

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?**

**SIGN UP free for
Link to Liturgy**



[1] Catechism of the Catholic Church 2207

[2] Catechism of the Catholic Church 2205

[3] Lumen Gentium 11

[4] Catechism of the Catholic Church 2207

[5] Catechism of The Catholic Church 2205

[6] Fr. John Hardon, S.J.; Basic Catholic Catechism Course; pg. 12

[7] Catechism of the Catholic Church 2204

Quick Connect

What is the Gospel saying? Luke 2:22-40 — 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 2:22-40 – Roman Missal – Cycle B

When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, “Every male that opens the womb shall be consecrated to the Lord,” and to offer the sacrifice of “a pair of turtledoves or two young pigeons,” in accordance with the dictate in the law of the Lord. Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, awaiting the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Messiah of the Lord. He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, he took him into his arms and blessed God, saying: “Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in sight of all the peoples, a light for revelation to the Gentiles, and glory for your people Israel.” The child’s father and mother were amazed at what was said about him; and Simeon blessed them and said to Mary his mother, “Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed.” There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer. And coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem. When they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

Spiritual Reading – Office of Readings

Excerpt from Pope Paul VI

Second, we learn about family life. May Nazareth serve as a model of what the family should be. May it show us the family’s holy and enduring character and exemplifying its basic function in society: a community of love and sharing, beautiful for the problems it poses and the rewards it brings; in sum, the perfect setting for rearing children – and for this there is no substitute.

Finally, in Nazareth, the home of a craftsman's son, we learn about work and the discipline it entails. I would especially like to recognize its value – demanding yet redeeming – and to give it proper respect. I would remind everyone that work has its own dignity. On the other hand, it is not an end in itself. Its value and free character, however, derive not only from its place in the economic system, as they say, but rather from the purpose it serves.

So the Word was made manifest, as Saint John declares when, summing up all the sayings of the prophets, he announces that this is the Word through whom the whole universe was made. He says: *In the beginning was the Word, and the Word was with God, and the Word was God. Through him all things came into being; not one thing was created without him.* And further on he adds: *The world was made through him, and yet the world did not know him. He entered his own creation, and his own did not receive him.*

Family: The Original Cell – Lesson and Discussion

As we celebrate the feast of the Holy Family let us look at what a family is, what a family does, and what a family is created for. The following questions are always important: What are you? What do you do? What are you created for? These questions in regards to family life are answered in light of the Blessed Trinity.

What does the family do? The family is “the original cell of social life”[1], “a sign and image of communion of the Father, Son, and Holy Spirit”[2], and is a “domestic church”.[3] The family life initiates us into a life in society.[4] More importantly, the family reflects the Father's work of creation and partakes in giving and receiving love from God the Father. “...in the procreation and education of children it [the family] reflects the Father's work of creation. It is called to partake of the prayer and sacrifice of Christ. Daily prayer and the reading of the Word of God strengthen it in charity. The Christian family has an evangelizing and missionary task.”[5] This evangelizing and missionary task is the way that the family imitates the Holy Spirit. The family imitates the Trinity, which is the perfect community of love. Think of each person of the Holy Trinity, the Father, the Son and the Holy Spirit.

The Father creates. **How does our family create?**

The Son prays and sacrifices. **How does our family pray and**

sacrifice? The Holy Spirit reaches out to the world being a witness to truth and evangelizing. **How does our family reach out, witnessing and evangelizing to others?**

Think about your family: how do different members of your family imitate the Holy Trinity? Your parents sacrifice like Christ to provide and nurture the family, many times without any thanks. Children bring life and creativity to the family, and by creating joy, imitate the Father, Creator of all. Your family as a whole may welcome others into

your home, thus evangelizing like the Holy Spirit. The presence of your family in the grocery store, Mass, and other public places is a witness. The family as a whole acts as a missionary going out into the world each day. The family is perhaps the most perfect model of the Holy Trinity. There are different persons in the family, with different roles, but yet they are one family. The love shared between the two persons, mother and father, is so great that the love itself gives life. The love shared between Father and Son is so great that it is another person of the Trinity, the Holy Spirit.

“The mystery of the Trinity teaches us the meaning of selfless charity because there is a constant and perfect sharing of the divine nature among the three Persons in God. The love of the Father for the Son and the Son from the Father is so perfect that within the very Godhead there comes forth the Holy Spirit as the perfect expression of love. The Trinity helps us understand Christ's command to love one another by freely giving ourselves as persons, in order to benefit other persons and thus help in the formation on earth of something like the triune heavenly community in God.”[6] We cannot give up on our family; we must set the standard high. Our goal is to sacrifice, share, and practice charity as the Holy Trinity does, and we have the perfect model in the Holy Family of Nazareth.

Can our family ever become more important than God? First, let us preface by saying the family is and should always be autonomous and given the upmost respect. The family is the original cell of society and is the most important element in society, but it is still subservient to Christ and His Church. We must remember that while the family is the image of the Blessed Trinity, it is not the Blessed Trinity. There is a temptation to place our family and sometimes even friends before and over Christ and His Church. An example of this is to neglect our obligation to Mass when our child may have a sports game. Another is not praying or missing Mass because we have to work to provide for our family. While working to provide for our family is important, it should never take the place of going to Mass or serving our God. To place family before God is idolatry. There is a saying, “food, family, and faith”, but this saying, rightly ordered should read “faith, family, and food”. Our family is primarily fostered and practiced within family life and then it spreads to the community in the form of culture a great part of this is food, music, art, etc.

How is the family a church? The family is the domestic church because it should be a community of faith, hope, and charity.[7] It is the setting where we first learn our Christian faith, we receive the sacraments of initiation, we first learn to pray, and so much more.