

**1. Read** — Read the verses slowly and prayerfully several times. Write down any words or phrases that seem to stand out:

**2. Meditate** — Now begin to reflect on the verses and ask God what it means and how he wants to speak to you through the passage. **God what are you saying to me through this?**

**3. Pray** — Respond from your heart to what God has been saying to you. **What do you want me to know?** Write down your prayer to him or record whatever he says to you.

**4. Contemplate** — Be quiet before the Lord enjoying His presence.

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**How is God calling you to act in response to what he has shown you?**

# Quick Connect

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## Gospel Reading – John 20:1-9 – Daily Roman Missal

On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, "They have taken the Lord from the tomb, and we don't know where they put him." So Peter and the other disciple went out and came to the tomb. They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; he bent down and saw the burial cloths there, but did not go in. When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place. Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed. For they did not yet understand the Scripture that he had to rise from the dead.

## Spiritual Reading

From *Mysterium Fidei* by Pope Paul VI

### Various Ways in Which Christ is Present

All of us realize that there is more than one way in which Christ is present in His Church. We want to go into this very joyful subject, which the Constitution on the Sacred Liturgy presented briefly, at somewhat greater length. Christ is present in His Church when she prays, since He is the one who "prays for us and prays in us and to whom we pray: He prays for us as our priest, He prays in us as our head, He is prayed to by us as our God"; and He is the one who has promised, "Where two or three are gathered together in my name, I am there in the midst of them." He is present in the Church as she performs her works of mercy, not just because whatever good we do to one of His least brethren we do to Christ Himself, but also because Christ is the one who performs these works through the Church and who continually helps men with His divine love. He is present in the Church as she moves along on her pilgrimage with a longing to reach the portals of eternal life, for He is the

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one who dwells in our hearts through faith, and who instills charity in them through the Holy Spirit whom He gives to us.

In still another very genuine way, He is present in the Church as she preaches, since the Gospel which she proclaims is the word of God, and it is only in the name of Christ, the Incarnate Word of God, and by His authority and with His help that it is preached, so that there might be "one flock resting secure in one shepherd."

He is present in His Church as she rules and governs the People of God, since her sacred power comes from Christ and since Christ, the "Shepherd of Shepherds," is present in the bishops who exercise that power, in keeping with the promise He made to the Apostles.

Moreover, Christ is present in His Church in a still more sublime manner as she offers the Sacrifice of the Mass in His name; He is present in her as she administers the sacraments. On the matter of Christ's presence in the offering of the Sacrifice of the Mass, We would like very much to call what St. John Chrysostom, overcome with awe, had to say in such accurate and eloquent words: "I wish to add something that is clearly awe-inspiring, but do not be surprised or upset. What is this? It is the same offering, no matter who offers it, be it Peter or Paul. It is the same one that Christ gave to His disciples and the same one that priests now perform: the latter is in no way inferior to the former, for it is not men who sanctify the latter, but He who sanctified the former. For just as the words which God spoke are the same as those that the priest now pronounces, so too the offering is the same." No one is unaware that the sacraments are the actions of Christ who administers them through men. And so the sacraments are holy in themselves and they pour grace into the soul by the power of Christ, when they touch the body. The Highest Kind of Presence. These various ways in which Christ is present fill the mind with astonishment and offer the Church a mystery for her contemplation. But there is another way in which Christ is present in His Church, a way that surpasses all the others. It is His presence in the Sacrament of the Eucharist, which is, for this reason, "a more consoling source of devotion, a lovelier object of contemplation and holier in what it contains" than all the other sacraments; for it contains Christ Himself and it is "a kind of consummation of the spiritual life, and in a sense the goal of all the sacraments."

This presence is called "real" not to exclude the idea that the others are "real" too, but rather to indicate presence par excellence, because it is substantial and through it Christ becomes present whole and entire, God and man. And so it would be wrong for anyone to try to explain this manner of presence by dreaming up a so-called "pneumatic" nature of the glorious body of Christ that would be present everywhere; or for anyone to limit it to symbolism, as if this most sacred Sacrament were to consist in nothing more than an efficacious sign "of the spiritual presence of Christ and of His intimate union with the faithful, the members of His Mystical Body."

### **On the first day of the week** - Lesson and Discussion

Jesus promised on the third day He would rise. We hear a lot about the third day, but often we do not meditate on those 24 hours and the impact they made on the followers of Christ and continue to make on us. The passion and death of Jesus is now complete and Jesus has much to share with all of us. We meditate and enter into the passion and death of Christ during Holy Week and Good Friday. With that same fervor, we should meditate and enter into the Resurrection of Christ, especially during Easter and the following eight days, which is called the octave.

Read Mark 16:9-15 [Easter Saturday's Reading]

### **If we combine the accounts of Matthew and John's Gospel we get a picture of what happened on Easter Sunday morning.**

Read John 20:1-9 [Easter Sunday's Reading] – reading from this packet

Read John 20:11-18 [Easter Tuesday's Reading]

Read Matthew 28:1-10 [Easter Vigil or Easter Sunday and Easter Monday's Reading]

### **In Luke's Gospel we find out what happened Easter Sunday during the day and evening.**

Read Luke 24:13-35 [Easter Sunday at an afternoon Mass and Easter Wednesday's Reading]

### **If we combine the accounts of Luke and John's Gospel we get a picture of what happened on Easter Evening and Night.**

Read Luke 24:35-48 [Easter Thursday's Reading]

Read John 20:19-29 [Divine Mercy Sunday's Reading]

Outline what happened on the first day (Jesus's first 24 hours). **Why are these events important? Where do we see the Sacraments in these 24 hours? Where do we see the call to evangelize?**