

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?**

# Quick Connect

**What is the Gospel saying? Luke 9:18-24** — 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 – Luke 9:18-24 – Roman Missal

Once when Jesus was praying in solitude, and the disciples were with him, he asked them, “Who do the crowds say that I am?” They said in reply, “John the Baptist; others, Elijah; still others, ‘One of the ancient prophets has arisen.’” Then he said to them, “But who do you say that I am?” Peter said in reply, “The Christ of God.” He rebuked them and directed them not to tell this to anyone. He said, “The Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised.” Then he said to all, “If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will save it.”

## Spiritual Reading – Office of Readings – 12<sup>th</sup> Sunday of Ordinary Time

From a treatise on the Trinity by Faustus Luciferanus, priest  
*Christ, king and priest for ever*

Our Savior received a bodily anointing and so became a true king and a true priest. Both king and priest he was of his very self; a savior could be nothing less. Hear in his own words how he himself became a king: *I have been appointed king by God on Zion his holy mountain.* Hear in the Father’s words that he was a priest: *You are a priest for ever in the line of Melchizedek.* Aaron was the first under the law to be made a priest by being anointed with chrism, yet the Father does not say, “in the line of Aaron,” lest it be believed that the Savior’s priesthood could be passed on by inheritance, for at that time Aaron’s priesthood was transmitted by lineal descent. But the Savior’s priesthood is not inherited because this priest lives on for ever. Therefore Scripture says: *You are a priest for ever in the line of Melchizedek.* There is, therefore, a savior in the flesh who is both a king and a priest, though his anointing was not physical but spiritual. Among the Israelites, those kings and priests who were actually anointed with oil were either kings or priests. No man could be both king and priest; he had to be one or the other. Only Christ was both king and priest; because he had come to fulfill the law, he alone possessed the twofold perfection of kingship and priesthood. Those who had been anointed with the oil of kingship or priesthood, although they received only one of these anointing’s, were called messiahs. Our Savior, however, who is the Christ, was anointed by the Holy Spirit so that the passage in Scripture might be fulfilled: *God, your God, has anointed you with the oil of gladness and raised you above your*

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[1] <http://www.news.va/en/news/pope-francis-church-is-in-a-love-story>

[2] CCC 1436

[3] CCC 1437

[4] CCC 1438

[5] CCC 1435

*companions.* The difference, then, between the one Christ and the many Christ's is in the anointing, since he was anointed with the oil of gladness, which signifies nothing other than the Holy Spirit. This we know to be true from the Savior himself. When he took the book of Isaiah, he opened it and read: *The Spirit of the Lord is upon me because he has anointed me.* He then said that the prophecy was fulfilled in the hearing of those listening. Peter, the prince of the apostles, also taught that the chrism which made the Savior a Christ was the Holy Spirit; that is to say, the power of God. When in the Acts of the Apostles Peter spoke to that faithful and merciful man, the centurion, he said among other things: *After the baptism which John preached, Jesus of Nazareth, whom God anointed with the Holy Spirit and with power, started out in Galilee and traveled about performing powerful miracles, and freeing all who were possessed by the devil.* So you see that Peter too said that Jesus in his humanity was anointed with the Holy Spirit and with power. Thus Jesus in his humanity truly became the Christ. By the anointing of the Holy Spirit, he was made both king and priest for ever.

### **Forms of Penance – Lesson and Discussion**

*“take up his cross daily”*

Jesus speaks of uniting our sufferings and performing penance for the times we offend God. We wish to unite every day to be closer to Christ, but many do not know how to grow closer to Christ. We may not have a physical full size cross to carry, but there are many other ways to perform penance and bring us to conversion. Pope Francis says, “the road that Jesus willed for His Church is otherwise: the way of difficulties, the way of the Cross, the way of persecution . . . And this makes us wonder: what is this Church? Because it seems it is not a human enterprise.”[1]

**What are the forms of penance?** There are many different forms, but they can be boiled down to three ways: fasting, prayer, and almsgiving. (cf. Tob 12:8; Mt. 6:1-18). These express conversion away from selfishness and the sins that keep us from God.

A easy way to remember penance is the acronym G.P.S. The “G” is for good works, which can be associated with almsgiving. The “P” is for prayer. The “S” is for sacrifice or suffering, which can be associated with fasting, which is both a sacrifice and a suffering that can be offered up for the salvation of souls.

Here are some other forms of penance that the Church teaches us:

Eucharist and Penance – “Through the Eucharist those who live from the life of Christ are fed and strengthened. ‘It is a remedy to free us from our daily faults and to preserve us from mortal sins.’”[2] The more we receive the Eucharist the more we become a part of the Body of Christ, and thus more like Christ. All other acts of charity flow from the sacrifice that is done on the altar.

Reading Sacred Scripture – “praying the Liturgy of the Hours and the Our Father – every sincere act of worship or devotion revives the spirit of conversion and repentance within us and contributes to the forgiveness of our sins.”[3] In fact, by reading Sacred Scripture fifteen minutes every day prayerfully, we can receive a plenary indulgence.

Following the liturgical season closely and offering penance on the appropriate times within the season. What season are we in currently? If one is reading this on the twelfth Sunday of Ordinary Time then that is the season, Ordinary Time. It is a time for us to continue to grow and bear fruit for the Lord. We must be willing to still offer penance even though it may not be Lent or Advent. “(Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church’s penitential practice. These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving and fraternal sharing (charitable and missionary works).”[4]

“Conversion is accomplished in daily life by gestures of reconciliation, concern for the poor, the exercise and defense of justice and right; by the admission of faults to one’s brethren, fraternal correction, revision of life, examination of conscience, spiritual direction, acceptance of suffering, endurance of persecution for the sake of righteousness. Taking up one’s cross each day and following Jesus is the surest way of penance.”[5]

“Penance requires...the sinner to endure all things willingly, be contrite of heart, confess with the lips, and practice complete humility and fruitful satisfaction.”[6]