

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?**

[1] The Navarre Bible, Luke pg. 137

[2] Fr. Goffines, The Church's Year pg. 393

[3] Fr. Gabriel, Divine Intimacy Vol. III, pg. 119

[4] Fernandez, In Conversation with God 4, 21.3

[5] Fernandez, In Conversation with God 4, 21.3

[6] Fernandez, In Conversation with God 4, 21.3

[7] Fernandez, In Conversation with God 4, 21.3

[8] Second Vatican Council, Gaudium et spes, 38

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# Quick Connect

**What is the Gospel saying? Luke 10: 25-37** — Pg. 1

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

## Gospel Reading – Luke 10:25-37 – Roman Missal

There was a scholar of the law who stood up to test Him and said, “Teacher, what must I do to inherit eternal life?” Jesus said to him, “What is written in the law? How do you read it?” He said in reply, “*You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself.*” He replied to him, “You have answered correctly; do this and you will live.” But because he wished to justify himself, he said to Jesus, “And who is my neighbor?” Jesus replied, “A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side. But a Samaritan traveler who came upon him was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds, and bandaged them. Then he lifted him up on his own animal, took him to an inn, and cared for him. The next day he took out two silver coins and gave them to the innkeeper with the instruction, ‘Take care of him. If you spend more than what I have given you, I shall repay you on my way back.’ Which of these three, in your opinion, was neighbor to the robbers’ victim?” He answered, “The one who treated him with mercy.” Jesus said to him, “Go and do likewise.”

## Spiritual Reading – Office of Readings – 15<sup>th</sup> Sunday of Ordinary Time

From the beginning of the treatise On the Mysteries by Saint Ambrose, Bishop  
*Catechesis on the rites preceding baptism*

We gave a daily instruction on right conduct when the readings were taken from the history of the patriarchs or the maxims of Proverbs. These readings were intended to instruct and train you, so that you might grow accustomed to the ways of our forefathers, entering into their paths and walking in their footsteps, in obedience to God's commands. Now the season reminds us that we must speak of the mysteries, setting forth the meaning of the sacraments. If we had thought fit to teach these things to those not yet initiated through baptism, we should be considered traitors rather than teachers. Then, too, the light of the mysteries is of itself more effective where people do not know what to expect than where some instruction has been given beforehand. Open then your ears. Enjoy the fragrance of eternal life, breathed

on you by means of the sacraments. We explained this to you as we celebrated the mystery of “the opening” when we said: *Effetha, that is, be opened*. Everyone who was to come for the grace of baptism had to understand what he was to be asked, and must remember what he was to answer. This mystery was celebrated by Christ when he healed the man who was deaf and dumb, in the Gospel which we proclaimed to you. After this, the holy of holies was opened up for you; you entered into the sacred place of regeneration. Recall what you were asked; remember what you answered. You renounced the devil and his works, the world and its dissipation and sensuality. Your words are recorded, not on a monument to the dead but in the book of the living. There you saw the Levite, you saw the priest, you saw the high priest. Do not consider their outward form but the grace given by their ministries. You spoke in the presence of angels, as it is written: *The lips of a priest guard knowledge, and men seek the law from his mouth, for he is the angel of the Lord almighty*. There is no room for deception, no room for denial. He is an angel whose message is the kingdom of Christ and eternal life. You must judge him, not by his appearance but by his office. Remember what he handed on to you, weigh up his value, and so acknowledge his standing. You entered to confront your enemy, for you intended to renounce him to his face. You turned toward the east, for one who renounces the devil turns toward Christ and fixes his gaze directly on him.

### **The Good Samaritan – Lesson and Discussion**

*“Go and do likewise”*

**Who is the Good Samaritan?** Many times when we read a Gospel parable we think of ourselves as the one who is helping. In this parable however, we are the one lying on the ground dying and Jesus is the Good Samaritan. “Following other Fathers, St. Augustine (De verbis Domini sermons, 37) identifies the good Samaritan with our Lord, and the waylaid man with Adam...Moved by compassion and piety, He comes down to earth to cure man’s wounds, making them His own (Is. 53:4; Mt. 8:17; 1Pet. 2:24; 1 Jn. 3:5). In fact, we often see Jesus being moved by man’s suffering (cf. Mt. 9:36; Mk. 1:41; Lk. 7:13). And St. John says: ‘in this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him. In this is love, not that we loved God but that He loved us and sent His Son to be the expiation for our sins. Beloved, if God so loved us, we also ought to love one another’ (1 Jn. 4:9-11)”[1] The reason that we see ourselves as the Good Samaritan is that we want to strive to be like him. We should want to strive to be like Christ. Jesus usually reveals Himself as the character: I am the door; I am the gate, I am the Good Shepherd, etc. Here Jesus wants us to think and slowly reveals how much compassion and love He has for us.

**What is the spiritual sense of today’s Gospel reading?** “According to the interpretation of the Fathers, our father Adam, and hence the whole human race is to be understood by the one who had fallen among robbers. The human race, which through the disobedience of Adam fell into

the power of Satan and his angels, was robbed of original justice and the grace of God, and moreover, was wounded and weakened in all the powers of the soul by evil concupiscence. The priest and the Levite who represent the Old Law, would not and could not repair this misfortune; but Christ, the true Samaritan, embraced the interests of the wounded man, inasmuch as He poured the oil of His grace, and the wine of His blood into the wounds of man’s soul, and thus healed him, and inasmuch as He led him by baptism into the inn of His Church, and there entrusted him to His priests for further care and nursing. Thank Christ, the Good Samaritan, for this great love and care for you, and endeavor to make good use of His blessings by your co-operation.”[2]

“In addition the parable forced the doctor of the law to recognize that the law itself had been fulfilled, not by men who were especially learned in it like the priest and the Levite, but by a Samaritan whom the Jews looked upon as an unbeliever and a sinner; it was this very person who was being proposed as a model to those of the pharisaic mentality who considered themselves just, a sinless observer of the law.”[3]

**What actions did the Good Samaritan take?** The Samaritan shows us the virtue of compassion. “The Samaritan’s compassion was not a purely theoretical and ineffective one. On the contrary, he managed to offer the man practical assistance. What he did was not perhaps very heroic in itself, but it was what the circumstances called for.”[4]

The Samaritan first “went up to him”. This is such a simple gesture, but is one that the priest and the Levite were unwilling to do. “...we cannot just observe the situation from a distance.”[5] If we stand at a distance as the world burns then we burn too. This leads to the next step, which was that “he took care of him.” The golden rule is being shown, “do unto others as you would have them do unto you.” The call from our Lord is loud and clear, “it consists in doing whatever needs to be done in each individual case.”[6]

**How are we called to be like the Good Samaritan?** While the main spiritual sense of this parable is that Jesus is the Good Samaritan, at the end of the parable He instructs the doctor of the law and everyone to, “Go and do likewise”. Every day we are met with people who need charity in some way. The vast majority of the time it is in small matters, not heroic ones. We are called to first recognize the problems that people face and then see how we can help. “What we need first of all is a readiness to see the misfortunes of others, and not hurry through life so much that, when we meet with need and suffering, we easily find an excuse for passing by on the other side.”[7] We should never be afraid to step up in even the small and simple things. The Second Vatican Council says, “This love is not something reserved for important matters, but must be exercised above all in the ordinary circumstances of daily life.”[8] **What are some ordinary circumstances where we can bring this love?**