



1. The Baptism in the Jordan (Matthew 3)

1. Why does Jesus insist on being baptized “to fulfill all righteousness”?

Jesus’ baptism isn’t about repentance for sin but about identifying Himself with sinners and inaugurating His mission. The Catechism says He allows Himself to be numbered among sinners, the Lamb who takes away sin (CCC 536). In doing so, He sanctifies the waters of baptism for us.

2. How does the Father’s voice and the descent of the Spirit confirm Jesus’ identity?

At His baptism the heavens open, the Spirit descends, and the Father declares Him the beloved Son (CCC 535). This Trinitarian revelation marks the beginning of His public ministry and reveals the unity of Father, Son, and Spirit acting in our redemption.

3. What contrasts exist between John’s baptism and Jesus’ baptism with the Holy Spirit and fire?

John’s baptism was a sign of repentance; Christ’s baptism brings regeneration and the Holy Spirit (CCC 720). What John prefigured, Jesus fulfills turning ritual washing into sacramental rebirth.

4. What does John’s rebuke to the Pharisees and Sadducees teach about authentic repentance?

True repentance bears fruit. The Catechism says conversion is “a radical reorientation of our whole life toward God” (CCC 1431). It’s not heritage or status but sincere change that prepares the heart for Christ.

5. How might “producing fruit in keeping with repentance” look in your life today?

Christian repentance shows itself in mercy, justice, and integrity. Through grace received in Baptism and renewed in Reconciliation (CCC 1427-1429), we live daily conversion that makes faith visible.



2. The Wedding at Cana (John 2:1-11)

1. What is the significance of Mary noticing the need (“They have no wine”) before anyone else?

Mary’s awareness reveals her maternal intercession. The Catechism teaches that at Cana she prays “for the needs of a wedding feast,” a sign of her ongoing prayer for the Church (CCC 2618). She sees our lack and brings it to Christ.

2. Why does Jesus say, “My hour has not yet come”?

His “hour” refers to the Passion and Resurrection, when His glory will be revealed (CCC 2746). By performing this miracle, Jesus allows Mary’s faith to anticipate that hour, uniting her intercession with His saving mission.

3. How does this miracle prefigure the Eucharist and Christ’s transformation of human life?

The change of water into wine foreshadows the Eucharist, where wine becomes His Blood.

The Catechism calls the Eucharist “the source and summit of the Christian life” (CCC 1324). It reveals divine generosity and new covenant joy.

4. Why is obedience to Mary’s words, “Do whatever he tells you,” essential for discipleship?

Mary’s instruction models perfect faith and cooperation with grace (CCC 2619). True discipleship begins in listening to Jesus and acting on His word, trusting that obedience allows His power to work.

5. How does this sign reveal Jesus’ glory and deepen the faith of His disciples?

Miracles are “signs of the Kingdom of God” that invite belief (CCC 547-548). At Cana, Jesus manifests divine glory, and His disciples begin to believe a pattern of revelation and response that continues in every believer.

3. The Proclamation of the Kingdom (Mark 1:14-28)

1. What is the central message of Jesus’ proclamation of the Kingdom?

“The time is fulfilled... Repent and believe the Gospel.” The Catechism says Jesus’ preaching is the “heart of His mission,” announcing the reign of God’s love and mercy (CCC 541-542). The Kingdom is both present in Him and still unfolding.

2. How does the calling of the first disciples show repentance in action?

The disciples leave everything to follow Jesus immediately. Conversion isn’t only belief but decisive action (CCC 1427). Their response illustrates faith made visible through obedience.

3. Why are the people astonished that Jesus teaches “with authority”?

Christ speaks with divine authority as the Word made flesh (CCC 459). Unlike human teachers, He embodies the truth He proclaims, showing that His authority comes from who He is, God’s Son.

4. What does the exorcism signify about Christ’s authority?

By commanding demons, Jesus reveals the Kingdom’s victory over Satan (CCC 550). His miracles of liberation show that His word carries divine power to heal and restore creation.

5. How can believers today proclaim the Kingdom through their words and actions?

Every baptized person shares in Christ’s prophetic mission (CCC 905). By living charity, justice, and truth, we make the Kingdom visible in daily life.



4. The Transfiguration (Mark 9:2-13)

1. Why does Jesus reveal His glory only to Peter, James, and John?

He prepares His closest disciples for the scandal of the cross (CCC 554). The glimpse of glory strengthens their faith so that, after His Passion, they will understand His suffering in light of His divinity.

2. What is the significance of His dazzling appearance and the Father’s command, “Listen to him”?

Christ’s radiant face signifies His divine nature. The Father’s voice recalls His words at Baptism, confirming Jesus as Son and commanding faith in Him (CCC 555). Revelation now centers entirely on the person of Christ.

3. Why do Moses and Elijah appear, and what does it mean that they represent the Law and the Prophets?

Moses embodies the Law; Elijah, the Prophets. Together they signify the entire Old Covenant bearing witness to Jesus (CCC 2583, 581). Christ is the fulfillment of both, the definitive Word of God.

4. How does this event prepare the disciples for Jesus’ Passion and Resurrection?

The Catechism says the Transfiguration “aims at strengthening the apostles’ faith in anticipation of his Passion” (CCC 568). It reveals that glory comes through the cross, not apart from it.

5. What does Peter’s impulse to build three tents reveal about misunderstanding divine glory?

Peter wants to preserve the moment rather than follow Christ into suffering. The Catechism reminds us that discipleship requires carrying the cross before sharing glory (CCC 556). True faith doesn’t cling to comfort but obeys God’s plan.



5. The Institution of the Eucharist (Luke 22:7-30)

1. How does Jesus transform the Passover meal into a new covenant sacrifice?

At the Last Supper, Jesus identifies the bread and wine with His Body and Blood, fulfilling and surpassing the Passover (CCC 1339-1340). The old covenant memorial becomes the new covenant sacrifice.

2. What is the meaning of “Do this in remembrance of me”?

This command institutes the Eucharist as perpetual memorial of His sacrifice (CCC 1341). The Church obeys by celebrating Mass, making present the one sacrifice of the Cross until He comes again.

3. How does Jesus redefine greatness and service in response to the disciples’ argument?

He teaches that true greatness is found in humility and service (CCC 1551). As Lord, He serves; as disciples, we imitate Him through charity and self-giving.

4. What does Jesus mean when He says, “I confer on you a kingdom”?

Christ shares His priestly and royal mission with the apostles (CCC 551, 1547). Their ministry continues His work of sanctifying and leading the Church into the Kingdom.

5. How should the Eucharist shape the believer’s life of humility, service, and communion?

The Eucharist commits us to the poor and to one another (CCC 1397). Having received

Christ's Body, we are sent to be His body in the world, living unity, gratitude, and sacrificial love.