

Lesson 1 Mark 1 – 2:12

Question 1

1a. How does St. Mark begin the Gospel he writes (Mk 1:1-8)? Using the readings as a guide, briefly explain how the opening event recorded in this Gospel characterizes the “good news” (1:1) we are all called to proclaim in every generation until the end of time.

Readings: Is 40:3-8, 52:7-8; Ml 3:1,23-24; Mt 11:7-15; Mk 9:11-13a,38-40; Lk 1:76-79; Jn 1:19-23,30; Ac 8:29-31,35, 19:1-7; Rm 10:14-15,17; CCC 166, 422, 523, 717-20, 875-76, 2683-84.

1b. We know that Jesus Christ—God-made-Man—is without sin. Why, then, is Jesus baptized (1:4-11)? (Was Christ’s Baptism necessary for our salvation?) At the baptism of Jesus, what happens in the heavens (1:10-11), and of what significance is this revelation to us?

Readings: Ps 114; Is 11:1-5, 42:1-4, 49:1-6; Mt 3:13-17, 28:19; Mk 10:38; Lk 12:50, 23:45; Jn 1:29-34, 3:4-8, 19:34; Ac 2:36-38, 10:36-38; Ph 2:7-8; CCC 438, 444, 535-37, 608, 701, 739, 1223-25, 1262.

Question 2

2a. What types of events does St. Mark describe at the beginning of Jesus’ public ministry (1:21—2:12)? What do these events have in common, and why might this kind of revelation be important as an introduction to Christ’s mission?

Readings: Mt 4:23-25, 8:16-17; Mk 6:7,56; Lk 5:17-18, 6:17-19, 7:11-23; Jn 1:29, 5:36; Ac 2:22-23; CCC 151, 514-15, 517, 547, 550, 695, 1115-16, 1237, 1421, 1503-05, 1673.

2b. What is the demons’ response to their encounter with Jesus (1:24-26,34), and what might explain this response in light of the above readings (note, especially, CCC 550, 1503, 1505) and the events recorded in Mt 12:22-28, Lk 8:26-33 and Jn 12:31-32?

2c. What is Jesus’ stern instruction to the man He cures of leprosy (1:44; see similar passages in Mk 3:9-12, 5:42-43, 7:36-37, 8:25-26,29-30, 9:9)? Why might Jesus have said this? (What is the purpose of the miracles Jesus works? Clues to these questions are found in the readings below. Also note Mk 1:45.)

Readings: Ps 85; Mk 5:34,36, 9:23-24; Lk 8:10; Jn 18:36a; Rm 6:17-19; CCC 143, 156, 161, 439, 548-49, 1151, (review) 1504-05.

2d. Is Jesus' response to the paralytic in Mk 2:5 the response one expects to hear? How do His words (2:5,8-11) in fact reveal the most essential truth about what is taking place? Why are the scribes so critical of what Jesus says?

Readings: Ps 78:38-39; Is 43:25; Lk 5:17-18; Jn 8:33-38, 10:24-26,37-38; CCC 430, 473, 574, 589, 591, 1441, 1502, 2616; also review CCC 517, 548, 1115, 1151, 1503 from 2a and 2c above.

Lesson 2

Mark 2:13 – 3

Question 1

The events recorded in chapters 2 and 3 are still part of the first proclamations of St. Mark's Gospel. Down through the centuries, the particular acts of Jesus narrated to us here constitute the first stories some people ever heard about Him, even though they have become familiar to us. Sometimes we grow so familiar with the amazing truths revealed in these events that we do not appreciate the same challenge God offers to every person who encounters Christ in these events—that we see that “something new” (Is 43:19) He is doing and that we “turn and be healed” (Mt 13:14-15). Because the Word of God is “living and effective” (Hb 4:12), we encounter Christ again and again in these same events, as if it is a first time, whenever we listen and look with open hearts.

By considering the following examples in light of their respective readings, discuss how Christ's teachings challenge our imperfect ways of thinking and acting, not only in regard to God, but also in regard to ourselves and each other.

1a. Jesus' response to the teachers of the law (2:17): *I came to call not the upright, but sinners*

Readings: Pss 32, 130; Pr 20:9, 28:13; Mt 6:12, 9:11-13; Lk 18:9-14; Rm 5:18-19; 1Tm 1:15; 1Jn 1:8-10; CCC 208, 402, 430-32, 543, 545, 588-89, 598, 605, 1441, 1443, 1484, 1503, 1846, 2631, 2667.

Related question (II): It is not difficult to understand how Christ's words might be directed toward those who do not have life in God (e.g., the unbaptized or the baptized who have fallen from grace), but do these words (2:17) apply in any way to those who already participate in God's life by striving to follow Christ? Explain your answer in light of CCC 827, 1425-29, 2839.

1b. Jesus' explanation as to why His disciples are not fasting like the other religious groups fast (2:18-22)

Readings: Lv 26:10; Nb 18:12; Jb 32:18-22; Ps 42; Is 25:6, 43:19; Dn 1:8-17; Ho 9:2; Jl 4:18; Zc 9:16-17; Mt 13:51-52, 19:28, 26:29; Lk 5:39, 22:20; Jn 6:35; Ac 2:12-13; 1Co 11:25; 2Co 5:17; Hb 9:9-10; Rv 21:5; CCC 755, 1334-35, 1412-13, 1988, 2074.

1c. Jesus' response to the Pharisees when they accuse Him of breaking the Sabbath laws by allowing His disciples to pick corn (2:27-28) and by healing a man with a withered hand (3:4-6); and, secondly (II), why the Pharisees and scribes accuse Jesus of acting on behalf of Beelzebul or Satan

Readings (I): 1Sm 21:2-7 [RSVCE 21:1-6]; Ws 1:11-14, 2:12-22; Ez 18:29-32; Mt 25:31-46; Lk 20:38; Rm 14:15-20a; CCC 577-78, 580, 592, 1953, 1965, 1967, 2054, 2173.

Readings (II): CCC 574-76, 579, 581-82, 591.

Question 2

The appointment of the twelve apostles in Mk 3:13-19 is paralleled in Mt 10:1-4 and Lk 6:12-16. Although this particular event, so simply and directly stated in the Gospels, may seem so familiar to us that the passage appears rather obvious and uneventful, this event in divine revelation is in fact profoundly rich in the mystery of God's plan. Using the readings as a guide, briefly summarize the truths revealed in God's appointment of the twelve apostles, including the impact this revelation has on the rest of the Gospel message.

Readings: Lk 11:49a; Ac 1:1-2, 2:42-43, 4:33, 15:22; 1Co 12:28; Ep 2:20, 4:11; Rv 21:14; CCC 2, 75-76, 96, 551, 610-11, 642, 765, 857-60, 873, 880, 935, 1086-87, 1120, 1122, 1142, 1547, 1575.

Question 3

What does Scripture tell us about the family of Jesus in Mk 3:20-21 and 3:31-35? What truths is God revealing to us through these passages?

Readings: 1Sm 21:11,15-16 [RSVCE 21:10,14-15]; Ps 69:8-9 [NAB 69:9-10], 119:81; Jn 1:18, 2:17, 7:5-7, 10:19-21; Ac 17:32, 26:24-25, 28:23b-28; 1Co 2:14-16; CCC 1, 500-01, 542, 753, 759, 764, 959, 1618, 1655, 2204, 2232-33.

Lesson 3 Mark 4 – 5

Question 1

1a. In Mk 4:1-34 Jesus teaches us using a sequence of related parables. What is the general subject matter of these discourses, and what are the images that Jesus uses to speak of these truths?

1b. Why does God speak to us in parables, and is everyone equally capable of understanding what He is saying in them (cf. 4:13,34)? How is what God says about understanding parables and solving riddles connected to Church teaching on the authentic interpretation of Sacred Scripture?

Readings: Gn 40:8, 41:8,15-16; Nb 12:4-8; Ezr 7:6,10; Ne 8:8; Ps 78:1-4; Pr 1:1-7, 2:1-9; Ws 7:7-14, 9:16-18, 13:8-9; Si 1:1-10, 18:1-7, 39:1-3, 42:24-25, 43:32-33 [RSVCE 43:34-35]; Dn 2:9,11,20-21,25, 4:15, 5:12-17; Mt 11:25, 13:13-19,34-35,51-52; Lk 8:15, 24:27; 1Co 2:13-16; 2Pt 1:19-21; CCC 31-32, 39, 85-86, 88, 100, 108-09, 111, 115-19, 299, 337, 546, 892, 1101-02, 1146-47, 2036, 2038.

1c. With the above readings in mind, explain the meaning of Mk 4:24-25 (cf. Mt 13:10-12, Lk 8:18).

1d. What truths are being revealed in the parable of the seed that grows by itself (4:26-29)? Why should this parable be of great consolation to us?

Readings: Jt 9:5-6; Es 4:17b; Pss 19:1-6, 115:1-3, 135:5-6; Pr 19:21, 21:1; Ws 11:21-26; Is 55:10-11; Lk 1:37; 1Co 3:5-7; 2Co 9:10-11; Ja 5:7-8; CCC 269, 275, 303, 543.

Question 2

Mk 4:35—5:43 narrates a series of Jesus' miracles, including His calming a storm at sea (4:35-41), His expelling a legion of demons from a Gerasene man (5:1-20), His curing a woman suffering from hemorrhaging (5:25-34), and His raising a dead girl to life (5:21-24,35-43). Answer the following questions about each of these accounts in light of their respective readings.

2a. What might God be revealing to us by Jesus' remaining asleep while His disciples' lives are in danger (4:36)?

Readings: Nb 11:23; Ps 46:10, 62:1-2, 73:11, 74:16a, 121, 139:7-12; Pr 31:18; Sg 5:2a; Is 50:2c-f; Jn 14:1; 1Co 1:25; 2Co 13:3b; CCC 227, 269, 273-74, 278, 482, 2830.

2b. Why do the people of the Gerasene territory beg Jesus to leave their neighborhood after He has expelled a legion of demons from a man (5:15-17)?

Readings: Ex 12:33, 20:20; Js 2:8-11; Ws 8:14-15; Is 33:13-14; Am 3:8a; Mk 6:56; Jn 10:31-32; Rm 13:3b-4; Hb 12:18-21; 1Jn 4:18.

2c. What is God revealing to us through Jesus' persisting in knowing who has touched Him, especially in light of the fact that, according to the apostles' observations, Jesus could not possibly know that anyone had reached out to touch Him since so many people were physically pushing in on Him (5:24,30-34)?

Readings: Ex 3:7; Pss 38:9-11,21-22 [NAB 38:10-11,22-23], 139:1-7; Ws 7:24,27, 8:1; Is 65:24; Jr 17:10; Dn 2:20,22; Mk 6:56; Lk 12:6-7; Jn 2:25; 1Co 4:5; CCC 300, 473, 1116, 2616.

2d. When Jesus is on His way to the home of Jairus, the presider of the synagogue whose daughter is on the verge of death (Mk 5:21-43), He is stopped by the woman seeking healing (see 2c above). What effect does this interruption have on the outcome of this incident, and what might God be revealing to us through this apparently unfortunate situation, since we know that Jesus was temporarily detained from visiting the sick girl?

Readings: Ec 3:11, 8:17; Jn 11:21-22; CCC 268, 272, 309, 312-14, 385, 994.

Lesson 4 Mark 6 – 7:23

Question 1

1a. What do the Scriptures say about how Jesus is viewed and received in his own community (6:1-6), and what truths is God revealing to us about how He or we evaluate persons, including ourselves? What does the example of Christ teach us in this regard?

Readings: 1Sm 16:6-13, 17:28-33,42-47; 1Kg 19:11-13; Mt 8:10; Ac 4:13-14; Rm 12:3,10; Ph 2:7; 1Tm 4:12-16; Hb 10:29; CCC 458, 460, 515, 531-34, 2540, 2610 (on the family of Jesus, see CCC 500, 2204).

Question 2

What is Herod's opinion regarding John the Baptist (v. 20)? Why does he have him killed (6:14-29)? How do Herod's actions represent a grave form of sin based upon how God has created us and guides us in our actions? (How do power and our passions contribute to this dilemma? What becomes of us when we ignore the voice of truth and love written in our hearts?)

Readings: Pss 36:1-4, 37:35-36; Ez 21:29-32 [RSVCE 21:24-27]; Mt 2:1-3, 14:1-2; Lk 3:19-20; Ac 12:1-3,18-23; Rm 1:28-32; Ja 5:12; CCC 1766, 1776-78, 1781, 1790-92, 1795, 1800, 1849, 1954, 2480.

Question 3

3a. Read Mk 6:30-44 and 8:1-10. Some Christians (even some Catholics) believe that the Gospel accounts of the miracles of the loaves and fish are merely symbolic, functioning as parables pointing to God's general providence toward us. What does the Catholic Church teach on this matter, and how does this teaching point directly to the deeper reality God is revealing in these miracles of Christ? (If the miracle of the loaves and fish is debunked, what other miracle is disparaged along with it?)

Readings: Ex 16:15; 2Kg 4:42-44; Pr 9:1-6; Jn 2:6-10, 6:26-36; 1Co 10:15-17; 11:23-32; CCC 156, 1147-48, 1151, 1333, 1335-36, 1381.

3b. What does Scripture say immediately precedes the multiplication of the loaves (6:30-34, 8:1-3; cf. Jn 6:4-9), and what does Jesus instruct

His apostles to do (6:35-38a, 8:4-5; cf. Mt 14:16-18)? What reality does Jesus' command to His apostles prefigure in the New Covenant, and what does Jesus Himself do with the loaves and fish before He feeds the thousands (6:39-41, 8:6-7)?

Readings: Zc 6:9-15; CCC 1105-06, 1128, 1369, 1375, (1561), 1563, 1566, 1584

3c. What happens during the night following the miracle of the loaves and fish, and what does St. Mark record about the apostles' response (6:45-52)? Use the following readings to explain why they react the way they do.

Readings: Is 43:8-12, 51:14-16, 55:1-3; Jr 4:22; Ba 3:14-15, 21-23, 36-38; Ho 14:10; Mk 8:17-21, 12:24; Lk 24:25.

Question 4

What is Jesus' answer to the question posed by the Pharisees and scribes about why His disciples do not abide by the laws of Jewish tradition that require one to be clean before eating food (7:1-23)? In other words, what is it that renders a person clean or unclean? As Christians, how do we make ourselves clean before eating a meal, and how do these teachings apply to the way we ought to prepare to eat the heavenly Food offered to us in the divine liturgy, the Eucharist?

Readings: Mt 5:20-28, 7:1-5, 15:12-20, 23:23-28; Rm 9:30c-10:3, 12:1-2, 14:17-18; Ga 5:16-26; CCC 368, 582, 1098, 1385-87, 1430-31, 1457, 1794, 1853, 1984, 2054, 2517-19, 2562-63, 2819, 2842.

Lesson 5 Mark 7:24 – 9

Question 1

1a. The first miracle St. Mark records of Jesus' journeys outside Galilee (His home territory) is the healing of the Syro-Phoenician woman's daughter (7:24-30). Why is this account important in understanding Jesus' public ministry and His mission from the Father? Using the following readings to assist you, explain how this event sheds light on the doctrine, "outside the Church there is no salvation."

Readings: Ps 87; Mt 10:5-6, 15:21-28, 22:9-10; Lk 12:47-48, 13:28-30, 14:23, 15:31-32; Jn 1:41, 8:12; Ac 3:25-26; 8:4-8, 13:46-47; CCC 161, 176-77, 360-61, 432, 771, 780, 830-31, 836-37, 843, 846-48, 856, 863, 868, 1260.

1b. How does Jesus perform the miraculous healings of the deaf man (7:31-37) and the blind man at Bethsaida (8:22-26)? Using the readings as a guide, discuss what God is revealing through Christ's use of tangible, visible realities to heal. (What does the man see as his sight is restored and of what significance is this?—Mk 8:24-25; see also CCC 1960, 2001; Lk 17:14)

Readings: 2Kg 5:10-14; Tb 11:7-8; CCC 53, 299, 362, 1145-49, 1151-52, 1504.

Question 2

The division of the Gospels and other books of Scripture into chapters and verses is a later development in the Bible (chapter divisions were first used in the 13th c. and verses in the 16th). Editors of modern Bible translations also now include subtitles within the chapters (the RSVCE is an exception), so there is a tendency for us to read the passages as individual accounts that have been joined together.

Read the remainder of this lesson (8:27—9:50) as one section or a continuum in St. Mark's account of the life of Jesus (as if there are no subtitles or breaks). Then answer the following questions in light of their readings, noting how each account follows upon and prepares for each of the other accounts, while also being a particular revelation of God in the Person of Christ.

2a. **Mk 8:27-30:** What is Jesus asking His disciples (and also us) when He says, "But you, who do you say that I am?" (8:29)? Why is this such an important question, and what do we reveal by the response we give?

Readings: Mt 10:32-33; Jn 16:25-27; 2Co 1:18-22; Ga 3:6; 2Tm 1:12; 1Jn 2:22-23, 4:2-3,15; Rv 6:9, 14:1, 19:13-16; CCC 151-53, 424, 448, 683.

2b. Mk 8:31—9:1: In what way is Peter’s thinking “human” and therefore displeasing to Christ (8:32-33)? How is our thinking like Peter’s sometimes? What evidence do the Scriptures provide that Peter understood things differently after Christ had ascended into heaven and Peter had received the fullness of Christ’s Spirit?

Readings: Mt 16:21-23; Mk 10:38-40; Lk 24:25-27; Jn 21:17-18; Ac 3:12-18, 4:8-13, 5:40-41; 1Pt 1:10-11, 2:19-24, 3:13-15, 4:12-16; CCC 440, 565, 571-72, 599, 618.

2c. Mk 9:2-8: The fact that the Transfiguration follows closely upon Jesus’ prophecy of His Passion and Death is no coincidence in regard to the Gospel narrative or divine revelation itself. Explain the close connection between these two events. How is Mk 9:2-8 a completion of what is being revealed in the two passages immediately preceding it (2a and 2b above)?

Readings: Mt 17:1-8; Lk 9:28-36; CCC 554-56.

Question 3

3a. Jesus uses the incident of the epileptic demoniac (9:14-29) to teach us about God’s miraculous powers over evil. What does Jesus say is necessary in this regard? (Why would this be so?)

Readings: Mt 13:57-58, 21:22; Mk 11:22-24; Jn 14:13-14; Ac 3:16; Ja 5:13-15; CCC 161, 177, 229, 1814, 2609-10, 2614.

3b. In teaching us how to view or respond to all that is done in His Name (whether by us or others), Jesus tells us that “anyone who is not against us is for us” (Mk 9:40), and that if we are the cause of scandal in the Church, it is better that we ‘maim’ ourselves rather than be lost body and soul to hell (9:43-47). Explain what these two teachings require of us in attitude and action as disciples of Christ.

Readings: (for 9:40) Lk 6:43-44; Jn 3:8,27; Ac 9:13-16,26-27; 1Co 12:4-7,11; (for 9:43-47) Gn 35:2-5; Jl 2:13a-b; Ml 3:3; 2Co 7:1; Ja 4:8-9; 1Pt 1:14-16; CCC 1430-31, 1434-35, 1451, 2013, 2015.

Lesson 6
Mark 10 – 11

Question 1

1a. When the Pharisees ask Jesus if a man can lawfully divorce his wife, Jesus answers their question with another question: “What did Moses command you?” (10:3). What *did* Moses command? (Is Jesus’ teaching different in any way from what Moses commanded?) What is Jesus’ teaching regarding divorce, and are Christians today obedient to what Jesus explicitly reveals?

Readings: Gn 2:23-24; Ex 20:17; Dt 22:22,28-29, 24:1-4; Mt 2:15-16; Mt 5:31-32, 19:1-9; Lk 16:18; 1Co 7:10-11; CCC 372, 1602-11, 1639-40, 1650, 1665, 2210, 2382-86.

1b. Why is divorce totally outside God’s plan? In other words, by commanding that the marriage covenant be permanent and irrevocable, what truths is God revealing to us?

Readings: CCC 1612-17, 1626-27, 1638, 1646-48, 1659, 1661-62, 2331, 2335-37, 2346, 2363-65, 2371, 2380-81, 2391.

1c. Jesus’ teaching regarding children immediately follows His firm, clear and rather sobering words on divorce. Why is the incident with the children (10:13-16) an especially appropriate conclusion to what must have been—and still is—a most difficult teaching to hear and live out?

Readings: Jn 1:12; Ep 5:1,8-11; Ph 2:14-15; 1Jn 2:29; CCC 5, 526, 544, 764, 1742, 1783-85, 2216, 2518.

Question 2

2a. Describe the attitudes we must have toward our personal possessions, as well as toward all the goods of the earth, if we are to enter the kingdom of God (Mk 10:17-31). How are these attitudes made concrete in our daily lives? How do they affect our prayer life? (Who are the richest people in the world, according to God?)

Readings: 2Ch 1:11-12; Ps 84, 119:14; Pr 4:7-9, 8:17-21, 30:7-9; Ec 5:9-11; Ws 7:7-14, 8:5; Si 31:1-11; Jr 9:22-23a [RSVCE 9:23-24a]; Mt 13:44-46; Lk 8:14, 12:13-21; Rm 9:23, 11:33; Ep 3:8; Ph 3:7-9; Hb 11:26; Rv 5:11-12; CCC 377, 428, 2544-50; 2727-28.

2b. How are the four consecutive events of Mk 10:32-52 related to each other in their sequence: Christ’s third prophecy of His Passion and

Death (vv. 32-34), the request His apostles make of Jesus (vv. 35-40), Christ's response to their request (vv. 41-45), and the event that concludes their journey (vv. 46-52)? How do Jesus' words in vv. 36 and 51 add to all that is occurring? (Imagine these same texts without vv. 36 and 51; how would the passages be different?)

Readings: Lk 12:35-37, 14:7-11, 17:7-10; Jn 13:3-7,12-17; Rm 6:16-18,22, 12:10-11; 1Co 9:19; Ph 2:5-8; Col 3:23-24; 1Pt 2:16; CCC 340, 618, 786, 852, 876, 910, 1551, 1596, 2235.

Question 3

Why does Jesus curse the fig tree when "it was not the season for figs" anyway (11:13), and how can this lesson be applied to the spiritual life? How does Jesus also use the fig tree to teach us about prayer (11:12-14,20-25)?

Readings: Gn 41:52; Ps 92; Pr 27:18; Is 27:6; Jr 8:13, 17:7-8; Ez 36:29-30, 47:12; Ho 14:8-9; Lk 3:8-9; Jn 15:1-2,5,8; 2Tm 4:1-2; Ja 1:5-8; Rv 22:1-2; CCC 2610, 2738-41, 2778.

Lesson 7 Mark 12 – 13

Question 1

1a. Why is Jesus' parable of the tenants (Mk 12:1-12) an incisively apt introduction to all the incidents that follow upon it (12:13-44)? (You may want to answer this question after you have answered 1b, 1c and 1d.)

1b. In Jesus' answer to the question about paying tribute to Caesar, is He acknowledging or rejecting Caesar's right over Him? How does Jesus' response answer the demands posed by both the Pharisees and the Herodians in questioning Him (12:13-17)? As disciples of Christ in the world, how do we follow Christ's teaching and example in this regard?

Readings: Ps 50; Jn 8:23, 16:15, 17:10-11, 15-16, 18:36; Ac 5:27-29; Rm 14:7-8; 1Co 3:18-23; 2Co 10:3-5; Ga 4:4-5, 5:25-26; 1Th 2:1-7; 1Jn 4:4-6; Rv 4:10-11, 11:15, 15:4; CCC 222, 226, 268, 293, 450, 1897-1904, 2234-35, 2402, 2458-59.

1c. In His teaching on the resurrection (12:18-27), what does Jesus tell us about our heavenly existence (12:25-27)? Will we be married or single in heaven? In the last lesson, we considered marriage as a sign and instrument of the mystery of Christ and His Church. How is the religious or consecrated life a sign and instrument of this same mystery?

Readings: Gn 2:18, 20-25; Ru 3:6-11; Tb 3:7-8, 8:1-20; Ho 3:1-3; Jn 3:28-29; 1Co 7:8-11, 25-35, 11:11-12; Ep 5:25-33; Rv 19:5-9; CCC 219, 1602, 1604, 1611-12, 1616, 1618-20, 1642; and CCC 920-24, 926.

1d. In the Jewish community, the scribes and the widows were among the highest and lowest classes, respectively, of their society, in terms of their dignity, prosperity, and impact on the religious life of the people. What does Jesus have to say about the matter (Mk 12:38-44)? How can we apply what Jesus says about the widow (vv. 43-44) to how we approach our work, prayer, and service to others?

Readings: Ps 112; Si 3:30-4:10; 7:32-36; Mt 19:23; Mk 12:29-34; Lk 6:38; 2Co 9:6-9; Col 3:23-25; Ja 5:1-6; CCC 678, 2544.

Question 2

In His teachings on the end times, Jesus tells us that “many will come using my name and saying, ‘I am he’” (13:5-6, 21-23). We already live in the last days, for the Church teaches that we have been in the “end

times” since the Incarnation of the Son (cf. CCC 686). How is Jesus’ warning fulfilled in our own age—in other words, who are those falsely saying, ‘I am he’?

Secondly, how can we prepare ourselves against the false teachers of our age? Is it possible to be unwittingly taken in by them and led astray without our knowing it? How can we protect ourselves from being lured away from the truth and becoming “lost sheep”?

Readings: Dt 13:2-6 [RSVCE 13:1-5]; Ps 119:105-112; Ez 13:1-16; Zc 10:2; Mt 7:15-16, 18:6-7, 24:11-13,23-25; Mk 12:24; Lk 6:26; Ac 13:6-12, 20:29-30; 2Co 11:13-15; Ep 4:14, 5:6-7; Col 2:8; 1Tm 1:3-7, 4:1-2,7, 6:3-6; Hb 13:7-9; 2Pt 2:1-3, 3:16-18; 1Jn 4:1; CCC 29, 133, 143-44, 155, 169, 181-83, 750, 817, 1791-92, 1814, 2030, 2087-89, 2825-26.

Lesson 8

Mark 14 – 16

Question 1

1a. In the Apostles' and Nicene Creeds, we constantly confess that “for our sake” Jesus Christ “suffered under Pontius Pilate, was crucified, died and was buried.” All four evangelists give a full account of this fact in their Gospels. Using the following Catechism readings, briefly summarize the value or meaning of this *article of our faith* (as the Church calls it).

Readings: CCC 388-89, 567, 571-73, 613, 617, 629, 713-14, 1067, 1085.

1b. Is it correct to say that it was God's Plan that His Son be crucified during His life on earth? Or is it more correct to say that sinful man acted *against* God's Plan by crucifying His Son? Who is most to blame for the death of Jesus?

Readings: Gn 45:5,7-8; Is 53:10; Dn 8:9-14; Mt 20:28; Lk 24:25-27,44-47; Jn 19:10-11; Ac 8:30-35; Rm 3:25-26; 2Co 5:21; Rv 13:5-10, 17:17, 20:7-8; CCC 312, 457, 569, 597-601, 606-07, 609, 614, 619.

1c. Using the following brief readings as a guide, summarize what is happening in the so-called *dialogue* between the Father and the Son in the following sequence of events:

- From the moment of Jesus' Incarnation: CCC 606, 517
- Jesus' Baptism: CCC 536, 608
- The Last Supper: CCC 610-11, 621
- Jesus' Agony and Passion: CCC 612, 2600, 2746-47

Question 2

The Passion and Death of Jesus is the culmination of God's plan of redemption for us. What Christ suffers, He suffers for us—in our place! By dying, He dies for us—in our place! It is a mystery both simple and profound.

The Church rightfully has a great devotion to the mysteries of the Passion of Our Savior, daily pondering them in her heart. Briefly discuss the following five Sorrowful Mysteries in light of their readings, explaining how Christ's Passion repairs for the sins of fallen humanity and restores to us what was lost.

- Christ's Agony in the Garden
Readings: Gn 2:8-9,15-17, 3:23-24; Ps 22:14-16; Is 51:3; Jr 2:7, 4:22-28; Ez 28:12-19; Jn 18:1-4, 19:41; Rv 2:7, 14:19-20; CCC 532, 612, 615.
- Christ's Scourging
Readings: 1Mc 1:16-17,20,23-28, 2:6-14; Is 52:13-53:12; Ez 31:2-18; Ph 3:20-21; 1Pt 2:23-24; Rv 21:1-2; CCC 41, 319, 376, 379, 623.
- Christ's Crowning with Thorns
Readings: Gn 1:26-28,31; 2Sm 7:9-12; Pss 22:6-8, 89:20-29,36-45; Dn 7:13-14; Jn 1:49-51, 12:12-16, 18:33-37, 19:1-6; Ac 3:14-15; 1Co 15:24-28; Ep 1:18-23; Hb 2:6-13; Rv 19:15-16; CCC 343, 356, 377, 380, 398-99, 440, 550, 560, 786, 908, 2085.
- Christ Carrying His Cross
Readings: Gn 3:14-19; Ec 1:2-3,12-18, 6:1-3, 8:14, 10:5-7; Mk 8:34-37; Rm 8:18-25; CCC 378, 531, 561-62, 1435, 2015, 2166, 2427.
- Christ's Death on a Cross
Readings: Ps 22; Is 63:1-6; 1Co 1:17-18, 2:2; Ga 6:14; Col 2:14-15; CCC 616-17, 1008-09, 1018-19, 1235, 1851, 1992.