

**MARCH 1: SECOND SUNDAY OF LENT**

Gn 12:1-4a | 2 Tim 1:8b-10 | Mt 17:1-9 | CCC References 31-36, 46-47

**HUMANS CAN KNOW GOD NATURALLY**

- God created us with a natural desire to know Him, even if this desire is sometimes ignored on our part
- God also gave us the ability to know Him prior to Revelation
- Human beings can naturally know God's existence
- We can particularly know Him as the origin and end of all creation and as Truth, Beauty, and Goodness

**How is it possible to know God with only the light of human reason?** Starting from creation, that is from the world and from the human person, through reason alone one can know God with certainty as the origin and end of the universe, as the highest good and as infinite truth and beauty. (*Compendium #3*)

**MARCH 8: THIRD SUNDAY OF LENT**

Ex 17:3-7 | Rom 5:1-2, 5-8 | Jn 4:5-42 or 4:5-15, 19b-26, 39a, 40-42 | CCC References 37-38

**WHY DO WE HAVE REVELATION?**

- Even though we can know God's existence and his attributes of perfection naturally, God is always greater than what is accessible to human reason alone
- Furthermore, simply knowing about God is not the same as being in relationship with Him
- In order to communicate the mystery which God is in Himself, which is not accessible to human reason, God has revealed Himself to us
- This Divine Revelation also gives us surety of some things that are naturally accessible to human reason

**Is the light of reason alone sufficient to know the mystery of God?** In coming to a knowledge of God by the light of reason alone man experiences many difficulties. Indeed, on his own he is unable to enter into the intimacy of the divine mystery. This is why he stands in need of being enlightened by God's revelation, not only about those things that exceed his understanding, but also about those religious and moral truths which of themselves are not beyond the grasp of human reason, so that even in the present condition of the human race, they can be known by all with ease, with firm certainty and with no admixture of error. (*Compendium #4*)

**MARCH 15: FOURTH SUNDAY OF LENT**

1 Sm 16:1b, 6-7, 10-13a | Eph 5:8-14 | Jn 9:1-41 or 9:1, 6-9, 13-17, 34-38 | CCC References 50-53, 68-69

**WHAT IS REVELATION?**

- By words and deeds throughout "salvation history," God reveals Himself and His loving plan for us
- This plan is that all people might share in the divine life by "adoption" through Christ
- Jesus Christ, the Incarnate Son of God, is the fullness of Revelation

**What does God reveal to man?** God in his goodness and wisdom reveals himself. With deeds and words, he reveals himself and his plan of loving goodness which he decreed from all eternity in Christ. According to this plan, all people by the grace of the Holy Spirit are to share in the divine life as adopted "sons" in the only begotten Son of God. (*Compendium #6*)

**MARCH 22: FIFTH SUNDAY OF LENT**

Ez 37:12-14/Rom 8:8-11/Jn 11:1-45 or 11:3-7, 17, 20-27, 33b-45 | CCC References 456-460

**\*\* Wednesday, March 25** | THE ANNUNCIATION OF THE LORD: Is 7:10-14; 8:10 | Heb 10:4-10 | Lk 1:26-38

**THE INCARNATION**

- On the Feast of the Annunciation (*March 25; 9 months before Christmas*), we commemorate the Incarnation
- Incarnation, meaning “to take on flesh,” refers to the Second Person of the Trinity, the Son, taking our human nature through the Virgin Mary
- In the Incarnation, Christ takes on our entire human nature and is thus united to us “consubstantially”
- God the Son took on our human nature to reconcile us with God, show us God’s love, give us a model of holiness, and offer us participation in God’s own life of communion

**Why did the Son of God become man?** For us men and for our salvation, the Son of God became incarnate in the womb of the Virgin Mary by the power of the Holy Spirit. He did so to reconcile us sinners with God, to have us learn of God’s infinite love, to be our model of holiness and to make us “partakers of the divine nature” (2 Pt 1:4). (*Compendium #85*)



**MARCH 29: PALM SUNDAY OF THE LORD’S PASSION**

Mt 21:1-11 | Is 50:4-7 | Phil 2:6-11

Mt 26:14–27:66 or 27:11-54 | CCC References 571-573

**THE PASCHAL MYSTERY**

- The term “Paschal Mystery” is used to refer to the passion, death, resurrection and ascension of Christ
- Through the Paschal Mystery, the saving work of the Incarnation is brought to fulfillment
- The term “Paschal” refers to Christ as the fulfillment of the Passover (*see Exodus 12*)
- Christ, our Passover Lamb, offers himself in sacrifice for our salvation

**What is the importance of the Paschal Mystery of Jesus?** The Paschal Mystery of Jesus, which comprises his passion, death, resurrection, and glorification, stands at the center of the Christian faith because God’s saving plan was accomplished once for all by the redemptive death of his Son Jesus Christ. (*Compendium #112*)