1. **Luke 1:57-66**
* What does the question in **verse 61** indicate to you about their traditions during this period of time?
* **Acts 7:8, 22:20, 22:3, 24:14-15, 26:2-5, 26:22-23**
* In the readings above Stephen reminds the audience of the Old Covenant while Paul emphasizes his upbringing and Pharisaic beliefs before others, why would this be important to other Jews listening to Paul’s message?
* **Genesis 17:9-12**
* What does John’s circumcision “on the eighth day” affirm to the Jewish community of that time and even to us today as Christians?
* What was the first thing “Zechariah” did after regaining his speech?
* Is this how you have responded in the past when God restored something precious?
* What affect did the restoration of Zechariah’s speech have on the people?
1. **Luke 1:67-80**
* Share a part of Zechariah’s prophesy that stood out to you and explain why?
* **Psalm 18:3**
* To whom is the term “horn” applied to in this **Psalm**?
* **John 5:35-36, Psalm 132:11-18**
* To whom is the term “horn” applied to in **Psalm 132**?
* Who might be the “lamp” God set for his “anointed” in **Psalm 132**?
* **1 Samuel 2:10**
* To whom is the term “horn” applied to in this prayer of Hannah’s, who was once barren, but through prayer was granted Samuel whom she dedicated to God under a nazarite vow?
* How might all of the roles we see in these readings apply to Jesus Christ?
* Reflect on **verse 76** which is a reference to John the Baptist and then on **Luke 1:32** which is a reference to Jesus, and then share the differences and similarities you see.
* Choose 2 things which are promised in Zechariah’s prophesy that bring you joy.
* Reflect on **Luke 1:80** and share what comes to mind.
* **St. Cyril of Alexandria** (378 AD – 444 AD) *Commentary on Luke Sermon 1*

“For those under the law and dwelling in Judea, John the Baptist was a **lamp** preceding Christ. God also spoke of him in a similar way: “**I have prepared a lamp for my anointed**”. And the law also typified him in the **lamp**. In the first tabernacle it was necessary for the **lamp** to always remain lit. But the Jews, after being pleased with [John] for a short time, flocking to his baptism and miring his mode of life, quickly made him sleep in death, doing their best to extinguish the **ever-burning lamp**. Therefore, the Savior also spoke of him as “a burning and shinning **lamp**, and you were willing to rejoice for a while in his **light**”.

* **St. Bede** (672 AD – 735 AD) *Homilies on The Gospels Section 11.20*

“**For what is the meaning of John’s being born to elderly parents**? Was it not to indicate the earthly birth of the one who was soon to follow, since by bringing forward the hidden spiritual mysteries of the New Covenant, he would teach that the fleshly observance of the law and priesthood of the Old Covenant were now to be brought to an end? For ‘*that which belongs to former times and is growing old has almost reached the point of destruction’*. **And what does it mean that our Lord’s precursor came from a father who was mute, a leader of the priests of that time**? Is it not that by the time our Lord appeared, the tongue of the ancient priesthood had to a large extent become mute as regards the spiritual sense of the law’s teaching, since the scribes and those learned in the law were only concerned with teaching the keeping of the letter [of the law]; moreover in a number of instances they were even falsifying the letter by their own traditions, as is proven by our Lord’s having rebuked them more than once in the gospels? **And what does it mean that he was born to a barren mother**? Is it not that the law, which was ordered to beget spiritual issue for God with the help of the priestly office, led no one to perfection, undoubtedly because it was unable to open up the gates of the kingdom to its followers?”

* **Catechism 523**
* Please share something with the group that was meaningful for you today.