

## Lectio Divina May 2014

Lectio Divina: Thursday, May 1, 2014 .....	2
Lectio Divina: Friday, May 2, 2014 .....	3
Lectio Divina: Saturday, May 3, 2014 .....	5
Lectio Divina: Sunday, May 4, 2014.....	7
Lectio Divina: Monday, May 5, 2014 .....	13
Lectio Divina: Tuesday, May 6, 2014 .....	15
Lectio Divina: Wednesday, May 7, 2014.....	17
Lectio Divina: Thursday, May 8, 2014 .....	19
Lectio Divina: Friday, May 9, 2014 .....	20
Lectio Divina: Saturday, May 10, 2014 .....	22
Lectio Divina: Sunday, May 11, 2014.....	24
Lectio Divina: Monday, May 12, 2014 .....	29
Lectio Divina: Tuesday, May 13, 2014.....	32
Lectio Divina: Wednesday, May 14, 2014.....	33
Lectio Divina: Thursday, May 15, 2014 .....	36
Lectio Divina: Friday, May 16, 2014 .....	37
Lectio Divina: Saturday, May 17, 2014 .....	39
Lectio Divina: Sunday, May 18, 2014.....	40
Lectio Divina: Monday, May 19, 2014 .....	46
Lectio Divina: Tuesday, May 20, 2014.....	48
Lectio Divina: Wednesday, May 21, 2014.....	50
Lectio Divina: Thursday, May 22, 2014 .....	51
Lectio Divina: Friday, May 23, 2014 .....	53
Lectio Divina: Saturday, May 24, 2014 .....	54
Lectio Divina: Sunday, May 25, 2014.....	56
Lectio Divina: Monday, May 26, 2014 .....	62
Lectio Divina: Tuesday, May 27, 2014.....	63
Lectio Divina: Wednesday, May 28, 2014.....	65

Lectio Divina: Thursday, May 29, 2014 .....	67
Lectio Divina: Friday, May 30, 2014 .....	69
Lectio Divina: Saturday, May 31, 2014 .....	71

## Lectio Divina: Thursday, May 1, 2014

*Easter Time*

### 1) Opening prayer

Lord our God,  
 your Son Jesus Christ came from you  
 and bore witness to the things  
 he had heard and seen.  
 He could not but bear witness to you.  
 Give us the Spirit of your Son, we pray you,  
 to speak your word and to live it,  
 that we may show Christ, your living Word,  
 to those who have not seen him.  
 We ask you this through Christ our Lord.

### 2) Gospel Reading - John 3,31-36

John the Baptist said to his disciples: "He who comes from above is above all others; he who is of the earth is earthly himself and speaks in an earthly way. He who comes from heaven bears witness to the things he has seen and heard, but his testimony is not accepted by anybody; though anyone who does accept his testimony is attesting that God is true, since he whom God has sent speaks God's own words, for God gives him the Spirit without reserve. The Father loves the Son and has entrusted everything to his hands. Anyone who believes in the Son has eternal life, but anyone who refuses to believe in the Son will never see life: God's retribution hangs over him."

### 3) Reflection

- During the month of January we meditated on John 3, 22-30, which shows us the last witness of John the Baptist concerning Jesus. It was a response given by him to his disciples, in which he reaffirms that he, John, is not the Messiah, but rather his precursor (Jn 3, 28). On that occasion, John says that beautiful phrase which summarizes his witness: "It is necessary that he grows greater and I grow less!" This phrase is the program for all those who want to follow Jesus.
- The verses of today's Gospel are, again, a comment of the Evangelist in order to help the communities to understand better all the importance of the things that Jesus did and taught. Here, we have another indication of those three threads of which we spoke about before.
- John 3, 31-33: A refrain which is always repeated. Throughout the Gospel of John, many times there appears the conflict between Jesus and the Jews who contest the words of Jesus. Jesus speaks of what he hears from the Father. He is total transparency. His enemies, not opening themselves to God and because they cling to their own ideas here on earth, are not capable to understand the deep significance of the things that Jesus lives, does and says. In last instance, this is the evil one which pushes the Jews to arrest and condemn Jesus.

- John 3, 34: Jesus gives us the Spirit without reserve. John's Gospel uses many images and symbols to signify the action of the Spirit. Like in the Creation (Gen 1, 1), in the same way the Spirit descends on Jesus "like a dove, come from Heaven" (Jn 1, 32). It is the beginning of the new creation! Jesus repeats the words of God and communicates the Spirit to us without reserve (Jn 3, 34). His words are Spirit and life (Jn 6, 63). When Jesus is about to leave this earth, he says that he will send another Consoler, another defender, to be with us forever (Jn 14, 16-17). By his Passion, Death and Resurrection, Jesus obtains for us the gift of the Spirit. Through Baptism all of us have received this same Spirit of Jesus (Jn 1, 33). When he appears to the apostles, he breathed on them and said: "Receive the Holy Spirit!" (Jn 20, 22). The Spirit is like the water which springs from the persons who believe in Jesus (Jn 7, 37-39; 4, 14). The first effect of the action of the Spirit in us is reconciliation: "If you forgive anyone's sins they will be forgiven; if you retain anyone's sins, they are retained!" (Jn 20, 23). The Spirit is given to us to recall and understand the full significance of the words of Jesus (Jn 14, 26; 16, 12-13). Animated by the Spirit of Jesus we can adore God in any place (Jn 4, 23-24). Here is fulfilled the liberty of the Spirit of which Saint Paul speaks: "Where the Spirit of the Lord is, there is freedom" (2 Co 3, 17).
- John 3, 35-36: The Father loves the Son. He reaffirms the identity between the Father and Jesus. The Father loves the Son and places all things in his hand. Saint Paul will say that the fullness of the divinity dwells in Jesus (Col 1, 19; 2, 9). This is why the one who accepts Jesus and believes in Jesus has eternal life, because God is life. The one who does not accept to believe in Jesus, places himself outside.

#### **4) Personal questions**

- Jesus communicates the Spirit to us, without reserve. Have you had some experience of this action of the Spirit in your life?
- He who believes in Jesus has eternal life. How does this take place today in the life of the families and of the communities?

#### **5) Concluding Prayer**

Proclaim with me the greatness of Yahweh,  
 let us acclaim his name together.  
 Taste and see that Yahweh is good.  
 How blessed are those who take refuge in him. (S 34,3.8)

### **Lectio Divina: Friday, May 2, 2014**

*Easter Time*

#### **1) Opening prayer**

Lord our God,  
 your Son Jesus fed  
 those who followed him in the desert  
 and they received as much as they wanted. May we know and be convinced  
 that he can fill our own emptiness  
 not just with gifts  
 that fill our need of the moment  
 but with himself,  
 and may we accept him eagerly,  
 for he is our Lord for ever.

## 2) Gospel Reading - John 6,1-15

After this, Jesus crossed the Sea of Galilee - or of Tiberias - and a large crowd followed him, impressed by the signs he had done in curing the sick. Jesus climbed the hillside and sat down there with his disciples.

The time of the Jewish Passover was near. Looking up, Jesus saw the crowds approaching and said to Philip, 'Where can we buy some bread for these people to eat?' He said this only to put Philip to the test; he himself knew exactly what he was going to do. Philip answered, 'Two hundred denarii would not buy enough to give them a little piece each.' One of his disciples, Andrew, Simon Peter's brother, said, 'Here is a small boy with five barley loaves and two fish; but what is that among so many?' Jesus said to them, 'Make the people sit down.' There was plenty of grass there, and as many as five thousand men sat down.

Then Jesus took the loaves, gave thanks, and distributed them to those who were sitting there; he then did the same with the fish, distributing as much as they wanted. When they had eaten enough he said to the disciples, 'Pick up the pieces left over, so that nothing is wasted.' So they picked them up and filled twelve large baskets with scraps left over from the meal of five barley loaves.

Seeing the sign that he had done, the people said, 'This is indeed the prophet who is to come into the world.' Jesus, as he realised they were about to come and take him by force and make him king, fled back to the hills alone.

## 3) Reflection

- The reading of the IV Chapter of John begins today which places before us two signs or miracles: the multiplication of the loaves (Jn 6, 1-15) and walking on the water (Jn 6, 16-21). Then the long dialogue on the Bread of Life is mentioned (Jn 6, 22-71). John places this fact close to the feast of the Passover (Jn 6, 4). The central approach is the confrontation between the old Passover of the Exodus and the new Passover which takes place in Jesus. The dialogue on the bread of life will clarify the new Passover which takes place in Jesus.
- John 6, 1-4: The situation. In the ancient Passover, the multitude crossed the Red Sea. In the new Passover, Jesus crosses the Sea of Galilee. A great crowd follows Moses. A great crowd follows Jesus in this new exodus. In the first exodus, Moses goes up to the Mountain. Jesus, the new Moses, also goes up to the mountain. The crowds followed Moses who presents great signs. The crowds follow Jesus because they had seen the signs that he worked in favour of the sick.
- John 6, 5-7: Jesus and Philip. Seeing the multitude, Jesus confronts the disciples with the hunger of the people and asks Philip: "Where can we buy some bread for these people to eat?" In the first exodus, Moses had obtained food for the hungry people. Jesus, the new Moses, will do the same thing. But Philip, instead of looking at the situation in the light of the Scripture, he looked at it according to the system and replies: "Two hundred denarii would not buy enough!" One denarius was the minimum salary for one day. Philip is aware of the problem and recognizes his total incapacity to solve it. He complains, but presents no solution.
- John 6, 8-9: Andrew and the boy. Andrew, instead of complaining, seeks a solution. He finds a boy who has five loaves of bread and two fish: Five barley loaves and two fish were the daily ration of the meal of the poor. The boy hands over his daily ration of food! He could have said: "Five loaves of bread and two fish, what is this for all these people? It will serve nothing! Let us divide all this among ourselves, between two or three persons", but instead, he has the courage to give the five loaves of bread and the two fish to feed 5000 persons (Jn 6, 10)! One who does this, either he is a fool or has much faith, believing that out of love for Jesus, all are ready to divide their food as the boy did!

- John 6, 10-11: The multiplication. Jesus asks the people to sit down on the ground. Then he multiplies the food, the ration of the poor. The text says: “Then Jesus took the loaves, gave thanks, and distributed them to those who were sitting there; he then did the same with the fish, distributing as much as they wanted”. With this phrase, written in the year 100 after Christ, John recalls the gesture of the Last Supper (I Co 11, 23-24). The Eucharist, when it is celebrated as it should be, will lead the persons to share as it impelled the boy to give all his ration of food to be shared.
- John 6, 12-13: The twelve baskets of what was left over. Number twelve evokes the totality of the people with their twelve tribes. John does not say if fish were also left over. He is interested in recalling the bread as a symbol of the Eucharist. The Gospel of John does not have the description of the Eucharistic Supper, but describes the multiplication of the loaves, symbol of what would happen in the communities through the celebration of the Eucharistic Supper. If among the Christian people there was a true and proper sharing, there would be abundant food and twelve baskets would be left over for many other people!
- John 6, 14-15: They want to make him king. The people interpret the gesture of Jesus saying: “This is indeed the prophet who is to come into the world!” The peoples’ intuition is just. Jesus in fact, is the new Moses, the Messiah, the one whom the people were expecting (Dt 18, 15-19). But this intuition had been deviated by the ideology of the time which wanted a great king who would be strong and a dominator. This is why, seeing the sign, the people proclaim Jesus the Messiah and ask to make him King! Jesus perceived what could happen, and he withdraws and goes to the mountain alone. He does not accept this way of being Messiah and waits for the opportune moment to help the people to advance a step farther.

#### **4) Personal questions**

- In the face of the problem of hunger in the world, do you act as Philip, as Andrew or like the boy?
- The people wanted a Messiah who would be a strong and powerful king. Today, many follow populist leaders. What does today’s Gospel tell us about this?

#### **5) Concluding Prayer**

Yahweh is my light and my salvation,  
whom should I fear?  
Yahweh is the fortress of my life,  
whom should I dread? (Ps 27,1)

### **Lectio Divina: Saturday, May 3, 2014**

#### **1) Opening prayer**

Lord our God,

we praise and thank you on the feast

of your apostles Philip and James.

Through them many have come to know

that Jesus is alive and risen.

May we too be good witnesses

to the risen Jesus

by the way we live his risen life,  
even though we are flawed and weak,  
that people may find through us  
the way to the Father of Jesus our Lord.

## **2) Gospel Reading - John 14,6-14**

Jesus said: I am the Way; I am Truth and Life. No one can come to the Father except through me. If you know me, you will know my Father too. From this moment you know him and have seen him.

Philip said, 'Lord, show us the Father and then we shall be satisfied.' Jesus said to him, 'Have I been with you all this time, Philip, and you still do not know me? 'Anyone who has seen me has seen the Father, so how can you say, "Show us the Father"? Do you not believe that I am in the Father and the Father is in me?'

What I say to you I do not speak of my own accord: it is the Father, living in me, who is doing his works. You must believe me when I say that I am in the Father and the Father is in me; or at least believe it on the evidence of these works. In all truth I tell you, whoever believes in me will perform the same works as I do myself, and will perform even greater works, because I am going to the Father.

Whatever you ask in my name I will do, so that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.

## **3) Reflection**

- Today's Gospel, the Feast of the Apostles Philip and James, is the same one as we meditated on during the 4<sup>th</sup> week of Easter, and narrates the request of the Apostle Philip to Jesus: "Show us the Father, and that is enough for us".

- John 14, 6: *I am the way, I am Truth and Life*: Thomas had addressed a question to Jesus: "Lord, we do not know where you are going. How can we know the way?" (Jn 14, 5). Jesus answers: "*I am the way, I am Truth and Life. No one can come to the Father except through me*". Three important words. Without the way, we cannot walk. Without the truth one cannot make a good choice. Without life, there is only death! Jesus explains the sense. He is the way, because no one "comes to the Father except through me". And he is the gate through which the sheep go in and out (Jn 10, 9). Jesus is the Truth because looking at him, we are seeing the image of the Father. "If you know me, you will know my Father too!" Jesus is Life, because walking like Jesus we will be united to the Father and will have life in us!

- John 14, 7: *To know Jesus is to know the Father*. Thomas had asked: "Lord, we do not know where you are going. How can we know the way?" Jesus answers: "*I am the way, I am Truth and Life! No one comes to the Father except through me*". And he adds: "*If you know me, you will know my Father too. From this moment you have known him and have seen him*". This is the first phrase of today's Gospel. Jesus always speaks about the Father,

because it was the life of the Father that appeared in everything that he said and did. This continuous reference to the Father causes Philip to ask the question.

- John 14, 8-11: *Philip* asks: “*Show us the Father and then we will be satisfied!*” It was the desire of the disciples, the desire of many persons of the communities of the Beloved Disciple and it is the desire of many people today. What do people do to see the Father of whom Jesus speaks so much? Jesus’ answer is very beautiful and it is valid even today: “*Have I been with you all this time, Philip, and you still do not know me? Anyone who has seen me has seen the Father!*” People should not think that God is far away from us, at a distance and unknown. Anyone who wants to know how and who is God the Father, it suffices for him to look at Jesus. He has revealed him in the words and gestures of his life! “The Father is in me and I am in the Father!” Through his obedience, Jesus has totally identified himself with the Father. At every moment he did what the Father told him to do (Jn 5, 30; 8, 28-29.38). This is why in Jesus, everything is the revelation of the Father! And the signs or works are the works of the Father! As people say: “The son is the face of the father!” This is why in Jesus and for Jesus, God is in our midst.

- John 14, 12-14: *The Promise of Jesus*. Jesus makes a promise to say that his intimacy with the Father is not a privilege only for him, but it is possible for all those who believe in him. We also, through Jesus, can be able to do beautiful things for others as Jesus did for the people of his time. He intercedes for us. Everything that people ask from him, he asks the Father and obtains it, always if it is to serve. Jesus is our defender. He leaves but he does not leave us without defence. He promises that he will ask the Father and the Father will send another defender and consoler, the Holy Spirit. Jesus even said that it is necessary that he leaves, because otherwise the Holy Spirit will not come (Jn 16, 7). And the Holy Spirit will fulfil the things of Jesus in us, if we act in the name of Jesus and observe the great commandment of the practice of love.

#### **4) For Personal confrontation**

- Jesus is the way, the Truth and the Life. Without the way, without Truth and without life we cannot live. Try to make this enter your conscience.
- Two important questions: who is Jesus for me? Who am I for Jesus?

#### **5) Concluding Prayer**

The heavens declare the glory of God,

the vault of heaven proclaims his handiwork,

day discourses of it to day,

night to night hands on the knowledge. (Ps 19,1-2)

**Lectio Divina: Sunday, May 4, 2014**

*Easter Time*

*On the Road to Emmaus*

*Looking for the key to an understanding of the Scriptures*

**Luke 24, 13-35**

**1. Opening prayer**

Lord Jesus, send your Spirit to help us to read the Scriptures with the same mind that you read them to the disciples on the way to Emmaus. In the light of the Word, written in the Bible, you helped them to discover the presence of God in the disturbing events of your sentence and death. Thus, the cross that seemed to be the end of all hope became for them the source of life and of resurrection.

Create in us silence so that we may listen to your voice in Creation and in the Scriptures, in events and in people, above all in the poor and suffering. May your word guide us so that we too, like the two disciples from Emmaus, may experience the force of your resurrection and witness to others that you are alive in our midst as source of fraternity, justice and peace. We ask this of you, Jesus, son of Mary, who revealed to us the Father and sent us your Spirit. Amen.

**2. Reading**

**a) A key to guide the reading:**

Let us read the text where Luke presents Jesus as interpreting the Scriptures. As we read, let us seek to discover the various steps taken by Jesus in the process of this interpretation, from the moment he meets the two disciples on the way to Emmaus, to the time the disciples meet with the community in Jerusalem.

**b) A division of the text to assist a careful reading:**

Lk 24,13-24: Jesus tries to find out what it is that is making the two disciples distressed.

Lk 24,25-27: Jesus sheds the light of Scripture on the situation of the two disciples.

Lk 24,28-32: Jesus shares the bread and celebrates with the disciples.

Lk 24,33-35: The two disciples go to Jerusalem and share their experience of the resurrection with the community.

**c) The text:**

**13-24:** Now that very same day, two of them were on their way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened. And it happened that as they were talking together and discussing it, Jesus himself came up and walked by their side; but their eyes were prevented from recognising him. He said to them, 'What are all these things that you are discussing as you walk along?' They stopped, their faces downcast. Then one of them, called Cleopas, answered him, 'You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days.' He asked,

'What things?' They answered, 'All about Jesus of Nazareth, who showed himself a prophet powerful in action and speech before God and the whole people; and how our chief priests and our leaders handed him over to be sentenced to death, and had him crucified. Our own hope had been that he would be the one to set Israel free. And this is not all: two whole days have now gone by since it all happened; and some women from our group have astounded us: they went to the tomb in the early morning, and when they could not find the body, they came back to tell us they had seen a vision of angels who declared he was alive. Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing.'

**25-27:** Then he said to them, 'You foolish men! So slow to believe all that the prophets have said! Was it not necessary that the Christ should suffer before entering into his glory?' Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself.



**28-32:** When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them saying, 'It is nearly evening, and the day is almost over.'

So he went in to stay with them. Now while he was with them at table, he took the bread and said the blessing; then he broke it and handed it to them. And their eyes were opened and they recognised him; but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?'

**33-35:** They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, 34 who said to them, 'The Lord has indeed risen and has appeared to Simon.' 35 Then they told their story of what had happened on the road and how they had recognised him at the breaking of bread.

### **3. A moment of prayerful silence**

so that the Word of God may enter into us and enlighten our life.

### **4. Some questions**

to help us in our personal reflection.

a) What part did you like best in this text? Why?

- b) What steps did Jesus take in interpreting the Scriptures from the time he met the two friends on the road up to the time the disciples went to the community in Jerusalem?
- c) In what manner of situation does Jesus meet the two disciples?
- d) What are the similarities and the differences between our present situation and that of the two disciples? What factors create a crisis of faith in our day and are the cause of sadness?
- e) What was the effect of Jesus' reading of the Bible on the life of the two disciples?
- f) Which points in the interpretation made by Jesus are a critique of our way of reading the Bible, and which are a confirmation?

## 5. A key to the reading

for those who wish to go deeper into the text.

### a) The context in which Luke is writing:

\* Luke is writing in about the year 85 for the Greek community of Asia Minor, who were living in difficult circumstances, due to factors both external and internal. Internally, there were divergent tendencies that made life together difficult: ex-Pharisees who wanted to impose the law of Moses (Acts 15,1); those who followed John the Baptist more and who had not even heard of the Holy Spirit (Acts 19,1-6); Jews who used the name of Jesus to drive out demons (Acts 19,13); and those who said they were followers of Peter, others of Paul, others of Apollo, and others of Christ (1Cor 1,12). Externally, persecution by the Roma Empire was growing (Ap 1,9-10; 2,3.10.13; 6,9-10; 12,16) plus the insidious infiltration of the dominant ideology of the Empire and of the official religion, much the same way communism today infiltrates all aspects of our life (Ap 2,14.20; 13,14-16).

\* Luke is writing to these communities that he may give them a sure direction in the midst of their difficulties and so that they may find the strength and light in living out their faith in Jesus. Luke writes a two volume work: the Gospel and the Acts, and he has the same general aim, "to learn how well founded the teaching is that you have received" (Lk 1,4). One of his specific aims is to show, through the beautiful story of the two disciples from Emmaus, how the community ought to read and interpret the Bible. In reality, those walking the streets of Emmaus were the communities (and all of us). Each of us is and all of us together are companions of Cleophas (Lk 24,18). With him we walk the streets of life, seeking a word of support and of guidance in the Word of God.

\* The way Luke narrates the meeting of Jesus with the disciples from Emmaus, tells us how the communities of his time used the Bible and practised what we today call the *Lectio Divina* or Prayerful Reading of the Bible. They used three aspects or steps in interpreting the Bible:

### b) The steps or aspects used in the process of interpreting the Scriptures:

First step: *Start from facts* (Lk 24,13-24):

Jesus meets the two friends who are experiencing feelings of fear and dispersion, of lack of trust and dismay. They were fleeing. The force of death, the cross, had killed in them all hope. Jesus approaches them and walks with them. He listens to their conversation and says: "What matters are you discussing as you walk along?" The prevailing ideology prevents them from understanding and having a critical conscience. "Our own hope had been that he would be the one to set Israel free, but..." (Lk 24,21). What do those who suffer talk about today? What matters today put our faith in a state of crisis?

The first step is this: to approach people, listen to reality, problems; be capable of asking questions that help to look at reality more critically.

Second step: *Make use of the Bible* (Lk 24,25-27)

Jesus uses the Bible, not in order to give lessons on the Bible, but to shed light on the problem worrying the two friends, and thus shed light on the situation they were experiencing. With the help of the Bible, Jesus leads the two disciples into God's plan and shows them that God has not allowed history to go astray. Jesus does not use the Bible as an expert who knows everything, but as a companion who wishes to help his friends to remember things they had forgotten, namely, Moses and the Prophets. Jesus does not give his friends the feeling of being ignorant, but seeks to create an ambient within which they can remember and thus arouse their memory.

The second step is this: with the help of the Bible, to shed light on the situation and transform the cross, symbol of death, into a symbol of life and of hope. In this manner, that which prevents us from seeing, becomes light and strength along our way.

Third step: *Celebrating and sharing in community* (Lk 24,28-32)

The Bible alone does not open their eyes but makes their hearts burn! (Lk 24,32). That which opens the eyes of the friends and allows them to discover the presence of Jesus is the sharing of the bread, the communitarian gesture, the celebration. As soon as they recognise Jesus, he disappears. And they then experience the resurrection, they are reborn and walk on their own. Jesus does not take over his friends' journey. He is not paternalistic. Now that they are risen, the disciples can walk on their own two feet.

The third step is this: we must know how to create a prayerful and fraternal atmosphere where the Spirit is free to act. It is the Spirit who allows us to discover and experience the Word of God in our lives and leads us to understand the meaning of Jesus' words (Jn 14,26; 16,13). It is especially at this point of the celebration that the practice of basic ecclesial communities, sustained by the margins of the world, help us religious once more to come across and drink from the ancient well of Tradition.

Aim: *To rise and go towards Jerusalem* (Lk 24,33-35)

Everything has changed in the two disciples. They themselves rise, regain courage and go back to Jerusalem, where the forces of death that killed Jesus are still at work, but where also there are the forces of life in the sharing of the experience of the resurrection. Courage in place of fear. Return in place of flight. Faith in place of its absence. Hope in place of despair. A critical conscience in place of fatalism before power. Freedom in place of oppression. In a

word, life in place of death! And in place of the news of the death of Jesus, the Good News of his Resurrection!

This is the aim of reading the Bible: to experience the presence of Jesus and of his Spirit in our midst. It is the Spirit who opens our eyes to the Bible and to reality and draws us to share the experience of the Resurrection, as it is true even to this day, in community meetings.

### **c) The new way of Jesus: a prayerful reading of the Bible:**

\* Often, it is not possible to understand whether the use of the OT in the Gospels comes from Jesus or an explanation given by early Christians who sought to express their faith in Jesus in this way. However, what cannot be denied is the frequent and constant use of the Bible by Jesus. A simple reading of the Gospels shows us that Jesus found his bearings in the Scriptures in the performance of his mission and in instructing his disciples and the crowd.

\* At the root of Jesus' reading of the Bible is his experience of God as Father. His intimate relationship with the Father gives Jesus a new criterion, which places him in direct contact with the author of the Bible. Jesus looks for meaning at the very source. He does not go from the writings to their root, but from the root to the writings. The comparison of the photo, as described in the *Lectio Divina* of Easter Sunday, helps us to shed light on this topic. As by a miracle, the photo of the harsh face was lit up and acquired traits of great tenderness. The words, born of the lived experience of the son, transformed everything, without changing anything (see *Lectio Divina* for Easter Sunday).

\* Thus, looking through the photos of the Old Testament, people in the time of Jesus, formed an idea of a very distant God, harsh, difficult to contact, whose name could not even be mouthed. But Jesus' words and actions, born of his experience as Son, without changing even one word (Mt 5,18-19), transformed the whole meaning of the Old Testament. The God who seemed to be so distant and harsh acquires the features of a Father full of tenderness, always present, ready to welcome and liberate! This Good News of God, communicated by Jesus, is the new key to a re-reading of the whole of the Old Testament. The New Testament is a re-reading of the Old Testament done in the light of the new experience of God, revealed by Jesus. This different way of shedding light on life in the light of the Word of God, creates for him many conflicts, because it renders the small of this world critical, while it makes the great uncomfortable.

\* When interpreting the Bible to the people, Jesus revealed the traits of God's face, the experience that he experienced of God as *Father*. To reveal God as Father was the source and aim of the Good News of Jesus. By his attitude, Jesus manifests God's love for his disciples. He reveals the Father and incarnates his love! Jesus was able to say, "To have seen me is to have seen the Father" (Jn 14,9). Hence, the Father's Spirit was also with Jesus (Lk 4,18) and went with him everywhere, from the incarnation (Lk 1,35) to the beginning of his mission (Lk 4,14), even to the end, his death and resurrection (Acts 1,8).

\* Jesus, interpreter, educator and master, was a *meaningful* person in the life of his disciples. He influenced their lives forever. To interpret the Bible does not mean just to teach truth for the other to live by. The content that Jesus wished to convey was not limited to words, but included actions and his way of relating to people. The content is never separate from the person who communicates it. The goodness and love that emerge from his words are part of the content. They are his nature. Good content without goodness is like spilt milk.

## **6. Psalm 23 (22)**

### **God is our inheritance forever**

I shall not want;

he makes me lie down in green pastures.

He leads me beside still waters;

he restores my soul.

He leads me in paths of righteousness for his name's sake.

Even though I walk through the valley of the shadow of death,

I fear no evil;

for thou art with me;

thy rod and thy staff, they comfort me.

Thou prepares a table before me

in the presence of my enemies;

thou anointest my head with oil, my cup overflows.

Surely goodness and mercy shall follow me all the days of my life;

and I shall dwell in the house of the Lord for ever.

## **7. Final Prayer**

Lord Jesus, we thank for the word that has enabled us to understand better the will of the Father. May your Spirit enlighten our actions and grant us the strength to practice that which your Word has revealed to us. May we, like Mary, your mother, not only listen to but also practise the Word. You who live and reign with the Father in the unity of the Holy Spirit forever and ever. Amen.

## **Lectio Divina: Monday, May 5, 2014**

*Easter Time*

### **1) Opening prayer**

Our living God,

we hunger for lasting life and happiness  
and the fulfilment of all our hopes.

Satisfy all our hungers

through your Son Jesus Christ, who is our bread of life.

And when he has filled us with himself,  
may he lead and strengthen us  
to bring to a waiting world  
the food of reconciliation and joy,  
which you alone can give to the full.  
We ask this thorough Christ our Lord.

## **2) Gospel Reading - John 6,22-29**

Next day, the crowd that had stayed on the other side saw that only one boat had been there, and that Jesus had not got into the boat with his disciples, but that the disciples had set off by themselves. Other boats, however, had put in from Tiberias, near the place where the bread had been eaten.

When the people saw that neither Jesus nor his disciples were there, they got into those boats and crossed to Capernaum to look for Jesus. When they found him on the other side, they said to him, 'Rabbi, when did you come here?'

Jesus answered: In all truth I tell you, you are looking for me not because you have seen the signs but because you had all the bread you wanted to eat. Do not work for food that goes bad, but work for food that endures for eternal life, which the Son of man will give you, for on him the Father, God himself, has set his seal.

Then they said to him, 'What must we do if we are to carry out God's work?' Jesus gave them this answer, 'This is carrying out God's work: you must believe in the one he has sent.'

## **3) Reflection**

- In today's Gospel we begin the Discourse on the Bread of Life (Jn 6, 22-71), which is extended during the next six days, until the end of the week. After the multiplication of the loaves, the people follow Jesus. They had seen the miracle; they had eaten and were satiated and wanted more! They were not concerned about looking for the sign or the call of God that was contained in all of this. When the people found Jesus in the Synagogue of Capernaum, he had a long conversation with them, called the Discourse of the Bread of Life. It is not really a Discourse, but it treats of a series of seven brief dialogues which explain the meaning of the multiplication of the bread, symbol of the new Exodus and of the Eucharistic Supper.

- It is good to keep in mind the division of the chapter in order to understand better its significance:

6, 1-15: the great multiplication of the loaves

6, 16-21: the crossing of the lake, and Jesus who walks on the water

6, 22-71: the dialogue of Jesus with the people, with the Jews and with the disciples

1st dialogue: 6, 22-27 with the people: the people seek Jesus and find him in Capernaum

2nd dialogue: 6, 28-34 with the people: faith as the work of God and the manna of the desert

3rd dialogue: 6, 35-40 with the people: the true bread is to do God's will.

4th dialogue: 6, 41-51 with the Jews: the complaining of the Jews

5th dialogue: 6, 52-58 with the Jews: Jesus and the Jews.

6th dialogue: 6, 59-66 with the disciples: reaction of the disciples

7th dialogue: 6, 67-71 with the disciples: confession of Peter

- The conversation of Jesus with the people, with the Jews and with the disciples is a beautiful dialogue, but a demanding one. Jesus tries to open the eyes of the people in a way that they will learn to read the events and discover in them the turning point that life should take. Because it is not enough to follow behind miraculous signs which multiply the bread for the body. Man does not live by bread alone. The struggle for life without mysticism does not reach the roots. The people, while speaking with Jesus, always remain more annoyed or upset by his words. But Jesus does not give in, neither does he change the exigencies. The discourse seems to be a funnel. In the measure in which the conversation advances, less

people remain with Jesus. At the end only the twelve remain there, but Jesus cannot trust them either! Today the same thing happens. When the Gospel begins to demand commitment, many people withdraw, go away.

- John 6, 22-27: People look for Jesus because they want more bread. The people follow Jesus. They see that he did not go into the boat with the disciples and, because of this, they do not understand what he had done to reach Capernaum. They did not even understand the miracle of the multiplication of the loaves. People see what has happened, but they cannot understand all this as a sign of something more profound. They stop only on the surface; in being satisfied with the food. They look for bread and life, but only for the body. According to the people, Jesus does what Moses had done in the past: to feed all the people in the desert. According to Jesus, they wanted the past to be repeated. But Jesus asks the people to take a step more and advance. Besides working for the bread that perishes, they should work for the imperishable food. This new food will be given by the Son of Man, indicated by God himself. He brings life which lasts forever. He opens for us a new horizon on the sense of life and on God.

- John 6, 28-29: Which is God's work? The people ask: what should we do to carry out this work of God? Jesus answers that the great work of God asks us to "believe in the one sent by God". That is, to believe in Jesus!

#### **4) Personal questions**

- The people were hungry, they eat the bread and they look for more bread. They seek the miracle and do not seek the sign of God who was hidden in that. What do I seek more in my life: the miracle or the sign?

- Keep silence within you for a moment and ask yourself: "To believe in Jesus: What does this mean for me concretely in my daily life?"

#### **5) Concluding Prayer**

Lord, I tell you my ways and you answer me;  
teach me your wishes.  
Show me the way of your precepts,  
that I may reflect on your wonders. (Ps 119,26-27)

## **Lectio Divina: Tuesday, May 6, 2014**

*Easter Time*

### **1) Opening prayer**

Lord our God, generous Father,  
you have given us your Son Jesus  
that we may relive with him and like him  
his passion and his resurrection. Through Jesus, give us the courage  
to place ourselves into your hands  
in the trials of life and in death,  
that one day we may see your glory  
and at your right hand your Son Jesus Christ,  
who lives with you for ever.

### **2) Gospel Reading - John 6,30-35**

So they said, 'What sign will you yourself do, the sight of which will make us believe in you? What work will you do? Our fathers ate manna in the desert; as scripture says: He gave them bread from heaven to eat.'

Jesus answered them: In all truth I tell you, it was not Moses who gave you the bread from heaven, it is my Father who gives you the bread from heaven, the true bread; for the bread of God is the bread which comes down from heaven and gives life to the world.

'Sir,' they said, 'give us that bread always.' Jesus answered them: I am the bread of life. No one who comes to me will ever hunger; no one who believes in me will ever thirst.

### **3) Reflection**

- The Discourse of the Bread of Life is not a text to be discussed and dissected, but rather it should be meditated and pondered. This is why, even if it is not fully understood, we should not be concerned. This text of the Bread of Life demands a whole life to meditate on it and deepen it. Such a text, people have to read it, meditate it, pray it, think about it, read it again, repeat it and ponder it, as one does with a good sweet in the mouth. We turn it and turn it in the mouth until it is finished. The one, who reads the Fourth Gospel superficially, may have the impression that John always repeats the same thing. Reading it more attentively, one becomes aware that it is not a question of repetition. The author of the fourth Gospel has his own way of repeating the same theme, but always at a higher and more profound level. It seems to be like a winding staircase. By turning one reaches the same place, but always at a higher level or a more profound one.
- John 6, 30-33: What sign will you yourself do, the sign which will make us believe in you? People had asked: What should we do to carry out the work of God? Jesus responds: "The work of God is to believe in the one who has sent", that is to believe in Jesus. This is why people formulate the new question: "Which sign do you do so that we can see and can believe? Which work do you do?" This means that they did not understand the multiplication of the loaves as a sign from God to legitimize Jesus before the people, as the one sent by God! They continue to argue: In the past our fathers ate the manna which Moses gave them! They called it "bread from Heaven" (Ws 16, 20), that is, "bread of God". Moses continues to be the great leader in whom to believe. If Jesus wants the people to believe in him, he should work a greater sign than Moses. "What work do you do?"
- Jesus responds that the bread given by Moses was not the true bread from heaven. Coming from on high, yes, but it was not the bread of God, because it did not guarantee life to any one. All of them died in the desert (Jn 6, 49). The true bread of heaven, the bread of God, is the one which conquers death and gives life! It is the one which descends from Heaven and gives life to the world. It is Jesus himself! Jesus tries to help the people to liberate themselves from the way of thinking of the past. For him, fidelity to the past does not mean to close up oneself in the ancient things and not accept renewal. Fidelity to the past means to accept the novelty which comes as the fruit of the seed which was planted in the past.
- John 6, 34-35: Lord, gives us always of that bread! Jesus answers clearly: "I am the bread of life!" To eat the bread of heaven is the same as to believe in Jesus and accept to follow the road that he teaches us, that is: "My food is to do the will of the one who has sent me and to complete his work!" (Jn 4, 34). This is the true food which nourishes the person, which transforms life and gives new life. This last verse of today's Gospel (Jn 6, 35) will be taken back as the first verse of tomorrow's Gospel (Jn 6, 35-40)

### **4) Personal questions**

- Hungry for bread, hungry for God. Which of these two predominates in me?
- Jesus says: "I am the bread of life". He takes away hunger and thirst. Which of these experiences do I have in my life?

### **5) Concluding Prayer**

Lord turn your ear to me, make haste.

Be for me a rock-fastness,

a fortified citadel to save me.  
You are my rock, my rampart;  
true to your name, lead me and guide me! (Ps 31,1-2)

## Lectio Divina: Wednesday, May 7, 2014

*Easter Time*

### 1) Opening prayer

God, our Father,  
you are our faithful God,  
even in days of trial for the Church  
and for each of us personally;  
you stay by our side, even if we are not aware of your presence.  
Give us an unlimited trust in you  
and make us ever more aware  
that your Son Jesus is the meaning of our lives  
and that he nourishes us with himself,  
today and every day, for ever.

### 2) Gospel Reading - John 6,35-40

Jesus answered them: I am the bread of life. No one who comes to me will ever hunger; no one who believes in me will ever thirst. But, as I have told you, you can see me and still you do not believe. Everyone whom the Father gives me will come to me; I will certainly not reject anyone who comes to me, because I have come from heaven, not to do my own will, but to do the will of him who sent me. Now the will of him who sent me is that I should lose nothing of all that he has given to me, but that I should raise it up on the last day. It is my Father's will that whoever sees the Son and believes in him should have eternal life, and that I should raise that person up on the last day.

### 3) Reflection

- John 6, 35-36: I am the bread of life. The people enthusiastic with the perspective of having bread from heaven of which Jesus speaks and which gives life forever (Jn 6, 33), ask: "Lord, give us always that bread!" (Jn 6, 34). They thought that Jesus was speaking about some particular kind of bread. This is why, the people, interested in getting this bread, ask: "Give us always of this bread!" This petition of the people reminds us of the conversation of Jesus with the Samaritan woman. Jesus had said that she could have had within her a spring of living water, welling up to eternal life, and she in an interested way asks: "Lord, give me of that water!" (Jn 4, 15). The Samaritan woman is not aware that Jesus is not speaking about material water. Just as the people were not aware that Jesus was not speaking of material bread. Because of this, Jesus responds very clearly: "I am the bread of life! No one who comes to me will ever hunger; no one who believes in me will ever thirst". To eat the bread of heaven is the same as believing in Jesus. And to believe that he has come from heaven as a revelation of the Father. It is to accept the way which he has taught. But the people, in spite, of having seen Jesus, do not believe in him. Jesus is aware of the lack of faith and says: "You have seen me and you do not believe".
- John 6, 37-40: To do the will of him who sent me. After the conversation with the Samaritan woman, Jesus had said to his disciples: "My food is to do the will of him who sent me!" (Jn 4, 34). Here, in the conversation with the people on the bread from heaven, Jesus touches on the same theme: "I have come from heaven not to do my own will, but to do the will of him who sent me. And this is the will of him who sent me that I should lose nothing of all that he has given to me; but that I should raise it up on the last day". This is the food

which people should look for: to do the will of the Heavenly Father. And this is the bread which nourishes the person in life and gives him/her life. Eternal life begins here, a life which is stronger than death! If we were really ready to do the will of the Father, we would have no difficulty to recognize the Father present in Jesus.

- John 6, 41-43: The Jews complained. Tomorrow's Gospel begins with verse 44 (John 6, 44-51) and skips verses 41 to 43. In verse 41, begins the conversation with the Jews, who criticize Jesus. Here we will give a brief explanation of the meaning of the word Jews in the Gospel of John in order to avoid that a superficial reading of it, may nourish in us Christians, the sentiment of anti-Semitism. First of all, it is well to remember that Jesus was a Jew and continues to be a Jew (Jn 4, 9). His disciples were Jews. The first Christian communities were all Jewish who accepted Jesus as the Messiah. It was only later, little by little, that in the communities of the Beloved Disciple, Greeks and Christians began to be accepted on the same level of the Jews. They were more open communities. But this openness was not accepted by all. Some Christians who came from the group of the Pharisees wanted to keep the "separation" between Jews and Pagans (Acts 15, 5). The situation was critical after the destruction of Jerusalem in the year 70. The Pharisees became the dominating religious current in Judaism and began to define the religious directives or norms for the whole People of God: to suppress worship in the Greek language; to adopt solely the Biblical text in Hebrew; to define or determine the list of sacred books, and eliminate the books which existed only in the Greek translation of the Bible: Tobias, Judith, Esther, Baruch, Wisdom, Ecclesiasticus and the two Books of the Maccabees: to segregate or separate the foreigners; not eat any food, suspected to be impure or which had been offered to the idols. All these norms assumed by the Pharisees had some repercussion on the communities of the Jews which accepted Jesus as Messiah. These communities had already journeyed very much. The openness for the Pagans was now irreversible. The Greek Bible had already been used for a long time. Thus, slowly, a reciprocal separation grew between Christianity and Judaism. In the years 85-90 the Jewish authorities began to discriminate those who continued to accept Jesus of Nazareth as the Messiah (Mt 5, 11-12; 24, 9-13). Those who continued to remain in the faith in Jesus were expelled from the Synagogue (Jn 9, 34). Many Christian communities feared this expulsion (Jn 9, 22) because it meant to lose the support of a strong and traditional institution such as the Synagogue. Those who were expelled lost the legal privileges that the Jews had conquered and gained throughout the centuries in the Empire. The expelled persons lost even the possibility of being buried decently. It was an enormous risk. This situation of conflict at the end of the first century had repercussion in the description of the conflict of Jesus with the Pharisees. When the Gospel of John speaks of the Jews he is not speaking of the Jewish people as such, but he is thinking much more of those few Pharisee authorities which were expelling the Christians from the Synagogues in the years 85-90, the time when the Gospel was written. We cannot allow this affirmation about the Jews to make anti-Semitism grow among Christians.

#### **4) Personal questions**

- Anti-Semitism: look well within yourself and try to uproot any remain of anti-Semitism.
- To eat the bread of heaven means to believe in Jesus. How does all this help me to live the Eucharist better?

#### **5) Concluding Prayer**

Acclaim God, all the earth,  
sing psalms to the glory of his name,  
glorify him with your praises,  
say to God, 'How awesome you are! (Ps 66,1-3)

# Lectio Divina: Thursday, May 8, 2014

*Easter Time*

## 1) Opening prayer

Father,  
you draw all people to you  
who believe in your Son Jesus Christ.  
Faith, Lord, faith it is that we need.  
Give it to us, we pray you,  
a living faith that we can encounter today  
Jesus Christ, your Son,  
in your word that you speak to us  
in the bread that you offer us,  
and in the food that we can give  
and can be to one another,  
in Jesus Christ, your Son and our Lord,  
who lives with you and the Holy Spirit  
now and for ever.

## 2) Gospel Reading - John 6,44-51

'No one can come to me unless drawn by the Father who sent me, and I will raise that person up on the last day. It is written in the prophets: They will all be taught by God; everyone who has listened to the Father, and learnt from him, comes to me. Not that anybody has seen the Father, except him who has his being from God: he has seen the Father. In all truth I tell you, everyone who believes has eternal life.

I am the bread of life. Your fathers ate manna in the desert and they are dead; but this is the bread which comes down from heaven, so that a person may eat it and not die. I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.'

## 3) Reflection

- Up until now the dialogue had been between Jesus and the people. From now on, the Jewish leaders begin to enter into conversation and the discussion becomes tenser.
- John 6, 44-46: Anyone who opens himself to God accepts Jesus and his proposal. The conversation becomes more demanding. Now, it is the Jews, the leaders of the people who complain: "Surely, this is Jesus, son of Joseph, whose father and mother we know. How can he say: I have come down from heaven?" (Jn 6, 42). They thought they knew the things of God. But, in reality, they did not know them. If we were truly open and faithful to God, we would feel within us the impulse of God which attracts us toward Jesus and we would recognize that Jesus comes from God, because it is written in the Prophets: "They will all be taught by God; everyone who has listened to the Father and has learnt from him, comes to me.
- John 6, 47-50: Your fathers ate manna in the desert and they are dead. In the celebration of the Passover, the Jews recalled the bread of the desert. Jesus helps them to take a step ahead. Anyone who celebrates the Passover, recalling only the bread that the fathers ate in the past, will die as all of them did! The true sense of the Passover is not to recall the manna which falls from heaven, but to accept Jesus, the new Bread of Life and to follow the way which he has indicated. It is no longer a question of eating the meat of the paschal lamb, but rather of eating the flesh of Jesus, so that the one who eats it will not die, but will have eternal life!

- John 6, 51: Anyone who eats of this bread will live for ever. And Jesus ends saying: “I am the living bread which has come down from heaven. If anyone eats of this bread he will live for ever and the bread that I shall give is my flesh for the life of the world.” Instead of the manna and the paschal lamb of the first exodus, we are invited to eat the new manna and the new paschal lamb that was sacrificed on the Cross for the life of all.
- The new Exodus. The multiplication of the loaves takes place close to the Passover (Jn 6, 4). The feast of the Passover was the prodigious souvenir of the Exodus, the liberation of the People from the clutches of Pharaoh. The whole episode which is narrated in chapter 6 of the Gospel of John has a parallel in the episodes related to the feast of the Passover, whether as liberation from Egypt or with the journey of the people in the desert in search of the Promised Land. The discourse of the Bread of Life, in the Synagogue of Capernaum, is related to chapter 16 of the Book of Exodus which speaks about the Manna. It is worth while to read all of chapter 16 of Exodus. In perceiving the difficulties of the people in the desert we can understand better the teaching of Jesus here in chapter 6 of the Gospel of John. For example, when Jesus speaks of a “food which does not perish, which endures for eternal life” (Jn 6, 27) he is recalling the manna which produced worms and became rotten (Ex 16, 20) Like when the Jews “complained” (Jn 6, 41), they do the same thing as the Israelites in the desert, when they doubted of the presence of God in their midst during their journey across the desert (Ex 16, 2; 17, 3; Nb 11, 1). The lack of food made the people doubt about God and they began to complain against Moses and against God. Here also, the Jews doubt about God’s presence in Jesus of Nazareth and begin to complain (Jn 6, 41-42).

#### **4) Personal questions**

- Does the Eucharist help me to live in a permanent state of Exodus? Am I succeeding?
- Anyone who is open to truth finds the response in Jesus. Today, many people withdraw and do not find any response. Whose fault is it? Is it of the persons who know how to listen? Or is it the fault of us, Christians, who do not know how to present the Gospel as a message of life?

#### **5) Concluding Prayer**

Come and listen, all who fear God,  
while I tell what he has done for me.  
To him I cried aloud,  
high praise was on my tongue. (Ps 66,16-17)

**Lectio Divina: Friday, May 9, 2014**

*Easter Time*

#### **1) Opening prayer**

Our living and loving God,  
how could we know the depth of your love  
if your Son had not become flesh of our flesh  
and blood of our blood?  
How could we ever have the courage  
to live for one another and if necessary to die  
if he had not given up his body  
and shed his blood for us?  
Thank you for letting him stay in the eucharist with us  
and making himself our daily bread.  
Let this bread be the food that empowers us  
to live and die as he did,

for one another and for you,  
our living God, for ever and ever.

## **2) Gospel Reading - John 6,52-59**

Then the Jews started arguing among themselves, 'How can this man give us his flesh to eat?' Jesus replied to them: In all truth I tell you, if you do not eat the flesh of the Son of man and drink his blood, you have no life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise that person up on the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood lives in me and I live in that person. As the living Father sent me and I draw life from the Father, so whoever eats me will also draw life from me. This is the bread which has come down from heaven; it is not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live for ever.

This is what he taught at Capernaum in the synagogue.

## **3) Reflection**

- We are almost at the end of the Discourse of the Bread of Life. Here begins the part of the greatest polemic. The Jews close themselves and begin to discuss on the affirmations of Jesus.
- John 6, 52-55: Flesh and Blood: the expression of life and of the total gift. The Jews react: "How can this man give us his flesh to eat?" The feast of the Passover was close at hand. After a few days everybody would have eaten the meat of the paschal lamb in the celebration of the night of the Passover. They did not understand the words of Jesus, because they took them literally. But Jesus does not diminish the exigencies, he does not withdraw or take away anything of what he has said and he insists: "In all truth I tell you, if you do not eat the flesh of the Son of man and drink his blood, you have no life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise that person up on the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood lives in me and I live in that person". (a) To eat the flesh of Jesus means to accept Jesus as the new Paschal Lamb, whose blood liberates us from slavery. The Law of the Old Testament, out of respect for life, prohibited to eat the blood (Dt 12, 16.23; Acts 15.29). The blood was the sign of life. (b) To drink the Blood of Jesus means to assimilate the same way of life which marked the life of Jesus. What gives life is not to celebrate the manna of the past, but rather to eat this new bread which is Jesus, his flesh and his blood. Participating in the Eucharistic Supper, we assimilate his life, his surrender, his gift of self. "If you do not eat the flesh of the Son of Man and you do not drink his Blood you will not have life in you". They should accept Jesus as the Crucified Messiah, whose blood will be poured out.
- John 6, 56-58: Whoever eats my flesh, will live in me. The last phrases of the discourse of the Bread of Life are of the greatest depth and try to summarize everything which has been said. They recall the mystical dimension which surrounds the participation in the Eucharist. They express what Paul says in the letter to the Galatians: "It is no longer I, but Christ living in me (Ga 2, 20). And what the Apocalypse of John says: "If one of you hears me calling and opens the door, I will come in to share a meal at that person's side" (Rev 3, 20). And John himself in the Gospel: "Anyone who loves me will keep my word, and my Father will love him and we shall come to him and make a home in him" (Jn 14, 23). And it ends with the promise of life which marks the difference with the ancient Exodus: "This is the bread which has come down from heaven. It is not like the bread our ancestors ate, they are dead, but anyone who eats this bread will live for ever."
- John 6, 59: The discourse in the Synagogue ends. The conversation between Jesus and the people and the Jews in the Synagogue of Capernaum ends here. As it has been said before, the Discourse of the Bread of Life offers us an image of how the catechesis of that time was,

at the end of the first century, in the Christian communities of Asia Minor. The questions of the people and of the Jews show the difficulties of the members of the communities. And the answer of Jesus represents the clarifications to help them to overcome the difficulties, to deepen their faith and to live more intensely the Eucharist which was celebrated above all in the night between Saturday and Sunday, the Day of the Lord.

#### **4) Personal questions**

- Beginning with the Discourse on the Bread of Life, the celebration of the Eucharist receives a very strong light and an enormous deepening. Which is the light that I see and which helps me to advance?
- To eat the flesh and blood of Jesus is the commandment that he leaves. How do I live the Eucharist in my life? Even if I cannot go to Mass every day or every Sunday, my life should be Eucharistic. How do I try to attain this objective?

#### **5) Concluding Prayer**

Praise Yahweh, all nations,  
extol him, all peoples,  
for his faithful love is strong  
and his constancy never-ending. (Ps 117,1-2)

### **Lectio Divina: Saturday, May 10, 2014**

*Easter Time*

#### **1) Opening prayer**

Faithful God of the covenant,  
in the daily choices we have to make  
give us the courage to opt always  
for your Son and his ways  
and to remain close to him.  
Bless the difficult road we have sometimes to take  
without seeing where it will lead us.  
Keep us from making half-hearted decisions  
when our faith is rather weak  
and make us accept all the consequences of our choice.  
Keep us always faithful  
through Jesus Christ our Lord.

#### **2) Gospel Reading - John 6,60-69**

After hearing it, many of his followers said, 'This is intolerable language. How could anyone accept it?'

Jesus was aware that his followers were complaining about it and said, 'Does this disturb you? What if you should see the Son of man ascend to where he was before? It is the spirit that gives life, the flesh has nothing to offer. The words I have spoken to you are spirit and they are life. 'But there are some of you who do not believe.' For Jesus knew from the outset who did not believe and who was to betray him. He went on, 'This is why I told you that no one could come to me except by the gift of the Father.'

After this, many of his disciples went away and accompanied him no more. Then Jesus said to the Twelve, 'What about you, do you want to go away too?' Simon Peter answered, 'Lord, to whom shall we go? You have the message of eternal life, and we believe; we have come to know that you are the Holy One of God.'

### 3) Reflection

- Today's Gospel presents the last part of the Discourse of the Bread of Life. It is a question of the discussion of the disciples among themselves and with Jesus (Jn 6, 60-66) and of the conversation of Jesus with Simon Peter (Jn 6, 67-69). The objective is to show the exigencies of faith and the need for a serious commitment with Jesus and with his proposal. Up until this moment everything took place in the Synagogue of Capernaum. The place of this last part is not indicated.
- John 6, 60-63: Without the light of the Spirit these words cannot be understood. Many disciples thought that Jesus himself was going too far! The celebration of the Passover was coming to an end and he was placing himself in the most central part of the Passover. For this reason many people separated from the community and no longer went with Jesus. Jesus reacts and says: "It is the Spirit that gives life; the flesh has nothing to offer". These things which he says should not be taken literally. It is only with the light of the Holy Spirit that it is possible to get the full sense of everything that Jesus says (Jn 14, 25-26; 16, 12-13). Paul in the Letter to the Corinthians will say: "Written letters kill, but the Spirit gives life!" (2 Co 3, 6).
- John 6, 64-66: Some of you do not believe. In his discourse Jesus had presented himself as the food which satisfies hunger and thirst of all those who seek God. In the first Exodus, they have the test of Meriba. Before hunger and thirst in the desert, many doubted of the presence of God in their midst: "The Lord is in our midst, yes or no?" (Ex 17, 7) and they complained against Moses (cf. Ex 17, 2-3; 16, 7-8). They wanted to get away from him and return to Egypt. The disciples fall into this same temptation, they doubt of the presence of Jesus in the breaking of the bread. Before the words of Jesus on "eat my flesh and drink my blood", many complained like the crowds in the desert (Jn 6, 60) and take the decision to break away from Jesus and with the community: "they went away and accompanied him no more" (Jn 6, 66).
- John 6, 67-71: Confession of Peter. At the end only the twelve remain with him. In the face of the crisis produced by his words and his gestures, Jesus turns toward his more intimate friends, represented there by the Twelve and says: "Do you want to go away also?" For Jesus it is not a question of having many people following him. Neither does he change the discourse when the message does not please. He speaks in order to reveal the Father and not to please anyone. He prefers to remain alone, and not be accompanied by persons who are not committed with the Father's project. Peter's response is beautiful: "Lord, to whom shall we go? You have the message of eternal life, and we believe; we have come to know that you are the Holy One of God!" Even without understanding everything, Peter accepts Jesus as Messiah and believes in him. In the name of the group he professes his faith in the broken bread and in his word. Jesus is the word and the bread which satisfies the new people of God (Dt 8, 3). In spite of all his limitations, Peter is not like Nicodemus who wanted to see all things clearly according to his own ideas. But among the twelve there was someone who did not accept the proposal of Jesus. In this more intimate circle there was an enemy (the Devil) (Jn 6, 70-71) "he who shares my table takes advantage of me" (Si 41, 10; Jn 13, 18).

### 4) Personal questions

- I place myself in Peter's place before Jesus. What response do I give Jesus who asks me: "Do you want to go away also?"
- I place myself in Jesus' place. Today many persons no longer follow Jesus. Whose fault is it?

### 5) Concluding Prayer

Lord, I am your servant, I am your servant  
and my mother was your servant;

you have undone my fetters.  
I shall offer you a sacrifice of thanksgiving  
and call on the name of Yahweh. (Ps 116,16-17)

## Lectio Divina: Sunday, May 11, 2014

*Easter Time*

*Jesus, the Good Shepherd*  
*I came that they may have life, and have it to the full!*  
*John 10:1-10*

### 1. Opening prayer

Lord Jesus, send your Spirit to help us read the Scriptures with the same mind that you read them to the disciples on the way to Emmaus. In the light of the Word, written in the Bible, you helped them to discover the presence of God in the disturbing events of your sentence and death. Thus, the cross that seemed to be the end of all hope became for them the source of life and of resurrection.

Create in us silence so that we may listen to your voice in Creation and in the Scriptures, in events and in people, above all in the poor and suffering. May your word guide us so that we too, like the two disciples from Emmaus, may experience the force of your resurrection and witness to others that you are alive in our midst as source of fraternity, justice and peace. We ask this of you, Jesus, son of Mary, who revealed to us the Father and sent us your Spirit. Amen.

### 2. Reading

#### a) A key to the reading:

This Sunday's Gospel presents us with the familiar image of the Good Shepherd. When speaking of the sheep of God's flock, Jesus uses several images to describe the attitude of those who look after the flock. The text of the liturgy is taken from verses 1 to 10. In our commentary we add verses 11 to 18 because these contain the image of the "Good Shepherd" and help us better understand the sense of verses 1 to 10. During the reading, try to pay attention to the various images or similes that Jesus uses to present to us the way a true shepherd ought to be.

#### b) A division of the text as a help to the reading:

The text contains three interrelated similes:

John 10:1-5: The simile of the bandit and the shepherd

John 10:6-10: The simile of the door of the sheepfold

John 10:11-18: The simile of the good shepherd

#### c) The Text:

1 'In all truth I tell you, anyone who does not enter the sheepfold through the gate, but climbs in some other way, is a thief and a bandit. 2 He who enters through the gate is the shepherd of the flock; 3 the gatekeeper lets him in, the sheep hear his voice, one by one he calls his own sheep and leads them out. 4 When he has brought out all those that are his, he goes ahead of them, and the sheep follow because they know his voice. 5 They will never follow a stranger, but will run away from him because they do not recognise the voice of strangers.'

6 Jesus told them this parable but they failed to understand what he was saying to them. 7 So Jesus spoke to them again: In all truth I tell you, I am the gate of the sheepfold. 8 All who have come before me are thieves and bandits, but the sheep took no notice of them. 9 I am the gate. Anyone who enters through me will be safe: such a one will go in and out and will find pasture. 10 The thief comes only to steal and kill and destroy. I have come so that they may have life and have it to the full.



11 I am the good shepherd: the good shepherd lays down his life for his sheep. 12 The hired man, since he is not the shepherd and the sheep do not belong to him, abandons the sheep as soon as he sees a wolf coming, and then the wolf attacks and scatters the sheep; 13 he runs away because he is only a hired man and has no concern for the sheep. 14 I am the good shepherd; I know my own and my own know me, 15 just as the Father knows me and I know the Father; and I lay down my life for my sheep. 16 And there are other sheep I have that are not of this fold, and I must lead these too. They too will listen to my voice, and there will be only one flock, one shepherd. 17 The Father loves me, because I lay down my life in order to take it up again. 18 No one takes it from me; I lay it down of my own free will, and as I have power to lay it down, so I have power to take it up again; and this is the command I have received from my Father.

### 3. A moment of prayerful silence

so that the Word of God may penetrate and enlighten our life.

### 4. Some questions

to help us in our personal reflection.

- a) What part of the text most touched you? Why?
- b) What images does Jesus apply to himself? How does he do that and what is their significance?
- c) In this text, how many times does Jesus use the word *life* and what does he say about life?
- d) **Pastor-Pastoral.** Do our *pastoral* actions carry on from the mission of Jesus-Pastor?
- e) How can we acquire a clear view of the true Jesus of the Gospels?

## 5. For those who wish to enter deeper into the theme

### a) The context within which the Gospel of John was written:

This is a further example of the way John's Gospel was written and organised. Jesus' words on the Shepherd (Jn 10:1-18) are like a brick placed in an already built wall. Just before this text, in John 9:40-41, Jesus was speaking the blindness of the Pharisees. Immediately after, in John 10:19-21, we come across the conclusion of the discussion on blindness. Thus, the words concerning the Good Shepherd show how to remove such blindness. This brick renders the wall stronger and more beautiful.

#### John 10:1-5: *The simile of the bandit and the shepherd*

Jesus begins his discourse with the simile of the gate: "I tell you most solemnly, I am the gate of the sheepfold. All others who have come are thieves and brigands; but the sheep took no notice of them. I am the gate. Anyone who enters through me will be safe!" To understand this simile, we need to remember what comes after. In those days, shepherds took care of the sheep during the day. At night, they brought the sheep into a large sheepfold or common enclosure, well protected against thieves and wolves. All the shepherds within a region brought their flocks there. There was a guard who watched over the flock throughout the night. In the morning the shepherd would come and knock on the gate and the guard would open the gate. The shepherd then called the sheep by name. The sheep recognised the voice of their shepherd and so they got up and followed him to pastures. The sheep of other shepherds would hear the voice, but stayed where they were, because they did not recognise the voice. Every now and then there was the danger of an attack. Thieves went into the sheepfold through a kind of loophole by removing stones from the wall around and stole the sheep. They did not enter by the gate, because the guard was there watching.

#### John 10:6-10: *The simile of the gate of the sheepfold*

Those who were listening, the Pharisees, (Jn 9:40-41), could not understand what "entering by the gate" meant. Jesus explains: "I am the gate! All others who have come are thieves and brigands". To whom do these hard words of Jesus refer? Considering his way of speaking about brigands, he was probably referring to religious leaders who dragged people after them, but did not fulfil their expectations. They were not interested in the welfare of the people, but rather in their money and their own interests. They deceived people and abandoned them to their fate. The basic criterion for discerning between the shepherd and the brigand is the defence of the **life of the sheep**. Jesus says: "I have come so that they may have life, and have it to the full!" To enter by the gate, means imitating Jesus' attitude of defending the life of his sheep. Jesus asks people to take the initiative by not following those who pretend to be shepherds and who are not interested in their lives.

#### John 10:11-15: *The simile of the Good Shepherd*

Jesus changes the simile. First he was the **gate**, now he is the **shepherd**. Everyone knew what a shepherd was like, how he lived and worked. But Jesus is not just any shepherd, he is the **good** shepherd! The image of the **good** shepherd comes from the Old Testament. When Jesus says that he is the Good Shepherd, he is presenting himself as the one who comes to fulfil the promises of the prophets and hopes of the people. He insists on two points: (a) In defending the life of his sheep, the **good shepherd gives his life**. (b) In the mutual understanding

between shepherd and sheep, *the Shepherd knows his sheep and the sheep know their shepherd.*

The false shepherd who wants to overcome his blindness, has to confront his own opinion with that of the people. This is what the Pharisees did not do. They looked down on the sheep and called them cursed and ignorant people (Jn 7:49; 9:34). On the other hand, Jesus says that the people have an infallible perception in knowing who is *the good shepherd*, because they recognise his voice (Jn 10:4) "My own know me" (Jn 10:14). The Pharisees thought they could discern the things of God with certainty. In truth they were blind.

The discourse on the Good Shepherd includes two important rules for removing pharisaic blindness from our eyes: (a) Shepherds are very attentive to the reaction of the sheep so that they may recognise the voice of the shepherd. (b) The sheep must be very attentive to the attitude of those who call themselves shepherds so as to verify whether they are really interested in the lives of the sheep and whether they are capable of giving their lives for their sheep. What about today's shepherds?

John 10:16-18: *Jesus' aim: one flock and one shepherd*

Jesus opens out the horizon and says that there are other sheep that are not of this sheepfold. They will not hear Jesus' voice, but when they do, they will realise that he is the Shepherd and will follow him. Here we see the ecumenical attitude of the community of the "Beloved Disciple".

## **b) Further comments:**

### **i) The image of the Shepherd in the Bible:**

In Palestine, people largely depended on raising sheep and goats for their living. The image of the shepherd who leads his sheep to pasture was well known to all, just as today we all know the image of the driver of a coach or of a train. It was common to use the image of the shepherd to illustrate the function of one who ruled and led the people. The prophets criticised kings because they were shepherds who did not take care of their flock and did not lead the flock to pasture (Jer 2:8; 10:21; 23:1-2). Such criticism of bad shepherds grew in the measure that, through the fault of kings, the people saw themselves dragged into slavery (Ez 34:1-10; Zac 11:4-17).

Before the frustration experienced because of the lack of leadership on the part of the bad shepherds, there grew the desire or the hope of one day having a shepherd who would be really good and sincere and who would be like God in the way of leading his people. Thus the Psalm says, "The Lord is my shepherd, there is nothing I shall want!" (Ps 23:1-6; Gen 48:15). The prophets hope that, in some future time, God himself would be the shepherd who would lead his flock (Is 40:11; Ez 34:11-16). They also hope that at such a time, the people would be able to recognise the voice of their shepherd: "Listen today to his voice!" (Ps 95:7). They hope that God will come as a Judge to judge the sheep of the flock (Ez 34:17). They wish and hope that one day God will raise good shepherds and that the messiah would be a good shepherd for the people of God. (Jer 3:15; 23:4).

Jesus turns this hope into reality and presents himself as the Good Shepherd, different from the brigands who were despoiling the people. He presents himself as a Judge, who, at the end,

will judge as a shepherd who will separate the sheep from the goats (Mt 25:31-46). In Jesus is fulfilled the prophecy of Zechariah who says that the good shepherd will be persecuted by the bad shepherds who are disturbed by his denunciations: "I am going to strike the shepherd so that the sheep may be scattered!" (Zec 13:7). Finally Jesus is everything: he is the gate, the shepherd and the lamb!

## **ii) The community of the Beloved Disciple: open, tolerant and ecumenical:**

The communities lying behind the Gospel of John were made up of various groups. Among them there were open-minded Jews with a critical view of the Temple of Jerusalem (Jn 2:13-22) and the law (Jn 7:49-50). There were Samaritans (Jn 4:1-42) and pagans (Jn 12:20) who became converts, both with their historical origins and cultural customs, quite different from those of the Jews. Even though they were made up of such different groups, John's communities will see the following of Jesus as a concrete lived love in solidarity. By respecting each other's differences, they will be aware of the problems arising from pagans and Jews living together, problems which troubled other communities at the time (Acts 15:5). Challenged by the realities of their own time, the communities sought to deepen their faith in Jesus, sent by the Father who wishes that all should be brothers and sisters (Jn 15:12-14,17) and who says: "In my Father's house there are many mansions!" (Jn 14:2). This deepening facilitated dialogue with other groups. Then there were open, tolerant and ecumenical communities (Jn 10:16).

## **6. Psalm 23 (22)**

### **Yahweh is my shepherd**

Yahweh is my shepherd,

I lack nothing.

In grassy meadows he lets me lie.

By tranquil streams he leads me

to restore my spirit.

He guides me in paths of saving justice

as befits his name.

Even were I to walk in a ravine as dark as death

I should fear no danger,

for you are at my side.

Your staff and your crook are there to soothe me.

You prepare a table for me

under the eyes of my enemies;

you anoint my head with oil;

my cup brims over.

Kindness and faithful love pursue me

every day of my life.

I make my home in the house of Yahweh

for all time to come.

## **7. Final Prayer**

Lord Jesus, we thank for the word that has enabled us to understand better the will of the Father. May your Spirit enlighten our actions and grant us the strength to practice that which your Word has revealed to us. May we, like Mary, your mother, not only listen to but also practise the Word. You who live and reign with the Father in the unity of the Holy Spirit forever and ever. Amen

## **Lectio Divina: Monday, May 12, 2014**

*Easter Time*

### **1) Opening prayer**

Lord our God, Father of all,

you sent your Son Jesus Christ among us

to reveal to us that you care about people

and that your love extends to all,

without any distinction of race or culture.

Give us a great respect for all people,

whatever way they come,

and let your Church embrace all cultures,

that Jesus may truly be

the Lord and Shepherd of all,

now and for ever.

## 2) Gospel Reading - John 10,11-18

I am the good shepherd: the good shepherd lays down his life for his sheep. The hired man, since he is not the shepherd and the sheep do not belong to him, abandons the sheep as soon as he sees a wolf coming, and runs away, and then the wolf attacks and scatters the sheep; he runs away because he is only a hired man and has no concern for the sheep.

I am the good shepherd; I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for my sheep. And there are other sheep I have that are not of this fold, and I must lead these too. They too will listen to my voice, and there will be only one flock, one shepherd.

The Father loves me, because I lay down my life in order to take it up again. No one takes it from me; I lay it down of my own free will, and as I have power to lay it down, so I have power to take it up again; and this is the command I have received from my Father.

## 3) Reflection

- The Gospel today presents the parable of the Good Shepherd. It is the continuation of the Gospel which we read yesterday (Sunday). It is difficult to understand the first part without the second. This is why we prefer to comment briefly on both (Jn 10, 1-18). The discourse on the Good Shepherd presents three comparisons linked among themselves:

1<sup>st</sup> comparison: Jesus speaks of the shepherd and of the thieves (Jn 10, 1-5)

2<sup>nd</sup> comparison: Jesus is the door of the sheep (Jn 10, 6-10)

3<sup>rd</sup> comparison: Jesus is the Good Shepherd (Jn 10, 11-18)

- John 10, 1-5: 1<sup>st</sup> comparison: *to enter by the door and not by somewhere else*. Jesus begins the discourse with the comparison of the door: “*Anyone who does not enter the sheepfold through the gate is a thief and a bandit! He who enters through the gate is the shepherd of the flock!*” At that time, the shepherds took care of the flock the whole day. When night arrived they lead the sheep to a great community sheepfold, which was well protected against thieves and wolves. All the shepherds of the same region took their flocks there. A gatekeeper took care of them the whole night. The following day, early in the morning, the shepherd would go there, knocked with his hands on the gate and the gatekeeper would open. The shepherd would go in and call the sheep by name. The sheep recognized the voice of their shepherd would get up and go out following him to go to the pasture. The sheep of the other shepherds heard the voice, but would not move, because for them it was an unknown voice. From time to time, there was the danger of being attacked. The bandits would enter by a side path or jumped over the wall of the sheepfold, made of one rock on top of the other, in order to rob the sheep. They did not enter by the gate because the gatekeeper was there.

- John 10, 6-10: 2<sup>nd</sup> comparison: *Jesus is the door*. The audience, the Pharisees (Jn 9, 40-41), did not understand what it meant “to go in through the door”. Jesus then explained: “*I am the gate of the sheepfold. All who have come before me are thieves and bandits*”. Of whom is Jesus speaking in this phrase which is so hard? Probably, he was referring to the religious leaders who drew the people behind them but they did not respond to their expectations. They were not interested in the good of the people, but only in their own interest and in filling their

pockets. They deceived the people and abandoned them to a worse situation. To enter through the gate is to act as Jesus acted. The fundamental criterion to discern who is shepherd and who is a thief is the defence of the *life of the sheep*. Jesus asks the people not to follow the persons who present themselves as shepherds, but who have no interest for the life of the people. “I have come in order that they have life and life in abundance!” This is the criterion!

- John 10, 11-15: 3<sup>rd</sup> comparison: *Jesus is the Good Shepherd*. Jesus changes the comparison. First he was the *door* of the flock. Now he is *the Shepherd of the sheep*. Everyone knew what a shepherd was and how he lived and worked. But Jesus is not just any shepherd but, he is the *Good Shepherd*! The image of the *Good Shepherd* comes from the *Old Testament*. Saying that *he is the Good Shepherd*, Jesus presents himself as the one who comes to fulfil the promises of the prophets and the expectations of the people; for example the beautiful prophecy of Ezekiel (Ex 34, 11-16). There are two points on which Jesus insists: (a) in the defence of the life of the sheep: the *Good Shepherd* gives his life for the life of the sheep. (b) In the mutual knowledge between the shepherd and the sheep: *The shepherd knows his sheep and the sheep know the shepherd*. Jesus says that the people have a particular perception and know who the *Good Shepherd* is. This was what the Pharisees did not accept. They despised or rejected the sheep and said they were damned and ignorant (Jn 7, 49; 9, 34). They thought they had the right and apt view to discern the things of God. In reality they were blind. The discourse on the *Good Shepherd* teaches two rules to cure this type of blindness, which is quite frequent: (i) to pay special attention to the reaction of the sheep, because they know the voice of the shepherd. (ii) To be very attentive to the attitude of the one who calls himself the shepherd to see if his interest is the life of the sheep, or not, and if he is capable to give his life for the life of the sheep.

- John 10, 16-18: *The goal which Jesus wants to attain: one only flock and one only Shepherd*. Jesus opens the horizon and says that he has other sheep that do not belong to this flock. They have not as yet heard the voice of Jesus, but when they will hear it, they will become aware that he is the shepherd and will follow him. This is the Ecumenical universal dimension.

#### **4) Personal questions**

- Shepherd – Pastoral. Does the *Pastoral ministry* in my Parish imitate the mission of Jesus as shepherd? And in my *pastoral* ministry which is my attitude? Am I a shepherd as Jesus?
- Have you had the experience of having been deceived by a false shepherd? How did you succeed in overcoming this?

#### **5) Concluding Prayer**

As a deer yearns for running streams,

so I yearn for you, my God.

I thirst for God, the living God;

when shall I go to see the face of God? (Ps 42,1-2)

# Lectio Divina: Tuesday, May 13, 2014

*Easter Time*

## 1) Opening prayer

Lord God, our Father,  
the Spirit of Jesus calls us, as he called your Son,  
to abandon our old selves and our old world  
to be free for new life and growth.  
Forgive us our fear and hesitations,  
lead us out of our worn-out phrases and habits,  
and our self-made certainties,  
steep us in the gospel of your Son,  
that his good news may become credible  
in our times and our world.  
We ask you this through Christ our Lord.

## 2) Gospel Reading - John 10,22-30

It was the time of the feast of Dedication in Jerusalem. It was winter, and Jesus was in the Temple walking up and down in the Portico of Solomon. The Jews gathered round him and said, 'How much longer are you going to keep us in suspense? If you are the Christ, tell us openly.'

Jesus replied: I have told you, but you do not believe. The works I do in my Father's name are my witness; but you do not believe, because you are no sheep of mine. The sheep that belong to me listen to my voice; I know them and they follow me. I give them eternal life; they will never be lost and no one will ever steal them from my hand. The Father, for what he has given me, is greater than anyone, and no one can steal anything from the Father's hand. The Father and I are one.

## 3) Reflection

- Chapters one to twelve of the Gospel of John are called "The Book of Signs". In these chapters we have the progressive revelation of the Mystery of God in Jesus. In the measure in which Jesus makes this revelation, adherence and opposition grow around him according to the vision or idea which each one has of the coming of the Messiah. This way of describing the activity of Jesus does not only serve to inform how adherence to Jesus took place at that time, but also and above all, how this should take place in us today, his readers. At that time, all expected the coming of the Messiah and they had their criteria of how to recognize him. They wanted him to be like they imagined that he should be. But Jesus does not submit himself to that requirement. He reveals the Father as the Father is and not as his listeners would want him to be. He asks for conversion in the way of thinking and of acting. Today, also, each one of us has his/her own likes and own preferences. Some times we read the Gospel to see if we find in it a confirmation of our desires. Today's Gospel presents some light concerning this.

- John 10, 22-24: The Jews question Jesus. It was cold; it was the month of October. It was the Feast of the dedication which celebrated the purification of the temple done by Judah Maccabee (2 M 4, 36.59). It was a very popular Feast with much light. Jesus was out on the square of the Temple, in the Portico of Solomon. The Jews said: "How much longer are you going to keep us in suspense? If you are the Christ, tell us openly". They wanted Jesus to define himself and that they could verify, according to their own criteria, if Jesus was or was not the Messiah. They wanted some proofs. It is the attitude of the one who feels that he

dominates the situation. The new ones must present their credentials. Otherwise, they have no right to speak or to act.

- John 10, 25-26: Response of Jesus: the works that I do are my witness. The response of Jesus is always the same: “I have told you, but you do not believe. The works that I do in my Father’s name are my witness; but you do not believe, because you are no sheep of mine”. It is not a question of giving proofs. It would be useless. When a person does not want to accept the witness of some one, there is no proof which is valid and which will lead the person to change and think differently. The basic problem is the disinterested openness of the person toward God and toward truth. Where this openness exists, Jesus is recognized by his sheep. “The sheep that belong to me listen to my voice”. Jesus will say these words before Pilate (Jn 18, 37). The Pharisees lacked this openness.

- John 10, 27-28: My sheep listen to my voice. Jesus repeats the parable of the Good Shepherd who knows his sheep and they know him. This mutual understanding – between Jesus who comes in the name of the Father and the persons who open themselves to truth – is the source of eternal life. This union between the Creator and the creature through Jesus exceeds every threat of death: “They will never be lost and no one will ever steal them from my hand!” They are safe and secure and, because of this, they are in peace and enjoy full freedom.

- John 10, 29-30: The Father and I are one. These two verses refer to the mystery of the union between Jesus and the Father: “The Father, for what he has given me, is greater than anyone, and no one can steal anything from my Father’s hand. The Father and I are one”. These and other phrases make us guess or have a glimpse at something of the greatest mystery: “Anyone who has seen me has seen the Father” (Jn 14, 9). “The Father is in me and I am in the Father” (Jn 10, 38). This union between Jesus and the Father is not something automatic, but rather it is the fruit of obedience: “I always do what pleases my Father” (Jn 8, 29; 6, 38; 17, 4). “My food is to do the will of the Father” (Jn 4, 34; 5, 30). The Letter to the Hebrews says that Jesus learnt obedience from the things that he suffered (Heb 5, 8). “He was obedient until death and death on the Cross” (Ph 2, 8). The obedience of Jesus is not a disciplinary one, but rather it was prophetic. He obeys in order to be total transparency and, thus, to be the revelation of the Father. Because of this, he could say: “The Father and I are one!” It was a long process of obedience and of incarnation which lasted 33 years. It began with Mary’s YES (Lk 1, 38) and ended with: “It is all fulfilled!” (Jn 19, 30).

#### **4) Personal questions**

- Is my obedience to God, disciplinary or prophetic? Do I reveal something of God or am I only concerned about my own salvation?
- Jesus does not submit himself to the exigencies of those who want to verify if he is the Messiah. In me, is there something of this attitude of dominion and of inquiry of the enemies of Jesus?

#### **5) Concluding Prayer**

May God show kindness and bless us,  
and make his face shine on us.

Then the earth will acknowledge your ways,  
and all nations your power to save. (Ps 67,2-3)

**Lectio Divina: Wednesday, May 14, 2014**

#### **1) Opening prayer**

Lord God,

your apostle Matthias was a witness

to the life and death of Jesus Christ

and to his glorious resurrection.

May also today your people bear witness

to the life of your Son

by living his life as best as they can,

and radiating the joy

of people who are rising with him

to a new and deeper life.

We ask this through Christ our Lord.

## **2) Gospel Reading - John 15,9-17**

Jesus said to his disciples. I have loved you just as the Father has loved me. Remain in my love. If you keep my commandments you will remain in my love, just as I have kept my Father's commandments and remain in his love. I have told you this so that my own joy may be in you and your joy be complete.

This is my commandment: love one another, as I have loved you. No one can have greater love than to lay down his life for his friends.

You are my friends, if you do what I command you. I shall no longer call you servants, because a servant does not know the master's business; I call you friends, because I have made known to you everything I have learnt from my Father.

You did not choose me, no, I chose you; and I commissioned you to go out and to bear fruit, fruit that will last; so that the Father will give you anything you ask him in my name. My command to you is to love one another.

## **3) Reflection**

- Today is the Feast of the Apostle Mathias. The Gospel of John 15, 9-17 has already been meditated in April. Let us take some of the points which were considered that day.

- John 15, 9-11: *Remain in my love, the source of perfect joy.* Jesus remains in the love of the Father observing the commandments that he received from him. We remain in the love of Jesus observing the commandments that he has left for us. And we should observe them in the same measure in which he observed the commandments of the Father: *"If you keep my commandments you will remain in my love, just as I have kept my Father's commandments and remain in his love.* And in this union of love of the Father and of Jesus is found the

source of true joy: *“I have told you this so that my own joy may be in you and your joy be complete”*.

- John 15, 12-13: *To love one another as he has loved us*. The commandment of Jesus is only one: “to love one another as he has loved us!” (Jn 15, 12) Jesus exceeds the Old Testament. The ancient criterion was the following: “You shall love your neighbour **as yourself**” (Lv 18, 19). The new criterion is: “Love one another **as I have loved you**”. It is the phrase that we sing even today and which says: “There is no greater love than to give one’s life for one’s brother!”

- John 15, 14-15: *Friends and not servants. You are my friends if you do what I command you*”, that is, the practise of love up to the point of the total gift of oneself! Immediately Jesus presents a very high ideal for the life of his disciples. He says: *“I shall no longer call you servants, because a servant does not know his master’s business. I call you friends because I have made known to you everything I have learnt from my Father!”* Jesus no longer had any secrets for his disciples. He tells us everything that he has heard from the Father! Behold the wonderful ideal of life in community: to reach a total transparency, to the point of not having any secrets among us and to have full trust with one another, to be able to speak about the experience of God that we have and of life, and thus, be able to mutually enrich one another. The first Christians succeeded to reach this ideal after many years: *“they had one only heart and one only soul”* (Ac 4, 32; 1, 14; 2, 42-46).

- John 15, 16-17: *Jesus has chosen us*. We have not chosen Jesus. He met us, called us and entrusted a mission to us to go and bear fruit, and a fruit which lasts. We need him, but he also wants to need us and our work in order to be able to continue to do today, for the people what he did for the people of Galilee. The last recommendation: *This is my commandment: to love one another!*”

#### **4) For Personal Confrontation**

- To love our neighbour as Jesus has loved us. This is the ideal of every Christian. How do I live it?

- All that I have heard from the Father I make it known to you. This is the ideal of the community: to attain total transparency. How do I live this in my community?

#### **5) Concluding Prayer**

Praise, servants of Yahweh,

praise the name of Yahweh.

Blessed be the name of Yahweh,

henceforth and for ever. (Ps 113,1-2)

# Lectio Divina: Thursday, May 15, 2014

*Easter Time*

## 1) Opening prayer

All-powerful God,  
your Son Jesus reminds us today  
that we are no greater than your and our servant,  
Jesus, our Lord and master.  
Give us the love and endurance  
to serve you and people  
without waiting for awards or gratitude  
and to accept the difficulties and contradictions  
which are part of the Christian life  
and which are normal for followers  
of him who bore the cross for us,  
Jesus Christ our Lord.

## 2) Gospel Reading - John 13,16-20

Jesus said to his disciples: 'In all truth I tell you, no servant is greater than his master, no messenger is greater than the one who sent him. 'Now that you know this, blessed are you if you behave accordingly. I am not speaking about all of you: I know the ones I have chosen; but what scripture says must be fulfilled: 'He who shares my table takes advantage of me. I tell you this now, before it happens, so that when it does happen you may believe that I am He. In all truth I tell you, whoever welcomes the one I send, welcomes me, and whoever welcomes me, welcomes the one who sent me.'

## 3) Reflection

- Beginning today, April 17th until the 8th of May, every day, except on feast days, the Gospel of each day is taken from the long conversation of Jesus with the disciples during the Last Supper (Jn 13 to 17). In these five chapters which describe the farewell of Jesus, the presence of those three threads of which we had spoken before, is perceived, those threads which knit and compose the Gospel of John: the word of Jesus, the word of the community and the word of the Evangelist who writes the last redaction of the Fourth Gospel. In these chapters, the three threads are intertwined in such a way that the whole is presented as a unique fabric or cloth of a rare beauty and inspiration, where it is difficult to distinguish what is from one and what is from the other, but where everything is the Word of God for us.
- These five chapters present the conversation which Jesus had with his friends, the evening when he was arrested and was put to death. It was a friendly conversation, which remained in the memory of the Beloved Disciple. Jesus seems to want to prolong to the maximum this last encounter, this moment of great intimacy. The same thing happens today. There is conversation and conversation. There is the superficial conversation which uses words and words and reveals the emptiness of the person. And there is the conversation which goes to the depth of the heart and remains in the memory. All of us, once in a while, have these moments of friendly living together, which expand the heart and constitute the force in moments of difficulty. They help to trust and to overcome fear.
- The five verses of today's Gospel draw two conclusions from the washing of the feet (Jn 13, 1-15). They speak (a) of service as the principal characteristic of the followers of Jesus, and (b) of the identity of Jesus, the revelation of the Father.
- John 13, 16-17: The servant is not greater than his master. Jesus has just finished washing the feet of the disciples. Peter becomes afraid and does not want Jesus to wash his feet. "If I

do not wash you, you can have no share with me” (Jn 13, 8). And it is enough to wash the feet; there is no need to wash the rest (Jn 13, 10). The symbolical value of the gesture of the washing of the feet consists in accepting Jesus as Messiah, Servant, who gives himself for others, and to reject a Messiah, glorious king. This gift of self, servant of all is the key to understand the gesture of the washing of the feet. To understand this is the root of the happiness of a person: “Knowing these things, you will be blessed if you put them into practice”. But there were some persons, even among the disciples, who did not accept Jesus, Messiah, Servant. They did not want to be the servants of others. Probably, they wanted a glorious Messiah, King and Judge, according to the official ideology. Jesus says: “I am not speaking about all of you; I know the ones I have chosen; but what Scripture says must be fulfilled: He who shares my table takes advantage of me!” John refers to Judas, whose betrayal will be announced immediately after (Jn 13, 21-30).

- John 13, 18-20: I tell you this now, before it happens, so that you may believe that I AM HE. It was on the occasion of the liberation from Egypt at the foot of Mount Sinai that God revealed his name to Moses: “I am with you!” (Ex 3, 12), “I am who I am” (Ex 3, 14). “I Am” or “I AM” has sent me to you!” (Ex 3, 14). The name Yahweh (Ex 3, 15) expresses the absolute certainty of the liberating presence of God at the side of his people. In many ways and on many occasions this same expression I Am is used by Jesus (Jn 8, 24; 8, 28; 8, 58; Jn 6, 20; 18, 5.8; Mk 14, 62; Lk 22, 70). Jesus is the presence of the liberating face of God in our midst.

#### **4) Personal questions**

- The servant is not greater than his master. How do I make of my life a permanent service of others?
- Jesus knew how to live together with persons who did not accept him. And I?

#### **5) Concluding Prayer**

I shall sing the faithful love of Yahweh for ever,  
from age to age my lips shall declare your constancy,  
for you have said: love is built to last for ever,  
you have fixed your constancy firm in the heavens. (Sal 89,1-2)

### **Lectio Divina: Friday, May 16, 2014**

*Easter Time*

#### **1) Opening prayer**

Lord our God,  
your Son Jesus Christ is to us  
the way that leads to you and to one another,  
the truth that is good news of love and hope,  
the life which he sacrificed to give it.  
Help us to show the way to him  
and to go his way to one another,  
to speak the truth that is encouraging and credible,  
to give life by sharing happiness,  
through Jesus Christ our Lord.

#### **2) Gospel Reading - John 14,1-6**

Jesus said to his disciples: "Do not let your hearts be troubled. You trust in God, trust also in me. In my Father's house there are many places to live in; otherwise I would have told you. I am going now to prepare a place for you, and after I have gone and prepared you a place, I

shall return to take you to myself, so that you may be with me where I am. You know the way to the place where I am going.

Thomas said, 'Lord, we do not know where you are going, so how can we know the way?'

Jesus said: I am the Way; I am Truth and Life. No one can come to the Father except through me.

### **3) Reflection**

- These five chapters (Jn 13-17) are a beautiful example of how the communities of the Beloved Disciple of the end of the first century in Asia Minor, which today is Turkey, carried on the catechesis. For example, in chapter 14, the questions of the three disciples, Thomas (Jn 14, 5), Philip (Jn 14, 8) and Judas Thaddeus (Jn 14, 22) were also the questions and problems of the communities. Thus, the answers of Jesus to the three of them are like a mirror in which the communities found a response to their doubts and difficulties. To understand better the environment in which the catechesis was carried out, it is possible to do what follows. During and after the reading of the text, it is good to close the eyes and pretend that we are in the room in the midst of the disciples, participating in the encounter with Jesus. While we listen, it is necessary to pay attention to the way in which Jesus prepares his friends to separate themselves and reveals to them his friendship, communicating to them security and support.

- John 14, 1-2: Do not let your hearts be troubled. The text begins with an exhortation: "Do not let your hearts be troubled!" And immediately he adds: "In my Father's house there are many places to live in!" The insistence in continuing to use encouraging words which help to overcome the trouble and the divergence is a sign that there was much polemic and divergence among the communities. One would say to the other: "Our way of living the faith is better than yours. We are saved! You live in error: If you want to go to heaven, you have to convert yourselves and live like we do!" Jesus says: "In my Father's house there are many places!" It is not necessary that everybody thinks in the same way. The important thing is that all accept Jesus, the revelation of the Father and that out of love for him, they have attitudes of understanding, of service and of love. Love and service are the basis which unite the bricks and help the diverse communities to become a Church of brothers and sisters.

- John 14, 3-4: The farewell of Jesus. Jesus says that he is going to prepare a place and that afterwards he will return to take us with him to the Father's house. He wants us to be with him forever. The return which Jesus speaks about is the coming of the Spirit that he sends and who acts in us, in such a way that we can live as he lived (Jn 14, 16-17.26; 16, 13-14). Jesus ends by saying: "You know the way to the place where I am going!" Anyone who knows Jesus knows the way, because the way is the life that he lived and which led him through death together to the Father.

- John 14, 5-6: Thomas asks which is the way. Thomas says: "Lord, we do not know where you are going, so how can we know the way?" Jesus answers: "I am the Way, I am Truth and Life! No one can come to the Father except through me". Three important words. Without the way we cannot go. Without the truth one cannot make a good choice. Without life, there is only death! Jesus explains the sense. He is the Way, because "No one can come to the Father except through me". And he is the gate through which the sheep enter and go out (Jn 10, 9). Jesus is the truth, because looking at him, we see the image of the Father. "Anyone who knows me knows the Father!" Jesus is the life, because walking like Jesus we will be united to the Father and we will have life in us!

### **4) Personal questions**

- What beautiful encounter of the past do you remember, encounters which give you the strength to continue ahead?

- Jesus says: "In my Father's house there are many places". What does this affirmation mean for us today?

## 5) Concluding Prayer

Sing a new song to Yahweh,  
for he has performed wonders,  
his saving power is in his right hand and his holy arm. (Ps 98,1)

**Lectio Divina: Saturday, May 17, 2014**

*Easter Time*

### 1) Opening prayer

Lord our God,  
you are distant and unknown, and yet so near  
that you know and love and save us  
through your Son Jesus Christ.  
May he be present in us and in our actions  
that we may do the same works  
of justice, truth and loving service  
and thus become the sign to the world  
that your Son is alive  
and that you are a saving God  
now and for ever.

### 2) Gospel Reading - John 14,7-14

Jesus said to his disciples: "If you know me, you will know my Father too. From this moment you know him and have seen him.

Philip said, 'Lord, show us the Father and then we shall be satisfied.' Jesus said to him, 'Have I been with you all this time, Philip, and you still do not know me? 'Anyone who has seen me has seen the Father, so how can you say, "Show us the Father"? Do you not believe that I am in the Father and the Father is in me? What I say to you I do not speak of my own accord: it is the Father, living in me, who is doing his works. You must believe me when I say that I am in the Father and the Father is in me; or at least believe it on the evidence of these works.

In all truth I tell you, whoever believes in me will perform the same works as I do myself, and will perform even greater works, because I am going to the Father. Whatever you ask in my name I will do, so that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.

### 3) Reflection

- John 14, 7: To know Jesus is to know the Father. The text of today's Gospel is the continuation of that of yesterday. Thomas had asked: "Lord we do not know where you are going, how can we know the way?" Jesus answers: "I am the Way, I am Truth and Life! No one can come to the Father except through me." And he adds: "If you know me, you will know the Father too. From this moment you know him and have seen him". This is the first phrase of today's Gospel. Jesus always speaks of the Father, because it was the life of the Father which appeared in all that he said and did. This constant reference to the Father provokes Philip's question.

- John 14, 8-11: Philip asks: "Lord, show us the Father and then we will be satisfied!" This was the desire of the disciples, the desire of many persons of the communities of the Beloved Disciple and it is the desire of many people today: What do people do to see the Father of whom Jesus speaks so much? The response of Jesus is very beautiful and is valid even now: "Have I been with you all this time, Philip, and you still do not know me! Anyone who has seen me has seen the Father!" People should not think that God is far away from us, distant

and unknown. Anyone who wants to know how and who God the Father is, it suffices that he looks at Jesus. He has revealed him in his words and gestures of his life! "I am in the Father and the Father is in me!" Through his obedience, Jesus identified himself totally with the Father. At every moment he did what the Father asked him to do (Jn 5, 30; 8, 28-29.38). This is why, in Jesus everything is revelation of the Father! And the signs and the works are the works of the Father! As people say: "The son is the face of the father!" This is why in Jesus and for Jesus, God is in our midst.

- John 14, 12-14: The Promise of Jesus. Jesus makes a promise to say that his intimacy with the Father is not his privilege only, but that it is possible for all those who believe in him. We also, through Jesus, can succeed in doing beautiful things for others as Jesus did for the people of his time. He intercedes for us. Everything that people ask him for; he asks the Father and always obtains it. as long as it is to render service. Jesus is our advocate, he defends us. He leaves but he does not leave us defenceless. He promises that he will ask the Father and the Father will send another advocate or consoler, the Holy Spirit. Jesus even says that it is necessary for him to leave, because otherwise the Holy Spirit will not be able to come (Jn 16, 7). And the Holy Spirit will fulfil the things of Jesus in us, if we act in the name of Jesus and we observe the great commandment of the practice of love.

#### **4) Personal questions**

- To know Jesus is to know the Father. In the Bible the word "to know a person" is not only an intellectual understanding, but it also presupposes a profound experience of the presence of the person in one's life. Do I know Jesus?
- Do I know the Father?

#### **5) Concluding Prayer**

The whole wide world has seen  
the saving power of our God.  
Acclaim Yahweh, all the earth,  
burst into shouts of joy! (Ps 98,3-4)

## **Lectio Divina: Sunday, May 18, 2014**

*Easter Time*

*I am the way, the truth and the life  
An answer to the constant questions of the human heart  
John 14: 1-12*

### **1. Opening prayer**

Lord Jesus, send your Spirit to help us to read the Scriptures with the same mind that you read them to the disciples on the way to Emmaus. In the light of the Word, written in the Bible, you helped them to discover the presence of God in the disturbing events of your sentence and death. Thus, the cross that seemed to be the end of all hope became for them the source of life and of resurrection.

Create in us silence so that we may listen to your voice in Creation and in the Scriptures, in events and in people, above all in the poor and suffering. May your word guide us so that we too, like the two disciples from Emmaus, may experience the force of your resurrection and witness to others that you are alive in our midst as source of fraternity, justice and peace. We ask this of you, Jesus, son of Mary, who revealed to us the Father and sent us your Spirit. Amen.

## 2. Reading

### a) A key to guide the reading:

As you read, try to listen as though you were present at the last meeting of Jesus with his disciples. Listen to his words as though they were addressed to you, today, at this moment.

### b) A division of chapter 14 to help with the reading:

John 14: 1-4: Let nothing disturb you!

John 14: 5-7: Thomas' question and Jesus' reply

John 14: 8-21: Philip's question and Jesus' reply

John 14: 22-31: Judas Thaddaeus' question and Jesus' reply.



### c) The text:

**1-4:** Do not let your hearts be troubled. You trust in God, trust also in me. In my Father's house there are many places to live in; otherwise I would have told you. I am going now to prepare a place for you, and after I have gone and prepared you a place, I shall return to take you to myself, so that you may be with me where I am. You know the way to the place where I am going.

**5-7:** Thomas said, 'Lord, we do not know where you are going, so how can we know the way?' Jesus said: I am the Way; I am Truth and Life. No one can come to the Father except through me. If you know me, you will know my Father too. From this moment you know him and have seen him.

**8-12:** Philip said, 'Lord, show us the Father and then we shall be satisfied.' Jesus said to him, 'Have I been with you all this time, Philip, and you still do not know me? 'Anyone who has seen me has seen the Father, so how can you say, "Show us the Father"? Do you not believe that I am in the Father and the Father is in me? What I say to you I do not speak of my own accord: it is the Father, living in me, who is doing his works. You must believe me when I say that I am in the Father and the Father is in me; or at least believe it on the evidence of these works. In all truth I tell you, whoever believes in me will perform the same works as I do myself, and will perform even greater works, because I am going to the Father.

### 3. A moment of prayerful silence

so that the Word of God may enter into us and enlighten our life.

## 4. Some questions

to help us in our personal reflection.

- a) Which word of Jesus most touched my heart? Why?
- b) What traces of the face of God the Father, revealed by Jesus, appear in these twelve verses?
- c) What do these verses reveal about the relationship of Jesus with the Father?
- d) What do these verses tell us about our relationship with the Father?
- e) What are the "greater works", which, according to Jesus, we shall be able to accomplish?
- f) Jesus said, "In my Father's house there are many places to live in". What do these words mean for us today?
- g) Which problems and desires are implied in the questions of Thomas and Philip?

## 5. A key to the reading

for those who wish to go deeper into the text.

### a) John's Gospel: a cloth woven from three threads:

\* The word *text* means *cloth*. Hence, John's Gospel is like a beautiful cloth woven from three very different and yet very similar threads. These three threads harmonise so well that we sometimes get confused and are not aware that we are passing from one thread to another.

a) *The first thread*: is the facts of Jesus' life that happened in the year 30 as remembered by eyewitnesses, those who lived with Jesus and saw the things he did and heard the words he taught. This is the historical Jesus, preserved in the witness of the Beloved Disciple (1 Jn 1:1).

b) *The second thread*: is the facts and problems of the life of the community in the second half of the first century. Beginning with faith in Jesus and convinced of the presence of the Risen One among them, the communities enlightened these facts and problems by means of the words and signs of Jesus. Thus, for instance, the conflicts they had with the Pharisees, greatly influenced the story and the reporting of the discussion between Jesus and the Pharisees.

c) *The third thread*: is the Evangelist's comments. In some passages, it is difficult for us to discern when Jesus stops talking and when the Evangelist begins his comments (Jn 2:22; 3:16-21; 7:39; 12:37-43; 20:30-31).

\* In the five chapters, which describe Jesus' farewell (Jn 13 to 17), we can see these three threads: Jesus speaking, the communities speaking and the Evangelist speaking. In these chapters the three threads are interwoven in such a way that they present a whole of great beauty and inspiration, where it is difficult to distinguish which is which.

## **b) Chapters 13 to 17 of John's Gospel:**

\* The long conversation (Jn 13:1 to 17:26) between Jesus and his disciples at the last supper, on the eve of his apprehension and death, is the Testament he left us. In it Jesus expresses his last desire concerning life in community for his disciples. It was a friendly conversation, which the Disciple remembered well. The Evangelist wishes to convey that Jesus desired to prolong to the utmost that final meeting of friends, a moment of great intimacy. The same happens today. There are various kinds of conversations. There is the superficial conversation that leaves everything up in the air and reveals emptiness in the persons involved. Then there is the deep conversation that touches the heart. All of us, at some time, experience these moments of friendly sharing which expand our hearts and strengthen us in times of difficulty. This kind of conversation helps us to grow in trust and to overcome fear.

\* These five chapters (Jn 13 to 17) are also an example of the way the communities of the Beloved Disciple catechised. The questions of the three disciples, Thomas (Jn 14:5), Philip (Jn 14:8) and Judas Thaddaeus (Jn 14:22), were also the questions of the communities of the late first century. Jesus' replies to the three were like a mirror where the communities found an answer to their doubts and difficulties. Thus, chapter 14 was (and still is) a catechesis that teaches the communities how to live without the physical presence of Jesus.

## **c) Chapter 14: 1-12: An answer to the constant questions of the human heart:**

*John 14:1-4: The communities asked:* "How can we live in community with so many different opinions?" Jesus replies with an exhortation, "Do not let your hearts be troubled! There are many rooms in my Father's house!" The insistence on encouraging words that would help to overcome the troubles and divergences, means that there must have been different tendencies among the communities, each claiming to be truer than the other. Jesus says, "There are many rooms in my Father's house!" It is not necessary for all to think alike. What matters is that all accept Jesus as the revelation of the Father and that, for love of him, all take on an attitude of service and love. Love and service are the concrete, which binds together the many bricks of the wall and makes the diverse communities into one Church of brothers and sisters.

*John 14:5-7: Thomas asks,* "Lord, we do not know where you are going, so how can we know the way?" Jesus replies, "I am the way, the life and the truth!" Three important words. Without the way we cannot walk. Without the truth we cannot be certain. Without life, there is only death! Jesus explains that he is the *way* because "No one can come to the Father except through me!" He is the door through which the sheep enter and leave (Jn 10:9). Jesus is the *truth* because seeing him we see the image of the Father. "If you know me, you know my Father too!" Jesus is the *life* because if we walk in his footsteps we shall be united to the Father and shall have life in us.

*John 14:8-11: Philip asks,* "Philip said, 'Lord, show us the Father and then we shall be satisfied.' Jesus said to him, 'Anyone who has seen me has seen the Father.'" Philip expressed the desire of many in John's communities and continues to be the desire of all of us: what must I do to see the Father of whom Jesus speaks so much? Jesus' answer is very beautiful, "Have I been with you all this time, Philip, and you still do not know me? Anyone who has seen me has seen the Father." We must not think that God is far away, distant and

unknown. Anyone who desires to know how and who God the Father is, has only to look at Jesus. He has revealed the Father in the words and signs of his life! "I am in the Father and the Father is in me." Through his manner of being, Jesus revealed a new face of God that drew people to him. Through his obedience, he was completely identified with the Father. At all times he did that which the Father told him to do (Jn 5:30; 8:28-29.38). That is why everything in Jesus is the revelation of the Father! The signs and works he did are the work of the Father! In the same way, we, by our manner of living and living together, must be a revelation of Jesus. To have seen us should be to have seen and recognised in us a part of Jesus.

What we need to meditate here is "How do I reflect Jesus?" Am I like Peter who would not accept a servant and suffering Jesus and wanted a Jesus according to his wishes? (Mk 8:32-33). Am I like those who can only say "Lord! Lord!" (Mt 7:21). Am I like those who only wish for a celestial and glorious Christ and forget that Jesus of Nazareth walked with the poor, welcomed the marginalized, healed the sick, reinstated those excluded and who, because of his commitment to the people and the Father, was persecuted and crucified.

*John 14: 12: Jesus' promise.* Jesus says that an intimate relationship with the Father is not his privilege alone, but is possible for all of us who believe in him. Through him, we can do the same things he did for the people of his time. He will intercede for us. Whatsoever we ask of him, he will ask of the Father and will obtain for us, provided it is in order to serve (Jn 14:13)

## **6. Psalm 43 (42)**

**"Your light and your truth will guide me on my way"**

As a hart longs for flowing streams,

so longs my soul for thee, O God.(Picture)

My soul thirsts for God, for the living God.

When shall I come and behold the face of God?

My tears have been my food day and night,

while men say to me continually, "Where is your God?"

These things I remember, as I pour out my soul:

how I went with the throng,

and led them in procession to the house of God,

with glad shouts and songs of thanksgiving,

a multitude keeping festival.

Why are you cast down, O my soul,

and why are you disquieted within me?

Hope in God; for I shall again praise him, my help  
and my God.

My soul is cast down within me,  
therefore I remember thee from the land of Jordan  
and of Hermon, from Mount Mizar.

Deep calls to deep at the thunder of thy cataracts;  
all thy waves and thy billows have gone over me.

By day the LORD commands his steadfast love;  
and at night his song is with me,  
a prayer to the God of my life.

I say to God, my rock:

"Why hast thou forgotten me?

Why go I mourning because of the oppression of the enemy?"

As with a deadly wound in my body,  
my adversaries taunt me,

while they say to me continually,

"Where is your God?"

Why are you cast down, O my soul,  
and why are you disquieted within me?

Hope in God; for I shall again praise him,  
my help and my God.

Vindicate me, O God,  
and defend my cause against an ungodly people;  
from deceitful and unjust men deliver me!

For thou art the God in whom I take refuge;  
why hast thou cast me off?  
Why go I mourning because of the oppression of the enemy?  
Oh send out thy light and thy truth;  
let them lead me,  
let them bring me to thy holy hill and to thy dwelling!  
Then I will go to the altar of God,  
to God my exceeding joy;  
and I will praise thee with the lyre, O God, my God.  
Why are you cast down, O my soul,  
and why are you disquieted within me?  
Hope in God; for I shall again praise him, my help and my God.

## **7. Final Prayer**

Lord Jesus, we thank for the word that has enabled us to understand better the will of the Father. May your Spirit enlighten our actions and grant us the strength to practice that which your Word has revealed to us. May we, like Mary, your mother, not only listen to but also practise the Word. You who live and reign with the Father in the unity of the Holy Spirit forever and ever. Amen.

**Lectio Divina: Monday, May 19, 2014**

*Easter Time*

### **1) Opening prayer**

Lord God, loving Father,  
we look for your presence  
in the temple of nature  
and in churches built by our hands,  
and you are there with your people.  
But above all, you have made your temple  
right in our hearts.  
God, give us eyes of faith and love  
to recognize that you live in us  
with your Son and the Holy Spirit  
if we keep the word of Jesus Christ,  
your Son and our Lord for ever.

## 2) Gospel Reading - John 14,21-26

Jesus said to his disciples: "Whoever holds to my commandments and keeps them is the one who loves me; and whoever loves me will be loved by my Father, and I shall love him and reveal myself to him." Judas -- not Judas Iscariot -- said to him, 'Lord, what has happened, that you intend to show yourself to us and not to the world?' Jesus replied: Anyone who loves me will keep my word, and my Father will love him, and we shall come to him and make a home in him. Anyone who does not love me does not keep my words. And the word that you hear is not my own: it is the word of the Father who sent me. I have said these things to you while still with you; but the Paraclete, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you.

## 3) Reflection

- As we said at the beginning, chapter 14 of the Gospel of John is a beautiful example of how the catechesis was done in the communities of Asia Minor, at the end of the first century. Through the questions of the disciples and the responses of Jesus, the Christians formed their conscience and found an orientation for their problems. In chapter 14, we find the question of Thomas and the answer of Jesus (Jn 14, 5-7), the question of Philip and the response of Jesus (Jn 14, 8-21), and the question of Judas and the answer of Jesus (Jn 12, 22-26). The last phrase of the answer of Jesus to Philip (Jn 14, 21) forms the first verse of today's Gospel.
- John 14, 21: I shall love him and reveal myself to him. This verse presents the summary of the response of Jesus to Philip. Philip had said: "Show us the Father and then we shall be satisfied!" (Jn 14, 8). Moses had asked God: "Show me your glory!" (Ex 33, 18). God answered: "My face you cannot see, for no human being can see me and survive" (Ex 33, 20). The Father cannot be shown. God lives in inaccessible light (1 Tim 6, 16). "Nobody has ever seen God" (1 Jn 4, 12). But the presence of the Father can be experienced through the experience of love. The First Letter of Saint John says: "He who does not love does not know God because God is Love". Jesus tells Philip: "Whoever loves me will be loved by my Father, and I shall love him and reveal myself to him". By observing the commandment of Jesus, which is the commandment to love our neighbour (Jn 15, 17), the person shows his love for Jesus. And whoever loves Jesus, will be loved by the Father and can be certain that the Father will manifest himself to him. In the response to Judas, Jesus will say how this manifestation of the Father will take place in our life.
- John 14, 22: The question of Judas is the question of all. The question of Judas: "Lord, what has happened that you intend to show yourself to us and not to the world?" This question of Judas mirrors a problem which is real even today. Sometimes, among us, Christians, there arises the idea of being better than the others and of being loved by God more than others. Do we attribute to God the distinction among persons?
- John 14, 23-24: The answer of Jesus. The answer of Jesus is simple and profound. He repeats what he had just said to Philip. The problem is not if we, Christians, are loved more by God than others, or that the others are despised by God. This is not the criterion for the preference of the Father. The criterion for the preference of the Father is always the same: love. "If anyone loves me, he will observe my word, and my Father will love him and we shall come to him and make a home in him. Anyone who does not love me does not keep my words". Independently of whether the person is Christian or not, the Father manifests himself to all those who observe the commandment of Jesus which is love for neighbour (Jn 15, 17). In what does the manifestation of the Father consist? The response to this question is engraved in the heart of humanity, in the universal human experience. Observe the life of the persons who practice love and make of their life a gift for others. Examine their experience, independently of religion, of social class, of race or colour, the practice of love gives us a profound peace and it is a great joy that they succeed to live and bear together pain and

suffering. This experience is the reflection of the manifestation of the Father in the life of the person. It is the realization of the promise: "I and the Father will come to him and make our home in him.

- John 14, 15-16: The promise of the Holy Spirit. Jesus ends his response to Judas saying: I have said these things to you while still with you. Jesus communicates everything which he has heard from the Father (Jn 15, 15). His words are a source of life and they should be meditated, deepened and updated constantly in the light of the always new reality which surrounds us. For this constant meditation of his words, Jesus promises us the help of the Holy Spirit: "The Consoler, the Holy Spirit that the Father will send in my name will teach you everything and remind you of all I have said to you.

#### **4) Personal questions**

- Jesus says: We will come to him and make our home in him. How do I experience this promise?
- We have the promise of the gift of the Spirit to help us understand the word of Jesus. Do I invoke the light of the Spirit when I prepare myself to read and meditate the Scripture?

#### **5) Concluding Prayer**

Day after day I shall bless you,  
I shall praise your name for ever and ever.  
Great is Yahweh and worthy of all praise,  
his greatness beyond all reckoning. (Ps 145,2-3)

**Lectio Divina: Tuesday, May 20, 2014**

*Easter Time*

#### **1) Opening prayer**

Lord our God, almighty Father,  
you have absolute power over the world,  
and yet you respect the freedom of people,  
even of those who persecute your faithful.  
Make us realize that our faith  
does not protect us against the evil  
which people bring upon one another,  
but that you want us to build according to your plan  
a kingdom of justice, love and peace.  
Help our faith to stand the test  
when our meager efforts fail.  
We ask you this through Christ our Lord.

#### **2) Gospel Reading - John 14,27-31a**

Jesus said to his disciples: "Peace I bequeath to you, my own peace I give you, a peace which the world cannot give, this is my gift to you. Do not let your hearts be troubled or afraid. You heard me say: I am going away and shall return. If you loved me you would be glad that I am going to the Father, for the Father is greater than I. I have told you this now, before it happens, so that when it does happen you may believe. I shall not talk to you much longer, because the prince of this world is on his way. He has no power over me, but the world must recognise that I love the Father and that I act just as the Father commanded. Come now, let us go.

### 3) Reflection

- Here in John 14, 27, begins the farewell of Jesus and at the end of chapter 14, he ends the conversation saying: “Come now, let us go!” (Jn 14, 31). But instead of leaving the room, Jesus continues to speak in three other chapters: 15, 16, and 17. If we read these three chapters, at the beginning of chapter 18, we see the following phrase: “After he had said all this, Jesus left with his disciples and crossed the Kidron valley where there was a garden into which he went with his disciples“ (Jn 18, 1). In Jn 18, 1, there is the continuation of Jn 14, 31. The Gospel of John is like a beautiful building constructed slowly, rock on top of rock, brick upon brick. Here and there, there are signs of rearrangement or adaptation. In some way, all the texts, all the bricks, form part of the building and are the Word of God for us.
- John 14, 27: The gift of Peace. Jesus communicates his peace to the disciples. The same peace will be given after the Resurrection (Jn 20, 29). This peace is an expression of the manifestation of the Father, as Jesus had said before (Jn 14, 21). The peace of Jesus is the source of joy that he communicates to us (Jn 15, 11; 16:20.22.24; 17, 13). It is a peace which is different from the peace which the world gives us, diverse from Pax Romana. At the end of the first century the Pax Romana was maintained by force and violent repression against the rebellious movements. Pax Romana guaranteed the institutionalized inequality between the Roman citizens and the slaves. This is not the peace of the Kingdom of God. The Peace which Jesus communicates is what in the Old Testament is called Shalom. It is the complete organization of the whole life around the values of justice, of fraternity and of equality.
- John 14, 28-29: The reason why Jesus returns to the Father. Jesus returns to the Father in order to be able to return immediately. He will say to Mary Magdalene: “Do not cling to me, because I have not yet ascended to the Father” (Jn 20, 17). Going up to the Father, he will return through the Holy Spirit that he will send (cfr. Jn 20, 22). Without the return toward the Father he will not be able to stay with us through the Spirit.
- John 14, 30-31a: That the world may know that I love the Father. Jesus had ended the last conversation with the disciples. The prince of this world wanted to impose himself on the destiny of Jesus. Jesus will die. In reality, the Prince, the Tempter, the Devil, has no power over Jesus. The world will know that Jesus loves the Father. This is the great witness of Jesus which can impel the world to believe in him. In the announcement of the Good News it is not a question of diffusing a doctrine, or of imposing a Canon Law, or of uniting all in one organization. It is a question; above all, of living and radiating what the human being desires and has deeper in his heart: love. Without this, the doctrine, the Law, the celebration will be only a wig on a bald head.
- John 14, 31b: Come now, let us go. These are the last words of Jesus, the expression of his decision to be obedient to the Father and of revealing his love. In the Eucharist, at the moment of the consecration, in some countries, it is said: “On the day before his passion, voluntarily accepted”. In another place Jesus says: “This is why the Father loves me: because I lay down my life in order to take it up again. No one takes it from me: I lay it down of my own free will, and as I have power to lay it down so I have power to take it up again, and this is the command that I have received from my Father.” (Jn 10, 17-18).

### 4) Personal questions

- Jesus says: “I give you my peace”. How do I contribute to the construction of peace in my family and in my community?
- Looking into the mirror of the obedience of Jesus toward the Father, on which point could I improve my obedience to the Father?

### 5) Concluding Prayer

All your creatures shall thank you, Yahweh,

and your faithful shall bless you.  
They shall speak of the glory of your kingship  
and tell of your might. (Ps 145,10-11)

## Lectio Divina: Wednesday, May 21, 2014

*Easter Time*

### 1) Opening prayer

Lord our God, loving Father,  
you have given us your Son Jesus Christ  
as the true vine of life  
and our source of strength.  
Help us to live his life  
as living branches attached to the vine,  
and to bear plenty of fruit  
of justice, goodness and love.  
Let our union with him become visible  
in our openness to one another  
and in our unity as brothers and sisters,  
that he may be visibly present among us  
now and for ever.

### 2) Gospel Reading - John 15,1-8

Jesus said to his disciples: "I am the true vine, and my Father is the vinedresser. Every branch in me that bears no fruit he cuts away, and every branch that does bear fruit he prunes to make it bear even more. You are clean already, by means of the word that I have spoken to you.

Remain in me, as I in you. As a branch cannot bear fruit all by itself, unless it remains part of the vine, neither can you unless you remain in me. I am the vine, you are the branches. Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing. Anyone who does not remain in me is thrown away like a branch -- and withers; these branches are collected and thrown on the fire and are burnt. If you remain in me and my words remain in you, you may ask for whatever you please and you will get it. It is to the glory of my Father that you should bear much fruit and be my disciples.

### 3) Reflection

- Chapters 15 to 17 of the Gospel of John present to us the diverse teachings of Jesus which the Evangelist has put together and placed in the friendly and fraternal context of the last encounter of Jesus with his disciples:

Jn 15, 1-17: Reflections around the parable of the vine.

Jn 15, 18 to 16, 4a: Advice of how to behave if we are persecuted.

Jn 16, 4b-15: Promise of the coming of the Holy Spirit.

Jn 16, 16-33: Reflections on the farewell and the return of Jesus.

Jn 17, 1-26: The Testament of Jesus in the form of a prayer.

- The Gospels of today and of tomorrow present part of the reflection of Jesus around the parable of the vine. To understand well all the significance of this parable, it is important to study well the words used by Jesus. And it is also important to observe closely a vine or any other plant to see how it grows and how it becomes united to the trunk and the branches, and how the fruit springs from the trunk and the branches.

- John 15, 1-2: Jesus presents the comparison of the vine. In the Old Testament the image of the vine indicated the People of Israel (Is 5, 1-2). The people were like a vine that God

planted with great tenderness on the hills of Palestine (Ps 80, 9-12). But the vine does not correspond to that which God expected. Instead of producing good grapes it produces sour fruit which is good for nothing (Is 5, 3-4). Jesus is the new vine, the true vine. In one phrase alone he gives us the comparison. He says: "I am the true vine and my Father is the vinedresser. Every branch in me that bears no fruit he cuts away, and every branch that does bear fruit he prunes to make it bear even more." Pruning is painful, but it is necessary. It purifies the vine, and thus it grows and bears more fruit.

- John 15, 3-6: Jesus explains and applies the parable. The disciples are already purified. They have already been pruned by the word that they heard from Jesus. Up until today, God does the pruning in us through his Word which comes to us from the Bible and from many other means. Jesus extends the parable and says: "I am the vine, you are the branches!" It is not a question of two different things: on one side the vine and on the other the branches. No! The vine does not exist without the branches. We are part of Jesus. Jesus is the whole. In order that a branch can produce fruit, it has to be united to the vine. It is only in this way that it can receive the sap. "Without me you can do nothing!" The branch that does not bear fruit will be cut down. It dries up and it is ready to be burnt. It is good for nothing, not even for wood!

- John 15, 7-8: Remain in my love. Our model is that which Jesus himself lives in his relationship with the Father. He says: "As the Father has loved me, I have loved you. Remain in my love!" He insists in saying that we must remain in him and that his words should remain in us. And he even says: "If you remain in me and my words remain in you, you may ask for whatever you please and you will get it!" Because what the Father wants the most is that we become disciples of Jesus and, thus, that we bear much fruit.

#### **4) Personal questions**

- Which has been the different pruning or the difficult moments in my life which have helped me to grow? Which has been the pruning or the difficult moments that we have had in our community and which have helped us to grow?

- What keeps the life united and alive, capable of bearing fruit, is the sap which goes through it. Which is the sap which goes through our community and which keeps it alive, capable of bearing fruit?

#### **5) Concluding Prayer**

Sing a new song to Yahweh!

Sing to Yahweh, all the earth!

Sing to Yahweh, bless his name!

Proclaim his salvation day after day. (Ps 96,1-2)

**Lectio Divina: Thursday, May 22, 2014**

*Easter Time*

#### **1) Opening prayer**

Lord our God,  
you want your Church  
to be open to all persons and all nations,  
for your Son was available to all  
and you love all people.  
God, give us open minds  
and open hearts.  
Save us from our narrow prejudices  
and stop us from trying to create people

in our own image and likeness.

We ask you this through Christ our Lord.

## **2) Gospel Reading - John 15,9-11**

Jesus said to his disciples: "I have loved you just as the Father has loved me. Remain in my love.

If you keep my commandments you will remain in my love, just as I have kept my Father's commandments and remain in his love.

I have told you this so that my own joy may be in you and your joy be complete.

## **3) Reflection**

- The reflection around the parable of the vine includes from verses 1 to 17. Today we will mediate on verses 9 to 11; Day after tomorrow, the Gospel skips verses 12 to 17 and begins with verse 18, which speaks about another theme. This is why, today, we include in a brief comment verses 12 to 17, because in them blossoms the flower and the parable of the vine shows all its beauty.

- Today's Gospel is formed only of three verses which continue on yesterday's Gospel and give more light to be able to apply the comparison of the vine to the life of the community. The community is like a vine. It goes through difficult moments. It is the time of the pruning, a necessary moment in order to be able to bear more fruit.

- John 15, 9-11: Remain in my love, source of perfect joy. Jesus remains in the love of the Father, by observing the commandments which he receives from him. We remain in the love of Jesus by observing the commandments which he has left for us. And we should observe them in the same way in which he observed the commandments of the Father: "If you keep my commandments you will remain in my love, just as I have kept my Father's commandments and remain in his love". It is in this union of the love of the Father and of Jesus that the source of true joy is found: "I have told you this so that my joy may be in you and your joy be complete".

- John 15, 12-13: Love one another as I have loved you. The commandment of Jesus is only one: "To love one another, as he has loved us!" (Jn 15, 12). Jesus goes beyond the Old Testament. The ancient criterion was: "You will love your neighbour as yourself" (Lev 18, 19). The new criterion is: "That you love one another, as I have loved you." Here he says the phrase which we sing even until now: "Nobody has greater love than this: to give one's life for one's friends!"

- John 15, 14-15: Friends and not servants. "You are my friends if you do what I command you", that is, the practice of love up to the total gift of self! Immediately after, Jesus adds a very high ideal for the life of the disciples. He says: "I shall no longer call you servants, because a servant does not know his master's business. I call you friends, because I have made known to you everything I have learnt from my Father!" Jesus had no more secrets for his disciples. He has told us everything he heard from the Father! This is the splendid ideal of life in community: to attain a total transparency, to the point of not having any secrets among ourselves and of being able to have total trust in one another, to be able to share the experience of God and of life that we have, and in this way enrich one another reciprocally. The first Christians succeeded in attaining this ideal during several years. They were "one only heart and one soul" (Acts 4, 32; 1, 14: 2, 42. 46).

- John 15, 16-17: Jesus has chosen us. We have not chosen Jesus. He has chosen us, he has called us and has entrusted us the mission to go and bear fruit, fruit which will last. We need him, but he also needs us and our work in order to be able to continue to do today what he did for the people of Galilee. The last recommendation: "My command to you is to love one another!"

• The symbol of the vine in the Bible. The people of the Bible cultivated the vine and produced good wine. The harvest of the grapes was a feast with songs and dances. And this gave origin to the song of the vine, used by the prophet Isaiah. He compares the people of Israel to the vine (Is 5, 1-7; 27, 2-5; Ps 80, 9, 19). Before him, the prophet Hosea had already compared Israel to an exuberant vine, the more fruit that it produced, the more it multiplied its idolatries (Ho 10, 1). This theme was used by Jeremiah, who compares Israel to a bastard vine (Jer 2, 21), from which the branches were uprooted (Jer 5, 10; 6, 9). Jeremiah uses these symbols because he himself had a vine which had been trampled on and devastated by the invaders (Jer 12, 10). During the slavery of Babylonia, Ezekiel used the symbol of the vine to denounce the infidelity of the people of Israel. He told three parables on the vine: 1) the vine which is burnt and is good for nothing (Ez 15, 1-8); 2) the false vine planted and protected by two waters, symbols of the kings of Babylonia and of Egypt, enemies of Israel. (Ez 17, 1-10). 3) The vine destroyed by the oriental wind, image of the slavery of Babylonia (Ez 19, 10-14). The comparison of the vine was used by Jesus in several parables: the labourers of the vineyard (Mt 21, 1-16); the two sons who have to work in the vineyard (Mt 21, 32-33); the parable of the wicked tenants, who did not pay the landowner, beat the servants and killed the son of the landowner (Mt 21, 33-45); the barren fig tree planted in the vineyard (Lk 13, 6-9); the vine and its branches (Jn 15, 1-17).

#### **4) Personal questions**

- We are friends and not servants. How do I consider this in my relationship with persons?
- To love as Jesus has loved us. How does this ideal of love grow in me?

#### **5) Concluding Prayer**

Proclaim his salvation day after day,  
declare his glory among the nations,  
his marvels to every people! (Ps 96,2-3)

### **Lectio Divina: Friday, May 23, 2014**

#### **1) Opening prayer**

Lord our God, loving Father,  
you have given us your Son Jesus Christ  
as the true vine of life  
and our source of strength.  
Help us to live his life  
as living branches attached to the vine,  
and to bear plenty of fruit  
of justice, goodness and love.  
Let our union with him become visible  
in our openness to one another  
and in our unity as brothers and sisters,  
that he may be visibly present among us  
now and for ever.

#### **2) Gospel Reading - John 15,12-17**

Jesus said to his disciples: This is my commandment: love one another, as I have loved you. No one can have greater love than to lay down his life for his friends. You are my friends, if you do what I command you. I shall no longer call you servants, because a servant does not know the master's business; I call you friends, because I have made known to you everything I have learnt from my Father.

You did not choose me, no, I chose you; and I commissioned you to go out and to bear fruit, fruit that will last; so that the Father will give you anything you ask him in my name. My command to you is to love one another.

### **3) Reflection**

- Today Gospel of John 15, 12-17 has already been meditated a few days ago (..... or it will be read again within a few days). Let us take some of the points considered that day.
- John 15, 12-13: To love one another as he has loved us. The commandment of Jesus is only one: “to love one another as he has loved us!” (Jn 15, 12) Jesus exceeds the Old Testament. The ancient criterion was the following: “You shall love your neighbour as yourself” (Lv 18, 19). The new criterion is: “Love one another as I have loved you”. It is the phrase that we sing even today and which says: “There is no greater love than to give one’s life for one’s brother!”
- John 15, 14-15: Friends and not servants. You are my friends if you do what I command you”, that is, the practise of love up to the point of the total gift of oneself! Immediately Jesus presents a very high ideal for the life of his disciples. He says: “I shall no longer call you servants, because a servant does not know his master’s business. I call you friends because I have made known to you everything I have learnt from my Father!” Jesus no longer had any secrets for his disciples. He tells us everything that he has heard from the Father! Behold the wonderful ideal of life in community: to reach a total transparency, to the point of not having any secrets among us and to have full trust with one another, to be able to speak about the experience of God that we have and of life, and thus, be able to mutually enrich one another. The first Christians succeeded to reach this ideal after many years: “they had one only heart and one only soul” (Ac 4, 32; 1, 14; 2, 42-46).
- John 15, 16-17: Jesus has chosen us. We have not chosen Jesus. He met us, called us and entrusted a mission to us to go and bear fruit, and a fruit which lasts. We need him, but he also wants to need us and our work in order to be able to continue to do today, for the people what he did for the people of Galilee. The last recommendation: This is my commandment: to love one another!”

### **4) For Personal Confrontation**

- To love our neighbour as Jesus has loved us. This is the ideal of every Christian. How do I live it?
- All that I have heard from the Father I make it known to you. This is the ideal of the community: to attain total transparency. How do I live this in my community?

### **5) Concluding Prayer**

My heart is ready, God, my heart is ready;  
I will sing, and make music for you.  
Awake, my glory, awake, lyre and harp,  
that I may awake the Dawn. (Ps 57,7-8)

**Lectio Divina: Saturday, May 24, 2014**

### **1) Opening prayer**

Lord our God;  
it is good to live in the friendship  
of your Son Jesus Christ.  
Make us realize that also in this love  
we are committed to him and share with him  
for better and for worse,  
in misunderstanding and contradiction

as well as in joy and intimacy.  
Help us to rejoice even when treated  
with indifference or ridicule on account of him,  
for it means that he is still with us  
who is our Lord for ever.

## **2) Gospel Reading - John 15,18-21**

Jesus said to his disciples: "If the world hates you, you must realise that it hated me before it hated you. If you belonged to the world, the world would love you as its own; but because you do not belong to the world, because my choice of you has drawn you out of the world, that is why the world hates you.

Remember the words I said to you: A servant is not greater than his master. If they persecuted me, they will persecute you too; if they kept my word, they will keep yours as well. But it will be on my account that they will do all this to you, because they do not know the one who sent me.

## **3) Reflection**

- John 15, 18-19: The hatred of the world. "If the world hates you, you must realize that it hated me before it hated you". The Christian who follows Jesus is called to live in a way contrary to society. In a world organized according to the egoistic interests of persons and groups which seek to live and radiate the love which will be crucified. This was the destiny of Jesus. This is why when a Christian is very much praised by the power of this world and is exalted as a model for all by mass media; it is good not to trust too much. "If you belonged to the world, the world would love you as its own; but because you do not belong to the world, because my choice of you has drawn you out of the world, that is why the world hates you". It was Jesus' choice which separated us. And if we base ourselves on this gratuitous choice or vocation of Jesus we will have the force to suffer persecution and calumny and have joy, in spite of the difficulties.
- John 15, 20: The servant is not greater than his master. "A servant is not greater than his master. If they persecuted me, they will persecute you too; if they kept my word they will keep yours as well". Jesus had already insisted on this same point in the washing of the feet (Jn 13, 16) and in the discourse on the Mission (Mt 10, 24-25). And it is this identification with Jesus that, throughout the centuries, has given so much force to persons to continue the journey and has been a source of mystical experience for many saints and martyrs.
- John 15, 21: Persecution on account of Jesus. "But it will be on my account that they will do all this to you, because they do not know the one who sent me." The repeated insistence of the Gospel in recalling those words of Jesus which can help the communities to understand the reason for the crisis and persecutions is an evident sign that our brothers and sisters of the first communities did not have an easy life. From the persecution of Nero after Christ up to the end of the first century, they lived knowing that they could be persecuted, accused, imprisoned and killed any moment. The force which sustained them was a certainty that Jesus communicated that God was with them.

## **4) Personal questions**

- Jesus addresses himself to me and tells me: If you belonged to the world, the world would love what is yours. How do I apply this in my life?
- In me there are two tendencies: the world and the Gospel. Which of these two has the priority?

## **5) Concluding Prayer**

For Yahweh is good,  
his faithful love is everlasting,

his constancy from age to age. (Ps 100,5)

## Lectio Divina: Sunday, May 25, 2014

*Easter Time*

*The promise of the Spirit  
The commandments as the way of love in Christ  
John 14: 15-21*

### 1. Opening prayer

Father, Christ your Son is already pleading for us, but through your Word, which is life for us, you also grant us the grace of opening our hearts to you in deep, intense, true and enlightened prayer. Send us the Consoler, the Spirit of truth, not only that he may dwell beside us, but that he may always dwell within our hearts. He is the fire of love that unites you with Jesus, the kiss that you exchange always. Grant that, through your Word, we too may enter into this love and live by it. Touch our spirit, our mind and all our being that we may welcome the commandments, hidden in these few verses; that we may keep them, that is, live them fully and in truth in your presence and that of our brothers and sisters. Amen.

### 2. Reading



#### a) To place the passage in its context:

These verses lead us to the holy place where Jesus celebrates the last supper with his disciples: the place of his revelation, of his glory, of his teaching and of his love. Here, we too are invited to sit at table with Jesus, to lean on his chest, receive his commandment and thus prepare ourselves to enter with Him into his Passion and resurrection. After the passage of 13: 1-30, which tells us of the actions, words and feelings of Jesus and of those with him during the paschal meal, in 13: 31 we hear the words of the great last discourse of Jesus, which ends with the priestly prayer of chapter 17. Here, then, we are still at the beginning. In 14: 1-14 Jesus presented and offered himself as the way to the Father, whereas in these few verses he introduces the promise to send the Holy Spirit, as Consoler, as sure presence, but also the promise of the coming of the Father and of himself in the depths of the disciples who, through faith, will have believed in him and kept his commandments.

#### b) To help us in the reading of the passage:

**vv. 15-17:** First, Jesus clarifies to his disciples that for Him, love, if it is to be true love, must absolutely mean also the observance of his commandments. In brief, He wants to tell us that if we do not keep the commandments then there is no love; this is an essential and indispensable consequence, which reveals whether we really do love or only deceive ourselves that we love. Jesus also says that the gift of the Holy Spirit from the Father is the fruit of this love and observance that give rise to the prayer of Jesus, thanks to which we can receive the Spirit. Jesus explains that the Spirit is the Consoler, the Spirit of truth, the One whom the world does not see, does not know, but whom the disciples will see and know, the One who dwells with them and in them.

**vv. 18-20:** Jesus promises his coming, his return, which is about to happen in his resurrection. He says that he will no longer appear in his passion, death and burial, but that he will reappear to his disciples, who will see him, because he is the resurrection and the life. He also reveals his relationship with the Father and invites them and us into that relationship; in fact, he says that we shall know, that is we shall experience this relationship in our depths. Jesus and no one else could ever promise a greater consolation than this.

**v. 21:** Here Jesus' discourse includes everyone; he moves from the "you" of his disciples to the "anyone" who begins to love him, enter into a relationship with him and follow him. That which took place for the disciples, the first chosen ones, takes place for anyone who believes in him. Here Jesus opens to us and to all his relationship of love with the Father, because by remaining in Christ, we too are known and loved by the Father. Finally, Jesus promises again his love for anyone who loves him and the revelation of himself, that is, a permanent manifestation of his love for us.

### **c) The text:**

15 If you love me you will keep my commandments. 16 I shall ask the Father, and he will give you another Paraclete to be with you for ever, 17 the Spirit of truth whom the world can never accept since it neither sees nor knows him; but you know him, because he is with you, he is in you. 18 I shall not leave you orphans; I shall come to you. 19 In a short time the world will no longer see me; but you will see that I live and you also will live. 20 On that day you will know that I am in my Father and you in me and I in you. 21 Whoever holds to my commandments and keeps them is the one who loves me; and whoever loves me will be loved by my Father, and I shall love him and reveal myself to him.'

### **3. A moment of prayerful silence**

so that the Word of God may enter into us and enlighten our life.

## 4. Some questions

a) This passage begins and ends with the same words: the proclamation and invitation to love the Lord. I know that, through this *lectio divina*, he wants to prepare me for a powerful meeting with love; perhaps I am frightened a little, I know that I am not used to this, perhaps I am ashamed, perhaps I feel superior towards these sugary words. But he insists and keeps on repeating only this, only Love. So what am I going to do? Am I going to stay and enter into this relationship, so involved, so upsetting? Or shall I go away, run away, because I am afraid, because I don't feel like committing myself? Shall I choose Love, that is, this relationship, this confrontation, this exchange, this reciprocal giving, this giving of myself? Or shall I choose to be closed, remain alone in an absurd isolation of one who does not want to stay with his God and with his equals? Jesus says: "If you want"; He does not force. However, I know that he is waiting for me and has been so for a long time... why wait any longer?

b) I read and read again this passage, so that these words, so full of meaning, may be better imprinted on my mind and descend into my heart. I note that Jesus insistently says "you", when referring to his disciples, those then with him but also those of today, that is us, each one of us seen and looked at by Him with a unique, personal, unrepeatable love that cannot be given away or substituted. I know that I too am included in that "you", which seems generic but is not. I try to read again Jesus' words and allow myself to be involved more directly; I place myself face to face, eyes to eyes with Jesus and let him tell me all, using that "you" full of love, using my name that only he really knows.... If you love me, my Father will send you another Consoler; you know him; he dwells near you and will be within you; I shall not leave you an orphan, I shall come back to you; you will see me; you will live; you will know that I am in the Father and you in me and I in you.

c) Now we meet an important expression of Jesus, repeated twice: "**keep my commandments**". This is an important and fundamental fact, because the authenticity of my love relationship with the Lord depends on it; if I do not keep his commandments, then I do not love him. But I try to ask myself more carefully what does the verb "keep" mean, which looks so cold, so distant. I find it for instance in Mt 27: 36, where we read that the soldiers *kept watch* over the crucified Jesus; it is then a matter of close and scrupulous watching, an untiring watchfulness. On the other hand in Jn 2: 10, it appears with the meaning of *keeping in store, reserving*, as Jesus says of the good wine kept until last. 2 Timothy 4: 7 uses the verb in that wonderful verse on faith: "I have fought the good fight, I have finished the course, I have kept the faith". This emphasises the effort, the great care used to *safeguard* and watch over that precious thing, faith. In Jn 17: 15, Jesus prays the Father to keep his own from the evil one, that is *to preserve, protect*, so that nothing and no one would harm or disperse them.

This is not simply a cold and external keeping of the commandments of God or of Jesus, but much more; this is a relationship of love, a being careful, protecting, keeping in life. Fundamentally it is *realising* that which I am told or asked, in my day to day life, every moment and in every situation.

## 5. A key to the reading

The following are the people I meet in the passage: the Father, Jesus, the Spirit, the disciples, the world.

**The Father.** The presence of the Father immediately appears as the point of reference of Jesus, the Son. It is to the Father that he addresses his prayer. He says: “I *will ask* the Father”. It is this very special and intimate contact that makes of Jesus the Son of his Father, that confirms him all the time as such. The relationship of love with the Father is nourished and maintained by prayer at night, at different times during the day, in times of need, in requests for help, in suffering, in the most distressing trials. If we scan the Gospels several times, we shall find Jesus thus, deeply involved in a relationship with the Father through prayer. Here are some relevant passages: Mt 6: 9; 11, 25; 14: 23; 26: 39; 27: 46; Lk 21: 21ff; 6:12; 10: 21; 22: 42; 23: 34. 46; Jn 11: 41ff; 17: 1. I feel that this is also the way for me; Jesus followed this way in depth, leaving me his enlightened and certain footsteps so that I may have no fear in following him in a similar experience. I too am the child of the Father, I too can pray to him.

Immediately after this, Jesus shows us the Father as the One who *gives*. In fact, giving is the main characteristic of God, who is uninterrupted, measureless and countless gift to all and at all times. The Father is Love and Love gives itself, gives everything. It is not enough that he gave us Jesus, his beloved Son, he still wants to bless us with and offer us life by sending the Holy Spirit. Indeed it is written: “He who has not spared even his own Son but has delivered him for us all, how can he fail to grant us also all things with him?” (Rm 8: 32).

Still more: the Father loves us (Jn 14: 23; 16: 27)! And this love of his allows us to pass from death to life, from the sadness of sin to the joy of communion with Him, from the solitude of hatred to sharing, because the love of God inevitably takes us to the love of our brothers and sisters.

**Jesus the Son.** In these few verses, the figure and presence of Jesus appear forcefully and with enormous clarity. He is immediately seen as praying, the one who *prays* to the Father for us; he raises his hands in prayer for us, just as he raises them in oblation on the cross.

Jesus is the one who does not go away for ever, who does not leave us orphans, but who *will come back*: “I shall come back”. If it seems as though he is absent, I must not despair, but go on believing in him because he will really come back. “It is true, I come quickly!” (Ap 22: 20). He will come back and, as he said, he will take us with him so that we may be where he is (Jn 14: 3).

Jesus is *the living one* forever, the conqueror of death. He is *in the Father* and *in us*, with an all-powerful force that nothing can ever destroy. He is in the Father, but also in us, he dwells in us, he stays with us; there is no possibility of true and full life for us other than that con-penetration of being which Jesus offers us. He says yes, always, and is never sorry for, nor does he ever withdraw from his commitment of love.

On the contrary! He *loves us*, as the Father loves us and *reveals himself* to us. He gives himself, offers himself, allowing us to know him, to experience him, to touch and taste him. But this is a revelation that is accompanied by love, as Paul says (2 Tim 4: 8).

**The Holy Spirit.** In this passage the Spirit of the Lord seems to be an emerging figure that embraces everything. He unites the Father to the Son, he brings the Father and the Son into the hearts of the disciples; he creates an indissoluble union of love, of being. He is called the Paraclete, that is the *Consoler*, the one who *stays* with us always, who will not leave us alone, abandoned, forgotten; he comes and gathers us from the four winds, from the dispersion and

blows within us the strength for our return to the Father, to Love. Only he can work all this within us; he is the finger of God's hand who, to this day, writes on the sand of our hearts the words of a new covenant, which can never again be forgotten.

He is the Spirit of *truth*, that is, of Jesus; in him there is no deceit, no falsehood, only the certain light of the Word of the Lord. He has built his dwelling place *within us*; he has been invited and goes from being close to us to being within us. He has become one with us, accepting this nuptial union, this fusion; he is all good, the friend of men and women, he is Love itself. That is why he gives himself thus, filling us with joy. Let us beware of making him sad, of sending him away, of substituting his presence with other presences, other covenants of love; we then would be the ones who would die, because no one could ever console us in his place.

**The Disciples.** The words Jesus addresses to his disciples are words that challenge me more directly, more forcefully; they are addressed to me, they impinge on my day to day life, they touch my heart, my thoughts, my most intimate desires. They challenge me to a true love that I must transform into concrete actions, keeping in mind the Word and the wish of the one I claim to love, the Lord. A love that can be verified by my *observance of the commandments*. The disciple, then, here appears as one who knows how to wait for his Lord on his return; at midnight, at cockcrow, or early in the morning? It does not matter; He will come back and so I must wait and be ready. What kind of love is it that will not wait, that will not watch, not protect?

The disciple is also one who *knows*; this is a knowledge given from above and which takes place in the heart, that is in one's most intimate being and personality, where we make decisions to act, where we comprehend reality, formulate our thoughts, see and love. This is knowledge in the biblical sense, born of a strong, long and intimate experience, from a deep union and from reciprocal giving. This happens between the Spirit and the true disciple of Jesus. An unstoppable ever expanding knowledge that leads us to Christ, to the Father, and places us within their eternal and infinite communion of love: "You will know that I am in the Father and you in me and I in you". The disciple is also someone who lives, who is *in*, that is within, in an unbreakable union with his Lord; it is not a superficial, distant, spasmodic union, but is always within the relationship of love. The disciple goes willingly, goes and comes back, allows him/herself to be held, entertained. And so realises the word of the Gospel: "Whoever loves me will be loved by my Father".

The disciple of Jesus, in fact, is one who is loved, one chosen, from the beginning and forever.

**The World.** The passage says little about the world, which we know to be very important in the writings of John: the world *cannot receive* the Spirit, because it *cannot see or know him*. The world is immersed in darkness and error; it does not see or know and cannot experience the love of God. The world stays at a distance, turns its back, closes itself and goes away. The world repays with hatred the love that the Lord has for it: the Father has so loved the world that he gave his only Son. Perhaps we too must also love the world, created by God; love it by uniting ourselves to the offering, the sacrifice of Jesus for it.

*Could it not be precisely thus, in Christ's offering, that we come to our full and brilliant truth as children of the Father, as disciples, as lovers? Is not this the end of this lectio divina, of this meeting with Christ, with the Father and the Spirit? May be it is really thus; we must*

*come to the fullness of love, which is the keeping of the commandments and especially the one commandment of Jesus: love as I have loved you.*

## **6. A moment of prayer: Psalm 22**

***Ref. You are with me, Lord, there is nothing I want!***

Yahweh is my shepherd, I lack nothing.

In grassy meadows he lets me lie.

By tranquil streams he leads me

to restore my spirit.

He guides me in paths of saving justice

as befits his name.

Even were I to walk in a ravine as dark as death

I should fear no danger,

for you are at my side.

Your staff and your crook are there to soothe me.

You prepare a table for me

under the eyes of my enemies;

you anoint my head with oil;

my cup brims over.

Kindness and faithful love pursue me every day of my life.

I make my home in the house of Yahweh for all time to come.

## **7. Closing prayer**

Lord, you fill me with your love; I abound with joy and deep peace. Through your Word, You have loved me much during this meeting. You have given yourself to me fully; you have neglected nothing in me, my person, my whole life history. Lord, I am because you are; you are with me, within me. Today you have given me a new birth from above, you have renewed me; I know, I see, I feel your own life in me. This is a real Pasch, a true passing from death to life. Thank you, Lord, for your inexpressible love, which covers me, overpowers me and yet relieves and uplifts me!

Lord, I leave behind here my empty, useless, incapable jar and run into the city to call my friends, those whom you love, to tell them: Come you too that you may know Love!

Lord, one final thing: let me never betray you. If Love is not freely given, shared, then it fades into the distance, disappears, becomes sick and lonely. Please help me that I may be love.

## Lectio Divina: Monday, May 26, 2014

### 1) Opening prayer

Lord our God,  
if we really believe in you and in your Son,  
we cannot be but witnesses.  
Send us your Spirit of strength,  
that we may give no flimsy excuses  
for not standing up for you  
and for the love and rights of our neighbour.  
Make us only afraid  
of betraying you and people  
and of being afraid to bear witness.  
We ask you this through Christ our Lord.

### 2) Gospel Reading - John 15,26-16,4a

Jesus said to his disciples: "When the Paraclete comes, whom I shall send to you from the Father, the Spirit of truth who issues from the Father, he will be my witness. And you too will be witnesses, because you have been with me from the beginning.

I have told you all this so that you may not fall away. They will expel you from the synagogues, and indeed the time is coming when anyone who kills you will think he is doing a holy service to God. They will do these things because they have never known either the Father or me. But I have told you all this, so that when the time for it comes you may remember that I told you. I did not tell you this from the beginning, because I was with you;

### 3) Reflection

- In chapters 15 to 17 of the Gospel of John, the horizon extends beyond the historical moment of the Supper. Jesus prays to the Father "I pray not only for these but also for those who through their teaching will come to believe in me" (Jn 17, 20). In these chapters, there is constant reference to the action of the Spirit in the life of the communities, after Easter.
- John 16, 26-27: The action of the Holy Spirit in the life of the community. The first thing that the Spirit does is to give witness of Jesus: "He will be my witness". The Spirit is not a spiritual being without a definition. No! He is the Spirit of Truth who comes from the Father, will be sent by Jesus himself and introduces us into the complete truth (Jn 16, 13). The complete truth is Jesus himself: "I am the Way, the Truth and the Life!" (Jn 14, 6). At the end of the first century, there were some Christians who were so fascinated by the action of the Spirit that they no longer looked at Jesus. They affirmed that now, after the Resurrection, it was no longer necessary to look at Jesus of Nazareth, the one "who comes in the flesh". They withdrew from Jesus and remained only with the Spirit. They said: "Jesus is anathema!" (1 Co 12, 3). The Gospel of John takes a stand and does not permit that the action of the Spirit be separated from the memory of Jesus of Nazareth. The Holy Spirit cannot be isolated with an independent greatness, separated from the mystery of the Incarnation. The Holy Spirit is inseparably united to the Father and to Jesus. He is the Spirit of Jesus that the Father sends to

us that same Spirit that Jesus has gained with his death and Resurrection. And we, receiving this Spirit in Baptism, should be the prolongation of Jesus: "And you too will be witnesses!" We can never forget that precisely on the eve of his death Jesus promises the Spirit; in the moment when he gave himself for his brothers. Today, the Charismatic Movement insists on the action of the Spirit and does much good. It should always insist more, but it should also insist in affirming that it is a question of the Spirit of Jesus of Nazareth who, out of love for the poor and the marginalized, was persecuted, arrested and condemned to death and that, precisely because of this, he has promised us his Spirit in such a way that we, after his death, continue his action and be for humanity the revelation itself of the preferential love of the Father for the poor and the oppressed.

- John 16, 1-2: Do not be afraid. The Gospel tells us that to be faithful to Jesus will lead us to have difficulties. The disciples will be excluded from the Synagogue. They will be condemned to death. The same thing that happened to Jesus will happen to them. This is why at the end of the first century, there were persons who, in order to avoid persecution, diluted or watered down the message of Jesus transforming it into a Gnostic message, vague, without any definition, which was not in contrast with the ideology of the Empire. To them is applied what Paul said: "They are afraid of the cross of Christ" (Ga 6, 12). And John himself, in his letter, will say concerning them: "There are many deceivers at large in the world, refusing to acknowledge Jesus Christ as coming in human nature (he became man). They are the Deceiver; they are the Antichrist!" (2 Jn 1, 7). The same concern appears also in Thomas' demand: "Unless I can see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe". (Jn 20, 25). The Risen Christ who promises to give us the gift of the Spirit is Jesus of Nazareth who continues to have, even now, the signs of torture and of the cross in his risen Body.

- John 16, 3-4: They do not know what they do. They do all these things "because they have never known either the Father or me". These persons do not have a correct image of God. They have a vague image of God, in the heart and in the head. Their God is not the Father of Jesus Christ who gathers us all together in unity and fraternity. In last instance, it is the same reason which impelled Jesus to say: "Father, forgive them, because they know not what they do (Lk 23, 34). Jesus was condemned by the religious authority because, according to their idea, he had a false image of God. In the words of Jesus there is no hatred or vengeance, but only compassion: they are ignorant brothers who know nothing of our Father.

#### **4) Personal questions**

- The mystery of the Trinity is present in the affirmation of Jesus, not as a theoretical truth, but as an expression of the Christian with the mission of Christ. How do I live this central mystery of our faith in my life?

- How do I live the action of the Spirit in my life?

#### **5) Concluding Prayer**

Sing a new song to Yahweh:

his praise in the assembly of the faithful!

Israel shall rejoice in its Maker,

the children of Zion delight in their king. (Ps 149,1-2)

### **Lectio Divina: Tuesday, May 27, 2014**

#### **1) Opening prayer**

Lord our God,

if we really believe in you and in your Son,

we cannot be but witnesses.

Send us your Spirit of strength,  
that we may give no flimsy excuses  
for not standing up for you  
and for the love and rights of our neighbour.  
Make us only afraid  
of betraying you and people  
and of being afraid to bear witness.  
We ask you this through Christ our Lord.

## **2) Gospel Reading - John 16,5-11**

Jesus told to his disciples: “Now I am going to the one who sent me. Not one of you asks, 'Where are you going?' Yet you are sad at heart because I have told you this. Still, I am telling you the truth: it is for your own good that I am going, because unless I go, the Paraclete will not come to you; but if I go, I will send him to you. And when he comes, he will show the world how wrong it was, about sin, and about who was in the right, and about judgement: about sin: in that they refuse to believe in me; about who was in the right: in that I am going to the Father and you will see me no more; about judgement: in that the prince of this world is already condemned.”

## **3) Reflection**

- John 16, 5-7: The sadness of the Disciples. Jesus begins with a rhetorical question that makes evident the sadness of the disciples, at this time evident in the heart of the disciples because of the detachment from Jesus: «Now I am going to the One who sent me; not one of you asks, where are you going?» It is clear that for the disciples the detachment from the life-style lived with Jesus implies suffering. And Jesus urges saying: “Yet you are sad at heart because I have told you this” (v. 6). Thus Saint Augustine explains such a sentiment of abandonment of the disciples: “they were afraid to think of losing the visible presence of Christ... they were grieved, saddened in their human affection, at the thought that their eyes would no longer be consoled in seeing him”. (Comment of the Gospel of John, XCIV, 4). Jesus tries to dispel this sadness, due to the fact that they will not have his presence, revealing to them his departure. We can say that if he does not leave them, the Paraclete will not be able to join them; if he dies and therefore, returns to the Father, he will be able to send him to the disciples. His departure and the detachment of the disciples is the previous condition for the coming of the Paraclete: “because unless I go, the Paraclete will not come to you...” (v. 7).

- John 16, 8-11: The Mission of the Paraclete. Jesus continues to describe the mission of the Paraclete. The term “Paraclete” means “advocate”, that is, support, assistant. Here the Paraclete is presented as the accuser in a process that is carried out before God and in which the accused is the world which has made itself guilty for condemning Jesus: «He will show the world how wrong it was, about sin, and about who was in the right and about judgment” (v. 8). The Greek verb *elègken* means that he will make an inquiry, he will question, will test: he will bring out to light a reality, and will furnish the proof of the guilt.

The object of the confutation is sin: he will give the world the proof of the sin that it has committed regarding Jesus and will manifest it. Of which sin is there a question here?; that of unbelief (Jn 5, 44ff; 6, 36; 8, 21.24.26; 10, 31ss). Besides, for the world to have thought that Jesus was a sinner (Jn 9, 24; 18, 30) is an inexcusable sin (Jn 15, 21ff).

In the second place he will “refute” the world “concerning justice”, On the juridical level, the notion of justice which adheres more to the text, is the one which implies a declaration of guilt or of innocence in a judgment. In our context this is the only time that the term “justice” appears in the Gospel of John, elsewhere there is the term “just”. In John 16, 8 justice is linked to all that Jesus has affirmed about himself, that is, the reason why he is going to the

Father. Such a discourse concerns his glorification: Jesus goes to the Father, he is about to disappear in him and therefore, the disciples will not longer be able to see him; he is about to entrust and to submerge himself completely in the will of the Father. The glorification of Jesus confirms his divine filiation or son ship and the approbation of the Father regarding the mission which Jesus has accomplished. Therefore, the Spirit will show directly the justice of Christ (Jn 14, 26; 15, 26) protecting the disciples and the ecclesial community.

The world that believed to have judged Jesus condemning him is condemned by the “prince of this world”, because it is responsible for his crucifixion (13, 2.27). Jesus in dying on the Cross is exalted (12, 31) and he has triumphed over Satan. Now the Spirit will give witness to all about the significance of the death of Jesus which coincides with the fall of Satan (Jn 12, 32; 14, 30; 16, 33).

#### **4) Personal questions**

- Is the fear, consternation of the disciples in losing Jesus also ours?
- Do you allow yourself to be led by the Spirit, the Paraclete who gives you the certainty of the error of the world and helps you to adhere to Jesus, and, therefore, he introduces you into the truth about yourself?

#### **5) Concluding Prayer**

I thank you, Lord, with all my heart,  
for you have listened to the cry I uttered.  
In the presence of angels I sing to you,  
I bow down before your holy Temple. (Sal 138,1-2)

### **Lectio Divina: Wednesday, May 28, 2014**

#### **1) Opening prayer**

Lord God, our Father,  
you are not far away from any of us,  
for in you we live and move and exist  
and you live in us  
through your Holy Spirit.  
Be indeed with us, Lord,  
send us your Holy Spirit of truth  
and through him deepen our understanding  
of the life and message of your Son,  
that we may accept the full truth  
and live by it consistently.  
We ask you this through Christ our Lord.

#### **2) Gospel Reading - John 16,12-15**

Jesus said to his disciples: "I still have many things to say to you but they would be too much for you to bear now. However, when the Spirit of truth comes he will lead you to the complete truth, since he will not be speaking of his own accord, but will say only what he has been told; and he will reveal to you the things to come. He will glorify me, since all he reveals to you will be taken from what is mine. Everything the Father has is mine; that is why I said: all he reveals to you will be taken from what is mine."

### 3) Reflection

*• In these weeks of Easter Time, the Gospels of each day are almost always taken from chapters 12 to 17 of the Gospel of John. That reveals something regarding the origin and the destination of these chapters. They show not only what happened before the Passion and the death of Jesus, but also and above all, the living out of faith of the first communities after the resurrection. They express the Paschal faith which animated them.*

- John 16, 12: I still have many things to say to you. The Gospel today begins with this phrase: “I still have many things to say to you but they would be too much for you to bear now”. In these words of Jesus there are two things: the environment of the farewell, which characterized the Last Supper, and the concern of Jesus, the older brother, for his younger brothers, who within a brief time will remain without his presence. The time left was very short. Within a short time, Jesus will be arrested. The work begun was not yet complete. The disciples were just at the beginning of their apprenticeship. Three years are a very short time to change life and to begin to live and to think in a new image of God. Their formation was not yet finished. Much was still lacking and Jesus had still many things to teach them and to transmit to them, but he knows his disciples. They are not among the most intelligent. They would not be capable to know now all the consequences and implications of discipleship. They would become discouraged. They would not be able to bear this.
- John 16, 13-15: The Holy Spirit will come to their help. “However, when the Spirit of truth comes, he will lead you to the complete truth, since he will not be speaking of his own accord, but will say only what he has been told; and he will reveal to you the things to come. He will glorify me, since all he reveals to you will be taken from what is mine”. This affirmation of Jesus shows the experience of the first communities. In the measure in which they sought to imitate Jesus, trying to interpret and apply his Word to the various circumstances of their life, they experienced the presence and the light of the Spirit. And this happens even today in the communities which try to incarnate the Word of Jesus in their life. The root of this experience is the words of Jesus: “Everything the Father has is mine that is why I said: all he reveals to you will be taken from what is mine”.
- The action of the Holy Spirit in the Gospel of John. John uses many images and symbols to signify the action of the Holy Spirit. Like in creation (Gen 1, 1), the Spirit also descends on Jesus, “in the form of a dove, come from Heaven” (Jn 1, 32). It is the beginning of the new creation! Jesus speaks the words of God and communicates the Spirit without reserve to us (Jn 3, 34). His words are Spirit and Life (Jn 6, 63). When Jesus bids farewell, he said that he would have sent another Paraclete, Consoler, another defender, who will remain with us. It is the Holy Spirit (Jn 14, 16-17). By his Passion, death and Resurrection, Jesus won for us the gift of the Holy Spirit. By Baptism all of us have received this same Spirit of Jesus (Jn 1, 33). When he appeared to the apostles, he breathed on them and said: “Receive the Holy Spirit!” (Jn 20, 22). The Spirit is like the water which springs from within the persons who believe in Jesus (Jn 7, 37-39; 4, 14). The first effect of the action of the Spirit in us is reconciliation: “If you forgive anyone’s sins, they are forgiven; if you retain anyone’s sins, they are retained”. (Jn 20, 23). The Spirit which Jesus communicates to us has multiple actions: consoles and spreads (Jn 14, 16), he communicates truth (Jn 14, 17; 16, 13), makes us remember what Jesus taught (Jn 14, 26); will give witness of Jesus (Jo 15, 26); manifests the glory of Jesus (Jn 16, 14); will convince the world concerning sin, justice (Jn 16, 8). The Spirit is given to us so that we can understand the complete meaning of the words of Jesus (Jn 14, 26); 16, 12-13). Encouraged by the Spirit of Jesus we can adore God in any place (Jn 4, 23-24). Here lies the liberty of the Spirit of which Saint Paul speaks: “Where the Spirit of the Lord is, there is liberty” (2 Co 3, 17).

#### **4) Personal questions**

- How do I live my adherence to Jesus: alone or in community?
- Has my participation in the community led me, sometimes, to experience the light and the force of the Holy Spirit?

#### **5) Concluding Prayer**

The name of the Lord is sublime,  
his splendour transcends earth and heaven.  
For he heightens the strength of his people,  
to the praise of all his faithful,  
the people close to him. (Ps 148,13-14)

### **Lectio Divina: Thursday, May 29, 2014**

#### **1) Opening prayer**

Lord God, our Father,  
  
you are not far away from any of us,  
  
for in you we live and move and exist  
  
and you live in us  
  
through your Holy Spirit.  
  
Be indeed with us, Lord,  
  
send us your Holy Spirit of truth  
  
and through him deepen our understanding  
  
of the life and message of your Son,  
  
that we may accept the full truth  
  
and live by it consistently.  
  
We ask you this through Christ our Lord.

#### **2) Gospel Reading - John 16,16-20**

Jesus told to his disciples: "In a short time you will no longer see me, and then a short time later you will see me again. Then some of his disciples said to one another, 'What does he mean, "In a short time you will no longer see me, and then a short time later you will see me again," and, "I am going to the Father"? What is this "short time"? We don't know what he means.' Jesus knew that they wanted to question him, so he said, 'You are asking one another what I meant by saying, "In a short time you will no longer see me, and then a short time later you will see me again." 'In all truth I tell you, you will be weeping and wailing while the world will rejoice; you will be sorrowful, but your sorrow will turn to joy.'"

### 3) Reflection

- John 16, 16: Absence and presence. Jesus says a “little while” (un mikròn), that is to say, a very brief period of time, perhaps one “instant”. Over and beyond the multiplicity of nuances what we want to stress here is the exiguity of time. Just as the time that Jesus remained as Incarnate Word, with his own, in the same way, the time between his departure and his return, will also be brief. There will be no change in the interior situation of his disciples because the relationship with Jesus does not change: He is permanently close to them. Therefore, the vision of Jesus will not suffer any interruption but will be characterized by the communion of life with Him (Jn 14, 19).

The repeated use of the verb “to see” in v. 16: is interesting: «In a short time you will no longer see me, and then a short time later you will see me again”. The expression “a short time you will no longer see me” recalls the way with which the disciples see in the historical Jesus the Son of God; the other expression “a short time later you will see me again” recalls the experience of the Risen Christ. Jesus seems to want to say to the disciples that for a very short time the conditions to see him still exist, to recognize him in his visible flesh, but later, they will see him in a different vision in so far as he will show himself transformed, transfigured.

- John 16, 17-19: The lack of understanding of the disciples. In the meantime, some disciples do not succeed to understand what this absence signifies, means, that is to say, his going to the Father. They experience a certain disturbance regarding the words of Jesus and they express this asking four questions, joined together in one same expression: “What he is saying, what does it mean?” Other times the reader has listened to the questions of Peter, of Philip, of Thomas. And of Judah, not Iscariot, and now those disciples who ask for an explanation. The disciples do not succeed to understand what he is speaking about. The disciples have not understood how Jesus can be seen again by them if he goes to the Father (vv.16-19). But the question seems to be concentrated on the expression “a short time” that for the reader seems to be a very long time that never ends, especially when one has anguish and sadness. In fact, the time of sadness does not pass away. An answer of Jesus is expected, but the Evangelist places a repetition of the same question as before: “You are asking one another what I meant by saying: “In a short time you will no longer see me; and then a short time later you will see me again?” (v. 19).

- John 16, 20: The response of Jesus. In fact Jesus does not respond to the question asked: “What does in a short time, mean?”, but he invites them to trust. It is true that the disciples will be tried, tested, they will suffer very much, they will be alone in a hostile situation, abandoned in a world which rejoices because of the death of Jesus, but, he assures them that their sadness will be changed into joy. To the time of sadness is opposed a time in which everything will be overturned. That opposing clause “but your sadness will be transformed into joy”, underlines such a change of perspective. For the reader it is evident that the expressions “a short time”. “in a short time” correspond to that instant or moment in which the situation is overturned, but up to that moment everything will be of sadness and trial.

In last instance, the disciples receive from Jesus a promise of happiness, of joy; in virtue of that instant in which the difficult situation is overturned, to which “his own”, the ecclesial community are subjected, they will enter into a reality of the world enlightened by the resurrection.

#### **4) Personal questions**

- Am I convinced that the moment of trial, of suffering will pass away and He will come back to be with me?"
- «You will be weeping and wailing, but your sorrow will turn into joy". What effect do these words of Jesus have in your human events? How do you live your moments of sadness and of anguish?

#### **5) Concluding Prayer**

The whole wide world has seen

the saving power of our God.

Acclaim the Lord, all the earth,

burst into shouts of joy! (Ps 98,3-4)

## **Lectio Divina: Friday, May 30, 2014**

*Easter Time*

#### **1) Opening prayer**

Lord God, merciful Father,

it is hard for us to accept pain,

for we know that you have made us

for happiness and joy.

When suffering challenges us

with a provocative "why me?"

help us to discover the depth

of our inner freedom and love

and of all the faith and loyalty

of which we are capable,

together with, and by the power of,

Jesus Christ our Lord.

## 2) Gospel Reading - John 16,20-23a

Jesus said: 'In all truth I tell you, you will be weeping and wailing while the world will rejoice; you will be sorrowful, but your sorrow will turn to joy.'

A woman in childbirth suffers, because her time has come; but when she has given birth to the child she forgets the suffering in her joy that a human being has been born into the world. So it is with you: you are sad now, but I shall see you again, and your hearts will be full of joy, and that joy no one shall take from you.'

## 3) Reflection

- During these days between the Ascension and Pentecost, the Gospels of the day are taken from chapters 16 to 21 of the Gospel of Saint John, and form part of the Gospel called: "Book of Consolation or of the Revelation acting in the Community" (Jn 13, 1 to 21, 31). This Book is divided as follows: the farewell to the friends (Jn 13, 1a to 14, 31); witness of Jesus and prayer to the Father (Jn 15, 1 to 17, 28); the accomplished work (Jn 18, 1 to 20, 31). The environment of sadness and of expectation. Sadness, because Jesus leaves and the nostalgia invades the heart. Expectation, because the hour is arriving of receiving the promised gift, that of the Consoler who will make all sadness disappear and will once again bring the joy of the friendly presence of Jesus in the midst of the community.

- John 16, 20: The sadness will be transformed into joy. Jesus says: "In all truth I tell you: you will be weeping and wailing while the world will rejoice. You will be sorrowful, but your sorrow will turn to joy". The frequent reference to sadness and suffering express the environment of the communities at the end of the first century in Asia Minor (today, Turkey), for which John wrote his Gospel. They lived in a difficult situation of persecution and oppression which caused sadness. The Apostles had taught that Jesus would have returned afterwards, but the "parusia", the glorious return of Jesus had not arrived and persecution increased. Many were impatient: "Until when?" (cfr. 2 Th 2, 1-5; 2 P 3, 8-9). Besides, a person bears a situation of suffering and of persecution when he/she knows that suffering is the way and the condition to attain perfect joy. And thus, even having death before the eyes, the person bears and faces suffering and pain. This is why the Gospel makes this beautiful comparison with the pangs of childbirth.

- John 16, 21: The comparison with pangs of childbirth. All understand this comparison, especially mothers: "The woman in childbirth suffers because her time has come; but when she has given birth to the child she forgets the suffering in her joy that a human being has been born into the world". The suffering and sadness caused by persecution, even without offering any horizon of improvement, are not the stertor of death, but rather the pangs of childbirth. Mothers know all this by experience. The pain is terrible, but they bear it, because they know that the pain, the suffering is a source of new life. Thus, is the suffering of the persecution of Christians, and thus, any suffering should be lived, that is, in the light of the experience of the Death and Resurrection of Jesus.

- John 16, 22-23a: Eternal joy. Jesus explains the comparison: "So it is with you: you are sad now, but I shall see you again, and your hearts will be full of joy and that joy no one shall take from you". When that day comes, you will not ask me any questions. This is the certainty that gives courage to the tired and persecuted communities of Asia Minor and which makes one exult with joy in the midst of suffering and pain. As the poet says: "It hurts, but I

sing!” Or as the mystic Saint John of the Cross says: “In a dark night, with an inflamed yearning for love, oh happy venture, I went out without being noticed, in my house all slept!” The expression on that day indicates the definitive coming of the Kingdom which brings with it its clarity. In the light of God, there will no longer be need to ask anything. The light of God is the full and total response to all the questions which could arise within the human heart.

#### **4) For Personal Confrontation**

- Sadness and joy. They exist together in life. How do these exist in your life?
- Pangs of childbirth. This experience is found in the origin of life of each one of us. My mother suffered the pain with hope, and this is why I am alive. Stop and think about this mystery of life.

#### **5) Concluding Prayer**

Clap your hands, all peoples,

acclaim God with shouts of joy.

For Yahweh, the Most High, is glorious,

the great king over all the earth. (Ps 47,1-2)

### **Lectio Divina: Saturday, May 31, 2014**

#### **1) Opening prayer**

Lord our God, loving Father,

Mary went with haste to visit

her cousin Elizabeth in her hour of need.

May we too rejoice in the Lord

when we can hurry to see people

to bring them the Lord

as we to share in their needs and their joys.

With Mary, may we become

a blessing to them.

We ask this through Christ our Lord.

## 2) Gospel Reading - Luke 1,39-56

Mary set out at that time and went as quickly as she could into the hill country to a town in Judah. She went into Zechariah's house and greeted Elizabeth.

Now it happened that as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit. She gave a loud cry and said, 'Of all women you are the most blessed, and blessed is the fruit of your womb. Why should I be honoured with a visit from the mother of my Lord? Look, the moment your greeting reached my ears, the child in my womb leapt for joy. Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled.'

And Mary said: My soul proclaims the greatness of the Lord

and my spirit rejoices in God my Saviour;

because he has looked upon the humiliation of his servant. Yes, from now onwards all generations will call me blessed,

for the Almighty has done great things for me. Holy is his name,

and his faithful love extends age after age to those who fear him.

He has used the power of his arm, he has routed the arrogant of heart.

He has pulled down princes from their thrones and raised high the lowly.

He has filled the starving with good things, sent the rich away empty.

He has come to the help of Israel his servant, mindful of his faithful love

-according to the promise he made to our ancestors -- of his mercy to Abraham and to his descendants for ever.

Mary stayed with her some three months and then went home.

## 3) Reflection

- Today is the Feast of the Visitation of the Virgin, and the Gospel narrates the visit of Mary to her cousin Elizabeth. When Luke speaks of Mary, he thinks of the communities of his time which lived dispersed in the cities of the Roman Empire and offers to them, Mary as a model of how they should relate to the Word of God. Once, hearing Jesus speak about God, a woman in the crowd exclaimed: "Blessed the womb that bore you and the breasts that fed you", praising the mother of Jesus. Immediately Jesus answered: "More blessed still are those who hear the word of God and keep it!" (Lk 11, 27-28). Mary is the model of the faithful community which knows how to live and practice the Word of God. In describing the visit of Mary to Elizabeth, he teaches how the communities should act in order to transform the visit of God into service of the brother and sisters.

- The episode of the visit of Mary to Elizabeth also shows another typical aspect of Luke. All the words and the attitudes, especially the Canticle of Mary, form a great celebration of praise. It seems to be a description of a solemn Liturgy. Thus, Luke evokes the liturgical and celebrative environment, in which Jesus was formed and in which the communities should live their own faith.

- Luke 1, 39-40: *Mary goes to visit her cousin Elizabeth.* Luke stresses the haste with which Mary responds to the demands of the Word of God. The Angel spoke to her about the pregnancy of Elizabeth and Mary, immediately, rises in order to verify what the Angel had announced, she goes out of the house to help a person in need. From Nazareth to the mountain of Judah there are about 100 kilometres! There were no buses or trains!

- Luke 1, 41-44: *The greeting of Elizabeth.* Elizabeth represents the Old Testament which ends. Mary, the New One which is beginning. The Old Testament welcomes, accepts the New One with gratitude and trust, recognizing in it the gratuitous gift of God which comes to realize and to complete whatever expectation people had. In the encounter of the two women, is manifested the gift of the Spirit which makes the child jump with joy in Elizabeth's womb. The Good News of God reveals his presence in one of the most common things of human life: two housewives who exchange the visit to help one another. A visit, joy, pregnancy, children, reciprocal help, house, family: Luke wants to make the communities (and all of us) understand and discover the presence of the Kingdom. The words of Elizabeth, up until now, form part of the best known and most recited Psalm in the world, which is the *Hail Mary*.

- Luke 1, 45: *The praise which Elizabeth makes of Mary.* "Blessed is she who believed that the promise made by the Lord would be fulfilled". This is Luke's advice to the communities: to believe in the Word of God, because it has the force to realize what it says. It is a creative Word. It generates a new life in the womb of a virgin, in the womb of the poor and abandoned people who accept it with faith.

- Luke 1, 46-56: *The canticle of Mary.* Most probably, this canticle was already known and sung in the Communities. It teaches how it should be prayed and sung. *Luke 1, 46-56:* Mary begins proclaiming the change which has come about in her life under the loving look of God, full of mercy. This is why she sings joyfully: "My spirit rejoices in God, my Saviour". *Luke 1, 51-53:* she sings the fidelity of God toward his people and proclaims the change which the arm of Yahweh is bringing about in behalf of the poor and the hungry. The expression "arm of God" recalls the liberation of the Exodus. It is this saving force of God which gives life to the change: he has routed the arrogant of heart (1, 51), he has pulled down princes from their thrones and raised high the lowly (1, 52), he has sent the rich away empty, and has filled the starving with good things (1, 53). *Luke 1, 54-55:* at the end, she recalls that all that is the expression of God's mercy toward his people and an expression of his fidelity to the promises made to Abraham. The Good News is not a response to the observance of the Law, but the expression of the goodness and the fidelity of God to the promises made. That is what Paul taught in the letters to the Galatians and to the Romans.

The second Book of Samuel tells the story of the Ark of the Covenant. David wants to put in his own house, but he is frightened and says: "How can the Ark of Yahweh come to be with me?" (2 S 6, 9). Then David ordered that the Ark be placed in the house of Obed-Edom. And the Ark of Yahweh remained three months in the house of Obed-Edom, and the Lord blessed Obed-Edom and his whole family" (2 S 6, 11). Mary, waiting for Jesus, is like the Ark of the Covenant which, in the Old Testament, visited the houses of the persons granting benefits.

She goes to Elizabeth's house and remained there three months. And while she is in Elizabeth's house, the whole family is blessed by God. The community should be like the New Ark of the Covenant. Visiting the house of the persons, it should take benefits and the grace of God to the people.

#### **4) Personal questions**

- What prevents us from discovering and living the joy of God's presence in our life?
- Where and how does the joy of the presence of God take place today in my life and in that of the community?

#### **5) Concluding Prayer**

Bless Yahweh, my soul, from the depths of my being,

his holy name;

bless Yahweh, my soul,

never forget all his acts of kindness. (Ps 103,1-2)