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INTRODUCTION

An Experience That Changed Me

In the early 1990s, during my first year as director of liturgy and music at St. Marcelline Parish in Schaumburg, Illinois, I was put in charge of the parish's visit to our "sharing" parish, Our Lady of Lourdes, in the inner city of Chicago. I reserved two school buses and prepared the parish choir to sing at a Sunday morning Mass at Our Lady of Lourdes. When the morning of the visit arrived I was surprised to see the parish's director of Christian initiation coming toward one of the school buses with the catechumens and candidates in tow. I wondered aloud whether or not there would be a dismissal of catechumens at our sharing parish and just what the director planned on doing for their "session." She calmly told me to relax. We boarded the buses and headed into the city, through some of the poorest neighborhoods in Chicago.

When we arrived we discovered that the church's furnace was not functioning. It was November and the temperature hovered in the upper forties. It was quite cold in the old stone church. Some of the choir members wore their coats beneath their choir robes. We celebrated a wonderful Mass and were later treated to a delicious breakfast in the parish hall.

A week later our catechumens and candidates announced that they were starting a coat drive for the children of Our Lady of Lourdes. During the visit they noticed many of the parish's children in short-sleeve T-shirts. They wondered what would happen when the bitter Chicago winter weather arrived. They decided, on their own, and without the pastoral staff's "permission," that a coat drive was needed. In order to do this, they needed to learn how to get an article into the bulletin about the coat drive. They needed to learn how to arrange for announcements from the pulpit. They needed to secure a room in the parish center to collect and store the coats. They needed to schedule times for the drop-offs. In other words, they needed to learn, firsthand, what it meant to be a Catholic, a person who is Christ for others. Many on the parish staff and initiation team wondered if these catechumens and candidates would have been moved to initiate a justice project like the coat drive if, instead of going to the sharing parish, they were given a lecture on the Church's social ministry. We thought not.



The Catechumenate as an Apprenticeship

This experience is an illustration of what this book is all about. This is a book about apprenticing people to the Catholic way of life. Apprenticeship is not a new way of formation. The Second Vatican Council, in paragraph 14 of its Decree on the Church's Missionary Activity, *Ad Gentes*, put forth the generating vision for the way that catechumens should be initiated.

Those who, through the Church, have accepted from God a belief in Christ should be admitted to the catechumenate by liturgical rites. The catechumenate is not a mere expounding of doctrines and precepts, but a training period for the whole Christian life. It is an apprenticeship

of appropriate length, during which disciples are joined to Christ their Teacher. Therefore, catechumens should be properly instructed in the mystery of salvation and in the practice of gospel morality. By sacred rites which are to be held at successive intervals, they should be introduced into the life of faith, liturgy, and love, which God's People lives.

This generating vision, that the catechumenate "is an apprenticeship of appropriate length, during which disciples are joined to Christ their Teacher" has not, at least in this author's experience, had its intended effect on the implementation of the Rite of Christian Initiation of Adults across the United States and Canada. An Internet search on

the words “RCIA program” reveals that most RCIA programs are made up of a syllabus of topics designed to cover a range of Catholic doctrinal elements. In other words, it seems that what the Rite of Christian Initiation of Adults has turned into, in many places, is precisely what the generating vision of *Ad Gentes* warned against: “a mere expounding of doctrines and precepts.” Most parishes celebrate the rites, and some programs are peppered with a limited amount of apostolic activity and connections with the parish community. For the majority of initiation programs, however, the expounding of doctrines and precepts remains at the core. Apprenticeship to the Christian life appears to be missing.

The *Rite of Christian Initiation of Adults*, in paragraph 75, takes up the generating vision of *Ad Gentes* and describes four ways to train people in the Christian way of life. They have been described in these general terms: catechesis, community, liturgy, and apostolic service. Throughout the United States and Canada, we have become quite good at the first of the four. There are all kinds of catechetical programs that assist initiation ministers in handing on the content of the Catholic faith. This book is intended to help initiation practitioners implement more fully the rest of paragraph 75’s four-pillared approach to Christian formation.

The General Directory for Catechesis

Paragraph 67 of the *General Directory for Catechesis* speaks of the “fundamental characteristics of initiatory catechesis” in this way: “This comprehensive formation includes more than instruction: it is an apprenticeship of the entire Christian life.” Paragraph 66 of the same document defines the aim of catechetical activity. “The aim of catechetical activity consists precisely in this: to encourage a living, explicit and fruitful profession of faith” (Cf. *Catechism of the Catholic Church* 1229; Second Vatican Council, *Decree on the Pastoral Office of Bishops in the Church*, Christus Dominus 14). The challenge posed to ministers of Christian initiation, as well as to all who are involved in the Church’s catechetical ministry, is this: How do we transform initiation models that focus almost entirely on teaching dogma and precepts into models that embrace apprenticeship as the key generating vision? In other words, how do we move our formation processes in a direction that more fully encourages “a living, explicit, and fruitful profession of faith”?

The National Directory for Catechesis

Paragraph 29.G of the *National Directory for Catechesis*, published by the United States Conference of Catholic Bishops in 2005, expands on the apprenticeship model.

In addition, learning by Christian living is an essential component of catechetical methodology. The active participation of all the catechized in their

Christian formation fosters learning by doing. As a general condition of Christian life, the faithful actively respond to God’s loving initiative through praying; celebrating the sacraments and the Liturgy; living the Christian life; fostering works of charity (meeting the needs of those who are poor and vulnerable) and works of justice (working to address the injustices that exist in the systemic and institutional organizations of society); and promoting virtues from the natural law such as liberty, solidarity, justice, peace, and the protection of the created order. The participation of adults in their own catechetical formation is essential, since they have the fullest capacity to understand the truths of the faith and live the Christian life.

The bishops are clear: “Learning by doing” is at the core of Christian formation and catechesis. What a wonderful way to embrace the call to catechize others! Often dubbed “boring” or “too intellectual,” formation in the Christian way of life is not at all passive when it embraces the model of apprenticeship. Real live Christians doing Christ’s work on this earth guide others in the actual doing of this work by showing them how their hands, feet, and voices become the hands, feet, and voice of Christ here and now. The bishops continue in paragraph 29.H: “It is a guided encounter with the entire Christian life, a journey toward conversion to Christ. It is a school for discipleship that promotes an authentic following of Christ.”

Conversion at the Core

Conversion is at the center of the Church’s catechetical and evangelical activity. Several years ago while I was working at a parish in central Florida, we invited our catechumens and candidates to prepare and serve the evening meal at the Orlando Coalition for the Homeless. That year one man, I’ll call him Jack, was one of our catechumens. He was always ready to answer questions when asked. He was gregarious and would get more reticent catechumens and candidates involved in our faith conversations. After we staffed that meal for the poor, Jack became quite sullen and despondent over the next weeks. We asked his sponsor if Jack had become ill or had received bad news. The sponsor told us that Jack was doing fine and that he would let us know what was happening in due time. At a session weeks later, in the middle of a talk on some aspect of Catholic doctrine, Jack raised his hand and said, “I need to say something.” He went on, “All of you remember the night we were feeding the poor at the Coalition for the Homeless. And, no doubt, you noticed that I was right on the front lines. I didn’t want to be back in the kitchen making the Sloppy Joes. I didn’t want to be on the set-up or tear-down crew. I wanted to be front and center, actually handing the food to the people. So there

I was, being handed a plate with some salad and an open hamburger bun on it. My job was to scoop the ladle into the mix and plop the Sloppy Joe mix onto the hamburger bun, then hand the plate to the poor person. Since there were hundreds that we were feeding that night, I kind of got into a rhythm—picking up the plate, scooping the mix with the ladle, plopping the mix onto the bun, serving the plate to the hungry person. All of a sudden it really dawned on me. *This* is what my hands were created to do—picking, scooping, plopping, and serving. My hands were created to feed hungry people.” Jack then shared with the entire group the fact that for most of his adult life he had struggled with pornography. He told us that he couldn’t believe what his hands had actually done in the past. He told us about his hands flipping through dirty magazines. He told us about his hands grasping remote control devices to watch filthy movies. He told us how his hands forked over lots of money to buy all this trash. Then he said, “That was *not* what my hands were meant to do. This is what my hands were meant to do.” At that point he made the motions of picking, scooping, plopping, and serving. “*This*,” he said, “*this* is what my hands were created to do.”

Apprenticeship activities lead people to do what Jesus Christ would do. And when people become involved in the work of Christ, suddenly those things about their attitudes and actions that are least Christlike are set in stark relief. Jack was experiencing deep conversion, not because he was told what his hands were created to do, but because that telling was accompanied by actually *doing* what his hands were created to do.

The Apprenticeship Methodology

For years catechists have looked to the Sunday readings and the liturgical year in order to cull from these sources links to Catholic doctrine. This book does something similar. It examines the Sunday readings of the three years that make up our liturgical cycle with a view toward finding the kind of Christian action they might inspire. A particular line from the first reading, responsorial psalm, second reading, or Gospel forms the basis for inspiring an “apprenticeship activity.” Following the suggested apprenticeship activity, the aspect of Christian formation to which the activity is related is identified. Then a list of primary catechetical resources is given, including pertinent paragraphs from the *Catechism of the Catholic Church*, the *United States Catholic Catechism for Adults*, papal and episcopal materials, and useful Web sites for more information and resources. The catechist can choose to refer to only these resources or supplement them from the wealth of catechetical materials that are available.

The movements of this formational process are Word→Apprenticeship Activity→Mystagogical Catechesis. In other words, the scripture inspires Catholic doing and the role



of traditional catechesis comes in only after the “doing” of the Catholic activity. In this way, the catechetical resources function not in a vacuum, but within the context of lived faith. Catholic tradition is an important conversation partner with the actual Catholic activity. A section detailing how to apply this catechetical method is provided on page 8.

Obviously each Sunday’s set of scripture readings can inspire many apprenticeship activities. They also inspire a myriad of catechetical approaches. The apprenticeship activities suggested here are some among many. Given the time constraints of so many in our initiation processes, it would be highly improbable that an initiation process could be structured solely around these activities. This book is meant as a resource to help initiation ministers weave apprenticeship activities into their current way of initiating new Catholics. This book suggests an apprenticeship activity inspired by the readings for each Sunday. For initiation processes that are topically driven rather than driven by the Sunday word, an index of topics is given. Find the topic, then the Sunday(s) listed under that topic. For these Sundays, an apprenticeship activity is suggested that is connected to that topic.

Some parishes will find a multitude of possibilities when it comes to connecting those in the initiation process with the work of Christ in the parish. Others may need to look beyond their own parish, perhaps even to what neighboring parishes are doing in certain fields, or their (arch)diocese. One may need to look outside church structures to find appropriate apprenticeship activities.

Throughout this book, the term “apprentice” is used to refer to those being catechized.

The term serves as a reminder that those whose formation

we have responsibility for are not simply receptacles for catechetical information. They are actively learning how to live as Christians by practicing the Catholic way of life.

Christian Formation for the Entire Parish

Those ministering to catechumens and baptized, uncatechized candidates in the parish initiation process will find this book helpful. It can also be helpful for those ministering to young people in Catholic schools, religious education programs, confirmation preparation programs, and youth ministry programs. For far too long, hours spent doing “service projects” have been required for some sacramental preparation programs. Without a guided reflection upon these kinds of activities, a reflection that puts the activity in conversation with Catholic teaching, those projects can become simply an obstacle to be overcome on the way to a sacrament. The method presented in this book provides that necessary reflection.

This book is also a helpful tool for those working in the area of whole community catechesis. An intergenerational gathering of parishioners could come together to engage in an apprenticeship activity. Age-appropriate catechesis could then break open the experience and pertinent biblical and doctrinal catechesis could be shared. Becoming more committed disciples of Christ need not be solely an intellectual enterprise. Actually doing Christ’s work and then reflecting upon it will take root and flourish.

It should be noted that this book was designed first of all for use with adult catechumens and candidates as part of their process of formation for Christian initiation. Thus some of the suggested activities may be less helpful or appropriate for younger apprentices. Catechists are encouraged to use

this book as inspiration for formation of whatever age group they work with, and should feel free to adapt the activities in ways that will best suit their own groups. The important thing is to maintain the method that should always involve the sequence of Word→Apprenticeship Activity→Mystagogical Catechesis.

Learning “In the Hole”

My youngest brother, Jim, when he was nearing the end of his high school years, decided that he wanted to become an electrician. He was hired by an electrical contractor and worked many hours per week, at minimum wage, for the contractor. Jim enrolled in classes that met every other Thursday night to get “book knowledge” about electrical work. One summer while visiting my family in New England, I was awakened by the early morning rustlings of Jim, who was preparing his lunch for his work day. It was about five o’clock in the morning. Jim returned home from work at about seven that evening, completely covered with dirt and sweat. I gaped at him and asked him how he had spent his day. He said to me, “In a hole. You see, the contractor I work for has the contract for a large doughnut shop chain in southern New England. Today we spent the day installing a drive-through kiosk at one of these shops. We dug a huge hole between the shop and the place where people would order their doughnuts and coffee for pickup at the take-out window. I spent the day in blistering heat, in the hole, with my boss showing me how to make the proper connections.” Six months later I received a phone call from Jim, who was bursting with the proud news that he had just received his license in the mail. He was now a licensed electrician in the Commonwealth of Massachusetts.

I share this story because it has so much to do with the way we form people in the Christian way of life. My question: Where did my brother Jim become an electrician? The answer: In the hole! And he also needed every other Thursday night at class to put his practical experience into a kind of conversation with what he was learning in the books. Christian formation is not unlike this experience. Your parish is a hole—a hole in which people seeking to become Christ for others learn how to do that precisely by doing that. Yes, they do need the book knowledge as well. This knowledge must be placed in a conversation with their real work of becoming Christ for the world. I hope this book helps you connect those in Christian formation with what is happening in the hole, what is happening in your parish. After all, what we are about is making disciples committed to bringing the Good News to a world hungry for that news.

Jerry Galipeau, D. Min.



A CATECHETICAL METHOD:

Mystagogical Catechesis in the Session for Christian Formation

After the apprenticeship experience, the leader may wish to employ the following method to initiate a dialogue that addresses the scripture, the apprenticeship experience that flowed out of the scripture, and related Church teaching. This approach begins with the leader facilitating a process that helps break the experience open for the participants. This kind of reflection is “mystagogical” because it attempts to probe the meaning of the experience. Then the applicable Church teaching may be explored more fruitfully.

A. Initial Reflection

If some time has elapsed since the apprenticeship experience, the leader may begin the reflection by helping the participants recall the event and what they did. A simple walk-through of what happened will usually suffice. Begin by reading the scripture text that inspired the apprenticeship activity.

Once the scripture is read and the event has been recalled, it is important that the participants first reflect on the apprenticeship activity at the level of their initial observances and reactions. The purpose of this is to get a clear picture of what took place and their reaction to it so that their later, deeper reflection will be more fruitful. The following questions may be helpful.

1. How were you feeling as you prepared for the activity?
2. Describe the location of the activity. What struck you about the location? Who was present? Does anything or anyone stand out in your mind?
3. What touched you about the experience? Were there any surprises?

B. Deeper Reflection

This next level of reflection probes the experience more deeply, with an eye toward uncovering the meaning of the experience. The leader encourages the participants to make connections between what occurred and the issues of faith and theology that have been emerging in their Christian formation. The following questions may be helpful.

1. Did you sense the presence of God at any time during the event? In what ways?
2. Was your own faith nourished at any time during the activity? Can you name ways that your faith was nourished?
3. Was your understanding of the Church as the Body of Christ expanded in some way?
4. Can you describe a way that you experienced the presence of Christ in those around you during the activity?
5. What did you learn about yourself? What did you learn about the other people who were present?

C. Sharing Church Teaching

After the participants' various reflections, the leader then begins to catechize by placing related Church teaching in dialogue with the experience. This may take the form of a presentation on the related topic. The leader should make it clear that the participants ought to feel free to ask clarifying questions during the presentation. The leader will need to make concrete connections between what is being presented and the reflections of the participants. This is critical to this type of catechesis. The leader will usually find that catechizing a group of persons who have shared a common experience related to the topic will bring much more life to the particular teaching than would be possible otherwise.

D. Conclusion

Once the Church teaching has been shared, the leader may wish to proclaim the original scripture reading again, calling for a moment of silent reflection. The leader may ask the participants to recall ways that they have been formed more and more into the image of Christ through the apprenticeship activity, the reflection, and the teaching. A moment of grateful silence is appropriate. The following questions may be helpful.

1. What have I learned through this experience?
2. In what ways have I experienced change?
3. Can I identify a new direction that God may be calling me to embrace?

E. Closing Prayer

Depending on the makeup of the group, the leader may choose to end the session with one of the blessings or exorcism prayers from the *Rite of Christian Initiation of Adults*. At other times, a priest or deacon might be invited to anoint any catechumens present with the oil of catechumens. A simple prayer of thanksgiving for the experience and the reflection upon that experience would also be most appropriate.

LITURGICAL



YEAR A

ADVENT/CHRISTMAS

FIRST SUNDAY OF ADVENT

Isaiah 2:1–5

*They shall beat their swords into plowshares . . .
one nation shall not raise the sword against another,
nor shall they train for war again.*

Apprenticeship Activity

Does the parish have a peace and justice committee? Are there parishioners who organize letter-writing campaigns to politicians on behalf of those who seek justice and peace throughout the world? Get the apprentices involved in the justice and peace work of the parish.

Christian Formation

Catholic social teaching on peace and justice



Catechetical Resources

U.S. Bishops: *The Challenge of Peace: God's Promise and Our Response, A Pastoral Letter on War and Peace* §27–29, 326–329
Pope John XXIII: *Pacem in Terris* §35–36, 166–172
Catechism of the Catholic Church (CCC) §1928–1948, 2302–2317
United States Catholic Catechism for Adults (USCCA) pp. 420–425

SECOND SUNDAY OF ADVENT

Romans 15:4–9

*Welcome one another, then, as Christ welcomed you,
for the glory of God.*

Apprenticeship Activity

Does the parish have an organized ministry of hospitality and welcome? How can we help connect the apprentices with the hospitality ministry of the parish? If people are stationed at the entrances of the parish church to welcome worshipers, why not pair them with an apprentice before one of the Sunday Masses?

Christian Formation

Aim and purpose of the introductory rites for Mass



Catechetical Resources

General Instruction of the Roman Missal §27 and *The Introductory Rites*, §46–54
USCCA p. 218



THIRD SUNDAY OF ADVENT

Psalm 146: 6–7, 8–9, 9–10

*The LORD God keeps faith forever,
secures justice for the oppressed,
gives food to the hungry.
The LORD sets captives free.*

Apprenticeship Activity

Does the parish support its own or a local food pantry? Does the parish assist in the distribution of meals to the hungry? Schedule a time when the apprentices can be connected with this ministry.

Christian Formation

Church's solidarity with the poor



Catechetical Resources

U.S. Bishops: Pastoral Letter *Economic Justice for All*
Pope Leo XIII: *The Condition of Labor*,
Rerum Novarum §24, 28–30
Pope Paul VI: *The Development of Peoples*, *Populorum Progressio* §43,
44, 51, 57, 61, 73, 76
CCC §1939–1942, 2443–2449
USCCA pp. 420–425, 427–428,
454–456

FOURTH SUNDAY OF ADVENT

Matthew 1:18–24

*This is how the birth of Jesus Christ came about.
When his mother Mary was betrothed to Joseph, but before
they lived together, she was found with child
through the Holy Spirit.*

Apprenticeship Activity

Does the parish have an outreach to those in crisis pregnancies? Is there a local agency that assists young needy mothers in caring for their children? Are there families in the parish who have supported one of their children through an unplanned pregnancy? Consider inviting people who assist young women through these pregnancies to speak at a session. Are there some apprentices who are “naturals” in this important work?

Christian Formation

Dignity of the human person,
solidarity with those in crisis



Catechetical Resources

CCC §1939–1948, 2222–2233
USCCA pp. 387–390, 456



CHRISTMAS

Luke 2:1–14

*She wrapped him in swaddling clothes
and laid him in a manger,
because there was no room for them in the inn.*

Apprenticeship Activity

Does the parish have an active outreach program to assist the homeless? Does the parish Saint Vincent de Paul Society or other organization assist those who have difficulty paying their utility bills? Invite the apprentices to become involved in this critical ministry.

Christian Formation

Church's commitment to care for the poor



Catechetical Resources

U.S. Bishops: *Pastoral Letter Economic Justice for All* §28–30
Pope Leo XIII: *The Condition of Labor, Rerum Novarum*
Pope John XXIII: *On Christianity and Social Progress, Mater at Magistra* §159–160
Pope Paul VI: *The Development of Peoples, Populorum Progressio* §43, 44, 51, 57, 61, 73, 76
John Paul II: *On Social Concern, Sollicitudo Rei Socialis* §17, 41–45
CCC §2443–2449
USCCA pp. 420–425, 427–428, 454–456

THE HOLY FAMILY OF JESUS, MARY, AND JOSEPH

Sirach 3:2–7, 12–14

*My son, take care of your father when he is old;
. . . Even if his mind fail, be considerate of him.*

Apprenticeship Activity

Does the parish have a ministry of care for the aging? Are there regular visits to local nursing homes and long-term care facilities? Connect apprentices with those who minister to the aging for a pastoral visit.

Christian Formation

Dignity of the human person, especially the elderly



Catechetical Resources

Pope John Paul II: *The Gospel of Life, Evangelium Vitae* §15, 46, 64, 94
USCCA pp. 456, 337, 377–378



THE SOLEMNITY OF THE BLESSED VIRGIN MARY, THE MOTHER OF GOD

Luke 2:16–21

*The shepherds went in haste to Bethlehem and found Mary and Joseph,
and the infant lying in the manger.*

Apprenticeship Activity

Does the parish have a group of parishioners who regularly pray the rosary or engage in another type of Marian devotion? Is it possible to invite them to a session to share their faith and Marian devotional life with the apprentices? This could be an opportunity for these people to teach the apprentices the rosary and other Marian devotional prayers.

Christian Formation

Marian devotion



Catechetical Resources

CCC §971–975

USCCA pp. 298–301, 538–539

THE EPIPHANY OF THE LORD

Ephesians 3:2–3a, 5–6

*. . . it has now been revealed . . . that the Gentiles are coheirs,
members of the same body, and copartners in the promise in
Christ Jesus through the gospel.*

Apprenticeship Activity

How will the parish mark the Week of Christian Unity? Does the parish partner with other Christian denominations in social justice or service projects? Connect apprentices with these efforts.

Christian Formation

Christian unity



Catechetical Resources

Second Vatican Council:

Decree on Ecumenism §1–12

CCC §820

USCCA p. 128



THE BAPTISM OF THE LORD

Acts 10:34–38

... God anointed Jesus of Nazareth with the Holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him.

Apprenticeship Activity

Does the parish invite confirmation candidates to become a part of the parish's service and outreach to the needy? If this kind of program is in place, consider inviting the apprentices to accompany these confirmation candidates on one of their service projects.

Christian Formation

Church's ministry to the poor



Catechetical Resources

U.S. Bishops: Pastoral Letter *Economic Justice for All* §174–178, 181, 182, 185, 188, 192, 215

Pope Leo XIII: *The Condition of Labor*, *Rerum Novarum* §28, 29

Pope John XXIII: *On Christianity and Social Progress*, *Mater et Magistra* §159–160

Pope Paul VI: *The Development of Peoples*, *Populorum Progressio* §43, 44, 51, 57, 61, 73, 76

John Paul II: *On Social Concern*, *Sollicitudo Rei Socialis* §17, 41–45

CCC §1939–1948, 2443–2449

USCCA pp. 420–425, 427–428, 454–456

INDEX OF TOPICS

This alphabetical listing of catechetical topics provides another way to find the material in this book. Look up the topic that you are interested in, and find the Sunday with an apprenticeship activity related to that topic. Then you can turn to that Sunday for the resources you need.

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Epiphany of the Lord, Year A, 13
Twentieth Sunday in Ordinary Time, Year A, 33
Seventh Sunday of Easter, Year C, 85

Eucharist

Eighteenth Sunday in Ordinary Time, Year B, 64
Nineteenth Sunday in Ordinary Time, Year B, 64
Third Sunday of Lent, Year C, 80

Evangelization

Twelfth Sunday in Ordinary Time, Year A, 29
Second Sunday of Advent, Year C, 74
Twenty-first Sunday in Ordinary Time, Year C, 97
Thirty-first Sunday in Ordinary Time, Year C, 102

Extraordinary ministry of the Eucharist, ministry of care

Twenty-third Sunday in Ordinary Time, Year A, 34
Baptism of the Lord, Year C, 78
Fourteenth Sunday in Ordinary Time, Year C, 94

Fasting

Eighth Sunday in Ordinary Time, Year B, 59
First Sunday of Lent, Year C, 79

Forgiveness and the sacrament of reconciliation

Second Sunday in Ordinary Time, Year A, 24
Twenty-fourth Sunday in Ordinary Time, Year A, 35

Forgiveness of enemies

Seventh Sunday in Ordinary Time, Year A, 26

Grief and bereavement

Fourth Sunday in Ordinary Time, Year A, 25
Twenty-eighth Sunday in Ordinary Time, Year A, 37
Sixth Sunday in Ordinary Time, Year C, 90

Healing ministry

Fourth Sunday of Lent, Year A, 16
Thirteenth Sunday in Ordinary Time, Year B, 61
Thirtieth Sunday in Ordinary Time, Year B, 70

Heaven

Last Sunday in Ordinary Time: Christ the King,
Year C, 104

Hell

Twenty-sixth Sunday in Ordinary Time, Year C, 100

Holy oils, anointing of the sick

Palm Sunday of the Lord's Passion, Year B, 49
Seventh Sunday in Ordinary Time, Year B, 58

Holy orders

Fifth Sunday of Easter, Year A, 20

Hope, Christian virtue of

Sixth Sunday of Easter, Year A, 20

Hospitality

- Thirtieth Sunday in Ordinary Time, Year A, 38
- Ninth Sunday in Ordinary Time, Year B, 59
- Fifteenth Sunday in Ordinary Time, Year B, 62
- Sixteenth Sunday in Ordinary Time, Year C, 95

Introductory rites for Mass

- Second Sunday of Advent, Year A, 10
- Eleventh Sunday in Ordinary Time, Year C, 92

Languages of the liturgy

- Twenty-third Sunday in Ordinary Time, Year B, 66

Liturgy

- Solemnity of the Most Holy Body and Blood of Christ, Year A, 23

Marian devotion

- Solemnity of the Blessed Virgin Mary, the Mother of God, Year A, 13

Marriage

- Thirty-third Sunday in Ordinary Time, Year A, 39
- Sixth Sunday of Easter, Year B, 52
- Twenty-first Sunday in Ordinary Time, Year B, 65
- Second Sunday in Ordinary Time, Year C, 88

Marriage tribunal, canon law

- Twenty-sixth Sunday in Ordinary Time, Year B, 68

Mass in the life of the Catholic

- Twenty-fifth Sunday in Ordinary Time, Year A, 35

Ministry to the poor

- Baptism of the Lord, Year A, 14

Music in Catholic worship

- Ascension of the Lord, Year A, 21
- Fourth Sunday in Ordinary Time, Year B, 57
- Twentieth Sunday in Ordinary Time, Year B, 65
- Ascension of the Lord, Year C, 85
- Thirty-third Sunday in Ordinary Time, Year C, 103

Oil of catechumens

- Thirty-third Sunday in Ordinary Time, Year B, 71
- Thirteenth Sunday in Ordinary Time, Year C, 93

Original sin

- Tenth Sunday in Ordinary Time, Year B, 60

Parish as community of believers

- Fifth Sunday of Easter, Year B, 52

Parish church and its furnishings

- Solemnity of the Most Holy Body and Blood of Christ, Year B, 55

Parish organization and structure

- Twenty-sixth Sunday in Ordinary Time, Year A, 36
- Third Sunday in Ordinary Time, Year C, 88

Pastoral care of the sick

- Fifteenth Sunday in Ordinary Time, Year C, 94

Persistence in prayer, faith in the midst of trials

- Second Sunday of Lent, Year B, 47
- Last Sunday in Ordinary Time: Christ the King, Year B, 72
- Thirtieth Sunday in Ordinary Time, Year C, 102

Prayer

- Sixteenth Sunday in Ordinary Time, Year A, 31
- Nineteenth Sunday in Ordinary Time, Year A, 32
- Thirty-first Sunday in Ordinary Time, Year A, 38
- First Sunday of Lent, Year B, 47
- Sixteenth Sunday in Ordinary Time, Year B, 63
- Twenty-eighth Sunday in Ordinary Time, Year B, 69
- Seventeenth Sunday in Ordinary Time, Year C, 95

Preaching the gospel of Christ

- Third Sunday of Easter, Year A, 19
- Fifteenth Sunday in Ordinary Time, Year A, 30

Preparing liturgical prayer

- Twelfth Sunday in Ordinary Time, Year B, 61
- Seventh Sunday in Ordinary Time, Year C, 90

Priesthood

- Third Sunday in Ordinary Time, Year A, 24
- Seventh Sunday of Easter, Year B, 53
- Second Sunday in Ordinary Time, Year B, 56
- Thirty-third Sunday in Ordinary Time, Year B, 71
- Solemnity of the Most Holy Body and Blood of Christ, Year C, 87
- Thirteenth Sunday in Ordinary Time, Year C, 93

Real presence of Christ in the Eucharist

- Third Sunday of Lent, Year C, 80

Reception of the Holy Eucharist

- Eighteenth Sunday in Ordinary Time, Year B, 64

Reconciliation, sacrament of

- Second Sunday in Ordinary Time, Year A, 24
- Twenty-fourth Sunday in Ordinary Time, Year A, 35

Respect for the dignity of all life

Epiphany of the Lord, Year C, 77
Tenth Sunday in Ordinary Time, Year C, 92

Sickness in the Christian context

Fourteenth Sunday in Ordinary Time, Year B, 62
Twelfth Sunday in Ordinary Time, Year C, 93

Small Christian communities

First Sunday of Advent, Year B, 42

Solidarity with the poor

Third Sunday of Advent, Year A, 11
Fifth Sunday in Ordinary Time, Year A, 25
Eighteenth Sunday in Ordinary Time, Year A, 32
Last Sunday in Ordinary Time: Christ the King,
Year A, 40
Third Sunday of Advent, Year B, 43
Second Sunday of Easter, Year B, 50
Seventeenth Sunday in Ordinary Time, Year B, 63
Twenty-fourth Sunday in Ordinary Time, Year B, 67
Twenty-ninth Sunday in Ordinary Time, Year B, 69
Third Sunday of Advent, Year C, 75
Nineteenth Sunday in Ordinary Time, Year C, 96
Twenty-second Sunday in Ordinary Time, Year C, 98

Solidarity with the poor and migrants

Christmas, Year B, 44
Christmas, Year C, 76
Ninth Sunday in Ordinary Time, Year C, 91

Solidarity with the poor and the outcast

Sixth Sunday in Ordinary Time, Year B, 58
Twenty-eighth Sunday in Ordinary Time, Year C, 101

Solidarity with those in crisis

Fourth Sunday of Advent, Year A, 11

Stewardship

Eighth Sunday in Ordinary Time, Year A, 27
Twenty-ninth Sunday in Ordinary Time, Year A, 37
Epiphany of the Lord, Year B, 45
Thirty-second Sunday in Ordinary Time, Year B, 71
Twenty-fifth Sunday in Ordinary Time, Year C, 99

Teaching office of the Church

Ascension of the Lord, Year B, 53
Third Sunday in Ordinary Time, Year B, 56
Twenty-seventh Sunday in Ordinary Time, Year B, 68
Twenty-seventh Sunday in Ordinary Time, Year C, 100

Ten Commandments; "I am the Lord, your God."

Third Sunday of Lent, Year B, 48

Theological virtues: faith, hope, and love

Sixth Sunday of Easter, Year A, 20
Fourth Sunday in Ordinary Time, Year C, 89

Torture and injustice

Thirty-second Sunday in Ordinary Time, Year C, 103

Trinity

Solemnity of the Most Holy Trinity, Year A, 23

Women and the Church

Seventh Sunday of Easter, Year A, 21

Word of God

Baptism of the Lord, Year B, 46
Twenty-second Sunday in Ordinary Time, Year B, 66
Eighteenth Sunday in Ordinary Time, Year C, 96
Twenty-ninth Sunday in Ordinary Time, Year C, 101