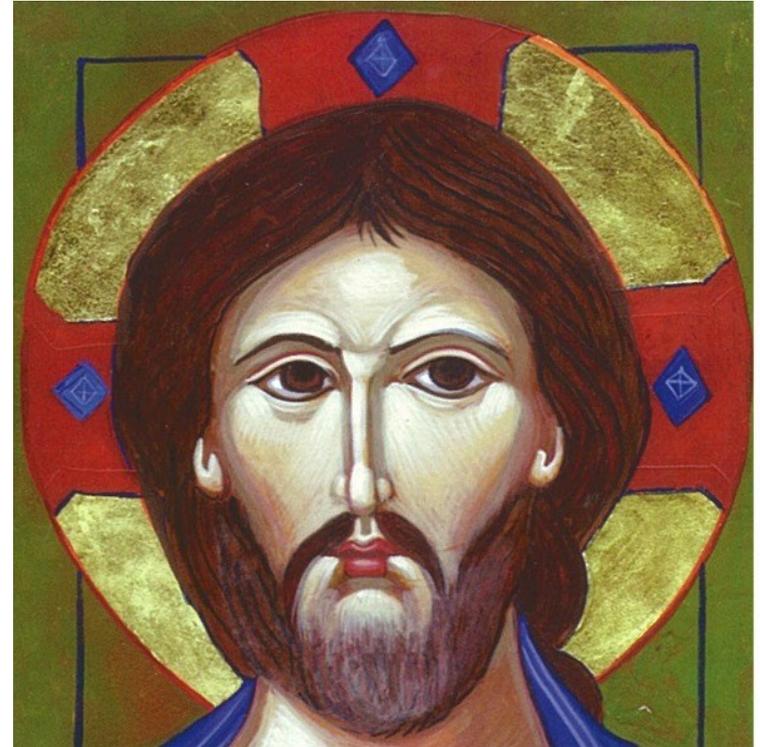


Link to Liturgy



12th Sunday in Ordinary Time Penance and Prophecy

Link to Liturgy provides faithful resources which use the latest audiovisual means alongside traditional means to evangelize & catechize thus linking life to the Gospel & the Gospel to life. Sign up Free to Link to Liturgy.



Lessons and Discussions

Page 5 – Forms of Penance

“take up his cross daily”

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“he must deny himself”

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“One of the ancient prophets has arisen”

Communion Antiphon – Roman Missal

This should be chanted so that the time of prayer, study and discussion can be made sacred.

Qui vult venire

Mt 16: 24

I F a man wishes to come af-ter me,* let him de-ny
himself and take up his cross and follow me.

Alternate options:

All Creatures of Our God and King
Christ Is Made the Sure Foundation
Gift of Finest Wheat
In Christ There Is No East or West
Lift High the Cross
O Jesus, Joy of Loving Hearts
Take Up Your Cross
The Church's One Foundation
The King of Love My Shepherd Is
There's a Wideness in God's Mercy
Kalwaria (Angela Ausmus Gill)

Collect – Roman Missal

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Grant, O Lord,
that we may always revere and love your holy name,
for you never deprive of your guidance
those you set firm on the foundation of your love.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Gospel Reading – Luke 9:18-24 – Roman Missal

A reading from the holy Gospel according to Luke
- Glory to you O Lord

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.”

The Gospel of the Lord.
- Praise to you, Lord Jesus Christ

Spiritual Reading – Office of Readings – 12th 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 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.

Responsory – Office of Readings

See how great is the one who comes to save the nations.

– He is the king of justice whose reign will never end.

“The End” Notes

- [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
- [6] Roman Catechism II, V, 21; cf. Council of Trent (1551): DS 1673
- [7] cf. Luke 18:23
- [8] Hardon, Modern Catholic Dictionary pg. 212
- [9] Ps. 110:10
- [10] Fernandez, In Conversation with God, 3 99.2
- [11] Sir. 27:3-4
- [12] Luke 12:4
- [13] CCC 1452
- [14] Fernandez, In Conversation with God, 3 99.2
- [15] cf. Fernandez, In Conversation pg. 641
- [16] St. Augustine, Sermon on humility and the fear of God
- [17] The Navarree Bible Luke 9:22
- [18] Hardon, Modern Catholic Dictionary pg. 446
- [19] Catechism of the Catholic Church Glossary, pg. 895
- [20] Luke 9:19
- [21] CCC 1241

Let us pray. O almighty and everlasting God, who, by the cooperation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son: grant that we may be delivered from present evils, and from everlasting death, by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

English Translation

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God

R. That we may be made worthy of the promises of Christ.

Let us pray. O almighty and everlasting God, who, by the cooperation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son: grant that we may be delivered from present evils, and from everlasting death, by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

For our sake, Jesus went before us into heaven and he has become a high priest for ever in the line of Melchizedek.

– He is the king of justice whose reign will never end.

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]

Filial Fear/Filial Love – Lesson and Discussion

“he must deny himself”

In the Gospel reading Jesus speaks of the best way to stay close to him is to deny himself pick up his cross and follow Him[7]; Jesus even stresses that might lead us to giving up our very self to Him. This could be scary. This is the truth that we face and we can either do it or not, there is no middle ground here.

Is fear a good thing? Fear can be described as a passion or feeling. Fear is in a unique position that can be both. Fear can incline a person to act or not act on something that is good or evil. For example, I can have the fear of letting God into my heart, mind, and soul because then I know I have to let go of some sinful ways. I would have to let go of me being the center of the universe and thinking I can do it all by myself. So in fear I do not act and by this way I am committing a sin of omission. On

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

O good Cross,
made beautiful by the body of the Lord:
long have I desired you,
ardently have I loved you,
unceasingly have I sought you out;
and now you are ready for my eager soul.
Receive me from among men and restore me to my Master,
so that he – who, by means of you, in dying redeemed me –
may receive me. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

Marian Antiphon – Salve Regina – Simple Tone

IV. ANTIPHON SALVE REGÍNA, SIMPLE TONE
From First Vespers of the Feast of the Blessed Trinity to None on Saturday
before the First Sunday of Advent.

Ant. 5. S Alve, Re-gí-na, * ma-ter mi-se-ri-córdi-æ : Vi-ta, dulcé-do, et spes nostra,
salve. Ad te clamá-mus, éx-su-les, fí-li-i He-væ Ad te suspi-rá-mus,
gemén-tes et flentes in hac lacrimá-rum valle. E-ia ergo, Advocá-ta
nostra, il-los tu-os mi-se-ri-cór-des ó-cu-los ad nos convér-te. Et Je-sum,
bene-dí-ctum fructum ventris tu-i, nobis post hoc exsí-li-um osténde.
O clemens : O pi-a : O dulcis * Virgo Ma-rí-a.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi

nipotence. Hence a religion supported by prophecies must be divine.”[18]

What is a prophet? “One sent by God to form the people of the Old Covenant in the hope of salvation. The prophets are often authors of books of the Old Testament. The prophetic books constitute a major section of the Old Testament of the Bible. John the Baptist concludes the work of the prophets of the Old Covenant.”[19]

Is Jesus a prophet? Jesus is not a prophet, but *the* prophet as well as the high priest and the king of kings. Jesus is not the same term of prophet as the people thought He was when we read the Gospel reading, “still others, ‘One of the ancient prophets has arisen..’”[20] Some thought He was the prophet Elijah. What prophets were in the Old Covenant were those people who God had spoken through. This what we say in the creed, “He has spoken through the prophets”. Jesus however is God incarnate. He is speaking the truth not just through Him, but His very being is Truth. So while He makes prophecies, He speaks on His own accord and not through anything.

Are there any more prophets today? Yes. If one has been baptized in Christ, then one takes on the task of Christ as priest, prophet and king. “The *anointing with sacred chrism*, perfumed oil consecrated by the bishop, signifies the gift of the Holy Spirit to the newly baptized, who has become a Christian, that is, one’ anointed’ by the Holy Spirit, incorporated into Christ who is anointed priest, prophet, and king.”[21] We have to remember that we are not the same type of prophets as the Old Testament/Old Covenant who prophesied the coming of the Messiah because He has already come. We prophesy and testify to Jesus Christ death and resurrection in the New and Eternal Covenant. We prophesy the one true faith in Jesus. This is one of our roles as Christians.

Profession of Faith or Popular Devotion – O Bona Crux (O Good Cross)

The apostle Andrew was martyred. He died nailed to a cross. Tradition holds his desire to be identified with Christ was so great that, when he was being led toward the place of his martyrdom and saw his own cross in the distance, he cried:

the flip side a different example is if I were asked to do something that I know is sinful I would have fear at the very least I would be punished, but even more important I fear the loss of God within me. **Discuss other examples of how fear can be good or bad?**

Video – Fear Factor – POP CULTURE CONNECTIONS – 9:40

<http://youtu.be/sM-SPmCxfU?t=20s>

Many people have various kinds of fears: heights, snakes, spiders, rats/mice, dark, etc. Many of these things are naturally healthy and good for us. It is put into us to avoid something that could harm us. We should have a healthy fear of sin and avoid it at all costs.

What is filial fear? “Fear of some impending evil based on love and reverence for the one who is feared. Actually filial fear is closer to love that dreads offending the one loved. Thus the filial fear of God is compatible with the highest love of God. A person, knowing his or her moral weakness, fears that he or she might displease or betray the one who is loved. It is selfless fear. The word “filial” comes from becoming of a child in relation to its parents. We are the children and God is the parent in this relationship.”[8] Psalm 110 says, “The fear of the Lord is the beginning of wisdom.”[9] When we are close with God we grow in His wisdom. We quickly see the differences between truth and sin; between right and wrong; between good and evil.

What if we do not have filial fear? “The greatest dangers is perhaps precisely the lack of concern about the sin that has been committed and a thoughtlessness and superficiality which could lead eventually to a total loss of the sense of sin. This attitude, which can be seen in those who seem to be falling back into paganism, is the result of having lost this holy fear of God. In such deplorable situations the offence against God is ridiculed, passed off as trivial or otherwise made light of.”[10] “As Sirach says, “if a man is not steadfast and zealous in the fear of the Lord, his house will be quickly overthrown.”[11] There is a saying “If a man doesn’t stand for something, he will fall for anything”. If we do not have a deep love for God then we will not fear the loss of Him. We will wander off and lose his voice. We will then be completely susceptible to the Satan. We should never worry about someone who can harm us physically, but one who can kill our soul.

Why should we not be afraid of those who may wish to harm us? Christ tells us, “I will tell you whom to fear, Fear him who, after he has killed, has power to cast into hell; yes I tell you fear him!”[12] The worst thing someone could do is killing us, but that is it. Once it is done it is done, and we would become martyrs if we had died defending the faith. We must remember no matter how well we treat our bodies we all eventually die. However, our souls will live on forever. We should never want to be far from God and His infinite love for us.

To have filial fear and filial love is to have perfect contrition. **What is perfect contrition?** “When it arises from a love by which God is loved above all else, contrition is called ‘perfect’ (contrition of charity). Such contrition remits venial sins; it also obtains forgiveness of mortal sins if it includes the firm resolution to have recourse to sacramental confession as soon as possible.”[13] “Filial fear and love always go together. If we were to reject the filial fear of God, the desire to please him, the concern not to grieve him, we would run the risk of altogether neglecting the ascetical struggle and fall into a presumptuous reliance on the goodness of God. On the other hand, if one is motivated only by fear, one cuts one self off from the great and merciful love of God our Father, from childlike simplicity and trustful abandonment. These attitudes are essential for a soul aspiring to holiness.”[14]

Why is filial fear a good thing? The more we practice filial fear the more we are away from mortal sin. The more we are away from sin the more we can be aware in when we encroach in times of temptation. A person who fears the Lord, loves God, knows what sin is, and what happens to the soul if he/she commits a sin.[15] St. Augustine writes, “Blessed the soul who fears God, since it is strong against the temptation of the devil. ‘Blessed is the man who fears the Lord always’ (Prov. 28:14) and he to whom has been given the remembrance of the fear of the Lord. He who fears God leaves the pathway of evil and adheres to the path of virtue. The fear of God makes a man wary and vigilant to avoid sin. The dissolute life triumphs where there is no fear of God.”[16]

The Penny Catechism states that “We must hate sin above all other evils, so as to be resolved never to commit a willful sin for the love or fear of anything whatsoever.” We sin when we either love something more than we love God or we fear something more than we fear God. **What does it mean to fear something**

or someone more than to fear God? We might fear human respect, in other words we might care more about offending another person, than offending God. We might care more about what a person thinks than we care about what God thinks. We might fear a loss of popularity or loss of a job more than the loss of salvation.

Fear of the Lord is one of the gifts of the Holy Spirit

[See also Link to Liturgy Lesson – Fear of the Lord]

[See also Link to Liturgy Lesson – Fear and Fatima]

Prophecy – Lesson and Discussion

“One of the ancient prophets has arisen”

The Gospel reading, Jesus gives his first prophecy of His own Passion.

Why does Jesus prophecy His Passion? “Jesus prophesied his Passion and Death in order to help his disciples believe in him. It also showed that he was freely accepting these sufferings he would undergo. ‘Christ did not seek to be glorified: he chose to come without glory in order to undergo suffering; and you, who have been born without glory, do you wish to be glorified? The route you must take is the one Christ took. This means recognizing him and it means imitating him both in his ignominy and in his good repute; thus you will be glorified in the Cross, which was how he himself was glorified. That was what Paul did, and therefore he gloried in saying, “Far be it from me to glory except in the cross of our Lord Jesus Christ””[17].

What is prophecy? “The certain prediction of future events that cannot be known by natural means. However, the biblical meaning of the Hebrew *hozeh* (prophecy) is more general, namely ‘vision’ or ‘revelation interpreted.’ Those who were called upon to prophesy did, indeed, on occasion also foretell future events, but these predictions fulfilled were divine confirmations of an authentic vision rather than the vision itself. Prophecies as predictions are consequently part of God’s supernatural providence. God, in whose sight all things future are ever present, is able to communicate to his creatures the knowledge that he has. He alone finally has this power, because certain foreknowledge of the contingent future is possessed only God. Prophecies are the words of his prescience, just as miracles are the work of his om-