



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

Friday of the Third Week in Ordinary Time Year I

Lectionary: 321: Heb 10:32-39/Ps 37:3-4, 5-6, 23-24, 39-40/See Mt 11:25/Mk 4:26-34

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

Heb 10:32-39

Remember the days past when, after you had been enlightened, you endured a great contest of suffering. At times you were publicly exposed to abuse and affliction; at other times you associated yourselves with those so treated. You even joined in the sufferings of those in prison and joyfully accepted the confiscation of your property, knowing that you had a better and lasting possession. Therefore, do not throw away your confidence; it will have great recompense. You need endurance to do the will of God and receive what he has promised. "For, after just a brief moment, he who is to come shall come; he shall not delay. But my just one shall live by faith, and if he draws back I take no pleasure in him." We are not among those who draw back and perish, but among those who have faith and will possess life.



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Responsorial Psalm

Ps 37:3-4, 5-6, 23-24, 39-40

R. The salvation of the just comes from the Lord.

Trust in the LORD and do good that you may dwell in the land and live secure. Find your delight in the LORD who will give you your heart's desire.

R. The salvation of the just comes from the Lord.

Commit your way to the LORD; trust in him and he will act. And make your righteousness shine like the dawn, your justice like noonday.

R. The salvation of the just comes from the Lord.

The valiant one whose steps are guided by the LORD, who will delight in his way, May stumble, but he will never fall, for the LORD holds his hand.

R. The salvation of the just comes from the Lord.

The salvation of the righteous is from the LORD, their refuge in a time of distress. The LORD helps and rescues them, rescues and saves them from the wicked, because they take refuge in him.

R. The salvation of the just comes from the Lord.



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Alleluia

See Mt 11:25

R. Alleluia, alleluia.

Blessed are you, Father, Lord of heaven and earth; you have revealed to little ones the mysteries of the Kingdom.

R. Alleluia, alleluia.

Gospel

Mk 4:26-34

Jesus said to the crowds: "This is how it is with the Kingdom of God; it is as if a man were to scatter seed on the land and would sleep and rise night and day and the seed would sprout and grow, he knows not how. Of its own accord the land yields fruit, first the blade, then the ear, then the full grain in the ear. And when the grain is ripe, he wields the sickle at once, for the harvest has come."

He said, "To what shall we compare the Kingdom of God, or what parable can we use for it? It is like a mustard seed that, when it is sown in the ground, is the smallest of all the seeds on the earth. But once it is sown, it springs up and becomes the largest of plants and puts forth large branches, so that the birds of the sky can dwell in its shade." With many such parables he spoke the word to them as they were able to understand it. Without parables he did not speak to them, but to his own disciples he explained everything in private.