

The Celebration of the Eucharist:

Monday through Friday: 8:00 a.m. and 12:10 p.m.

Saturday: 8:00 a.m.; Vigil Mass at 4:00 p.m.

Sunday: 8:00 am, 10:00 a.m. (Family Mass), 12:00 pm (Adult Choir) and 7:30 pm (Contemporary Choir)

Sacrament of Baptism:

Baptisms are celebrated on the First and Third Sunday of the month at 2:00 p.m. Parents are asked to contact the Parish Office to make the necessary arrangements.

Sacrament of Reconciliation:

Confessions are heard in the church on Saturdays from 3:00 – 4:00 p.m. and during the week at the Parish House or by appointment with a priest

Sacrament of Marriage:

Couples planning to get married are asked to contact the Parish Office at least one year prior to their wedding date to begin their marriage preparation.

Sacrament of the Anointing of the Sick:

Parishioners, especially those who are entering the hospital, who wish to receive the Anointing of the Sick are asked to contact the Parish Office.

Exposition of the Blessed Sacrament:

Saturday from 3:00 – 3:45 p.m.

Novenas:

Our Lady of the Miraculous Medal: Monday after the 8:00 am and 12:10 pm Masses.

Our Lady of Perpetual Help: Wednesday after the 12:10 p.m. Mass

Parish House (Rectory):

239 East 21st Street, New York, NY 10010-6463

(between Second and Third Avenues)

Office Hours: Monday-Friday 9:00 am - 1:00 pm and 2:00 pm - 5:00 pm (4 pm close during August.)

The Parish Office is closed on Saturday, Sunday, and Holidays

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The Epiphany School:

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The Church of the Epiphany
375 Second Avenue and 22nd Street
New York, NY 10010

Rev. Austin Titus
Pastor

Rev. Arthur Golino
Parochial Vicar

Rev. Msgr. Thomas A. Modugno
In Residence

Rev. Livinus Obianisi
Hospital Chaplain in Residence

Mr. James L. Hayes
Principal, The Epiphany School

Mrs. Carmen DeSimone
Director of Religious Education

Mrs. Bogna McGarrigle
Director of Music Ministries and Organist

August 16, 2015
Twentieth Sunday of the Year

Epiphany Church is Handicapped Accessible

Church of the Epiphany

WELCOME!

Welcome to all new parishioners
and visitors at Epiphany parish.



We are happy that you are here
with us in the presence of God.

Announced Mass Intentions

Monday, August 17 2015

8:00 am Gertrude M.S. Walsh
12:10 pm Arthur Witney Bradey

Tuesday, August 18, 2015

8:00 am Msgr Thomas J. McCormack
12:10 pm Elena Leon

Wednesday, August 19, 2015

8:00 am William F. Lyons
12:10 pm Walter Lissmann

Thursday, August 20, 2015

St. Bernard, Abbot and Doctor of the Church

8:00 am Bessie Anderson (birthday)
12:10 pm Laura Snyder

Friday, August 21, 2015

St. Pius X, Pope

8:00 am Vincent Malabanan
12:10 pm Dorothy R. Walsh

Saturday, August 22, 2015

The Queenship of the Blessed Virgin Mary

8:00 am Dr. Dolores Danilowicz

*May the Souls of the
Faithful Departed
Through the Mercy of God
Rest in Peace.
Amen.*

From the Pastor's Heart

Many of our parishioners have been on vacation and may have missed my message in last week's bulletin, so I want to reiterate my thanks to all of you for your very warm welcome. Serving you is God's will for me - so I will spend my life on you. It is my mission and my joy.

And thanks to those who are helping me in a very big way by sending in their photos.

Remember - you can send them through the Post Office, bring them to the rectory, or e-mail a "selfie" (with your name in the subject line) to epiphanytitus@gmail.com. It's a bigger help than you think.



Tentative Presider Schedule for August 22 - 23

	Sat	Sun
Fr. Titus	4 PM	12 PM & 7:30 PM
Fr. Golino		8 AM & 10 AM

Stewardship

The way we offer our thanks to God
by sharing our time, talent, and treasure.

We encourage parishioners to make their
Sunday contribution through *ParishPay* which is
available on our parish website
www.epiphanychurch.nyc

UNDERSTANDING TODAY'S READINGS

(In order to understand God's love, we need to understand what He says)

Wisdom 9:1-6

Mysterious Lady Wisdom leads the action in our first reading. Proverbs 8 tells us she was begotten before the world and describes her as God's delight, saying she took part in the work of creation. Lady Wisdom is unique among creatures and shares God's work and love in ways not attributed to any other except Christ.

Today we hear Lady Wisdom issue an invitation to her messianic-style banquet. She has built herself a spacious dwelling — a house that needs seven pillars to support the patio roof includes ample space for everyone. We hear that Wisdom has prepared every facet of the feast herself, slaughtering the meat and using her special recipe to make the wine more delectable. Like a proud and generous hostess, she has managed all the details of her table spread. The only thing left to servants is the task of inviting everyone to participate.

Now Wisdom sends her servants out to call the people who are empty enough of themselves to accept her invitation. And this invitation is to something more than a free lunch. Those who want to eat of her food and drink of her wine do so at the price of a commitment to forsake their former foolish ways.

What Lady Wisdom offers in this feast is a new understanding of life. Only those humble enough to reevaluate their own wealth of knowledge and resources will eat and drink of what she has to offer. Those who are convinced that they know enough on their own must remain content with their limitations.

Ephesians 5:15-20

Watch your step! That could be the one-liner we remember about today's selection from Ephesians. That warning usually makes us react quickly and look for something that might trip us or that we don't want on our shoes. Usually it's an urgent warning. But our author is up to something different in today's reading from Ephesians.

Our translation of this reading opens with the phrase "Watch carefully how you live," but the word "live" might be better translated as "walk." By using this language, Paul accomplishes two purposes: He reminds the community that their Christian vocation is a way of walking through every moment of their life, and he's calling them to pay attention to the grace and temptations offered by their surroundings.

Like the author of Proverbs, Paul contrasts the foolish and the wise. What is foolishness in this case? Paul's specific examples indicate that the foolish live in evil times unaware, besotted by self-indulgence. The wise are watchful and can therefore find graced opportunities even in the midst of evil, if they live with discernment. This is no call to flee the world. It is an exhortation to perceive what is really going on and discern the meaning of it all in the light of the will of the Lord.

How are we supposed to do that? First, we should note that the reading is addressed to a community. It doesn't ask each person to go home and meditate and then act on the fruits of his or her insight. The community as a whole is called to discover the will of God together, most especially in the context of their common prayer. The reading therefore demands that we create the sort of communities that can discern and work together.

Paul's message calls for communities whose members allow themselves to enjoy praying and singing together, communities that know how to understand the will of God and carry it out. They are the ones whose liturgy and life will be filled by the Spirit of God. They will naturally walk in gratitude for all God is giving them. That is what will keep them in step as a community. As that happens, others will notice how they live and decide to join in.

UNDERSTANDING TODAY'S READINGS (continued)

John 6:51-58

At this stage of the Bread of Life discourse, we are faced with what can sound like the crudest image scripture has to offer: eating and drinking the flesh and blood of Jesus. When we hear this, many of us identify with the crowd and want to respond with a resounding “Yuck!” To get beyond that, we need to understand something of the mindset of the people who heard Jesus and the experience of the community for whom John wrote.

This Gospel scene cannot be interpreted correctly without a sense of how it is meant to interact with people's memory of their religious history. In the beginning of John's Gospel, the first title we hear for Jesus is Lamb of God (1:29). When John the Baptist calls Jesus the Lamb of God, he's interpreting Jesus' mission in the light of the Passover and Exodus, when the slaughtered lamb provided the food that strengthened the people for their journey to freedom. That clues us in to the fact that the history of Israel, especially the Passover, is going to be a constant background theme in John's Gospel.

As this scene opens, Jesus has just by providing bread for the mass of listen to him. When Jesus saw the to provide a way for them to eat as much teach them — or, more specifically, he teaching through his care for them. context of the Exodus, the event that and taught them about God's to see beyond the momentary miracle of things God was doing among them. Just for the Israelites in the desert, so Jesus the bread of life. Now we get into the rich characterizes John as the most complex Gospel most conducive to meditation.



Eucharist

reenacted a key moment of the Exodus people who had left home to find and traveling crowd, his first response was as they needed. Then he began to *explain* what he had been Jesus situated his teaching in the constituted Israel as the people of God, providence. Jesus wanted his followers the bread to the far more amazing as it had been God who provided food claimed that God was sending him as and multifaceted type of language that Gospel and, at the same time, the

Jesus, who had been described as the Lamb of God and later said that he could give living water (4:14), now describes himself as the Bread of Life. Jesus says that he is the source, NOT of bread that sustains life for a day but of bread that leads to everlasting life. At the same time, Jesus does not claim this for himself. Just as the bread in the desert was sent by God, Jesus identifies himself as the living bread come down from God, the one sent by the Father for the life of the world.

That is the heart of the scandal. It's not that Jesus speaks of himself as food; he had already spoken figuratively about food by saying that doing God's will was more nourishing than ordinary bread (4:31-36). The scandal here is what Jesus says about himself. He is more than Moses, who died. He refers to himself as the source of eternal life. Jesus' listeners could have been content to look back at history, at the days of the Exodus and God's miraculous providence, and to believe that God was once very close to the people. Then, as now, it was easy to believe in the past and the future of God's activity. Those don't demand an immediate response. But Jesus was telling the people that God was acting in their midst, that they were being offered eternal life right then and there. As he had done at Nazareth (Luke 4:21), Jesus was telling them that God was coming to them through him in that very moment. That was the scandal of the Incarnation: God invading the present moment through what seemed like very ordinary means. That was too much for them.

Jesus then made it more specific:

“Unless you eat of the flesh of the Son of Man and drink his blood, you do not have life within you.”

At this point, our understanding of the text demands that we remember John was writing for communities who celebrated the Eucharist, disciples who recognized the presence of Christ in the meal they shared in his memory. To this Eucharistic people, the body and blood were symbols of Jesus' person and life; separated, they symbolized his death; or, rather, his life given for others. To receive that body and blood was to accept the gift God offered through Jesus. Rejecting that gift of communion was a rejection not just of Jesus, but of the Father who sent him.

Just as Jesus had life from the Father, just as his food was to do the will of the Father, so, too, the one who feeds on him will share in his life and thus in the life of God. Sharing Christ's life, they will share his self-sacrifice and the life that can only spring from it. It's that simple. It's all about communion.

(Reflections by Mary McGlone, Celebration Publications)

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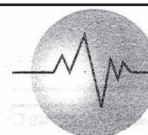
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