



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

Monday of the Second Week in Ordinary Time Year I

Lectionary: 311: Heb 5:1-10/Ps 110:1, 2, 3, 4/Heb 4:12/Mk 2:18-22

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

Heb 5:1-10

Brothers and sisters: Every high priest is taken from among men and made their representative before God, to offer gifts and sacrifices for sins. He is able to deal patiently with the ignorant and erring, for he himself is beset by weakness and so, for this reason, must make sin offerings for himself as well as for the people. No one takes this honor upon himself but only when called by God, just as Aaron was. In the same way, it was not Christ who glorified himself in becoming high priest, but rather the one who said to him: You are my Son: this day I have begotten you; just as he says in another place, You are a priest forever according to the order of Melchizedek. In the days when he was in the Flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.



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Responsorial Psalm

Ps 110:1, 2, 3, 4

R. (4b) You are a priest forever, in the line of Melchizedek.

The LORD said to my Lord: "Sit at my right hand till I make your enemies your footstool."

R. You are a priest forever, in the line of Melchizedek.

The scepter of your power the LORD will stretch forth from Zion: "Rule in the midst of your enemies."

R. You are a priest forever, in the line of Melchizedek.

"Yours is princely power in the day of your birth, in holy splendor before the daystar, like the dew, I have begotten you."

R. You are a priest forever, in the line of Melchizedek.

The LORD has sworn, and he will not repent: "You are a priest forever, according to the order of Melchizedek."

R. You are a priest forever, in the line of Melchizedek.



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Alleluia

Heb 4:12

R. Alleluia, alleluia.

The word of God is living and effective, able to discern reflections and thoughts of the heart.

R. Alleluia, alleluia.

Gospel

Mk 2:18-22

The disciples of John and of the Pharisees were accustomed to fast. People came to Jesus and objected, "Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?" Jesus answered them, "Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom is taken away from them, and then they will fast on that day. No one sews a piece of unshrunk cloth on an old cloak. If he does, its fullness pulls away, the new from the old and the tear gets worse. Likewise, no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the skins are ruined. Rather, new wine is poured into fresh wineskins."