

ST IGNATIUS & ST LUKE'S



Rest on the Flight Into Egypt [Jean Louis Forain, 1852-1931]

29 December 2019

Devotion to the Holy Family is a recent development, but one that naturally grows out of a love for Jesus and his family. The cult of the Holy Family grew in popularity in the 17th century, and several religious congregations have been founded under this title. The Holy Family also became portrayed in popular art of the period. On October 26, 1921 the Congregation of Rites (under Pope Benedict XV) inserted the Feast of the Holy Family into the Latin Rite general calendar. Until then it had been celebrated regionally. Popes before and including Benedict XV (especially Leo XIII) promoted the feast as a way to counter the breakdown of the family unit. Today the Church celebrates the Feast on the Sunday between Christmas and New Year's Day (known as the Feast of Mary Mother of God in the Catholic Church). If both Christmas and New Year's Day fall on Sundays, no Sunday exists between the two dates, so the Church celebrates the Holy Family Feast on December 30th. If the feast falls on the 30th, attendance is not obligatory. Up until 1969, the Holy Family feast was kept on the first Sunday after the Epiphany. It was transferred to its current date in 1969.

A BRIEF MEDITATION ON THE HOLY FAMILY

By Michael Liccione, doctor of philosophy and former professor at the Catholic University of America and the University of St. Thomas [Houston].

The 14th-century Dominican Johann Tauler wrote as follows on the Gospel for today's feast in the Roman calendar for the ordinary form of the Mass:

Herod, the one who pursued the child and wanted to kill him, represents the world which clearly kills off the child, the world that we must by all means flee if we want to save the child. Yet no sooner have we fled the world exteriorly... than Archelaus rises up and reigns: there is still a world within you, a world over which you will not triumph without a great deal of effort and by God's help.

For there are three strong and bitter enemies that you have to overcome in you and it is with difficulty that we ever win the victory. You will be attacked by **spiritual pride**: you would like to be seen, taken note of, listened to... The second enemy is **your own flesh**, assailing you through bodily and spiritual impurity... The third enemy is the one that attacks by **arousing malice in you, bitter thoughts, suspiciousness, ill will, hatred and the desire for revenge**... Would you become ever more dear to God? You must completely forsake all such behaviour, for all this is the wicked Archelaus in person. Fear and be on your guard; he wants to kill the child indeed...

The worst thing about today's world is how evidently it wants to "kill the child." It does not want God to be its

Father, begetting each of us in love; it does not want the Christ Child to be its brother, born shivering in a barnyard stall; it does not want the Holy Spirit to be its comforter and guide, filling it with a life to be poured out in maturity for God and neighbor. It wants to be "grown up," independent, a law unto itself, bending things ever more to its own pleasure and devising. The result is misery, even for those who have many of the world's most cherished goods. The prevalence of abortion, the greatest holocaust in history and set only to expand, is a gruesome sacrament of this evil. The killing of children in the womb signifies the spiritual disorder within; and in signifying that, reliably helps to bring it about.

As Tauler indicates, this "world" is in each of us, if only because of original sin. Even the redeemed must struggle against "the world," within and without, so as to recover their real "inner child" and thus become what God created them to be. I do so daily, often without apparent success. Life for the disciple, if one really wishes to be a disciple, is a spiritual combat. And this, I believe, is the true message of the story of the Holy Family, commemorated so peacefully in our beloved crèches.

Things have got so bad that I shall deliver myself of another Yogi-ism: in America today, an overtly healthy, intact family is assumed to be covertly dysfunctional. Normalcy, according to the norm of bygone days, is suspect. But consider what the family is for. It is the incubator of human beings, not so much in the physical sense, in which it is dispensable, but in the spiritual sense. It is where we are equipped to become what God created us to be; parents are merely the stewards of that process. But in a world determined to kill the child, the family cannot achieve its purpose well. In a world determined to be "autonomous," the divine and natural law is steadily supplanted by human law. It is we who now decide, by mores and statutes, what



marriage consists in; it is we who now decide whether we shall reproduce naturally or technologically; it is we who decide when conceived children will be allowed to see the light of day; it is we who reserve the right to break up a family, ostensibly for the good of its members. In the so-called developed world, the family is increasingly an artifact of convenience at best.

That "kills the child" because we can no longer accept the family as a gift, the way Mary and Joseph accepted Jesus as a gift, and the way all children are gifts. We have done this to ourselves.

Kyrie, eleison.

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Wesley Jackson, Sister Constance Ward, George Cochran, Mark Anthony Turner, Rachel Fisher, Joyce Doyle, Patricia Ransom, David Hoppe, Jacqueline Chancio, Victoria P.; C. M., C.A., E.D., E.G., W.B., J.M., and J.G.

Please call or email the office to add a name to the prayer list. Before calling, please be sure you have spoken to the person [or a member of his family] about adding the name—we do not want to inadvertently disregard someone's desire for privacy.

Names of those who are sick or suffering will be kept on the list for one month; to keep a name on the list for longer, you must email the parish office.

MASS READINGS THIS WEEK

29 December *The Feast of the Holy Family*

Sirach 3; 2-6, 12-14; Psalm 128: 1-5;

Colossians 3: 12-21; Matthew 2: 13-15, 19-23

30 December *Sixth Day in the Octave of Christmas*

1 John 2: 12-17; Psalm 96: 7-10; Luke 2: 36-40

31 December *Sylvester I, Pope*

1 John 2: 18-21; Psalm 96: 1-2, 11-13, 28; John 1: 1-18

1 January *The Solemnity of Mary, the Mother of God*

Numbers 6: 22-27; Psalm 67: 2-3, 5-6, 8;

Galatians 4: 4-7; Luke 2: 16-21

2 January *Basil the Great and Gregory Nazianzen,*

Bishops and Doctors of the Church

1 John 2: 22-28; Psalm 98: 1-4; John 1: 19-28

3 January *Most Holy Name of Jesus*

1 John 2: 29-3: 6; Psalm 98: 1, 3-6; John 1: 29-34

4 January *Elizabeth Ann Seton, Religious*

1 John 3: 7-10; Psalm 98: 1, 7-9; John 1: 35-42

5 January *The Feast of the Epiphany of the Lord*

Isaiah 60: 1-6; Psalm 72: 1-2, 7-8, 10-13;

Ephesians 3: 2-3a, 5-6; Matthew 2: 1-12

MASS INTENTIONS

Saturday, 28 December

Anticipated Mass for Sunday

4:30 pm Jackie Chancio

Sunday, 29 December

The Feast of the Holy Family

8 am Pro populo

9:30 am Ernest A. LaValley + [Lorraine LaValley]

11 am Jose Manlapaz [Susanna Martinez]

Monday, 30 December

Sixth Day in the Octave of Christmas

9 am *no public mass*

Tuesday, 31 December

Sylvester I, Pope

9 am Betty and Richard Vangelder and family [Joseph Conklin and Dagny Rughin]

Wednesday, 1 January

The Solemnity of Mary, the Mother of God

9 am Pro populo

7:30 pm Jean-Luc and Subechya Vidal, Gisele Vidal,

Michael and Renee Killian

Thursday, 2 January

Basil the Great and Gregory Nazianzen,

Bishops and Doctors of the Church

9 am Teresa Hamilton and family [Joseph Conklin and Dagny Rughin]

Friday, 3 January

Most Holy Name of Jesus

9 am Madeline's intentions [George F. Hickey, Jr.]

Saturday, 4 January

Anticipated Mass for Sunday

4:30 pm Nick Cole + [Joe and Jackie Chancio]

Sunday, 5 January

The Feast of the Epiphany of the Lord

8 am Pro populo

9:30 am Patricia Seward [Jane Slattery]

11 am Mike Mazu and family [Joseph Conklin and Dagny Rughin]

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ST IGNATIUS CHURCH

stlukesdcordinariate@gmail.com
STLUKESORDINARIATE.COM
202-999-9934

office@saint-ig.org
SAINT-IG.ORG
301-567-4740

Rev. John Vidal
Administrator, St. Ignatius
Pastor, St. Luke's

The logo features a large, stylized, decorative letter 'S' on the left. To its right, the words 'Saint Luke's at' are written in a serif font, with 'IGNATIUS CHURCH' in a smaller, all-caps serif font below it.

Saint Luke's at
IGNATIUS CHURCH