

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?**

[1] Ephesians 4:1-6  
[2] 1 Corinthians 12:12-13  
[3] Luke 23:46  
[4] The Order of the Mass – Profession of Faith  
[5] Catechism of the Catholic Church, 1817  
[6] Ibid  
[7] CCC - Glossary  
[8] Ibid  
[9] The Order of the Mass – Profession of Faith  
[10] CCC - 747

# Quick Connect

**What is the Gospel saying? John 14:23-29** — 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 – John 14:23-29 – Roman Missal

Jesus said to his disciples: “Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. Whoever does not love me does not keep my words; yet the word you hear is not mine but that of the Father who sent me. “I have told you this while I am with you. The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I told you. Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid. You heard me tell you, ‘I am going away and I will come back to you.’ If you loved me, you would rejoice that I am going to the Father; for the Father is greater than I. And now I have told you this before it happens, so that when it happens you may believe.”

## Spiritual Reading – Office of Readings

From the commentary on the second letter to the Corinthians by Saint Cyril of Alexandria, bishop *God has reconciled us to himself through Christ and given us the ministry of reconciliation*

Those who have a sure hope, guaranteed by the Spirit, that they will rise again lay hold of what lies in the future as though it were already present. They say: “Outward appearances will no longer be our standard in judging other men. Our lives are all controlled by the Spirit now, and are not confined to this physical world that is subject to corruption. The light of the Only-begotten has shone on us, and we have been transformed into the Word, the source of all life. While sin was still our master, the bonds of death had a firm hold on us, but now that the righteousness of Christ has found a place in our hearts we have freed ourselves from our former condition of corruptibility.” This means that none of us lives in the flesh anymore, at least not in so far as living in the flesh means being subject to the weaknesses of the flesh, which include corruptibility. *Once we thought of Christ as being in the flesh, but we do not do so any longer*, says Saint Paul. By this he meant that the Word became flesh and dwelt among us; he suffered death in the flesh in order to give all men life. It was in this flesh that we knew him before, but we do so no longer. Even though he remains in the flesh, since he came to life again on the third day and is now with his Father in heaven, we know that he has passed beyond the life of the flesh; *for having died once, he will never die again, death has no power over him any more. His death was a death to sin, which he died once for all; his life is life with God.* Since Christ has in this way become the source

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of life for us, we who follow in his footsteps must not think of ourselves as living in the flesh any longer, but as having passed beyond it. Saint Paul's saying is absolutely true that *when anyone is in Christ he becomes a completely different person: his old life is over and a new life has begun*. We have been justified by our faith in Christ and the power of the curse has been broken. Christ's coming to life again for our sake has put an end to the sovereignty of death. We have come to know the true God and to worship him in spirit and in truth, through the Son, our mediator, who sends down upon the world the Father's blessings. And so Saint Paul shows deep insight when he says: *This is all God's doing: it is he who has reconciled us to himself through Christ*. For the mystery of the incarnation and the renewal it accomplished could not have taken place without the Father's will. Through Christ we have gained access to the Father, for as Christ himself says, no one comes to the Father except through him. *This is all God's doing, then. It is he who has reconciled us to himself through Christ, and who has given us the ministry of reconciliation*.

### Peace: Unity in One – Lesson and Discussion

*“Peace I leave with you; my peace I give to you”*

Saint Paul speaks of oneness in his letter to the Ephesians and how unity comes in oneness. “I, then, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserved the unity of the spirit through the bond of peace: one body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.”[1]

### What are the seven areas of oneness that Saint Paul speaks of?

**One Body** – There is only one Body, the Body of Christ which was crucified, died, and was buried and rose from the dead on the third day. The Church is the Body of Christ, and since there is only one Body, there is only one Church. “As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit.”[2]

**One Spirit** – From the Cross, hung the One Body, and Jesus cried out, “Father, into your hands I commend my spirit”[3] There can only be one Spirit, because there is only One Body, Jesus Christ, who commends His Spirit. In the Nicene Creed we profess: “I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.”[4]

**One Hope** – Hope is “the theological virtue by which we desire and expect from God both eternal life and the grace we need to attain it.”[5] There is only one heaven, one goal, one finish line and the Church has

been given to us so that we might have the ordinary means of Grace necessary to attain this goal.

**One Lord** – We know, love, and serve One Lord, Jesus Christ. In the Nicene Creed the majority of the Creed consists in our profession of who the One Lord is. “I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.”[6]

**One Faith** – Faith is “both a gift of God and a human act by which the believer gives personal adherence to God who invites his response, and freely assents to the whole truth that God has revealed. It is this revelation of God which the Church proposes for our belief, and which we profess in the Creed, celebrate in the sacraments, live by right conduct that fulfills the twofold commandment of charity (as specified in the ten commandments), and responds to in our prayer of faith. Faith is both a theological virtue given by God as grace, and an obligation which flows from the first commandment.”[7] Jesus Christ is the “whole truth” that God has revealed. Christ founded a Church in which the “whole truth” is taught, professed, celebrated, lived, and worshiped.

**One Baptism** – Baptism is “the first of the seven sacraments, and the ‘door’ which gives access to the other sacraments. Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ, who died for our sins and rose for our justification. Baptism, Confirmation, and Eucharist constitute the ‘sacraments of initiation’ by which a believer receives the remission of original and personal sin, begins a new life in Christ and the Holy Spirit, and is incorporated into the Church, the body of Christ. The rite of Baptism consists in immersing the candidate in water, or pouring water on the head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit.”[8] There is only one baptism therefore if a person is baptized with water and the invocation of the Holy Trinity in any ecclesial community; they are not re-baptized when they wish to enter into the fullness of the Church.

**One God** – We have but one God, which we call “Our Father” at the command of Jesus. There is only one Father; therefore we are all children of the one Father, and brothers and sisters with one another. We profess in the Nicene Creed, “I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.”[9] God is the source of all good, therefore to deprive our self of God is to deprive our self of good.