

Journey of Faith

The Word into Life

YEAR A

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 *Journey of Faith* handouts. If you are using the new *Journey of Faith*, revised in 2016, please see Appendix A on page 171 to match your new *Journey of Faith* lesson numbers to the *Journey of Faith* classic numbers listed in this book. 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 the 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 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 third Sunday in Ordinary Time, year A, is taken from Isaiah 9:1-4 in the NRSV; the numbering system in your Bible or missalette may read Isaiah 8:23—9:3. 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.
5 minutes	Prayer and reflection— Where are we at this moment?
15 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.
10 minutes	Evaluation and prayer—How are we going to live the Scriptures this week?

Note: During precatechumenate 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, Isaiah 2:1-5

The word that Isaiah son of Amoz saw concerning Judah and Jerusalem.

In days to come the mountain of the Lord's house shall be established as the highest of the mountains, and shall be raised above the hills; all the nations shall stream to it.

Many peoples shall come and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths."

For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem. He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come, let us walk in the light of the Lord!

Psalm 122:1-2,3-4,4-5,6-7,8-9

Reading 2, Romans 13:11-14

You know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ and make no provision for the flesh, to gratify its desires.

Gospel, Matthew 24:37-44

Jesus said to his disciples: "As the days of Noah were, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. Then two will be in the field; one will be taken and one will be left. Two women will be grinding meal together; one will be taken and one will be left.

"Keep awake therefore, for you do not know on what day your Lord is coming. But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an unexpected hour."

Be Prepared!

"The end is coming!" shouts the guy with the sign on the New York City street corner. "Are you ready?" Few people pay any attention; they are all too busy to be bothered with this nonsense. But, as the millennium drew near, more and more people cast a glance in his direction. "Could it be?" they wondered.

Eat, Drink, And...

Unlike the street corner prophet who predicts the exact hour (subject to revision), the gospel tells us no one knows the day nor the time when the end will come. It is in everyone's best interest to be in a constant state of preparedness. Otherwise you might end up like Noah's neighbors, who weren't ready to sail when the waters came. "The Son of Man is coming at an unexpected hour," warns Jesus. Only those who are awake and ready will enjoy the fullness of the reign of God.

The early Christians believed they were already living in the "end time." They were convinced that the Second Coming would follow shortly after the death/resurrection event. Paul warned that Christians could not afford to be scantily-clothed sleepers caught up in sensual vices and weak mental attitudes. They must live as though they had truly "put on the Lord Jesus Christ."

Climbing God's Mountain

Isaiah too describes the end time which, for the Israelites, was called *Yom Yahweh* ("the Day of the Lord"). It was then that Jerusalem would become the center of God's reign on earth. All would "go up to the mountain of the Lord, to the house of the God of Jacob" to learn God's ways that they may walk in God's path. The Law that had been given to Moses and the "chosen people" on Mount Sinai was enshrined and studied in the Jerusalem Temple. But it was not enough to study and honor the Law: it must be lived. The Law was to manifest itself most clearly in the relationships of God's people with one another, and in their relationship with Yahweh. Isaiah tries to convince the people that true peace—that sense of personal security and the possibility of achieving wholeness for which the people yearned—could only become a reality when God's Law took priority in the lives of the people. This firm grounding in God's way would enable all peoples to live together in harmony: "Nation shall not lift up sword against nation, neither shall they learn war any more." The reign of God would become a reality.

Although filled with a sense of hope, Isaiah also saw the facts. The monarchy was corrupt, and the people continued to oppress one another. True peace—a sense

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of security and wholeness—was not a reality in Isaiah’s time; perhaps it could become a reality only with the coming of the Messiah.

Today’s Good News

The Israelites could look around and say, “When the Messiah comes, God’s reign will begin.” Christians, however, believe that the Messiah *has* come—in the person of Jesus of Nazareth. And yet, is the reign of God a reality? We still long for a day of peace, a day when all nations and all peoples can live together as one human family. Continued unrest in many parts of the world speaks to us of a lack of peace, a lack of respect for one another. Just as both Isaiah and Paul’s communities were, we too are unwilling to make God and God’s ways the center of our lives.

What are those things that keep us from making God the focus of our lives, the center of our being? In the Western world, we are often caught up in the desire to make more money and own more “stuff.” We are often overcome by our busyness; we forget the importance of family and friends in our lives. We forget that in forming relationships with one another, we form a relationship with God.

The words *Advent* and *adventure* come from the same root word. *Advent* means to come, to approach. An *adventure* is a bold undertaking during which one may encounter hazards. One takes chances—risks. During this Advent season, are we willing to risk making God the center of our lives?

Points for Reflection and Discussion

1. Name some obstacles that must be overcome if all peoples are to become one human family. What do we have to do to bring it about?

2. Make a list of: three persons/places/things that interfere with your making God the center of your life; and three persons/places/things that draw you into a closer relationship with God.

Themes

Preparedness

- C1, The Sacraments: An Introduction
- C5, The Sacrament of Penance

Reign of God

- C9, The People of God
- C10, Who is Jesus Christ?

Relationship

- C11, The Early Church
- C16, The Dignity of Life

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Reading 1, Isaiah 11:1-10

On that day: A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord.

He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt around his waist, and faithfulness the belt around his loins.

The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den. They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the Lord as the waters cover the sea.

On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious.

Psalm 72:1-2,7-8,12-13,17

Reading 2, Romans 15:4-9

Whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope.

May the God of steadfastness and encouragement grant you to live in harmony with one another, in accord with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will confess you among the Gentiles, and sing praises to your name."

Gospel, Matthew 3:1-12

In those days John the Baptist appeared in the wilderness of Judea, proclaiming, "Repent, for the kingdom

of heaven has come near." This is the one of whom the prophet Isaiah spoke when he said, "The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight.'"

Now John wore clothing of camel's hair with a leather belt around his waist, and his food was locusts and wild honey. Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, and they were baptized by him in the river Jordan, confessing their sins.

But when he saw many Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit worthy of repentance. Do not presume to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

"I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire."

The Law of Love

Today's gospel reading confronts us with the message and person of John the Baptist. Dining on locusts and decked out in a camel's hair tunic with a leather belt, John's extreme appearance was matched only by his radical message: "Repent!" John didn't mean just a simple adjustment—he meant a profound transformation, a 180-degree turnaround.

Despite his fanatical behavior, the gospel tells us that the whole region flocked to the Jordan to hear John, including many Pharisees and Sadducees. It was for members of those two groups that John reserved his harshest tongue-lashing.

The Pharisees enforced observance of the oral tradition as well as the written law. The Sadducees were concerned with strict compliance to ritual law and Temple practices. John reminded both that blind observance of law and ritual did not guarantee salvation; neither did direct lineage with Abraham alone provide favor with Yahweh. The religious leadership of the Jewish people had become dangerously rigid and exclusive. Rather than leading people to God, they were creating barriers between Yahweh and the people.

John preached a baptism of repentance. He did not practice Jewish baptism, which was a rite of purification,

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or cleansing, rooted in the Hebrew Scriptures. While he kept the idea of purification, he added the element of a complete turning away from sin—a radical change of heart. Ritual purity and adherence to the law were not enough. Good works alone were no longer sufficient. Above all there must be pure intent.

Neither Jew nor Gentile...

Paul’s Letter to the Romans also speaks of law (“whatever was written in former days was written for our instruction”). Many Jewish Christians continued to observe the Mosaic Law, especially those concerning circumcision and those governing dietary customs. Some of the Gentile Christians, however, did not conform to the Mosaic Law, and this became a source of division among the community. While Paul did not discount the Mosaic Law, he also did not exclude Gentiles from the reign of God solely because they did not conform to the Mosaic Law. Jesus first preached to the Jews in order to fulfill the covenant with their ancestors, but Paul understood the promise was to be extended to the Gentiles as well. Contrary to our human prejudices, God shows no ethnic preference in the plan of salvation. The reign of God is open to all.

Although Paul did not insist that the “letter” of the Mosaic Law be followed by Gentiles, he did demand they follow the “spirit” of the Law. Acceptance of one another’s human dignity, and reconciliation among the community, far outweighed adherence to ritual and dietary laws. Paul called upon the community to “live in harmony with one another, in accordance with Christ Jesus.”

Peace on Earth

Isaiah too looked forward to a time of harmony among God’s people—a harmony symbolized by a spirit of justice and righteousness. There would be no more chaos, no harm or ruin in the land, but the land and its people would be filled with knowledge of the Lord. Like the symbol of water permeating every crack and crevice, knowledge of the Lord’s ways—justice and righteousness—seeped into the core of all creation, to be absorbed into the very being of all God’s creatures. All creation would be reconciled to itself and the harmony present at the beginning of time be returned: wild animals dwelling together without fear, children guiding them without danger. Chaos gives way to a sense of perfect peace.

Today’s Good News

The early Church needed guidelines to promote harmony. Today’s Catholic Church is no exception. These “laws” are not meant to coerce members into conformity; they are meant to be guidelines for moral living.

Adherence to laws alone does not guarantee salvation. Participation in the reign of God demands a freely given Christian response to the spirit of these guidelines.

Responding to the spirit of the law requires relational living. We are called to experience the life, the essence of another human person. In doing this, we allow that person to touch our private space. We share the pain and sorrow, the joy and excitement, the hopes and dreams of the other. Barriers crumble, common threads are woven. This can be a frightening venture. It is much easier to quote laws than to allow ourselves to become vulnerable, to place our very selves in the hands of another. Isaiah’s vision, Paul’s challenge, John the Baptist’s warning...all are as startlingly relevant today as they were when first issued. Can we envision perfect peace? If we heed the warning and “Repent!”...if we accept the challenge and “live in harmony”...perhaps “on that day...the earth will be full of the knowledge of the Lord...and his dwelling shall be glorious.”

Points for Reflection and Discussion

1. Name one potential source of chaos in your personal life. What steps can you take to bring interior peace?

2. Name one “law” of the Catholic Church that causes you difficulty. How can this difficulty be resolved?

- Themes
- Authority
 - C8, The Sacrament of Holy Orders
 - C13, Christian Moral Living
 - Ecumenism
 - C11, The Early Church
 - Repentance
 - C2, The Sacrament of Baptism
 - C5, The Sacrament of Penance

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Reading 1, Isaiah 35:1-6,10

The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God.

Strengthen the weak hands, and make firm the feeble knees. Say to those who are of a fearful heart, "Be strong, do not fear! Here is your God. He will come with vengeance, with terrible recompense. He will come and save you." Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy.

And the ransomed of the Lord shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Psalm 146:6-7,8-9,9-10

Reading 2, James 5:7-10

Be patient, beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. You also must be patient. Strengthen your hearts, for the coming of the Lord is near. Beloved, do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors! As an example of suffering and patience, beloved, take the prophets who spoke in the name of the Lord.

Gospel, Matthew 11:2-11

When John heard in prison what the Messiah was doing, he sent word by his disciples and said to him, "Are you the one who is to come, or are we to wait for another?" Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. And blessed is anyone who takes no offense at me."

As they went away, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to look at? A reed shaken by the wind? What then did you go out to see? Someone dressed in soft robes? Look, those who wear soft robes are in royal palaces. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written, 'See, I am sending my messenger ahead of you, who will prepare

your way before you.' Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he."

Patience, People...

"Be patient!" How many times have we heard those words or spoken them to another? Sometimes we lose our patience at minor irritations. Traffic slows to a standstill on the freeway when we are already ten minutes late for an appointment. A coworker fails to finish a project, causing us to work overtime to complete it. We drop a container of milk in the midst of preparing dinner. Patience is even more difficult when the issue at stake is greater, as it was for the people who awaited liberation from their Babylonian captivity.

Isaiah preaches patience as he reminds the people that they were once before liberated from captivity. Just as the wilderness and the crocus rejoiced at their release from slavery in Egypt, present desolation shall give way to an abundance of joy likened to the beauty and luxuriant vegetation of Carmel and Sharon. "Be strong, do not fear!" Isaiah says to frightened hearts, for God will "come with vengeance." Then shall the blind see, the lame leap, the deaf hear, and the mute rejoice in giving praise to God. The faithful ones will be ransomed and will enter Zion singing for joy. Sorrow and mourning will be no more.

Are You the One?

It is no wonder that John the Baptist and his followers were seized with a sense of excitement and expectation when they began to see and hear of Jesus' healing miracles. "Are you the one who is to come, or are we to wait for another?" And Jesus replied, "Go and tell John what you see and hear..."

Could it be that the long-awaited Messiah had come? Would all the predictions of the prophets be realized? Would Israel once again become a glorious and powerful nation?

Should We Look for Another?

All the questions were soon answered, but the answers came in surprising form. Not only was there no military coup to overthrow the Roman oppressors and restore Israel's claim to power, but there were still the poor, the hungry, and the disabled for whom to care. The glory of the messianic promise had not been fulfilled, and hopes had been dashed with Jesus' execution. But the promise still remained, and now the expectation was for the Second Coming. Be patient until Jesus comes again, the disciples began to say.

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“Patience” dictates the author of the Letter of James. Just as the farmer waits for rain upon the crops, so the Christian community must wait for the coming of the Lord. Living some thirty-five years after the death/resurrection of Jesus, this community of Christians was filled with a sense of expectation for the Second Coming. As time passed and Jesus did not return, they began to realize that their “temporary” religious community was evolving into an institution—a church—preparing to wait, to be patient. The steadfast faith of the persecuted Christians living in the shadow of death slowly gave way to the quiet faith that sustained the everyday life of the next-century Christians.

Today’s Good News

Perhaps it is easiest to have faith in the face of difficult circumstances. In times of both personal and natural disaster, there is often a sense of God-with-us. We hear the phrase: “It can’t get any worse,” meaning we anticipate a movement toward better times and situations. It is only when no movement can be discerned that patience is easily lost.

We lose patience during those times when we are unable to exert control over our lives and our future; we are engulfed with a sense of helplessness. Waiting for the decision of another—a decision that might result in a radical change in our lives—can cause us much anxiety and many sleepless nights. Acceptance or rejection of a job application, notification of admission to a college or university, results of a medical examination—all these are circumstances beyond our control. We do what we can do, and we wait. Learning to wait in patience helps to create the sense of steadfastness that we find in the Letter of James.

We can recount many examples of persecuted people being supported by a steadfast faith. James calls attention to the prophets of the Hebrew Scriptures who continued to speak out against injustice at the risk of losing their lives. Throughout the centuries, history records the names of women and men who have given their lives defending their faith, defending the rights of others. Lost to us are the names of many who have remained steadfast in ordinary times. And yet, if we stop to think about it, those people surround us. They are listed in the family tree contained in our Bible. They are pictured in the photograph album of our grandparents. They came as immigrants seeking a new life; they continue to come as undocumented people seeking to survive. These are the people who nourish our weakness with their steadfast patience and faith. Yes, the Lord is coming, but for those who wait in steadfastness, the coming is already in process.

Points for Reflection and Discussion

1. Describe one person who has influenced your life with his or her steadfast faithfulness.

2. Have you ever experienced a disaster in your life that turned out to be a blessing? Tell about it.

Themes

Early Church

C11, The Early Church

Messiah

C10, Who is Jesus Christ?

Waiting

C12, History of the Church

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

The World 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	Preparedness C2: <i>The Sacraments: An Introduction</i> C6: <i>The Sacrament of Penance and Reconciliation</i> Reign of God C10: <i>The People of God</i> Q4: <i>Who Is Jesus Christ?</i> Relationship C11: <i>The Early Church</i> C14: <i>The Dignity of Life</i>
Second Sunday of Advent	Authority C9: <i>The Sacrament of Holy Orders</i> C13: <i>Christian Moral Living</i> Ecumenism C11: <i>The Early Church</i> Repentance C3: <i>The Sacrament of Baptism</i> C6: <i>The Sacrament of Penance and Reconciliation</i>
Third Sunday of Advent	Early Church C11: <i>The Early Church</i> Messiah Q4: <i>Who Is Jesus Christ?</i> Waiting C12: <i>Church History</i>
Fourth Sunday of Advent	Children C8: <i>The Sacrament of Matrimony</i> Christmas Q4: <i>Who Is Jesus Christ?</i> Promise C2: <i>The Sacraments: An Introduction</i> C12: <i>Church History</i>
Holy Family of Jesus, Mary, and Joseph	Family C10: <i>The People of God</i> C14: <i>The Dignity of Life</i> Love C13: <i>Christian Moral Living</i> C16: <i>Social Justice</i> Marriage C8: <i>The Sacrament of Matrimony</i> C15: <i>A Consistent Ethic of Life</i>
Epiphany of the Lord	Conciliation C6: <i>The Sacrament of Penance and Reconciliation</i> C10: <i>The People of God</i> Mission C13: <i>Christian Moral Living</i> C16: <i>Social Justice</i> Unity C11: <i>The Early Church</i> C12: <i>Church History</i>

Sunday	New Journey of Faith Lesson
Baptism of the Lord	Baptism C3: <i>The Sacrament of Baptism</i> Holy Orders C9: <i>The Sacrament of Holy Orders</i> Matrimony C8: <i>The Sacrament of Matrimony</i>
Second Sunday in Ordinary Time	Confirmation C4: <i>The Sacrament of Confirmation</i> Holy Spirit C10: <i>The People of God</i>
Third Sunday in Ordinary Time	Reconciliation C6: <i>The Sacrament of Penance and Reconciliation</i> Vocations C8: <i>The Sacrament of Matrimony</i> C9: <i>The Sacrament of Holy Orders</i>
Fourth Sunday in Ordinary Time	Beatitudes C14: <i>The Dignity of Life</i> Social Justice C16: <i>Social Justice</i> C15: <i>A Consistent Ethic of Life</i>
Fifth Sunday in Ordinary Time	Community C10: <i>The People of God</i> C11: <i>The Early Church</i> Eucharist C5: <i>The Sacrament of the Eucharist</i> Q4: <i>Who Is Jesus Christ?</i> Harmony C2: <i>The Sacraments: An Introduction</i> C15: <i>A Consistent Ethic of Life</i>
Sixth Sunday in Ordinary Time	Commandments C13: <i>Christian Moral Living</i> C16: <i>Social Justice</i> Magisterium C12: <i>Church History</i> C9: <i>The Sacrament of Holy Orders</i>
Seventh Sunday in Ordinary Time	Conscience C6: <i>The Sacrament of Penance and Reconciliation</i> C13: <i>Christian Moral Living</i> Catholic Social Teaching C16: <i>Social Justice</i>
Eighth Sunday in Ordinary Time	Stewardship C15: <i>A Consistent Ethic of Life</i> Q4: <i>Who Is Jesus Christ?</i>
First Sunday of Lent	Prayer E6: <i>The Lord's Prayer</i> Temptation E2: <i>Living Lent</i>

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Sunday	New Journey of Faith Lesson
Second Sunday of Lent	Blessing E7: <i>The Meaning of Holy Week</i> Service E1: <i>Election: Saying Yes to Jesus</i> Suffering E5: <i>The Way of the Cross</i>
Third Sunday of Lent	Hope E2: <i>Living Lent</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> Spirit E7: <i>The Meaning of Holy Week</i>
Passion (Palm) Sunday	Revenge E6: <i>The Lord's Prayer</i> Violence E5: <i>The Way of the Cross</i>
Resurrection of the Lord (Easter)	Life E7: <i>The Meaning of Holy Week</i> Resurrection E8: <i>Easter Vigil Retreat</i>
Second Sunday of Easter	Community, Eucharist, Forgiveness M1: <i>Conversion: A Lifelong Process</i> M2: <i>The Role of the Laity</i> M3: <i>Your Spiritual Gifts</i>
Third Sunday of Easter	God's Plan M1: <i>Conversion: A Lifelong Process</i> M2: <i>The Role of the Laity</i> Salvation M5: <i>Our Call to Holiness</i> M8: <i>Evangelization</i>
Fourth Sunday of Easter	Good Shepherd Q7: <i>Your Prayer Life</i> Relationships M3: <i>Your Spiritual Gifts</i> M7: <i>Family Life</i> M8: <i>Evangelization</i> Repentance M1: <i>Conversion: A Lifelong Process</i>
Fifth Sunday of Easter	Chosen, Deacons M2: <i>The Role of the Laity</i> M3: <i>Your Spiritual Gifts</i> M4: <i>Discernment</i>

Sunday	New Journey of Faith Lesson
Sixth Sunday of Easter	Gifts of the Spirit, Holy Spirit M3: <i>Your Spiritual Gifts</i> M4: <i>Discernment</i>
Seventh Sunday of Easter	Faith, Trust M1: <i>Conversion: A Lifelong Process</i> Prayer Q7: <i>Your Prayer Life</i>
Pentecost Sunday	Confirmation M8: <i>Evangelization</i> Corporate Ministry M2: <i>The Role of the Laity</i> M3: <i>Your Spiritual Gifts</i> Pentecost M4: <i>Discernment</i> M5: <i>Our Call to Holiness</i>
Holy Trinity	Blessings Q9: <i>The Mass</i> Q8: <i>Catholic Prayers and Practices</i> M3: <i>Your Spiritual Gifts</i> Q7: <i>Your Prayer Life</i> Love Q1: <i>Welcome to the RCIA!</i> M7: <i>Family Life</i> M5: <i>Our Call to Holiness</i> Trinity Q2: <i>What Is Faith?</i> Q5: <i>The Bible</i> M4: <i>Discernment</i> M8: <i>Evangelization</i>
Body and Blood of Christ	Celebration Q8: <i>Catholic Prayers and Practices</i> Q13: <i>The Church as Community</i> Q7: <i>Your Prayer Life</i> Eucharist Q12: <i>Who Shepherds the Church?</i> M8: <i>Evangelization</i> Life Q1: <i>Welcome to the RCIA!</i> M1: <i>Conversion: A Lifelong Process</i> M7: <i>Family Life</i> M5: <i>Our Call to Holiness</i>

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

Sunday	New Journey of Faith Lesson
Ninth Sunday in Ordinary Time	<p>Covenant Q9: <i>The Mass</i> Q5: <i>The Bible</i> Q13: <i>The Church as Community</i> M8: <i>Evangelization</i></p> <p>Faith Q1: <i>Welcome to the RCIA!</i> M1: <i>Conversion: A Lifelong Process</i> M2: <i>The Role of the Laity</i> M3: <i>Your Spiritual Gifts</i></p> <p>Justification, Salvation Q2: <i>What Is Faith?</i></p>
Tenth Sunday in Ordinary Time	<p>Faith, Sin Q1: <i>Welcome to the RCIA!</i> Q9: <i>The Mass</i> Q15: <i>The Saints</i> Q14: <i>Mary</i> M1: <i>Conversion: A Lifelong Process</i> M2: <i>The Role of the Laity</i> M3: <i>Your Spiritual Gifts</i> M4: <i>Discernment</i> M5: <i>Our Call to Holiness</i> M8: <i>Evangelization</i></p>
Eleventh Sunday in Ordinary Time	<p>Covenant Q9: <i>The Mass</i> Q5: <i>The Bible</i></p> <p>Faith Q1: <i>Welcome to the RCIA!</i> M1: <i>Conversion: A Lifelong Process</i></p> <p>Kingdom of God, Witness Q13: <i>The Church as Community</i> M2: <i>The Role of the Laity</i> M8: <i>Evangelization</i></p>
Twelfth Sunday in Ordinary Time	<p>Apostle, Disciple Q14: <i>Mary</i> Q12: <i>Who Shepherds the Church?</i> M3: <i>Your Spiritual Gifts</i> M8: <i>Evangelization</i></p> <p>Prophet Q15: <i>The Saints</i> Q13: <i>The Church as Community</i> M4: <i>Discernment</i></p> <p>Trust Q1: <i>Welcome to the RCIA!</i> M1: <i>Conversion: A Lifelong Process</i> Q7: <i>Your Prayer Life</i> M5: <i>Our Call to Holiness</i></p>
Thirteenth Sunday in Ordinary Time	<p>Death, Life M1: <i>Conversion: A Lifelong Process</i></p> <p>Discipleship Q12: <i>Who Shepherds the Church?</i> Q13: <i>The Church as Community</i> M2: <i>The Role of the Laity</i> M3: <i>Your Spiritual Gifts</i> M8: <i>Evangelization</i></p>

Sunday	New Journey of Faith Lesson
Fourteenth Sunday in Ordinary Time	<p>Holy Spirit Q2: <i>What Is Faith?</i> M3: <i>Your Spiritual Gifts</i> M8: <i>Evangelization</i></p> <p>Resurrection M2: <i>The Role of the Laity</i></p> <p>Wisdom Q1: <i>Welcome to the RCIA!</i> M1: <i>Conversion: A Lifelong Process</i> M4: <i>Discernment</i> M5: <i>Our Call to Holiness</i></p>
Fifteenth Sunday in Ordinary Time	<p>Fidelity Q1: <i>Welcome to the RCIA!</i> Q14: <i>Mary</i> M7: <i>Family Life</i> M5: <i>Our Call to Holiness</i></p> <p>Growth, Productivity Q2: <i>What Is Faith?</i> Q15: <i>The Saints</i> M2: <i>The Role of the Laity</i> M8: <i>Evangelization</i></p> <p>Perseverance Q8: <i>Catholic Prayers and Practices</i> M1: <i>Conversion: A Lifelong Process</i> Q7: <i>Your Prayer Life</i></p>
Sixteenth Sunday in Ordinary Time	<p>Kingdom of God Q2: <i>What Is Faith?</i> Q13: <i>The Church as Community</i></p> <p>Mercy M3: <i>Your Spiritual Gifts</i></p>
Seventeenth Sunday in Ordinary Time	<p>Kingdom of God Q2: <i>What Is Faith?</i> Q13: <i>The Church as Community</i> M2: <i>The Role of the Laity</i> M8: <i>Evangelization</i></p> <p>Role Models Q15: <i>The Saints</i> Q14: <i>Mary</i> Q12: <i>Who Shepherds the Church?</i></p>
Eighteenth Sunday in Ordinary Time	<p>Ministry Q1: <i>Welcome to the RCIA!</i> Q12: <i>Who Shepherds the Church?</i> M2: <i>The Role of the Laity</i></p> <p>Responsibility Q13: <i>The Church as Community</i> M3: <i>Your Spiritual Gifts</i> M4: <i>Discernment</i> M8: <i>Evangelization</i></p>
Nineteenth Sunday in Ordinary Time	<p>Faith Q1: <i>Welcome to the RCIA!</i> Q13: <i>The Church as Community</i> M1: <i>Conversion: A Lifelong Process</i></p> <p>Presence Q9: <i>The Mass</i> Q5: <i>The Bible</i> M5: <i>Our Call to Holiness</i></p>

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Sunday	New Journey of Faith Lesson
Twentieth Sunday in Ordinary Time	Acceptance, Prejudice Q1: <i>Welcome to the RCIA!</i> M1: <i>Conversion: A Lifelong Process</i> M2: <i>The Role of the Laity</i> M5: <i>Our Call to Holiness</i> Reconciliation Q9: <i>The Mass</i> Q13: <i>The Church as Community</i> M8: <i>Evangelization</i>
Twenty-first Sunday in Ordinary Time	Authority, Power, Responsibility Q11: <i>Places in a Catholic Church</i> Q12: <i>Who Shepherds the Church?</i> Q8: <i>Catholic Prayers and Practices</i> Q13: <i>The Church as Community</i> M2: <i>The Role of the Laity</i> M3: <i>Your Spiritual Gifts</i> M7: <i>Family Life</i> M4: <i>Discernment</i> M5: <i>Our Call to Holiness</i> M8: <i>Evangelization</i>
Twenty-second Sunday in Ordinary Time	Discernment Q1: <i>Welcome to the RCIA!</i> M1: <i>Conversion: A Lifelong Process</i> M3: <i>Your Spiritual Gifts</i> Q7: <i>Your Prayer Life</i> M4: <i>Discernment</i> M5: <i>Our Call to Holiness</i>
Twenty-third Sunday in Ordinary Time	Community Q1: <i>Welcome to the RCIA!</i> Q13: <i>The Church as Community</i> M2: <i>The Role of the Laity</i> Love Q9: <i>The Mass</i> M5: <i>Our Call to Holiness</i> M8: <i>Evangelization</i> Responsibility Q12: <i>Who Shepherds the Church?</i> Q8: <i>Catholic Prayers and Practices</i> M3: <i>Your Spiritual Gifts</i>
Twenty-fourth Sunday in Ordinary Time	Forgiveness, Reconciliation Q1: <i>Welcome to the RCIA!</i> Q9: <i>The Mass</i> Q8: <i>Catholic Prayers and Practices</i> Q13: <i>The Church as Community</i> M1: <i>Conversion: A Lifelong Process</i> M4: <i>Discernment</i> M5: <i>Our Call to Holiness</i> M8: <i>Evangelization</i>
Twenty-fifth Sunday in Ordinary Time	Kingdom of God Q2: <i>What Is Faith?</i> Q5: <i>The Bible</i> Q13: <i>The Church as Community</i> M2: <i>The Role of the Laity</i> M8: <i>Evangelization</i>

Sunday	New Journey of Faith Lesson
Twenty-sixth Sunday in Ordinary Time	Humility Q15: <i>The Saints</i> M5: <i>Our Call to Holiness</i> Justice Q13: <i>The Church as Community</i> M2: <i>The Role of the Laity</i> M8: <i>Evangelization</i>
Twenty-seventh Sunday in Ordinary Time	Discipleship, Responsible Stewardship Q1: <i>Welcome to the RCIA!</i> Q15: <i>The Saints</i> Q14: <i>Mary</i> Q13: <i>The Church as Community</i> M1: <i>Conversion: A Lifelong Process</i> M2: <i>The Role of the Laity</i> M3: <i>Your Spiritual Gifts</i> M5: <i>Our Call to Holiness</i> M8: <i>Evangelization</i>
Twenty-eighth Sunday in Ordinary Time	Call Q1: <i>Welcome to the RCIA!</i> Q13: <i>The Church as Community</i> M1: <i>Conversion: A Lifelong Process</i> M2: <i>The Role of the Laity</i> M8: <i>Evangelization</i> Celebration Q9: <i>The Mass</i> Eternity Q2: <i>What Is Faith?</i>
Twenty-ninth Sunday in Ordinary Time	Church and State Q11: <i>Places in a Catholic Church</i> Loyalty Q12: <i>Who Shepherds the Church?</i> M8: <i>Evangelization</i> Priorities M4: <i>Discernment</i>
Thirtieth Sunday in Ordinary Time	Commandments, Community, Love Q1: <i>Welcome to the RCIA!</i> Q9: <i>The Mass</i> Q8: <i>Catholic Prayers and Practices</i> Q13: <i>The Church as Community</i> M2: <i>The Role of the Laity</i> M3: <i>Your Spiritual Gifts</i> M8: <i>Evangelization</i>

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Sunday	New Journey of Faith Lesson
Thirty-first Sunday in Ordinary Time	<p>Faith, Hope Q1: <i>Welcome to the RCIA!</i> Q8: <i>Catholic Prayers and Practices</i> Q13: <i>The Church as Community</i> M1: <i>Conversion: A Lifelong Process</i> M2: <i>The Role of the Laity</i> Q7: <i>Your Prayer Life</i> M4: <i>Discernment</i></p> <p>Humility Q15: <i>The Saints</i> Q14: <i>Mary</i> M3: <i>Your Spiritual Gifts</i> M7: <i>Family Life</i></p> <p>Teaching Q2: <i>What Is Faith?</i> Q9: <i>The Mass</i> Q5: <i>The Bible</i> M7: <i>Family Life</i> M8: <i>Evangelization</i></p>
Thirty-second Sunday in Ordinary Time	<p>Parousia Q2: <i>What Is Faith?</i> Q9: <i>The Mass</i></p> <p>Patience, Perseverance Q15: <i>The Saints</i> M8: <i>Evangelization</i></p> <p>Wisdom Q5: <i>The Bible</i> M3: <i>Your Spiritual Gifts</i> M4: <i>Discernment</i></p>
Thirty-third Sunday in Ordinary Time	<p>Ability, Talent M3: <i>Your Spiritual Gifts</i></p> <p>Investment M4: <i>Discernment</i> M5: <i>Our Call to Holiness</i></p>
Christ the King	<p>Judgment Q2: <i>What Is Faith?</i></p> <p>Leadership Q12: <i>Who Shepherds the Church?</i> M2: <i>The Role of the Laity</i> M3: <i>Your Spiritual Gifts</i></p> <p>Parousia Q1: <i>Welcome to the RCIA!</i> M1: <i>Conversion: A Lifelong Process</i></p>
Immaculate Conception of Mary December 8	<p>Immaculate Conception, Mary C10: <i>The People of God</i> Q4: <i>Who Is Jesus Christ?</i></p> <p>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></p> <p>Sin C6: <i>The Sacrament of Penance and Reconciliation</i></p>

Sunday	New Journey of Faith Lesson
Nativity of the Lord (Christmas) December 25	<p>Christmas, Savior C5: <i>The Sacrament of the Eucharist</i> Q4: <i>Who Is Jesus Christ?</i> C14: <i>The Dignity of Life</i></p> <p>Commitment C4: <i>The Sacrament of Confirmation</i> C8: <i>The Sacrament of Matrimony</i> C10: <i>The People of God</i> C13: <i>Christian Moral Living</i> C16: <i>Social Justice</i></p>
Mary, Mother of God January 1	<p>Mary C10: <i>The People of God</i> Q4: <i>Who Is Jesus Christ?</i></p> <p>Parenthood C8: <i>The Sacrament of Matrimony</i> C14: <i>The Dignity of Life</i></p> <p>Shepherd C9: <i>The Sacrament of Holy Orders</i> C16: <i>Social Justice</i></p>
Presentation of the Lord February 2	<p>Incarnation C2: <i>The Sacraments: An Introduction</i> C3: <i>The Sacrament of Baptism</i> C4: <i>The Sacrament of Confirmation</i> Q4: <i>Who Is Jesus Christ?</i></p> <p>Mary C8: <i>The Sacrament of Matrimony</i></p> <p>Prophecy C4: <i>The Sacrament of Confirmation</i></p>
Saint Joseph, Husband of Mary March 19	<p>Faith E1: <i>Election: Saying Yes to Jesus</i> E4: <i>The Creed</i></p> <p>Family E7: <i>The Meaning of Holy Week</i> E8: <i>Easter Vigil Retreat</i></p> <p>Future E3: <i>Scrutinies: Looking Within</i> E5: <i>The Way of the Cross</i></p>
Annunciation of the Lord March 25	<p>Annunciation, Discipleship, Mary E1: <i>Election: Saying Yes to Jesus</i></p> <p>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></p>
The World's Super Holy Thursday, Easter Triduum	<p>Community E4: <i>The Creed</i> E8: <i>Easter Vigil Retreat</i></p> <p>Eucharist E1: <i>Election: Saying Yes to Jesus</i> E7: <i>The Meaning of Holy Week</i></p> <p>Service E3: <i>Scrutinies: Looking Within</i></p>

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Sunday	New Journey of Faith Lesson
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>
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> 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>

Sunday	New Journey of Faith Lesson
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>
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> 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 Q1: <i>Welcome to the RCIA!</i> M1: <i>Conversion: A Lifelong Process</i>

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