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April 6 Monday

CCC 464 The unique and altogether singular event of the Incarnation of the Son of God does not mean that Jesus Christ is part God and part man, nor does it imply that he is the result of a confused mixture of the divine and the human. He became truly man while remaining truly God. Jesus Christ is true God and true man...

CCC 469 The Church thus confesses that Jesus is inseparably true God and true man. He is truly the Son of God who, without ceasing to be God and Lord, became a man and our brother: "What he was, he remained and what he was not, he assumed", sings the Roman Liturgy.¹

April 7 Tuesday

CCC 470 The Son of God. . . worked with human hands; he thought with a human mind. He acted with a human will, and with a human heart he loved. Born of the Virgin Mary, he has truly been made one of us, like to us in all things except sin.²

CCC 472 This human soul that the Son of God assumed is endowed with a true human knowledge. As such, this knowledge could not in itself be unlimited: it was exercised in the historical conditions of his existence in space and time. This is why the Son of God could, when he became man, "increase in wisdom and in stature, and in favor with God and man",³ and would even have to inquire for himself about what one in the human condition can learn only from experience.⁴ This corresponded to the reality of his voluntary emptying of himself, taking "the form of a slave".⁵

April 8 Wednesday

CCC 478 Jesus knew and loved us each and all during his life, his agony and his Passion, and gave himself up for each one of us: "The Son of God. . . loved me and gave himself for me."⁶ He has loved us all with a human heart. For this reason, the Sacred Heart of Jesus, pierced by our sins and for our salvation,⁷ "is quite rightly considered the chief sign and symbol of that. . . love with which the divine Redeemer continually loves the eternal Father and all human beings" without exception.⁸

¹ LH, 1 January, Antiphon for Morning Prayer; cf. St. Leo the Great, Sermo in nat. Dom. 1, 2; PL 54, 191-192.

² GS 22 # 2.

³ ⇒ Lk 2:52

⁴ Cf. ⇒ Mk 6 38; ⇒ 8 27; ⇒ Jn 11:34; etc

⁵ ⇒ Phil 2:7.

⁶ Gal 2:20.

⁷ Cf. ⇒ Jn 19:34.

⁸ Pius XII, Enc. Haurietis aquas (1956): DS 3924; cf. DS 3812.

April 9 HOLY THURSDAY

CCC 1323 "At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'"⁹

April 10 GOOD FRIDAY

CCC 608 After agreeing to baptize him along with the sinners, John the Baptist looked at Jesus and pointed him out as the "Lamb of God, who takes away the sin of the world".¹⁰ By doing so, he reveals that Jesus is at the same time the suffering Servant who silently allows himself to be led to the slaughter and who bears the sin of the multitudes, and also the Paschal Lamb, the symbol of Israel's redemption at the first Passover.¹¹ Christ's whole life expresses his mission: "to serve, and to give his life as a ransom for many."¹²

April 11 Saturday of EASTER VIGIL

CCC 625 ... God [the Son] did not impede death from separating his soul from his body according to the necessary order of nature, but has reunited them to one another in the Resurrection, so that he himself might be, in his person, the meeting point for death and life, by arresting in himself the decomposition of nature produced by death and so becoming the source of reunion for the separated parts.¹³

April 12 EASTER SUNDAY

CCC 651 "If Christ has not been raised, then our preaching is in vain and your faith is in vain."¹⁴ The Resurrection above all constitutes the confirmation of all Christ's works and teachings. All truths, even those most inaccessible to human reason, find their justification if Christ by his Resurrection has given the definitive proof of his divine authority, which he had promised.

⁹ SC 47.

¹⁰ ⇒ Jn 1:29; cf. ⇒ Lk 3:21; ⇒ Mt 3:14-15; ⇒ Jn 1:36.

¹¹ ⇒ Is 53:7, ⇒ 12; cf. Jer 11:19; ⇒ Ex 12:3-14; ⇒ Jn 19:36; ⇒ 1 Cor 5:7.

¹² ⇒ Mk 10:45.

¹³ St. Gregory of Nyssa, Orat. catech. 16: PG 45, 52D.

¹⁴ 1 Cor 15:14