

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

**2. Meditate (Find)** — 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 (Ask)** — 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 (Taste)** — Be quiet before the Lord enjoying His presence. **How is God calling you to act in response to what he has shown you?**

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Link to Liturgy**



[1] Habakkuk 3:2-4, 13, 15-19; Liturgy of the Hours; Week II; Friday, Morning Prayer  
[2] Proverbs 24:16

# Quick Connect

**What is the Gospel saying? Lk 14:1, 7-14** — 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 – Lk 14:1, 7-14 – Roman Missal**

On a sabbath Jesus went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully. He told a parable to those who had been invited, noticing how they were choosing the places of honor at the table. “When you are invited by someone to a wedding banquet, do not recline at table in the place of honor. A more distinguished guest than you may have been invited by him, and the host who invited both of you may approach you and say, ‘Give your place to this man,’ and then you would proceed with embarrassment to take the lowest place. Rather, when you are invited, go and take the lowest place so that when the host comes to you he may say, ‘My friend, move up to a higher position.’ Then you will enjoy the esteem of your companions at the table. For every one who exalts himself will be humbled, but the one who humbles himself will be exalted.” Then he said to the host who invited him, “When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment. Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind; blessed indeed will you be because of their inability to repay you. For you will be repaid at the resurrection of the righteous.”

## **Spiritual Reading**

From a sermon by Saint Augustine, bishop  
*The Lord has had pity on us*

Happy are we if we do the deeds of which we have heard and sung. Our hearing of them means having them planted in us, while our doing them shows that the seed has borne fruit. By saying this, I wish to caution you, dearly beloved, not to enter the Church fruitlessly, satisfied with mere hearing of such mighty blessings and failing to do good works. For we have been saved by his grace, says the Apostle, and not by our works, lest anyone may boast; for it is by his grace that we have been saved. It is not as if a good life of some sort came first, and that thereupon God showed his love and esteem for it from on high, saying: “Let us come to the aid of these men and assist them quickly because they are living a good life.” No, our life was displeasing to him. He will, therefore, condemn what we have done but he will save what he himself has done in us.

We were not good, but God had pity on us and sent his Son to die, not for good men but for bad ones, not for the just but for the wicked. Yes, Christ died for the ungodly. Notice what is written next: One will hardly die for a righteous man, though perhaps for a good man one will dare even to die. Perhaps someone can be found who will dare to die for a good man; but for the unjust man, for the wicked one, the sinner, who would be willing to die except Christ alone who is so just that he justifies even the unjust?

And so, my brothers, we had no good works, for all our works were evil. Yet although men's actions were such, God in his mercy did not abandon men. He sent his Son to redeem us, not with gold or silver but at the price of his blood poured out for us. Christ, the spotless lamb, became the sacrificial victim, led to the slaughter for the sheep that were blemished—if indeed one can say that they were blemished and not entirely corrupt. Such is the grace we have received! Let us live so as to be worthy of that great grace, and not do injury to it. So mighty is the physician who has come to us that he has healed all our sins! If we choose to be sick once again, we will not only harm ourselves, but show ingratitude to the physician as well.

Let us then follow Christ's paths which he has revealed to us, above all the path of humility, which he himself became for us. He showed us that path by his precepts, and he himself followed it by his suffering on our behalf. In order to die for us—because as God he could not die—the Word became flesh and dwelt among us. The immortal One took on mortality that he might die for us, and by dying put to death our death. This is what the Lord did, this the gift he granted to us. The mighty one was brought low, the lowly one was slain, and after he was slain, he rose again and was exalted. For he did not intend to leave us dead in hell, but to exalt in himself at the resurrection of the dead those whom he had already exalted and made just by the faith and praise they gave him. Yes, he gave us the path of humility. If we keep to it we shall confess our belief in the Lord and have good reason to sing: We shall praise you, God, we shall praise you and call upon your name.

### **Steps of Humility – Lesson and Discussion**

*St. Benedict teaches 12 steps of humility, this lesson is an intro to the first five steps.*

The first five steps of humility are like a ladder to heaven.

Step One- Look at our self and our will and know its shortcomings

Step Two- Look at God and His will and know its perfection

Step Three- Resign ourselves to be obedient to God's will; conform our will to God's will

Step Four- In danger, trials, persecution, etc. we must stay the course and persevere

Step Five- When we fall to confess our sins – sacramental confession

A good confession with an examination of conscience will help us to look at our self, admitting our shortcomings and arrive back at step one. This time with the strength of the Grace received from sacramental confession we can say, "God, my Lord, is my strength; he makes my feet swift as those of hinds and enables me to go upon the heights." [1] We will fall, but will we get back up. Proverbs says, "For the just man falls seven times a rises again, but the wicked stumble to ruin." [2] The unjust man falls once and never gets up. The reason the just man falls seven times is because he continues to get back up and strives for holiness.

Seven in scripture symbolizes fullness or completion. In the case of falling seven times and rising again we are living out what we pray in the Act of Contrition, "I firmly resolve with the help of Thy grace to sin no more..." The falling and climbing of the steps helps us to grow in knowledge of self and knowledge of God. We live out the prayer, "Who are You and who am I?", a prayer that Saint Francis would often recite in the presence of the Crucifix.

The Sacred Scripture cries out to us, brethren, saying, "Everyone who exalts himself shall be humbled and he who humbles himself shall be exalted." In saying this it teaches us that all exaltation is of the nature of pride, which vice the Prophet shows that he took care to avoid, saying: "Lord, my heart is not proud, nor are my eyes haughty, nor have I walked in great matters, nor in wonderful things above me." And why? "For if I were not humbly minded, but had exalted my soul, as a child that is weaned from its mother, so would my soul likewise be rewarded."

Wherefore, brethren, if we wish to gain the summit of humility and speedily to attain to that heavenly exaltation to which we can ascend only by the humility of this present life, we must, by actions which will constantly elevate us, erect that ladder which Jacob beheld in his dream and on which Angels appeared descending and ascending This descent and ascent we must understand without doubt as being nothing other than that we descend by exaltation and ascend by humility The ladder itself thus erected is our life in this world, which the Lord, having respect to our humility of heart, lifts up even to heaven. The sides of this ladder we declare to be our body and soul, in which our divine vocation has placed divers rounds of humility and discipline which we must ascend.