

ENTRANCE ANTIPHON (or a hymn) I saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband.

or

Behold God's dwelling with the human race. He will dwell with them and they will be his people, and God himself with them will be their God.

RESPONSORIAL PSALM (Ps 45)

ANTIPHON: The waters of the river gladden the city of God.

RESPONSE: The waters of the river gladden the city of God.

LECTOR: God is for us a refuge and strength, a helper close at hand, in time of distress: so we shall not fear though the earth should rock, though the mountains fall into the depths of the sea. **R.**

LECTOR: The waters of a river give joy to God's city, the holy place where the Most High dwells. God is within, it cannot be shaken; God will help it at the dawning of the day. **R.**

LECTOR: The Lord of hosts is with us: the God of Jacob is our stronghold. Come, consider the works of the Lord, the redoubtable deeds he has done on the earth. **R.**

GOSPEL ACCLAMATION Alleluia, alleluia! I have chosen and sanctified this house, says the Lord, that my name may remain in it for all time. Alleluia!

COMMUNION ANTIPHON (or a hymn) Be built up like living stones, into a spiritual house, a holy priesthood.

TODAY'S READINGS Ezekiel 47:1-2. 8-9. 12; 1 Corinthians 3:9-11. 16-17; John 2:13-22

NEXT WEEK (33rd Sunday of Year B) Malachi 3:19-20; Psalm 97; 2 Thessalonians 3:7-12; Luke 21:5-19

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*Seeing the
world with new
eyes*



9 November 2025 Dedication of the Lateran Basilica Year C

The celebration of the Dedication of the Lateran Basilica (the official cathedral of the Diocese of Rome) one thousand seven hundred and one years ago in 324AD) is an occasion to reflect on the architectural symbolism of a church.

The most foundational elements of a functioning church are surely the altar, the tabernacle, and the baptismal font. There is wide variety as regards their architectural style and location in the building. Typically, the baptismal font is placed at the entrance at the back of the church and the altar in an elevated section in the front of the church, called the sanctuary.

The tabernacle, flanked by a perpetually burning candle, is often beyond the altar, perhaps above the high altar against the eastward wall, if your church is old enough to have one. It may be placed in its own chapel somewhere else in your church. If you are seated in a pew in the nave, the main body of the building, you can probably locate each of these three items. To understand their significance, we must look at them from a symbolic or sacramental perspective.

The baptismal font: The story of creation begins with waters. They represent uninhabitable, unformed reality, chaos, death, and ultimately nothingness. God restrains darkness with light, separates the waters, and permits dry land to appear. He's making a domain in which life can appear and ultimately human life with which he seeks to partner to complete his creation purpose. Baptism restarts that original purpose. It reestablishes your partnership with God, bringing

you into Eden where the New Adam and Eve, Jesus and his mother, are now, giving you a place and a role in their new world.

The altar: An altar is a little mountain. And a mountain is the high place where heaven and earth are brought together. When you enter liturgical space, you move through the waters to the mountain. In other words, you make passage through the act of creation! And what happens on the altar is the sacramental accomplishment of the goal of creation, a real foretaste of the world's purpose.

The tabernacle: This box takes its name from the tent in which the presence of God resided in the center of Israel's camp as they made their pilgrimage through the desert after passing through the waters of the Red Sea in their miraculous deliverance from Egypt. In your church, it holds the reserve sacrament, the consecrated bread which is the sacramental presence of God made flesh. The tabernacle contains the tangible promise of God's commitment to liberate the whole world through humanity united to himself. It is opened at the apex of the mass when this promise is renewed between God and you.

If you ponder these architectural items from the sacramental viewpoint, you will begin to see the world with new eyes. The church, in its most basic elements, is a microcosm of creation. Its architecture is meant to teach you the deepest truths about the world's beginning and purpose.

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