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):

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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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Website: www.epiphanychurch.nyc E-mail: epiphanychurch239@gmail.com

The Epiphany School:

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Website: www.theepiphanyschool.org



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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 23, 2015
Twenty-first 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.

Remember to send your photos to the rectory or e-mail a photo to epiphanytitus@gmail.com.

It helps Fr. Austin in a big way!

Announced Mass Intentions

Monday, August 24 2015 St. Bartholomew, Apostle

8:00 am Sandra Acerno (birthday, Aug 15)

12.10 pm Joseph McLynskey

Tuesday, August 25, 2015

8:00 am Joan and Peter Halpin & Family

12:10 pm Ron Campagna

Wednesday, August 26, 2015

8:00 am Pearl Pacheco Cabrera

12:10 pm Regina A. Verlin

Thursday, August 27, 2015 St. Monica

8:00 am Aniceto Verzosa 12:10 pm Patricia McLaughlin



Friday, August 28, 2015 St. Augustine, Bishop & Doctor of the Church

8:00 am Marianito Diomampo 12:10 pm Timothy M. Collins

Saturday, August 29, 2015 The Passion of St. John the Baptist

8:00 am Irene Aster

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

EPIPHANY CHOIR NEWS





Calling for new Choristers!

Do you have a passion for singing and want to be a special part of a liturgical ministry?

The Epiphany Adult Choir is open for all voice parts. Our all volunteer group is comprised of individuals with varying degrees of musical experience. If you or someone you know would like to join the choir, please contact Bogna McGarrigle, Director of Music at epiphanychoirnyc@gmail.com or call: 845-731-9290 to schedule a meeting.

Our first rehearsal of the season will be **Wed**, **September 9**th - **7 pm at the church**



Our Youth Choir (Gr. 3-7) will resume on Wednesday, September 16th at 4 pm.

If your child would like to join, please enroll him or her now (contact Bogna McGarrigle). This is a great opportunity for children to learn about music, liturgy, to develop their voices and have lots of fun! Youth Choir will be singing at most of our 10 am family Masses starting in October and at the Christmas concert. The schedule will be given to parents in advance.

There will be a second collection on August 29-30 for Air Conditioning.

The collection will take place after Holy Communion.

As always, your generosity is greatly appreciated.

Stewardship

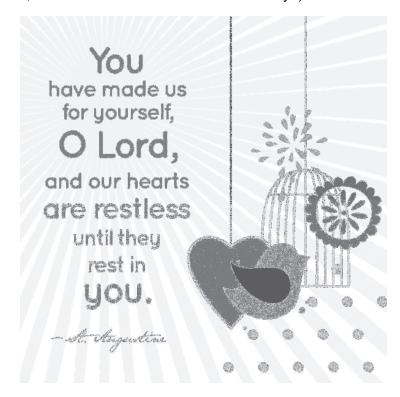
The way we offer our thanks to God by sharing our time, talent, and treasure.

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

UNDERSTANDING TODAY'S READINGS

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

These readings remind us that our faith is a matter of the heart as well as the head, an empowering grace as well as a voluntary response to God's invitations. It is a free gift that will cost us everything. The readings also remind us that as Christians, we believe as members of a community, people who remember and celebrate the goodness of the Lord together. Crises of faith will come, and just as in every other relationship, the crisis will demand that we remember what God has done and how our hearts have been touched. May we always have the grace to repeat with Peter, "Lord, to whom shall we go?"



Joshua 24:1-2a, 15-17, 18b

Joshua is an old man who tells the people, "Today I am going the way of all the earth." He wants leave a sound legacy, recalling for them the most important elements of their faith.

Joshua was concerned that once they were settled and comfortable, this people would lose the passion that had kept them close to God in their times of trial, so he solemnly reminded them of all that God had done for them. Then he announced that they had come to a decision point. They were embarking on a new moment of their history; they would be continuing without him, Moses' direct successor. He was concerned that they could lose continuity with what had made them who they were. So Joshua invited them to participate in a dramatic liturgy.

Ceremoniously, he repeated the history they knew so well, the story of how they had become the people of God as they were freed from Egypt and wandered through the desert. He reminded them that the God of Abraham had sent Moses and saved them time and again. Then he made the moment unforgettably vivid for them by declaring his commitment and calling all of them to account for themselves. He questioned them directly: Who would they serve? Would it be the enticing gods that surrounded them, or the God who had done so much for them throughout their history? In response, the people insisted that they wouldn't even consider serving a different god.

Of course, like us, they didn't fulfill their commitments perfectly. Nevertheless, the very fact of <u>remembering</u> who God was for them and the act of <u>renewing</u> their commitment deepened their faith and reminded them that, for better or for worse, there was but one God who would never forsake them.

Ephesians 5:21-32

We find the theological heart of the reading in the opening line: "Be subordinate to one another out of reverence for Christ." That is another way of stating previous injunctions in this letter: Bear with one another in love, humility, gentleness and patience; we are members of one another; be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ. In sum, the message here is simply that Christians are to love and live for one another as Christ loved and lived for them. Every relationship must pass the test of mirroring Christ, who "came to serve, not to be served." Paul declares this to be a "great mystery" — something that is not immediately obvious, something that can only be understood through the process of making it a real experience.

UNDERSTANDING TODAY'S READINGS (continued)

John 6:60-69

In last week's reading when Jesus said, "I am the living bread," he said more than we might notice at first. "I am" was a loaded phrase. That expression would have caused a religious earthquake for pious Jews because it was an unmistakable reference to God's own name. As he moved through this discourse, Jesus identified himself more and more closely with God, and that became increasingly difficult for many of his disciples. By the end of this Gospel section, his words had provoked a crisis. Jesus' statements brought the disciples to the most decisive crossroads they would face until the time of the passion. They either had to continue with him, assenting to his claim to have been sent by God; or, if they could not believe, they had to renounce their allegiance to him because of his outlandish and plainly sacrilegious pretentions.

This did not catch Jesus by surprise. He was aware of the effect he was having, and undoubtedly chose the moment to bring the issue to a head. While the sort of faith crisis he sparked demands a deeply personal response, according to Jesus, it is not wholly independent. God's grace plays a part in the story. In this chapter, Jesus speaks four times about the Father's influence on the disciples' response to him. First, he says that the Father gives the disciples to him. In other words, God has chosen the disciples. Their election was not simply up to Jesus, much less to those who would follow. As Jesus will say in the final discourse, he was obeying the will of God when he chose them. Secondly, illuminating the dialogical dynamic of God's choosing and human response, Jesus says, "No one can come to me unless the Father ... draw him."

Jesus describes the relationship between his disciples and the Father as one of tender love, reminiscent of Hosea: "I drew them with human cords, with bands of love." Attesting to the interior effects of grace, the Father's way of luring us is reminiscent of Augustine's prayerful creed: "Our hearts are restless until they rest in thee."

From the dialogue between Jesus and the Father and the effects of grace on the individual, John develops a description of the three-way relationship involving Jesus, the Father and the disciples. Citing the prophets, Jesus claims that anyone who listens to the Father "learns from him and comes to me." In saying that, he is drawing on his followers' traditional spirituality, inviting them to recognize how his message resonates with the solid, cherished truth of their tradition and how that truth resonates in the heart of their own prayer. Finally, capping the description of the triad of relationships involved in discipleship, Jesus says, "No one can come to me unless it is granted by the Father." Christ is the way to union with the Father, a union that ultimately includes everyone and, according to Paul, even all of creation.

Many of the disciples caught on quite clearly. They understood that Jesus had handed them an all-or-nothing proposition. Those who couldn't buy into it chose to return to their former way of life.

What of the others, the Twelve and those who stayed on with them? When Jesus turned to them and articulated the question that had caused so many to turn back, Peter spoke up for everyone and laid out the essence of discipleship.

Peter's response, beginning with "To whom shall we go?" can spur profound meditation on the process of discipleship. Peter makes no sophisticated creedal or theological statements. He simply reflects on the human hunger for God and says that only in Jesus have they found it satisfied. Jesus said that his words were Spirit and life. Peter may not know how to explain that statement, but he says they have felt its truth; they have grasped what Jesus meant in saying, "No one can come to me unless it is granted by my Father." Or perhaps a better way of putting it would be to say that Peter speaks of the disciples' shared experience: They have *been grasped by* the Father. That is why they cannot leave.

As Peter continues, he gives us a hint of the discernment the community of disciples has been doing. He says, "We have come to believe." They have talked among themselves and confirmed the interior experience each has had. Somehow, they know that Jesus' words give them life. That is enough to convince them that he is the "Holy One of God." That is something they will continue to discover for the rest of their lives. For the moment, it is enough that they believe and know it is true.

Reflections by Mary McGlone (Celebration Publications)

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