

Article 18

Bearing the Burden

If you want your muscles to grow stronger, you have to tear them. This doesn't seem to make any sense. It is counterintuitive, going against what someone would normally or logically expect. Tearing muscle would seem to be more likely to destroy muscle, rather than make it grow. Yet muscle growth is exactly what happens! When you exercise and feel sore afterward, it is because you created a bunch of microtears in your muscles. When your body senses these microtears, it starts the process of repairing them. Regular exercise will continue this process past the point of simply repairing them. It keeps building your muscles, making them grow stronger.

Like the idea of tearing muscle to make it grow, Jesus' teachings are often counterintuitive, such as “the last will be first, and the first will be last” (Matthew 20:16). At face value, his words do not make sense—how can you really be first if you are last? The beauty of a saying like this is that it can reveal multiple truths about the nature of greed, humility, or even eternal life. It challenges us to rethink cultural “truths” we might accept without question. To harvest the fruit of these sayings requires prayer, patience, and an open heart. Sometimes, a little life experience can help too. Let's look at some of Jesus' counterintuitive teachings, in the belief that they will lead us to hope, true happiness, and eternal life.

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The idea of tearing your muscles to make them grow is counterintuitive, just like some of Jesus' teachings, such as “The last will be first, and the first will be last” (Matthew 20:16).

The Wealth of Giving It Away

It might seem wonderful to get everything you ever wanted. Dreams like this usually center around having a huge bank account that would enable you to travel the world and buy anything you want. But getting everything you want is not necessarily a good thing. There are many true stories about lottery winners whose lives are less happy after winning the lottery than before! Wealth is not a cure for broken and dysfunctional relationships or attitudes of greed and selfishness. In fact, it just tends to make these issues even worse.

Intentionally letting go of the things you really want can be an act of self-denial. Sometimes it can be very painful. But it can also lead you to become more selfless, more empathetic to other people's losses, and more generous. Jesus embraced poverty and encouraged his followers to do so.

But Christians must be careful to distinguish between voluntary poverty and involuntary poverty. It can be a wonderful blessing to take on poverty as a free choice, but being victimized by poverty is a completely different situation. Involuntary poverty is a terribly sinful societal disease that we must always seek to end. Jesus never glorified this kind of poverty as a spiritual discipline, but rather encouraged his followers to alleviate the troubles of those in need (see Matthew 25:31–46).



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As disciples of Jesus, we are called to help those in need (see Matthew 25:31–46).

Speaking of our responsibility to help people living in poverty, some of Jesus' most brutal condemnations were directed at the wealthy. Just consider a few of the many statements Jesus made about wealth:

Take care to guard against all greed, for though one may be rich, one's life does not consist of possessions. (Luke 12:15)

No servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon. (Luke 16:13) (*Mammon* is an Aramaic term meaning "wealth.")

These might seem like harsh words, but there are two things to remember. First, Jesus is not saying that all wealthy people will be excluded from Heaven. Second, if we look carefully at Jesus' teachings on wealth, it becomes clearer that the problem isn't having wealth but in keeping it only for ourselves. It is interesting that all four Gospels identify the name of the disciple, Joseph of Arimathea, a wealthy man, who recovered Jesus' body and buried him (see Matthew 27:57). The problem of wealth is not the money itself, but the ease in which it can distract us from doing God's will. By giving it away, sharing it with others, we free ourselves to focus on what is of lasting value: the building of God's Kingdom.

As for you, do not seek what you are to eat and what you are to drink, and do not worry anymore. All the nations of the world seek for these things, and your Father knows that you need them. Instead, seek his kingdom, and these other things will be given you besides. Do not be afraid any longer, little flock, for your Father is pleased to give you the kingdom. Sell your belongings and give alms. Provide money bags for yourselves that do not wear out, an inexhaustible treasure in heaven that no thief can reach nor moth destroy. For where your treasure is, there also will your heart be. (Luke 12:29-34)



When we share our treasure—and our time and talent—we free ourselves from unhealthy distractions and are able to put full attention into doing God's will.

Take Up Your Cross

Once, when his disciples were discussing the rumors about Jesus' identity, Jesus asked them who they thought he was. Peter boldly announced, "You are the Messiah" (Mark 8:29). After acknowledging this, Jesus predicted his own Passion and death, and Peter rebuked him for it. He obviously did not see what purpose Jesus' death would serve. Jesus' response to Peter was swift, direct, and seemingly harsh. Instead of quietly correcting him, he made an example of Peter by calling him "Satan" (8:33) when everyone else could hear it! Ouch!

Did Jesus really believe that Peter was "Satan"? Nothing else in the Gospels leads us to think that. Recall that Jesus sometimes used **hyperbole**, or exaggerations, to make a point. He wanted his disciples to know that his Passion and death were essential elements of his mission. Someone who is intent on avoiding his or her own suffering cannot love, because love requires selflessness and sacrifice. By calling Peter "Satan," Jesus emphasized that those who avoid making loving sacrifices are not doing God's work.

MAKE IT SO

Taking up your cross does not necessarily mean something as drastic as losing your life. It could simply mean that you help carry the burden of others. You can do this in a number of ways:

- Spend an hour on the weekend volunteering at a food bank.
- Ask a teacher in one of the younger grades if any students need help, then tutor them for thirty minutes once a week.
- Sit in the school cafeteria next to someone who looks lonely.
- Take the time to listen to a friend express their sadness over a loss.
- Once a month, give your weekly allowance to your favorite charity.

At first, doing these things might feel like a sacrifice of your time, your comfort, or maybe even your popularity. But as you keep doing them, they will feel less like a sacrifice and more like a truly fulfilling way to live!

Christ also wanted them to know that sharing in his sacrifice is part of a disciple's mission as well. Right after this incident, Jesus made it clear that there is a cost for being his follower: "Whoever wishes to come after me must deny himself, take up his cross, and follow me" (Mark 8:34). This is the cost we must pay if we are true followers of Christ. When asked to name the Great Commandment, Jesus responded that we should love God and our neighbor (see Matthew 22:34–40). Through his life and teachings, Jesus purified our consciences and showed us that love is intimately tied up with sacrifice. Each of us is called to bear a cross that is unique to our lives, but it is also a sharing in Jesus' cross: through our suffering, we are led to a new life that fulfills our every hope and brings infinite joy.

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Acting on your religious beliefs can be risky. For example, standing up for someone who is being bullied might put you in a position of being bullied as well. Still, Jesus encourages us to do the right thing.

Suffering Persecution

It is difficult enough hearing that being a follower of Jesus Christ requires sacrifice in order to help others. On top of that, Jesus informs his disciples that they might also be persecuted as well.

When the Gospels were written—some forty to seventy years after Jesus’ death and Resurrection—Christians were increasingly persecuted by the Roman authorities. The rapidly growing number of Christians was perceived more and more as a threat in Palestine, as well as in other places in the Roman Empire. Becoming a Christian might mean being ostracized by friends and family or even arrested for refusing to acknowledge the Roman emperor as a god. If the Roman authorities thought you were a threat to the status quo, they could even put you to death. Persecution was a real and serious threat for many early Christians. Saint Peter’s letter encouraged them: “But if you are patient when you suffer for doing what is good, this is a grace before God. For to this you have been called, because Christ also suffered for you, leaving you an example that you should follow in his footsteps” (1 Peter 2:20–21).

Is this true for modern-day followers of Jesus? The answer is yes and no. In the Western world, many people are Christians, and proclaiming yourself a follower of Christ is rarely a threat. However, there are numerous places where Christians have experienced terrible waves of persecution. In some parts of the world today, merely identifying yourself as a Christian requires great bravery.

CATHOLICS MAKING A DIFFERENCE

During World War II, many Catholic priests in Germany and other countries risked their lives by preaching against Hitler and his Nazis. Because they were not Jewish, they could have remained silent without fear of any harm, but their faith outweighed any sense of self-preservation. Because they spoke out against this great evil, thousands of Catholic priests were rounded up and imprisoned at the concentration camp Dachau. Like many of the other victims, they were forced into labor, starved, tortured, and used as human guinea pigs for sadistic experiments. Of the more than 2,500 Catholic priests held at the “priest barracks” of Dachau, almost a thousand died there.



For most of us, identifying ourselves as Christians is not a problem. On the other hand, if we live in accordance with Christ's teachings, we could find ourselves victims of persecution. Even in the West, where Christians can make up the majority of the population, doing what Christ asks of us can challenge the status quo and infuriate those who feel threatened by change. When we oppose them, we open ourselves up to the possibility of persecution.

Even as a young person, you might find yourself ridiculed for acting on your religious beliefs. When you confront bullies for harassing a classmate, you might find yourself getting bullied. When you speak out against abortion or the death penalty, you might get accused of not caring for women or the murdered victims and their families. When you demand that those suffering from racism or poverty be supported and offered the same opportunities as others, you may get called rude and insulting names. Christ encourages his followers to do what is right despite persecution because there is something greater at stake.

Christ's entire life was a work of redemption that revealed the Father's love for us. His poverty, his sacrifice, his willingness to endure persecution, and his selfless love show us how we are to live our lives. We are justified, and our relationship with God is restored through Jesus' Passion and death on the cross and his Resurrection into a new life. ✱

HMMMMMMMM. . .

Where have you seen suffering lead to happiness?

Article 19

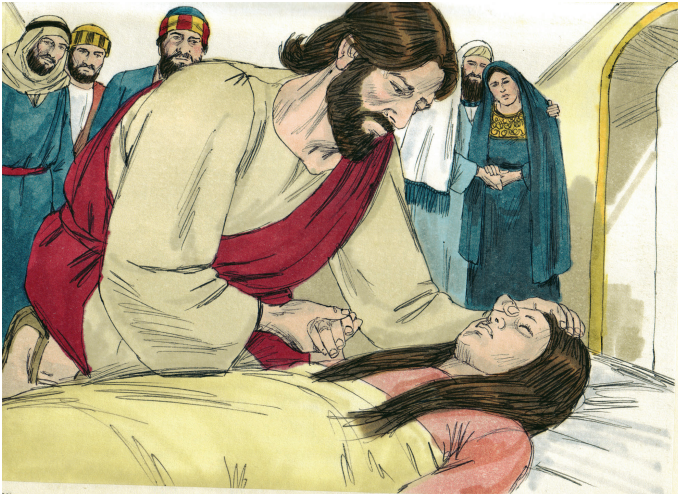
Grabbed from the Grave

Jennifer nervously repeated the Lord's Prayer over and over as her best friend since third grade, Sara, was in the hospital room fighting for her life. They had been in a car accident. Jennifer walked with only a few bruises, but Sara had not fastened her seatbelt and was ejected from the car. Jennifer heard the terrible sound of the heart monitor alarm and could see the doctors and nurses run frantically into Sara's room. All the good times she and Sara had had together rushed through Jennifer's mind and tears streamed down her face. She felt helpless, but she trusted that Sara was in God's hands no matter what happened. Minutes later, the alarm quieted, and the doctors and nurses seemed like they were working normally again. Later, a doctor visited and told Jennifer that Sara was going to be fine. Jennifer was flooded with feelings of gratitude and appreciation for the gift of life in a way she had never experienced before.

When a person survives after his or her heart stops beating on the operating table, it is often a result of the wonderful advances of medical science, not the result of a miracle like we read about in the Bible. **Miracles** are signs or wonders, such as healing or the control of nature, that can only be attributed to divine power. Jesus performed miracles, which is different than what a doctor does. What they do have in common is that they bring all those involved into a deeper appreciation of the gift of life that God has given us. Considering this, maybe they are both miraculous after all!

In his ministry of healing, Jesus travelled through Palestine giving sight to the blind (see John, chapter 9), curing the sick (see Mark 1:29–31), and driving out demons (see Luke 11:14). He compassionately took on the burden of our illnesses and restored people to both physical and spiritual health. Before his Resurrection from the dead, the Son of God also offered hints to his power over death, as in these three accounts of raising people from the dead.

miracles ► Signs or wonders, such as healing or the control of nature, that can be attributed to divine power only.



The synoptic Gospels hint at Jesus' power over death in three different miracles. The raising of Jairus's daughter is one of them.

Jairus's Daughter

A few important historical and cultural details in the account of Jesus raising Jairus's daughter (see Mark 5:21–24, 35–43) can enlighten our interpretation and our understanding of the meaning of these events:

- The events of this account take place near the Sea of Galilee, not far from Nazareth where Jesus grew up.
- Synagogue officials like Jairus would most likely look at Jesus suspiciously and consider him an outsider or, even worse, a blasphemer.
- Mark notes that the girl was twelve years old, which at that time was considered the beginning of her womanhood.
- In the middle of this narrative, Mark includes the account of Jesus healing the woman who had been hemorrhaging for twelve years.

Just as he had recently brought peace to a stormy sea (see Mark 4:35–41), Jesus brings faith to a doubting congregation of people waiting for him at Jairus's home. When he and his disciples arrived, the crowd had already accepted the girl's death and remarked that there was no need for Jesus. As in the disciples' boat tossed about by the storm, in Jairus's home there was "a commotion, people weeping and wailing loudly" (5:38). Jesus was unperturbed by the doubt and ridicule, and similar to his comments to the disciples at sea, he told Jairus, "Do not be afraid; just have faith" (5:36). Jesus teaches us that faith is an essential element to how God impacts our lives. We are not passive objects that God changes, but rather we are called to be active recipients of God's gifts.

Mark's Gospel sometimes has stories "sandwiched" within other stories to make certain points or highlight a theme. Like putting the meat in between two pieces of bread, he will start one story, then move to a second story, and then finish the original story. He uses this technique here by combining the account of Jairus's daughter with the healing of the woman with a hemorrhage (5:25–34). Hemorrhaging, in this context, most likely means that she has an illness causing her to continually have her menstrual period. There are some significant similarities between the two accounts that highlight a theme in Mark's writing.

Jairus's Daughter	Woman with a Hemorrhage
She is twelve years old.	She has had a hemorrhage for twelve years.
Her father is desperate to find a cure.	She is desperate to find a cure.
She has reached an age when she can get pregnant.	Her illness prevented her from becoming pregnant.
Contact with her (a dead body) would make Jesus ritually unclean by Jewish Law.	Contact with her (a woman having her menstrual period) would make Jesus ritually unclean by Jewish Law.
She is healed by physical contact with Jesus.	She is healed by physical contact with Jesus.
Faith was a key element in the miracle.	Faith was a key element in the miracle.

For both Jairus's daughter and the woman with the hemorrhage, Jesus brings healing and life to a desperate situation. The woman had been suffering for as long as the girl had been alive. Jewish purity laws would caution Jesus against any physical contact with the woman or the girl, but Jesus' compassion for both outweighs any concern he has for the letter of the Law. His actions fulfill the purpose of all of God's Laws: love. The faith of Jairus and the woman also plays an essential role: God's presence is always there for us, but we must actively reach out and participate with God to change our lives. Most importantly, the passage points to Jesus' power over death and his gift of life. The twelve-year-old girl is raised and presumably will go on to become a mother. This possibility is open to the healed woman as well. Their new beginnings foreshadow Jesus' Resurrection into new life that is to come later in the Gospel.



An ill woman's great faith in Jesus played an essential role in her healing.

The Official's Daughter

Many scholars attribute the similar accounts in Matthew, Mark, and Luke to Luke's and Matthew's use of Mark's Gospel as a source for their writings. Matthew's description of Jesus healing the official's daughter (see 9:18–19, 23–26) is an example of this, as it closely mirrors the events in Mark's account of Jairus's daughter, including the healing of the hemorrhaging woman.

There are a few differences between the two Gospels, though. It might seem odd to us that Matthew mentions the presence of flute players at the home when Jesus arrives. However, knowing about the cultural practices of the

time helps us understand. In this case, Jewish families followed a set of customs when someone died. They made sure there were wailing women whose loud cries announced the death to other members of the community. They also ensured that flute players were employed, as the flute was often associated with death in that time. With these details Matthew makes it clear to his Jewish readers that there was no doubt that the young girl was dead.

While Mark notes that Jesus told his disciples to not tell everyone about what just took place (see Mark 5:43), Matthew points out that eventually the news spread (see Matthew 9:26). Mark is emphasizing that Jesus was honorable and humble, while Matthew emphasizes that good news like this is hard to keep contained! Both of these accounts are true, and the different details Mark and Matthew include help us more fully understand God's revealed truth.

Lazarus

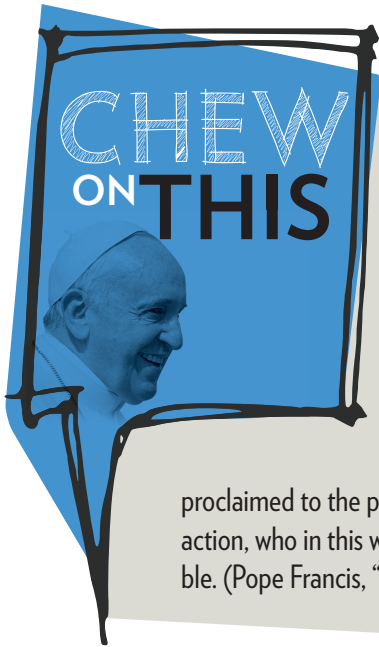
The Gospel of John is the only Gospel that tells the account of Jesus raising Lazarus from the dead (see 11:1–44). Lazarus and his sisters, Martha and Mary, are close friends of and deeply loved by Jesus (see 11:5).

The raising of Lazarus is the climax of the section called The Book of Signs (see 1:19–12:50), in which Jesus performs miracles, or “signs,” that point to his divinity. As with much of John’s Gospel, the events described are often written in a way that provides his readers with a deeper understanding of Jesus’ identity and mission. The raising of Lazarus also foreshadows Jesus’ own death and Resurrection.



Jesus’ raising of his friend Lazarus to life is the breaking point that ironically leads to Jesus’ death.

In John’s Gospel, Jesus encourages his faithful friend Martha to an even deeper faith in him. When he arrives, she expresses her trust that Jesus would have healed her brother if he had arrived before Lazarus died (see 11:21). She again declares her faith by proclaiming, “Yes, Lord. I have come to believe that you are the Messiah, the Son of God” (11:27). Despite her great faith in Jesus, Martha’s limitations are revealed when Jesus orders the removal of the stone covering Lazarus’s tomb, and she complains that there will be a stench. For Martha, Jesus is the Lord, but she does not see him as the Lord over life and death. Jesus leads her toward a deeper faith and understanding of who he is.



Here Jesus' intent becomes clear: He responds by saying that he is the real instrument of the Father's mercy, who goes to encounter everyone, bringing consolation and salvation, and, in doing so, he manifests God's justice. The blind, the lame, the lepers, the deaf, regain their dignity and are no longer excluded because of their disease, the dead return to life, while the Good News is proclaimed to the poor. And this becomes the summary of Jesus' action, who in this way makes God's own actions visible and tangible. (Pope Francis, "General Audience," September 7, 2016)

Like Martha, we are sometimes confronted with the limitations of our faith. Sure, we believe in God, but when times get tough we sometimes would rather not be disappointed by having unfulfilled expectations. Jesus wants our faith to be bold and deep. Though our will is not always his will, we still can expect great things from God.

The most striking and terribly ironic aspect of the raising of Lazarus is that it acts as the breaking point that leads to Jesus' death. Immediately after this account, John describes a meeting of the Sanhedrin, the supreme council of Jewish religious leaders who begin to plot his death (see 11:53). The irony is that Jesus' gift of life to Lazarus is what leads to his own death. John uses these events not only to describe the miraculous raising of Lazarus but also to highlight a theological truth: Jesus Christ is the Son of God who gave his life so that we could have life, both in this world and in the next. ✱

HMMMMM...

Why is faith in Jesus a key element in each of these miracles?

These traditional Christmas carols were selected because they include references to the Incarnation and Paschal Mystery found in both the Gospel of Matthew and the Gospel of Luke. Some reference Mary; others do not.

8. **Allow** time for each student presentation to include playing at least a portion of the song the pair or group has analyzed.
9. **Encourage** informal conversation and reflection on the analysis and presentation process, asking these or similar questions:
 - What did you notice about the Christmas carols that you hadn't realized before?
 - What are the benefits of looking for these scriptural and theological elements in Christmas carols?
10. **Conclude** by calling the class to quiet and inviting a student volunteer to read aloud the "Take It to God" prayer on page 112 in the student book.

112 Chapter 4: The Life and Teachings of Jesus

The Infancy Narratives

Although the four Gospels share commonalities, it is their differences that make each one unique. One such difference is how they begin. John starts his Gospel with a poetic reflection on the divinity of Christ. Mark mentions nothing about Jesus' childhood and heads straight into his Baptism and healing ministry. Only in Matthew and Luke do you find the infancy narratives—the accounts of Jesus' birth and early childhood. Even then, their accounts focus on different events and themes.

The infancy narratives are certainly rooted in history, but their main purpose is not to provide historical records. The infancy narratives of Matthew and Luke are primarily theological statements about the person and mission of Jesus Christ. In other words, the accounts of Jesus' birth and early life focus on explaining why *Jesus* is, rather than what *appeared*. This does not mean that these events never occurred, because the oral traditions certainly passed down historically accurate information; rather, it means that the focus of our attention should be on what God is revealing through these accounts.

TAKE IT TO GOD

Jesus,
You entered this world as a king,
but humbled yourself to be born in an animal feed trough.
There were no silks, blankets or golden diapers,
just simple swaddling clothes made by your loving mother.
No perfumed ointments, just smelly ointments.
No royal decree to announce your birth,
let me take on your attitude of humble service.
I want to serve, even when no one notices.
I want to help those whom others ignore.
I want to make a difference and not care about the cost.
Please help me be that person!
Amen.

Infancy narratives ▶ The accounts of Jesus' birth and early childhood.

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UNIT 2



LEARNING EXPERIENCE 4 (Chapter 4) The Paschal Mystery in Daily Life

Reflect on the Paschal Mystery, and connect the themes of dying and rising to daily life. (U1, Q1, K2, S1, S2)

1. **Prepare** by ensuring that all the students have read articles 18 and 19 in the student book prior to this learning experience and that they will have access to Bibles (print or e-books) during class. Photocopy or download and print the handout "The Paschal Mystery in Daily Life: A Reflection" (TX006363), on page 118, one for each student. If possible, have some reflective music available.
2. **Review** and clarify some of the basic concepts of the student book articles. In particular, you may want to share the following points:
 - Dying and rising are two themes in the teachings of Jesus.
 - Jesus' teachings on "dying" emphasize self-sacrifice and self-denial. For example, Jesus teaches us that wealth must be given away generously and calls us to "take up our cross" with a willingness to suffer and sacrifice.
 - Jesus' teachings on "rising" can be most easily seen in his miracles, which emphasize hope, healing, and the promise of new life.
3. **Transition** to a personal reflection on the themes of "dying" and "rising" using these or similar words:
 - Just as the themes of dying and rising appear throughout Jesus' teachings and ministry, each of us can experience our own "dying" and "rising" throughout our lives.
4. **Distribute** the handout and have the students decide which topic they will reflect on. Their reflections should flow from personal experience, so the students should choose the one that resonates.

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Article 18
Bearing the Burden

If you want your muscles to grow stronger, you have to tear them. This doesn't seem to make any sense. It is counterintuitive: going against what someone would normally or logically expect. Tearing muscle would seem to be more likely to destroy muscle, rather than make it grow. Yet muscle growth is exactly what happens! When you exercise and feel sore afterward, it is because you created a bunch of microtears in your muscles. When your body senses these microtears, it starts the process of repairing them. Regular exercise will continue this process past the point of simply repairing them. It keeps building your muscles, making them grow stronger.

Like the idea of tearing muscle to make it grow, Jesus' teachings are often counterintuitive, such as "the last will be first, and the first will be last" (Matthew 20:16). At face value, his words do not make sense—how can you really be first if you are last? The beauty of a saying like this is that it can reveal multiple truths about the nature of grace, humility, or even eternal life. It challenges us to rethink cultural "truths" we might accept without question. To harness the fruit of these sayings requires prayer, patience, and an open heart. Sometimes, a little life experience can help too. Let's look at some of Jesus' counterintuitive teachings, in the belief that they will lead us to hope, true happiness, and eternal life.



The idea of tearing your muscles to make them grow is counterintuitive, just like some of Jesus' teachings, such as "The last will be first, and the first will be last" (Matthew 20:16).

Articles 18-19



UNIT 2

The Paschal Mystery and the Gospels

Name _____

The Paschal Mystery in Daily Life: A Reflection

Choose one of the topics below that you are personally dealing with right now:

- money, wealth, and generosity
- willingness to be inconvenienced to help another
- popularity, peer pressure, and persecution
- how God can bring healing and life to a desperate situation
- actively participating with God to change your life
- boldly expecting great things from God

Why did you choose this topic?

What does Jesus say about this topic that you find particularly meaningful, challenging, or encouraging in your current situation?

How do the themes of "dying" or "rising" apply to your situation? How can these themes help you decide what to do next?

My Prayer
Write a short prayer related to your answers to the reflection questions.

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Look Jesus in Our Hearts Series

TX006363



Though the Scripture passages are included here for your convenience, the students can find these same references in the student book alongside poignant commentary. The first three topics are discussed in article 18, the latter three in article 19.

- Money, wealth, and generosity
(Article 18: Luke 6:20–25, 9:58, 12:15,29–34, 16:13, 18:25–27, 19:5; Matthew 25:31–46, 27:57; Mark 6:8, 10:21; John 4:40)
 - Willingness to be inconvenienced to help another
(Article 18: Mark 8:29–34, Matthew 22:34–40, John 15:13)
 - Popularity, peer pressure, and persecution
(Article 18: Matthew 10:22–28)
 - How God can bring healing and life to a desperate situation
(Article 19: Mark 5:21–24,35–43, the healing of Jairus's daughter)
 - Actively participating with God to change your life
(Article 19: Mark 5:25–34, the healing of the woman with a hemorrhage)
 - Boldly expecting great things from God
(Article 19: John 11:1–44, the raising of Lazarus)
5. **Draw** the students' attention to the reflection questions on the handout:
- Why did you choose this topic?
 - What does Jesus say about this topic that you find particularly meaningful, challenging, or encouraging in your current situation?
 - How do the themes of “dying” or “rising” apply to your situation? How can these themes help you decide what to do next?
6. **Allow** time for the students to reflect and write in silence. Perhaps play some reflective music to help them focus.

TEACHER NOTE

You may choose to assign this as a first-person reflective essay. An alternative is to ask the students to create a collage or other artistic expression in which they symbolically answer the Why, What, and How questions.

7. **Acknowledge** the students for their focused attention on this reflection. Ask them to write a short prayer under “My Prayer” related to their answers to the reflection questions.
8. **Conclude** with a prayer that recognizes the connections the students made with the Paschal Mystery, using these or similar words:
- We pray for the joys and sorrows, for the hopes and sufferings, for the “dyings” and “risings” that we experience throughout our lives each day. We give them to you O Lord, as we trust in the power of the Paschal Mystery. Amen.

The Paschal Mystery and the Gospels

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My Prayer

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