

1: Week of Fifth Sunday After The Epiphany 2/5/ *push* www.enganchecubano.com

If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission.

Salt An essential component of life, salt has been processed from 8, BCE, when in what is modern day Romania, people were boiling spring water in order to produce salt for use as a flavoring or as a preservative. It was the basis of trade over both land by caravan, and by sea by boats plying the Mediterranean waters. It became a means for barter, and was also used in religious ceremonies as well. At the time of a new moon, salt was thrown into a fire. It is mixed with ordinary water in preparing Holy Water for use in Baptisms, and in holy water stoups in churches. The Hebrew Scripture refer to salt some thirty-five times. Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God. Why humble ourselves, but you do not notice? Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Is not this the fast that I choose: Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in. Here, in the reading for this morning, we have the prophet bidden to speak about fasting. At verse 6 we can begin to see what it is that God is requiring. It is a fast that is not directed at self, or even at God, but rather it is one that takes into account the neighbor, the brother, and the sister. The fast that is to be abandoned is one that is centered around the externals of the fast, and not on the essentials of the fast. What do you do when you fast? In what ways are you aware of the needs of your neighbor? How do you help your neighbor? The purpose of the psalm is to enumerate the various virtues of the righteous person. The descriptions are heroic in nature, the goodness that the righteous display leads to prosperity, stability, honesty, and a good reputation. Verse 10 supplies a contrast to the righteous person, the wicked who are vexed by the success of their others. Breaking open Psalm What about your religious life makes you happy? What rewards have you received in your life? For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God. Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. For what human being knows what is truly human except the human spirit that is within? Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. He finds the former to be lacking and at odds with the Gospel that he is bidden to proclaim. This is a very personal mission that Paul undertakes, and he makes it clear to us: It is this spirit that gives him the language and vocabulary so to instruct us all in the mind of Christ. Breaking open I Corinthians: In what ways are you wise? What wisdom has your faith given you? It is no longer good for anything, but is thrown out and trampled under foot. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the

scribes and Pharisees, you will never enter the kingdom of heaven. In the first, Jesus outlines in broad strokes what is to be expected of those who follow and learn from him: Disciples are then to be noticed and to command attention. Attention is to be garnered among those who observe the disciple by observing their good works. In that way they shine in our midst. Paul takes a different tack on this point. Breaking open the Gospel: How do people know that you are a disciple of Jesus? What rules come out of your living the faith? After breaking open the Word, you might want to pray the Collect for Sunday. Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

2: 5th Sunday After Epiphany (Year B) Â» The Worship Closet

Fifth Sunday after the Epiphany. Sunday, February 10, Year (cycle): C. The Collect: Set us free, O God, from the bondage of our sins, and give us the liberty of.

A blog dedicated to finding meaning in the readings appointed for Sunday in the Episcopal Church. Including resources for going deeper in bible study. Finding the Lessons I try to post well in advance of the upcoming Sunday. You will want to scroll down to find the bible study for the lessons closest to the upcoming Sunday. The blog will be labeled with proper, liturgical date, and calendar date. You can open the monthly calendar to the left and find the readings in order. You can also search below by entering the liturgical date, scripture, or proper. This will pull up all previous posts. Search This Blog by Proper and Year ie: In all our time of trial and testing, purify our hearts and fortify us deep within so that, bearing the light of unfailing trust in your power to heal and save, we may hasten to the support of our brothers and sisters as they face the mystery of illness and pain. That may not be in Mark? Are we bringing people a glass of cold water on the battlefield of life? Or are we delivering them off the battlefield? Jesus is here to teach vs 38 and specifically to offer Good News. He touches her hand and she is healed and is so revived that she begins to serve them. Jesus does many works of healing and casting out demons and these are important to show his power and his might over and against the strong man of this world. He is a doer of great deeds. Yet this is not the purpose of his coming vs Jesus does not come to heal us. He does not come to cast out the demons. He does do these things but they are specifically acts that show his strength and his power. And, in so doing draw us to his teaching and preaching. He has come to proclaim a gospel of Good News. As one scholar put it, to give us the good news from the battlefield. He has come to tell us the good news. And, that good news is accompanied with mighty acts that free people from their lives. Lives are changed, the world is different. I wonder what battlefields will be brought into our churches this Sunday morning? What battlefields will you be bringing in with you? How easy it is to stay on the battlefield and to remain captive to our fear and anxiety. How easy it is to be imprisoned by our anger at someone. How immobilizing it is to be so angry that we might avoid our real work. What about the battlefield where people are hungry, naked, and in prison? What about the battlefield of raising kids alone? He was called to be one who is sent - that is what apostle means. He believes that he was given a ministry. Yes he has a family and yes he needs the support of the church to do this work. But his family and receiving funds are not about him being an apostle. It is not why he does it. He has done good work - he believes. People have been drawn to the living and loving God through him. Yet he will not count the numbers. He will not notch his belt for each person saved. Again, being an apostle is not about the numbers. God has given Paul a work to do. This is who he is - an apostle of God. He is sent to people who do not know the living God and his work is to introduce that God to them. Moreover, Paul says he will chose to do certain things and to not do certain things based upon the sharing of the Gospel. If he does things that keep others from hearing the Gospel he will refrain. For instance, he will not eat meat. Paul is a man who is clear about his ministry and the fact that God has given it to him - just as God called the others along the shore of Galilee and appointed them to share the Gospel to the ends of the earth. Paul believes this is his nature and at the core of his very being. What is amazing is that Paul offers a vision of ministry which is so God centered. It is about God, what God is doing, how God is using him, and what God is doing through him. The truth is that like Paul I am worthy. I am invited to be a vessel of his grace and mercy and kindness to others. I am invited to share the God of love with other people who do not yet know this God. I am called to remove those obstacles that keep others from coming to this God. Finally, I am invited to remember it God doing the work not me I am only a faithful apostle. Some Thoughts on Isaiah Maybe that is the pinnacle Isaiah proclaimed, and the birth, death and resurrection of Jesus confirmed, that this God who knows all, creates all, controls all and plans all also loves all. God has no inconsequential creatures or untended corners of the universe. Here in this second part of the book we switch. Walter Brueggeman is famous for reminding us that what we learn from the Israelite experience is that we cannot get to comfort until we deal with the grief that is truly within us. The God that the prophet is speaking for is a God that is greater than the lesser gods of the Babylonians, greater than their might

and army, greater than the ties that are binding them and keeping them from their homeland. This is the God of history and the God of their ancestors - yes Moreover, this is a God who while incomparable to the lesser powers and principalities with their totems which attempt to rule this world, is also a God who cares for the least and the enslaved. This is a God who hears the cry of human beings. This is a God who is mighty to save. This God is also a God who is incomparably merciful and gracious. This is a forgiving God and a God who is to free them. This is played out as the author of the gospel of Luke weaves the past to the present and sends it off into the future. As prophet himself, almost mimicing the prophet who wrote these words in Isaiah, he reminds us that this God is the one who saves through the work and mission of Jesus Christ. Richard Hays, scholar, writes: The most significant observation here is that in Luke 3: Considering the full content of Isaiah 40, this identification of Jesus as the one in whom "all flesh will see the salvation of God" is hermeneutically momentous, for it is precisely in Isaiah 40 that we find one of the most radical declarations in all of Scripture of the incomparability of God: To whom, then, will you compare me, or who is my equal? Says the Holy One. It is precisely because God alone possesses all sovereign power that the nations are "like a drop from a bucket" before him Isaiah Richard Hays, *Echoes of Scripture in the Gospels*, Gods incarnation enters the world, the second person is birthed, and comes into being. All power of the God of Israel is contained in the person of Jesus. No nations will be victorious. Not unlike the people who feared the gods, powers, wealth and armies of Babylon, so Luke reminds his readers that God in Christ Jesus is greater than the gods, powers, wealth, and armies of Rome.

3: Hitchhiking The Word: Fifth Sunday after the Epiphany B February 4,

Our guest writer for the Season after Epiphany is Rev. Dr. B. Kevin Smalls. Dr. Smalls is a native of Washington D.C., and an elder in full connection with the Baltimore-Washington Conference. He currently serves as the senior pastor of Hope United Methodist Church in Southfield, Michigan. Dr.

Part VI of his Christmas Oratorio, *Herr, wenn die stolzen Feinde schnauben*, was also designed to be performed during the service for Epiphany. Another popular hymn, less known culturally as a carol, is "Songs of thankfulness and praise", with words written by Christopher Wordsworth and commonly sung to the tune "St. Edmund" by Charles Steggall. A carol used as an anthem for Epiphany is "The Three Kings". Date of celebration[edit] Until , when Pope Pius XII abolished all but three liturgical octaves , the Latin Church celebrated Epiphany as an eight-day feast, known as the Octave of Epiphany, beginning on January 6 and ending on January The Sunday within that octave was since the feast of the Holy Family , and Christmastide was reckoned as the twelve days ending on January 5, followed by the January 6â€™13 octave. The revision of the General Roman Calendar made the date to some extent variable, stating: Today, The Epiphany of our Lord, [46] classified as a Principal Feast , is observed in some Anglican provinces on January 6 exclusively e. Some, as in Greece, employ the modern Revised Julian calendar , which until the year coincides with the Gregorian calendar , the one in use for civil purposes in most countries. Other Eastern churches, as in Russia , hold to the older Julian calendar for reckoning church dates. In these old-calendar churches Epiphany falls at present on Gregorian January 19 â€™ which is January 6 in the Julian calendar. Epiphany season In some Churches, the feast of the Epiphany initiates the Epiphany season , also known as Epiphanytide. An official publication of the Church of England states: Contemporary use has sought to express an alternative tradition, in which Christmas lasts for a full forty days, ending with the Feast of the Presentation on 2 February. Some Methodists in the United States and Singapore follow these liturgics. It instead uses the term "Ordinary Time". If a year had more than 24 Sundays after Pentecost, up to four unused post-Epiphany Sundays were inserted between the 23rd and the 24th Sunday after Pentecost. White is the color for the octave; green is the liturgical color for the season. For Western Christians, the feast primarily commemorates the coming of the Magi, with only a minor reference to the baptism of Jesus and the miracle at the Wedding at Cana. Eastern churches celebrate the Baptism of Christ in the Jordan. In both traditions, the essence of the feast is the same: Liturgical practice in Western churches[edit] Many in the West observe a twelve-day festival, starting on December 25, and ending on January 5, known as Christmastide or the Twelve Days of Christmas. Some Christian cultures, especially those of Latin America and some in Europe, extend the season to as many as forty days, ending on Candlemas February 2. On the Feast of the Epiphany in some parts of central Europe the priest, wearing white vestments, blesses Epiphany water, frankincense , gold, and chalk. The chalk is used to write the initials of the three magi over the doors of churches and homes. The letters stand for the initials of the Magi traditionally named Caspar , Melchior , and Balthasar , and also the phrase *Christus mansionem benedicat*, which translates as "may Christ bless the house". According to ancient custom, the priest announced the date of Easter on the feast of Epiphany. This tradition dated from a time when calendars were not readily available, and the church needed to publicize the date of Easter , since many celebrations of the liturgical year depend on it. Some Protestant churches, such as the Anglican and Lutheran churches, will follow practises similar to the Catholic Church. Here it is one of the Great Feasts of the liturgical year , being third in rank, behind only Paskha Easter and Pentecost in importance. It is celebrated on January 6 of the calendar that a particular Church uses. On the Julian calendar , which some of the Orthodox churches follow, that date corresponds, during the present century, to January 19 on the Gregorian or Revised Julian calendar. The earliest reference to the feast in the Eastern Church is a remark by St. Clement of Alexandria in *Stromateis* , I, xxi, And they say that it was the fifteenth year of Tiberius Caesar , the fifteenth day of the month of Tubi ; and some that it was the eleventh of the same month. In parts of the Eastern Church, January 6 continued for some time as a composite feast that included the Nativity of Jesus: It is also celebrated because, according to tradition, the baptism of Jesus in the Jordan River by St. John the Baptist marked one of only two occasions when all three Persons of the Trinity

manifested themselves simultaneously to humanity: God the Father by speaking through the clouds, God the Son being baptized in the river, and God the Holy Spirit in the shape of a dove descending from heaven the other occasion was the Transfiguration on Mount Tabor. Thus the holy day is considered to be a Trinitarian feast. Liturgical practice in Eastern churches[edit] This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. January Learn how and when to remove this template message Forefeast: The liturgical Forefeast of Theophany begins on January 1, and concludes with the Paramony on January 5. The Eve of the Feast is called Paramony Greek: Paramony is observed as a strict fast day , on which those faithful who are physically able, refrain from food until the first star is observed in the evening, when a meal with wine and oil may be taken. On this day the Royal Hours are celebrated, thus tying together the feasts of Nativity and Good Friday. Basil which combines Vespers with the Divine Liturgy. During the Vespers, fifteen Old Testament lections which foreshadow the Baptism of Christ are read, and special antiphons are chanted. John Chrysostom is celebrated and the fasting is lessened to some degree. Theophany Crucession in Bulgaria. The priests are going to throw a wooden cross in the Yantra river. Believers will then jump into the icy waters to "save" the cross. Following the Divine Liturgy , the clergy and people go in a Crucession procession with the cross to the nearest body of water, be it a beach, harbor, quay, river, lake, swimming pool, water depot, etc. At the end of the ceremony the priest will bless the waters. In the Greek practice, he does this by casting a cross into the water. If swimming is feasible on the spot, any number of volunteers may try to recover the cross. The person who gets the cross first swims back and returns it to the priest, who then delivers a special blessing to the swimmer and their household. Certain such ceremonies have achieved particular prominence, such as the one held annually at Tarpon Springs , Florida. In Russia, where the winters are severe, a hole will be cut into the ice so that the waters may be blessed. In such conditions, the cross is not cast into the water, but is held securely by the priest and dipped three times into the water. Greek Orthodox bishop at the Great Blessing of Waters on Theophany, releasing the cross off the Glenelg Jetty, South Australia , for one of the swimmers below to retrieve. The water that is blessed on this day is sometimes known as "Theophany Water", though usually just "holy water", and is taken home by the faithful, and used with prayer as a blessing. People will not only bless themselves and their homes by sprinkling with holy water, but will also drink it. The Orthodox Church teaches that holy water differs from regular water in that with holy water, the very nature of the water is changed and becomes incorrupt, [71] a miracle attested to as early as St. Alleluia," in place of the Trisagion. He will perform a short prayer service in each home, and then go through the entire house, gardens and outside-buildings, blessing them with the newly blessed Theophany Water, while all sing the Troparion and Kontakion of the feast. This is normally done on Theophany, or at least during the Afterfeast , but if the parishioners are numerous, and especially if many live far away from the church, it may take some time to bless each house. Traditionally, these blessings should all be finished before the beginning of Great Lent. The Feast of Theophany is followed by an eight-day Afterfeast on which the normal fasting laws are suspended. The Saturday and Sunday after Theophany have special readings assigned to them, which relate to the Temptation of Christ and to penance and perseverance in the Christian struggle. There is thus a liturgical continuum between the Feast of Theophany and the beginning of Great Lent. Oriental Orthodox[edit] In the Ethiopian Orthodox Church , the feast is known as Timkat and is celebrated on the day that the Gregorian calendar calls January 19, but on January 20 in years when Enkutatash in the Ethiopian calendar falls on Gregorian September 12 i. The celebration of this feast features blessing of water and solemn processions with the sacred tabot. A priest carries this to a body of water where it stays overnight, with the Metsehafe Qeddassie celebrated in the early morning. Later in the morning, the water is blessed to the accompaniment of the reading of the four Gospel accounts of the baptism of Jesus in the Jordan and the people are sprinkled with or go into the water. The tabot returns in procession to the church. Among the Syriac Christians the feast is called denho up-going , a name to be connected with the notion of rising light expressed in Luke 1: The feast is preceded by a seven-day fast. On the eve of the feast, the Divine Liturgy is celebrated. This liturgy is referred to as the Chragaluytsi Patarag the Eucharist of the lighting of the lamps in honor of the manifestation of Jesus as the Son of God. The next morning, after the Liturgy, the cross is removed from the vessel of holy

water and all come forward to kiss the cross and partake of the blessed water. National and local customs[edit] A traditional Bulgarian all-male horo dance in ice-cold water on Theophany Epiphany is celebrated with a wide array of customs around the world. In some cultures, the greenery and nativity scenes put up at Christmas are taken down at Epiphany. In other cultures these remain up until Candlemas on February 2. In countries historically shaped by Western Christianity Roman Catholicism , Protestantism these customs often involve gift giving, "king cakes" and a celebratory close to the Christmas season. In traditionally Orthodox nations, water, baptismal rites and house blessings are typically central to these celebrations. The night of January 5 into the morning of January 6 is known as "Noche de Reyes" The Night of Kings and children leave their shoes by the door, along with grass and water for the camels. On the morning of January 6, they get up early and rush to see their shoes, where they are expecting to find gifts left by the "Reyes" who, according to tradition, bypass the houses of children who are awake. On January 6, a "Rosca de Reyes" a ring-shaped Epiphany cake is eaten and all Christmas decorations are traditionally put away. On this day, a wooden cross is thrown by a priest into the sea, river or lake and young men race to retrieve it. As the date is in early January and the waters are close to freezing, this is considered an honourable act and it is said that good health will be bestowed upon the home of the swimmer who is the first to reach the cross. In the Netherlands, Belgium, Luxembourg and neighboring Germany, children in groups of three symbolising the three kings proceed in costume from house to house while singing songs typical for the occasion, and receiving a coin or some sweets at each door. They may each carry a paper lantern symbolizing the star. Whoever finds the bean in his or her piece is king or queen for the day. Another Low Countries tradition on Epiphany is to open up doors and windows to let good luck in for the coming year. The night of January 5 into the morning of January 6 is known as "Night of Kings" also called the Twelfth Night and is feasted with music, sweets and regional dishes as the last night of Nativity, when Christmas decorations are traditionally put away. It is then a moment of revelation of epiphany.

4: Epiphany 5, Year A

fifth sunday after epiphany [For the Introit of this day see the Introit in the Mass of the third Sunday after Epiphany] On this Sunday mention is made of the practice of Christian virtues, and of God's sufferance of the wicked upon earth, that by them the just may be exercised in patience.

Through our Lord Jesus Christ, etc. Brethren, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection: Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things, do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord. Paul call charity the bond of perfection? Because charity comprises in itself and links all the virtues in which perfection consists. For whoever truly loves God and his neighbor, is also good, merciful, humble, modest, patiently bears the weakness of his neighbor, willingly forgives offences, in a word, practices all virtues for the sake of charity. When does the peace of God rejoice in our hearts? When we have learned to conquer our evil inclinations, passions, and desires, and have placed order and quiet in our hearts instead. This peace then, like a queen, keeps all the wishes of the soul in harmony, and causes us to enjoy constant peace with our neighbor, and thus serve Christ in concord, as the members of one body serve the head. The best means of preserving this peace are earnest attention to the word of God, mutual imparting of pious exhortations and admonitions, and by singing hymns, psalms, and spiritual canticles. Why should we do all in the name of Jesus? Because only then can our works have real worth in the sight of God, and be pleasing to Him, when they are performed for love of Jesus, in His honor, in accordance with His spirit and will. Oh, how grieved will they be on their death-bed who have neglected to offer God their daily work by a good intention, then they will see, when too late, how deficient they are in meritorious deeds. On the contrary they will rejoice whose consciences testify, that in all their actions they had in view only the will and the honor of God! Would that this might be taken to heart especially by those who have to earn their bread with difficulty and in distress, that they might always unite their hardships and trials with the sufferings and merits of Jesus, offering them to the Heavenly Father, and thus imitating Christ who had no other motive than the will and the glory of His Heavenly Father. This custom the Catholic Church has retained, according to the precepts of the apostles, I. In the earliest ages of the Church, the Christians sang hymns of praise and thanksgiving during the holy Sacrifice and other devotional services, often continuing them throughout the whole night; in which case the choir-singers probably were bound to keep the singing in proper order and agreement. In the course of time this custom of all the faithful present singing together ceased in many churches, and became confined to the choir, which was accompanied later by instruments in accordance with the words of David who calls to the praise of the Lord with trumpets, with timbrels, with pleasant psaltery and harps. In many churches, where the faithful still sing in concert, if done with pure hearts and true devotion, it is as St. The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came, and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him: Sir, didst thou not sow good seed in thy field? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? No, lest perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn. What is understood by the kingdom of heaven? The Church of God, or the collection of all orthodox Christians on earth, destined for heaven. What is meant by the good seed, and by the cockle? The good seed, as Christ Himself says, Matt. The cockle means the children of iniquity, of the devil, that is, those who do evil; also every wrong, false doctrine which leads men to evil. Who sows the good seed, and by the cockle? The good seed is sown by Jesus, the

Son of Man not only directly, but through His apostles, and the priests, their successors; the evil seed is sown by the devil, or by wicked men whom he uses as his tools. Who are the men who were asleep? Those superiors in the Church; those bishops and pastors who take no care of their flock, and do not warn them against seduction, when the devil comes and by wicked men sows the cockle of erroneous doctrine and of crime; and those men who are careless and neglect to hear the word of God and the sacrifice of the Mass, who neglect to pray, and do not receive the Sacraments. In the souls of such the devil sows the seeds of bad thoughts, evil imaginations and desires, from which spring, later, the cockle of pride, impurity, anger, envy, avarice, etc. Because of His patience and long suffering towards the sinner to whom He gives time for repentance, and because of His love for the just from whom He would not, by weeding out the unjust, take away the occasion of practicing virtue and gathering up merits for themselves; for because of the unjust, the just have numerous opportunities to exercise patience, humility, etc. When is the time of the harvest? The day of the last judgment when the reapers, that is, the angels, will go out and separate the wicked from the just, and throw the wicked into the fiery furnace; while the just will be taken into everlasting joy. PRAYER O faithful Jesus, Thou great lover of our souls, who hast sown the good seed of Thy Divine Word in our hearts, grant that it may be productive, and bear in us fruit for eternal life; protect us from our evil enemy, that he may not sow his erroneous and false doctrine in our hearts, and corrupt the good; preserve us from the sleep of sin, and sloth that we may remain always vigilant and armed against the temptations of the world, the flesh, and the devil, overcome them manfully, and die a happy death. Whence comes the inclination to evil in man? It is the sad consequence of original sin, that is, of that sin which our first parents, by their disobedience, committed in paradise, and which we as their descendants have inherited. This inclination to evil remains even in those who have been baptized, although original sin with its guilt and eternal punishment is taken away in baptism, but it is no sin so long as man does not voluntarily yield. Why, the sin being removed, does the inclination remain? To humble us that we may know our frailty and misery, and have recourse to God, our best and most powerful Father, as did St. Paul, when he was much annoyed by the devil of the flesh; II. A soldier cannot battle without opposition, nor win victory and the crown without a contest. Nor can we win the heavenly crown, if no occasion is given us, by temptations, for fight and for victory. Bernard, "crowns the conqueror.

5: Fifth Sunday after the Epiphany - February 5, on Vimeo

Year B - Epiphany Fifth Sunday after the Epiphany (February 4,) a service of the Vanderbilt Divinity Library. Fifth Sunday after the Epiphany Year B February 4,

It is no longer good for anything, but is thrown out and trampled under foot. A city built on a hill cannot be hid. This scene is full of little glimpses of powerful ways of seeing the world. For instance, behind all the customary and fairly useful sermonic ways of urging people to be the salt of the earth is an older, and more surprising insight. I am in favor of Christians remembering that they have a responsibility to act distinctively in our world. That is all good. The earliest place I have seen it is in reference to the Jews who were forced into exile by the Assyrians in B. Those Jews were scattered throughout the vast Assyrian Empire and they never returned. Jewish faith understands these hidden Jews to have remembered even without knowing it the basic moral practices of Torah, and as such they are a preserving force in the world. Torah observance is good for the world. It makes communities gentler and more orderly. It makes human beings kinder and more tolerant. Yes, you can show me hyper-observant Jews who have made Torah into a weapon. And I can show you Christians whom I would not welcome into my house until they backed off their inexcusable actions toward my gay friends and family members. And President trump I will capitalize the office, but not the man until the man gives me a reason to respect him can certainly invent any number of vicious Muslims you should be terrified of. And if you are really up for it, I can show you violent Hindus, vicious Buddhists, and probably even angry Druids, though they are pretty hard to find, so maybe I have to settle for aggravated Shakers or something. Doing Torah makes the world a better place, no matter who does it, and Jews are reminded that the world is full of relatives, long-lost though they might be, who preserve the world because they just do. But that means that strangers including immigrants and refugees are to be viewed first as cousins, as sisters, as grandmothers who were exiled and lost. Imagine how actually believing this might shape the way we listen to the current drumbeat to exclude immigrants. Then there is the set of sayings about light and being seen. You are the light. You cannot pretend that you are not. Everyone will see what you do. So, members of congress, do not imagine that discretion is the better part of valor. The whole world is watching. Some of us, the old ones of us, remember that chant: The Whole World is Watching. The old ones of us myself included remember that chant with pain and trepidation. I was not in Chicago, but I was in other protesting crowds. We earned both some admiration and much disdain. This is another moment when the whole world is watching. Canada has offered to do act out what has, historically, been the mission of the United States, enshrined on the base of the Statue of Liberty: Give me your tired, your poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore. Send these, the homeless, tempest-tost to me, I lift my lamp beside the golden door! I am quite aware of the political complications involved in this current wrangle. I actually read politics and actually pay attention. And I am aware of the awkwardness of some of the sentiments expressed in the poem on the Statue of Liberty. We cannot be hid. And right now, they are drawing honest conclusions, not favorable ones. Of course, there are among us people who are glad to be afraid of immigrants and are even thrilled to identify Muslims as the Enemy. I am glad to listen and learn from them when possible, but I am not willing to wait for them to settle their insecurities and antagonisms before we move on as a culture and a community. Maybe they will just have to catch up when they can. Or be left behind. We are done going backwards. I am just about done slowing down, to tell the truth. The lies swarm thick and furious, like flies around roadkill. The Electoral College has elected a slapstick clown to be President. The whole world is watching, and it matters what they see. Chaotic xenophobia is not what Jesus had in mind when he spoke these words. For a key to what Jesus had in mind, look at his words about Torah not passing away. But the eternal Torah is not about moral rigorism or brittle rigidity. Eternal Torah is about the simple, and absolute applicability of the moral principles that should govern our life together. President trump has violated each injunction because he believes he can, and besides, his salivating crowds love it. All the principles are relevant, none have been erased. Not one letter, homophobes. Not even a stroke of a letter, xenophobes. People seeking shelter were put at risk, and the cities were punished. According to the principles

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laid out in Torah, we have an absolute responsibility to protect refugees. So, whoever violates these principles and makes it easy for others to violate them as well!

6: Break Open the Word: The Fifth Sunday after the Epiphany, 5 February

Full text of the Revised Common Lectionary readings for Year C - Epiphany - Fifth Sunday after the Epiphany. Search Lections Texts Close or ESC key For Lections.

7: Year C - Epiphany - Fifth Sunday after the Epiphany : Revised Common Lectionary

In , Marcelle Maurtette wrote a play called www.enganchecubano.com was based on the true story of a woman named Anna Anderson who claimed to be the long-lost daughter of the last emperor of Russia, Tsar Nicholas II, and his wife, Aleksandra.

8: Goffine: Fifth Sunday after the Epiphany

No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

9: Epiphany 5, Year B

Today's passage from Mark reports that after that night of healing and casting out of demons, "in the morning, while it was still very dark, Jesus got up and went out to a deserted place and there he prayed."

Take me there susane colasanti A Cherished Freedom The demobilization of the economy VII. Mont Oriol, and other stories. Walt Disneys Mickey Mouse and the peanuts Ibm annual report 2009 Ricoh aficio 3025 service manual CH. II. Heliography the process of M. Niepce Dasar dasar ilmu politik miriam budiardjo Philosophy of Balanced Reasoning Frederigo da Montefelotro by Denis Mack Smith 25 Saved from the Jaws of Death, 1965247 Russian intelligentsia Zora Neale Hurston: a biographical sketch, 1891-1948 V. 3. Brahms, Wagner and their contemporaries. 6. Political science and journalism Gardners art through the ages western African policy conflicts within the International Confederation of free trade unions Letters of James and Peter The commentary of Dionysius bar Salibi on the Eucharist Fundamentals of plasma physics The Long List (Friendly Phonics) Fakhr Al-Din Al-Razi and Thomas Aquinas on the Question of the Eternity of the World (Islamic Philosophy, The new pornography Total 10 diet plan The forbidden by jodi ellen malpas Filetype lightfoot the development of children 7e Annual Report of the Legal Service Ombud Sman, 1997 Contemporary Qualitative Research Makers of the realm The Rise of the Administrative Nobility My place in the sun. Progress of the British North American exploring expedition under the command of Capt. John Palliser, F.R Child of Twilight The New Territories and its future FMX, the revised black book Popular medicine in thirteenth-century England I know why the caged bird sings chapter 24 Idahos greatest typical elk Ebook without registration