

33rd Sunday After Pentecost

Leave taking of Nativity, Commemoration of the Holy Righteous Ones:



Joseph the Betrothed, David the King and James the Brother of the Lord

31 December / 13 January

Resurrection Tropar, Tone 8: Thou didst descend from on high, O Merciful One! / Thou didst endure the three-day burial / to free us from our sufferings! / O Lord, our Life and Resurrection, glory to Thee.

Tropar of the Nativity according to the Flesh of our Lord, God and Saviour Jesus Christ (Tone 4): Thy Nativity, O Christ our God, hath shined upon the world the light of knowledge; for thereby, they that worshipped the stars were taught by a star to worship Thee, the Sun of Righteousness, and to know Thee, the Dayspring from on high. O Lord, glory be to Thee.

Tropar of the Holy Righteous Ones, Tone 2: O Joseph, proclaim thou the glad tidings to David, the ancestor of God, for thou hast seen a Virgin give birth; with the shepherds didst thou give glory; with the Magi didst thou worship; by an angel wast thou instructed. Entreat Christ God, that He save our souls!

Resurrection Kondak, Tone 8: By rising from the tomb Thou didst raise the dead and resurrect Adam/ Eve exults in Thy Resurrection, / and the world celebrates Thy rising from the dead, O Greatly Merciful One.

Kondak of the Nativity according to the Flesh of our Lord, God and Saviour Jesus Christ (Tone 3): Today the Virgin giveth birth to Him Who is transcendent in essence; and the earth offereth a cave to Him Who is unapproachable. Angels with shepherds give glory; with a star the Magi do journey; for our sake a young Child is born, Who is pre-eternal God.

Kondak of the Holy Righteous Ones, Tone 3 (Spec. Mel: "Today the Virgin..."): Today the divine David is filled with gladness, and Joseph doth offer praise with James. They rejoice, receiving a crown through their kinship with Christ; and they laud Him that hath ineffably been born on earth, and cry aloud: O Compassionate One, save them that honour Thee!

One can learn all about King David, the son of Jesse, from the Book of Kings. and for holy James see October 23rd. Righteous Joseph is so named in the Gospel (Matt. 1:19), and for this, God entrusted the most holy Virgin to his protection and gave him great honour in the economy of human salvation. Although Joseph was of the royal lineage of David, he himself was a simple carpenter in Nazareth. He took the most holy Virgin from the Temple into his home at the age of eighty, and entered into rest at the age of a hundred and ten.

Matins Gospel XI

EPISTLE: Galatians 1: 11-19

11 But I make known to you, brethren, that the gospel which was preached by me is not according to man. 12 For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. 13 For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. 14 And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb and called me through His grace, 16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, 17 nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. 18 Then after three years I went up to Jerusalem to see Peter and remained with him fifteen days. 19 But I saw none of the other apostles except James, the Lord's brother.

IT PLEASSED GOD ...WHO CALLED ME THROUGH HIS GRACE, TO REVEAL HIS SON IN ME, THAT I MIGHT PREACH HIM AMONG THE GENTILES

Christ says in another place, 'No one knows who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son wills to reveal Him' (Luke 10:22). You observe that the Father reveals the Son, and the Son the Father; so it is as to Their glory, the Son glorifies the Father, and the Father the Son; 'glorify Your Son, that the Son may glorify You' (John 17:1,4). But why does he say, 'to reveal His Son in me,' and not 'to me?' It is to signify that he had not only been instructed in the faith by words, but that he was richly endowed with the Spirit, that the revelation had enlightened his whole

soul, and that he had Christ speaking within him...The object, he says, of His thus specially revealing Himself to me, was not only that I might myself behold Him, but that I might also manifest Him to others ...that I might preach Him among the Gentiles, thus touching beforehand on that great ground of his defence which lay in the respective characters of the disciples; for it was necessary to preach differently to the Jews and to the heathen.

St. John Chrysostom. Commentary on Galatians, Chapter 1. B#57, p. 11

GOSPEL: St. Matthew 2: 13-23

13 When the Wise Men had departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and stay there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt, 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt I called my son. 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, 18 In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. 19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, 20 saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. 21 And he arose, took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judea instead of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN BY THE PROPHETS, "HE SHALL BE CALLED A NAZARENE"

As to the fact that the prophet had foretold it, the apostles themselves in many places call Him a Nazarene. Was not this then, one may say, casting a shade over the prophesy touching Bethlehem? By no means: rather this very fact was sure greatly to stir up men, and to awaken them to the search of what was said of Him. Thus, for example, Nathanael also enters on the inquiry concerning Him, saying, 'Can there any good thing come out of Nazareth?' For the place was of little esteem, or rather not that place only, but also the whole district of Galilee. Therefore the Pharisees said, Search and look, for out of Galilee arises no prophet' (Jn. 7:52). Nevertheless, He is not ashamed to be named even from thence, signifying that He does not need any of the things of men; and His disciples He also chooses out of Galilee ...For this cause He does not chose for Himself so much as a house (Cf. Matt. 7:20) ...At His birth He is laid in a manger, and abides in an inn, and takes a mother of low estate; teaching us to think no such thing a disgrace, and from the first outset trampling under foot the haughtiness of man, and bidding us give ourselves up only to virtue. For why do you pride yourself on your country, when I am commanding you to be a stranger to the whole world? (so He speaks); when you have leave to become such that all the universe will not be worthy of you? For these things are so utterly contemptible, that they are not thought worthy of any consideration, even amongst the philosophers of the Greeks, but are called externals, and occupy the lowest place.

St. John Chrysostom. Homily IX on Matthew II, 6, 7. B#54, pp. 58, 59.

This [Christmas] night bestowed peace on the whole world; so, let no one threaten; this is the night of the Most Gentle One - let no one be cruel; this is the night of the most Humble One - let no one be proud. Now is the day of joy, - let us not revenge; now is the day of good will, - let us not be mean. In this day of peace let us not be conquered by anger ... Today the Bountiful impoverished Himself for our sake; so, the rich one, invite the poor to your table. To-day we received a gift, for which we did not ask; so let us give alms to those, who implore us and beg. This present day cast open the heavenly door to our prayers: let us open our door to those who ask our forgiveness.. Now the Divine Being took upon Himself the seal of humanity, in order for humanity to be decorated by the seal of Divinity.

St. Isaac of Syria. Christmas Sermon, from Tree of Life, Vol. 6 No.4, 1989.

Saints of the week

31 December / 13 January — Apodosis of the Nativity of Christ - **Fast-free period - Our Holy Mother Melanie the Roman** - Born in Rome of devout and very wealthy parents, she was forced by them to marry a young nobleman, Pinian. She was taken very seriously ill in giving birth to her second child, and told her husband that she would be healed only if he vowed before God to live with her in future as brother and sister. Her husband agreed and Melanie, in her deep joy, was healed. When it pleased God to take both children to Himself, they agreed to sell all their possessions and give the proceeds to the destitute, the Church and the monasteries. They travelled through many lands and cities, everywhere doing good works. They visited famous spiritual guides in Upper and Lower Egypt, and received much instruction and inspiration from them. During all that time, Melanie lived in strict fasting, fervent prayer and the reading of the Holy Scriptures. She followed the practice of reading the Scriptures right through, the Old and New Testaments, every three years, living with her husband as with a brother and fellow-ascetic. Going to Alexandria, they received the blessing of the Patriarch, St Cyril. After that, they went to Jerusalem and

settled on the Mount of Olives. There Melanie became an anchoress, and gave herself completely to pondering, fasting and prayer. She lived thus for fourteen years, after which she came out, to help others to salvation, and founded monasteries for men and women. At the invitation of her kinsman, the senator Volusianus, a pagan, she went to Constantinople and brought him to the Christian faith (something that Blessed Augustine, whom Volusianus knew, had been unable to do). She then returned to the Mount of Olives, where she went to God in 438, at the age of fifty-seven.

Holy and Righteous Joseph, King David and James the Lord's Brother - commemorated on the Sunday after the Nativity of Christ. One can learn all about King David, the son of Jesse, from the Book of Kings. and for holy James see October 23rd. Righteous Joseph is so named in the Gospel (Matt. 1:19), and for this, God entrusted the most holy Virgin to his protection and gave him great honour in the economy of human salvation. Although Joseph was of the royal lineage of David, he himself was a simple carpenter in Nazareth. He took the most holy Virgin from the Temple into his home at the age of eighty, and entered into rest at the age of a hundred and ten. Our Holy Father, the Martyr Zoticus, Protector of the Poor; Blessed Theophylact, Archbishop of Ochrid.

1 / 14 January — The Circumcision of Our Lord Jesus Christ - Fast-free period - On the eighth day after His birth, the divine Child was taken to the Temple and duly circumcised according to the Jewish Law that had been observed from the time of Abraham. At this time He was given the name Jesus, the name announced to the most holy Virgin by the Archangel Gabriel (Luke 1:31). The Baptism of the New Covenant was prefigured in the Circumcision of the Old Covenant. The Lord's Circumcision shows that He took true human flesh upon Himself, not its semblance as heretics later taught of Him. The Lord was truly circumcised, desiring thus to fulfil all the Law, which He Himself had given through our forefathers and the prophets. Fulfilling all the ordinances of the Law, He superseded them by Baptism in His Church, for, as the Apostle declares: "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature"(Gal. 6:15). (In the Church Calendar, this Feast of the Lord has neither Forefeast nor Afterfeast.)

St Basil the Great, Archbishop of Caesarea - was born in the reign of the Emperor Constantine, in about 330. While still unbaptised, he spent fifteen years in Athens studying philosophy, rhetoric, astronomy and other contemporary secular disciplines. Among his fellow-students were Gregory the Theologian and Julian, later the apostate emperor. When already of mature years, he was baptised in the Jordan together with his former tutor Evulios. He was Bishop of Caesarea in Cappadocia for nearly ten years, and died at the age of fifty. A great champion of Orthodoxy, a great torch of moral purity and zeal for the Faith, a great theological mind, a great builder and pillar of the Church of God, Basil fully deserved his title "the Great". In the Office for his Feast, he is referred to as a bee of the Church of Christ, bringing honey to the faithful but stinging those in heresy. Many of the writings of this Father of the Church have survived—theological, apologetic, on asceticism and on the Canons. There is also the Liturgy that bears his name. This Liturgy is celebrated ten times in the year: on January 1st, on the Eves of Christmas and the Theophany, on every Sunday in the Great Fast with the exception of Palm Sunday, and on the Thursday and Saturday in Great Week. St Basil departed this life peacefully on January 1st, 379, and entered into the Kingdom of Christ. Martyr-Prince Wistan of Mercia.

2 / 15 January —St Sylvester, Bishop of Rome - Fast-free period — - Born in Rome, he was skilled from his early years in secular learning and in Christian doctrine, and his life was always governed by the precepts of the Gospel. He made good use of the tuition of a priest, Timothy, whose death for the Faith he witnessed, and, seeing the example of his teacher's self-sacrifice, nourished himself in that same spirit for the rest of his life. He became Bishop of Rome at the age of thirty, and reformed certain Christian customs; abolishing, for example, the Saturday fast that had up to that time been the rule among some Christians, and decreeing that only Great Saturday and those Saturdays that fall within fasting seasons should be so observed. By his prayers and miracles, he was instrumental in the conversion and baptism of the Emperor Constantine and his mother, Helena, and assisted Queen Helena in the finding of the Holy Cross. He governed the Church for twenty years, and, finishing with honour his earthly life, entered into the heavenly Kingdom in the year 335.

Our Holy Father Seraphim of Sarov - He was one of the greatest Russian ascetics and wonderworkers, with profound spiritual discernment. Born in 1759, he departed this life in 1833. He was distinguished by a great humility. When being praised by all the world, he referred to himself as "the poor wretch Seraphim"; St Theodota; Our Holy Father Ammon of Tabennisi; in Wales,

St. Seiriol. - (born c.494) (*Latin-Serialanus, English-Serial*) St. Seiriol the Fair was a younger brother of Kings Cynlas of Rhos and Einion of Lley. He entered the religious life and lived in a small hermitage on the Eastern Peninsula of Ynys Mon (Anglesey). His two ruling brothers later decided this humble residence was far too lowly for their Royal brother and founded an important monastery around his cell. Thus, Seiriol became the first Abbot of Penmon Priory. His hermitage and holy-well can still be seen there today. Seiriol became a great friend of St. Cybi who lived at Caer-Gybi on Ynys Cybi (Holy Island) on the far side of Ynys Mon (Anglesey). The two would often walk several miles to meet up for prayers at the Clorach Wells in Llandyfrydog in the centre of the island. This journey with his back to the sun allowed St. Seiriol's complexion to remain so fair that he was given the epithet of "Gwyn". In old age, Seiriol retired to Ynys Lannog (Priestholm), just off the coast from Penmon. It became known as Ynys Seiriol in his honour, though it is now better known as Puffin Island.

3 / 16 January — The Prophet Malachi - Fast-free period — He was chronologically the last of the prophets, born after the return of the Jews from exile in Babylon in 538 B.C. He was unusually fair of face. According to folk-tradition, he was named 'the angel', perhaps because of his outward fairness, or because of his purity of spirit, or, again, perhaps, because of his companionship with an angel, with whom he often spoke face to face. At these times, others also heard its voice but were not worthy to look on its face. The young prophet spoke forth that which the angel revealed to him. He cried out against the ingratitude of Israel and the sins of the priests. Five hundred years before Christ, he clearly foretold the coming and work of St John the Baptist (3:7). But he was chiefly the prophet of the Day of Judgement (4:1-3). He went to God young in years, and after him there was no prophet in Israel until John the Baptist.

The Holy Martyr Gordius - born in Caesarea of Cappadocia, he was an officer in the Roman army under the Emperor Licinius. At the outbreak of a terrible persecution, he left the army and his former rank and went into the Sinai desert. Alone on Mount Horeb, Gordius spent his time in prayer and in pondering the mysteries of heaven and earth. In particular he pondered on vanity and on the worthlessness of all for which people struggle and strive so on earth. He came finally to the desire to die and so move into that life that is without transience or corruptibility. With this desire, he went down into a town where pagan games were held. He presented himself to the governor as a Christian. The governor attempted in vain to turn him from the Faith with flattery and threats. Gordius remained unyielding and firm as diamond, saying: "It would obviously be an act of the greatest folly to trade this brief life for eternal torment and spiritual peril." Condemned to death, he hastened joyfully to the place of execution, speaking with the executioners on the way of the wonderful and sweet knowledge of Christ. With the name of Christ on his lips, he delivered his youthful body to the sword and his righteous soul to God in the year 320. St Genevieve; in County Derry, St. Finlugh, abbot.

4 / 17 January — The Synaxis of the Seventy Apostles - Fast-free period — In addition to the twelve Great Apostles, the Lord chose besides seventy other, lesser, apostles and sent them to preach to the Jews. He sent them out two by two before His face, to each town and place, saying: "Behold, I send you as sheep among wolves" (Lk. 10:1-5). But as Judas, one of the Twelve, fell away from the Lord, so some among these Seventy withdrew from Him, not with the intention of betraying Him but from human weakness and lack of faith (Jn. 6:66). And as Judas's place was filled from among the other apostles, so the places of these were filled with others chosen. These apostles laboured in the same way as the twelve Great Apostles; they were the assistants of the Twelve in the spreading and strengthening of the Church of God in the world. They suffered much torture and malice, from men and from demons, but their firm faith and burning love for the risen Lord made them conquerors of the world and heirs of the Kingdom of heaven. St Eustathius, Archbishop of Serbia - born in the diocese of Budim, of God-fearing parents, he became a monk as a young man in Zeta, then moved on to greater asceticism at Hilandar. In time he became abbot of Hilandar, was then chosen to be Bishop of Zeta and, after some time had elapsed, to be Archbishop of Serbia. He was a man of great virtue and led Christ's flock with zeal and love. He entered peacefully into rest at a great age in 1279, exclaiming as death drew near: 'Into Thy hands, O Lord, I commend my spirit.' His relics are preserved in the crypt of the church at Pec.

The Eunuch of Queen Candace - The Apostle Philip baptised this negro eunuch (Acts 8:26-40). After his baptism, the eunuch returned home and began to teach about Christ. He was the first apostle of the Faith among the negroes of Ethiopia. He died a martyr and was counted worthy of the Kingdom of God. Our Holy Father, the Martyr Onuphrius of Hilandar.

5 / 18 January — Eve of Theophany — Fast Day - The Hieromartyr Theopemptus and the Holy Martyr Theonas - when the Emperor Diocletian gave orders for the persecution of Christians, Theopemptus, Bishop of Nicomedia, was the first to suffer for Christ. He was brought before the Emperor, who threatened him with death if he did not deny Christ. To that threat, the courageous bishop replied: 'It is written: "Fear not those who are able to kill the soul". You, O King, have power over my body. Do with it whatever you will!' He was cruelly beaten and starved, and tortured in many ways. Finally the Emperor called in a magician, Theonas, to trick the man of God in some way with magic. Theonas dissolved a very strong poison in water and gave it to Theopemptus to drink. Theopemptus made the sign of the Cross over the cup and drank the poison. Theonas, seeing that it had no effect on Theopemptus, turned to the Emperor and cried out: 'I too am a Christian, and worship the Crucified!' They were both condemned to death; Theopemptus was slain with the sword and Theonas buried alive in the year 298. They suffered with honour and became citizens of the Kingdom of Christ.

The Holy Prophet Micah the First (or Micaiah) - Micah was a contemporary of the Prophet Elias (9th century B.C.), and prophesied evil to King Ahab, who was killed in battle against the Syrians (I Kings 22:8; II Chron. 18:7). He prophesied entirely orally, writing nothing down. There was another Micah, in the eighth century, who prophesied the birth of the Lord in Bethlehem (Mic. 5:2) and wrote one of the prophetic books. Our **Holy Mother Syncletica** - a native of Macedonia and educated in Alexandria, she was a rich young woman of standing. She had many suitors, but refused them all and fled from her parents' home to a monastery. In the greatest self-denial, in vigils and prayer, she lived to the age of eighty. Her counsels to the nuns have always been regarded as true spiritual pearls, the wisdom she attained coming not from reading but through suffering and pain, through constant meditation and spiritual converse with the divine world. Her soul entered into that higher world in the year 350. Among other counsels, St Syncletica taught: 'Do not abandon a fast in time of sickness, for lo, those who do not fast fall into the same sicknesses.' Also: 'Treasure, when discovered, is quickly seized upon; so virtue, when it is made public, is quickly eclipsed and lost.' Our Holy Mother Apollinaria.



6 / 19 January — The Theophany of Our Lord, God, & Saviour Jesus Christ (Baptism of the Lord) — When the Lord Jesus had lived for thirty years from His birth in the flesh, He began His teaching and saving work. He marked this very beginning of the beginning by His Baptism in the Jordan. St Cyril of Jerusalem says: 'The beginning of the world—water; the beginning of the Gospel—the Jordan.' At the Baptism of the Lord in the water, that mystery was revealed to the world that was predicted in the Old Testament and fabled in ancient Egypt and India—the mystery of the Holy Trinity of God. The Father revealed Himself to the sense of hearing, the Spirit to the sense of sight and the Son, further beyond these, to the sense of touch. The Father gave His testimony of the Son, the Son was baptised in the waters and the Holy Spirit, in the form of a dove, hovered over the waters. And when John the Baptist bore witness of Christ and said: 'Behold the Lamb of God, which taketh away the sin of the world' (Jn. 1:29), and when he immersed the Lord in the Jordan and baptised Him, there were thus revealed both the mission of Christ in the world and the path of our salvation. That is to say: Christ takes upon Himself the sin of the whole human race. He dies under it (the immersion) and rises again

(the coming up out of the water), and we must die to the old, sinful man and rise again, cleansed, renewed and re-born. Here is the Saviour and here is the way of salvation. The Feast of the Theophany is also called the Illuminating, for in the Jordan there is given to us an illumining, revealing God to us as Trinity, consubstantial and undivided. That is one thing. And the other is that each of us baptised in the water is illumined by the Father of lights, through the merits of the Son and in the power of the Holy Spirit.

TODAY THE nature of the waters is sanctified. Today the Son of God is baptised in the waters of Jordan, having no need Himself of cleansing, but in order to cleanse the sinful human race from defilement. Now the heavens open and the voice of God the Father is heard: This is My beloved Son. The Holy Spirit descends upon the Saviour of the world, Who stands in the Jordan, thereby confirming that this indeed is He Who is the incarnate Son of God. The Holy Trinity is clearly made manifest and is revealed to mankind. The waters of the Jordan are sanctified, and together with them all the waters of creation, the very nature of water. Water is given power to cleanse not only the body, but also man's whole soul, and to regenerate the whole man unto a new life through Baptism. Through water all of nature is cleansed, for out of water the world was made, and moisture penetrates everywhere, giving life to everything else in nature. Without moisture neither animals nor plants can live; moisture penetrates into rocks, into every place in the world. The waters are sanctified and through them the whole world, in preparation for renewal and regeneration for God's eternal Kingdom which is to come.

Every year on this day the glory of God is revealed, renewing and confirming what was accomplished at Christ's Baptism. Again the heavens are opened; again the Holy Spirit descends. We do not see this with our bodily eyes, but we sense its power. At the rite of blessing, the waters which are thereby sanctified are transformed; they become incorruptible and retain their freshness for many years. Everyone can see this—both believers and unbelievers, both the wise and the ignorant. Whence do the waters acquire this property? It is the action of the Holy Spirit. Those who with faith drink these waters and anoint themselves with them receive relief and healing from spiritual and bodily infirmities. Homes are sanctified by these waters, the power of demons is expelled, God's blessing is brought down upon all that is sprinkled with these waters. Through the sanctifying of the waters God's blessing is again imparted to the whole world, cleansing it from the sins we have committed and guarding it from the machinations of the devil.

Today the Holy Spirit, descending upon the waters when the Cross of Christ is immersed into them, descends upon all of nature. Only into man He cannot enter without his will. Let us open our hearts and souls to receive Him and with faith cry from the depth of our souls: "Great art Thou, O Lord, and marvellous are Thy works, and there is no word which sufficeth to hymn Thy wonders."

Man of God, St. John of Shanghai & San Francisco, p.163

REFLECTION

Why is it necessary to listen to the Church and not listen to one man who thinks against the Church, even though he might be called the greatest thinker? Because the Church was founded by the Lord Jesus Christ, and because the Church is guided under the inspiration of the Spirit of God. Because the Church represents the realm of the Holy, a grove of cultivated fruit trees. If one rises up against the realm of the Holy, it means that he is unholy and why then listen to him? "The Church is an enclosure," says the all-wise John Chrysostom. "If you are within, the wolf does not enter; but if you leave, the beasts will seize you. Do not distance yourself from the Church; there is nothing mightier than the Church. The Church is your hope. The Church is your salvation. The Church is higher than the heavens. The Church is harder than stone. The Church is wider than the world. The Church never grows old but always renews itself."

CONTEMPLATION

To contemplate the Circumcision of the Lord Jesus Christ: 1. His glory in the heavenly kingdom where Cherubims serve Him in fear and in trembling; 2. His lowliness and His humility in the ritual of circumcision intended for sinners; 3. To contemplate my heart: how much have I circumcised sinful thoughts, vices and passions from it.