

1. **False.** Para. 516: Christ's whole earthy life "his words and deeds, his silences and sufferings, indeed his manner of being and speaking" is *Revelation* of the Father. Jesus can say: "Whoever has seen me has seen the Father," and the Father can say: "This is my Son, my Chosen; listen to him!" (*Jn* 14:9; *Lk* 9:35; cf. *Mt* 17:5; *Mk* 9:7 ["my beloved Son"]). Because our Lord became man in order to do his Father's will, even the least characteristics of his mysteries manifest "God's love . . . among us" (1 *Jn* 4:9).

2. **False.** 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 prayers 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).

3. **True.** 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). Only when Christ is formed in us will the mystery of Christmas be fulfilled in us (Cf. *Gal* 4:19). Christmas is the mystery of this "marvelous exchange":
 O marvelous exchange! Man's Creator has become man, born of the Virgin. We have been made sharers in the divinity of Christ who humbled himself to share our humanity (*LH*, Antiphon I of Evening Prayer for January 1st).

4. **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).

5. **True.** 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).

6. **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. It is with the celebration of that entry on Palm Sunday that the Church's liturgy solemnly opens Holy Week.
7. **c and e.** Para. 546: Jesus' invitation to enter his kingdom comes in the form of *parables*, a characteristic feature of his teaching (Cf. *Mk* 4:33-34). Through his parables he invites people to the feast of the kingdom, but he also asks for a radical choice: to gain the kingdom, one must give everything (Cf. *Mt* 13:44-45; 22:1-14). Words are not enough; deeds are required (Cf. *Mt* 21: 28-32). The parables are like mirrors for man: will he be hard soil or good earth for the word? (Cf. *Mt* 13:3-9) What use has he made of the talents he has received? (Cf. *Mt* 25: 14-30).

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. Jesus, the Good Shepherd, confirmed this mandate after his Resurrection: "Feed my sheep" (*Jn* 21:15-17; cf. 10:11). The power to "bind and loose" connotes the authority to absolve sins, to pronounce doctrinal judgments, and to make disciplinary decisions in the Church. Jesus entrusted this authority to the Church through the ministry of the apostles (Cf. *Mt* 18:18) and in particular through the ministry of Peter, the only one to whom he specifically entrusted the keys of the kingdom.

Para. 567: The Kingdom of heaven was inaugurated on earth by Christ. "This kingdom shone out before men in the word, in the works, and in the presence of Christ" (*LG* 5). The Church is the seed and beginning of this kingdom. Her keys are entrusted to Peter.

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).

8. **True.** 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). Already he is coming to "fulfill all righteousness," that is, he is submitting himself entirely to his Father's will: out of love he consents to this baptism of death for the remission of our sins (*Mt* 3:15; cf. 26:39). . . .
9. **e.** 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. In this, Jesus is the devil's conqueror: he "binds the strong man" to take back his plunder (Cf. *Ps* 95:10; *Mk* 3:27). Jesus' victory over the tempter in the desert anticipates victory at the Passion, the supreme act of obedience of his filial love for the Father.

10. **a and b.** Para. 555: For a moment Jesus discloses his divine glory, confirming Peter's confession. He also reveals that he will have to go by the way of the cross at Jerusalem in order to "enter into his glory" (*Lk* 24:26). 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). Christ's Passion is the will of the Father: the Son acts as God's servant (Cf. *Isa* 42:1); the cloud indicates the presence of the Holy Spirit. . . .

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. The Transfiguration gives us a foretaste of Christ's glorious coming . . ."

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. . . .