

MISSIONARY DISCIPLES IN THE VINEYARD OF THE LORD

EVERY CHRISTIAN IS A MISSIONARY TO THE EXTENT THAT HE OR SHE HAS ENCOUNTERED THE LOVE OF GOD IN CHRIST JESUS: WE NO LONGER SAY THAT WE ARE “DISCIPLES” AND “MISSIONARIES”, BUT RATHER THAT WE ARE ALWAYS “MISSIONARY DISCIPLES”.

(Evangelii Gaudium, no. 120)



LITURGICAL SUGGESTIONS FOR THE CELEBRATION OF CATECHETICAL SUNDAY

FROM *CELEBRATIONS OF INSTALLATION AND RECOGNITION*

For Catechetical Sunday, parishes are invited to celebrate the work and dedication of catechists. *Celebrations of Installation and Recognition*, pages 158–167, provides options for celebrating within Mass or outside of Mass.

Please note: it is always best to use a Bible or Lectionary when proclaiming Scripture.

The liturgical celebration concludes with this simple blessing:

*Blessed are you, Lord God,
king and ruler of heaven and earth:
through your Son you have brought us salvation,
and in his Holy Spirit, you lead us to all truth.*

*In your mercy and love, help these men and women
who are prepared to help your people to grow in faith.
Give them your blessing and cleanse their hearts,
so that they may proclaim your Word in their daily lives.
Help them to be men and women of faith and prayer,
guided by your Spirit and filled with your love.*

*Let them share their faith and love
with their families, their friends, their students,
at home, in the classroom, and in our community.
May their words and their lives
lead your people to stronger faith and love.
Through their work, may your kingdom come among us,
and lead us to serve you each day.*

*Loving Father, listen to our prayer,
which we offer through Christ our Lord, in your Holy Spirit:
all glory to you, one God, for ever and ever.*

Amen.



If your parish does not have a copy of *Celebrations of Installation and Recognition*, you can order one [here](#).
Discounts are applied when purchased through your diocesan office.

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SAMPLES FROM CANADIAN DIOCESES THAT HAVE CELEBRATED CATECHISTS IN PREVIOUS YEARS

CEREMONY OF RECOMMITMENT AND COMMISSIONING

Presider: Throughout our Diocese on this Sunday, we are celebrating “Commissioning Sunday”. Our faith community is nurtured and grows through catechesis. Flowing from the Bishop’s ministry as teacher, catechesis is the process of “echoing the Gospel”, the passing on of the essentials of our faith. Catechesis is a whole parish project and a life-long work. Every baptised person has a responsibility to seek catechesis and a place in helping provide catechesis for others in the community. Today we focus on those people in our parish community who are involved in catechesis in a special way.

Let us rededicate ourselves to our particular role within the Catholic community.

I now invite those involved in the catechetical and religious education ministries to stand: our coordinator(s) for catechetics, our teachers of the young or of adults (including those who teach in our parish school), our team responsible for the sacraments, the RCIA and other adult faith education groups to stand (pause).

Presider: Are you willing in this new year to receive those who come to you, as Jesus did, with love and care?

Catechists: We are.

Presider: Are you willing, to the best of your ability, to help those who come to you for instruction, to grow in faith?

Catechists: We are.

Presider: Are you willing by word and the example of Christian living to lead those who come to you, to live in faith and love?

Catechists: We are.

Presider: May God watch over you and strengthen you in your efforts to help others know and love Jesus and to live according to his way.

Presider: I now invite all of our children and youth, including those enrolled in parish catechesis and all students at local or parish schools, those schooled at home, and those who will be receiving the Sacraments of Initiation this year to stand (pause).

Are you willing to do your best to learn all that you can from your catechists and teachers to show them respect? Are you willing to do all that you can to follow Jesus?

Students: We are.

(Cont'd on next page...)

Presider: May God watch over you and strengthen you and all your efforts to learn and to follow in the footsteps of Jesus.

Presider: I now invite all the parents of these children and young people to stand (pause).

Presider: Are you willing to work with the catechists and teachers to ensure that your children grow in knowledge and faith? Are you willing to model at home, the life you are calling them to live?

Parents: We are.

Presider: May God bless you and strengthen you as you seek to journey with your children and guide them in the footsteps of Jesus.

Presider: I now invite our extraordinary ministers of Holy Communion to stand (pause).

You are to be entrusted with administering Communion at the parish Eucharist, and with taking Communion to the sick. Are you resolved to be examples of Christian living in faith and conduct, striving to grow in holiness through this sacrament of unity and love?

Extraordinary Ministers of Holy Communion:
We are.

Presider: Are you resolved to undertake the office of giving the Body and Blood of the Lord to your brothers and sisters and to serve to build up the Church?

Extraordinary Ministers of Holy Communion:
We are.

Presider: Are you resolved to administer the holy Eucharist with the utmost care and reverence?

Extraordinary Ministers of Holy Communion:
We are.

Presider: I now invite our lectors to stand (pause).

Are you willing to proclaim the Word to us with faith, with clarity, and with conviction?

Lectors: We are.

Presider: Are you willing to become familiar with God's Word, to meditate on it often, so that you will grow daily in God's love?

Lectors: We are.

(Cont'd on next page...)

[At this point any other parishioners whom you have chosen to identify would be invited to stand, and the appropriate scrutiny and blessing (composed beforehand) would be voiced.]

Presider: I now invite the congregation to stand (pause).

Are you willing to support by your prayers and sacrifices the work of catechesis in this parish?
Are you willing to model for others a life of discipleship of Jesus?

Parish

Members: We are.

Presider: May God bless all of us in this new catechetical year with the spirit of enthusiasm and with a deep faith. May we work, pray, learn and grow together as a faith family. We ask these things in the name of the Father, and of the Son, and of the Holy Spirit. Amen.



RITE OF COMMISSIONING

(BEFORE FINAL BLESSING)

Introduction

Presider: For the pastoral activity of the Church, the cooperation of a great many people is needed so that communities as well as individuals may advance to full maturity in faith and continually show forth their faith through study, and through their manner of life. This cooperation is provided by those who devote themselves to catechesis.

Enlightened by God's Word and the teaching of the Church, catechists impart to others an initiation – a deeper formation in those realities that they themselves have learned as truths to be followed in living, and to be celebrated in liturgy.

In this celebration we bless the name of the Lord for giving us such co-workers and pray that through the Holy Spirit they will receive the grace they need in their service to the Church.

Commitment

(The Presider pauses, and then addresses and questions the catechists)

Presider: God, our Father, revealed the mystery of salvation to us and brought it to completion through Jesus Christ. After proclaiming all that the Father had done, Christ entrusted the Church with the task of preaching the Gospel to all, both adults and children, so that everyone might hear the loving and merciful Word of God. You are called to share in that mission of proclaiming the Word of God to our children.

Are you willing to proclaim that Word to them with faith and conviction?

Catechists: I am.

Presider: It will be your duty to see that our children hear the Word of God with understanding so that its power takes hold of their hearts.

Are you willing to become familiar with God's Word so that you may share the Word with them in simplicity and love?

Catechists: I am.

Presider: Are you willing to let the Word of God permeate your entire way of life so that you might show forth to the world our Saviour Jesus Christ?

Catechists: I am.

(Cont'd on next page...)

Presentation of the Word

(The catechists will come forward two at a time to where the Presider is standing. The Presider will hand a scroll to each of the catechists.)

Exhortation

(Once all of the catechists have returned to their places, the Presider will say,)

You have received the Word of God;
be worthy of the message you teach to the people of God,
and build up the faith and love of his children.

Response: Amen.

Prayer of Blessing

(From *Celebrations of Installation and Recognition*, pp. 163–164)



PRESENTATION AND BLESSING OF THE CATECHISTS

The Pastor, or someone appointed by Pastor, invites all who are catechists to stand:

I now invite the catechists of children to stand (or come forward), which would include anyone serving in the ministries of

- Children's Liturgy
- Catechism Sessions
- Sacramental Preparation Sessions
- Catholic School Teachers

I also wish to invite the catechists of youth to stand, which would include anyone serving in youth ministry programs.

And finally, I invite all who are catechists of adults to stand, which would include anyone serving in the ministries of

- Baptism and Marriage Preparation
- RCIA
- Bible Study Groups
- All formation programs for and with adults

Prayer of Blessing

(From *Celebrations of Installation and Recognition*, pp. 163–164)



GUIDE FOR PERSONAL OR GROUP USE

HOW TO USE THE CCCB CATECHETICAL SUNDAY RESOURCES

The resources are available as individual documents and have also been compiled in easy-to-use PowerPoint presentations to assist you.

Whether you choose to use these materials on your own or as part of a parish event, with the staff of a Catholic school or other Catholic workplace, we hope you find them helpful as you consider the important role of catechists.

The purpose of the PowerPoint is to

- Keep the session and the participants on track.
- Give people a visual on which to focus. Some people find this particularly helpful.

SUGGESTED FORMAT FOR YOUR SESSIONS

A session can be anywhere from a few minutes for individuals viewing these presentations on their own to 45 minutes or longer for those who enjoy extended reflection time. Where a large group is gathering as part of a formation event, reflection time could be further extended to include personal journaling time and extended group discussion. Find a time and a format that works best in your community.

These are the common features of a session:

- Opening prayer
- Reflection on the “Catechists are called to...” quotes
- Readings of the day and reflection questions
- Closing

OPENING PRAYER

Invite the group to prayer: “Let us pray.” We have provided a prayer for Catechetical Sunday that you may wish to use.

(Cont'd on next page...)

REFLECTION ON THE “CATECHISTS ARE CALLED TO...” QUOTES

You may have one person or several read each quote aloud or provide time for the group to read them silently. Either way, consider giving participants a few minutes to sit quietly with these quotes and the reflection questions that accompany them to jot down any thoughts. Then open it up to group discussion. Remember, there are no right or wrong answers.

REFLECTION ON THE SCRIPTURE FOR SUNDAY, OCTOBER 1, 2017

Have one person read each Scripture slowly (please note: it is always best to use a Bible or Lectionary when proclaiming Scripture). It may be desirable, after a period of silence, for the entire group to repeat the reading slowly for a small group, or for the reader to repeat it for the group. You may begin a discussion with this simple question: What strikes you as we read/hear these words?

REFLECTION QUESTIONS FOR THE SCRIPTURE PASSAGE

There are reflection questions provided for each Scripture reading. You may give an opportunity to the group to answer each one, or you may ask for group members to discuss these in small groups and then report back to the larger group about the insights that were most meaningful to them from their discussions.

CLOSING

A reflection question to close the session has been provided. You may give an opportunity to the group to reflect individually, or to discuss as a group.

OTHER SUGGESTED RESOURCES

Below are suggestions for videos that could be used before closing the session (please click on the name of the resource to be directed to the video).

- [Bishop Barron on Evangelizing Through the Good](#)
- [His Holiness Pope Francis: Why the Only Future Worth Building Includes Everyone](#)
- [Fr. Ron Rolheiser, OMI: Living in the Image and Likeness of God](#)
- [Bishop Barron on the Centrality of Christ](#)
- [Leah Perrault: To Choose to Follow](#)
- [Bill Huebsch: What Does Pope Francis Want from Us? \(14:58-30:22\)](#)



PRAYER FOR CATECHETICAL SUNDAY



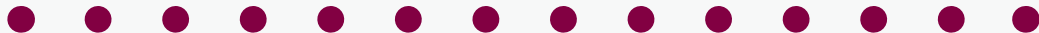
Good and gracious God,

You call us to work in your vineyard
so that others may know of your love and care for them.

Strengthen us as we set out as missionary disciples
so that we may be faithful messengers of your good news.

We ask this through Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Amen.



CATECHISTS ARE CALLED TO FACILITATE AN ENCOUNTER WITH JESUS CHRIST



- “I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to do this unfailingly each day. No one should think that this invitation is not meant for him or her, since “no one is excluded from the joy brought by the Lord”.
(Evangelii Gaudium, no. 3)
- “...I never tire of repeating those words of Benedict XVI which take us to the very heart of the Gospel: ‘Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction.’” *(Evangelii Gaudium, no. 7)*
- “Thanks solely to this encounter – or renewed encounter – with God’s love, which blossoms into an enriching friendship, we are liberated from our narrowness and self-absorption. We become fully human when we become more than human, when we let God bring us beyond ourselves in order to attain the fullest truth of our being.”
(Evangelii Gaudium, no. 8)
- “...Meanwhile, the Gospel tells us constantly to run the risk of a face-to-face encounter with others, with their physical presence which challenges us, with their pain and their pleas, with their joy which infects us in our close and continuous interaction. True faith in the incarnate Son of God is inseparable from self-giving, from membership in the community, from service, from reconciliation with others. The Son of God, by becoming flesh, summoned us to the revolution of tenderness.” *(Evangelii Gaudium, no. 88)*
- “...We need to help others to realize that the only way is to learn how to encounter others with the right attitude, which is to accept and esteem them as companions along the way, without interior resistance. Better yet, it means learning to find Jesus in the faces of others, in their voices, in their pleas. And learning to suffer in the embrace of the crucified Jesus whenever we are unjustly attacked or meet with ingratitude, never tiring of our decision to live in fraternity.” *(Evangelii Gaudium, no. 91)*
- “Proclaiming the Gospel message to different cultures also involves proclaiming it to professional, scientific and academic circles. This means an encounter between faith, reason and the sciences with a view to developing new approaches and arguments on the issue of credibility, a creative apologetics which would encourage greater openness to the Gospel on the part of all.” *(Evangelii Gaudium, no. 132)*
- “...Every expression of true beauty can thus be acknowledged as a path leading to an encounter with the Lord Jesus.” *(Evangelii Gaudium, no. 167)*

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- “...Listening, in communication, is an openness of heart which makes possible that closeness without which genuine spiritual encounter cannot occur. Listening helps us to find the right gesture and word which shows that we are more than simply bystanders. Only through such respectful and compassionate listening can we enter on the paths of true growth and awaken a yearning for the Christian ideal: the desire to respond fully to God’s love and to bring to fruition what he has sown in our lives.” (*Evangelii Gaudium*, no. 171)
- “...In a culture which privileges dialogue as a form of encounter, it is time to devise a means for building consensus and agreement while seeking the goal of a just, responsive and inclusive society. The principal author, the historic subject of this process, is the people as a whole and their culture, and not a single class, minority, group or elite. We do not need plans drawn up by a few for the few, or an enlightened or outspoken minority which claims to speak for everyone. It is about agreeing to live together, a social and cultural pact.” (*Evangelii Gaudium*, no. 239)
- “...Whenever we encounter another person in love, we learn something new about God. Whenever our eyes are opened to acknowledge the other, we grow in the light of faith and knowledge of God. If we want to advance in the spiritual life, then, we must constantly be missionaries. The work of evangelization enriches the mind and the heart; it opens up spiritual horizons; it makes us more and more sensitive to the workings of the Holy Spirit, and it takes us beyond our limited spiritual constructs. A committed missionary knows the joy of being a spring which spills over and refreshes others.” (*Evangelii Gaudium*, no. 272)



For Your Reflection

Q. What will a renewed personal encounter with Jesus Christ do for you?

Q. Do you recognize in experiences of true beauty an encounter with Jesus Christ?

Q. How can listening help you to experience a true encounter with Jesus Christ?

Q. How can dialogue and consensus building help you to experience a true encounter with Jesus Christ?

Q. How do your experiences of loving another person enhance or renew your relationship with God?

Q. How challenging is it for you to find Jesus in the face of others?



CATECHISTS ARE CALLED TO THE ART OF ACCOMPANIMENT



- “In a culture paradoxically suffering from anonymity and at the same time obsessed with the details of other people’s lives, shamelessly given over to morbid curiosity, the Church must look more closely and sympathetically at others whenever necessary. In our world, ordained ministers and other pastoral workers can make present the fragrance of Christ’s closeness and his personal gaze. The Church will have to initiate everyone – priests, religious and laity – into this ‘art of accompaniment’ which teaches us to remove our sandals before the sacred ground of the other (cf. *Ex* 3:5). The pace of this accompaniment must be steady and reassuring, reflecting our closeness and our compassionate gaze which also heals, liberates and encourages growth in the Christian life.” (*Evangelii Gaudium*, no. 169)
- “Although it sounds obvious, spiritual accompaniment must lead others ever closer to God, in whom we attain true freedom. Some people think they are free if they can avoid God; they fail to see that they remain existentially orphaned, helpless, homeless. They cease being pilgrims and become drifters, flitting around themselves and never getting anywhere. To accompany them would be counterproductive if it became a sort of therapy supporting their self-absorption and ceased to be a pilgrimage with Christ to the Father.” (*Evangelii Gaudium*, no. 170)
- “...Someone good at such accompaniment does not give in to frustrations or fears. He or she invites others to let themselves be healed, to take up their mat, embrace the cross, leave all behind and go forth ever anew to proclaim the Gospel. Our personal experience of being accompanied and assisted, and of openness to those who accompany us, will teach us to be patient and compassionate with others, and to find the right way to gain their trust, their openness and their readiness to grow.” (*Evangelii Gaudium*, no. 172)
- “Genuine spiritual accompaniment always begins and flourishes in the context of service to the mission of evangelization. Paul’s relationship with Timothy and Titus provides an example of this accompaniment and formation which takes place in the midst of apostolic activity. Entrusting them with the mission of remaining in each city to ‘put in order what remains to be done’ (*Tit* 1:5; cf. *1 Tim* 1:3-5), Paul also gives them rules for their personal lives and their pastoral activity. This is clearly distinct from every kind of intrusive accompaniment or isolated self-realization. Missionary disciples accompany missionary disciples.” (*Evangelii Gaudium*, no. 173)



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For Your Reflection

Q. How would you describe the “art of accompaniment”?

Q. Before whom do you remove your sandals?

Q. As a catechist, are you convinced that you lead others ever closer to God? How do you know?

Q. When in your life have you been accompanied through times of difficulty or spiritual struggle?



CATECHISTS ARE CALLED TO BE PART OF THE COMMUNITY OF MISSIONARY DISCIPLES



- The Church which “goes forth” is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice. An evangelizing community knows that the Lord has taken the initiative, he has loved us first (cf. 1 *Jn* 4:19), and therefore we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast.” (*Evangelii Gaudium*, no. 24)
- “In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible in credendo. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith – *sensus fidei* – which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression.” (*Evangelii Gaudium*, no. 119)
- “In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. *Mt* 28:19). All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients. The new evangelization calls for personal involvement on the part of each of the baptized.” (*Evangelii Gaudium*, no. 120)
- “...Jesus: we no longer say that we are “disciples” and “missionaries”, but rather that we are always “missionary disciples”. If we are not convinced, let us look at those first disciples, who, immediately after encountering the gaze of Jesus, went forth to proclaim him joyfully: “We have found the Messiah!” (*Jn* 1:41). The Samaritan woman became a missionary immediately after speaking with Jesus and many Samaritans come to believe in him “because of the woman’s testimony” (*Jn* 4:39). So too, Saint Paul, after his encounter with Jesus Christ, “immediately proclaimed Jesus” (*Acts* 9:20; cf. 22:6-21). So what are we waiting for?” (*Evangelii Gaudium*, no. 120)



For Your Reflection

- Q. “In virtue of our baptism all the members of the People of God have become missionary disciples. (cf. *Mt* 28:19)” (*EG*, 120). How are you a missionary disciple in your context: home, parish, work, community?
- Q. Read the passages from scripture: *Jn* 1:41; *Jn* 4:39; *Acts* 9:20. How is it that we are called not to be “disciples and missionaries” but rather “missionary disciples”? What does it mean to be a “missionary disciple”?
- Q. In your work as a missionary disciple, how do you discern what is truly of God?



CATECHISTS ARE CALLED TO LIVE IN SOLIDARITY WITH THE POOR AND MARGINALIZED



- “...An evangelized popular culture contains values of faith and solidarity capable of encouraging the development of a more just and believing society, and possesses a particular wisdom which ought to be gratefully acknowledged.” (*Evangelii Gaudium*, no. 68)
- “...God’s presence accompanies the sincere efforts of individuals and groups to find encouragement and meaning in their lives. He dwells among them, fostering solidarity, fraternity, and the desire for goodness, truth and justice. This presence must not be contrived but found, uncovered. God does not hide himself from those who seek him with a sincere heart, even though they do so tentatively, in a vague and haphazard manner.” (*Evangelii Gaudium*, no. 71)
- “...If we, who are God’s means of hearing the poor, turn deaf ears to this plea, we oppose the Father’s will and his plan; that poor person ‘might cry to the Lord against you, and you would incur guilt’ (*Dt* 15:9). A lack of solidarity towards his or her needs will directly affect our relationship with God: ‘For if in bitterness of soul he calls down a curse upon you, his Creator will hear his prayer’ (*Sir* 4:6). The old question always returns: ‘How does God’s love abide in anyone who has the world’s goods, and sees a brother or sister in need and yet refuses help?’ (*1 Jn* 3:17). Let us recall also how bluntly the apostle James speaks of the cry of the oppressed: ‘The wages of the laborers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts.’ (5:4).” (*Evangelii Gaudium*, no. 187)
- “The Church has realized that the need to heed this plea is itself born of the liberating action of grace within each of us, and thus it is not a question of a mission reserved only to a few: ‘The Church, guided by the Gospel of mercy and by love for mankind, hears the cry for justice and intends to respond to it with all her might’. In this context we can understand Jesus’ command to his disciples: ‘You yourselves give them something to eat!’ (*Mk* 6:37): it means working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter. The word ‘solidarity’ is a little worn and at times poorly understood, but it refers to something more than a few sporadic acts of generosity. It presumes the creation of a new mindset which thinks in terms of community and the priority of the life of all over the appropriation of goods by a few.” (*Evangelii Gaudium*, no. 188)
- “It is the responsibility of the State to safeguard and promote the common good of society. Based on the principles of subsidiarity and solidarity, and fully committed to political dialogue and consensus building, it plays a fundamental role, one which cannot be delegated, in working for the integral development of all. This role, at present, calls for profound social humility.” (*Evangelii Gaudium*, no. 240)

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For Your Reflection

- Q. How do you set about creating a new mindset “which thinks in terms of community and the priority of life of all”?
- Q. What are some common perceptions of the poor that blind you from seeing the presence of Christ within them?
- Q. How has the Church responded to the structural causes of poverty? How has the Church responded to the daily needs of the poor?
- Q. What is your personal role in the liberating mission of the Church to extend love, justice and mercy to all?



READINGS OF THE DAY

PLEASE NOTE: IT IS ALWAYS BEST TO USE A BIBLE OR
LECTIONARY WHEN PROCLAIMING SCRIPTURE.

FIRST READING: EZEKIEL 18.25-28

A reading from the book of the Prophet Ezekiel.

Thus says the Lord:

“You object, O House of Israel!

You say, ‘The way of the Lord is unfair.’

Hear now, O house of Israel:

Is my way unfair?

Is it not your ways that are unfair?

When the righteous person turns away from their righteousness and commits iniquity,
they shall die for it;

For the iniquity that they have committed they shall die.

Again, when the wicked person turns away
from the wickedness they have committed
and does what is lawful and right,
they shall save their life.

Because that person considered and turned away
from all the transgressions that they had committed,
they shall surely live;
they shall not die.”

The word of the Lord.



FOR YOUR REFLECTION

- Q. How might iniquities act as a hindrance to the process of evangelization?
- Q. In your role as a catechist, how might you positively address these concerns?
- Q. As a catechist, what is the implication of your own ongoing conversion? How is this evident in your life?



RESPONSORIAL PSALM: PSALM 25.4-5A, 6+7B, 8-9 (R.6)

R. Lord, be mindful of your mercy.

Make me to know your ways, O Lord;
teach me your paths.
Lead me in your truth, and teach me,
for you are the God of my salvation. R.

Be mindful of your mercy, O Lord, and of your steadfast love,
for they have been from of old.
According to your steadfast love remember me,
for the sake of your goodness, O Lord! R.

Good and upright is the Lord;
therefore he instructs sinners in the way.
He leads the humble in what is right,
and teaches the humble his way. R.



FOR YOUR REFLECTION

- Q. Can you name an experience you have had when you have felt led by God?
- Q. As a catechist, what are some of the ways that you discern God's ways in your own life?
- Q. How might the discernment of God's ways also be a communal process? Could you provide an example?

SECOND READING: PHILIPPIANS 2.1-11

The shorter version (1-5) ends at the asterisk.

A reading from the Letter of Saint Paul to the Philippians.

Brothers and sisters:

If there is any encouragement in Christ,
any consolation from love,
and sharing in the Spirit,
any compassion and sympathy,
then make my joy complete:
be of the same mind,
having the same love,
being in full accord and of one mind.
Do nothing from selfish ambition or conceit,
but in humility regard others as better than yourselves.
Let each of you look not to your own interests,
but to the interests of others.
Let the same mind be in you
that was in Christ Jesus,*
who, though he was in the form of God,
did not regard equality with God as something to be exploited,
but emptied himself, taking the form of a slave,
being born in human likeness.
And being found in human form,
he humbled himself
and became obedient to the point of death—
even death on a cross.
Therefore God highly exalted him
and gave him the name that is above every name,
so that at the name of Jesus every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess that Jesus Christ is Lord,
to the glory of God the Father.

The word of the Lord.

FOR YOUR REFLECTION

- Q. What are some of the categories that are commonly used to divide members of a faith community?
- Q. What might be some of the ways to break down barriers within a faith community?
- Q. What role does service to others play within the process of evangelization?



GOSPEL: MATTHEW 21.28-32

A reading from the holy Gospel according to Matthew.

Jesus said to the chief priests and the elders of the people:

“What do you think?

A man had two sons;

he went to the first and said,

‘Son, go and work in the vineyard today.’

He answered, ‘I will not’;

but later he changed his mind and went.

The father went to the second and said the same;

and he answered, ‘I am going, sir’;

but he did not go.

Which of the two did the will of his father?”

They said, “The first.”

Jesus said to them,

“Truly I tell you,

the tax collectors and the prostitutes

are going into the kingdom of God ahead of you.

For John came to you in the way of righteousness

and you did not believe him,

but the tax collectors and the prostitutes believed him;

and even after you saw it,

you did not change your minds and believe him.”

The Gospel of the Lord.

FOR YOUR REFLECTION

- Q. What are some of the reasons you are reluctant to go out into the “vineyard”?
- Q. How can you help others to become more aware that their actions are often unknowingly in harmony with the message of the Gospel?



CLOSING



For Your Reflection...

As a catechist, I am called to be a missionary disciple: to facilitate encounters with Christ, accompany others, and live in solidarity with the poor and marginalized. What is one concrete thing I can do to deepen my understanding of what it means to be a missionary disciple in my day-to-day life?

