



Preparing for the Mass of Sunday 9th November 2025

Dedication of the Lateran Basilica — John 2.13-22

Relax

Make the Sign of the Cross † and remain still for a minute of settling silence. Then read the Gospel — preferably aloud and slowly — paying attention to any words that stand out to you.



Read

This Sunday's Gospel : REBUILDING THE TEMPLE



Just before the Jewish Passover, Jesus went up to Jerusalem, and in the Temple he found people selling cattle and sheep and pigeons, and the money changers sitting at their counters there. Making a whip out of some cord, he drove them all out of the Temple, cattle and sheep as well, scattered the money changers' coins, knocked their tables over and said to the pigeon-sellers, 'Take all this out of here and stop turning my Father's house into a market.' Then his disciples remembered the words of scripture: Zeal for your house will devour me. The Jews intervened and said, 'What sign can you show us to justify what you have done?' Jesus answered, 'Destroy this sanctuary, and in three days I will raise it up.' The Jews replied, 'It has taken forty-six years to build this sanctuary: are you going to raise it up in three days?' But he was speaking of the sanctuary that was his body, and when Jesus rose from the dead, his disciples remembered that he had said this, and they believed the scripture and the words he had said.

Did any words or phrases stand out to you in the Gospel? If so, take a few moments to meditate on them.

Reflect

Now read the Gospel again and consider what the Lord might be saying to you, or asking of you, through it. Then continue by reading Fr Henry Wansbrough's reflection...



The Temple at Jerusalem was an amazing complex of buildings, covering the area of 20 football pitches. At the end of the 46 years of construction, 38,000 workers were made redundant. And Jesus says he will re-build 'this Temple' in three days! In the Gospel of John Jesus often plays with misunderstanding ('living water', 'born again', 'true bread') to reach a deeper meaning. So the Temple was only the symbol of Jesus himself, the meeting-place between God and human beings, the channel of divine life. The really important Temple is the Risen Christ, filled with the Spirit which also gives the same life to the Church. The Feast of the Lateran Basilica is the feast of the one life of the whole Church, in which the Risen Christ promised that he would always be present, strengthening the whole. Of that presence and that corner-stone, and the unity which it provides to the Church, the Bishop of Rome is the symbol. The symbolic 'rubbishing' of the Jerusalem Temple by Jesus reminds us that it is a Church of sinners, always in need of purification, of throwing out the rubbish and letting the fresh air in through the windows.

What can be done to further the unity of the Christian Church?

Dom Henry Wansbrough OSB

Rest

Now call to mind the Lord's love for you, remembering that through this scripture the Lord is truly present. Then silently and prayerfully listen for God's voice and rest in God's love.



Respond & Request

Thank God for any insight you may have received, and respond by asking the Holy Spirit to bless you with a spiritual gift or help you to grow in a particular fruit of the Spirit. You might pray for wisdom, courage, faithfulness, self-control, patience, generosity, joy, kindness, love, peace, faith, chastity - or another grace - to help you live out your faith this week.



Remember

This Wednesday's word for our families is **ENTHUSIASM!**
(To see the Family Version, please visit: wednesdayword.org)



As you pray for your loved ones, please remember to pray for the Church and for the families connected to our schools.

St Joseph, Patron Saint of Families and Protector of the Church, pray for us. Mary, Star of Evangelisation, pray for us. Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. Amen.



First Reading: *The Water of Life*



Ezekiel 47.1-2. 8-9. 12

The angel brought me to the entrance of the Temple, where a stream came out from under the Temple threshold and flowed eastwards, since the Temple faced east. The water flowed from under the right side of the Temple, south of the altar. He took me out by the north gate and led me right round outside as far as the outer east gate where the water flowed out on the right-hand side. The man went to the east holding his measuring line and measured off a thousand cubits; he then made me wade across the stream; the water reached my ankles. He measured off another thousand and made me wade across the stream again; the water reached my knees. He measured off another thousand and made me wade across again; the water reached my waist. He measured off another thousand; it was now a river which I could not cross; the stream had swollen and was now deep water, a river impossible to cross. He then said, 'Do you see, son of man?' He took me further, then brought me back to the bank of the river. When I got back, there were many trees on each bank of the river. He said, 'This water flows east down to the Arabah and to the sea; and flowing into the sea it makes its waters wholesome. Wherever the river flows, all living creatures teeming in it will live. Fish will be very plentiful, for wherever the water goes it brings health, and life teems wherever the river flows. Along the river, on either bank, will grow every kind of fruit tree with leaves that never

wither and fruit that never fails; they will bear new fruit every month, because this water comes from the sanctuary. And their fruit will be good to eat and the leaves medicinal.'

In a hot, arid country water is an obvious sign of life. Even in Britain many people carry a bottle of water with them! Ezekiel presents a marvellous picture of water flowing from the Temple. The water brings life and fertility to the wastelands and dusty deserts, and even to the hot, salty, smelly Dead Sea. It brings unexpected and unbelievable beauty and fruitfulness to what had been useless and infertile. Ezekiel meant this as an image of all the richness and productiveness which would flow from the new Temple at Jerusalem. The Lateran Basilica in Rome (not St Peter's) is the Pope's own church, and so the sign of the unity of the Church built on the apostles, a unity sealed by union with the Bishop of Rome, the successor of Peter. On this feast of that Lateran Basilica, the Church applies this image to the fruitfulness which the Church brings to all life. Do I see the tradition of the Church as bringing life and richness to all activity and being? As a representative of the Church am I seen as enriching life, a messenger of good news?

Does your local Church community really enrich the surrounding society?



Second Reading: *The Master Builder*



1 Corinthians 3.9-11. 16-17

You are God's building. By the grace God gave me, I succeeded as an architect and laid the foundations, on which someone else is doing the building. Everyone doing the building must work carefully. For the foundation, nobody can lay any other than the one which has already been laid, that is Jesus Christ. Didn't you realise that you were God's temple and that the Spirit of God was living among you? If anybody should destroy the temple of God, God will destroy him, because the temple of God is sacred; and you are that temple.

In the Bible there are many enlivening images of the Church (a flock of sheep, a vineyard, a cultivated field) and here St Paul uses the image of a building. Each stone makes its own contribution. Pull one out and

the whole building may collapse! Every stone rests on another and forms the basis for a further stone. But it isn't the building of stone and metal, the solid Basilica, that matters, but the living stones which make it functional. The point of this building is that it is a living and breathing building, heaving and bursting with life, each stone winking at each other and breathing in unison, because it lives with the life breathed into it by the Spirit of God. Paul writes all this to the Christian community at Corinth, an extraordinarily disunited and disparate group (dockers and professors, magistrates, athletes, teachers and slaves) to remind them that they form a single building on the foundation-stone which is Christ. If they, with all their quirks and oddities, could constitute a single building with one common purpose, any community can manage it!

What are you doing about building blocks that don't quite fit your plan?

“...they form a single building on the foundation-stone which is Christ.”