



*And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke!
Was it not necessary that the Messiah should suffer these things and enter into his glory?"
(Luke 24:25-26)*

April 7, 2026

Hello Everyone —

"How slow of heart to believe . . ."

We find ourselves relishing the memories of another Holy Week now complete. As this Easter octave unfolds, the daily gospels provide glimpses into various encounters the earliest disciples experienced with the Risen Christ. And while they lived and breathed the same air as our Lord, they struggled to grasp what had taken place right before their eyes. How human — and how possible for us to relate.

For your prayerful reflection this week, I offer one of the readings proclaimed annually at the Easter Vigil:

Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as being dead to sin and living for

God in Christ Jesus.

(Romans 6:3-11)

A text from the writings of St. John Chrysostom, the late 4th/early 5th century Archbishop of Constantinople:

There flowed from his side water and blood. Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolized baptism and the holy eucharist. From these two sacraments the Church is born: from baptism, the cleansing water that gives rebirth and renewal through the Holy Spirit, and from the holy eucharist. Since the symbols of baptism and the eucharist flowed from his side, it was from his side that Christ fashioned the Church, as he had fashioned Eve from the side of Adam. Moses gives a hint of this when he tells the story of the first man and makes his exclaim: Bone from my bones and flesh from my flesh! As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and the water after his own death.

Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.

And finally, the eighth verse from the fifth chapter of 1 Corinthians:

Therefore, let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

As I do for you, please pray for me,

Most Reverend Jeffrey S. Grob
Archbishop of Milwaukee

