

Unit 3 Reading Guide Answer Key

The Paschal Mystery: Christ's Saving Work

Chapter 7: Redeemed by God

Article 28: The Power of Love

1. Jesus used the power of love, not force, to convert the hearts of those he touched while on this Earth and after his Ascension into Heaven.
2. Power from authority: the power to direct and command others because of your office or position.
3. Power from influence: the power to influence other people's attitudes and decisions because of the relationship you have built with them.
4. Power from action: the power to take the initiative to make things happen or to inspire people with your actions.
5. Jesus had the (power of) authority that came with being the Son of God, the Second Person of the Holy Trinity.
6. Jesus used his divine power to control nature, to expel demons, and for physical healing. He used his position as a rabbi to direct the disciples' missionary actions. But he used his power from authority sparingly, and only used it to benefit others.
7. Power from influence: Jesus used this source of power to persuade people to accept his teachings and to follow him.
8. Power from action: Jesus didn't just preach; he practiced what he preached and confronted injustices and wrongdoing, even when it was a great risk to his own life. His actions changed people's lives and inspired his disciples to do the same.
9. Jesus' use of power is always focused on love. Some people would say that love is not powerful, that it makes a person vulnerable and weak.
10. But the Paschal Mystery teaches us the opposite. It reveals that true strength is power used in and with love. Nowhere else is that more obvious than in Christ's choice to die on a cross (see Matthew 27:33–51, Mark 15:22–38, Luke 23:32–46, John 19:17–30).
11. It is important to remember that power that comes from authority cannot be the primary basis for authentic love in relationships.

Article 29: Paul's Theology of the Cross

1. Jesus turned people's perception of the world upside down. Often what they assumed to be good turned out to be bad, and vice versa.
2. But the biggest paradox is Jesus' death on the cross. How can death bring new life? How can a shameful execution be Christ's hour of glory?
3. Christians preached that the Son of God was beaten, nailed to a cross, and died. This certainly did not match the common perception of a powerful god at that time.



4. What is Paul's response to this stumbling block? He doesn't offer a logical or scientific proof. Rather, he appeals to what the Corinthians already know deep in their hearts. He speaks about the superiority of God's wisdom over human wisdom.
5. True love shows itself in loving sacrifice, like the sacrifice of Jesus on the cross for the salvation of all who believe in him.
6. As Saint Paul prepared for his journey to Rome, he wanted to introduce himself to the Christian community there. Of course, he did this through a letter. In the letter, he addresses some common misunderstandings of Christ's saving work.
7. One of those misunderstandings was the belief that because we are saved by God's grace, it does not matter how we act. In his Letter to the Romans, Paul notes the absurdity of this idea.
8. Jesus' cross is a symbol of death, yet it paradoxically leads the way to new life. The earliest Christians were considered foolish for believing that a crucified man was the Son of God.
9. Saint Paul helped them understand that the cross is a symbol of Christ's selflessness that embodied his life's message and was his final earthly act of love. As followers of Christ, we are called to embody that same selflessness.

Article 30: Resurrection of the Dead

1. Each human being is a union of body and soul—physical matter and spirit. The soul is what gives life to the body, but these “are not two natures united, but rather their union forms a single nature” (CCC, number 365).
2. Some of the Jewish Christians might have been troubled by the belief in the resurrection of the dead because the issue of an immortal soul was not yet resolved within Judaism. The belief in life after death was relatively new to the Jewish people and was not yet accepted by all Jews.
3. The Gentiles had a different understanding of life after death. Their beliefs were heavily influenced by Greek culture. Greek beliefs in life after death centered around the idea that there were two realms of existence: spiritual and material.
4. Jesus' Resurrection confirms “all Christ's works and teachings” and that he is “the fulfillment of the promises both of the Old Testament and of Jesus himself during his earthly life”¹ (CCC, numbers 651, 652).
5. Saint Paul reassures us that at our death, our soul will continue to live, and at the end of time, God will reunite us with our body.
6. It is the same body, but it will have changed because it will be incorruptible. We will not suffer from illness, nor will we be tempted to sin. Our resurrected bodies will also not be constrained by the limitations of time and space.

Article 31: Becoming One

1. The Church is called to be one, a unified Body of Christ. Although sin brought us separation from God and one another, our faith in Christ unifies us, and the sacraments heal us and strengthen us to better forgive and love one another.
2. The Paschal Mystery is not simply a doctrine we must believe, but something in which we are all called to participate. We look forward to the day when we will be perfectly united with God and one another in Heaven, but we are also called to help bring about the Kingdom of Heaven here on Earth.



3. In his First Letter to the Corinthians, Saint Paul addressed a community that was in conflict. If the Christian community in Corinth was to survive and thrive, they needed to overcome these divisions.
4. To help them realize this, Paul used the metaphor of a human body to express how their poor self-image served to further the divisions between them (see 1 Corinthians 12:14–20). Paul uses this absurd image to point out that while some gifts might not be given as much attention as others, everyone's gift is important and essential.
5. Paul's clever metaphor also points out that even though there are many parts to a body, there is still only one body. The parts are not separate from one another.
6. Similarly, the Church is one body. We are created to have the same concern for one another as we have for ourselves.

Chapter 8: Our Salvation

Article 32: Saved *from* What?

1. The Paschal Mystery is God's gift that saves us from Original Sin as well as our own personal sins.
2. It also saves us from the consequences of sin because it provides us the means to reconcile with God, both in this lifetime as well as after our death in our heavenly home.
3. Sin causes us to feel guilt and shame. Guilt can be a healthy response. But if that guilt leads to shame—doubting your own goodness—you might feel a desire to avoid your mom.
4. It's natural to feel lonely at times, especially when we are separated from close friends and family members. But there is a deeper loneliness that we experience, caused by the shame that is the result of sin.
5. When we feel guilty and ashamed, lonely and unloved, we look for ways to ease these negative and painful feelings. We might look for immediate gratification in unhealthy attachments.
6. With [Adam and Eve's] sin came death. Not just physical death but also the death of relationships, in both this lifetime and in the next. Original Sin and our personal sins break the bonds we have with others, and bring eternal separation from God.

Article 33: Saved *for* What?

1. Jesus Christ saved us from sin, but he also saved us for something. Through his Passion, death, Resurrection, and Ascension, Jesus gave us the freedom of new life and reconciliation with God.
2. Christ "empties" us of sin, shame, loneliness, and unhealthy attachments so that he can "fill us" with his wonderful presence.
3. In Baptism, the mark of Original Sin is removed. The Sacrament of Penance and Reconciliation frees us from all personal sins. Hopefully you have known the joy and the freedom that come from being forgiven and from forgiving others.
4. With all of this talk about suffering for others, it is important not to overlook the joy that comes with following Christ. Saint Mother Teresa points out that "joy comes to those who in a sense forget themselves and become totally aware of the other."
5. Jesus saved us for eternal life in Heaven. There we will be in full communion with the Holy Trinity, and we will know God face-to-face.
6. At our Baptism, we each received the sanctifying grace that heals our human nature wounded by sin.



Article 34: Judgment Day

1. Our Particular Judgment is the judgment that occurs immediately at the time of our death, when our immortal souls will be judged as worthy or unworthy of Heaven.
2. At our Particular Judgment, whether we ultimately enter Heaven or Hell will depend on how we responded to God's grace and his invitation to put our faith in him.
3. Accepting God's love and mercy is not so simple. It is like a momentum we set in motion in this lifetime that will extend into the afterlife. We create this momentum by daily admitting our need for God, by putting our faith in Jesus Christ, and by acknowledging our sins and asking for forgiveness.
4. In this parable (of the Last Judgment in Matthew 25:31-46) about sheep and goats, Jesus tells us that the Kingdom of Heaven is prepared for those who feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, care for the sick, and visit those in prison.
5. This parable emphasizes that the good that you do in this lifetime—especially for those most in need—will prepare you to accept the infinite goodness of God in the afterlife.
6. In addition to our Particular Judgment, we will also face the Last Judgment. Also called the Final Judgment, the Last Judgment is the judgment of humanity by Jesus Christ at the Parousia.
7. The Parousia is the second coming of Christ as judge of all the living and the dead, at the end of time, when the Kingdom of God will be fulfilled.

Article 35: Where Do We Go after Death?

1. Despite how often it is described as being “up” or “in the clouds,” let’s be clear that Heaven is not a place in this universe. It is probably better to think of it as a state of being.
2. Hell is the state of permanent separation from God, reserved for those who die in a state of mortal sin, that is, who freely and consciously choose to reject God to the very end of their lives.
3. Purgatory is a state of final purification or cleansing, which one may need to enter following death and before entering Heaven.
4. The belief that souls in Purgatory are assured of entering Heaven once their purification is complete is part of the truth God has revealed in Tradition and Sacred Scripture.

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Endnote Cited in Quotation from the *Catechism of the Catholic Church*, Second Edition

1. Cf. Mat 28:6; Mk 16:7; Lk 24:6–7, 26–27, 44–48.

