yahweh, the prophet shouted. Funeral garb was replaced by Yahweh's robes of justice, and Jerusalem rejoiced at the return of its children. Gathered from their exile to the east and the west, the people rejoiced at the faithfulness of God's holy word, and at God's remembrance of them. Harmony, security, and prosperity became a reality as God led "Israel with joy, in the light of his glory, with the mercy and righteousness that come from him." The prophet promised that Yahweh would reward their faithfulness with vindication.

John the Baptist's proclamation echoed the words of Baruch in making a straight path for the Lord. Valleys would be filled, mountains and hills leveled, rough ways smoothed out, and crooked paths straightened. All those images were symbolic of a harmony to spring forth from a spirit of repentance. John did not expect to witness

such perfection in his lifetime, for his ministry only prepared his followers to receive the Good News of Jesus of Nazareth. John’s proclamation introduced the period of fulfillment that would begin with the life of Jesus, as John’s baptism in water would be completed both by faith in Jesus and the gift of the Spirit.

Come to the Water

Luke attempted to place the ministry of Jesus within the context of world history, as names of political and religious figures were recounted. In addition, his was an account that revealed humanity’s response to God’s message: It was Roman authority, in the person of Pontius Pilate, that allowed Jesus’ crucifixion; it was Herod Antipas, the Jewish puppet ruler, who condemned both John and Jesus; it was Annas and Caiphas, the Temple authorities, who rejected John’s baptism and Jesus’ teaching. Finally, by placing John on the banks of the River Jordan, Luke emphasized that a new age was dawning. The chosen people had crossed the Jordan in order to take possession of the “promised land.” Immersion in this same river would now symbolize the baptism of repentance and a turning away from sin that was necessary for Jesus’ promise of salvation. John’s preaching introduced the period of Jesus, and the gospel message became witness to the grace of God’s presence in the midst of humankind.

Through their baptisms, God’s grace became operative within the community of believers in Philippi. God had begun the good work in you, said Paul, and God would “bring it to completion by the day of Jesus Christ.” And there would be no greater witness to the saving power of God than the love that believers had for one another.

Today’s Good News

In a sense, baptism is a personal conversion experience. It is a turning away from sinfulness and a redirection of our lives toward God’s ways. But God’s ways have never been products of isolation. God acts in and with community. The chosen people lived according to an idea called *corporate personality*, in which the acts of one affected the lives of all. The early Christian communities reflected that same corporateness, in that they assumed responsibility for the well-being of one another. In today’s culture, we have lost much of that spirit: we go our own way, everyone for him or herself. We fail to recognize that reconciliation with God must be clearly linked to reconciliation among us. Baptism opens our hearts to God’s grace, but it is in community that God’s saving power is brought to fulfillment.

Points for Reflection and Discussion

1. All communities are blemished in some way by division among the members. What divisions are apparent within your parish? What can be done to heal them?

2. Paul said God has begun a good work in us. What good can you identify within yourself that is truly a gift from God?

Themes

Baptism

C2, The Sacrament of Baptism

Confirmation

C3, The Sacrament of Confirmation

Repentance

C5, The Sacrament of Penance

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Reading 1, Zephaniah 3:14-18

Sing aloud, O daughter Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter Jerusalem! The Lord has taken away the judgments against you, he has turned away your enemies. The king of Israel, the Lord, is in your midst; you shall fear disaster no more.

On that day it shall be said to Jerusalem: Do not fear, O Zion; do not let your hands grow weak. The Lord, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing as on a day of festival.

Isaiah 12:2-3,4,5-6

Reading 2, Philippians 4:4-7

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Gospel, Luke 3:10-18

The crowds asked John, "What then should we do?" In reply he said to them, "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise."

Even tax collectors came to be baptized, and they asked him, "Teacher, what should we do?" He said to them, "Collect no more than the amount prescribed for you."

Soldiers also asked him, "And we, what should we do?" He said to them, "Do not extort money from anyone by threats or false accusation, and be satisfied with your wages."

As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire." So, with many other exhortations, he proclaimed the good news to the people.

Rejoice!

Today's readings shift the responsibility for establishing justice from the realm of God to the sphere of human endeavor. No longer would it be only up to Yahweh to "save the people" and provide for their needs; it was to be the responsibility of each person to care for the needs of others.

The first reading is from a collection of oracles of the prophet Zephaniah. It is not known where these were given, but they appear to correspond to the early years of the reign of Josiah (640–625 B.C.).

Josiah was perhaps the greatest king to follow David. Tradition tells us that while cleaning the Temple, workers came upon ancient texts from the Deuteronomic Code of Law. After reflecting upon their find, Josiah realized that the people had deviated from the original Law. He instituted what came to be called *Josiah's Reform* in order to bring them into conformity with the Code. Only through their faithfulness could the Jewish people be assured that Yahweh's blessing would be theirs.

Rejoice in the Lord Always

A dominant theme of Zephaniah's oracles was that of the "Day of the Lord" (*Yom Yahweh*), a day when Yahweh would vindicate all injustices against the people. The day would be one of great joy and celebration. The people would be saved from oppression; the Davidic dynasty would be established forever; Jerusalem would again be the seat of mighty power; and Yahweh would once again rule creation. That day would not be realized, however, unless the people were purified from their rebellious and idolatrous behavior. Only then could the Jewish community rest assured in Yahweh's protective presence; only then could they be truly jubilant in God's saving power.

Paul's Letter to the Philippians extended this jubilation to the early Christian community. "Rejoice in the Lord always!" Paul shouted, as he assured the people of God's nearness. Do not be anxious, but merely present your needs to God and they will be met. Be assured of God's peace and care, which will stand guard around you. But there was one catch, and it was easy to overlook it in the midst of such rejoicing: "Let your gentleness be known to everyone," said Paul. While God did indeed provide for the needs of the people, the community had the responsibility to care for one another.

That responsibility is even more clearly spelled out in the gospel reading. "What then should we do?" the people ask John the Baptist. What is required of us after we are baptized? John made it very clear that baptism

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was no longer only a ritual cleansing of water, to be repeated daily, as was practiced in some Jewish circles. Rather, baptism by water now must be followed by Jesus' baptism, through the fire of the Spirit.

The Poor You Will Have With You Always

The first part of this gospel story is found only in Luke; it exemplifies Luke's overarching concern for the poor and disadvantaged. No longer was sacrifice and fasting sufficient response to the covenant. Baptism in the *new* Covenant demanded a more radical sign, that of selfless concern for the marginalized, and these few lines tell us who the marginalized are.

First, those without food and clothing—the materially poor. Not only are Christ's followers told to care for them, but there appears to be an underlying call to proper use of one's material possessions. The person with two cloaks is not criticized, but is challenged to share the wealth. Likewise, those with an abundance of food are not expected to starve themselves, but to share their abundance with those less fortunate.

While we would not readily associate tax collectors with the poor, they were among those marginalized from the Jewish community. Tax and toll collectors were some of the most despised and alienated people in town. Because there was no uniform tax in Roman lands, collectors competed for their specific areas, and territories went to the highest bidder (the one who promised to squeeze the largest amount of money from the people). Not only did a tax collector exact the amount promised the government; he demanded an additional (usury) amount—for himself. The Baptizer calls tax collectors to honesty when he says, "Collect no more than the amount prescribed..."

Soldiers were also among the marginalized of the Jewish community, for they were in the service of Herod Antipas, the Jewish puppet king. It was up to them to enforce Rome's will upon the people. When John welcomes soldiers and tax collectors for baptism, his actions are a reversal of common Jewish behavior. He invites God's love for the despised and the lowly in the world, and the lowly may not always be limited to those most economically disadvantaged.

Today's Good News

There is no doubt that today's Christians are also expected to welcome into their midst and to provide for the materially and economically disadvantaged. But is that all we are called to do? Who among us would Jesus call marginalized? Who among us lives on the fringes of society? Marginalization also means powerlessness. If we are to be faithful to the *new* Covenant, which calls us to actively participate in the fulfillment of the reign of God in our midst, then we must share *all* our resources. Could it be that it is often less of a challenge to share our "wealth" than it is to share our "power"?

Points for Reflection and Discussion

1. Why is it easier for us to "provide for" the poor than it is to "empower" the poor?

2. Who would you list as the "marginalized" of your parish, of your city or town, of your family?

Themes

- Joy
- C1, The Sacraments
- Mercy
- C14, Social Justice
- Ministry
- C13, Christian Moral Living

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Appendix A: Reference for Using *Journey of Faith* New 2016 Edition with *Word Into Life, Year C*

The *Word Into Life* includes themes and lessons for each Sunday. To ensure you can continue to use these recommendations, we've taken each day's themes and updated the classic *Journey of Faith* references with references from our new *Journey of Faith* lessons below.

Sunday	New Journey of Faith Lesson
First Sunday of Advent	End Times Q4: <i>Who is Jesus Christ?</i> Hope C6: <i>The Sacrament of Penance and Reconciliation</i> C7: <i>The Sacrament of Anointing of the Sick</i> Persecution C10: <i>The People of God</i> C11: <i>The Early Church</i>
Second Sunday of Advent	Baptism C3: <i>The Sacrament of Baptism</i> Confirmation C4: <i>The Sacrament of Confirmation</i> Repentance C6: <i>The Sacrament of Penance and Reconciliation</i>
Third Sunday of Advent	Joy C2: <i>The Sacraments: An Introduction</i> Mercy C16: <i>Social Justice</i> Ministry C13: <i>Christian Moral Living</i>
Fourth Sunday of Advent	Mary C10: <i>The People of God</i> Messiah Q4: <i>Who Is Jesus Christ?</i> Waiting C11: <i>The Early Church</i>
Feast of the Holy Family	Family Life C13: <i>Christian Moral Living</i> Marriage C8: <i>The Sacrament of Matrimony</i> Values C15: <i>A Consistent Ethic of Life</i> C14: <i>The Dignity of Life</i>
Epiphany of the Lord	Eucumenism C13: <i>Christian Moral Living</i> Peace C14: <i>The Dignity of Life</i> People of God C10: <i>The People of God</i>
Baptism of the Lord	Conversion C3: <i>The Sacrament of Baptism</i> Holy Spirit C4: <i>The Sacrament of Confirmation</i> Justice C16: <i>Social Justice</i> C14: <i>The Dignity of Life</i>

Sunday	New Journey of Faith Lesson
Second Sunday in Ordinary Time	Celebration C2: <i>The Sacraments: An Introduction</i> C5: <i>The Sacrament of the Eucharist</i> Covenant C8: <i>The Sacrament of Matrimony</i> Relationships C10: <i>The People of God</i> C11: <i>The Early Church</i>
Third Sunday in Ordinary Time	Church C11: <i>The Early Church</i> C12: <i>Church History</i> Lay Ministry C10: <i>The People of God</i> Ordained Ministry C9: <i>The Sacrament of Holy Orders</i>
Fourth Sunday in Ordinary Time	Love C2: <i>The Sacraments: An Introduction</i> C15: <i>A Consistent Ethic of Life</i> Matrimony C8: <i>The Sacrament of Matrimony</i> Vocation C10: <i>The People of God</i>
Fifth Sunday in Ordinary Time	Call C13: <i>Christian Moral Living</i> Spirit of God C4: <i>The Sacrament of Confirmation</i> Trinity C2: <i>The Sacraments: An Introduction</i>
Sixth Sunday in Ordinary Time	Blessings C2: <i>The Sacraments: An Introduction</i> Poor in Spirit C15: <i>A Consistent Ethic of Life</i> C14: <i>The Dignity of Life</i> Salvation Q4: <i>Who is Jesus Christ?</i>
Seventh Sunday in Ordinary Time	Anointed C4: <i>The Sacrament of Confirmation</i> C7: <i>The Sacrament of Anointing of the Sick</i> Forgiveness C6: <i>The Sacrament of Penance and Reconciliation</i> Q4: <i>Who is Jesus Christ?</i> Judgment C13: <i>Christian Moral Living</i>

Appendix A: Reference for Using *Journey of Faith* New 2016 Edition with *Word Into Life, Year C*

Sunday	New Journey of Faith Lesson
Eighth Sunday in Ordinary Time	Passion C10: <i>The People of God</i> C14: <i>The Dignity of Life</i> Reconciliation C6: <i>The Sacrament of Penance and Reconciliation</i> Service C16: <i>Social Justice</i> C15: <i>A Consistent Ethic of Life</i>
First Sunday of Lent	Idolatry E4: <i>The Creed</i> Prayer E6: <i>The Lord's Prayer</i> Temptation E2: <i>Living Lent</i>
Second Sunday of Lent	Crisis E2: <i>Living Lent</i> Trust E1: <i>Election: Saying Yes to Jesus</i>
Third Sunday of Lent	Call E1: <i>Election: Saying Yes to Jesus</i> Vigilance E7: <i>The Meaning of Holy Week</i>
Fourth Sunday of Lent	Forgiveness E1: <i>Election: Saying Yes to Jesus</i> Reconciliation E3: <i>Scrutinies: Looking Within</i> Repentance E2: <i>Living Lent</i>
Fifth Sunday of Lent	Doubt E3: <i>Scrutinies: Looking Within</i> Faith E4: <i>The Creed</i> Perseverance E5: <i>The Way of the Cross</i>
Passion (Palm) Sunday	Death E5: <i>The Way of the Cross</i> Life E7: <i>The Meaning of Holy Week</i> Obedience E1: <i>Election: Saying Yes to Jesus</i>
Resurrection of the Lord (Easter)	Resurrection E7: <i>The Meaning of Holy Week</i> Universality E4: <i>The Creed</i> Wonder and Awe E8: <i>Easter Vigil Retreat</i>
Second Sunday of Easter	Belief M1: <i>Conversion: A Lifelong Process</i> Fear M4: <i>Discernment</i>
Third Sunday of Easter	End Times, Glory M5: <i>Our Call to Holiness</i>

Sunday	New Journey of Faith Lesson
Fourth Sunday of Easter	Discipleship M2: <i>The Role of the Laity</i> Scripture Q7: <i>Your Prayer Life</i>
Fifth Sunday of Easter	Faith M1: <i>Conversion: A Lifelong Process</i> Love M5: <i>Our Call to Holiness</i>
Sixth Sunday of Easter	Hope M1: <i>Conversion: A Lifelong Process</i> Perseverance Q7: <i>Your Prayer Life</i> Tolerance M8: <i>Evangelization</i>
Seventh Sunday of Easter	Church M2: <i>The Role of the Laity</i> Ecumenism M8: <i>Evangelization</i>
Pentecost Sunday	Body of Christ M7: <i>Family Life</i> Holy Spirit M4: <i>Discernment</i> Witness M8: <i>Evangelization</i>
Trinity Sunday	Trinity Q2: <i>What is Faith?</i> Q3: <i>The Holy Trinity</i> M4: <i>Discernment</i> Truth M1: <i>Conversion: A Lifelong Process</i> Q13: <i>The Church as Community</i> Wisdom M5: <i>Our Call to Holiness</i>
Body and Blood of Christ	Blessing Q8: <i>Catholic Prayers and Practices</i> M3: <i>Your Spiritual Gifts</i> Eucharist Q9: <i>The Mass</i> Q7: <i>Your Prayer Life</i> Food M7: <i>Family Life</i>
Ninth Sunday in Ordinary Time	Discipleship Q15: <i>The Saints</i> M2: <i>The Role of the Laity</i> Faith Q2: <i>What Is Faith?</i> M1: <i>Conversion: A Lifelong Process</i> Universality Q13: <i>The Church as Community</i> M8: <i>Evangelization</i>

Sunday	New Journey of Faith Lesson
Tenth Sunday in Ordinary Time	Death Q2: <i>What Is Faith?</i> M1: <i>Conversion: A Lifelong Process</i> Healing Q8: <i>Catholic Prayers and Practices</i> M4: <i>Discernment</i> Life Q15: <i>The Saints</i> M5: <i>Our Call to Holiness</i>
Eleventh Sunday in Ordinary Time	Forgiveness, Love, Reconciliation C6: <i>The Sacrament of Penance and Reconciliation</i> Faith Q2: <i>What Is Faith?</i> M1: <i>Conversion: A Lifelong Process</i>
Twelfth Sunday in Ordinary Time	Equality Q13: <i>The Church as Community</i> M2: <i>The Role of the Laity</i> Fulfillment Q7: <i>Your Prayer Life</i> E1: <i>Election: Saying Yes to Jesus</i> Identity M4: <i>Discernment</i>
Thirteenth Sunday in Ordinary Time	Call, Journey Q1: <i>Welcome to the RCIA!</i> Q13: <i>The Church as Community</i> M1: <i>Conversion: A Lifelong Process</i> Decision-Making M4: <i>Discernment</i>
Fourteenth Sunday in Ordinary Time	Kingdom (of God) Q7: <i>Your Prayer Life</i> M5: <i>Our Call to Holiness</i> Ministry Q1: <i>Welcome to the RCIA!</i> M2: <i>The Role of the Laity</i> Mission M8: <i>Evangelization</i>
Fifteenth Sunday in Ordinary Time	Compassion Q13: <i>The Church as Community</i> M4: <i>Discernment</i> Forgiveness Q15: <i>The Saints</i> Q7: <i>Your Prayer Life</i> Love M5: <i>Our Call to Holiness</i>
Sixteenth Sunday in Ordinary Time	Hospitality Q13: <i>The Church as Community</i> M2: <i>The Role of the Laity</i> Roles, Sexism Q12: <i>Who Shepherds the Church?</i> M3: <i>Your Spiritual Gifts</i>
Seventeenth Sunday in Ordinary Time	Persistence, Praise, Prayer Q8: <i>Catholic Prayers and Practices</i> Q7: <i>Your Prayer Life</i> E6: <i>The Lord's Prayer</i>

Sunday	New Journey of Faith Lesson
Eighteenth Sunday in Ordinary Time	Greed M1: <i>Conversion: A Lifelong Process</i> Preparedness Q2: <i>What is Faith?</i> M5: <i>Our Call to Holiness</i> Vanity Q15: <i>The Saints</i> Q14: <i>Mary</i> M3: <i>Your Spiritual Gifts</i>
Nineteenth Sunday in Ordinary Time	Faithfulness Q13: <i>The Church as Community</i> M1: <i>Conversion: A Lifelong Process</i> Lifestyle Q12: <i>Who Shepherds the Church?</i> M4: <i>Discernment</i> Promise E1: <i>Election: Saying Yes to Jesus</i> M5: <i>Our Call to Holiness</i>
Twentieth Sunday in Ordinary Time	Conversion Q2: <i>What Is Faith?</i> M1: <i>Conversion: A Lifelong Process</i> Mission Q13: <i>The Church as Community</i> M3: <i>Your Spiritual Gifts</i> Prophet Q15: <i>The Saints</i> M4: <i>Discernment</i>
Twenty-first Sunday in Ordinary Time	Discipline Q2: <i>What is Faith?</i> M1: <i>Conversion: A Lifelong Process</i> Praise Q9: <i>The Mass</i> Q7: <i>Your Prayer Life</i> Universality Q13: <i>The Church as Community</i> M8: <i>Evangelization</i>
Twenty-second Sunday in Ordinary Time	Charity Q15: <i>The Saints</i> M3: <i>Your Spiritual Gifts</i> Motivation Q5: <i>The Bible</i> M2: <i>The Role of the Laity</i> Reward M1: <i>Conversion: A Lifelong Process</i>
Twenty-third Sunday in Ordinary Time	Life M1: <i>Conversion: A Lifelong Process</i> Spirit Q5: <i>The Bible</i> M4: <i>Discernment</i> Wisdom Q15: <i>The Saints</i> M5: <i>Our Call to Holiness</i>

Appendix A: Reference for Using *Journey of Faith* New 2016 Edition with *Word Into Life, Year C*

Sunday	New Journey of Faith Lesson
Twenty-fourth Sunday in Ordinary Time	Mercy Q9: <i>The Mass</i> M5: <i>Our Call to Holiness</i> Repentance, Sin C6: <i>The Sacrament of Penance and Reconciliation</i> M1: <i>Conversion: A Lifelong Process</i> M4: <i>Discernment</i>
Twenty-fifth Sunday in Ordinary Time	Money C13: <i>Christian Moral Living</i> M4: <i>Discernment</i> Poverty Q15: <i>The Saints</i> M5: <i>Our Call to Holiness</i> Stewardship M2: <i>The Role of the Laity</i> M8: <i>Evangelization</i>
Twenty-sixth Sunday in Ordinary Time	Conversion Q2: <i>What Is Faith?</i> M1: <i>Conversion: A Lifelong Process</i> Evangelization Q13: <i>The Church as Community</i> M8: <i>Evangelization</i> Service Q12: <i>Who Shepherds the Church?</i> M2: <i>The Role of the Laity</i> M3: <i>Your Spiritual Gifts</i>
Twenty-seventh Sunday in Ordinary Time	Faith Q2: <i>What Is Faith?</i> M1: <i>Conversion: A Lifelong Process</i> M5: <i>Our Call to Holiness</i> Interpretation Q6: <i>Divine Revelation</i> M3: <i>Your Spiritual Gifts</i> Q7: <i>Your Prayer Life</i> Patience Q8: <i>Catholic Prayers and Practices</i> M4: <i>Discernment</i>
Twenty-eighth Sunday in Ordinary Time	Gratitude Q8: <i>Catholic Prayers and Practices</i> M4: <i>Discernment</i> M5: <i>Our Call to Holiness</i> Praise M3: <i>Your Spiritual Gifts</i> Q7: <i>Your Prayer Life</i>
Twenty-ninth Sunday in Ordinary Time	Perseverance Q13: <i>The Church as Community</i> M1: <i>Conversion: A Lifelong Process</i> Prayer Q7: <i>Your Prayer Life</i> M4: <i>Discernment</i>

Sunday	New Journey of Faith Lesson
Thirtieth Sunday in Ordinary Time	Humility Q15: <i>The Saints</i> Q14: <i>Mary</i> M4: <i>Discernment</i> M5: <i>Our Call to Holiness</i> Justice Q12: <i>Who Shepherds the Church?</i> Q13: <i>The Church as Community</i> M2: <i>The Role of the Laity</i> M8: <i>Evangelization</i> Prayer Q7: <i>Your Prayer Life</i>
Thirty-first Sunday in Ordinary Time	Forgiveness C13: <i>Christian Moral Living</i> M4: <i>Discernment</i> Reconciliation Q2: <i>What is Faith?</i> Q7: <i>Your Prayer Life</i> Repentance Q8: <i>Catholic Prayers and Practices</i> M1: <i>Conversion: A Lifelong Process</i> M5: <i>Our Call to Holiness</i>
Thirty-second Sunday in Ordinary Time	Death Q2: <i>What Is Faith?</i> Personhood Q15: <i>The Saints</i> M1: <i>Conversion: A Lifelong Process</i> M2: <i>The Role of the Laity</i> M3: <i>Your Spiritual Gifts</i> Resurrection Q2: <i>What is Faith?</i> M5: <i>Our Call to Holiness</i>
Thirty-third Sunday in Ordinary Time	Fidelity Q15: <i>The Saints</i> Q14: <i>Mary</i> M4: <i>Discernment</i> M5: <i>Our Call to Holiness</i> Ministry Q12: <i>Who Shepherds the Church?</i> M2: <i>The Role of the Laity</i> M3: <i>Your Spiritual Gifts</i> Perseverance M6: <i>Living the Virtues</i> M1: <i>Conversion: A Lifelong Process</i> Death and Life Q16: <i>Eschatology: The "Last Things"</i>
Christ the King	Crucifixion E5: <i>The Way of the Cross</i> Kingdom M4: <i>Discernment</i> M8: <i>Evangelization</i> Service M2: <i>The Role of the Laity</i> M3: <i>Your Spiritual Gifts</i>

Sunday	New Journey of Faith Lesson
Immaculate Conception of Mary December 8	Immaculate Conception, Mary C10: <i>The People of God</i> Q4: <i>Who Is Jesus Christ?</i> Q14: <i>Mary</i> Life C3: <i>The Sacrament of Baptism</i> C7: <i>The Sacrament of Anointing of the Sick</i> C15: <i>A Consistent Ethic of Life</i> C14: <i>The Dignity of Life</i> Sin C6: <i>The Sacrament of Penance and Reconciliation</i>
Christmas Mass at Midnight December 25	Christmas, Savior C5: <i>The Sacrament of the Eucharist</i> Q4: <i>Who Is Jesus Christ?</i> C14: <i>The Dignity of Life</i> Commitment C4: <i>The Sacrament of Confirmation</i> C8: <i>The Sacrament of Matrimony</i> C9: <i>The Sacrament of Holy Orders</i> C10: <i>The People of God</i> C13: <i>Christian Moral Living</i> C16: <i>Social Justice</i>
Mary, Mother of God January 1	Mary Q14: <i>Mary</i> Q4: <i>Who Is Jesus Christ?</i> Parenthood C8: <i>The Sacrament of Matrimony</i> C14: <i>The Dignity of Life</i> Shepherd C9: <i>The Sacrament of Holy Orders</i> C16: <i>Social Justice</i>
Presentation of the Lord February 2	Incarnation C2: <i>The Sacraments: An Introduction</i> C3: <i>The Sacrament of Baptism</i> C5: <i>The Sacrament of the Eucharist</i> Q4: <i>Who Is Jesus Christ?</i> Mary C8: <i>The Sacrament of Matrimony</i> Prophecy C4: <i>The Sacrament of Confirmation</i>
Saint Joseph, Husband of Mary March 19	Faith E1: <i>Election: Saying Yes to Jesus</i> E4: <i>The Creed</i> Family E7: <i>The Meaning of Holy Week</i> E8: <i>Easter Vigil Retreat</i> Future E3: <i>Scrutinies: Looking Within</i> E5: <i>The Way of the Cross</i>
Annunciation of the Lord March 25	Annunciation, Discipleship, Mary Q14: <i>Mary</i> E1: <i>Election: Saying Yes to Jesus</i> Redemption E2: <i>Living Lent</i> E3: <i>Scrutinies: Looking Within</i> E5: <i>The Way of the Cross</i> E7: <i>The Meaning of Holy Week</i>

Sunday	New Journey of Faith Lesson
Third Sunday of Lent	Hope E2: <i>Living Lent</i> E4: <i>The Creed</i> Love E1: <i>Election: Saying Yes to Jesus</i> Water E3: <i>Scrutinies: Looking Within</i>
Fourth Sunday of Lent	Blindness E1: <i>Election: Saying Yes to Jesus</i> Conversion E3: <i>Scrutinies: Looking Within</i> Light E2: <i>Living Lent</i>
Fifth Sunday of Lent	Death E2: <i>Living Lent</i> E6: <i>The Lord's Prayer</i> Spirit E7: <i>The Meaning of Holy Week</i>
The Lord's Supper (Holy Thursday) Easter Triduum	Community E4: <i>The Creed</i> E8: <i>Easter Vigil Retreat</i> Eucharist E1: <i>Election: Saying Yes to Jesus</i> E7: <i>The Meaning of Holy Week</i> Service E3: <i>Scrutinies: Looking Within</i>
The Lord's Passion (Good Friday) Easter Triduum	Death E4: <i>The Creed</i> E7: <i>The Meaning of Holy Week</i> Pain, Suffering E5: <i>The Way of the Cross</i> Sin E2: <i>Living Lent</i> E3: <i>Scrutinies: Looking Within</i> E8: <i>Easter Vigil Retreat</i>
Vigil of the Resurrection (Holy Saturday) Easter Triduum	Life, Resurrection M1: <i>Conversion: A Lifelong Process</i> M3: <i>Your Spiritual Gifts</i> M4: <i>Discernment</i> M5: <i>Our Call to Holiness</i> Relationships M2: <i>The Role of the Laity</i> M7: <i>Family Life</i> Q7: <i>Your Prayer Life</i> M8: <i>Evangelization</i>
Ascension of the Lord 7th Sunday or 6th Thursday of Easter	Ascension, Christ, Holy Spirit M3: <i>Your Spiritual Gifts</i> M4: <i>Discernment</i> Church M2: <i>The Role of the Laity</i> M7: <i>Family Life</i> M5: <i>Our Call to Holiness</i> M8: <i>Evangelization</i>

Appendix A: Reference for Using *Journey of Faith* New 2016 Edition with *Word Into Life, Year C*

Sunday	New Journey of Faith Lesson
Birth of Saint John the Baptist June 24	Baptism Q2: <i>What Is Faith?</i> M1: <i>Conversion: A Lifelong Process</i> Prophet Q13: <i>The Church as Community</i> M3: <i>Your Spiritual Gifts</i> M4: <i>Discernment</i> Service Q15: <i>The Saints</i> Q14: <i>Mary</i> Q12: <i>Who Shepherds the Church?</i> M2: <i>The Role of the Laity</i> M8: <i>Evangelization</i>
Saints Peter and Paul, Apostles June 29	Authority Q12: <i>Who Shepherds the Church?</i> Gifts M3: <i>Your Spiritual Gifts</i> Ministry Q13: <i>The Church as Community</i> M2: <i>The Role of the Laity</i> M8: <i>Evangelization</i>
Transfiguration of the Lord August 6	Revelation Q13: <i>The Church as Community</i> Q16: <i>Eschatology: The "Last Things"</i> M1: <i>Conversion: A Lifelong Process</i> Second Coming Q2: <i>What Is Faith?</i> M8: <i>Evangelization</i> Transfiguration Q5: <i>The Bible</i> M5: <i>Our Call to Holiness</i>
Assumption of Mary August 15	Assumption, Mary Q14: <i>Mary</i> M5: <i>Our Call to Holiness</i> Redemption Q2: <i>What Is Faith?</i> M1: <i>Conversion: A Lifelong Process</i>
Triumph of the Cross September 14	Cross, Lord, Salvation Q2: <i>What Is Faith?</i> Q16: <i>Eschatology: The "Last Things"</i>

Sunday	New Journey of Faith Lesson
All Saints November 1	Freedom M3: <i>Your Spiritual Gifts</i> M5: <i>Our Call to Holiness</i> Revelation Q5: <i>The Bible</i> Q13: <i>The Church as Community</i> Q7: <i>Your Prayer Life</i> M4: <i>Discernment</i> Saints Q15: <i>The Saints</i> M2: <i>The Role of the Laity</i>
All Souls November 2	Death Q2: <i>What Is Faith?</i> Q16: <i>Eschatology: The "Last Things"</i> Life Q15: <i>The Saints</i> M1: <i>Conversion: A Lifelong Process</i> Remembrance Q9: <i>The Mass</i> Q8: <i>Catholic Prayers and Practices</i>
Dedication of Saint John Lateran November 9	Church Q11: <i>Places in a Catholic Church</i> Q13: <i>The Church as Community</i> M2: <i>The Role of the Laity</i> Holiness Q15: <i>The Saints</i> M3: <i>Your Spiritual Gifts</i> M5: <i>Our Call to Holiness</i> Salvation M1: <i>Conversion: A Lifelong Process</i>