

Here's a text if you've only a minute ...

Behold God's dwelling with the human race.
He will dwell with them and they will be his people. *Entrance Antiphon*

God is for us a refuge and strength,
an ever-present help in time of distress. *Psalm*

God's temple is holy, and you are that temple. *Second Reading*

He was speaking about the temple of his body. *Gospel*

God our Father, from living stones, your chosen people,
you built an eternal temple to your glory.
Increase the spiritual gifts you have given to your Church,
so that your faithful people may continue to grow
into the new and eternal Jerusalem.

Old Opening Prayer

This week's texts if you'd like to reflect further:
Ezekiel 47:1–2, 8–9, 12; Ps 45 (46); 1 Cor 3:9c–11, 16–17; John 2:13–22



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ST BEUNO'S OUTREACH IN THE DIOCESE OF WREXHAM



PREGO LEAFLET

The Dedication of the Lateran Basilica
Year C, 9th November 2025

God's Holy Temple

In the words of Pope Benedict XVI (9 November 2008): '*Today's feast celebrates a mystery that is always relevant: God's desire to build a spiritual temple in the world, a community that worships him in spirit and truth*' (cf. John 4: 23–24).

The Basilica of St. John Lateran was the first to be built after the edict (313) of Emperor Constantine, and is the ecclesiastical seat of the Bishop of Rome. As a result, it is called '*the mother and head of all the churches of the city and the world*'.

The readings for today's feast recall an essential truth: the temple of stones is but a symbol of the living Christian community which, baptised in life-giving waters (**First Reading**), gives joy to God's city (**Psalm**).

In the era of the new Passover covenant, there is no temple building other than that of the Christian community, in whom the Spirit of Christ lives (**Second Reading**).

Christ is both temple (**Gospel**) and foundation, from whom we have our food and healing, our refuge and strength, our grace and our holiness.

As **Pilgrims of Hope** in this Jubilee Year, we pray that we might, through his Spirit living in us, imitate Christ by our steadfastness, courage and joy in the face of deceit, greed and despair.



Opening Prayer

O God, who from living and chosen stones
prepare an eternal dwelling for your majesty,
increase in your Church the spirit of grace you have bestowed,
so that by new growth your faithful people
may build up the heavenly Jerusalem.

Second Reading 1 Corinthians 3: 9c–11, 16–17

Brothers and Sisters: You are God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how they build upon it. For no one can lay a foundation other than that which is laid, which is Jesus Christ.

Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy them. For God's temple is holy, and you are that temple.

I follow my usual pattern that helps me to become both still and alert.
I ask for the help of God's Spirit living in me, that I might take to heart the encouraging words of today's scripture.

I read, slowly, prayerfully, the text.
As usual, I ask myself: to where am I being drawn?
If helpful, I pause frequently, allowing a word or line to sink deeply within.

Perhaps the word *foundation* is striking me.
What or who has been my foundation in faith? From Christ to St Paul, and through all the generations until now, the grace of faith is in me.
For what, for whom, am I so truly grateful?

I might also ponder any foundations that I have laid. And, perhaps, on which others now build.

I am God's building, *God's temple*.
What strikes me as I ponder this extraordinary truth?
And how do I recognize and feel God's Spirit living in me? How do others see the Spirit at work in me?

I stay, for as long as I can, with these questions, again asking that the Spirit might help me know deeply who I am or, rather, whose I am.

Then I end, *Glory be ...*

Gospel John 2: 13–22

The Passover of the Jews was at hand, and Jesus went up to Jerusalem. In the Temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. And making a whip of cords, he drove them all out of the Temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. And he told those who sold the pigeons, 'Take these things away; do not make my Father's house a house of trade.' His disciples remembered that it was written, 'Zeal for your house will consume me.'

So the Jews said to him, 'What sign do you show us for doing these things?' Jesus answered them, 'Destroy this temple, and in three days I will raise it up.' The Jews then said, 'It has taken forty-six years to build this Temple, and will you raise it up in three days?' But he was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

As usual, I pause to become still. I ask that Jesus's Spirit might help me to pray this text well. I slowly read the Gospel a couple of times, and then imagine the setting ... the glory of the Temple, together with the noise of traders, the smells of animals, pushing crowds.

My attention is drawn to Jesus, who is making a whip from some animal tethers. He is using it to drive out the people and animals from the Temple courtyard.

I see him overturning tables and scattering money. What do I notice in his actions? Does his behaviour shock me?

Has this text led me to question the motive and expression of anger?

Perhaps I see Jesus angry, not with people, but with an unjust system that exploits and defrauds. How do I feel about unfair practices I see in today's world? Is Jesus asking me to cleanse something in my own life?

I hear Jesus speaking about himself as a Temple. The same Spirit that lives in him now lives in me. How does this make me feel? I pause to consider it.

I end by asking that I might feel the same Spirit moving in me, giving me courage to confront injustice where I find it and to call out bad behaviour, even in myself.

I end with a slow sign of the cross.