



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

**Monday of the Twenty-first Week in Ordinary Time Year I**

**Lectionary: 425: 1 Thes 1:1-5, 8b-10/Ps 149:1b-2, 3-4, 5-6a and 9b/Jn 10:27/Mt 23:13-22**

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 Thes 1:1-5, 8b-10*

Paul, Silvanus, and Timothy to the Church of the Thessalonians in God the Father and the Lord Jesus Christ: grace to you and peace.

We give thanks to God always for all of you, remembering you in our prayers, unceasingly calling to mind your work of faith and labor of love and endurance in hope of our Lord Jesus Christ, before our God and Father, knowing, brothers and sisters loved by God, how you were chosen. For our Gospel did not come to you in word alone, but also in power and in the Holy Spirit and with much conviction. You know what sort of people we were among you for your sake. In every place your faith in God has gone forth, so that we have no need to say anything. For they themselves openly declare about us what sort of reception we had among you, and how you turned to God from idols to serve the living and true God and to await his Son from heaven, whom he raised from the dead, Jesus, who delivers us from the coming wrath.



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**Responsorial Psalm**

*Ps 149:1b-2, 3-4, 5-6a and 9b*

**R. (see 4a) The Lord takes delight in his people.**

or: **R. Alleluia.**

Sing to the LORD a new song of praise in the assembly of the faithful. Let Israel be glad in their maker, let the children of Zion rejoice in their king.

**R. The Lord takes delight in his people.**

or: **R. Alleluia.**

Let them praise his name in the festive dance, let them sing praise to him with timbrel and harp. For the LORD loves his people, and he adorns the lowly with victory.

**R. The Lord takes delight in his people.**

or: **R. Alleluia.**

Let the faithful exult in glory; let them sing for joy upon their couches; Let the high praises of God be in their throats. This is the glory of all his faithful. Alleluia!

**R. The Lord takes delight in his people.**

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**Alleluia**

*Jn 10:27*

**R. Alleluia, alleluia.**

My sheep hear my voice, says the Lord; I know them, and they follow me.

**R. Alleluia, alleluia.**

**Gospel**

*Mt 23:13-22*

Jesus said to the crowds and to his disciples: "Woe to you, scribes and Pharisees, you hypocrites. You lock the Kingdom of heaven before men. You do not enter yourselves, nor do you allow entrance to those trying to enter.

"Woe to you, scribes and Pharisees, you hypocrites. You traverse sea and land to make one convert, and when that happens you make him a child of Gehenna twice as much as yourselves.

"Woe to you, blind guides, who say, 'If one swears by the temple, it means nothing, but if one swears by the gold of the temple, one is obligated.' Blind fools, which is greater, the gold, or the temple that made the gold sacred? And you say, 'If one swears by the altar, it means nothing, but if one swears by the gift on the altar, one is obligated.' You blind ones, which is greater, the gift, or the altar that makes the gift sacred? One who swears by the altar swears by it and all that is upon it; one who swears by the temple swears by it and by him who dwells in it; one who swears by heaven swears by the throne of God and by him who is seated on it."