



Archdiocese of St. Louis
Office of Sacred Worship
Lectio Divina

The Most Holy Body and Blood of Christ, Cycle B

Lectionary: 168: Ex 24:3-8/Ps 116:12-13, 15-16, 17-18/Heb 9:11-15/Mk 14:12-16, 22-26

Read the following passage four times.

- The first reading, simply read the scripture and pause for a minute.
Listen to the passage with the ear of the heart. Don't get distracted by intellectual types of questions about the passage. Just listen to what the passage is saying to you, right now.

- The second reading, look for a key word or phrase that draws your attention.
Notice if any phrase, sentence or word stands out and gently begin to repeat it to yourself, allowing it to touch you deeply. No elaboration. In a group setting, you can share that word/phrase or simply pass.

- The third reading, pause for 2-3 minutes reflecting on "*Where does the content of this reading touch my life today?*"
Notice what thoughts, feelings, and reflections arise within you. Let the words resound in your heart. What might God be asking of you through the scripture? In a group setting, you can share your reflection or simply pass.

- The fourth reading, pause for 2-3 minutes reflecting on "*I believe that God wants me to today/this week.*"
Notice any prayerful response that arises within you, for example a small prayer of gratitude or praise. In a group setting, you can share your reflection or simply pass.

First Reading

Exodus 24:3-8

When Moses came to the people and related all the words and ordinances of the LORD, they all answered with one voice, "We will do everything that the LORD has told us." Moses then wrote down all the words of the LORD and, rising early the next day, he erected at the foot of the mountain an altar and twelve pillars for the twelve tribes of Israel. Then, having sent certain young men of the Israelites to offer holocausts and sacrifice young bulls as peace offerings to the LORD, Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. Taking the book of the covenant, he read it aloud to the people, who answered, "All that the LORD has said, we will heed and do." Then he took the blood and sprinkled it on the people, saying, "This is the blood of the covenant that the LORD has made with you in accordance with all these words of his."



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Responsorial Psalm

Ps 116:12-13, 15-16, 17-18

R. (13) I will take the cup of salvation, and call on the name of the Lord.

or: R. Alleluia.

How shall I make a return to the LORD for all the good he has done for me? The cup of salvation I will take up, and I will call upon the name of the LORD.

R. I will take the cup of salvation, and call on the name of the Lord.

or: R. Alleluia.

Precious in the eyes of the LORD is the death of his faithful ones. I am your servant, the son of your handmaid; you have loosed my bonds.

R. I will take the cup of salvation, and call on the name of the Lord.

or: R. Alleluia.

To you will I offer sacrifice of thanksgiving, and I will call upon the name of the LORD. My vows to the LORD I will pay in the presence of all his people.

R. I will take the cup of salvation, and call on the name of the Lord.

or: R. Alleluia.



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Second Reading

Hebrews 9:11-15

Brothers and sisters: When Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God. For this reason he is mediator of a new covenant: since a death has taken place for deliverance from transgressions under the first covenant, those who are called may receive the promised eternal inheritance.



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Sequence — Lauda Sion

Laud, O Zion, your salvation, Laud with hymns of exultation, Christ, your king and shepherd true:
Bring him all the praise you know, He is more than you bestow. Never can you reach his due.
Special theme for glad thanksgiving Is the quick'ning and the living Bread today before you set:
From his hands of old partaken, As we know, by faith unshaken, Where the Twelve at supper met.
Full and clear ring out your chanting, Joy nor sweetest grace be wanting, From your heart let praises burst:
For today the feast is holden, When the institution olden Of that supper was rehearsed.
Here the new law's new oblation, By the new king's revelation, Ends the form of ancient rite:
Now the new the old effaces, Truth away the shadow chases, Light dispels the gloom of night.
What he did at supper seated, Christ ordained to be repeated, His memorial ne'er to cease:
And his rule for guidance taking, Bread and wine we hallow, making Thus our sacrifice of peace.
This the truth each Christian learns, Bread into his flesh he turns, To his precious blood the wine:
Sight has fail'd, nor thought conceives, But a dauntless faith believes, Resting on a pow'r divine.
Here beneath these signs are hidden Priceless things to sense forbidden; Signs, not things are all we see:
Blood is poured and flesh is broken, Yet in either wondrous token Christ entire we know to be.
Whoso of this food partakes, Does not rend the Lord nor breaks; Christ is whole to all that taste:
Thousands are, as one, receivers, One, as thousands of believers, Eats of him who cannot waste.
Bad and good the feast are sharing, Of what divers dooms preparing, Endless death, or endless life.
Life to these, to those damnation, See how like participation Is with unlike issues rife.
When the sacrament is broken, Doubt not, but believe 'tis spoken, That each sever'd outward token doth the
very whole contain.
Nought the precious gift divides, Breaking but the sign betides Jesus still the same abides, still unbroken
does remain.

The shorter form of the sequence begins here.

Lo! the angel's food is given To the pilgrim who has striven; see the children's bread from heaven, which on
dogs may not be spent.
Truth the ancient types fulfilling, Isaac bound, a victim willing, Paschal lamb, its lifeblood spilling, manna to
the fathers sent.
Very bread, good shepherd, tend us, Jesu, of your love befriend us, You refresh us, you defend us, Your
eternal goodness send us In the land of life to see.
You who all things can and know, Who on earth such food bestow, Grant us with your saints, though lowest,
Where the heav'nly feast you show, Fellow heirs and guests to be. Amen. Alleluia.



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Alleluia

Jn 6:51

R. Alleluia, alleluia.

I am the living bread that came down from heaven, says the Lord; whoever eats this bread will live forever.

R. Alleluia, alleluia.

Gospel

Mark 14:12-16, 22-26

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, Jesus' disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?" He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"'" Then he will show you a large upper room furnished and ready. Make the preparations for us there." The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover. While they were eating, he took bread, said the blessing, broke it, gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." Then, after singing a hymn, they went out to the Mount of Olives.