

"Do not fear,  
for I am with you;  
do not be dismayed,  
for I am your God."  
-Isaiah 41:10

### PARISH MISSION STATEMENT

*You are welcomed and loved by St Anthony's Community.*

*We are transformed through prayer, acts of love, forgiveness, service and stewardship.*

PARISH OFFICE: ... 978.685.7233 ... FAX: 978-688-4475... [rectory@stanthonylawrence.org](mailto:rectory@stanthonylawrence.org)

**DAILY LITURGIES** MON (Arabic) / TUE (English) / WED (Arabic) / THU (English) **9 am**

**WEEKEND LITURGIES :**

**SAT** 4:00PM(Eng.) **SUN** 8:00AM (Ara) 9:00AM (Eng.) / 11:30AM (Eng.& Arabic)

**Holy days of obligation:** Vigil Liturgy @ 7:00 PM

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**OFFICE HOURS** M-TH 9:00 AM-4:00 PM / FRI 9:00 AM-2:00 PM / SAT By Appointment

**MEET OUR PRIEST:** Fr. Elie Mikhael ...305-807-9087... [pastor@stanthonylawrence.org](mailto:pastor@stanthonylawrence.org)

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### MEET OUR DEACONS:

Deacon Nadim B. Daou / Deacon Michael Charchaflian / Deacon David Leard  
Sub-Deacon James T. Demers / Sub-Deacon Antoine Nammour



[SaintAnthonyLawrence](#)

## LITURGIES

## Epiphany Season الأحد \ الأسبوع الثاني من الدنج

### WEEKDAY LITURGIES

#### Monday, January 17-Feast of St Anthony

9:00am For: +Antoine Karam Asmar,  
By Nada & Elianne Asmar.

#### Tuesday, January 18

9:00am For: +The Souls in Purgatory,  
By Dora Pereira.

#### Wednesday, January 19

9:00am For: Private Intentions.

#### Thursday, January 20

9:00am For: +Deceased Members of the  
Goulart & Pereira Families,  
By Dora Pereira.

#### Friday, January 21 OFFICE CLOSED

#### Saturday, January 15, 2022

4:00pm For:+Joseph W. Kalil, *By his wife,  
Joan Kalil, their children &  
grandchildren.*

#### Sunday, January 16, 2022

8:00 am For: +Karam, Lena, & Antoine  
Asmar, *By Nada & Elianne  
Asmar.*

9:00 am For: Private Intentions

11:30 am For: +40 Day Anniversary -  
Patrick Charbel Maroon, *By his  
Godparents, Sub-Deacon Antoine  
& Hitaf Nammour.*

#### Saturday, January 22, 2022

4:00pm For: +Ida Thomas, *By Phyllis,  
Christine, John & their families.*

#### Sunday, January 23, 2022

8:00 am For: +All Souls in Purgatory,  
*By Kamil & Mouna Hbaiter &  
Family.*

9:00am For: +Marie Makhlof, *By her  
Family.*

11:30am For: +40 Day Anniversary -  
Maurice Hatem, *By his wife,  
Maryann, daughter, Alyce, wife of  
Pierre Sader, & their Family.*



### Sanctuary Lamps

*In Memory of Helen Hajj*  
by Daniel, Carol & Doreen.

**Prayer  
for the Souls  
in Purgatory**

Our parish is in the midst of a Spiritual Warfare, initiating a Prayer Mission for all Souls In Purgatory. Save a Soul by offering Liturgies & Sanctuary candles.

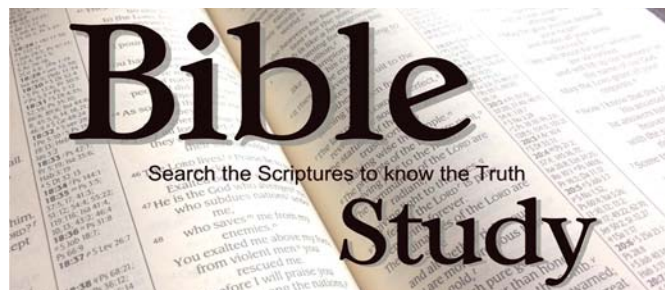


NEWLYWEDS  
2019-2021

## MEET & GREET

SAVE THE DATE!!

Friday, January 21, 2022 @ 7PM



**In Person or Thru Zoom**

Arabic & English Session-Tuesday at 6PM

First Session Tuesday, January 18, 2022

*The one who obeys God's instruction  
FOR TODAY,  
will know His direction  
FOR TOMORROW*

**TITHES & OFFERINGS STEP UP YOUR  
WEEKLY / MONTHLY /  
ANNUAL GIVING COMMITMENT**

REGISTER FOR ONLINE DONATION:

Apply Online:

[stanthonylawrence.org/donate-now/](http://stanthonylawrence.org/donate-now/)

### UPCOMING SECOND COLLECTION

*U.S. Catholic Bishops' Worldwide Charities*

*January 22 & 23*

### OUR SYMPATHIES TO:

Michael Bistany, and his wife, Linda; Charles Bistany, and his wife, Sharleen; and Louise Ann Bistany, for the loss of their sister, **Barbara Bistany**.

Claire Abboud Karam, for the loss of her husband, **Rafael Karam**. We extend our condolences to his daughter, Nathalie, wife of Robert M. Danus; his sons: Dr. Adib Karam, and his wife, Dr. Rita Semaan; Dany Karam, and his wife, Beatrice Jaar; and Jean-Pierre Karam, and his wife, Vanessa Ajjan.

*May their souls rest in peace and their memories be eternal.*

**ONLINE OFFERING**

**VENMO**



**REGISTER ONLINE**



[Stanthonylawrence.org/donate-now/](http://Stanthonylawrence.org/donate-now/)

### Donate a Stock

If you'd like to gift shares or securities from your Fidelity account to another Fidelity account, or if you want to send a gift outside of Fidelity, there are a few ways to make this happen.

*What do I need to know?*

**Receiving shares:** If a sender wants to give you shares (stocks, mutual funds, or other securities) from an outside firm, he or she needs to contact that firm to verify delivery instructions. In addition to following the firm's specific instructions, the sender may need to provide the firm with these details:

**St Anthony Maronite Catholic Church, INC**

**Fidelity account number: Z40-262821**

**Type of Ownership: Corporation**

**Fidelity's Depository Trust Company**

**(DTC) number, which is 0226**

**Our name and address:**

**Fidelity Investments**

**Attn: TOA Receives**

**PO Box 770001**

**Cincinnati, OH 45277-0036**

**The Sacraments of Baptism & Confirmation were administered to:**

**Giovanni S. Direnzo**

*Child of Daniel & Noura (Dagher) Direnzo*

*“So in Christ Jesus you are all children of God, through faith, for all you who were baptized into Christ have clothed yourselves with Christ”*

*Galatians 3:26-27*

**RELIGIOUS EDUCATION**

I would like to remind you that we are in a masks mandate at the church. Please make sure your child comes to class with a mask. If they do not have one, we will provide one. We are trying to continue our program in the safest way possible.

Susan and the Religious Ed Team  
*Lawrencereligious@gmail.com*

**Knights of Mary**

Next Session- January 22, 5-7PM

**Maronite Youth Organization-MYO**

Next Session- January 23, 5-7PM

**HAPPY BIRTHDAY**

**Jan. 15:** Daniel Abdilmasih, Maya Fares, Matt Kalil, Rafic Kalil, Peter Rizkallah, Anthony Rizkallah

**Jan. 16:** Hannah Ameen, Bistany Godfrey, Kyle Hajj, Trevor Hajj, Liam Kattar

**Jan. 17:** Grece Abou-Ezzi, John Belko, Sr., Jonathan Bouchrouche, Marie Hachem, Gavi Kattar, Joe Touma

**Jan. 18:** Elias Abou Zeid, Adam Kalil, Louie Ramy, Mike Solomon

**Jan. 19:** Adam Bejjani, Assaad El Hayek, Ava & Sofia Faris, George Kassas, Sienna Levy

**Jan. 20:** Joseph Chamoun

**HAPPY ANNIVERSARY**

**Jan. 16:** Mark & Mary Anne Alliegro

**Jan. 17:** Gerald & Nicole Motta

**Jan. 18:** Tanios & Isabel Ata

**Jan. 20:** Melham & Elian Hachem

**Jan. 21:** David & Tammy Mallen

**LECTORS SCHEDULE**

Saturday, January 15 - 4PM

Patricia Ferguson

Sunday, January 16 -

8 AM Mouna Hbaiter

9AM Meaghan Twing

11:30AM Eng: Maria Nammour

Ar: Hitaf Nammour

Saturday, January 22 - 4PM

Lisa Abdallah

Sunday, January 23 -

8 AM Hitaf Nammour

9AM Michael Faris

11:30AM Eng: Nadine Sader

Ar: Joelle Sader



**FEAST OF ST ANTHONY THE GREAT  
JANUARY 17**



On his Jan. 17 feast day, both Eastern and Western Catholics celebrate the life and legacy of St. Anthony of Egypt, the founder of Christian monasticism whose radical approach to discipleship permanently impacted the Church.

In Egypt's Coptic Catholic and Orthodox Churches, which have a special devotion to the native saint, his feast day is celebrated on Jan. 30.

Anthony was born around 251, to wealthy parents who owned land in the present-day Faiyum region near Cairo. During this time, the Catholic Church was rapidly spreading its influence throughout the vast expanses of the Roman empire, while the empire remained officially pagan and did not legally recognize the new religion.

In the course of his remarkable and extraordinarily long life, Anthony would live to see the Emperor Constantine's establishment of Christianity as the official religion of the Roman empire. Anthony himself, however, would establish something more lasting – by becoming the spiritual father of the monastic communities that have existed throughout the subsequent history of the Church.

Around the year 270, two great burdens came upon Anthony simultaneously: the deaths of both his parents, and his inheritance of their possessions and property. These simultaneous occurrences prompted Anthony to reevaluate his entire life in light of the principles of the Gospel– which proposed both the redemptive possibilities of his personal loss, and the spiritual danger of his financial gains.

Attending church one day, he heard –as if for the first time– Jesus' exhortation to another rich young man in the Biblical narrative: “If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me.” Anthony told his disciples in later years, that it was as though Christ has spoken those words to him directly.

He duly followed the advice of selling everything he owned and donating the proceeds, setting aside a portion to provide for his sister. Although organized monasticism did not yet exist, it was not unknown for Christians to abstain from marriage, divest themselves of possessions to some extent, and live a life focused on prayer and fasting. Anthony's sister would eventually join a group of consecrated virgins.

Anthony himself, however, sought a more comprehensive vision of Christian asceticism. He found it among the hermits of the Egyptian desert, individuals who chose to withdraw physically and culturally from the surrounding society in order to devote themselves more fully to God. But these individuals' radical way of life had not yet become an organized movement.

After studying with one of these hermits, Anthony made his own sustained attempt to live alone in a secluded desert location, depending on the charity of a few patrons who would provide him with enough food to survive. This first period as a hermit lasted between 13 and 15 years.

Like many saints both before and after him, Anthony became engaged in a type of spiritual combat, against unseen forces seeking to remove him from the way of perfection he had chosen. These conflicts took their toll on Anthony in many respects. When he was around 33 years old, a group of his patrons found him in serious condition, and took him back to a local church to recover.

This setback did not dissuade Anthony from his goal of seeking God intensely, and he soon redoubled his efforts by moving to a mountain on the east bank of the Nile river. There, he lived in an abandoned fort, once again subsisting on the charity of those who implored his prayers on their behalf. He attracted not only these benefactors, but a group of inquirers seeking to follow after his example.

In the first years of the fourth century, when he was about 54, Anthony emerged from his solitude to provide guidance to the growing community of hermits that had become established in his vicinity. Although Anthony had not sought to form such a community, his decision to become its spiritual father – or “Abbot”– marked the beginning of monasticism as it is known today.

Anthony himself would live out this monastic calling for another four decades, providing spiritual and practical advice to disciples who would ensure the movement's continued existence. According to Anthony's biographer, St. Athanasius, the Emperor Constantine himself eventually wrote to the Abbot, seeking advice on the administration of an empire that was now officially Christian.

“Do not be astonished if an emperor writes to us, for he is a man,” Anthony told the other monks. “But rather: wonder that God wrote the Law for men, and has spoken to us through his own Son.”

Anthony wrote back to Constantine, advising him “not to think much of the present, but rather to remember the judgment that is coming, and to know that Christ alone was the true and Eternal King.”

St. Anthony may have been up to 105 years old when he died, sometime between 350 and 356. In keeping with his instructions, two of his disciples buried his body secretly in an unmarked grave.

### TREE OF LIFE

REMEMBER YOUR LOVED ONES BY  
PUTTING THEIR NAMES ON TREE OF  
LIFE BRASS ALUMINUM PLAQUES SIZES:

1.5" X 3" = \$75 / 3"X 6"= \$150 /  
4"X8"= \$250

Please submit your request either by

Phone: 978.685.7233 or by E-mail:

[rectory@stanthonylawrence.org](mailto:rectory@stanthonylawrence.org)

### DONATE A TREE

#### IN MEMORY OF A LOVED ONE

Enhancing the beauty of Historic Saint Anthony Maronite Catholic Cemetery.

#### Plant-A-Tree A—

For a donation of \$400.00 : memorial plaque will be displayed by the tree for a period of ten years.

#### Plant-A-Tree B—

For a donation of \$250.00: memorial plaque will be displayed by the tree for the period of five years.

#### Your Donation is Tax-Deductible

Your contribution is tax deductible. You will receive a written acknowledgement of your donation from the Saint Anthony Maronite Catholic Cemetery.

If you like to donate a tree, please call the office at 978.685.7233 or email us at:

[rectory@stanthonylawrence.org](mailto:rectory@stanthonylawrence.org)

Tree to be planted : Kousa Dogwood

### CEMETERY LOT SALES AND AVAILABILITY

Saint Anthony Cemetery offers affordable payment plans to fit any family's budget. For more information:

By Phone (During Office Hours) 978-685-7233

or email [rectory@stanthonylawrence.org](mailto:rectory@stanthonylawrence.org)

By visiting:

[www.stanthonylawrence.org/lots-sales/](http://www.stanthonylawrence.org/lots-sales/)

### Looking for a Loved one buried at St Anthony's Cemetery?

1. Go to [www.stanthonylawrence.org](http://www.stanthonylawrence.org)
2. Scroll to the bottom and click on BURIAL ONLINE SEARCH.
3. Type in the last/first name or in some cases just last name and click search.

### Grave Purchase and Burial at St Anthony

#### Grave Purchase—\*For Active Parishioners

- Grave Purchase–Double Depth: \$1900 (*one time fee*)
  - Perpetual Care: \$200 (*one time fee*)
- Total of Grave (Double Depth) Purchase: \$2100
- Memorial Stone Permit: \$75 (*one time fee paid upon installation*)

#### Burial Costs (Itemized)

- Opening and Closing (Summer Fees): \$1000
- Opening and Closing (Winter Burial): \$1,200
- Church Stipend: \$250
- Church Stipend ( Wake in Church): \$450
- Soloist: \$150
- Organist: \$150
- Clergy Stipend: \$200 or left to the Family Discretion

#### Total of Burial Costs:

- Burial (Summer Fees): \$1,750
- Burial (Summer Fees-Wake in Church): \$1,950
- Burial (Winter Fees): \$1,950
- Burial (Winter Fees-Wake in Church): \$2,150

Prices are subject to change.

\*Active Parishioners are considered those who have participated: Socially, spiritually and have contributed regularly in our database.

Please take the time to review the complete cemetery guidelines by visiting our website [www.stanthonylawrence.org/cemetery/](http://www.stanthonylawrence.org/cemetery/)

## PERMISSION TO BE SAD

by Ronald Rolheiser

*Let the preacher say, you have permission to be sad!*

In a book, *When the Bartender Dims the Lights*, Ron Evans writes:

“There’s a line I came upon in the musings of a preacher: On a Sunday morning many of the people sitting before you are the walking wounded, and you need to give them permission to be sad. In a world obsessed with happiness, where being great is all that matters, let the preacher say, you have permission to be sad. And in a world where old age becomes the golden years, where every problem can be fixed and every ailment cured, let the preacher say, you have permission to be sad. In a world preoccupied with prolonging life, where death is a forbidden word, let the preacher say, you have permission to die. And let the preacher say, you have permission to live in memories of a lonesome kind.”

Today neither our culture nor our churches give us sufficient permission to be sad. Occasionally, yes, when a loved one dies or some particular tragedy befalls us, we are allowed be sad, to be down, tearful, not upbeat. But there are so many other occasions and circumstances in our lives where our souls are legitimately sad, and our culture, churches, and egos do not give us the permission we need to feel what we are in fact experiencing – sadness. When that is the case, and it often is, we can either deny how we feel and go through the motions of being upbeat, or we can give way to our sadness, but only at price of feeling there is something wrong with us, that we should not be feeling this way. Both are bad.

Sadness is an unavoidable part of life and not, in itself, a negative thing. In sadness, there is a cry to which we are often deaf. In sadness, our soul gets its chance to speak and its voice is telling us that a certain frustration, loss, death, inadequacy, moral failure, or particular circumstance or season of our lives is real, bitter, and unalterable. Acceptance is our only choice and sadness is its price. When that voice is not listened to, our health and sanity feel a strain.

For example, in a particularly challenging (raw) book, *Suicide and the Soul*, the late James Hillman states that sometimes what happens in a suicide is that the soul is so frustrated and wounded that it kills the body. For reasons too complex and many to know, that soul could not make itself heard and was never given permission to feel what it was in fact experiencing. At an extreme, this can kill the body.

We see this in a less-extreme (though also deadly) way in the phenomenon of anorexia among young women. There is an irresistible pressure from the culture (often coupled with actual bullying on social media) to have a perfect body. Unfortunately, nature doesn’t issue many of those. Thus, these young women need permission to accept the limitations of their own bodies and to be okay with the sadness that comes with that. Unfortunately, this isn’t happening, at least not nearly enough, and so instead of accepting the sadness of not having the body they want, these young women are forced (no matter the cost) to try to measure up. We see its sad effects.

Psychotherapists, who do dream work with clients, tell us that when we have bad dreams, the reason is often that our soul is angry with us. Since it cannot make itself heard during the day, it makes itself heard at night when we are helpless to drown it out.

There are many legitimate reasons for being sad. Some of us are born with “old souls”, poets, over-sensitive to the pathos in life. Some of us suffer from bad physical health, others from fragile mental health. Some of us have never been sufficiently loved and honored for who we are; others have had our hearts broken by infidelity and betrayal. Some of us have had our lives irrevocably ripped apart by abuse, rape, and violence; others are simply hopeless, frustrated romantics with perpetually crushed dreams, agonizing in nostalgia. Moreover, all of us will have our own share of losing loved ones, of breakdowns of all sorts, and bad seasons that test the heart. There are a myriad of legitimate reasons to be sad.

This needs to be honored in our Eucharists and in other church gatherings. Church is not just a place for upbeat celebration. It is also supposed to be a safe place where we can break down. Liturgy too must give us permission to be sad.

D.H. Lawrence once famously wrote:

*The feeling I don’t have I don’t have.*

*The feelings I don’t have, I won’t say I have.*

*The feeling you say you have, you don’t have.*

*The feelings you would like us both to have, we neither of us have.*

We need to be true to our souls by being true to its feelings.

## أنجيل ورسالة الأحد الثاني بعد الدنح: إعتلان سرّ المسيح للرسول

2 قورنثس 4:5-15

يا إخوتي، نحن لا نُبَشِّرُ بِأَنْفُسِنَا، بَلْ نُبَشِّرُ بِبِسُوعِ الْمَسِيحِ رَبِّا، وبِأَنْفُسِنَا عَبِيدًا لَكُمْ مِنْ أَجْلِ يَسُوعَ؛ لِأَنَّ اللَّهَ الَّذِي قَالَ: «لِيُشْرِقَ مِنَ الظُّلْمَةِ نُور!»، هُوَ الَّذِي أَشْرَقَ فِي قُلُوبِنَا، لِنَسْتَبِيرَ فَنَعْرِفَ مَجْدَ اللَّهِ الْمُتَجَلِّي فِي وَجْهِ الْمَسِيحِ. وَلَكِنَّا نَحْمِلُ هَذَا الْكَنْزَ فِي آيَةٍ مِنْ خَزَفٍ، لِيُظْهَرَ أَنَّ تِلْكَ الْقُدْرَةَ الْفَائِقَةَ هِيَ مِنَ اللَّهِ لَا مِنَّا. يُضَيِّقُ عَلَيْنَا مِنْ كُلِّ جِهَةٍ وَلَكِنَّا لَا نُسْحَقُ، نَحْتَارُ فِي أَمْرِنَا وَلَكِنَّا لَا نَيَأَسُ، نُضْطَهِّدُ وَلَكِنَّا لَا نُهْمَلُ، نُنبِذُ وَلَكِنَّا لَا نَهْلِكُ، وَنَحْمِلُ فِي جَسَدِنَا كُلَّ حِينٍ مَوْتَ يَسُوعَ، لِكَيْ تَظْهَرَ حَيَاةُ يَسُوعَ أَيْضًا فِي جَسَدِنَا؛ فَإِنَّا نَحْنُ الْأَحْيَاءُ نُسَلِّمُ دَوْمًا إِلَى الْمَوْتِ، مِنْ أَجْلِ يَسُوعَ، لِكَيْ تَظْهَرَ حَيَاةُ يَسُوعَ أَيْضًا فِي جَسَدِنَا الْمَائِتِ. فَالْمَوْتُ يَعْمَلُ فِيْنَا، وَالْحَيَاةُ تَعْمَلُ فِيكُمْ. وَلَكِنْ بِمَا أَنَّ لَنَا رُوحَ الْإِيمَانِ عَيْنَهُ، كَمَا هُوَ مَكْتُوبُ: «أَمَنْتُ، وَلِذَلِكَ تَكَلَّمْتُ»، فَحُنْ أَيْضًا نُؤْمِنُ، وَلِذَلِكَ نَتَكَلَّمُ. وَنَحْنُ نَعْلَمُ أَنَّ ذَلِكَ الَّذِي أَقَامَ الرَّبَّ يَسُوعَ، سَيُفِيْمُنَا نَحْنُ أَيْضًا مَعَ يَسُوعَ، وَيَجْعَلُنَا وَإِيَّاكُمْ فِي حَضْرَتِهِ. فَكُلُّ شَيْءٍ هُوَ مِنْ أَجْلِكُمْ، لِكَيْ تَكْتُرَ الْبِعْمَةَ، فَيَفِيضَ الشُّكْرُ فِي قُلُوبِ الْكَثِيرِينَ لِمَجْدِ اللَّهِ.

يوحنا 1:35-42

فِي الْعَدِّ أَيْضًا كَانَ يُوحَنَّا وَاقِفًا هُوَ وَأَتْنَانِ مِنْ تَلَامِيذِهِ. وَرَأَى يَسُوعَ مَرًّا فَحَدَّقَ إِلَيْهِ وَقَالَ: «هَا هُوَ حَمَلُ اللَّهِ.» وَسَمِعَ التِّلْمِيذَانِ كَلَامَهُ، فَتَبِعَا يَسُوعَ. وَالْتَفَتَ يَسُوعَ، فَرَأَاهُمَا يَتَّبِعَانِهِ، فَقَالَ لَهُمَا: «مَاذَا تَطْلُبَانِ؟» «قَالَ لَهُ: «رَبِّي، أَيَّ يَا مُعَلِّمُ، أَيَّنَ تُقِيمُ؟» «قَالَ لَهُمَا: «تَعَالِيَا وَأَنْظُرَا.» فَذَهَبَا وَنَظَرَا أَيَّنَ يُقِيمُ. وَأَقَامَا عِنْدَهُ ذَلِكَ الْيَوْمِ، وَكَانَتِ السَّاعَةُ نَحْوَ الرَّابِعَةِ بَعْدَ الظُّهْرِ. وَكَانَ أَنْدَرَاوُسُ أَخُو سِمْعَانَ بَطْرُسَ أَحَدَ التِّلْمِيذَيْنِ، الَّذِينَ سَمِعَا كَلَامَ يُوحَنَّا وَتَبِعَا يَسُوعَ. وَلَقِيَ أَوْلَى أَخَاهُ سِمْعَانَ، فَقَالَ لَهُ: «وَجَدْنَا مَشِيحًا، أَيَّ الْمَسِيحِ.» «وَجَاءَ بِهِ إِلَى يَسُوعَ، فَحَدَّقَ يَسُوعَ إِلَيْهِ وَقَالَ: «أَنْتَ هُوَ سِمْعَانُ بَنُ يُونَا، أَنْتَ سَتُدْعَى كَيْفَا، أَيَّ بَطْرُسَ الصَّخْرَةَ.»



من اجل كنيسة سينودسية  
مشاركة . رسالة

Synod  
2021  
2023

For a synodal Church  
communion | participation | mission

Let us pray,  
We stand before You, Holy Spirit, as we gather together in Your name. With You alone to guide us, make Yourself at home in our hearts; Teach us the way we must go and how we are to pursue it. We are weak and sinful; do not let us promote disorder. Do not let ignorance lead us down the wrong path nor partiality influence our actions. Let us find in You our unity so that we may journey together to eternal life and not stray from the way of truth and what is right. All this we ask of You, who are at work in every place and time, in the communion of the Father and the Son, forever and ever. Amen.



## Epistle & Gospel: Second Sunday After Epiphany

2 Corinthians 4:5-15.

Brothers and sisters, For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, 'Let light shine out of darkness', who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you. But just as we have the same spirit of faith that is in accordance with scripture 'I believed, and so I spoke' we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

John 1:35-42

The next day John again was standing with two of his disciples, and as he watched Jesus walk by, he exclaimed, 'Look, here is the Lamb of God!' The two disciples heard him say this, and they followed Jesus. When Jesus turned and saw them following, he said to them, 'What are you looking for?' They said to him, 'Rabbi' (which translated means Teacher), 'where are you staying?' He said to them, 'Come and see.' They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. He first found his brother Simon and said to him, 'We have found the Messiah' (which is translated Anointed). He brought Simon to Jesus, who looked at him and said, 'You are Simon son of John. You are to be called Cephas' (which is translated Peter).

### DAILY SAINTS

**Saturday, Jan. 15:** *Our Lady of the Sowing, St. John Calybites, C*

**Sunday, Jan. 16:** *Memorial of the Chains of St. Peter, Ap*

**Monday, Jan. 17:** *St. Anthony the Great, C*

**Tuesday, Jan. 18:** *Establishment of the Chair of St Peter in Rome*

**Wednesday, Jan. 19:** *St. Macarius of Egypt, C*

**Thursday, Jan. 20:** *St. Euthymius the Great, C*

**Friday, Jan. 21:** *St. Sebastian, M*

### SACRAMENTS

**Baptism & Confirmation:** *1 month in advance with the Pastor,*

**Donations:** *Church: \$200 - Priest: Free Will*

**Matrimony:** *Couples should make arrangements six months prior to the wedding date*

**Donations:** *Church \$500—Priest : Free Will*

**Reconciliation:** *One hour Before Thursday & Saturday Liturgies, or by appointment*

**Anointing of the Sick:** *Please notify the Rectory if a member of your family is ill, hospitalized, or unable to come to Church and would like to receive communion at home*

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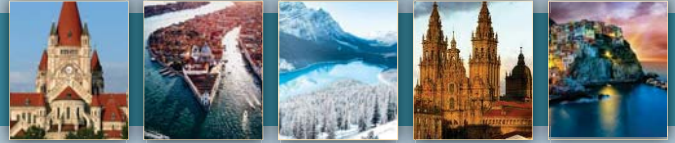


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"Jesus Wept." John 11:35

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