




LENTEN PRAYER STUDY

BE STILL *&* KNOW THAT I AM GOD

ENTERING INTO THE CATHOLIC MASS



ADULT RESOURCE GUIDE



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UNDERSTANDING THE STUDY: THREE MODES

THE FOLLOWING STUDY USES THREE MODES TO DEEPEN OUR
ENCOUNTER WITH JESUS IN THE MASS.

STUDY

Knowledge is essential to conversion—how can someone love Jesus if they do not know Him? The study will include excerpts from various sources to deepen our understanding and appreciation for the Mass.

EXAMINATION

The sacraments are always “efficacious” (CCC #1131), that is, the sacraments do what they say they do. The visible signs make present God’s sanctifying grace without fail. However, the Catechism also states the following: “They [the sacraments] bear fruit in those who receive them with the required disposition.”

Therefore, each week offers an examination of our interior disposition when participating in the Mass, with the intention of better disposing ourselves to be as open as possible to receive all the graces available.

MEDITATIONS

Meditations and prompts are also included to guide personal prayer. This portion will be based primarily on “The Holy Mass” booklet included with this guide.



“Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebration which is demanded by the very nature of the liturgy.”
(Sacrosanctum Concilium, 14)

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INTRODUCTION WEEK

ASH WEDNESDAY

THE NEED FOR INTERIOR PARTICIPATION



STUDY

“Our external liturgical practices must be acts of love and adoration that truly arise from the reality of our intrinsically ecclesial and profoundly personal worship of Almighty God. We know this from the simple acts of making the sign of the cross or of genuflecting: they can be merely routine acts largely devoid of meaning, or they can become small but intimate expressions of the heart and soul of one who truly loves and worships and, indeed, places God at the center of his life and gives him primacy in all of his activities.” (Cardinal Robert Sarah, Foreword to the Spirit of the Liturgy)

Reflection

- How can actions express love and adoration? What does that look like or mean? What routine actions in daily life could or should be filled with faith and love?
- What part of the Mass is hardest for you to participate in? Consider why that might be the case. Bring this to prayer and challenge yourself to be more intentional in that time/action at your next Mass.

“IT IS NOT ENOUGH TO
ATTEND MASS; WE MUST
ACTIVELY PARTICIPATE IN IT.”

– ST. PIUS X



Image: Moses and Joshua in the tabernacle by James Tissot



THURSDAY: EXAMINATION

Read Matthew 23:25-28.

Speak to Jesus about one of the options below.

- Worthy participation in the Mass includes our willingness to confront the sin and evil within our souls.
 - What attachments to sin require repentance and conversion?
 - Are these mortal sins that require confession prior to receiving the Eucharist or are they venial sins to be placed before Jesus during the Penitential Act?

- Evaluate the role that the Mass has played in the deepening and growth of your relationship with Jesus.
 - How has it been an opportunity for conversion and detachment from sin?
 - What practices outside of Mass will help this process of conversion and attainment of deeper freedom in your life and soul?



FRIDAY: MEDITATION OPTIONS

- Read Isaiah 45:23 and Philippians 2:10.
 - How can your genuflection before and after Mass be more purposeful?
 - What makes it difficult to genuflect attentively?
- Meditate on all the holy men and women who have knelt before God throughout the Old Testament, the New Testament, and the life of the Church.
 - How does the simple action as kneeling connect you to these holy men and women?
 - Is there a particular person who comes to mind? Why?
- Meditate at the image on the next page. Take in the art with your eyes.
 - What strikes you about the image on the following page?
 - What lines, textures, shapes, movements are there?
 - What are the figures expressing, saying?
 - Appreciate the beauty.



SATURDAY: MASS PREPARATION

Notes from a Priest:

The Collect is the prayer the priest prays after the Penitential Rite and the Gloria. After acknowledging our sins and imperfections before God, and praising him for his perfect glory, the priest “collects” the prayers of the individual faithful in the form of a petition, asking God our Father to transform his people through the mysteries they celebrate.

Mass Preparation Options

- Read Section I in A6: The Holy Mass.
- Reflect on tomorrow’s Collect: *“Grant, almighty God, through the yearly observances of Holy Lent, that we may grow in understanding of the riches hidden in Christ and by worthy conduct pursue their effects. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.”*
- Read through and pray with tomorrow’s Gospel (Luke 4:1-13).
- Review the “Introductory Rites” in A2: The Order of the Mass.

Reflection

- How can your time of arrival and entrance into the church be more intentional this week?
- Examine your conscience to prepare for the Penitential Rite tomorrow. How have you fallen short of God’s call for your life? All venial sins are forgiven with the reception of Holy Communion.
- What grace is the Church asking the Father for in the Collect? What requests do you wish to add to this prayer?
- How can your soul better receive the Liturgy of the Word as God speaks to you? What is Jesus revealing about Himself and about you in the Gospel passage?



1ST SUNDAY OF LENT

Reflect on your experience at Mass today.

- How was Jesus moving and working during the Mass?
- What stood out to you? What is a new area of appreciation you have for the Mass?
- What questions do you have? What is an area of potential growth?



MASS AS RITUAL

“THE MASS IS THE MOST
PERFECT ACT OF ADORATION
WE CAN OFFER TO GOD.”
- ST. FRANCIS DE SALES



Processional Crucifix at Saint Joseph Catholic Church, Lincoln, NE.



MONDAY: STUDY

Ritual Explained: Notes from a Priest

Entering more deeply into the Mass includes an appreciation and understanding of ritual. Rituals are an ordered sequence of symbolic actions, words, and gestures. They express beliefs and values. They indicate a group's shared identity and purpose, but in an embodied way: rituals are not abstract like ideas, but an incarnate way of expressing what a group of people believes.

Rituals also provide a sense of belonging to a story which is stable and unchanging. Its ceremonial actions invite people to participate in the belief it celebrates.

The ritual actions and words of the Mass are concrete ways to learn and live what we believe. The more we enter into these actions and words, the more we can be transformed by God's action. The ritual - the fact that "we always say and do the same thing" - protects us from idolizing our passing preferences and desires or our idiosyncratic, superficial thoughts. The unchanging ritual, rather, helps us to remember and act out the deep, unchanging, and fundamental truths about our story of salvation and the eternal God who is its author.

"Man is always looking for the right way of honoring God, for a form of prayer and common worship that pleases God and is appropriate to his nature...This then, was seen as Christian faith's great gift: we know what right worship is. We know how we should truly glorify God—by praying and living in communion with the Paschal journey of Jesus Christ, by accomplishing with him his Eucharistia, in which Incarnation leads to Resurrection—along the way of the Cross. For Christians, then, "rite" means the practical arrangements made by the community, in time and space, for the basic type of worship received from God in faith." (Pope Benedict XVI, The Spirit of the Liturgy, pg 173-174)



MONDAY: STUDY

Reflection

- How have other faiths worshipped God? What rituals did/do they use?
- Why shouldn't we just worship God the way we like to or feel inclined to? How do rituals help us learn more about God, ourselves, and the Christian life?
- What parts of the Mass' ritual have transformed you over time (ie: genuflecting, professing the Creed, hearing the readings)? What parts of the ritual are hard to understand?

TUESDAY: MEDITATION

Read Exodus 12:1-28.

Speak to Jesus about one of the options below.

- The Mass was not the first ritual prescribed by God. The Old Testament is filled with His instructions on right worship through prescribed rituals.
 - What parts of the ritual in Exodus 12 do you recognize in the Mass?
- What is the relationship between ritual and right worship in the account of the Passover ritual? How does "right worship" benefit those participating?



WEDNESDAY: EXAMINATION

Read through the Catholic and worldly perspectives below. Our experience and understanding of the Mass is affected by the current culture and worldly attitudes.

Catholic Perspective (Objectivism)	Worldly Perspective (Subjectivism)
<p>Truth is objective. Meaning is created and given by God. Truth, which corresponds to the deepest capacities of the human heart, is nevertheless discovered in our encounter with the external world. We are called to modify our perceptions and actions to this truth, and not the other way around.</p> <p>The value of a behavior or action is rooted in whether or not the action is good, moral, truthful.</p>	<p>Truth is subjective and meaning is created by and within each individual. The body and external world serve as tools for or obstacles to expressing merely personal truths.</p> <p>The value of a behavior or action is rooted in how the person feels about it, if it is an "authentic" expression of their true self.</p>
<ol style="list-style-type: none"> 1. _____ is good to do, even if I don't always feel like it. 2. This is good, therefore, it changes me for the better. 3. I am not always immediately aware of the benefits of _____, but its goodness means it will bear fruit. 4. I want to live the way God made me, according to the truth Jesus shows me. 	<ol style="list-style-type: none"> 1. _____ is good to do, because it is the true expression of who I am and how I feel. 2. This doesn't make me feel better, so why do it? It's not for me. 3. I don't get anything obvious out of _____, so why bother? 4. I prefer to do it the way I want to/the way I have always done it.

Reflection

- What stood out to you in the examination above? What does it reveal about your disposition towards the Mass?
- Is it difficult for you to have a Catholic and objective perspective? How and why? If not, what graces and past experiences have formed you in the Catholic perspective?



THURSDAY: STUDY & MEDITATE

Symbols: Notes from a Priest

Rituals include the use of symbols. A symbol represents an idea, truth, or objective pattern of reality that reaches beyond itself. The image of a heart doesn't just indicate the muscle that pumps blood through our bodies. It can also represent the invisible soul, the deepest desires of a person, the invisible love one has for another, or the invisible place where God resides within.

Symbols help create a bridge between the material world and the spiritual world. Symbols also effectively capture complex or profound beliefs through simple and familiar images (i.e. a cross, water, an altar). They enrich our reflection and our meditation by engaging the whole self. We are incarnational—body and soul—and the Church loves to engage our bodies, senses, emotions, imaginations, and minds to draw our souls toward Jesus.

Reflection

- What are some examples of both non-religious and religious symbols that the world often uses (for good or ill)?
 - What symbols have led you to deep encounters with Jesus and why?
- Meditate on the image on the next page. Take in the image with your eyes.
 - What do you notice? What lines, textures, shapes, and movements do you see?
 - Appreciate the truth and beauty. Consider what it means that the liturgical procession at the beginning and end of Mass is typically led by the crucifix.



FRIDAY: MEDITATION

Stories and Symbols

St. Vincent Ferrer performed thousands of miracles through the Sign of the Cross:

“The devil did everything to dissuade him [St. Vincent Ferrer] from the path of perfection he had embraced. On one occasion, he appeared to the saint under the guise of a venerable hermit, appealing to him to curb his radicality in the practice of virtue. “Be assured”—he told him—“that no one can avoid falling into some or other indiscretion, sooner or later. It is better for this to happen in the flower of youth than in old age.” Friar Vincent confronted him with the Sign of the Cross, invoked the name of God and Our Lady, and courageously proclaimed: “Go to where you belong, wicked one! I know who you are. Do you not know that God is with His servants and leads them by the hand so that they will not stumble? I have consecrated to Him not only my old age, but also my youth.” At these words the devil disappeared with a howl.”

Excerpt from St. Francis de Sales, The Sign of the Cross:

“With our right hand, we use either three fingers to represent the Trinity or five fingers to represent Jesus’ five wounds. We begin the prayer by placing our right hand on our forehead to acknowledge that God the Father is the one from whom all things originate. Next, we move our hand down to our stomach as a sign that Jesus proceeded from the Father. Lastly, we cross ourselves from left shoulder to right shoulder to show that the Holy Spirit proceeds from both the Father and the Son and that He is the bond of love between Father and Son.”

Reflection

- What are you thinking about when you make the Sign of the Cross?
What would you like to be calling to mind when you make it?



SATURDAY: MASS PREPARATION

Options

- Read Section 2 in A6: The Holy Mass.
- Pray with the First Reading: Genesis 15:5-12,17-18.
- Pray with the Gospel: Luke 9:28-36.

Reflection

- What will your preparation before Mass include tomorrow? (Arrival, forming an intention, examination of conscience...)
- Make an examination of conscience in preparation for tomorrow's Penitential Rite.
- What stood out to you in the readings? What is Jesus revealing about Himself and about you in the passages?
- How can you participate in the ritual (the words, actions, gestures, and symbols) with more attentiveness and adoration? What aspects of the Mass do you better understand or appreciate?



2ND SUNDAY OF LENT

Reflect on your experience at Mass today.

- How was Jesus moving and working during the Mass?
- What stood out to you? What is a new area of appreciation you have for the Mass?
- What questions do you have? What is an area of potential growth?



THE DIVINE LITURGY

“All the good works in the world are not equal to the Holy Sacrifice of the Mass because they are the works of men; but the Mass is the work of God.

Martyrdom is nothing in comparison for it is but the sacrifice of man to God; but the Mass is the sacrifice of God for man.”

- St. John Vianney, Cure d'Ars



MONDAY: STUDY

Liturgy Explained: Notes from a Priest

The Mass is not just any ritual, but one which was instituted by Christ and entrusted to the Church so that His saving work might be made present in all times and places.

The word “liturgy” originally meant a “public work.” For Christians, it refers to our participation in “the work of God” on the behalf of His people. Through the liturgy, Christ, our redeemer and high priest, accomplishes the work of our redemption in, with, and through His Church. (CCC #1069) In other words, the liturgy is first and foremost the initiative, design, and work of God, in which He invites us to participate.

In the Mass, Jesus Christ the High Priest offers Himself to the Father; His passion, death, and resurrection are re-presented. We, the baptized, enter into His saving mystery by our participation. The Holy Spirit “prepares the assembly to encounter Christ” and makes the saving work of Jesus present and active. He also makes the “gift of communion bear fruit in the Church.” (CCC, The Liturgy—Work of the Holy Trinity)

Reflection

- How does viewing the Mass as “the work of God” affect your disposition toward the Mass?
- Consider the title of this study: Be Still and Know that I am God. “Stillness” refers to an interior posture. How does this challenge or affirm your current disposition at Mass?
- It is easy to judge or analyze the Mass on human involvement or by what we do during Mass. (*How did the choir sound? What was the song selection? How good was the Homily? How helpful or distracting were those sitting around you?*) We are permitted our human preferences, but this is secondary to the perfect and powerful work of God.
 - How do the human aspects of the Mass distract you from its real work and power?
 - How does it assist you in entering into the work of God?



TUESDAY: MEDITATION

Read Acts 2:42-47.

Speak to Jesus about the following.

- How did the early Church participate in the work of God? How is that the same for us thousands of years later? Why do you think God has chosen to work in this way?

WEDNESDAY: EXAMINATION

Catholic Perspective (God-given)	Worldly Perspective (Self-reliance)
<p>Life is a gift, given to us by God. Free will allows us to live in union with Jesus, supported and transformed by His graces. Free will also allows us to live outside of a relationship with Jesus, rejecting the graces and gifts He desires to give us. Either way, it is God who sustains all lives and provides for all people. Our lives are the sum of our openness and willingness to let God lead us, work for us and in us, and to receive the life He desires for us.</p>	<p>Life is what you put into it. Your value is directly proportionate to your effort. You cannot rely on others to do the work for you; you have to do it yourself. You are what you choose to be. You are what you make of yourself.</p>



WEDNESDAY: EXAMINATION

Catholic Perspective (God-given)	Worldly Perspective (Self-reliance)
<ol style="list-style-type: none">1. My life of faith is primarily a gift God gives to me.2. The Mass does God's work in me, regardless of my subjective experience.3. Jesus gives me all the graces I need; my role is to receive.4. I am faithful to prayer, because I know He is always giving and I am receiving.	<ol style="list-style-type: none">1. My life of faith is primarily something I do for God.2. The Mass is fruitful when my kids behave, the homily is good, or the music is enjoyable.3. I want to be holy, but I don't have what it takes.4. I am good at praying.

Reflection

- What stood out to you in the examination above? What is it revealing about your disposition towards the Mass?
- Is this a difficult area for you? How and why? If not, what graces and past experiences have formed you in this Catholic perspective?
- Consider how you view human involvement and participation in Mass. How does human involvement in the Mass humble you, purify you, or encourage you? What fruit can be born from all of these?



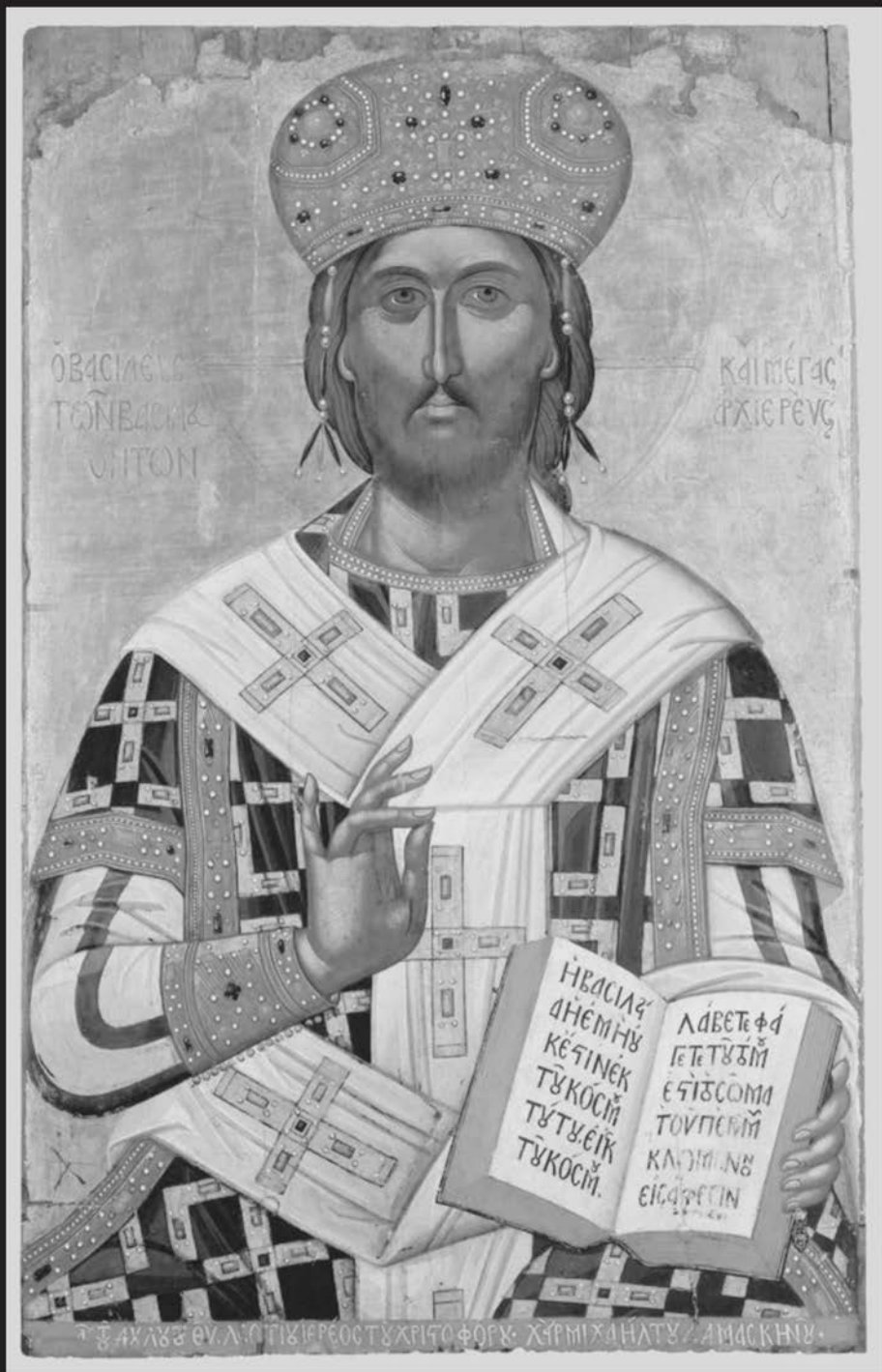
THURSDAY: MEDITATION OPTIONS

“The liturgical attire worn by the priest during the celebration of Holy Mass should, first and foremost, make clear that he is not there as a private person, as this or that man, but stands in place of Another—Christ...It is not he who is important, but Christ. It is not he himself whom he is communicating to men, but Christ. He makes himself the instrument of Christ, acting, not from his own resources, but as the messenger, indeed, as the presence, of Another—in persona Christi, as the liturgical tradition says.” (Pope Benedict XVI, The Spirit of the Liturgy, pg 230.)

Reflection

- What signifies that the priest is standing in the place of Christ in the liturgy (consider what the priest wears, what he says, and how he acts)?
 - What makes it difficult to believe, understand?

- Meditate on the image on the following page.
 - What do you see?
 - What lines, textures, shapes, and movements are there?
 - What is Christ expressing, saying?
 - Appreciate the beauty and truth.



Christ High Priest
 Michael Damaskinos (1530-1593)



FRIDAY: MEDITATION

Stories and Symbols

Fr. Walter Ciszek was an American priest who served as a mission priest in the Soviet Union from 1939 to 1963. He was falsely imprisoned as a spy against the SU and spent years in solitary confinement and Siberian labor camps. Excerpt from "He Leadeth Me: The Meaning of the Mass."




"It was to such men as these [prisoners in Siberia work camps] that I had been chosen, and was privileged, to bring the bread of life...It was when I realized what the Holy Eucharist mean to these men, what sacrifices they were willing to make for it, that I felt animated, privileged, driven to make it possible for them to receive this bread of life as often as they wished. No danger, no risk, no retaliation could prevent my saying Mass each day for them. "As often as you do this, do it in memory of me." Life in the labor camps was Calvary for these men in many ways every day; there was nothing I would not do to offer the sacrifice of Calvary again for them each day in the Mass."



FRIDAY: MEDITATION



Notes from a Priest:

In vesting, the priest is better conformed to Jesus: pure, chaste, powerful, self-gift. He is “putting on” Christ.

Vestment	Vesting	Priest's Prayer	Image
Amice	The priest begins vesting by putting on a white amice around his neck and shoulders.		
Alb	Then he puts on a white alb. These white garments represent purity of heart and recall the white garment which the priest received at his baptism.	As he puts on the alb, the priest prays, “Make me white, O Lord, and cleanse my heart; that being made white in the Blood of the Lamb I may deserve an eternal reward.”	
Cincture	After the alb, the priest puts on a cincture - the rope around his waist - which symbolizes the chaste celibacy he embraced at his ordination.	As he puts on the cincture, he prays, “Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me”.	



FRIDAY: MEDITATION

Vestment	Vesting	Priest's Prayer	Image
Stole	He then puts on the colored stole, a narrow cloth which goes around his neck and over his shoulders. The stole is a sign of his priestly authority and sacramental power received at ordination. For this reason he wears it whenever he is administering a sacrament.	As he puts it on he prays, "Lord, restore the stole of immortality, which I lost through the collusion of our first parents, and, unworthy as I am to approach Thy sacred mysteries, may I yet gain eternal joy."	
Chasuble	Finally, he puts on a chasuble matching the color of the stole. The chasuble symbolizes charity, which "binds everything together" (Col. 3:14).	As he puts it on he prays, "O Lord, who has said, "My yoke is sweet and My burden light, grant that I may so carry it as to merit Thy grace."	

Reflection

- Consider your life without the presence of priests.
 - What would change about your life if we didn't have priests?
 - What is difficult about following these fallen, sinful shepherds?
 - What is edifying and encouraging?
- Look at the vestments and read the prayers. Pray in gratitude for the priests in your life and in our diocese. Ask Jesus for graces for these men.



SATURDAY: MASS PREPARATION

Options

- Read Section 3 in A6: The Holy Mass.
- Pray with the Responsorial Psalm: Psalm 103.
- Pray with the Gospel: Luke 13:1-9.
- Pray with The Doxology: "Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever."
- Read the "Liturgy of the Word" in A2: The Order of the Mass.

Reflection

- How can you better receive the Word of God into your heart tomorrow at Mass? What is a practical way to remember and savor the words that stood out to you?
- What stood out to you from the readings? What is God revealing about Himself? About you?
- The Doxology written above is proclaimed at the end of the Eucharistic Prayer. 'Doxa' is Greek for 'glory'.
 - How does this affirm the Mass as the 'work of God'?
 - How can you worship the Trinity in this moment?



3RD SUNDAY OF LENT

Reflect on your experience at Mass today.

- How was Jesus moving and working during the Mass?
- What stood out to you? What is a new area of appreciation you have for the Mass?
- What questions do you have? What is an area of potential growth?



THE MOST BLESSED SACRAMENT

“THERE IS NOTHING SO GREAT AS THE
EUCHARIST.
IF GOD HAD SOMETHING MORE PRECIOUS,
HE WOULD HAVE GIVEN IT TO US.”
- ST. JOHN VIANNEY



Behold the Lamb
Emma McGill



MONDAY: STUDY

Sacrament Explained: Notes from a Priest

A sacrament is an “efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us.”
(CCC#1131)

There are seven sacraments: Baptism, Reconciliation, Holy Communion, Confirmation, Holy Orders, Matrimony, and Anointing of the Sick. All seven sacraments use visible signs (material things, audible words) to make real the invisible graces Jesus promises.

While all sacraments are part of the liturgy of the Church, not all liturgical acts are sacraments (e.g., the Liturgy of the Hours, Adoration, Benediction). Private devotions, because they are private, are not liturgical. Some examples include praying the rosary or the Way of the Cross, or devotional prayer to saints.

The sacraments constitute the heart of liturgical life, because through these visible signs, Jesus Christ never fails to pour out His sanctifying grace upon his people. In the “Most Blessed” of the Sacraments - the Eucharist - he not only gives His grace, but He Himself becomes present on the altar and remains in the tabernacle.

“We recognize that the Sacraments have a visible and invisible reality, a reality open to all the human senses but grasped in its God-given depths with the eyes of faith. When parents hug their children, for example, the visible reality we see is the hug. The invisible reality the hug conveys is love. We cannot “see” the love the hug expresses, though sometimes we can see its nurturing effect in the child.” - USCCB, Prayer and Worship



MONDAY: REFLECTION

Reflection

- Consider the sacramentality of creation (the visible communicating the invisible). How have you encountered the Creator through His creation? How do visible realities point toward and signify the invisible God (e.g., the beauty of creation, the human body, fire)?
- What are the visible signs present at Mass? What invisible realities are they signifying (examples: colors, vestments, decorations, water, light)?

TUESDAY: MEDITATION

Read John 9:1-12

Speak to Jesus about one of the following.

- Consider the sacramentality of this scene. Jesus could have healed this man without using anything. Instead, He uses material things to convey an invisible grace.
 - What does this teach us about how Jesus wants to convey His grace(s) to the world through the Church?
- What materials do each sacrament use to convey spiritual graces?
- When has Jesus shown His love for you through physical things or people?



WEDNESDAY: EXAMINATION

Read through the Catholic and worldly perspectives. Examine how you tend toward Sacramental understanding or Materialism.

Catholic Perspective (Sacramental)	Worldly Perspective (Materialism)
<p>The world and everything in it signifies and points towards the invisible God. Creation includes both the invisible and the visible, deeply united and connected into a sign of God. There is much that is hidden beyond what we can sense.</p>	<p>Reality is equivalent to the material world. All that exists is matter; there is nothing beyond what we can sense (sight, sound, touch, taste, smell). Any experience or mental state can be ultimately reduced to physical realities or processes.</p>
<ol style="list-style-type: none">1. Reality is not limited by human sense experience or a scientific lens.2. The spiritual powers of my soul are expressed exteriorly through my body.3. The God who created everything out of nothing could become present in hidden form.4. The ways of the infinite God are not the ways of finite man.	<ol style="list-style-type: none">1. _____ is not real if you cannot study it or prove it by empirical methods.2. My thoughts, feelings, and choices are merely the effect of physical, chemical reactions.3. The idea of Jesus present in the Eucharist is superstitious or irrational.4. If God wanted us to believe in Him, He shouldn't/wouldn't hide.

Reflection questions on next page...



WEDNESDAY: EXAMINATION

Reflection

- What stood out to you in the examination above? What is it revealing about your disposition towards the Mass?
- Is it difficult for you to have a Sacramental Perspective? How and why? If not, what graces and past experiences have formed you in this Catholic perspective?
- What are some experiences that you cannot attribute to just material means or physical processes?

THURSDAY: MEDITATION OPTIONS

Priest as Visible Sign of Jesus: Notes from a Priest

Through the sacrament of Holy Orders, the priest becomes a visible sign of Jesus present and working in the Church, shepherding His beloved people, offering His redeeming sacrifice. Jesus - through the priest - consecrates the bread into His own Body and the wine into His own Blood. Although our senses fail us, faith tells us to believe.

Reflection

- Pray with the words of John 1:29: "Behold, the Lamb of God, who takes away the sin of the world!"
- Take in the image on the following page.
 - What lines, textures, shapes, and movements do you see?
 - What is the Heart of Christ showing you, telling you?
 - Appreciate the truth and beauty before you.
 - How can you approach the Eucharist with more faith?



FRIDAY: MEDITATION

Stories and Symbols

"Well, toward morning the conversation turned on the Eucharist, which I, being the Catholic, was obviously supposed to defend. [Mary McCarthy] said when she was a child and received the Host, she thought of it as the Holy Ghost, He being the 'most portable' person of the Trinity; now she thought of it as a symbol and implied that it was a pretty good one. I then said, in a very shaky voice, 'Well, if it's a symbol, to hell with it.' That was all the defense I was capable of but I realize now that this is all I will ever be able to say about it, outside of a story, except that it is the center of existence for me; all the rest of life is expendable." (Flannery O'Connor, The Habit of Being)

"Jesus did not improvise the Eucharist. 'I have earnestly desired to eat this Passover with you before I suffer' (Luke 22:15). He meditated for a long time on what and how he would act when his hour came. That he chose bread and wine as the Eucharistic signs was the fruit of an intensive listening to the Holy Spirit." (Henri Nouwen, Bread that is Broken)

Reflection

- How have you encountered Jesus present in the Eucharist?
 - What memories and experiences have strengthened your faith?
 - What obstacles keep you from believing in His Real Presence?
- Consider the signs of bread and wine.
 - Jesus could have chosen any food and drink—what about Jesus and the Eucharist is conveyed through these specific choices?



SATURDAY: MASS PREPARATION

Options

- Read Section 4 in A6: The Holy Mass.
- Pray with the Gospel: Luke 15:1-3, 11-32.
- Read the "Liturgy of the Eucharist" in A2: The Order of the Mass.

Reflection

- How can you continue to prepare well for Mass?
- What stood out to you from the readings? What is God revealing about Himself? About you?
- Consider the moment of Offertory.
 - What intentions do you want to remember during the Offertory?
 - What personal prayer can you pray in your heart as the gifts are being prepared and your angel is presenting your offering and intentions?



4TH SUNDAY OF LENT

Reflect on your experience at Mass today.

- How was Jesus moving and working during the Mass?
- What stood out to you? What is a new area of appreciation you have for the Mass?
- What questions do you have? What is an area of potential growth?



THE SACRED MYSTERIES

“One day, Blessed Pio of Pietrelcina was asked, ‘Father, please explain the Holy Mass to us.’

‘My children,’ he responded, ‘how can I explain it to you? The Mass is infinite, like Jesus...Ask an angel what a Mass is, and he will reply to you in truth, ‘I understand that Mass is offered and why it is offered, but its value, its worth, are beyond my comprehension.’ One angel—a thousand angels—all of heaven knows this and thinks like this.”

(Jesus, Our Eucharistic Love, pg 14)



Nativity

Jean-Baptiste Marie Pierre



MONDAY: STUDY

The Sacred Mysteries Explained: Notes from a Priest

If we are to enter into the Mass, we must have a Catholic understanding of 'mystery'. A 'mystery of faith' is a truth about God that has been revealed to us (e.g., the Trinity, the Incarnation, the Sacraments). We call them 'mysteries' not because they are contrary to reason, but because they exceed the natural capacities of our finite minds and we cannot know them exhaustively. They are called mysteries *of faith* because we know them to be true based on our loving belief in the Word of God. Only with this childlike faith can we begin to understand who God is and how He works in the world and in our lives.

What we believe—the mysteries of faith—is intimately connected to how we celebrate these beliefs, how we enter into them. The Mass is not a reenactment of the Last Supper, similar to how a Christmas Pageant retells the story of Jesus' birth. Rather, we truly enter into the passion, death, and resurrection of Jesus: the Paschal Mystery ('paschal' is the Greek word for 'Passover'). In the celebration of the Mass—the New Passover—death is not merely avoided, but now has been conquered. This is the mystery of our salvation. At Mass, by the power of the Holy Spirit, the Paschal Mystery is made present, with all the promise and graces and power of Jesus' sacrifice and triumph.

"Therefore, the Church takes very special care to see that the faithful do not assist at the mystery of faith like strangers or dumb spectators. On the contrary, she wants them to have a good understanding of the mystery through the rites and prayers, and thus to take an intelligent, devout and active part in the sacred action. They should find instruction in the word of God. Offering the spotless victim not only at the priest's hands, but also, themselves, offering it together with him, they should learn to make the oblation of themselves." (Sacrosanctum Concilium, 48).

Reflection on following page...



MONDAY: STUDY

Reflection

- What have you learned about the Mass that has helped you better participate and enter into the mystery? What are aspects of the Mass that you would like to know better?
- How does approaching the mystical reality—the mystery of God—humble your heart? Where can you grow in wonder at these mysteries?

TUESDAY: MEDITATION

Read 1 Tim 3:14-16.

Speak to Jesus about one of the following.

- How does St. Paul define the mystery of our faith?
- Although mysteries cannot be fully comprehended, we can grow deeper in our knowledge of them.
 - What is an area of faith or a mystery that you have come to better understand through study?
 - What is an area of faith or a mystery that you have come to better understand through living the mystery?



WEDNESDAY: EXAMINATION

Catholic Perspective (Childlike Humility)	Worldly Perspective (Pride)
<p>Much of the created world is beyond complete human comprehension. The same is true of the Creator Himself. The world He made can tell that He exists, but His inner life - what He is like in Himself - is beyond humanity's reach. If people want to know God, they have to accept humbly what He teaches about Himself and how He chooses to reveal Himself and remain hidden.</p>	<p>People should only submit themselves to what they understand and agree with. If God's movements or self-revelation does not make complete sense personally, it must be wrong. There's no point in remaining hidden; God does humanity a disservice by not coming forward in more obvious ways. Ultimately, belief is only possible with total understanding.</p>
<ol style="list-style-type: none">1. He is God and I am not.2. If I can understand God, then He is not God. There will always be things beyond my comprehension.3. No one has ever explained my issue with _____, but knowing my limitations, I will trust God's word and continue seeking to understand.4. The Mass is not irrational but suprarational.5. I will follow Jesus. He can lead me where He wants to go.	<ol style="list-style-type: none">1. I am god.2. I understand things and God should be understandable.3. No one has ever explained my issue with _____, so I can't believe it.4. The Mass is a human invention and irrational.5. If God wants me to follow Him, He should explain Himself better and only move in ways I can understand.



WEDNESDAY: EXAMINATION

Reflection

- What stood out to you in the examination above? What is it revealing about your disposition towards the Mass?
- Is humility and wonder in the face of mystery a difficult area for you? How and why? If not, what graces and past experiences have formed you in this Catholic perspective?

THURSDAY: MEDITATION OPTIONS

Meditate on the Following Quotes:

- “A man who has lost his sense of wonder is a man dead.” - William of Saint Thierry
- “The world will never starve for want of wonders, but for want of wonder.” – G. K. Chesterton

Reflection

- In prayer, allow yourself to approach the Christchild—the fullness of God in the form of a humble baby.
- Meditate on the image on the following page.
 - What lines, textures, shapes, and movements do you see?
 - What do you notice?
 - What are the various figures showing, saying?
 - Appreciate the truth and beauty of God becoming man.



FRIDAY: MEDITATION

Saints and Symbols

St. Tarcisus was a 12 year old boy living in Rome during the 3rd century when Christianity was illegal and Mass was celebrated secretly in the Catacombs. One day after Mass, the bishop celebrating had to choose someone to take the Eucharist to the Christian prisoners. Tarcisus offered himself; since he was so young, he thought he would be the least suspected.

Moving quickly, Tarcisus left the catacombs and headed to the high road. There he passed a group of his school comrades just about to start a game, but needing one more to complete the number to make up the team. Catching sight of Tarcisus they called him to stop and join them. "I am sorry," he said, "but I am on an important mission." He hurried on, but the lads caught hold of him and would not let him go. "What have you there?" said one, seeing how tightly Tarcisus held his hands to his chest. "Let me see."

"No, no," cried Tarcisus, struggling to free himself. His anxiety made them curious, and together they tried to pull away his hands. "My Jesus, strengthen me," whispered Tarcisus. But one boy heard his words and cried out to the others: "He is a Christian. He is hiding some Christian mystery there." They were determined to see for themselves, so they struck him, stoned him and kicked him and did their best to pull away his hands, but they could not make him loosen his grip. A soldier passing by intervened, but by then it was too late. Tarcisus died in the man's arms, who was also a secret Christian. (*myFirstHolyCommunion.com*)



FRIDAY: MEDITATION

Candles

For much of human history, candles were used in rituals and public worship. The Church, from her beginning, used lighted candles to symbolize the light of Christ. Jesus came into our dark world of sin and death, bringing the light of God's life and truth to us. The candles of the church are traditionally made of beeswax. "The pure wax extracted by bees from flowers symbolizes the pure flesh of Christ received from His Virgin Mother, the wick signifies the soul of Christ, and the flame represents His divinity." (Catholic Encyclopedia) Likewise, votive candles arose in early Christian practice, functioning as an expression of our prayers, that like a living flame, remain always before God.

Reflection

- What stood out to you in the story about St. Tarcisus?
 - What do you see in him that resonates with you?
 - How can you become more like him?
- Meditate on the young saints for our faith: the Holy Innocents, St. Jacinta (9 years old), St. Francisco (10 years old), St. Maria Goretti (11), St. Tarsisius (12), Blessed Laura Vicuña (12), St. Kizito (14), St. Jose Luis Sanchez del Rio (14), St. Dominic Savio (14), Carlo Acutis (15).
 - How can you be more childlike and humble in your faith?
 - How can you be more in awe of who God is?
 - How can you be more willing to suffer for Him and with Him?
- Meditate on the symbolic use of candles.
 - How do candles draw us into the mysteries of faith?
 - What truths do the flame—the fire—reveal about God?



SATURDAY: MASS PREPARATION

Options

- Read Section 5 in A6: The Holy Mass.
- Pray with the Gospel: John 11:1-45.
- Read A3: Account of the Mass by St. Justin Martyr.

Reflection

- Consider your intention for Mass tomorrow; make an examination of conscience.
- What stood out to you in the Gospel? Consider Mary and Martha's childlike faith and humility.
- How can you approach tomorrow with childlike awe and humility? What aspects of the Mass would catch the attention and wonder of a child? Meditate on what comes to mind.



5TH SUNDAY OF LENT

Reflect on your experience at Mass today.

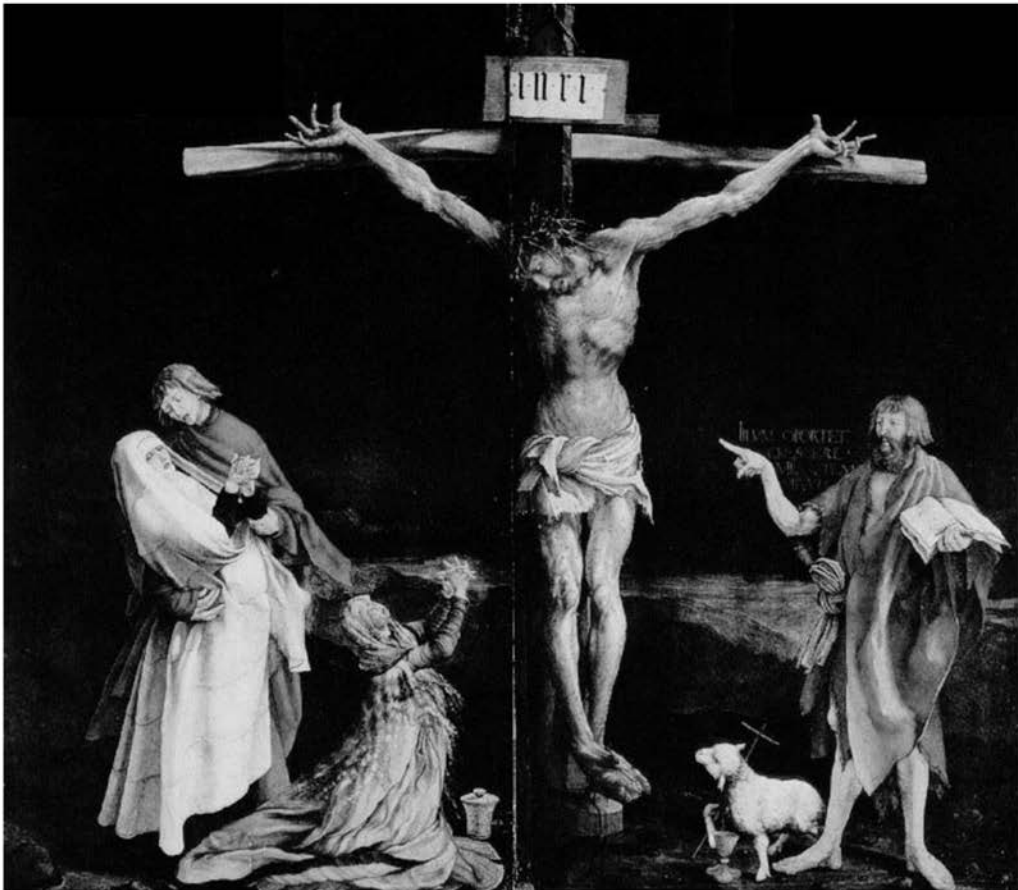
- How was Jesus moving and working during the Mass?
- What stood out to you? What is a new area of appreciation you have for the Mass?
- What questions do you have? What is an area of potential growth?



HOLY SACRIFICE

“IN THE MASS, JESUS IS AS TRULY PRESENT
AS HE WAS ON THE CROSS.”

- ST. PIO OF PIETRELCINA



The Isenheim Altarpiece
Matthias Grünewald



MONDAY: STUDY

The Holy Sacrifice, Explained

"Our Saviour, at the Last Supper on the night on which he was betrayed, instituted the eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'" (Sacrosanctum Concilium, 47).

"The words of institution alone are not sufficient; the death alone is not sufficient; and even both together are still insufficient but have to be complemented by the Resurrection, in which God accepts this death and makes it the door into a new life. From out of this whole matrix—that he transforms his death, that irrational event, into an affirmation, into an act of love and of adoration—emerges his acceptance by God and the possibility of his being able to share himself in this way. On the Cross, Christ saw love through to the end." (Pope Benedict XVI, God is Near Us, pg 39).

Reflection

- How are all three events (Last Supper, death, resurrection) one act of salvation?
 - What if there was no Last Supper? No death? No rising?

- Place yourself in the shoes of the beloved disciple, John. (He uses this title purposefully; each of us is called to be Jesus' beloved disciple.)
 - Meditate on the role of the beloved disciple at the Last Supper, at the cross, and at the empty tomb.



TUESDAY: MEDITATION OPTIONS

- Meditate on The Last Supper (Read Luke 22:14-20).
 - What in the passage indicates that Jesus knows what He is doing, that the Last Supper is His plan?
 - Do you experience the Mass as the intention and purposeful institution of Christ?

- Meditate on The Crucifixion (Read John 19:16-37).
 - Consider how this is exactly what you are drawn into during Mass.
 - How can that reality become more apparent to you when you are at Mass?

- Meditate on The Resurrection (Read John 20:1-18).
 - Consider the sight of the empty tomb.
 - How does the Resurrection vindicate what Jesus just accomplished in His Passion?



WEDNESDAY: EXAMINATION

Catholic Perspective (Gift of Self, Sacrifice)	Worldly Perspective (Self Gratification, Hedonism)
<p>The purpose of life is to make a gift of self to God and others. This is the most basic and worthwhile pursuit. In pouring out and emptying oneself, in suffering well, the soul becomes filled by God <i>with Himself</i>.</p> <p>Suffering—living the cross—is to be embraced, for the greatest meaning is found in dying to oneself, so that we will be filled with Jesus' love and life.</p>	<p>The purpose of life is to experience all the joys and pleasures available to us. Superficial happiness—pleasure—is the most basic and worthwhile pursuit. If something feels good and is not directly hurting someone else, it is worth doing.</p> <p>Pain is to be avoided or escaped; there is no meaning in suffering. Dying to oneself and death are pointless.</p>
<ol style="list-style-type: none">1. The Mass is my participation in Jesus' self-offering to His Father for the world.2. Attending and praying the Mass affects the whole Church, the entire Body of Christ.3. Suffering has meaning and redemptive value in Jesus.4. Eternal life is guaranteed in the death and resurrection of Jesus, in the consuming of His Body and Blood, and in my willingness to die to self.	<ol style="list-style-type: none">1. The Mass is an antiquated ritual that is boring and ineffective.2. Missing Mass is a personal choice and only affects me.3. Suffering is meaningless.4. Nothing in life is guaranteed but pleasure and pain.



WEDNESDAY: EXAMINATION

Reflection

- What stood out to you in the examination above? What is it revealing about your disposition towards the Mass?
- Is this a difficult area for you? How and why? If not, what graces and past experiences have formed you in this Catholic perspective?
- What are the greatest sufferings in your life? How can the Mass be a place to offer yourself up to God as a living sacrifice in union with Jesus?



THURSDAY: MEDITATION OPTIONS

Notes from a Priest

The most sacred part of the Eucharistic prayer is the words of consecration, when the priest, taking the bread, says, “this is my body”, and then the wine, saying “this is the chalice of my blood.”

At these words, Jesus’ one saving sacrifice on Calvary becomes present again, shown sacramentally by the consecration of the two sacred species separately. The blood of Christ is “poured out” in the chalice, signifying His death. When Jesus becomes fully present under both species, the sacramental sign of his death is shown in their separation on the altar.

Before the distribution of Holy Communion, Christ’s Resurrection is signified when the priest breaks the host, takes a fraction of the host, and rejoins it into the chalice. This represents the rejoining of His Body and Blood in His glorified, resurrected Body.

Reflection

- Read “Praying the Eucharistic Prayer” in the appendix. What have you suffered? What are you suffering right now? How can the Eucharistic Prayer become an intentional offering of your sufferings with Christ?
- Meditate on the image on the following page.
 - What do you see? What strikes you? What lines, textures, shapes, and movements do you notice?
 - What are the figures saying to you, showing you?
 - Appreciate the truth and beauty. This is the moment of Consecration at Mass.



FRIDAY: MEDITATION

Stories and Symbols

On July 26, 2016, two men armed with knives burst into Saint-Étienne-du-Rouvray parish in Rouen, France. There, Father Jacques Hamel, 86, who had been a priest for 58 years, was celebrating Mass, which he called “the essential element” of his every day. His sister said her brother “was transformed at the moment of consecration ... the more he aged, the more it was the passion of Christ that he lived.” Terrorists burst into the church, drove the old priest to his knees next to the altar, and slitting his throat, killed him. He died as a martyr for the Church, offering himself to Jesus while participating in the sacrifice of Jesus to the Father. His cause for canonization was opened in 2017.

Notes from a Priest

Consider the altar. The Hebrew word for altar means “place of sacrifice”. First and foremost, the altar is the place of sacrifice, where an offering is made to the Lord. From this sacrifice comes our meal; the altar of sacrifice becomes the table of communion. But without the sacrifice, there is no meal to share, and communion is impossible. The altar is made of stone to remind us of Christ, our rock, the “stone that the builders rejected which has become the cornerstone” (Psalm 118:22). Altars contain the relics of saints, a practice that began in the early Church who celebrated Mass over the tombs of martyrs, those who had most perfectly imitated the sacrifice of Jesus. Saint Ambrose explains, “The triumphant victims may occupy the place where Christ is victim: He, however, who suffered for all, upon the altar; they who have been redeemed by His sufferings, beneath the altar.” The altar is revered by incense, by bowing, and the celebrant kissing it at the beginning and end of Mass.

Reflection

- Place yourself in the story of Father Hamel. What strikes you about his story? Are you prepared to suffer for the sake of Christ, like he did?
- How is the cross an altar? Meditate on the truth and beauty of the altar and what it represents.



SATURDAY: MASS PREPARATION

Options

- Read Section 6 in A6: The Holy Mass.
- Pray with the Gospel: Luke 19:28-40. (Note: Palm Sunday begins Holy Week. The Gospel listed here is read at the beginning of Mass. The Gospel today is the entire Passion Narrative beginning with the Last Supper and concluding with Jesus' burial.)
- Read A4: Praying through the Eucharistic Prayer.

Reflection

- Form an intention for Mass tomorrow; examine your conscience.
- What stood out to you in the Gospel passage? What is God revealing about Himself? About you?
- Revisit an entry from this week to prepare your heart for the sacrifice of Jesus.



PALM SUNDAY

Reflect on your experience at Mass today.

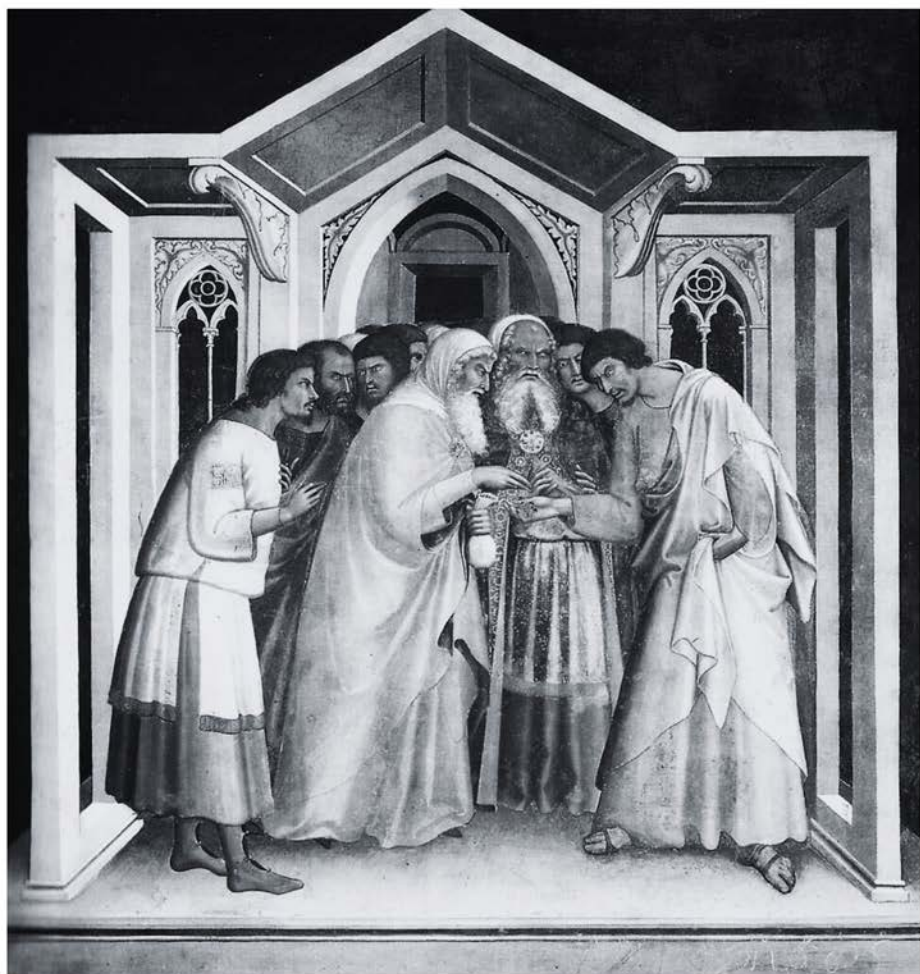
- How was Jesus moving and working during the Mass?
- What stood out to you? What is a new area of appreciation you have for the Mass?
- What questions do you have? What is an area of potential growth?



MEMORIAL

“THE MASS IS THE UNBLOODY RENEWAL OF
THE SACRIFICE OF THE CROSS.”

– ST. FRANCIS DE SALES



Judas Sells Jesus for 30 Pieces of Silver
Bartolo di Fredi-1350



HOLY WEEK NOTE

Once a year, the faithful more deeply engage the Paschal Mystery by spreading out the events of Holy Week through a liturgy that spans three days. The Paschal Triduum begins on Holy Thursday evening and concludes Easter Sunday morning. This one Liturgy over the course of three days is divided into three parts: The Mass of the Lord's Supper, Good Friday of the Lord's Passion, the Mass of the Resurrection of the Lord. The Liturgy is opened with the Introductory Rites on Thursday, but does not conclude until the dismissal at the end of the Easter Vigil. This is why Holy Thursday contains no dismissal, Good Friday has no opening or closing, and the Easter Vigil also does not include the normal Introductory Rites. This is the height of the Liturgical Year; during these days, the Church accompanies Christ to the upper room, to Calvary, to the tomb, and ultimately to the Resurrection.

*This week does not follow the same format as the previous weeks, but rather follows a rhythm more appropriate for Holy Week.



MONDAY: STUDY

Memorial, Explained: Notes from a Priest

The Mass is the celebration of and entering into Jesus' Paschal Mystery; it is a memorial. Jesus commanded us to "do this in memory of me". When we say the Mass is a memorial, this is not just an act of remembering something from the past. Rather, in the celebration of the Mass, the Church makes present the event itself as well as the power of what Christ accomplished in the event.

In the sense of Sacred Scripture the memorial is not merely the recollection of past events but the proclamation of the mighty works wrought by God for me. In the liturgical celebration of these events, they become in a certain way present and real. This is how Israel understands its liberation from Egypt: every time Passover is celebrated, the Exodus events are made present to the memory of believers so that they may conform their lives to them. In the New Testament, the memorial takes on new meaning. When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present: the sacrifice Christ offered once for all on the cross remains ever present. "As often as the sacrifice of the Cross by which 'Christ our Pasch has been sacrificed' is celebrated on the altar, the work of our redemption is carried out."

(Catechism of the Catholic Church, #1362, #1363)

Reflection

- Consider your participation and practices during Holy Week. How can you more intentionally and whole-heartedly enter into this great liturgy?
- If you can't attend any of the Holy Thursday through Holy Saturday liturgies at Church this week, what are some practices you can take up at home and in private to celebrate the sacredness of these days?



TUESDAY: MEDITATION

Pray with John 12:1-8

Speak to Jesus about the following.

Reflection

- How can you, in a sense, “prepare Jesus for burial” this week?
- Like Mary, what can we offer Jesus to console His heart and participate in the mystery of His Passion?

WEDNESDAY: MEDITATION OPTIONS

- Read Luke 22:1-6.
 - Place yourself in the story.
 - What stands out to you?
- Meditate on the image on the following page.
 - What do you see? What strikes you?
 - What lines, textures, shapes, and movements do you notice?
 - What are the figures saying to you, showing you?



THURSDAY: MEDITATION OPTIONS

- Read John 13:1-20.
 - What is Jesus revealing about Himself?
 - What is He revealing in you?
 - Why was the 'Washing of the Feet' so important that Jesus did this during the Last Supper?
 - Think of a time when someone humbled themselves to serve you or that you felt unworthy of someone else's help. How did that person or moment reveal Christ and His love for you?
- Set aside a block of time to read through John 14–17, the Last Supper Discourses.
 - What did Jesus want to teach and impart to his disciples before his arrest, passion, and death?
 - What stands out to you?
- Read Luke 22:39-46. Meditate on Jesus' Agony in the Garden.



FRIDAY: MEDITATION OPTIONS

- Meditate on the prostration of the priest(s) at the beginning of the Good Friday service. It signifies the fall of Adam and the state of humanity before Christ's redemptive actions, the "abasement of 'earthly man' and also the grief and sorrow of the Church." (Circular Letter Concerning Preparation and Celebration of Easter Feasts)
- Read the Good Friday account starting with Mark 14:32 and concluding at Mark 15:47.
 - Place yourself in the story.
 - What stood out to you?
 - What is Jesus revealing about Himself? About you?
 - Ask for forgiveness, share your love with Jesus, and thank Him for His sacrifice.
- How do all of the topics of this study (liturgy, ritual, Mass, symbol, sacrament, mystery, sacrifice, memorial) converge to be fully revealed/manifested in the Cross of Christ?



SATURDAY: MASS PREPARATION

Options

- Read Section 7 in A6: The Holy Mass booklet.
- Read John 19:38-42 and meditate on the body of Christ lying dead in the tomb.
- Read the poem on the following page and consider Jesus' descent into hell, so He could bring the just souls to heaven. What struck you about the poem? What would it have been like to wait for Jesus' resurrection all that time?



SATURDAY: MASS PREPARATION

LIMBO - SISTER MARY ADA, OSJ

The ancient grayness shifted
Suddenly and thinned
Like mist upon the moors
Before a wind.
An old, old prophet lifted
A shining face and said:
“He will be coming soon.
The Son of God is dead;
He died this afternoon.”

A mumurous excitement stirred
All souls.
They wondered if they dreamed —
Save one old man who seemed
Not even to have heard.

And Moses, standing,
Husker them all to ask
If any had a welcome song prepared.
If not, would David take the task?
And if they cared
Could not the three young children sing
The Benedictine, the canticle of praise
They made when God kept them from perishing
In the fiery blaze?
A breath of spring surprised them,
Stilling Moses' words.
No one could speak, remembering
The first fresh flowers,
The little singing birds,

Still others thought of Fidel's new ploughed
Or apple trees
All blossom-boughed.
Or some, the way a dried bed fills
With water
Laughing down green hills.
The fisherfolk dreamed of the foam
On bright blue seas.
The one old man who had not stirred
Remembered home.

And there He was
Splendid as the morning sun and fair
As only God is fair.
And they, confused with joy,
Knelt to adore
Seeing that He wore
Five crimson stars
He never had before.
No canticle at all was sung
None toned a psalm, or raised a greeting song,
A silent man alone
Of all that throng
Found tongue —
Not any other.
Close to His heart
When the embrace was done,
Old Joseph said,
“How is Your Mother,
How is Your Mother, Son?”



EASTER SUNDAY

Reflect on your experience at Mass today.

- How was Jesus moving and working during the Mass?
- What stood out to you? What is a new area of appreciation you have for the Mass?
- What questions do you have? What is an area of potential growth?



HEAVENLY BANQUET

“THE MASS IS THE MOMENT WHEN HEAVEN
AND EARTH ARE UNITED.”

- ST. AUGUSTINE



OPTIONS FOR PRAYER DURING THE EASTER SEASON

- Read Section 8 in A6: The Holy Mass booklet.
- Read the “Concluding Rites” in A2: The Order of the Mass.
- Read through the Resurrection accounts in the Gospels. Meditate on the truth that the Communion we receive at Mass is the resurrected body of Jesus.
- Attend daily Mass.
- Choose something from the “Recommended Resources” appendix.
- Meditate on the following image:



The Incredulity of St. Thomas
Caravaggio-1601

