

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

**2. Meditate (Find)** — 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 (Ask)** — 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 (Taste)** — Be quiet before the Lord enjoying His presence. **How is God calling you to act in response to what he has shown you?**

**SIGN UP free for  
Link to Liturgy**



[1] The Order of the Mass; Eucharistic Prayer I (Roman Canon)  
[2] In Conversation with God 5, 91.2

# Quick Connect

**What is the Gospel saying? Matthew 25:31-46** — Pg. 1  
**What is the Church saying Past and Present?** Pages 1-3  
**What is God saying to you through this passage?** Page 4

## **Gospel Reading – Matthew 25:31-46 – Daily Roman**

“When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, ‘Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food; I was thirsty, and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.’ Then the righteous will answer him and say, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?’ And the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.’ Then he will say to those on his left, ‘Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food; I was thirsty, and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.’ Then they will answer and say, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?’ He will answer them, ‘Amen, I say to you, what you did not do for one of these least ones, you did not do for me.’ And these will go off to eternal punishment, but the righteous to eternal life.”

## **Spiritual Reading**

*From a discourse on the Psalms by Saint Augustine*  
*He will judge the world with equity and the peoples in his truth. What are equity and truth? He will gather together with him for the judgment of his chosen ones, but the others he will set apart; for he will place some on his right, others on his left. What is more equitable, what more true than that they should not themselves expect mercy from the judge, who themselves were unwilling to show mercy before the judge’s coming. Those, however, who were willing to show mercy, will be judged with mercy. For it will be said to those placed on his right: *Come, blessed of my Father, take possession of the kingdom, which has been prepared for you from the beginning of the world.* And he reckons to their account their works of mercy: *For I was hungry, and you gave me food to eat; I was thirsty and you gave me drink.* What is imputed to those placed on his left side? They refused to show mercy. And where will they go? *Depart into the everlasting fire.* The hearing of this*

condemnation will cause much wailing. But what has another psalm said? *The just man will be held in everlasting remembrance; he will not fear the evil report.* What is the evil report? *Depart into the everlasting fire, which was prepared for the devil and his angels.* Whoever rejoices to hear the good report will not fear the bad. This is equity, this is truth. Or do you, because you are unjust, expect the judge not to be just? Or because you are a liar, will the truthful one not be true? Rather, if you wish to receive mercy, be merciful before he comes; forgive whatever has been done against you; give of your abundance. Of whose possessions do you give, if not from his? If you were to give of your own, it would be largess; but since you give of his, it is restitution. *For what do you have, that you have not received?* These are the sacrifices most pleasing to God: mercy, humility, praise, peace, charity. Such as these, then, let us bring and, free from fear, we shall await the coming of the judge *who will judge the world in equity and the peoples in his truth.*

### **Mystical Body of Christ - Lesson and Discussion**

*“what you did for one of the least brothers of mine, you did for me”*

The Gospel speaks of whatever is done to the least, the poor, and the outcast is done to Jesus. Jesus is teaching on the mystical body of Christ.

**What is the mystical body of Christ?** The mystical body of Christ is all of us, the Church. Jesus is the head and we are the parts of the body. Just like our bodies, when one part of the body is hurt or strengthened, the rest of the body feels it. When Peter called on all to come together into the Church so that we all may be one, this strengthened our Church, our body. However, there were those who wanted to destroy the Church, the body. By doing this, they were killing Christ. Since we are one body in Christ, this means we are all in this together. We are not separated from a one-on-one personal relationship with God, rather this means that through our personal relationship with Jesus, we are in relationship with all Christians. This bond that we share can be seen in Scripture, “For as in one body we have many parts, and all the parts do not have the same function, so we, though many, are one body in Christ and individually parts of one another.” (Rom. 12:4-5) Jesus prayed at the last supper, “May [they] be one, as we are one, I in them and you in me, that they may be brought to perfection as one.” (Jn. 17:22-23) Even after we die we are not separated as the body of Christ. This is why we pray in our Creed, “For the Communion of Saints.” Paul wrote, “What will separate us from the love of Christ? ... I am convinced that neither death, nor life...will be able to separate us from the love of God in Jesus Christ our Lord.” (Rom. 8:35-39) Jesus destroyed the barrier of death and life; our relationship with Christ will last for all eternity along with our brothers and sisters who have died in the state of Grace.

We declare our belief in the Communion of Saints at every Mass in the Eucharistic Prayer. “In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, † and blessed Joseph, her Spouse, your blessed

Apostles and Martyrs, Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and all your Saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help. (Through Christ our Lord. Amen.)”[19] At the Mass we have the “whole Christ” present, both the head (Jesus) and the body (us). Jesus Christ is present in the person of the priest; the priest is *in persona Christi* and most perfectly in the Blessed Sacrament. We also have us, the bride of Christ, present in the pews. This bride includes not only the Church Militant on earth, but also the bride being perfected in purgatory and the spotless bride in triumph, those in heaven. This heavenly bride includes those mentioned in the prayer, Mary and all the Saints. It is by this unity that occurs at Mass that we are strengthened to go out to others and show charity.

Finally, we see it in our charity to others. St. Paul, at the time of his conversion was persecuting and even killing Christians. He had never seen Jesus. However, when Jesus knocked Paul to the ground, He identified Himself with His Church, “Why do you persecute *me*?” (Acts 9:4) And again He says, “I am Jesus, whom you are persecuting.” (Acts 9:5) Jesus does not say, “Why do you persecute my followers?” Jesus is fully present with all of His followers as we also hear mentioned in today’s Gospel reading. Years later, while writing to Timothy, Paul admitted that he had persecuted Jesus by persecuting His Church. He expressed gratitude for Christ appointing him an apostle, “though I formerly blasphemed and persecuted and insulted Him.” (1 Tim. 1:13)

When looking at the Gospel reading, we see when we neglect the hungry, the thirsty, the homeless, the sick, the naked, the imprisoned, and the dead we neglect Jesus. **Discuss real tangible ways we can help the mystical body of Christ in our state of life.**

**What does the mystical body of Christ have to do with Christ’s Kingdom?** The Gospel Reading and the feast celebrated today are in great anticipation of the return of Christ. When the Second Coming happens, we will be even closer and one with Christ. However, we cannot sit on the sidelines and simply wait for Christ’s coming if we know that there are still people in the world who do not know or love Christ. They must be brought into the kingdom, to be one with Jesus again through His Church. “We collaborate in the expansion of this kingdom whenever we make our ordinary world more human and more divine.”[20] As St. Paul wrote to Timothy, “I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by His appearing and His kingly power: proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching. For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity, will accumulate teachers and will stop listening to the truth and will be diverted to myths. But you, be self-possessed in all circumstances; put up with hardship; perform the work of an evangelist; fulfill your ministry.” (2 Tim. 4:1-5)