

**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 2:13-25 – Roman Missal**

Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money changers seated there. He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money changers and overturned their tables, and to those who sold doves he said, "Take these out of here, and stop making my Father's house a marketplace." His disciples recalled the words of Scripture, *Zeal for your house will consume me*. At this the Jews answered and said to him, "What sign can you show us for doing this?" Jesus answered and said to them, "Destroy this temple and in three days I will raise it up." The Jews said, "This temple has been under construction for forty-six years, and you will raise it up in three days?" But he was speaking about the temple of his body. Therefore, when he was raised from the dead, his disciples remembered that he had said this, and they came to believe the Scripture and the word Jesus had spoken. While he was in Jerusalem for the feast of Passover, many began to believe in his name when they saw the signs he was doing. But Jesus would not trust himself to them because he knew them all, and did not need anyone to testify about human nature. He himself understood it well.

## **Spiritual Reading**

*From First Apology of St. Justin Martyr*

No one may share the Eucharist with us unless he believes that what we teach is true, unless he is washed in the regenerating waters of baptism for the remission of his sins, and unless he lives in accordance with the principles given us by Christ. We do not consume the Eucharistic bread and wine as if it were ordinary food and drink, for we have been taught that as Jesus Christ our Savior became a man of flesh and blood by the power of the Word of God, so also the food that our flesh and blood assimilates for its nourishment becomes the flesh and blood of the incarnate Jesus by the power of his own words contained in the prayer of thanksgiving. The apostles, in their recollections, which are called gospels, handed down to us what Jesus commanded them to do. They tell us that he took bread, gave thanks and said: *Do this in memory of me. This is my body*. In the same way he took the cup, he gave thanks and said: *This is my blood*. The Lord gave this command to them alone. Ever since then we have constantly reminded one another of these things. The rich among us help the poor and we are always united. For all that we receive we praise the Creator of the universe through his Son Jesus Christ and through the Holy Spirit.

**SIGN UP free for  
Link to Liturgy**



On Sunday we have a common assembly of all our members, whether they live in the city or the outlying districts. The recollections of the apostles or the writings of the prophets are read, as long as there is time. When the reader has finished, the president of the assembly speaks to us; he urges everyone to imitate the examples of virtue we have heard in the readings. Then we all stand up together and pray. On the conclusion of our prayer, bread and wine and water are brought forward. The president offers prayers and gives thanks to the best of his ability, and the people give assent by saying, "Amen". The Eucharist is distributed, everyone present communicates, and the deacons take it to those who are absent. The wealthy, if they wish, may make a contribution, and they themselves decide the amount. The collection is placed in the custody of the president, who uses it to help the orphans and widows and all who for any reason are in distress, whether because they are sick, in prison, or away from home. In a word, he takes care of all who are in need. We hold our common assembly on Sunday because it is the first day of the week, the day on which God put darkness and chaos to flight and created the world, and because on that same day our savior Jesus Christ rose from the dead. For he was crucified on Friday and on Sunday he appeared to his apostles and disciples and taught them the things that we have passed on for your consideration.

### **The Importance of Liturgy - Lesson and Discussion**

**What is considered Liturgy?** "The Church's worship in its various aspects is called Liturgy. The Liturgy refers first of all to the Holy Mass, then to the Sacraments, the Processions, the Offices, the Funeral Rites, etc." "Of all the practices recommended by our holy religion – Morning and Evening Prayers, Prayers before and after Meals, Visits to the Most Holy Sacrament, Rosary, Way of the Cross, etc. – the august Sacrifice of the Mass is the greatest, the most precious and the most holy, as well as the most conducive to man's salvation."

**Why is Liturgy so important?** Liturgy is the Doctrine of our Church lived out. When we go to Mass, receive the Sacraments, pray the Liturgy of the Hours, etc. we are living out what Christ and the Church teach. It is as if we stepped into the pages of a book and they come alive. "The Ecclesiastical Liturgy is in many respects nothing else but the metaphorical language of the doctrine of faith...Pope Sixtus V has said of it [Liturgy]: 'The ecclesiastical Liturgy is the most beautiful confession of the true faith.' Therefore it is also its aim to impart greater splendor to the holy proceedings, to render a more worthy homage to the Divine Majesty, to instruct and to edify the faithful by metaphorical language full of appeal and by a picturesque representation of the various parts of the religious truth. It is one of its intentions to show, by solemn ceremonies, the tendency of this or that doctrine, in an act full of meaning."

**Doesn't the Mass get old or boring?** The Mass does not get old or boring; in fact it is just the opposite. A 60 year old has attended over 3000 Masses in his life, a 30 year old over 1500 times, and a 15 year old over

750 times. A 60 year old that has attended over 3000 Masses in his life feels as if going to Mass is new and grace filled every time, as if almost it is the very first time. The Mass does not get "old" for it is Jesus who says, "Behold, I make all things new". If a 30 year old husband says "I love you" to his wife, every day in the course of 10 year marriage, he has said, "I love you" over 4000 times. Does this "I love you" get old or boring? Not at all, especially if it is from the heart.

**How do the feasts of the Church effect both mind and heart?** The feasts of the Church "affect both mind and heart, and have a salutary effect upon the whole of man's nature,' because humanity 'needs these external festivities so that the sacred rites, in all their beauty and variety, may stimulate him to drink more deeply of the foundation of God's teaching."

**What does it mean that the Liturgy is metaphorical language of the doctrine?** This means that the Liturgy is full of images, stories, and tangible things that point us to a deeper reality, the transcendent beauty and truth of the mysteries of God. In the songwriting business there is a phrase, "Show, don't tell". In writing a song or poem the author shows us, he does not tell us. In the area of Faith the Liturgy "shows us". Catechesis is the "telling" of the Faith. Liturgy is the "showing" of the Faith. "So, in the new Missal the rule of prayer (*lex orandi*) of the Church corresponds to her perennial rule of faith (*lex credendi*), by which we are truly taught that the sacrifice of his Cross and its sacramental renewal in the Mass, which Christ the Lord instituted at the Last Supper and commanded his Apostles to do in his memory, are one and the same, differing only in the manner of their offering; and as a result, that the Mass is at one and the same time a sacrifice of praise, thanksgiving, propitiation, and satisfaction." There are two laws in the Church, the law of prayer (Liturgy) and the law of faith (Catechesis). Catholics are also called to live these laws out in their life. We live what we believe and believe what we pray. We could also say that we live out our faith (Catechesis) which we learn primarily through our prayer (Liturgy).

**The Mass is called "the Order of Mass"? What is so important about "order"? Why is there an "order"?** The word liturgy comes from a Greek word that means "public service". With any service, whether it is service to God or service to neighbor there is an order. In many non-Catholic communities the word "service" is used rather than Liturgy or Mass. People might say, "Are you going to Sunday Service" or "That was such a beautiful service." With any service there is order. The following video shows a "order" or "pattern" to many Non-Denomination communities. Many times the service or liturgy can begin to mimic the culture and appeal to the senses, rather than the soul. The importance of Liturgy (Mass, Rites of the Sacraments, Liturgy of Hours), prayer and devotion is that it is timeless and does not depend on a time period or fads. The Liturgy is for all times, it is eternal, it appeals to the soul, which is eternal, not the senses, which are temporal.