



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

Thursday of the Twenty-eighth Week in Ordinary Time Year I

Lectionary 470:Rom 3:21-30/Ps 130:1b-2, 3-4, 5-6ab/Jn 14:6/Lk 11:47-54

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

Rom 3:21-30

Brothers and sisters: Now the righteousness of God has been manifested apart from the law, though testified to by the law and the prophets, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction; all have sinned and are deprived of the glory of God. They are justified freely by his grace through the redemption in Christ Jesus, whom God set forth as expiation, through faith, by his Blood, to prove his righteousness because of the forgiveness of sins previously committed, through the forbearance of God? To prove his righteousness in the present time, that he might be righteous and justify the one who has faith in Jesus.

What occasion is there then for boasting? It is ruled out. On what principle, that of works? No, rather on the principle of faith. For we consider that a person is justified by faith apart from works of the law. Does God belong to Jews alone? Does he not belong to Gentiles, too? Yes, also to Gentiles, for God is one and will justify the circumcised on the basis of faith and the uncircumcised through faith.



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Responsorial Psalm

Ps 130:1b-2, 3-4, 5-6ab

R. (7) With the Lord there is mercy, and fullness of redemption.

Out of the depths I cry to you, O LORD; LORD, hear my voice! Let your ears be attentive to my voice in supplication.

R. With the Lord there is mercy, and fullness of redemption.

If you, O LORD, mark iniquities, Lord, who can stand? But with you is forgiveness, that you may be revered.

R. With the Lord there is mercy, and fullness of redemption.

I trust in the LORD; my soul trusts in his word. My soul waits for the LORD more than sentinels wait for the dawn.

R. With the Lord there is mercy, and fullness of redemption.



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Alleluia

Jn 14:6

R. Alleluia, alleluia.

I am the way and the truth and the life, says the Lord; no one comes to the Father except through me.

R. Alleluia, alleluia.

Gospel

Lk 11:47-54

The Lord said: "Woe to you who build the memorials of the prophets whom your fathers killed. Consequently, you bear witness and give consent to the deeds of your ancestors, for they killed them and you do the building. Therefore, the wisdom of God said, 'I will send to them prophets and Apostles; some of them they will kill and persecute' in order that this generation might be charged with the blood of all the prophets shed since the foundation of the world, from the blood of Abel to the blood of Zechariah who died between the altar and the temple building. Yes, I tell you, this generation will be charged with their blood! Woe to you, scholars of the law! You have taken away the key of knowledge. You yourselves did not enter and you stopped those trying to enter." When Jesus left, the scribes and Pharisees began to act with hostility toward him and to interrogate him about many things, for they were plotting to catch him at something he might say.