

1. Read — Read the verses slowly and prayerfully several times. Write down any words or phrases that seem to stand out:

2. Meditate — Now begin to reflect on the verses and ask God what it means and how he wants to speak to you through the passage. **God what are you saying to me through this?**

3. Pray — Respond from your heart to what God has been saying to you. **What do you want me to know?** Write down your prayer to him or record whatever he says to you.

4. Contemplate — Be quiet before the Lord enjoying His presence.
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**How is God calling you to act in response to what he has shown you?**

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Link to Liturgy**



[1] CCC 215 [2] CCC 217 [3] CCC 2500  
[4] CCC 216 [5] CCC 2466 [6] CCC 559  
[7] St. Thomas Aquinas, STh II-II, 109, 3 ad 1.  
[8] CCC 2467 [9] CCC 2468 [10] CCC 2469 [11] CCC 2471

# Quick Connect

**What is the Gospel saying? John 18:33-37** — Pg. 1

**What is the Church saying Past and Present?** Pages 1-3

**What is God saying to you through this passage?** Page 4

## **Gospel Reading – John 18:33-37– Roman Missal**

Pilate said to Jesus, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

## **Spiritual Reading – Office of Readings - 34<sup>th</sup> Sunday of Ordinary**

**Time Cycle B** *From a notebook On Prayer by Origen, priest*

*Your kingdom come The kingdom of God, in the words of our Lord and Savior, does not come for all to see; nor shall they say: Behold, here it is, or behold, there it is; but the kingdom of God is within us, for the word of God is very near, in our mouth and in our heart.* Thus it is clear that he who prays for the coming of God's kingdom prays rightly to have it within himself, that there it might grow and bear fruit and become perfect. For God reigns in each of his holy ones. Anyone who is holy obeys the spiritual laws of God, who dwells in him as in a well-ordered city. The Father is present in the perfect soul, and with him Christ reigns, according to the words: *We shall come to him and make our home with him.* Thus the kingdom of God within us, as we continue to make progress, will reach its highest point when the Apostle's words are fulfilled, and Christ, having subjected all his enemies to himself, will hand over his *kingdom to God the Father, that God may be all in all.* Therefore, let us pray unceasingly with that disposition of soul which the Word may make divine, saying to our Father who is in heaven: *Hallowed be your name; your kingdom come.* Note this too about the kingdom of God. It is not a *sharing of justice with iniquity, nor a society of light with darkness, nor a meeting of Christ with Belial.* The kingdom of God cannot exist alongside the reign of sin. Therefore, if we wish God to reign in us, in no way *should sin reign in our mortal body;* rather we should *mortify our members which are upon the earth* and bear fruit in the Spirit. There should be in us a kind of spiritual paradise where God may walk and be our sole ruler with his Christ. In us the Lord will sit at the right hand of that spiritual power which we wish to receive. And he will sit there until all his enemies who are within us become his footstool, and every principality, power and virtue in us is cast out. All this can happen in each one of us, and the last enemy, death, can be destroyed; then Christ will

say in us: *O death, where is your sting? O hell, where is your victory?* Ans so what is *corruptible* in us must be clothed with holiness and *incorruptibility*; and what is *mortal* must be clothed, now that death has been conquered, in the Father's *immortality*. Then God will reign in us, and we shall enjoy even now the blessings of rebirth and resurrection.

### Fullness of Truth [Part I] – Lesson and Discussion

“...to testify to the truth”

When Pilate questions Jesus, he is trying to seek truth. We, too are trying to seek truth, not only in small every day things, but also the fullness of truth in Jesus Christ. When seeking truth, we must first know two things: where truth comes from and what it is.

**What is truth itself?** “God is Truth itself, whose words cannot deceive. This is why one can abandon oneself in full trust to the truth and faithfulness of his word in all things. The beginning of sin and of man’s fall was due to a lie of the tempter who induced doubt of God’s word, kindness, and faithfulness.”[1] “God is also truthful when he reveals himself—the teaching that comes from God is ‘true instruction.’ When he sends his Son into the world it will be ‘to bear witness to the truth’: ‘We know that the Son of God has come and has given us understanding, to know him who is true.’”[2] “Likewise, truth carries with it the joy and splendor of spiritual beauty. Truth is beautiful in itself. Truth in words, the rational expression of the knowledge of created and uncreated reality, is necessary to man, who is endowed with intellect. But truth can also find other complementary forms of human expression, above all when it is a matter of evoking what is beyond words: the depths of the human heart, the exaltations of the soul, the mystery of God. Even before revealing himself to man in words of truth, God reveals himself to him through the universal language of creation, the work of his Word, of his wisdom: the order and harmony of the cosmos – which both the child and the scientist discover – ‘from the greatness and beauty of created things comes a corresponding perception of their Creator,’ ‘for the author of beauty created them.’”[3]

**Who can have the truth of God?** Everyone can receive God’s truth; He can give this truth to whoever He wishes, in short or in full. We can never come up with our own “truth” because it is only revealed to us through God. We are accustomed to saying, “In my opinion” or “To me... I think...” in our conversations. If and when we speak the truth it is not our truth but rather God’s. Quite honestly it does not matter what we think, if we think not as God thinks. Saint Augustine was once asked what he thought a certain matter. Augustine replied, “I think as the Church thinks.” “God’s truth is his wisdom, which commands the whole created order and governs the world. God, who alone made heaven and earth, can alone impart true knowledge of every created thing in relation to himself.”[4] We are called to be bearers of the truth, for there is only one truth and we either bear it or we do not.

**How did God make His truth visible in this world?** God’s truth was made visible in and through the Incarnation, the Word of Truth taking on flesh in the form of Jesus Christ. Jesus, the second person of the Holy Trinity, God is now able to speak directly to all. “In Jesus Christ, the whole of God’s truth has been made manifest. ‘Full of grace and

truth,’ he came as the ‘light of the world,’ he is the Truth.’ ‘Whoever believes in me may not remain in darkness.’ The disciple of Jesus continues in his word so as to know ‘the truth [that] will make you free; and that sanctifies. To follow Jesus is to live in ‘the Spirit of truth,’ whom the Father sends in his name and who leads ‘into all the truth. To his disciples Jesus teaches the unconditional love of truth: ‘Let what you say be simply “Yes or No.”’”[5]

**Is the truth Jesus brings a violent one?** No, His truth is not a violent one in a physical nature towards anyone. Think of when Jesus as King comes into Jerusalem and “conquers the Daughter of Zion, a figure of his Church, neither by ruse nor by violence, but by the humility that bears witness to the truth. And so the subjects of his kingdom on that day are children and God’s poor, who acclaim him as had the angels when they announced him to the shepherds.”[6] St. Thomas Aquinas said, “Men could not live with one another if there were not mutual confidence that they were being truthful to one another.”[7]

**Are we compelled to seek truth?** Yes. God has put with inside all of our nature the desire to seek out what is true, beautiful, and good; to know and understand right from wrong. “Man tends by nature toward the truth. He is obliged to honor and bear witness to it: “It is in accordance with their dignity that all men, because they are persons...are both impelled by their nature and bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth once they come to know it and direct their whole lives in accordance with the demands of truth.”[8]

**Why is absolute truth necessary?** Truth can never contradict truth. It is actually simple logic that there is an absolute truth. For instance, if you believe that there is *no* absolute truth, you have actually just made an absolute statement, which thereby negates your position. Others who say that multiple truths can exist are also living in a similar lie. If that were the case then we would have to say that, *a la* George Orwell’s *1984*, 2+2 does not always equal 4, or gravity only affects some of us, but not all of us. That is false. 2+2 is always 4, and gravity affects all of us.

**How are we supposed to live in truth?** The Catechism of the Catholic Church gives us clear instructions: “Truth as uprightness in human action and speech is called truthfulness, sincerity, or candor. Truth or truthfulness is the virtue which consists in showing oneself true in deeds and truth in words, and in guarding against duplicity, dissimulation, and hypocrisy.”[9] “The virtue of truth gives another his just due. Truthfulness keeps to the just mean between what ought to be expressed and what ought to be kept secret: it entails honesty and discretion. In justice, ‘as a matter of honor, one man owes it to another to manifest the truth.’”[10] Finally, “Before Pilate, Christ proclaims that he ‘has come into the world, to bear witness to the truth.’ The Christian is not to ‘be ashamed then of testifying to our Lord.’ In situations that require witness to the faith, the Christian must profess it without equivocation, after the example of St. Paul before his judges. We must keep ‘a clear conscience toward God and toward men.’”[11]