

IN THE WORD WITH BISHOP MEDLEY

A NINE-MONTH
SMALL GROUP
SERIES BASED
ON THE MASS
READINGS FOR
THE FOURTH
SUNDAY



Office of Evangelization & Discipleship
DIOCESE OF OWENSBORO

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A NINE-MONTH SMALL GROUP SERIES BASED ON
THE MASS READINGS FOR THE FOURTH SUNDAY

A small group series to foster Eucharistic Spirituality and Renewal in the Diocese of Owensboro, KY.
Led by Bishop William F. Medley.

Published by the Diocese of Owensboro, KY

Office of Evangelization & Discipleship

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Bible: Getty Images via Canva

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DIOCESE OF OWENSBORO

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Dear Small Group Participants,

Our Diocese of Owensboro's journey through the National Eucharistic Revival over these past three years has been a highlight in my experience as a bishop. My spirituality has always been deeply Eucharistic. Being able to lead our diocese through our Acts 2:42 Small Groups and participating in the National Eucharistic Congress with many of you has allowed me to reflect on the centrality of the Eucharist in the Church and in our lives together.

As these three years end, we are challenged to continue fostering a Eucharistic Spirituality, which focuses on the presence of Jesus in his body and blood, which we receive and are then to be transformed. We exit the Church building and live out our faith as the Body of Christ in our daily lives, continuing the mission of Jesus.

I encourage you to keep inviting fellow parishioners to participate in our new series. In this series, we will continue to reflect on the Word, which is both a name for the Scriptures and for Jesus himself. "The Word was made flesh and dwelt among us," and we have experienced his love, power and grace in our lives.

As you form relationships with the other disciples in your small groups, may you all experience the gift of Christian community and be strengthened to live out your baptism by being active participants in the Liturgy of the Word and Liturgy of the Eucharist at Mass and in everything you do in your life.

Thank you for being involved in this small group opportunity and know that I am praying for you and ask you to pray for me.

Sincerely,

Bishop William F. Medley

Diocese of Owensboro, Kentucky



Introduction:

In the Word with Bishop Medley

What is this series about?

It is a nine-month small group series based on the readings for the fourth Sunday of each month September 2025 through May 2026. Each small group meets within the first three weeks of the month to engage in thoughtful reflection on the Word and Bishop Medley's message. Therefore, all small group participants attending Mass on the fourth Sunday of the Month, will have already heard, discussed and reflected with Bishop Medley and be more prepared to engage the Liturgy of the Word.

Like the Acts 2:42 small groups developed for the National Eucharistic Revival, we will continue to highlight the importance of adult small groups in parishes of the diocese. The U.S. Bishops have stated, "Small Christian Communities are powerful vehicles for adult faith formation, providing opportunities for learning, prayer, mutual support, and the shared experience of Christian living and service to Church and society" (Our Hearts were Burning within Us, paragraph 106).

As a diocese, we believe that small groups are very much needed and become a revitalizing tool for people's personal faith and community engagement. We hope that many of our Acts 2:42 small groups will continue and that many more people will choose to join a monthly parish small group in your community. The fruit is overwhelmingly positive in people's lives and God will bless you as you step out to grow in this way.

In addition to reflecting on the Word, we will also be able to learn about liturgical catechesis and contemporary scripture scholarship throughout the Liturgical year. While many may be very comfortable studying scripture and be able to quote scriptures chapter and verse, not all have been formally trained in methods of scripture scholarship that are so important to the proper revelation of the Bible. All of us are lifelong learners and hopefully we will each take new insights into our daily walk with Jesus, and our understanding and living of our Catholic scriptures, and our embrace of the Word made flesh. Amen!

Sincerely,



Dr. Jeff Andrini

Director of the Office of Evangelization



Scripture Scholarship

Catholic Scripture scholarship has evolved significantly over the centuries, shaped by theological, historical, and academic developments. Here is a thumbnail sketch that will provide a foundation for future learning throughout the year.

Early Church (1st–5th centuries)

In the early Church, Scripture was mainly interpreted through the lens of tradition as presented in the Old Testament. The New Testament was just being written as the primary focus was on preserving the teachings of Jesus and the Apostles. The canon of the 73 books of the Catholic Bible was a long process and was not set until late in the fourth century. While there is debate about the exact date, the Council of Rome in 382 and the Council of Carthage in 397 were significant in defining the canon. Fathers of the Church like St. Augustine and Origen began to develop methods of interpretation, such as the allegorical method, which sought deeper spiritual meanings in the text, alongside the literal sense.

Medieval Period (5th–15th centuries)

During the medieval period, Catholic scholars like St. Thomas Aquinas continued to emphasize the literal and moral interpretations of Scripture but also acknowledged the importance of allegorical and anagogical senses. However, the Scripture scholarship was less focused on historical context, as the Church's primary emphasis was on doctrinal clarity.

The Reformation and Counter-Reformation (16th–17th centuries)

The Protestant Reformation led to increased scrutiny of Scripture, with figures like Martin Luther emphasizing the authority of the Bible alone (*sola scriptura*). In response, the Catholic Church, through the Council of Trent (1545–1563), affirmed the importance of both Scripture and Tradition. This period saw an increase in the "scholastic" method of interpreting Scripture, heavily influenced by philosophical and theological systems, though historical criticism remained underdeveloped.

Enlightenment and Modernity (18th–19th centuries)

The Enlightenment brought critical approaches to Scripture, with scholars questioning the literal truth of certain biblical texts. The historical-critical method emerged, focusing on understanding the text's original context, authorship, and the historical events behind the writings. Catholic scholars, such as those in the 19th-century Biblical Commission, began to engage more with these critical methods, though with caution and sometimes resistance due to concerns about undermining traditional beliefs. Late in the 19th century Pope Pius IX in a document called *The Syllabus of Errors* railed against this newer scripture scholarship and actively worked to encourage these forms to be avoided.



20th Century to Present

In the 20th century there was a major shift in Catholic Scripture scholarship. The Second Vatican Council (1962–1965) recognized the value of historical-critical methods in understanding Scripture, leading to a more open and scholarly engagement with biblical criticism. Scholars like Raymond Brown and others began incorporating historical, linguistic, and archaeological findings into their interpretations.

In contemporary Catholic scholarship, there is a balanced approach between faith and reason, with an emphasis on historical-critical methods alongside theological reflection. Scholars continue to explore issues such as the development of the biblical canon, the historical accuracy of multiple narratives, and the relationship between the Old and New Testaments, all while maintaining the Church's doctrinal commitments.

Catholic Scripture scholarship has moved from early faith-based interpretations to an engagement with historical and critical methods, while striving to maintain a balance through theological reflection. The contemporary approach seeks to understand the Bible in its historical, literary, and theological contexts, and still treasures the role of Scripture in the life of the Church. Rather than a single book, the Bible is like a library of books. Each book can be studied considering the genre of writing, its literary form, and historical, narrative and even redaction criticism, all of which help us to understand the revelation of God. For more resources, see the suggested resources for study at the end of this booklet. What does this all mean? Hopefully as we go through this study together this year, we can shed more light onto these realities in practical terms.

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Liturgical Catechesis

Catholic liturgical catechesis refers to the process of teaching and deepening the understanding of the Church's liturgical practices, rituals, and their significance within the life of the Christian community. It aims to help Catholics understand not just the how of the liturgy—how the Mass or other sacraments are celebrated—but also the why—the theological, spiritual, and biblical meanings behind these practices.

Liturgical catechesis is an essential aspect of a person's faith formation, as it connects believers to the central act of worship in the Church, which is the celebration of the Eucharist. It seeks to:

1. **Teach the Meaning of Liturgy:** It explains the biblical and theological foundations of the liturgical celebrations, such as the Mass, the sacraments, and the Church's liturgical calendar (Advent, Lent, etc.).
2. **Highlight the Role of the People:** It stresses that liturgy is not just a series of actions performed by the priest or liturgical ministers but is a communal act of worship, in which all members of the Church actively participate.
3. **Promote Active Participation:** The goal is for Catholics to engage more fully in the liturgical celebration—not only by attending but by understanding, praying, and living out the liturgical prayers and symbols.
4. **Emphasize the Sacramental Nature:** Liturgy is a way the faithful encounter God's grace. Through liturgical catechesis, individuals learn how the sacraments, especially the Eucharist, are means of divine encounter and transformation.

5. **Integrate Faith and Worship:** The liturgy is seen as the heart of Christian life, where faith is expressed, nourished, and strengthened. Catechesis emphasizes how liturgical celebrations form believers in their relationship with God and their neighbor.

Essentially, liturgical catechesis helps Catholics appreciate and participate more fully in the liturgy by understanding its profound significance. It fosters a deeper relationship with God through the Church's worship, helping believers to live out their faith more meaningfully in daily life.

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Session Overview

Each session will follow the same template, which is outlined here. The general flow will be listed for each session, but you can refer to these pages for descriptions on what each stage means as needed throughout the course of the year.

1. Gather

People's lives are busy and often chaotic. Gathering together is meant to be a peaceful moment to slow down, connect with others and check in to see how each person is doing.

2. Opening Prayer

Each session will begin with prayer. You can use the prayer provided or let the Holy Spirit lead your group. Remember to take time to pray for any intentions individuals may have on their heart.

3. God Sightings

Taking time to share life and faith is an important part of building community and being the body of Christ with and for one another. In our culture, sharing vulnerably or interpreting life through the eyes of faith, can be seen as something personal that should not be shared. But Christian community is different, and we need to create safe places to share our lives and faith with one another. It is also important to learn to say not just that "I will pray for you," but "can we pray right now for you?" After prayer think about how God has been at work in your life over the past month. Have you had any new beginnings, breakthroughs, or struggles in your life where you can see God's hand, or where you hope to see God's involvement? If you have been faced with difficulties and challenges, ask if the group can pray right then for it.

Photo by Riley Greif



4. Reading & Discussion

The readings we will be using are those for the fourth Sunday of each month. There will be a short introduction for the group on scripture scholarship or the Liturgical year, followed by a few questions for discussion. Then read the scriptures and discuss them with the questions provided or other ideas that surface in the conversation.

5. Video

Bishop Medley will offer a reflection on the readings to take us deeper into our discipleship and transformation into a holy people of God. Discussion questions will be provided.

6. Closing Prayer

There is a prayer provided in the booklet, or you can lead a spontaneous prayer lead by the host leader or another group member.

7. Announcements

There will be time to share events happening in your parish and inviting the group to join. The Host Team can also share updates for any diocesan events happening in your area and inform the group of the next meeting date and time.

8. Social Time

Make time at the end to visit and enjoy each other's company. Some may need to leave soon after the announcements but others may enjoy sharing a dessert or snack together while visiting. As a courtesy remember to watch the room and ensure you are respecting any needs your host might have for clean up and departure.



Photo by Riley Greif

Session One: Generosity, a Fruit of the Holy Spirit

Opening Prayer

Gracious God, we thank you for the opportunity to gather in this small group and to reflect on the readings for the 26th Sunday of Ordinary Time. As some people around the diocese gather in newly formed small groups and other continue meeting with their Acts 2:42 groups, we ask that you anoint our time and allow us to experience your love through one another and through your Word. May these groups be a source of friendship, strength and faith and may you further equip us to be missionary disciples in our daily lives displaying the fruits of your Holy Spirit. For what else should we pray? *Pause for others to offer intentions. After a suitable time close with:* we make our prayer in the name of the Father, Son and Holy Spirit. Amen.

Share God Sightings from past month.

The focus of Ordinary Time in the liturgical year is spiritual growth and deepening our relationship with God. It's not tied to a specific event or season like Advent, Christmas, Lent, or Easter. Instead, Ordinary Time offers a chance to reflect on the teachings and life of Jesus, and how we can apply those lessons to our daily lives. The color for Ordinary Time is green.

During this time, the Church focuses on the ministry of Jesus, His parables, miracles, and the call to discipleship. The readings highlight themes like faith, repentance, love, and the Kingdom of God. It is meant to be a season of growth, where we are invited to live out our Christian calling, deepen our prayer life, and engage in acts of service and charity. In essence, Ordinary Time is about living the ordinary moments of life with faith and purpose.

The 26th Sunday in Ordinary Time (Year C), September 27-28, focuses on themes of

repentance, accountability, and the choices we make in life. In the Gospel (Luke 16:19-31), Jesus tells the Parable of the Rich Man and Lazarus, illustrating the consequences of selfishness, neglecting the poor, and ignoring the needs of others. The rich man lived in luxury while Lazarus, a poor beggar, suffered at his gate. After death, their fates reversed and Lazarus was comforted in Abraham's bosom, while the rich man was in torment. Jesus warns that our actions in this life matter now and for the life to come, and he urges repentance and care for those in need, highlighting the importance of listening to God's Word and living a life of compassion.

Regarding the prophet Amos, according to the International Bible Commentary from Liturgical Press, "why should we read the oracles of an Israelite prophet of bygone days who prophesied the destruction of the northern kingdom of Israel long after the prophecy was fulfilled? And why should a Christian who believes that "God is love" go back to this firebrand among the prophets who seem to offer nothing more than threats and woes in

the name of Yahweh?" While this may be confusing, this is the very focus that scripture scholars take to understand the biblical text. In essence, the book of Amos transcends its historical context and offers timeless wisdom on matters of justice, righteousness and the human condition.

Pause for Discussion:

- What strikes you about Ordinary Time?
- When it comes to understanding the Bible, what has been helpful for you?

Prayer before reading scripture

Father, anoint us with your Holy Spirit, so that as we read your Word, it may penetrate our whole being and transform us. Grant us the blessing to be faithful disciples in understanding and living your Word that we may be a light shining for you in this world. Amen.

Photo by Elizabeth Wong Barnstead



Twenty-Sixth Sunday in Ordinary Time, Year C

FIRST READING | **AMOS 6:1A, 4-7**

Thus says the LORD the God of hosts: Woe to the complacent in Zion! Lying upon beds of ivory, stretched comfortably on their couches, they eat lambs taken from the flock, and calves from the stall! Improvising to the music of the harp, like David, they devise their own accompaniment. They drink wine from bowls and anoint themselves with the best oils; yet they are not made ill by the collapse of Joseph! Therefore, now they shall be the first to go into exile, and their wanton revelry shall be done away with.

Pause for Discussion:

- What strikes you in this reading and is it comforting or unsettling?

SECOND READING | **1 TIMOTHY 6:11-16**

But you, man of God, pursue righteousness, devotion, faith, love, patience, and gentleness.

Compete well for the faith. Lay hold of eternal life, to which you were called when you made the noble confession in the presence of many witnesses. I charge you before God, who gives life to all things, and before Christ Jesus, who gave testimony under Pontius Pilate for the noble confession, to keep the commandment without stain or reproach until the appearance of our Lord Jesus Christ that the blessed and only ruler will make manifest at the proper time, the King of kings and Lord of lords, who alone has immortality, who dwells in unapproachable light, and whom no human being has seen or can see. To him be honor and eternal power. Amen.

Pause for Discussion:

- How can the Holy Spirit help us to live the fruits of the Spirit listed in Galatians 5:22; love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control?

GOSPEL | LUKE 16:19-31

Jesus said to the Pharisees: "There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day. And lying at his door was a poor man named Lazarus, covered with sores, who would gladly have eaten his fill of the scraps that fell from the rich man's table. Dogs even used to come and lick his sores. When the poor man died, he was carried away by angels to the bosom of Abraham. The rich man also died and was buried, and from the netherworld, where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side. And he cried out, 'Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames.' Abraham replied, 'My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented. Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours.' He said, 'Then I beg you, father, send him to my father's house, for I have five brothers, so that he may warn them, lest they too come to this place of torment.' But Abraham replied, 'They have Moses and the prophets. Let them listen to them.' He said, 'Oh no, father Abraham, but if someone from the dead goes to them, they will repent.' Then Abraham said, 'If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.'"

Pause for Discussion:

- How would you explain the spiritual meaning of this gospel passage?
- What common themes do you see in these three readings and what is stirring in your mind and heart?

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Bishop’s Reflection

Bishop Medley will offer a Video Reflection on the readings for this 26th Sunday in Ordinary Time. Additional questions may be provided in the monthly agenda, but in general you might focus on the following:

- What did you learn from Bishop Medley’s reflection?
- What questions do you have or are you wondering about?
- What is something that God is teaching you through these scriptures?
- As a disciple of Jesus, how are we called to balance the need to care for ourselves, our family, parish, and the world?
- What does generosity look like in your life and how might this session be challenging you to further action?

Notes:

Closing Prayer

Lord Jesus, we thank you sending the Holy Spirit to be with us. Our readings today were unsettling in ways because we have been blessed with so much in our country and in our lives, and yet, we too have needs and responsibilities to our families, Church and the wider community. Teach us to be generous with the gifts you have lavished upon us and help us to be grateful to our core. May our lives reflect your love and compassion, and we ask you to continue transforming us into your disciples. We close in the name of the Father, Son and Holy Spirit. Amen.

Session Two: God's Mercy

Opening Prayer

Gracious and Loving God, we gather in this time and place to acknowledge our dependance on you. You are faithful to us even when we are not faithful, and we turn to you in our gathering to thank you and to ask for a share in your divine grace. We see so partially in this life and ask that we might see the world through your eyes and make present your kingdom in our words and deeds. May we accept the mysteries of our faith and trust in your loving kindness with hope and joy. For what else shall we pray? *Pause for others to offer intentions. After a suitable time close with:* we make our prayer in the name of the Father, Son and Holy Spirit. Amen.

Share God Sightings from past month.

Cardinal Avery Dulles is perhaps the most influential Theologian at the Second Vatican Council and the first U.S. Theologian to be named a Cardinal. He would often emphasize the inexhaustible and transcendent mystery of God. Jesus is the fullest revelation of who God is, but God is still an inexhaustible and transcendent mystery.

Have you ever thought to yourself that God seemed so cruel in the Old Testament and then Jesus came along and was more compassionate and kinder? It is important to remember that God has been revealing God's self to humanity from the beginning of time. Rather than dictating to humanity, humans sought to make sense of the world for

thousands of years. "The actual formulations of the biblical accounts, although making use of earlier stories and traditions, is confined to a narrow period of time (around 1000 BC) and concluding in the century before the birth of Christ" (The Catholic Study Bible; General introduction by Fr. Donald Senior, pg. 4). We have learned so much over the centuries about the Holy Scriptures, and much more after the incredible revelations of the dead sea scrolls found in 1948, which confirmed that far from Moses being the author of the first five books of the Bible, they were from four different sources redacted into their current form.

One additional point and then the final point, "Fundamentalist Christians...prefer to regard the stories of creation in Genesis, or the episode of Jonah's sojourn in the belly of a great fish, as literally true. Roman Catholic teaching – and that of many other Christian denominations – see no incompatibility between recognizing the truth of the biblical witness and the fact that it is expressed in many forms of literary expression characteristic of human communication" (Ibid, pg. 5).



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Fr. Donald Senior died in 2022 and was a world renowned scripture scholar. He was president of the Catholic Theological Union in Chicago and served on numerous boards including the Catholic Biblical Association of America and the Association of Theological Schools of the United States and Canada. He was appointed a member of the Pontifical Biblical Commission by Pope Saint John Paul II in 2001, and he was reappointed for a second term by Pope Benedict XVI in 2006. He is the editor of "The Catholic Study Bible- Third Edition," which is the work of nearly two dozen Catholic scholars and has an excellent forward of over 500 pages of commentary on the Bible. It is a highly recommended Bible for all Catholics.

The purpose of this reflection is to broaden our understanding of the Bible and help us see that God is ultimately a mystery and that the development of our theological understanding of the Bible and our faith is always growing and evolving. However, the wisdom and message of the Bible are essentially timeless. The following readings serve as an example of being timeless.

Pause for Discussion:

- How do you think humanity's image of God changed from the OT to the NT?
- What is a fundamentalist Christian and how is this different than Catholicism?
- What have you been taught about stories in the Bible and how to study them?

Prayer before reading scripture

Father, anoint us with your Holy Spirit, so that as we read your Word, it may penetrate our whole being and transform us. Grant us the blessing to be faithful disciples in understanding and living your Word that we may be a light shining for you in this world. Amen.

Photo by Elizabeth Wong Barnstead



Thirtieth Sunday in Ordinary Time, Year C

FIRST READING | **SIRACH 35:12-14, 16-18**

The LORD is a God of justice, who knows no favorites. Though not unduly partial toward the weak, yet he hears the cry of the oppressed. The Lord is not deaf to the wail of the orphan, nor to the widow when she pours out her complaint. The one who serves God willingly is heard; his petition reaches the heavens. The prayer of the lowly pierces the clouds; it does not rest till it reaches its goal, nor will it withdraw till the Most High responds, judges justly and affirms the right, and the Lord will not delay.

SECOND READING | **2 TIMOTHY 4:6-8, 16-18**

Beloved: I am already being poured out like a libation, and the time of my departure is at hand. I have competed well; I have finished the race; I have kept the faith. From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, and not only to me, but to all who have longed for his appearance. At my first defense no one appeared on my behalf, but everyone deserted me. May it not be held against them!

But the Lord stood by me and gave me strength, so that through me the proclamation might be completed, and all the Gentiles might hear it. And I was rescued from the lion's mouth.

The Lord will rescue me from every evil threat and will bring me safe to his heavenly kingdom. To him be glory forever and ever. Amen.

GOSPEL | LUKE 18: 9-14

Jesus addressed this parable to those who were convinced of their own righteousness and despised everyone else. "Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. The Pharisee took up his position and spoke this prayer to himself, 'O God, I thank you that I am not like the rest of humanity -- greedy, dishonest, adulterous -- or even like this tax collector. I fast twice a week, and I pay tithes on my whole income.' But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, 'O God, be merciful to me a sinner.' I tell you, the latter went home justified, not the former; for whoever exalts himself will be humbled, and the one who humbles himself will be exalted."

Pause for Discussion:

- Name an overall message that you draw from these readings.
- Sirach is considered "wisdom" literature. What wisdom do you hear in this passage?
- What is a message we can learn about prayer from the gospel?



Photo by Riley Greif

Bishop's Reflection

Bishop Medley will offer a Video Reflection on the readings for this 30th Sunday in Ordinary Time. Additional questions may be provided in the monthly agenda, but in general you might focus on the following:

- What did you learn from Bishop Medley's reflection?
- What questions do you have or are you wondering about?
- What is something that God is teaching you through these scriptures?
- How have you received God's mercy in your life?
- What action can you do this next month to show mercy to others?

Notes:

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.

Closing Prayer

Lord Jesus, we are so grateful for your life, death and resurrection, which revealed to us the union you celebrate with the Father and Holy Spirit. You welcome us into this union, and we thank you for drawing our group closer to you and to one another. Grant us the grace to learn from you in these readings and to live lives where we are compassionate with ourselves and with all those we meet. As we journey to the 30th Sunday of Ordinary time, may we long to be filled by your love in Holy Communion. For what else shall we pray? Pause. We close in the name of the Father, Son and Holy Spirit. Amen.

Session Three: A Servant King

Opening Prayer

Loving Father, you sent your son to this earth to show us how to live and love, yet he was rejected by the religious leaders of his time. He came to establish the reign of God on earth and so many were unable to make the shift to a kingdom of love, compassion, and service. As we reflect on the solemnity of Jesus as the Christ and King of the Universe, transform us through our prayer, discussion and learning to truly make your kingdom more present in our parish through the power and gifting of your Holy Spirit. For what else shall we pray? *Pause for others to offer intentions.* After a suitable time close with: we make our prayer in the name of the Father, Son and Holy Spirit. Amen.

Share God Sightings from past month.

In this session, we focus on the Feast of Christ the King, the fourth Sunday of November, which concludes Ordinary Time and serves as a powerful reminder of Jesus Christ's universal sovereignty. This solemnity emphasizes his eternal reign over all creation, offering a stark contrast to the fleeting nature of worldly powers. It acts as a culmination of the liturgical year, solidifying the central message of Christ's kingship and preparing the faithful for the shift in focus that Advent brings. The celebration of Christ the King serves to reinforce the idea that all time and history is under Christ's rule.

Immediately following the Feast of Christ the King, the Church enters the season of Advent, marking the beginning of a new liturgical year. This transition signifies a movement from celebrating Christ's established reign to anticipating his coming. Advent is a period of expectant waiting, both for the commemoration of Christ's birth at Christmas and for his second coming at the end of time. It is a season characterized by hope, reflection, and spiritual preparation, shifting the liturgical atmosphere from the triumphant celebration of Christ's kingship to a more contemplative and

anticipatory tone. The transition from Christ the King to Advent highlights the cyclical nature of the liturgical year, where each season builds upon and enriches the understanding of Christ's life and teachings. In essence, the transition moves from celebrating Christ's present and eternal kingship to anticipating his past, present, and future coming.

Pause for Discussion:

- What strikes you about the ending and beginning of a new liturgical year?
- How does the experience of the liturgical calendar enrich our faith?
- How does Jesus' example of Servant Leadership model leadership excellence?

Prayer before reading scripture

Father, anoint us with your Holy Spirit, so that as we read your Word, it may penetrate our whole being and transform us. Grant us the blessing to be faithful disciples in understanding and living your Word that we may be a light shining for you in this world. Amen.

The Solemnity of Our Lord Jesus Christ, King of the Universe, Year C



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FIRST READING | **2 SAMUEL 5:1-3**

In those days, all the tribes of Israel came to David in Hebron and said: "Here we are, your bone and your flesh. In days past, when Saul was our king, it was you who led the Israelites out and brought them back. And the LORD said to you, 'You shall shepherd my people Israel and shall be commander of Israel.'" When all the elders of Israel came to David in Hebron, King David made an agreement with them there before the LORD, and they anointed him king of Israel.

SECOND READING | **COLOSSIANS 1:12-20**

Brothers and sisters: Let us give thanks to the Father, who has made you fit to share in the inheritance of the holy ones in light. He delivered us from the power of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation. For in him were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in all things he himself might be preeminent. For in him all the fullness was pleased to dwell, and through him to reconcile all things for him, making peace by the blood of his cross through him, whether those on earth or those in heaven.

GOSPEL | LUKE 23: 35-43

The rulers sneered at Jesus and said, "He saved others, let him save himself if he is the chosen one, the Christ of God." Even the soldiers jeered at him. As they approached to offer him wine, they called out, "If you are King of the Jews, save yourself." Above him there was an inscription that read, "This is the King of the Jews."

Now one of the criminals hanging there reviled Jesus, saying, "Are you not the Christ? Save yourself and us." The other, however, rebuking him, said in reply, "Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal." Then he said, "Jesus, remember me when you come into your kingdom." He replied to him, "Amen, I say to you, today you will be with me in Paradise."

Pause for Discussion:

- What are some normal assumptions about kingship?
- How does Jesus fit those assumptions or not?
- Name some of the values and virtues of Christ's kingdom.

Photo by Riley Greif



Bishop’s Reflection

Bishop Medley will offer a Video Reflection on the readings for this Solemnity of Our Lord Jesus Christ, King of the Universe. Additional questions may be provided in the monthly agenda, but in general you might focus on the following:

- What did you learn from Bishop Medley’s reflection?
- What questions do you have or are you wondering about?
- What is something that God is teaching you through these scriptures?
- How are you called to be a disciple of Jesus and a servant-leader in all areas of your life? Share an example.

Notes:

Closing Prayer

Lord Jesus, you are the king of the Universe, the king of our Church, and king that leads with love for all people. May you transform us into your disciples that we might lead with your love in all we do and say. Without you, we are limited, selfish and insecure, but with you in our daily lives, we find that you put us in places where you need us to be. You give us the gifts to serve and lead and you work through each of us in amazing ways to love all people. Anoint Bishop Medley, all the Priest and Deacons of our diocese, Religious, and the laity with holiness, zeal, and your love as we go on mission together to make present your reign in the world today. We make our prayer is Jesus’ name. Amen.

Session Four: A School of Love

Opening Prayer

Almighty God, we pause at the beginning of our session to acknowledge your presence, love, and communion of the three persons in the blessed Trinity. Help us to experience and encounter communion with you in this gathering as we share our lives and faith together and reflect on your Word and teaching. Bless each of our immediate and extended families and equip us to lead with love in our homes. For what else shall we pray? *Pause for others to offer intentions. After a suitable time close with:* we make our prayer in the name of the Father, Son and Holy Spirit. Amen.

Share God Sightings from past month.

The Reign of God, a central theme in the New Testament, originates from the Old Testament concept of God's sovereign rule, which Jesus proclaimed as being actively present and accessible. It's not primarily a geographical kingdom, but rather a state of being where God's will is being done, and his values of love, justice, and peace prevail. Jesus' parables and teachings frequently address this theme, illustrating that the Reign of God is both a present reality and a future hope. This understanding emphasizes a transformed relationship with God and others, marked by humility, service, and forgiveness.

Within the family structure, the values of God's reign can be tangibly lived out. Love, as the cornerstone, is manifest in selfless acts, mutual respect, and unwavering support. Service becomes a daily practice, where family members prioritize each other's needs, fostering a sense of interdependence and shared responsibility. Forgiveness and reconciliation are vital, acknowledging human fallibility and promoting healing after conflicts. Justice, in its simplest form, ensures fairness and equitable treatment for all. These values, when consistently applied, create an environment where God's presence is palpable.

Pope John Paul II's assertion that the home is a "school of love" underscores its critical role in nurturing these values. To function as such, a family needs open communication, shared faith practices, and a commitment to mutual support. They must cultivate an atmosphere where forgiveness is readily offered, and where service to one another is a natural expression of love. Consistent effort is needed to prioritize spiritual growth, and to actively reflect Gods



love to each other, and to those outside of the family. By embodying these principles, families can become living testaments to God's reign, making it a tangible reality within their homes and extending its influence into the wider community.

Pause for Discussion:

- How have you experienced family as a school of love?
- Where has it fallen short?
- What do parents need to live this vision out effectively?

Prayer before reading scripture

Father, anoint us with your Holy Spirit, so that as we read your Word, it may penetrate our whole being and transform us. Grant us the blessing to be faithful disciples in understanding and living your Word that we may be a light shining for you in this world. Amen.

Photo by Elizabeth Wong Barnstead



Feast of the Holy Family of Jesus, Mary, and Joseph, Year C

FIRST READING | **SIRACH 3:2-6, 12-14**

God sets a father in honor over his children; a mother's authority he confirms over her sons. Whoever honors his father atones for sins and preserves himself from them. When he prays, he is heard; he stores up riches who reveres his mother. Whoever honors his father is gladdened by children, and, when he prays, is heard. Whoever reveres his father will live a long life; he who obeys his father brings comfort to his mother.

My son, take care of your father when he is old; grieve him not as long as he lives. Even if his mind fail, be considerate of him; revile him not all the days of his life; kindness to a father will not be forgotten, firmly planted against the debt of your sins —a house raised in justice to you.

Pause for Discussion:

- What strikes you in this reading and is it comforting or unsettling?

SECOND READING | **COLOSSIANS 3:12-21**

Brothers and sisters: Put on, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. And over all these put on love, that is, the bond of perfection. And let the peace of Christ control your hearts, the peace into which you were also called in one body. And be thankful. Let the Word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Wives, be subordinate to your husbands, as is proper in the Lord. Husbands, love your wives, and avoid any bitterness toward them. Children, obey your parents in everything, for this is pleasing to the Lord. Fathers, do not provoke your children, so they may not become discouraged.

Pause for Discussion:

- What helps you to live these virtues in your life?

GOSPEL | MATTHEW 2:13-15, 19-23

When the magi had departed, behold, the angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, flee to Egypt, and stay there until I tell you. Herod is going to search for the child to destroy him." Joseph rose and took the child and his mother by night and departed for Egypt. He stayed there until the death of Herod, that what the Lord had said through the prophet might be fulfilled, Out of Egypt I called my son.

When Herod had died, behold, the angel of the Lord appeared in a dream to Joseph in Egypt and said, "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." He rose, took the child and his mother, and went to the land of Israel. But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go back there. And because he had been warned in a dream, he departed for the region of Galilee. He went and dwelt in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, He shall be called a Nazorean.

Pause for Discussion:

- What are some examples of ways you have had to care for and protect your family?

Photo by Rachel Hall



Bishop’s Reflection

Bishop Medley will offer a Video Reflection on the readings for the Feast of the Holy Family of Jesus, Mary, and Joseph. Additional questions may be provided in the monthly agenda, but in general you might focus on the following:

- What did you learn from Bishop Medley’s reflection?
- What questions do you have or are you wondering about?
- What is something that God is teaching you through these scriptures?
- What action can you take this month to be more compassionate with yourself about the past and conscious to share God’s love in your family?

Notes:

Closing Prayer

Lord, we thank you for the anointing of your Holy Spirit on our gathering and ask that you would grant us the grace to live the teachings of Jesus in our daily lives more fully. Help us to see life from your perspective more than from the world. And help us to more and more trust in your guidance and empowerment to be the best versions of ourselves. Bless our Church with a vibrancy that comes from you help us to find new ways to welcome and support families, young people, and those in need. We close in the name of the Father, Son and Holy Spirit. Amen.

Session Five: The Light of the World

Opening Prayer

Gracious God, as the darkness and cold of winter weigh on us, we come to you as the light of the world and the light of our lives. We ask you to meet us where we are individually and as a small group to be a source of joy and hope for one another. We ask that you bless our conversation, lead us with your Holy Spirit and help us to be transformed more and more into missionary disciples of your son. For what else shall we pray? *Pause for others to offer intentions.* After a suitable time close with: we make our prayer in the name of the Father, Son and Holy Spirit. Amen.

Share God Sightings from past month.

The treasures of our Catholic faith are so many, and one is the wisdom of the liturgical calendar that revolves around the seasons of the Church year and the three-year cycle of readings from the Bible. Like the changing of the seasons in nature, we are given new opportunities for focusing our attention on specific realities in each of the changing season in our lives and in the Church year.

As we moved through the Advent season, we spent time reflecting on the metaphors of light and darkness to help us prepare to celebrate the fullness of the meaning of the incarnation of God into human form. It was a time of patient waiting, prayerfully considering our hearts and our readying our

souls to celebrate the gift of Jesus' birth. This birth mirrored creation at the beginning of time, as light was born into the darkness.



Photo by Elizabeth Wong Barnstead

In the Christmas season, we rejoice in the miracle of Christ's birth and the joy of the Holy Family receiving Jesus into the world. We are filled with awe, wonder, and celebrate Emmanuel, "God with us." The Christmas season comes to an end following Epiphany and we move back into Ordinary Time, for a few weeks, depending on the date of Ash Wednesday, which this year is February 18, about in the middle of the range it can occur. Ordinary Time welcomes us back the basic teachings of Jesus for a few weeks and then we move into the season of Lent, which is a serious season of prayer, fasting and alms giving.

The Liturgical cycle also leads us through the three-year cycle of readings, Year A, B, and C. These three years each focus on one of the Synoptic Gospels. We are in Year A, which is focused on Matthew, Year B is Mark and Year C is Luke. The Gospel of John is woven throughout all three years, especially during the Easter season. While the focus changes in different seasons, we can also see some of the major themes in the scripture resurfacing and offering us ongoing opportunities for reflection and transformation.

Pause for Discussion:

- How aware have you been of the meaning of the liturgical year and the three-year cycle of readings?
- What is one reminder or takeaway you have from this introduction?
- In what ways can the liturgical season help our spiritual growth?

Prayer before reading scripture

Father, anoint us with your Holy Spirit, so that as we read your Word, it may penetrate our whole being and transform us. Grant us the blessing to be faithful disciples in understanding and living your Word that we may be a light shining for you in this world. Amen.

Photo by Riley Greif



Third Sunday in Ordinary Time, Year A

FIRST READING | **ISAIAH 8:23-9:3**

First the Lord degraded the land of Zebulun and the land of Naphtali; but in the end he has glorified the seaward road, the land west of the Jordan, the District of the Gentiles.

Anguish has taken wing, dispelled is darkness: for there is no gloom where but now there was distress. The people who walked in darkness have seen a great light; upon those who dwelt in the land of gloom a light has shone. You have brought them abundant joy and great rejoicing, as they rejoice before you as at the harvest, as people make merry when dividing spoils. For the yoke that burdened them, the pole on their shoulder, and the rod of their taskmaster you have smashed, as on the day of Midian.

Pause for Discussion:

- Where have you experienced loss only to later celebrate God's blessings?

SECOND READING | **1 CORINTHIANS 1:10-13, 17**

I urge you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree in what you say, and that there be no divisions among you, but that you be united in the same mind and in the same purpose. For it has been reported to me about you, my brothers and sisters, by Chloe's people, that there are rivalries among you. I mean that each of you is saying, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? For Christ did not send me to baptize but to preach the gospel, and not with the wisdom of human eloquence, so that the cross of Christ might not be emptied of its meaning.

Pause for Discussion:

- What are some ways to foster growth in unity as a parish?

GOSPEL | MATTHEW 4: 12-23

When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen. From that time on, Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand." As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a net into the sea; they were fishermen. He said to them, "Come after me, and I will make you fishers of men." At once they left their nets and followed him. He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them, and immediately they left their boat and their father and followed him. He went around all of Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness among the people.

Pause for Discussion:

- What are some ways that our lives proclaim or make present God's kingdom?

Photo by Riley Greif



Bishop's Reflection

Bishop Medley will offer a Video Reflection on the readings for the 3rd Sunday in Ordinary Time. Additional questions may be provided in the monthly agenda, but in general you might focus on the following:

- What did you learn from Bishop Medley's reflection?
- What questions do you have or are you wondering about?
- What is something that God is teaching you through these scriptures?
- How have you shown the light of Christ to others in the past month?
- Name an example of a way the Lord is calling you to follow and/or trust him in the coming weeks.

Notes:

[illegible]

Closing Prayer

Lord, we thank you for the anointing of your Holy Spirit on our gathering and ask that you would grant us the grace to live the teachings of Jesus in our daily lives more fully. Help us to see life from your perspective more than from the world. And help us to more and more trust in your guidance and empowerment to be the best versions of ourselves. Bless our Church with a vibrancy that comes from you help us to find new ways to welcome and support families, young people, and those in need. We make our prayer in Jesus' name. Amen.

Session Six: God's Revelation

Opening Prayer

Almighty God, we gather in your name and marvel at your revelation in our world. We find you in the love of our families, in the beauty of creation and in the simple smile of a stranger. As we grow in our awareness that you are closer to us than the air that we breathe, may become better instruments in making present your kingdom in our midst. In our small group help us to be your loving presence for one another and to hold each other up as Christian brothers and sisters. Anoint our time together and come with your presence and peace. For what else shall we pray? *Pause for others to offer intentions. After a suitable time close with:* we make our prayer in the name of the Father, Son and Holy Spirit. Amen.

Share God Sightings from past month.

As we enter the season of Lent, it is important that we see the very practical aspects of what this season is asking us to focus on and how this can ground us in the reality that we need God in every area of our lives. Even Jesus was tempted to see the road ahead as too difficult and to shrink back from the mission. Lent is a time to acknowledge our weaknesses and rely on God's strength.

Another way to acknowledge that humans are limited is to recognize how the scriptures were written and the purpose they served our ancestors. For instance, see the following drawing and reflect on the

world view of people around 1000 BC. Read through the multiple numbered explanations and recognize that our world view is drastically different now.

The first eleven chapters of the book of Genesis are considered Prehistory. Rather than being literal stories of how the world began, they are the first stories to reveal a loving creator that saw all creation as good. Genesis offers an "account of creation, and the earliest generations of humans that addresses fundamental questions about the human condition and about God's intentions for humanity" (The Catholic Study Bible, pg. 123).

As we learn more about the natural history of the world, it is important for the followers of Jesus to recognize the historical implications of this new learning and to integrate it into our faith. Young people today have grown up with a larger world view, and at times find fault with the Church for having what they might consider "blind faith" and not incorporating new learning about the world and even the human person into God's ongoing revelations. To be truly Catholic is to combine faith and reason in our theological and spiritual pursuit of being disciples of Jesus and beloved children of God.

Pause for Discussion:

- What is something you appreciate about Lent?
- How is understanding scripture like having faith in God?
- Remembering that much of our faith is mystery, how can this help reach young people today with the good news of God's love?

Prayer before reading scripture

Father, anoint us with your Holy Spirit, so that as we read your Word, it may penetrate our whole being and transform us. Grant us the blessing to be faithful disciples in understanding and living your Word that we may be a light shining for you in this world. Amen.

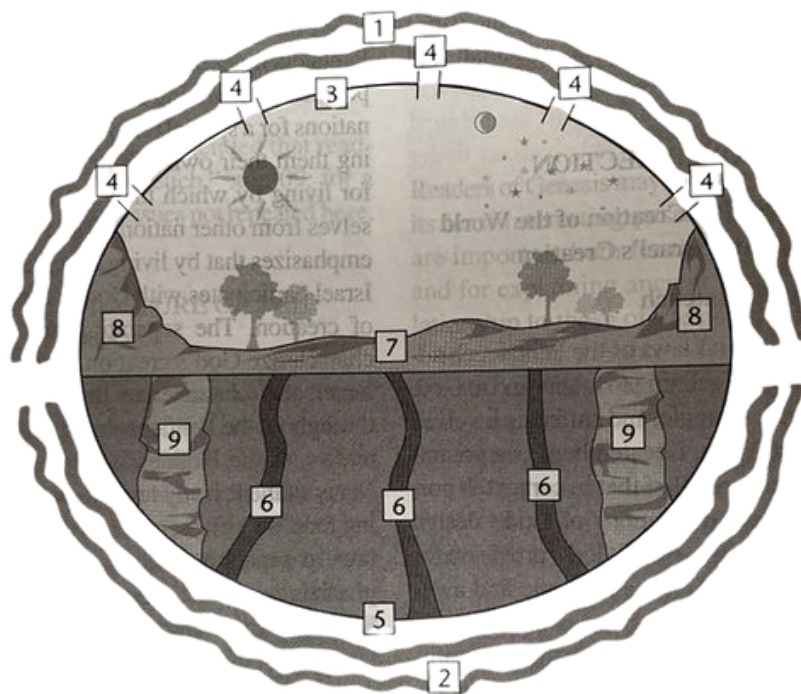


Figure 2. The ancient Israelite view of the world as described in Genesis 1: (1) The waters above the earth, (2) the waters below the earth, (3) The upper dome, (4) windows in the upper dome that let rain through, (5) the lower dome, (6) springs and rivers flow upward, (7) the earth, (8) pillars or mountains supporting the upper dome, (9) pillars supporting the earth.

First Sunday of Lent, Year A

FIRST READING | **GENESIS 2:7-9; 3:1-7**

The LORD God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being. Then the LORD God planted a garden in Eden, in the east, and placed there the man whom he had formed. Out of the ground the LORD God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil. Now the serpent was the most cunning of all the animals that the LORD God had made. The serpent asked the woman, "Did God really tell you not to eat from any of the trees in the garden?" The woman answered the serpent: "We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, lest you die.'" But the serpent said to the woman: "You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened, and you will be like gods who know what is good and what is evil." The woman saw that the tree was good for food, pleasing to the eyes, and desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves.

Photo by Rachel Hall



SECOND READING | ROMANS 5:12-19

Brothers and sisters: Through one man sin entered the world, and through sin, death, and thus death came to all men, inasmuch as all sinned—for up to the time of the law, sin was in the world, though sin is not accounted when there is no law. But death reigned from Adam to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come. But the gift is not like the transgression. For if by the transgression of the one, the many died, how much more did the grace of God and the gracious gift of the one man Jesus Christ overflow for the many. And the gift is not like the result of the one who sinned. For after one sin there was the judgment that brought condemnation; but the gift, after many transgressions, brought acquittal. For if, by the transgression of the one, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so, through one righteous act, acquittal and life came to all. For just as through the disobedience of the one man the many were made sinners, so, through the obedience of the one, the many will be made righteous.

GOSPEL | MATTHEW 4:1-11

At that time Jesus was led by the Spirit into the desert to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was hungry. The tempter approached and said to him, "If you are the Son of God, command that these stones become loaves of bread." He said in reply, "It is written: One does not live on bread alone, but on every word that comes forth from the mouth of God." Then the devil took him to the holy city, and made him stand on the parapet of the temple, and said to him, "If you are the Son of God, throw yourself down. For it is written: He will command his angels concerning you and with their hands they will support you, lest you dash your foot against a stone." Jesus answered him, "Again it is written, You shall not put the Lord, your God, to the test." Then the devil took him up to a very high mountain, and showed him all the kingdoms of the world in their magnificence, and he said to him, "All these I shall give to you, if you will prostrate yourself and worship me." At this, Jesus said to him, "Get away, Satan! It is written: The Lord, your God, shall you worship and him alone shall you serve." Then the devil left him and behold, angels came and ministered to him.

Pause for Discussion:

- Name a theme that strikes you in these readings?
 - If we consider the Genesis reading as "prehistory" what might we draw out of this story?
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Bishop’s Reflection

Bishop Medley will offer a Video Reflection on the readings for the 1st Sunday in Lent. Additional questions may be provided in the monthly agenda, but in general you might focus on the following:

- What did you learn from Bishop Medley’s reflection?
- What questions do you have or are you wondering about?
- What is something that God is teaching you through these scriptures?
- Name an example of how Lent is a time of spiritual growth for you.

Notes:

Closing Prayer
Gracious God, you created our world out of love and long for your creation to be in right relationship with you. Teach us through your Word and our Catholic faith to mature as your children so our lives reflect your love. Fill us with gratitude and joy at the gift of our lives and your grace that is so abundant to us. Protect us from temptation and guide us to self-reflection and spiritual growth this Lent. We make our prayer in Jesus’ name. Amen.

Session Seven: Openness to the Holy Spirit

Opening Prayer

Lord Jesus, you are the Word made flesh, we gather in your name and invite you to be present to us in our conversation as we reflect on your Word. As we continue our Lenten journey, may we grow in our experience of your love and share your love with others. We pray for those journeying toward the Easter Sacraments and for all Catholics to fall in love with you and grow in the knowledge of their Catholic faith. For what else shall we pray? *Pause for others to offer intentions. After a suitable time close with:* we make our prayer in the name of the Father, Son and Holy Spirit. Amen.

Share God Sightings from past month.

Throughout the Lenten Season, we witness Catechumens and Candidates culminating their journey toward the Sacraments of Initiation in the phase called Purification and Enlightenment. Catechumens are those to be baptized, confirmed and receive Eucharist, therefore completing full initiation into the Catholic faith. Candidates are those who are already one with us through baptism but now will be received into full communion through Confirmation and Eucharist. Although Candidates can be received at any time during the year when fully prepared, many choose to participate at the Holy Saturday liturgy.

The second week of Lent is reserved for the Candidates to participate in the Penitential Rite (Scrutiny) at Mass. The prayers of the faithful are focused on their intentions and as a community we pray for them. Then there is a special prayer over the Candidates to be strengthened and healed. The next three weekends of Lent are reserved for those who will receive all three Sacraments of Initiation and are meant to be a period of deep purification and soul searching. Again, the prayers of the faithful are proclaimed and many of the intentions are for the Catechumens. Then an exorcism is prayed over the Catechumens. These are deeply meaningful and powerful prayers to assist them on their journey into faithful discipleship of Jesus as members of the Catholic Church.

Photo by Elizabeth Wong Barnstead



While many of us cradle Catholics would greatly benefit there is not a set process for us. However, the stages of the Order of Christian Initiation of Adults (OCIA) process for adults to enter the Church is to be the same process which adults are catechized in the Church. Meaning, the four stages of (1) Inquiry, (2) Catechumenate, (3) Purification and Enlightenment, and (4) Mystagogy, which continues for one year after reception of the sacraments, should be how cradle Catholic grow in their faith. Briefly this means that inquiry is meant to be the stage where we meet Jesus and develop a daily prayer life, we hunger for Jesus each day. The Catechumenate is a period of apprenticeship where we walk with the Catholic community, practice being Catholic through prayer, worship, study, and service. Purification and Enlightenment are for special times in the Liturgical year, like Lent, and also special times like adult retreats, where we reflect more deeply and connect more spiritually with the Lord and our faith. Finally, Mystagogy is meant to be something all adults do, we are to reflect on the mystery of the Sacraments we receive and keep being transformed by them until we are fully like Christ in eternity!

Pause for Discussion:

- Have you ever participated in the OCIA as a sponsor or inquirer?
- How could this model help all adult Catholics?
- What to you most enjoy about the Easter Vigil?

Prayer before reading scripture

Father, anoint us with your Holy Spirit, so that as we read your Word, it may penetrate our whole being and transform us. Grant us the blessing to be faithful disciples in understanding and living your Word that we may be a light shining for you in this world. Amen.



Photo by Rachel Hall

Fifth Sunday of Lent, Year A

FIRST READING | **EZEKIEL 37:12-14**

Thus says the Lord GOD: O my people, I will open your graves and have you rise from them, and bring you back to the land of Israel. Then you shall know that I am the LORD, when I open your graves and have you rise from them, O my people! I will put my spirit in you that you may live, and I will settle you upon your land; thus you shall know that I am the LORD. I have promised, and I will do it, says the LORD.

SECOND READING | **ROMANS 8:8-11**

Brothers and sisters: Those who are in the flesh cannot please God. But you are not in the flesh; on the contrary, you are in the spirit, if only the Spirit of God dwells in you. Whoever does not have the Spirit of Christ does not belong to him. But if Christ is in you, although the body is dead because of sin, the spirit is alive because of righteousness. If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit dwelling in you.

GOSPEL | JOHN 11:1-45

Now a man was ill, Lazarus from Bethany, the village of Mary and her sister Martha. Mary was the one who had anointed the Lord with perfumed oil and dried his feet with her hair; it was her brother Lazarus who was ill. So the sisters sent word to him saying, "Master, the one you love is ill." When Jesus heard this he said, "This illness is not to end in death, but is for the glory of God, that the Son of God may be glorified through it." Now Jesus loved Martha and her sister and Lazarus. So when he heard that he was ill, he remained for two days in the place where he was. Then after this he said to his disciples, "Let us go back to Judea."

The disciples said to him, "Rabbi, the Jews were just trying to stone you, and you want to go back there?" Jesus answered, "Are there not twelve hours in a day? If one walks during the day, he does not stumble, because he sees the light of this world. But if one walks at night, he stumbles, because the light is not in him." He said this, and then told them, "Our friend Lazarus is asleep, but I am going to awaken him." So the disciples said to him, "Master, if he is asleep, he will be saved." But Jesus was talking about his death, while they thought that he meant ordinary sleep. So, then Jesus said to them clearly, "Lazarus has died. And I am glad for you that I was not there, that you may believe. Let us go to him." So Thomas, called Didymus, said to his fellow disciples, "Let us also go to die with him."

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, only about two miles away. And many of the Jews had come to Martha and Mary to comfort them about their brother. When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you." Jesus said to her, "Your brother will rise." Martha said to him, "I know he will rise, in the resurrection on the last day." Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one who is coming into the world."

When she had said this, she went and called her sister Mary secretly, saying, "The teacher is here and is asking for you." As soon as she heard this, she rose quickly and went to him. For Jesus had not yet come into the village but was still where Martha had met him. So, when the Jews who were with her in the house comforting her saw Mary get up quickly and go out, they followed her, presuming that she was going to the tomb to weep there. When Mary came to where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed and deeply troubled, and said, "Where have you laid him?" They said to him, "Sir, come and see." And Jesus wept. So the Jews said, "See how he loved him." But some of them said, "Could not the one who opened the eyes of the blind man have done something so that this man would not have died?"

So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there will be a stench; he has been dead for four days." Jesus said to her, "Did I not tell you that if you believe you will see the glory of God?" So they took away the stone. And Jesus raised his eyes and said, "Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." And when he had said this, He cried out in a loud voice, "Lazarus, come out!" The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, "Untie him and let him go." Now many of the Jews who had come to Mary and seen what he had done began to believe in him.

Pause for Discussion:

- How would you explain the Holy Spirit to someone?
 - How have you experienced God's power in your life?
 - If you witnessed this story in John's gospel, how would that affect your faith?
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Bishop's Reflection

Bishop Medley will offer a Video Reflection on the readings for the 5th Sunday in Lent. Additional questions may be provided in the monthly agenda, but in general you might focus on the following:

- What did you learn from Bishop Medley's reflection?
- What questions do you have or are you wondering about?
- What is something that God is teaching you through these scriptures?
- Name a way you can make yourself more available to be changed by Christ.

Notes:

Closing Prayer

Creator God, we are humbled by your love, faithfulness and mercy. We are unworthy of your love and yet you freely give it so lavishly in our daily lives. Anoint us with your Holy Spirit to embody and proclaim your love and to freely share it with others in all we do and say. Anoint our Parish with a double portion of your Spirit, that we might be a vibrant community making present your kingdom through your love in our lives. Amen.

Session Eight: The Kerygma & Our Response

Opening Prayer

Lord Jesus, we thank you for the Easter Season, in which we celebrate your life, death and resurrection. You have conquered death and as we hear the stories of the early Church proclaimed this season, anoint us in the same way with your Holy Spirit, that we might continue your mission on earth, as it is in heaven. Come Holy Spirit and fill us with grace to accept your invitation to intimacy with the Trinity and the empowerment of the Holy Spirit. Anoint the people of God, your Church, to carry forward your mission and may the fruits of your Spirit be visible in our lives. For what else shall we pray? *Pause for others to offer intentions. After a suitable time close with:* we make our prayer in the name of the Father, Son and Holy Spirit. Amen.

Share God Sightings from past month.

A major theme of the New Testament and the Book of the Acts of the Apostles is incredibly simple and straightforward. While the Old Testament was written over approximately 900 years from 1000 BC to 100 BC covering the creation of the world millennia earlier, the New Testament writings were written between approximately 48-110 AD. While there are various genres of writing, it is less complex than the Old Testament and has a clear message, which is the summed up in the Greek word, Kerygma meaning

announcement by a herald. Simply put, the Kerygma in the New Testament is the preaching of the Gospel of Jesus Christ.

Let us consider anew the Kerygma, the life, death and resurrection of Jesus. According to the New Jerome Biblical Commentary for the Catholic Church, "the kerygma awakens the consciousness of sin" (pg. 734). The New Testament begins by sharing the story of the incarnation, of Emmanuel, God with us. We hear stories of his birth and while the details of a manger make for a wonderful story, it is most likely that Jesus was born in a cave outside of Bethlehem. Again, this reality should not surprise us, as much of Jesus's life is a mystery and the early Church did their best to compile this history and tell a complete story of his birth. Throughout the gospels, we hear the teachings of Jesus and see his love for God and his love for humanity, especially those on the margins of society. He proclaims the Reign of God has come and offers all abundant life in the here and now and in the world to come.

It was Jesus' love and revolutionary way of loving people that led Jesus to the Cross. He freely embraced God's will and died like a criminal to reveal God's love to the world. And this love is understood as payment for our sins and the sins of the world. We are forgiven. Our debt is paid. We are offered new and abundant life!

It is the passion of Jesus, that focuses us to see the gravity of our own sin and Jesus' death once, for all. It is this reflection that is meant to awaken us to the weight of our sin and to receive God's forgiveness. And of course, the final aspect of the Kerygma is the resurrection. Jesus conquered death and told us, "Peace be with you and know I will be with you always." If we receive and accept this good news, we will be filled with the Holy Spirit and we will be his missionary disciples in our daily lives.

Pause for Discussion:

- When did you first hear the Kerygma proclaimed?
- How have you accepted this Good News?
- What fruit is present in your life that shows the Spirit is working in and through you?

Prayer before reading scripture

Father, anoint us with your Holy Spirit, so that as we read your Word, it may penetrate our whole being and transform us. Grant us the blessing to be faithful disciples in understanding and living your Word that we may be a light shining for you in this world. Amen.

Photo by Riley Greif



Fourth Sunday of Easter, Year A

FIRST READING | **ACTS 2:14A, 36-41**

Then Peter stood up with the Eleven, raised his voice, and proclaimed: "Let the whole house of Israel know for certain that God has made both Lord and Christ, this Jesus whom you crucified."

Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles, "What are we to do, my brothers?" Peter said to them, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call." He testified with many other arguments, and was exhorting them, "Save yourselves from this corrupt generation." Those who accepted his message were baptized, and about three thousand persons were added that day.

SECOND READING | **1 PETER 2:20B-25**

Beloved: If you are patient when you suffer for doing what is good, this is a grace before God. For to this you have been called, because Christ also suffered for you, leaving you an example that you should follow in his footsteps. He committed no sin, and no deceit was found in his mouth. When he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly. He himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed. For you had gone astray like sheep, but you have now returned to the shepherd and guardian of your souls.

GOSPEL | **JOHN 10:1-10**

Jesus said: "Amen, amen, I say to you, whoever does not enter a sheepfold through the gate but climbs over elsewhere is a thief and a robber. But whoever enters through the gate is the shepherd of the sheep. The gatekeeper opens it for him, and the sheep hear his voice, as the shepherd calls his own sheep by name and leads them out. When he has driven out all his own, he walks ahead of them, and the sheep follow him, because they recognize his voice. But they will not follow a stranger; they will run away from him, because they do not recognize the voice of strangers." Although Jesus used this figure of speech, the Pharisees did not realize what he was trying to tell them.

So Jesus said again, "Amen, amen, I say to you, I am the gate for the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture. A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly."

Pause for Discussion:

- What does Luke record as Peter's answer to "What are we to do?"
- How does the abundant life that Jesus speaks of look differently from secular society?
- How do we know if we are living as disciples of Jesus?

This image shows a single sheet of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.

Bishop’s Reflection

Bishop Medley will offer a Video Reflection on the readings for the 4th Sunday of Easter. Additional questions may be provided in the monthly agenda, but in general you might focus on the following:

- What did you learn from Bishop Medley’s reflection?
- What questions do you have or are you wondering about?
- What is something that God is teaching you through these scriptures?
- Name an example of a way the Lord is calling you to follow and/or trust him in the next week.

Notes:

Closing Prayer

We come before you Lord as a small group of your disciples asking that we would reflect your kingdom in all we do in our homes, workplaces, and the wider community. Help us to live in deep intimacy with you and to reflect that intimacy and love for all people in our daily lives. Anoint your Church, all the people of God, to be missionary disciples living out your mission and loving the world in your name. Amen.

Session Nine: Come Holy Spirit

Opening Prayer

Dear Jesus, as we gather in your name this evening, we know you are present with us. We ask that just as you sent the spirit upon your disciples in the upper room, that you would send your spirit into our midst for this gathering. We have been journeying together as a small group and have felt so close to you and one another and we pray for an increase of your love in our small group and our wider parish, that we would truly reflect your love to the world and live your mission, not through our own works or good ideas, but through the power of your Holy Spirit. *Pause for others to offer intentions. After a suitable time close with:* we make our prayer in the name of the Father, Son and Holy Spirit. Amen.

Share God Sightings from past month.

The Feast of Pentecost commemorates the descent of the Holy Spirit upon the Apostles and other followers of Jesus Christ, as described in the Acts of the Apostles (Acts 2). This pivotal event occurred fifty days after Easter, fulfilling Jesus' promise to send the Holy Spirit to empower his disciples. For this reason, Pentecost is often referred to as the "birthday of the Church," marking the beginning of the Church's mission to spread the Gospel to all nations.

In the Catholic liturgical year, Pentecost concludes the Easter season. Easter is a movable feast, and Pentecost always falls on the seventh Sunday after Easter. This means the date of Pentecost varies each year but typically falls between mid-May and mid-June. This year it will be celebrated on May 24. Following Pentecost, the liturgical season of Ordinary Time resumes.

For Catholic Christians today, the main message of Pentecost is multifaceted:

- The Gift of the Holy Spirit: Pentecost reminds us of the transformative power of the Holy Spirit, the third person of the Holy Trinity. The Holy Spirit empowers believers with spiritual gifts, enabling them to live out their faith courageously and share the Good News.
- The Birth of the Church: The descent of the Holy Spirit marked the beginning of the Church's public ministry. Pentecost calls us to recognize our role as members of this living body of Christ, united by the Spirit and called to continue Christ's mission in the world.
- Unity in Diversity: The miracle of speaking in tongues on Pentecost demonstrates the Spirit's power to overcome barriers and unite people of diverse backgrounds in the Christian faith. It highlights the Church's mission to be a universal community, embracing all cultures and languages.
- Empowerment for Mission: Just as the Holy Spirit emboldened the apostles to preach the Gospel, Pentecost reminds us that we too are called and equipped by the Spirit to be witnesses to Christ in our daily lives. The Spirit encourages us to step out in faith and share God's love with others in word and deed.

- Living in the Spirit: Pentecost invites us to cultivate a deeper relationship with the Holy Spirit through prayer and the sacraments, allowing the Spirit to guide our actions, inspire our words, and transform us into the likeness of Christ.

In essence, Pentecost is a celebration of God's abiding presence in the Church through the Holy Spirit, empowering believers to live as Christ's witnesses and build a community of faith, hope, and love for the world.

Pause for Discussion:

- Imagine yourself in the upper room for the first Pentecost. What might you have felt?
- Name a Pentecost moment in your life.
- What strikes you as a main message of Pentecost?

Prayer before reading scripture

Father, anoint us with your Holy Spirit, so that as we read your Word, it may penetrate our whole being and transform us. Grant us the blessing to be faithful disciples in understanding and living your Word that we may be a light shining for you in this world. Amen.

Photo by Elizabeth Wong Barnstead



Pentecost Sunday, Year A

FIRST READING | ACTS 2:1-11

When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.

Now there were devout Jews from every nation under heaven staying in Jerusalem. At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language. They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans? Then how does each of us hear them in his native language? We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God."

SECOND READING | 1 CORINTHIANS 12:3B-7, 12-13

Brothers and sisters: No one can say, "Jesus is Lord," except by the Holy Spirit. There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit.

As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit.

GOSPEL | **JOHN 20:19-23**

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."

Pause for Discussion:

- How might you summarize these readings?
- What is God asking of us at Pentecost?
- What is God's promise?

This image shows a single sheet of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Bishop's Reflection

Bishop Medley will offer a Video Reflection on the readings for Pentecost Sunday. Additional questions may be provided in the monthly agenda, but in general you might focus on the following:

- What did you learn from Bishop Medley's reflection?
- What questions do you have or are you wondering about?
- What is something that God is teaching you through these scriptures?
- Name possible ways the Lord might be calling your parish to respond to the Holy Spirit.

Notes:

This image shows a blank sheet of white paper with horizontal black ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The left edge of the paper shows some slight shadowing, suggesting it's part of a bound notebook or folder.

Closing Prayer

Loving Father, we are so rich in knowing that we are your beloved sons and daughters. We have become missionary disciples of your son, by studying the scriptures, receiving your grace through the Sacraments and experiencing the beauty of your creation. While your Holy Spirit is somewhat less known to us, we ask for a new Pentecost, that our eyes would be opened to your empowerment and that we would be anointed to bring the good news into every relationship in our lives. Come Holy Spirit and reveal yourself to us. Draw us into communion with the Trinity and transform humanity by allowing your reign to be manifest in the people of God, your Church. Bless our parish community and equip us to make present your kingdom in word and deed. We make our prayer in Jesus' name. Amen!

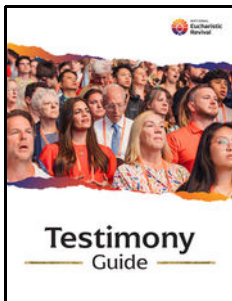
Additional Resources

- *The Catholic Study Bible*, by editors Fr. Donald Senior, John Collins, and Mary Ann Getty, 2010.
As mentioned in session one, Excellent 500-page commentary and full Catholic Bible.
Available on Amazon.
- *Understanding the Catholic Bible* by Fr. Jeffrey Kirby, 2022.
An easy read of several pages for each of the 73 books of the Bible. Available on Amazon.
- *A Catholic Guide to the Bible*, by Fr. Oscar Lukefahr, revised 1998. Available used on Amazon.
- *Invitation to the Gospels* by Fr. Donald Senior, 2002.
This commentary is on each of the four gospels offering an overview of each and in-depth insights. Available on Amazon.
- *Living in God's Embrace* by Michael Fonseca, 2000.
An excellent guide to praying with scripture and allowing oneself to experience God's presence in everyday life. Available on Amazon.

Dogmatic Constitution of Divine Revelation (DEI VERBUM) promulgated
by his Holiness Pope Paul VI on November 18, 1965.

Located free on the Vatican Website.

bit.ly/dei-verbum



Give your Testimony Guide | Available in English, Spanish,
and Vietnamese

www.eucharisticrevival.org/walk-with-one-parish-kit#parish-resources

Parish Mission

Invite Dr. Jeff Andrini to preach your next parish mission on the paschal mystery and how it mirrors life, death, and resurrection in our lives. Filled with personal stories, this parish mission models, challenges, and equips attendees to live as the Easter people and Missionary Disciples God has called us to be!

Contact Dr. Jeff Andrini at jeff.andrini@pastoral.org

2026 Events

Women's Joy Laughter Holiness Retreat

February 7, 2026

St. Ann Church, Morganfield KY

Featuring Chika Anyanwu

<https://owensborodiocese.org/womensretreat/>



Catholic Men's Conference of Western KY

February 21, 2026

Riverpark Center, Owensboro KY

Featuring: Bob Allen Kroll, Fr. John Hollowell, and Dr. Jason Winkle

<https://kycatholic.com/>



Jubilee Year - Pilgrims of Hope

Visit the seven pilgrimage sites located in the
Diocese of Owensboro!





Gasper River is a summer camp and retreat center, operating within the Diocese of Owensboro, that seeks to engage young people in their faith by providing challenging activities, building faith communities, and teaching the tools of evangelization, so they can share their faith when they return home.



Learn more by scanning the QR Code or visiting www.gasperriverretreatcenter.org/



The Diocese of Owensboro invites all adults to prayerfully consider making a Cursillo retreat in 2026! The English men's Cursillo will be February 26 - March 1, 2026, while the English women's Cursillo will be March 5 - 8, 2026. Check the website for updates: <http://www.cursillo-owensboro.org/>

The retreats are held at Gasper River Catholic Camp in Bowling Green. The cost is \$180, which includes a \$50 deposit when you register. Some financial help is available. The Cursillo Movement is a gift of the Holy Spirit to the Church. It helps people develop a deeper understanding of what it means to be fully Catholic by being fully Christian in order to exercise their mission as baptized Catholics. Come and experience God's love and power and find others on the same journey.

Diocesan Initiatives

Grace Marriage is an intentional, ongoing, parish-based, small group approach to marriage ministry where couples spend intentional time every 90 days in conversation focusing on their marriage. Each series includes four sessions, held once a quarter. This ministry has expanded over the years to serving over 150 couples throughout the diocese. To learn more and find a Grace Marriage group near your scan the QR code below!



Or visit owensborodiocese.org/grace-marriage/

A banner for support ministries with a purple background and a woman looking out over a lake. It includes the Office of Marriage & Family Life logo and a QR code.

Office of Marriage & Family Life
DIOCESE OF OWENSBORO

support ministries

"He heals the brokenhearted and binds up their wounds." ~ Psalm 147:3

Scan the QR Code to find resources for counseling, marriage support, pregnancy support, and more

CAP Counseling Assistance Program

Learn more
owensborodiocese.org/counseling/



Young Adult Ministries

Visit owensborodiocese.org/young-adult-ministry to learn more about young adult diocesan events. To learn about young adult movement in your area visit these Facebook pages:



© Getty Images Signature via canva



Keep up-to-date with all things
Young Adult in Bowling Green!



Keep up-to-date with all things
Young Adult in the Paducah-Lakes Area!



Keep up-to-date with all things
Young Adult in Owensboro!

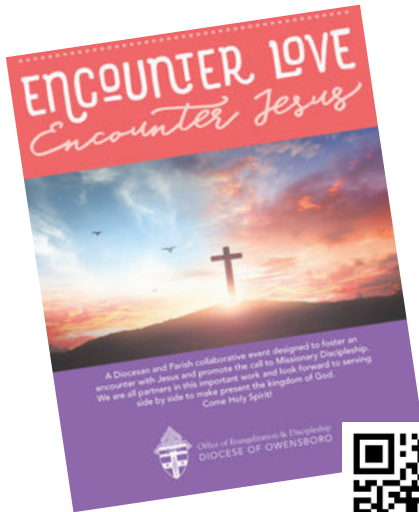


Want help starting Young Adult Ministry in your parish area?

Reach out to Charlie Hardesty, Director of Youth
and Young Adult Ministry for the Diocese of
Owensboro!

charlie.hardesty@pastoral.org

Evangelization Workshops



The Encounter Love Retreat led many to ask the question, "How do I share my faith with others?" We need an engaging story that we know well and that reveals how much God loves us. Host this four-hour workshop in your parish to foster Adult Faith Formation and equip folks to tell their story! In this workshop we will explore the Bible as Story and learn what it means to evangelize and how to do it.



Highlighting the Great Commission and Pope Francis' call to live as a missionary disciple, Tell a Better Story is a four-hour event that uses a reflective Kerygmatic experience to bring participants into an encounter of God's love and catch a vision for lifelong discipleship. Scan the QR or follow the link below to learn how to bring this workshop to your parish.



Contact Jeff Andrini to speak to your pastoral council or to provide custom workshops for your parish.

270-683-1545, Ext. 360 or jeff.andrini@pastoral.org.



To be missionary disciples of Jesus,
making present the kingdom of God!

Contact the Director of the Office of Evangelization &
Discipleship with any questions:
Jeff Andrini, D.Min., 270-683-1545, Ext. 360 or
jeff.andrini@pastoral.org.

Join our Diocese of Owensboro Missionary Disciples Facebook group



facebook.com/groups/2076958885928800/



Office of Evangelization & Discipleship
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