**Stage 2 Bulletin Blurbs**

Baptism of the Lord

In His Baptism, Jesus reveals the central Mystery of our faith.

The central mystery of Christian faith and life is the mystery of the Most Blessed Trinity. Christians are baptized in the name of the Father and of the Son and of the Holy Spirit. (Catechism of the Catholic Church Comp. n. 44)

The Father Revealed by the Son

Jesus Christ reveals to us the Mystery of the Father.

Jesus Christ revealed to us that God is “Father”, not only insofar as he created the universe and the mankind, but above all because he eternally generated in his bosom the Son who is his Word, “ the radiance of the glory of God and the very stamp of his nature” (*Hebrews* 1:3). Comp. of the Catholic Catechism n. 46)

Second Sunday of Ordinary time

I believe in One God

**Why does one profess belief that there is only one God?**

Belief in the one God is professed because he has revealed himself to the people of Israel as the only One when he said, “Hear, O Israel, the Lord our God is one Lord” (*Deuteronomy* 6:4) and “there is no other” (*Isaiah* 45:22). Jesus himself confirmed that God is “the one Lord” (*Mark* 12:29). To confess that Jesus and the Holy Spirit are also God and Lord does not introduce any division into the one God. (Catechism of the Catholic Church Comp. n. 37)

Third Sunday of Ordinary Time

The Name of God

**With what name does God reveal Himself?**

God revealed himself to Moses as the living God, “the God of Abraham, the God of Isaac, the God of Jacob” (*Exodus* 3:6). God also revealed to Moses his mysterious name “I Am Who I Am (YHWH)”. Already in Old Testament times this ineffable name of God was replaced by the divine title *Lord*. Thus in the New Testament, Jesus who was called *Lord* is seen as true God. (Catechism of the Catholic Church Comp. n. 38)

Fourth Sunday of Ordinary Time

God is the God of Truth and Love

**In what way is God the truth?**

God is Truth itself and as such he can neither deceive nor be deceived. He is “light, and in him there is no darkness” (1 *John* 1:5). The eternal Son of God, the incarnation of wisdom, was sent into the world “to bear witness to the Truth” (*John* 18:37).

**In what way does God reveal that he is love?**

God revealed himself to Israel as the One who has a stronger love than that of parents for their children or of husbands and wives for their spouses. God in himself “is love” (*1 John*4: 8.16), who gives himself completely and gratuitously, who “so loved the world that he gave his only Son so that the world might be saved through him” (*John* 3:16-17). By sending his Son and the Holy Spirit, God reveals that he himself is an eternal exchange of love. (Catechism of the Catholic Church Comp. n. 41,42)

Fifth Sunday of Ordinary time

**What does it mean to believe in only one God?**

To believe in the one and only God involves coming to knowhis greatness and majesty. It involves living in thanksgiving and trusting always in him, even in adversity. It involves knowing the unity and true dignity of all human beings, created in his image. It involves making good use ofthe things which he has created. (Catechism of the Catholic Church Comp. n. 44)

This means that the faithful must guard and activate the three theological virtues and must avoid sins which are opposed to them. *Faith* believes in God and rejects everything that is opposed to it, such as, deliberate doubt, unbelief, heresy, apostasy, and schism. *Hope* trustingly awaits the blessed vision of God and his help, while avoiding despair and presumption. *Charity* loves God above all things and therefore repudiates indifference, ingratitude, lukewarmness, sloth or spiritual indolence, and that hatred of God which is born of pride. (Catechism of the Catholic Church Comp. n. 442)

Sixth Sunday of Ordinary Time

God is Almighty

**What does it mean to say that God is almighty?**

God reveals himself as “the strong One, the mighty One” (*Psalm* 24:8), as the One “to whom nothing is impossible” (*Luke* 1:37). His omnipotence is universal, mysterious and shows itself in the creation of the world out of nothing and humanity out of love; but above all it shows itself in the Incarnation and the Resurrection of his Son, in the gift of filial adoption and in the forgiveness of sins. For this reason, the Church directs her prayers to the “almighty and eternal God” *(“Omnipotens sempiterne Deus...”)*. (Catechism of the Catholic Church Comp. n. 50)

Seventh Sunday of Ordinary Time

The mystery of God's apparent powerlessness

Faith in God the Father Almighty can be put to the test by the experience of evil and suffering. God can sometimes seem to be absent and incapable of stopping evil. But in the most mysterious way God the Father has revealed his almighty power in the voluntary humiliation and Resurrection of his Son, by which he conquered evil. Christ crucified is thus "the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men." It is in Christ's Resurrection and exaltation that the Father has shown forth "the immeasurable greatness of his power in us who believe". (Catechism of the Catholic Church n. 272)

Eighth Sunday of Ordinary Time

Preparing for Lent

Jesus' temptation reveals the way in which the Son of God is Messiah, contrary to the way Satan proposes to him and the way men wish to attribute to him. This is why Christ vanquished the Tempter for us: "For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning." By the solemn forty days of Lent the Church unites herself each year to the mystery of Jesus in the desert.

**"The kingdom of God is at hand"** (CCC.540)

The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice. These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing (charitable and missionary works). (CCC 1438)