

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] Fr. Gabriel of St. Mary Magdalen, O.C.D.; *Divine Intimacy*, Vol. III  
[2] Cardinal Roncalli, Venice, Mar.3, 1957  
[3] Fr. Gabriel of St. Mary Magdalen, O.C.D.; *Divine Intimacy*, Vol. III  
[4] Pope Francis; May 16, 2013

# Quick Connect

**What is the Gospel saying? Luke 9:51-62** — 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 9:51-62 – Roman Missal**

When the days for Jesus’ being taken up were fulfilled, he resolutely determined to journey to Jerusalem, and he sent messengers ahead of him. On the way they entered a Samaritan village to prepare for his reception there, but they would not welcome him because the destination of his journey was Jerusalem. When the disciples James and John saw this they asked, “Lord, do you want us to call down fire from heaven to consume them?” Jesus turned and rebuked them, and they journeyed to another village. As they were proceeding on their journey someone said to him, “I will follow you wherever you go.” Jesus answered him, “Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head.” And to another he said, “Follow me.” But he replied, “Lord, let me go first and bury my father.” But he answered him, “Let the dead bury their dead. But you, go and proclaim the kingdom of God.” And another said, “I will follow you, Lord, but first let me say farewell to my family at home.” To him Jesus said, “No one who sets a hand to the plow and looks to what was left behind is fit for the kingdom of God.”

## **Spiritual Reading – Office of Readings – 13<sup>th</sup> Sunday of Ordinary Time—From a homily by Venerable Paul VI, pope**

*We proclaim Christ to the whole world*

Not to preach the Gospel would be my undoing, for Christ himself sent me as his apostle and witness. The more remote, the more difficult the assignment, the more my love of God spurs me on. I am bound to proclaim that Jesus is Christ, the Son of the living God. Because of him we come to know the God we cannot see. He is the firstborn of all creation; in him all things find their being. Man’s teacher and redeemer, he was born for us, died for us, and for us he rose from the dead. All things, all history converges in Christ. A man of sorrow and hope, he knows us and loves us. As our friend he stays by us throughout our lives; at the end of time he will come to be our judge; but we also know that he will be the complete fulfillment of our lives and our great happiness for all eternity. I can never cease to speak of Christ for he is our truth and our light; he is the way, the truth and the life. He is our bread, our source of living water who allays our hunger and satisfies our thirst. He is our shepherd, our leader, our ideal, our comforter and our brother. He is like us but more perfectly human, simple, poor, humble, and yet, while burdened with work, he is more patient. He spoke on our behalf; he worked miracles; and he founded a new kingdom: in it the poor are happy; peace is the foundation of a life in common; where the pure of heart and those who mourn are uplifted and comforted; the hungry find justice; sinners are forgiven; and all discover that they are brothers. The

image I present to you is the image of Jesus Christ. As Christians you share his name; he has already made most of you his own. So once again I repeat his name to you Christians and I proclaim to all men: Jesus Christ is the beginning and the end, the alpha and the omega, Lord of the new universe, the great hidden key to human history and the part we play in it. He is the mediator—the bridge, if you will—between heaven and earth. Above all he is the Son of man, more perfect than any man, being also the Son of God, eternal and infinite. He is the son of Mary his mother on earth, more blessed than any woman. She is also our mother in the spiritual communion of the mystical body. Remember: [it] is Jesus Christ I preach day in and day out. His name I would see echo and re-echo for all time even to the ends of the earth.

### **Following Jesus: What to expect – Lesson and Discussion**

*“I will follow you wherever you go”*

As Jesus leaves the Transfiguration and travels with His apostles to Jerusalem, where He would suffer and die, three people, potential disciples or followers, approach him. The conversation between these potential followers and Our Lord give us the conditions for following Him. These inquires by the people occur at an especially crucial point in the Life of Christ. Jesus is going to Jerusalem. He is going not to be praised and enthroned, but rather to be betrayed, mocked, and crucified. He promises His apostles at the Last Summer

The first person says, “I will follow you wherever you go”. Jesus replies, “Foxes have holes and birds of the air have nests; but the Son of man has nowhere to lay his head.” “Anyone who desires to be a follower of Christ cannot expect security or worldly advantages.”[1]

The second person is given the invitation by Jesus: “Follow me!” The second person replies, “Lord, let me go first and bury my father.” Jesus replies, “Let the dead bury their dead. But you, go and proclaim the kingdom of God.”

The third person says, “I will follow you, Lord, but first let me say farewell to my family at home.” To him Jesus said, “No one who sets a hand to the plow and looks to what was left behind is fit for the kingdom of God.”

### **What then are the conditions for discipleship, to follow Jesus?**

First, we cannot expect by following Jesus any security or advantage from a worldly standpoint. For example we cannot buy into “prosperity theology”. This false teaching is sometimes referred to as the gospel of success, prosperity gospel or the health and wealth gospel. It teaches that financial blessing is the will of God for Christians, and that by following Jesus, God will increase one's material wealth. We might be blessed with worldly advantages, we might not, what is clear is that worldly security and advantages are not promised to the Christian.

**Where do we see prosperity theology in our culture?** There are many pastors, televangelists, and even Christian organizations that promise God's blessing if you donate to them or join them. Many times there is the false believe that if we are poor, in despair, or misfortune has occurred in our life, this must mean that we have done something wrong

and that God is displeased with us. If we were to use external, worldly advantages to gauge our relationship with God, then we would say that Jesus was not close to God, for Jesus was poor and many misfortunes occurred in His life especially at the end of His life. He was a man of no worldly advantage or status.

Second, the Christian is called to a greater good. Yes, it is good to take care of family and friends to “bury my father” but there is a greater good, that of going out and proclaiming the kingdom of God. Those who enter the religious life or priesthood give up family and even sometimes the care of family in order to solely focus on proclaiming the kingdom of God. Lay people also must remember that although family is a good, God is always the greater good and there are times in which a person will be asked to choose between the good of family and the good of God. Many people who enter the Church are disowned by family members. Many spouses who choose to go to Mass and pray regularly are shunned by their spouse. Monks and nuns live a strict life of obedience. When the bell rings for Liturgy of the Hours or Mass, the monks and nuns must report immediately, without delay, to the chapel for prayer. There is a story of Saint Teresa of Avila, in which she was writing a letter. She was done with the letter and signing her name at the bottom. When she was on the last letter of her name, the chapel bell rang. She heard the bell, stopped what she was doing, put the pen down, and left for the chapel. On her paper she signed her name “Teres\_”. The counsel of obedience, and obedience without hesitation was important that finishing the job that she was doing.

Third, the Christian can never look back, to stall for even the slightest thing is to delay in the proclamation of the Kingdom. We must have right away obedience in all things. The third person in the Gospel was asking Jesus for a delay in following him, in favor of his family. “Jesus did not hesitate to declare that there must be not time wasted in following his call. There are cases in which a delay or a return to one's previous ways could jeopardize everything...”[3]

Pope Francis warns us about the “cozy structures” that keep us from moving forward. What are the “cozy structures” the “comfort zones” in our life? This comfort keeps us from apostolic zeal. Pope Francis uses the example of Saint Paul who in his apostolic zeal shunned a life of comfort in favor of the Life of Christ, the Life of the Gospel.

“Paul is a nuisance: he is a man who, with his preaching, his work, his attitude irritates others, because testifying to Jesus Christ and the proclamation of Jesus Christ makes us uncomfortable, it threatens our comfort zones – even Christian comfort zones, right? It irritates us. The Lord always wants us to move forward, forward, forward ... not to take refuge in a quiet life or in cozy structures, no?... And Paul, in preaching of the Lord, was a nuisance. But he had deep within him that most Christian of attitudes: Apostolic zeal. He had its apostolic zeal. He was not a man of compromise. No! The truth: forward! The proclamation of Jesus Christ, forward!”[4]