

Our Faith on Sunday

LITURGY

Holy Family (B)

ENTRANCE ANTIPHON: Lk 2:16

The shepherds went in haste,
and found Mary and Joseph and the
Infant lying in a manger.

FIRST READING:

Genesis 15:1-6. 21:1-3
Your heir shall be your own flesh and blood

PSALM:

104:1-6. 8-9. R.vv7.8

R) He, the Lord, is our God.

He remembers his covenant for ever.

Give thanks to the Lord, tell his name,
make known his deeds among the peoples.
O sing to him, sing his praise;
tell all his wonderful works! (R)

Be proud of his holy name,
let the hearts that seek the Lord rejoice.
Consider the Lord and his strength;
constantly seek his face. (R)

Remember the wonders he has done,
his miracles, the judgments he spoke.
O children of Abraham, his servant,
O sons of the Jacob he chose. (R)

He remembers his covenant for ever,
his promise for a thousand generations,
the covenant he made with Abraham,
the oath he swore to Isaac. (R)

SECOND READING:

Hebrews 11:8. 11-12. 17-19
The faith of Abraham, Sarah and Isaac

GOSPEL ACCLAMATION:

Alleluia, alleluia! Heb 1:1-2

At various times in the past
and in various different ways,
God spoke to our ancestors through
the prophets;
but in our own time, the last days,
he has spoken to us through his Son.
Alleluia!

GOSPEL:

Luke 2:22-40
The child grew, filled with wisdom.

COMMUNION ANTIPHON:

Bar 3:38
Our God has appeared on the earth,
and lived among us.



GOSPEL REFLECTION



awaits us. Perhaps it is just as well, for we may be frightened at the thought of the suffering we will pass through. The answer: we must do what Mary did, and live the will of God perfectly in each present moment.

POPE FRANCIS' ENCYCLICAL
FRATELLI TUTTI
BROTHERS AND SISTERS ALL



POPULAR VS. POPULIST

Much is said in the Gospels about the Jews not recognising or accepting Jesus as the Messiah. Two of the most notable exceptions to this appears in today's Gospel. Simeon, to whom the Holy Spirit had promised he would not die until he had 'set eyes on the Christ of the Lord'. Anna, who 'spoke of the child to all who looked forward to the deliverance of Jerusalem'. In fact, it is probable that Mary and Joseph were taken aback when they heard these things being said about their infant son. And for Mary, Simeon's prediction that her son would be rejected and that a sword would pierce her heart, must have been a strange surprise. Having said her yes to God, she was prepared for whatever was to happen to her, but little did she know just what that would entail. When we decide to follow Jesus, we don't know what

162. The biggest issue is employment. The truly "popular" thing – since it promotes the good of the people – is to provide everyone with the opportunity to nurture the seeds that God has planted in each of us: our talents, our initiative and our innate resources. This is the finest help we can give to the poor, the best path to a life of dignity. Hence my insistence that, "helping the poor financially must always be a provisional solution in the face of pressing needs. The broader objective should always be to allow them a dignified life through work".¹³⁶ Since production systems may change, political systems must keep working to structure society in such a way that everyone has a chance to contribute his or her own talents and efforts. For "there is no poverty worse than that which takes away work and the dignity of work".¹³⁷ In a genuinely developed society, work is an essential dimension of social life, for it is not only a means of earning one's daily bread, but also of personal growth, the building of healthy relationships, self-expression and the exchange of gifts. Work gives us a sense of shared responsibility for the development of the world, and ultimately, for our life as a people.

136. Encyclical Letter *Laudato Si'* (24 May 2015), 128: AAS 107 (2015), 898.

137. Address to the Diplomatic Corps Accredited to the Holy See (12 January 2015): AAS 107 (2015), 165; cf. Address to Participants in the World Meeting of Popular Movements (28 October 2014): AAS 106 (2014), 851-859.

The Fire of Love*

THE THREE PERSONS OF THE TRINITY

The Father is called Father because he has begotten the Son.

The Son is son because he is begotten of the Father.

The Holy Spirit is the life of both.

What the Father is, he received from no one.

What the Son is in his eternal birth, he receives from the Father alone.

The Holy Spirit comes from both Father and Son and eternally exists in them as third Person of the blessed Trinity.

The Son became man, and for our sakes was crucified. There is nothing so sweet as loving Christ, so we should desist from enquiring too closely into things that we cannot possibly understand. Only in heaven shall we be clearly 'taught of God' (Jn 6: 45).

*The Fire of Love by Richard Rolle Published by Aeterna Press

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