

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?**

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Link to Liturgy**



[1] Fr. John A. Hardon, S.J. Basic Catholic Catechism Course; pg.19
[2] Fr. John A. Hardon, S.J. Modern Catholic Dictionary; page 236
[3] Fr. Gabriel of St. Mary Magdalen, O.C.D.; Divine Intimacy
[4] The Order of the Mass
[5] Saint Thomas Aquinas

Quick Connect

What is the Gospel saying? Matthew 21:28-32 — 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 21:28-32 – Roman Missal

Jesus said to the chief priests and elders of the people: “What is your opinion? A man had two sons. He came to the first and said, ‘Son, go out and work in the vineyard today.’ He said in reply, ‘I will not,’ but afterwards he changed his mind and went. The man came to the other son and gave the same order. He said in reply, ‘Yes, sir,’ but did not go. Which of the two did his father’s will?” They answered, “The first.” Jesus said to them, “Amen, I say to you, tax collectors and prostitutes are entering the kingdom of God before you. When John came to you in the way of righteousness, you did not believe him; but tax collectors and prostitutes did. Yet even when you saw that, you did not change your minds and believe him.”

Spiritual Reading

From Saint Catherine of Siena

Oh! How sweet and glorious is this virtue of obedience, which contains all the other virtues! Because it is born of charity, and on it the rock of holy faith is founded, it is a queen, and he who espouses it knows no evil, but only peace and rest. The tempestuous waves of evil cannot hurt him because he sails in Your holy will, O my God.... He has no wish which cannot be satisfied because obedience makes him desire You alone, O Lord, who know his desires and can and will fulfill them. Obedience navigates without fatigue, and without danger comes into the port of salvation. O Jesus, I see that obedience conforms itself to You; I see it going with You into the little boat of the holy Cross. Grant me, then, O Lord, this holy obedience anointed with true humility. It is straightforward and without deceit; it brings with it the light of divine grace. Give me this hidden pearl trampled underfoot by the world, which humbles itself to submit to creatures for love of You.”

More than Words – Lesson and Discussion

“He said in reply, ‘I will not,’ but afterwards he changed his mind and went”

We know that words are powerful. When we say we are going to do something, we are expected to be a “person of our word.” We also have heard the phrase, “actions speak louder than words.” As powerful as words are, action must follow and action most of the time speaks louder than words. Word and action go together and many times are actions

are effected and influenced by words either spoken or heard. Jesus is the Word made flesh. The mystery of the Incarnation is an example of the unity between word and action. Jesus is the Word of God and that Word made flesh, the Word in action. How many people did not recognize Jesus in His teachings and parables, but did recognize Him in His actions? Like the centurion who at the Cross said, "Truly this is the Son of God" (Matthew 27:54) many recognized who Christ truly was in His acts of love. In the person of Christ, there is no separation between the Word of God and the Action of God, they are intricately united.

"In the mystery of the Incarnation, we profess with the infallible Church that there are in Christ two really distinct natures, one human like ours and one divine or of one substance with God the Father, yet united in such a way that Christ is one Person and unchanged so that each nature remains truly itself. He is God from all eternity, and became man in time. This union is called the hypostatic union, which means personal union. Christ is only one person because His two perfect natures are united in one individual." [1]

As Christians, we are called to imitate Christ. By our nature we are human, yet by God's Grace we are able to share in God's divine nature. What does this mean? This means that our nature is human, but though the Grace of God we have been given the divine life, which dwells with in us because of Grace. Christ shows us how to perfectly unite human nature with divine nature. Our goal as a Christian is to unite our human nature, which we were given at conception with the nature of God, which was given to us as a gift at baptism. "Grace is the supernatural gift that God, or his free benevolence, bestows on rational creatures for their eternal salvation. The gifts of grace are essentially supernatural. They surpass the being, powers, and claims of created nature, namely sanctifying grace, the infused virtues, the gifts of the Holy Spirit, and actual grace." [2]

We are human by nature, which means our humanity is our natural state.. We are like God or divine by grace, which raises our humanity to a supernatural state. Supernatural literally means 'above nature'. It is through Grace that we become fully human, lifting our human nature to the divine. Our ultimate goal is unity with God. "This state of union with God, for 'the soul that has attained complete conformity and likeness of will (to the divine will), is totally united to and transformed in God supernaturally'." [3] Union with God is not possible using only natural means; this is why we are given supernatural grace. If we believe that it is impossible to be united with God, then we do not believe in the supernatural power of God. For if we truly believe that it is God's will for each of us to be united with Him, than we must believe His grace is powerful enough to make that possible.

How can we unite our human nature with the divine nature given to us through Grace? One, we can take seriously the Sacraments, which are means of Grace. We can prepare for them, accept them with

whole hearts and live them out. Two, we can remember that our thoughts should be the thoughts of Christ, our words should be the words of Christ and our actions should be the actions of Christ. The word "Christian" means "little Christ" - we are to be like Christ. If our words became the words of Christ then we have united human nature with the divine life within. As a result, our human nature will shine and become most perfect because it will then be what it God created it to be, through, with and in Christ. This is what the priest prays in the Great or Final Doxology of the Mass and the faithful respond, "Amen." "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." [4] God is not overtaking or destroying our human nature, but rather perfecting our human nature through Grace. Through baptism we share in the "Divine Life," sanctifying Grace is the "seed of glory" [5] planted in our soul. Our goal should be to allow this "seed of glory" to grow and reach its potential during our life. We have a share in the Divine Life, the question is how much will we share in this Divine Life we have been given. Mary is perfect, though, with and in her Son. The Saints were made perfect and traveled the road to heaven through, with and in Jesus Christ who is the road to heaven. He said, "I am the way, the truth and the life." (John 14:6) Three, we can remember that our thoughts, words and actions are easily influenced by what we see and hear. **Are the things we see and hear pleasing to Jesus?**

The four pillars of the Catechism are the profession of faith, the celebration of the Christian mystery, Life in Christ and Christian prayer. These four pillars match with who we are as humans. We believe. We pray and we live and participate in the liturgy and sacraments. It is not enough to just profess, to believe. It is not enough just to pray and celebrate. We must live, putting into action our belief, prayers, liturgy and sacraments. We should live what we believe and we should believe what we pray.

Prayer is communication with God. If we are speaking and listening to God, we need to believe what we are saying and what we are hearing. If our relationship with God however ends with the conversation, then we are like the second son who speaks but then does not act. We should therefore enter the conversation with God, believe in the words exchanged in the conversation and then live out the conversation in our life.