



**Archdiocese of St. Louis  
Office of Sacred Worship  
Lectio Divina**

**Saturday of the Twenty-fourth Week in Ordinary Time Year II**

**Lectionary 448:1 Cor 15:35-37, 42-49/Ps 56:10c-12, 13-14/See Lk 8:15/Lk 8:4-15**

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.

**Reading**

*1 Cor 15:35-37, 42-49*

Brothers and sisters: Someone may say, "How are the dead raised? With what kind of body will they come back?"

You fool! What you sow is not brought to life unless it dies. And what you sow is not the body that is to be but a bare kernel of wheat, perhaps, or of some other kind.

So also is the resurrection of the dead. It is sown corruptible; it is raised incorruptible. It is sown dishonorable; it is raised glorious. It is sown weak; it is raised powerful. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one.

So, too, it is written, "The first man, Adam, became a living being," the last Adam a life-giving spirit. But the spiritual was not first; rather the natural and then the spiritual. The first man was from the earth, earthly; the second man, from heaven. As was the earthly one, so also are the earthly, and as is the heavenly one, so also are the heavenly. Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one.



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**Responsorial Psalm**

*Ps 56:10c-12, 13-14*

**R. (14) I will walk in the presence of God, in the light of the living.**

Now I know that God is with me. In God, in whose promise I glory, in God I trust without fear; what can flesh do against me?

**R. I will walk in the presence of God, in the light of the living.**

I am bound, O God, by vows to you; your thank offerings I will fulfill. For you have rescued me from death, my feet, too, from stumbling; that I may walk before God in the light of the living.

**R. I will walk in the presence of God, in the light of the living.**



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**Alleluia**

*See Lk 8:15*

**R. Alleluia, alleluia.**

Blessed are they who have kept the word with a generous heart and yield a harvest through perseverance.

**R. Alleluia, alleluia.**

**Gospel**

*Lk 8:4-15*

When a large crowd gathered, with people from one town after another journeying to Jesus, he spoke in a parable. "A sower went out to sow his seed. And as he sowed, some seed fell on the path and was trampled, and the birds of the sky ate it up. Some seed fell on rocky ground, and when it grew, it withered for lack of moisture. Some seed fell among thorns, and the thorns grew with it and choked it. And some seed fell on good soil, and when it grew, it produced fruit a hundredfold." After saying this, he called out, "Whoever has ears to hear ought to hear."

Then his disciples asked him what the meaning of this parable might be. He answered, "Knowledge of the mysteries of the Kingdom of God has been granted to you; but to the rest, they are made known through parables so that they may look but not see, and hear but not understand.

"This is the meaning of the parable. The seed is the word of God. Those on the path are the ones who have heard, but the Devil comes and takes away the word from their hearts that they may not believe and be saved. Those on rocky ground are the ones who, when they hear, receive the word with joy, but they have no root; they believe only for a time and fall away in time of temptation. As for the seed that fell among thorns, they are the ones who have heard, but as they go along, they are choked by the anxieties and riches and pleasures of life, and they fail to produce mature fruit. But as for the seed that fell on rich soil, they are the ones who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance."



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