

1. **False.** Para. 533: The hidden life at Nazareth allows everyone to enter into fellowship with Jesus by the most ordinary events of daily life: "The home of Nazareth is the school where we begin to understand the life of Jesus—the school of the Gospel. First, then, a lesson of silence. May esteem for silence, that admirable and indispensable condition of mind, revive in us . . . A lesson on family life. May Nazareth teach us what family life is, its communion of love, its austere and simple beauty, and its sacred and inviolable character . . . A lesson of work. Nazareth, home of the "Carpenter's Son," in you I would choose to understand and proclaim the severe and redeeming law of human work. . . . To conclude, I want to greet all the workers of the world, holding up to them their great pattern, their brother who is God" (Paul VI at Nazareth, January 5, 1964: LH, Feast of the Holy Family, OR).

2. **False.** Para. 557: "When the days drew near for him to be taken up [Jesus] set his face to go to Jerusalem" (Lk 9:51; cf. Jn 13:1). By this decision he indicated that he was going up to Jerusalem prepared to die there. Three times he had announced his Passion and Resurrection; now, heading toward Jerusalem, Jesus says: "It cannot be that a prophet should perish away from Jerusalem" (Lk 13:33; cf. Mk 8:31-33; 9:31-32; 10:32-34).

Para. 569: Jesus went up to Jerusalem voluntarily, knowing well that there he would die a violent death because of the opposition of sinners (cf. Heb 12:3).

3. **True.** Para. 520: In all of his life Jesus presents himself as our model. He is "the perfect man" (GS 38; cf. Rom 15:5; Phil 2:5), who invites us to become his disciples and follow him. In humbling himself, he has given us an example to imitate, through his prayer he draws us to pray, and by his poverty he calls us to accept freely the privation and persecutions that may come our way (Cf. Jn 13:15; Lk 11:1; Mt 5:11-12).

Para. 521: Christ enables us to live in him all that he himself lived, and he lives it in us. "By his Incarnation, he, the Son of God, has in a certain way united himself with each man" (GS 22 § 2).

4. **False.** Para. 516: Christ's whole earthly life—his words and deeds, his silences and sufferings, indeed his manner of being and speaking—is Revelation of the Father. Para. 561: "The whole of Christ's life was a continual teaching: his silences, his miracles, his gestures, his prayer, his love for people, his special affection for the little and the poor, his acceptance of the total sacrifice on the Cross for the redemption of the world, and his Resurrection are the actualization of his word and the fulfillment of Revelation" (John Paul II, CT 9).

5. **a, b, c, and d.** Para. 526: To become a child in relation to God is the condition for entering the kingdom (Cf. Mt 18:3-4). For this, we must humble ourselves and become little. Even more: to become "children of God" we must be "born from above" or "born of God" (Jn 3:7; 1:13; 1:12; cf. Mt 23:12).

Para. 563: No one, whether shepherd or wise man, can approach God here below except by kneeling before the manger at Bethlehem and adoring him hidden in the weakness of a newborn child.

6. **a and c.** Para. 539: The evangelists indicate the salvific meaning of this mysterious event: Jesus is the new Adam who remained faithful just where the first Adam had given in to temptation. Jesus fulfills Israel's vocation perfectly: in contrast to those who had once provoked God during forty years in the desert, Christ reveals himself as God's Servant, totally obedient to the divine will.
7. **True.** Para. 560: *Jesus' entry into Jerusalem* manifested the coming of the kingdom that the King-Messiah was going to accomplish by the Passover of his Death and Resurrection.
8. **a.** Para. 549: By freeing some individuals from the earthly evils of hunger, injustice, illness, and death (cf. Jn 6:5-15; Lk 19:8; Mt 11:5), Jesus performed messianic signs. Nevertheless he did not come to abolish all evils here below (Cf. Lk 12:13-14; Jn 18:36), but to free men from the gravest slavery, sin, which thwarts them in their vocation as God's sons and causes all forms of human bondage (Cf. Jn 8:34-36).  
 Para. 542: Christ stands at the heart of this gathering of men into the "family of God." By his word, through signs that manifest the reign of God, and by sending out his disciples, Jesus calls all people to come together around him.  
 Para. 544: The kingdom belongs *to the poor and lowly*, which means those who have accepted it with humble hearts.  
 Para. 553: Jesus entrusted a specific authority to Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (Mt 16:19). The "power of the keys" designates authority to govern the house of God, which is the Church.  
 Para. 547: Jesus accompanies his words with many "mighty works and wonders and signs," which manifest that the kingdom is present in him and attest that he was the promised Messiah (Acts 2:22; cf. Lk 7:18-23).
9. **a and d.** Para. 565: From the beginning of his public life, at his baptism, Jesus is the "Servant," wholly consecrated to the redemptive work that he will accomplish by the "baptism" of his Passion.  
 Para. 536: The baptism of Jesus is on his part the acceptance and inauguration of his mission as God's suffering Servant. He allows himself to be numbered among sinners; he is already "the Lamb of God, who takes away the sin of the world" (Jn 1:29; cf. Isa 53:12). Already he is anticipating the "baptism" of his bloody death (cf. Mk 10:38; Lk 12:50).
10. **e.** Para. 568: Christ's Transfiguration aims at strengthening the apostles' faith in anticipation of his Passion: the ascent onto the "high mountain" prepares for the ascent to Calvary. Christ, Head of the Church, manifests what his Body contains and radiates in the sacraments: "the hope of glory" (Col 1:27; cf. St. Leo the Great, *Sermo*, 51, 3: PL 54, 310c).

Para. 555: Moses and Elijah had seen God's glory on the Mountain; the Law and the Prophets had announced the Messiah's sufferings (Cf. Lk 24:27). Para. 556: On the threshold of the public life: the baptism; on the threshold of the Passover: the Transfiguration. Jesus' baptism proclaimed "the mystery of the first regeneration," namely, our Baptism; the Transfiguration "is the sacrament of the second regeneration": our own Resurrection (St. Thomas Aquinas, STh III, 45, 4, ad 2). From now on we share in the Lord's Resurrection through the Spirit who acts in the sacraments of the Body of Christ.