

Worksheet 10
“He Arose”
Reading and Worksheet

Please prayerfully and slowly read the Nicene Creed, and then watch the videos, read the article below, and answer the questions.

Nicene Creed

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.

For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, **and rose again on the third day** *in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.*

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come.

Amen.

He Rose Again on the Third Day

The Resurrection of Jesus is the foundation of our faith. Through it, we are given the promise of sharing in His new life with the Father and the Holy Spirit. Jesus did not simply return to His former earthly life, as Lazarus did. Rather, He was transformed. He rose with a glorified body—still physical, yet no longer bound by the limitations of this world.

He could be seen and touched, He could eat, and He bore the wounds of the crucifixion—yet those wounds no longer caused suffering. At times, even His closest followers did not immediately recognize Him. This teaches us something essential: the **Resurrection is not a return, but a new mode of existence.** In rising from the dead, Jesus inaugurates a new humanity. **What happened to Jesus is not meant for Him alone—it is the destiny prepared for all who are united to Him.** As St. Paul writes, Christ is the “first fruits” of those who have fallen asleep (1 Cor 15:20).

The Resurrection is also the work of the Holy Trinity: willed by the Father, accomplished in the Son, and brought about by the power of the Holy Spirit. **Through it, humanity is opened once again to full communion with God. This is our hope: not just survival after death, but transformation—to share fully in the life of the Father, the Son, and the Holy Spirit.**

He Ascended into Heaven and Is Seated at the Right Hand of the Father

Forty days after the Resurrection, Jesus ascended into heaven (Acts 1:9). **To say that He is “seated at the right hand of the Father” does not describe a physical location, but a position**

of divine authority and glory. Jesus, true God and true man, now reigns with the Father. The Ascension is not Jesus leaving us behind. Rather, it marks the completion of His earthly mission and the beginning of a new way of being present to us—through the Holy Spirit and the life of the Church. It also reveals our destiny. **Where Christ has gone, we are called to follow. Our humanity, united to His, has entered into the very life of God.**

It is also worth noting the distinction between Christ's Ascension and Mary's Assumption:

- Jesus **ascends by His own divine power**
 - Mary is **assumed by God's grace**
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He Will Come Again in Glory

The Church speaks of Christ's coming in three ways: **past, present, and future.**

- **Past:** In the Incarnation, Jesus entered history in a definitive way
- **Present:** Christ continues to come to us now—especially in the Eucharist, in the Word, and in the life of the Church
- **Future:** Christ will come again in glory at the end of time

We are currently living in this “in-between time”—the age of the Church—where Christ is truly present, yet His Kingdom is not fully revealed. Through the Holy Spirit, Christ remains active in the world. The Church is His Body, and through the sacraments, He continues His saving work.

His Kingdom Will Have No End

At the end of time, Christ will return in glory, and His Kingdom will be fully revealed. The Book of Revelation gives us a powerful vision:

- “Behold, God’s dwelling is with the human race... He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain” (Rev 21:3–4).

This is not the destruction of creation, but its renewal and fulfillment. **The “new heaven and new earth” signify that all things will be made new in Christ. At that time:**

- The dead will rise
- Body and soul will be reunited
- The faithful will share in a glorified, resurrected life

Eternal life is not merely spiritual—it is fully human, transformed and perfected in God’s presence. The imagery in Revelation—golden streets, radiant jewels, a heavenly city—uses symbolic language to express a reality beyond our comprehension: the beauty, joy, and fullness of life with God. **This is our ultimate hope: to dwell with God forever, to see Him face to face, and to share in His divine life without end.**

Worksheet 10 Questions

If you need help answering the questions you may look at the answer sheet but please put it in your own words, and do not copy word-for-word what is on the Answer Sheet

How is the Resurrection different than coming back to life?

How does the Resurrection draw us into the life of the Trinity?

What is the Ascension, and how is it different from Mary's Assumption?

How does the Church understand the three “comings” of Christ?

Why does the Church teach that eternal life is not just “going to heaven as a soul,” but the full resurrection and renewal of the whole person and even creation?