



St. Anthony of Padua Catholic Church Temperance, Michigan

The Epiphany of the Lord



"The Antonian"
January 7, 2018

ST. ANTHONY'S DIRECTORY

PASTOR

Father Brian Hurley.....734-854-1143 fatherbrianhurley@stanthonytemperance.org
Rectory.....734-854-1143 4605 St. Anthony Road, Temperance, MI 48182
Fax.....734-854-4622
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Web site: stanthonytemperance.org

OFFICE STAFF:

Michelle Lindsey, Parish Secretary: 734-854-1143 stanthony@bex.net
 Office Hours: Monday - Thursday: 9:00am - 4:30pm; Friday: 9:00am - 1:00pm
Linda Moeltner, Business Office: 734-854-8445 busadmin@stanthonytemperance.org
 Office Hours: Monday & Tuesday: 9:00am - 3:00pm

DIRECTOR OF LITURGY & MUSIC

Eric Hite.....419-266-0571.....ehite820@gmail.com

RELIGIOUS EDUCATION (RE)

Ginny Stout, RE Coordinator.....734-854-1160 dredu@stanthonytemperance.org
 Office Hours: Monday - 10:00am - 6:00pm

Weekend Mass Schedule

Saturday (Sunday Vigil): 5:00pm (OF-MC)
Sunday: 9:00am & 11:00am (OF-MC); 12:30pm (EF-LM)
Holy Days: Check Bulletin & Website

Sacrament of Penance

Saturday: 3:30-4:30pm;
Thursday: 6:00 - 6:30pm

Devotions

First Friday: 9:00am & 7:00pm Mass (OF-LM)
First Saturday: 9:00am Mass (EF-MC)
O. L. of Perpetual Help & Prayer - Wednesday @ 6:15pm

Prayer Blankets

Sandy Maenle.....734-847-7813

Prayer Chain

Miriam Dressel.....734-888-1192

† Our Sacramental Policy †

Six-month Parish registration and participation are required for Baptism, Confirmation and Marriage.

Baptisms: Arrangements must be made in advance and parents must attend a baptism class. The Church requires that at least one of the parents be a practicing Catholic, and the Godparents must be active, practicing, fully initiated Catholics at least 16 years of age. If two Godparents: must be 1 male & 1 female; if one Godparent: may be male or female.

Marriage: Arrangements must be made at least nine months in advance. Please call the rectory office. Officiate at the ceremony must be St. Anthony Parish Pastor or a family member.

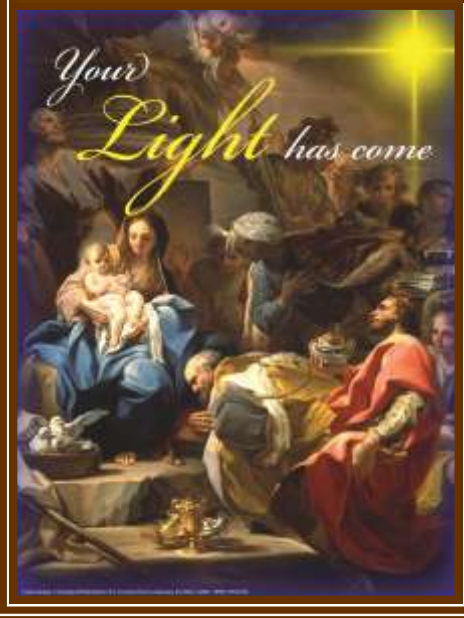
Funerals: Officiate must be St. Anthony Parish Pastor or a family member.

Please note: The services of the Parish Organist are used for all sacramental liturgies.



For more details regarding our Sacramental policies and procedures, please refer to the Sacrament link on our Parish web-site.

The Feast of
the Epiphany of the Lord
January 7, 2018



K of C Breakfast Buffet

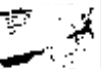
Next Sunday!

January 14, 2018

8:30am - 11:30am

in Kenna Hall.

All are welcome!



The Sacrament of the Anointing

of the Sick is offered Thursday
evenings at 6:30pm.

Please contact the Parish Office if
you would like to be anointed.



Traveling Vocation Chalice

January 7 The Brown Family

January 14 Michael & Cheryl Scott Family

January 21 *Host Family Needed

January 28 *Host Family Needed



† MASS SCHEDULE †

Key to Abbreviations:

- EF - Extra-ordinary Form (Trad. Latin Mass)
- OF - Ordinary Form (New Rite; Novus Ordo)
- LM - Low Mass; MC - Missa Cantata (Sung)

Monday, January 8, 2018

8:30am †Living & Deceased Members
(OF-LM) **of St. Juliana Preschool Religion Group**
by Dorothy Strzelewicz

The Baptism of the Lord (New)
St. Apollinaris the Apologist (175), B. (Hist.)
St. Severin of Noricum (480), Hermit, Ap. Of Austria (Hist.)

Tuesday, January 9, 2018

8:30am †Doris Brannan
(OF-LM) by Dick & Marilyn Halker
St. Adrian of Canterbury (710), Ab. (Hist.)
Sts. Julian, M., & Basilissa (304), husband and wife (Hist.)

Wednesday, January 10, 2018

8:30am †Joseanna Bischoff & Clara Cox
(OF-LM) by JoAnn Long
St. William of Bourges (1209), B. (Hist.)
St. Nicanor (76), Don. (Hist.)
St. John Camillus Bonua, "the Good" (660), B. (Hist.)

Thursday, January 11, 2018

8:30am Dorothy Strzelewicz
(OF-LM) by Edward Malik
7:00pm †Pauline Kreger
(EF-LM) by Edward Malik
St. Hyginus (142), P., M. (Trad.)
St. Paulinus (804), B., Patriarch of Aquileia (Hist.)
St. Theodosius (529), Ab. (Hist.)

Friday, January 12, 2018

No Mass
St. Marguerite Bourgeoys (1700), V., F. (New/some places)
St. Arcadius (304), M. (Hist.)
St. Benedict Biscup (690), Ab. (Hist.)

Saturday, January 13, 2018

St. Hilary of Poitiers (368), B., D. (New)
Commemoration of the Baptism of Our Lord (Trad.)
Bl. Veronica of Binasco (1497), V., R. (Hist.)

Sunday Vigil

5:00pm The People of St. Anthony
(OF-MC)

Sunday, January 14, 2018

2nd Sunday in Ordinary Time (New)
2nd Sunday after Epiphany (Trad.)
9:00am †Connie LaPointe
(OF-MC) by Jim & Bev Kelly
11:00am †Kathryn Carlucci
(OF-MC) by Steve & Pat Miller
12:30pm †Judith & Jerry Quilgley
(EF-LM) **Shirley Keller Family**
by Nathan & Theresa Bylicki

St. Hilary of Poitiers (368), B., D. (Trad.)
St. Felix of Nola (260), Pr., M. (Trad.)
St. Sava (1235), B., Pt. of the Serbian people (Hist.)

Readings for the Week

Monday, January 8:
Isaiah 55:1-11 or John 5:1-9; Mark 1:7-11
Tuesday, January 9:
1Samuel 1:9-20; Mark 1:21-28
Wednesday, January 10:
1Samuel 3:1-10,19-20; Mark 1:29-39
Thursday, January 11:
1Samuel 4:1-11; Mark 1:40-45
Friday, January 12:
1Samuel 8:4-7,10-22a; Mark 2:1-12
Saturday, January 13:
1Samuel 9:1-4,17-19,10:1; Mark 2:13-17
Sunday, January 14:
1Samuel 3:3b-10,19
1Corinthians 6:13c-15a,17-20
John 1:35-42

Visitation Monastery ♦ 1745 Parkside Blvd., Toledo Ohio ♦ Holy Hour
Sunday, January 7 at 4:00pm

The Offertory Story

December 17, 2017

Env. assigned: 289; # Env. used: 109
Envelope total \$ 3,369.50
Loose: \$ 191.00
Children's Envelopes: \$ 12.50
Total \$ 3,573.00
Weekly Budget amount..\$ 5,250.00
+Over/-Under Budget \$ -1,677.00
Year To Date +- \$ +6,769.32

Other:

Candles \$ 65.60
Christmas \$ 10.00
Christmas Flowers \$ 10.00
Donation \$ 100.00
Mission Sunday \$ 20.00
Holy Day \$ 117.00
Masses \$ 230.00
Rosary Makers \$ 95.00
Oplatki \$ 26.00
Total for Other: \$ 673.60

The Offertory Story

December 24, 2017

Env. assigned: 289; # Env. used: 122
Envelope total \$ 6,064.00
Loose: \$ 207.00
Children's Envelopes: \$ 6.11
Total \$ 6,277.11
Weekly Budget amount..\$ 5,250.00
+Over/-Under Budget \$ +1,027.11
Year To Date +- \$ +7,796.43

Other:

Candles \$ 259.25
Total for Other: \$ 259.25

This Week's Calendar

Monday, January 8, 2018
8:30am - Mass
5-6:15pm - Religious Ed Grades 1-8
Tuesday, January 9, 2018
8:30am - Mass
10am - 12pm - Rosary Makers - Padua Hall
11am - Communion to Aspen Grove
Wednesday, January 10, 2018
8:30am - Mass
6:15 - 7pm - Perpetual Help & Prayers
Thursday, January 11, 2018
8:30am - Mass
6-6:30pm - Confessions
7:00pm - Mass
7:45pm - Finance
Friday, January 12, 2018
No Mass
10am - 2pm - HFS - Kenna Hall
Saturday, January 13, 2018
Set-up for K of C Breakfast - Kenna Hall
3:30-4:30pm - Confessions
5:00pm - Mass
Sunday, January 14, 2018
9:00am & 11:00am - Mass
12:30pm - Mass
8:30 - 11:30am - K of C Breakfast - K. Hall

The Offertory Story - Christmas, 2017

Env. assigned: 289; # Env. used: 113
Envelope total \$ 14,003.00
Loose: \$ 937.00
Children's Envelopes: \$ 6.00
Total \$ 14,946.00

The Offertory Story

December 31, 2017

Env. assigned: 289; # Env. used: 107
Envelope total \$ 4,352.00
Loose: \$ 230.00
Children's Envelopes: \$ 5.17
Total \$ 4,587.17
Weekly Budget amount..\$ 5,250.00
+Over/-Under Budget \$ - 662.83
Year To Date +- \$ +7,133.60

Other:

Christmas Flowers \$ 10.00
Holy Day \$ 10.00
Masses \$ 580.00
Total for Other: \$ 600.00

The Offertory Story - January 1, 2018

Env. assigned: 289; # Env. used: 27
Envelope total \$ 468.00
Loose: \$ 6.00
Children's Envelopes: \$.35
Total \$ 474.35

Other:

Christmas \$ 1,180.00
Initial Offering \$ 208.00
Masses \$ 580.00
Total for Other: \$ 1,862.35

Prayers after Mass

The Intentions: "We Pray for our Holy Father, for his health, protection and prudence, for all his intentions; for our Lady's Intentions; for the conversion of sinners, Russians, and Mohamedians, for the Poor Souls in Purgatory, Peace in the Middle East and throughout the world; and for our own personal intentions."

Leonine Prayers

The Prayers after Low Mass were prescribed by **Pope Leo XIII** who composed the *Prayer to Saint Michael the Archangel*, and were reinforced by **Pope Pius XI** and **Pope Pius XII**.

Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. *(Said 3 times)*

Hail, Holy Queen, Mother of Mercy, our life, our sweetness, and our hope. To thee to we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this exile, show unto us the blessed Fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

Pray for us, O holy Mother of God.

That we may be made worthy of the promises of Christ.

Let us pray.

O God, our refuge and our strength, look down with mercy upon the people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of the blessed Apostles Peter and Paul, and of all the saints, in Thy mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of the Holy Mother the Church. Through the same Christ Our Lord. Amen.

Saint Michael the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, O Prince of the heavenly host, by the power of God, thrust into hell satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen.

Most Sacred Heart of Jesus,
Have Mercy on Us! *(3 times)*

....Let us Pray for....

Clark Alcock
Shelly Allred
Maria Baer
Sherry Bailey
John Bordine
Tom Brannan
Toni Breininger
Jack Burns
Marie Burtscher
Bob Carey
Bonnie Cornprobst
Elwood Cousino
Lowell Cousino
Amy Crumm
Phillip Curtis
Linda DeFalco
Denise Deitemeyer
Janie Delauter
Frank Dobberstein
Larry Dusseau
Cynthia Dvorsky
Terry Dvorsky
Scott Ferguson
John Fowler
Ron Frier
Jim Fuelling
Marcia Gilson
Ben Gotha
Margaret Gotha
Mary Graham
Sheila Greisinger
Dan Grycza

Debbie Grycza
Justin Gyra
Steve Haman
Carolyn Harper
Colson Hess
Barbara Hite
Michelle Hollinger
Richard Holmes II
Sharon Horkey
Beth Huner
JoAnn Huntwork
Bill Hurley
Rosemary Jacobs
Frances Jones
Marie Joseph
Judy Katafiasz
Michael Katafiasz
Hannah Kaufman
Jim Kulwicki
Bud LaPlante
Martin LaVoy
Audrey Lawrence
Jim Lemble
Brenda & Ron Liwo
Dick MacAdams
Bob McNear
Sandy Maenle
Edward Malik
Rhonda Morton

Steve Murzynski
Patty Muskat
Karl Nagley
Bonnie Nolan
Nathan Nusbaum
Tim O'Brien
Tyler & Jen Oehlers
Austin Oehlers
Frank Parker
Angelique Quiren
Rachel Renn
Kaye Ritzenthaler
Carol Romero
Adrian Sandelin
Steve Smith
Kimberly Spight
Ann Sommers
Mazie Sue Springer
Vic Stevens
Audrey Tavares
Tom Townsend
Carole VanBrandt
Virginia VanKirk
Aaron Vyse
Pat Webber
Judy Wertenberger
Tom Wheeler
Vicki White
Rebecca Williams
Debbie Wisniewski
Peter Williams
Kathy Young

Prayer for the Little Ones Unborn

Our Father, we thank you for letting us share the gift of life. We know that all Your children are precious to You. We pray that You may give special protection to the little ones not yet born. Guard them from those who would do them harm. Permit them to enter the world safely, to live in the light of day, and to make their way to the place You have prepared for them. Grant that every mother would welcome her child with love as Mary welcomed her Divine Son, our Lord, Jesus Christ, Who lives and reigns with You for ever and ever. Amen



Please keep in your prayers all our service men and women, especially those currently serving in Iraq or Afghanistan, especially

☆ Kenneth Lee Ziegler, Jr, Army

The Monthly Prayer Request for Priests

Would You Pray for a Priest each Day?

Before each Holy Mass, parishioners pray the Chaplet of Divine Mercy and the Rosary. We include the names of the priests for the day, with our intentions. Please join us. Copies of the list for January through June 2017 are now available on the table in the Narthex.

Liturgical Assignments for January 13 & 14, 2018



Mass	Priest	Lector	Altar Servers
Saturday, 5:00pm Mass	Fr. Brian	J. Holup	C. & M. Ullery
Sunday, 9:00am Mass	Fr. Brian	R. Oehlers	T. Dietrich; C. Oswald
Sunday, 11:00am Mass	Fr. Brian	M. Lindsey	C. Gunterman
Sunday, 12:30pm Mass (EF-LM)	Fr. Brian	--	R. Oehlers

Fr. Brian's Blarney Epiphany

Happy Epiphany! Epiphany is also known as Theophany, which means God's revelation to man, particularly in Jesus revealing His Divinity to mankind. With the Feast of the Epiphany, we in the Western Church primarily celebrate the coming of the Three Kings or Magi to pay homage to our Lord and present Him gifts of Gold, Frankincense, and Myrrh- Gold to honor Jesus' Kingship, Frankincense to honor His Divinity, and Myrrh, to foretell His death on the Cross.

The Golden Legend, written in A.D. 1275 by Jacobus de Voragine, Archbishop of Genoa, describes the gifts thus:

...by these three be signified three things that be in Jesu Christ: The precious Deity, the soul full of holiness, and the entire Flesh all pure and without corruption. And these three things be signified that were in the ark of Moses. The rod which flourished, that was the Flesh of Jesu Christ that rose from death to life; the tables wherein the commandments were written, that is the soul, wherein be all the treasures of sapience and science of Godhead. The manna signifieth the Godhead, which hath all sweetness of suavity. By the gold which is most precious of all metals is understood the Deity; by the incense the soul right devout, for the incense signifieth devotion and orison; by the myrrh which preserveth from corruption, is understood the Flesh which was without corruption. (See The Fish Eaters website, <https://www.fisheaters.com/epiphanyeve.html>).

We also celebrate with the East two other aspects to the Epiphany, the Baptism and the Wedding Feast at Cana. The Most Holy Trinity is revealed to mankind in the Baptism of Jesus in the River Jordan by St. John the Baptist, with the descent of the Holy Spirit in the form of a dove and God the Father saying from Heaven "This is my beloved Son, in whom I am well pleased. At the Wedding Feast, Jesus reveals who He is by transforming the water to wine at the behest of His mother, Mary. Jesus reveals His divinity to mankind in this miracle, which is an act of creation that only God can do.

There are a number of Catholic traditions or customs that are celebrated on the Feast of the Epiphany. Similar to the Poles and other Slaves, who exchange gifts on the Feast of St. Nicholas, other Catholics (especially the Italians) exchange gifts on the Feast of the Epiphany. The Fish Eaters website, <https://www.fisheaters.com/epiphanyeve.html>, describes the Eve of the Epiphany as the twelfth day of Christmas and at night, it is called the "Twelfth Night". With the gift giving the next day, the Twelfth Night often felt like Christmas eve and Epiphany is colloquially known as "Little Christmas".

There are other traditions that are celebrated, such as the selection of Kings and Queens this day, the Blessing of God, Frankincense, and Myrrh to keep at the house, the Chalking of the Doors, and the King Cake and drinking Lamb's Wool. Below are a few recipes and the Chalking of the Door.

The Chalking of the Doors: An Epiphany Tradition Explained

By Jamie Skojec

<https://onepeterfive.com/the-chalking-of-the-doors-an-epiphany-tradition-explained/>

If you're a Catholic, you've probably seen it: a mysterious series of letters and numbers, looking for all the world like an equation, inscribed in chalk over a doorway at your parish, or at the home of a friend. Maybe you thought you could figure it out. Maybe you were too embarrassed to ask, "What the heck is that?"

If you don't know what the chalk is all about, don't be ashamed. You're certainly not alone.

Epiphany (also known as Twelfth Night, *Theophany*, or Three Kings Day) marks the occasion of a time-honored Christian tradition of "chalking the doors." The formula for the ritual — adapted for 2018 — is simple: take chalk of any color and write the following above the entrance of your home: **20 + C + M + B + 18**.

The letters have two meanings. First, they represent the initials of the Magi — Caspar, Malchior, and Balthazar — who came to visit Jesus in His first home. They also abbreviate the Latin phrase, *Christus mansionem benedicat*: "May Christ bless the house." The "+" signs represent the cross, and the "20" at the beginning and the "18" at the end mark the year. Taken together, this inscription is performed as a request for Christ to bless those homes so marked and that He stay with those who dwell therein throughout the entire year.

The chalking of the doors is a centuries-old practice throughout the world, though it appears to be somewhat less well-known in the United States. It is, however, an easy tradition to adopt, and a great practice whereby we dedicate our year to God from its very outset, asking His blessing on our homes and on all who live, work, or visit them there.

The timing for the chalking of the doors varies somewhat in practice. In some places, it is done on New Year's Day. More commonly, it is performed this Saturday — the traditional Feast of the Epiphany — the Twelfth Day of Christmas. Most often the chalking takes place after Epiphany Mass, and can be done at any church, home, or dwelling. Traditionally the blessing is done by either a priest or the father of the family. This blessing can be performed simply by just writing the inscription and offering a short prayer, or more elaborately, including songs, prayers, processions, the burning of incense, and the sprinkling of holy water.

After many Epiphany Masses, satchels of blessed chalk, incense, and containers of Epiphany water (holy water blessed with special blessings for Epiphany) are distributed. These can then be brought home and used to perform the ritual. Another common practice is to save a few grains of the Epiphany incense until Easter, so that it can be burned along with the Easter candle.

Practicing traditions like the chalking of the doors helps us to live our Faith more concretely and serve as an outward sign of our dedication to Our Lord. Our homes are also the place where many of us will make the greatest strides in our spiritual growth, through observance of daily prayer, spiritual reading, and work offered as an oblation to God.

The chalking of the doors of a home encourages Christians to dedicate their life at home to God and to others. Seeing the symbols over our doors can help to remind us, while passing in and out on our daily routines, that our homes and all those who dwell there belong to Christ. It also serves as a reminder of welcoming the Magi gave to Jesus. We should strive to be as

welcoming to all who come to our homes to visit us!

Below, we've provided some examples of how this ceremony can be performed.

This ceremony of the blessing of the home and inscription of the initials of the three Magi above each door can be performed either by a priest or the father of the family. The following prayer is taken from the book, *The Twelve Days of Christmas*, by Elsa Chaney.

The feast of manifestation, or Epiphany, is traditionally celebrated the 12th day after Christmas, January 6th. In the dioceses of the United States this feast has been moved to the Sunday between January 2 and January 8.

Prayer:

On entering the home,

Leader(*Priest, if present, or father of the family*) :

Peace be to this house.

All: And to all who dwell herein.

All: From the east came the Magi to Bethlehem to adore the Lord; and opening their treasures they offered precious gifts: gold for the great King, incense for the true God, and myrrh in symbol of His burial.

All Pray: The Magnificat. *During the Magnificat, the room is sprinkled with holy water and incensed. After this is completed,*

All: From the east came the Magi to Bethlehem to adore the Lord; and opening their treasures they offered precious gifts: gold for the great King, incense for the true God, and myrrh in symbol of His burial.

Leader: Our Father. . .

And lead us not into temptation

All: But deliver us from evil.

Leader: All they from Saba shall come

All: Bringing gold and frankincense.

Leader: O Lord, hear my prayer.

All: And let my cry come to You.

Leader: Let us pray. O God, who by the guidance of a star didst on this day manifest Thine only-begotten Son to the Gentiles, mercifully grant that we who know Thee by faith may also attain the vision of Thy glorious majesty. Through Christ our Lord.

All: Amen.

Leader: Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee—Jesus Christ born of the Virgin Mary.

All: And the Gentiles shall walk in thy light and kings in the splendor of thy rising, and the glory of the Lord has risen upon thee.

Leader: Let us pray.

Bless, + O Lord God almighty, this home, that in it there may be health, purity, the strength of victory, humility, goodness and mercy, the fulfillment of Thy law, the thanksgiving to God the Father and to the Son and to the Holy Spirit. And may this blessing remain upon this home and upon all who dwell herein. Through Christ our Lord.

All: Amen.

After the prayers of the blessing are recited, each room of the home is sprinkled with Epiphany water and incensed. The initials of the Magi are inscribed upon the doors with the blessed chalk. (The initials, C, M, B, can also be interpreted as the Latin phrase "Christus mansionem benedicat" which means "Christ bless this house".)

Example: 20 + C + M + B + 18

Another possible prayer to say during your Chalking:

May all who come to our home this year rejoice to find Christ living among us; and may we seek and serve, in everyone we meet, that same Jesus who is your incarnate Word, now and forever. Amen.

God of heaven and earth, you revealed your only-begotten One to every nation by the guidance of a star. Bless this house and all who inhabit it. Fill us with the light of Christ, that our concern for others may reflect your love. We ask this through Christ our Saviour. Amen.

Loving God, bless this household. May we be blessed with health, goodness of heart, gentleness, and abiding in your will. We ask this through Christ our Saviour. Amen.

However you do it, it's a rich tradition, a worthy invocation of God's blessing, and a great conversation starter for your guests. For every person who asks about the inscription, there's an opportunity to spread this authentically Catholic practice during the Epiphany.

Steve Skojec contributed to this article. Originally published on January 5, 2016.

On the Fish Eaters website, <https://www.fisheaters.com/customschristmas8.html>, they give a recipe for the bread-like Three Kings Cake is eaten on this day. In some cultures (e.g., Mexico), whoever finds the piece with the trinket (usually shaped like Baby Jesus) inside has to host the Candlemas party. A recipe:

Three Kings Cake

Cake:

1/4 cup butter or margarine

1 (16 ounce) container sour cream

1/3 cup sugar ♦ 1 teaspoon salt

2 (1/4 oz.) envelopes active dry yeast

1 tablespoon white sugar

1/2 cup warm water (100 to 110 degrees)

2 eggs ♦ 6 1/2 cups all-purpose flour, divided

1/2 cup white sugar ♦ 1 1/2 teaspoons ground cinnamon

1/3 cup butter, softened ♦

Icing:

3 cups powdered sugar ♦ 3 tablespoons butter, melted

3 tablespoons milk ♦ 1/4 teaspoon vanilla extract

Trinket, almond, other nut ♦ Colored sugars, if desired

Cook first 4 ingredients in a saucepan over low heat, stirring often, until butter melts. Cool mixture to 100 degrees to 110 degrees.

Dissolve yeast and 1 tablespoon sugar in 1/2 cup warm water in a large bowl; let stand 5 minutes. Add butter mixture, eggs, and 2 cups flour; beat at medium speed with an electric mixer 2 minutes or until smooth. Gradually stir in enough remaining flour to make a soft dough.

Turn dough onto a lightly floured surface; knead until smooth and elastic, about 10 minutes. Place in a well-greased bowl, turning to grease top. Cover and let rise in a warm place (85 degrees), free from drafts, 1 hour or until doubled in bulk. Stir together 1/2 cup sugar and cinnamon; set aside.

Punch dough down; divide in half. Turn 1 portion out onto a lightly floured surface; roll to a 28- x 10-inch rectangle. Spread half each of cinnamon mixture and softened butter on dough. Roll dough, jellyroll fashion, starting at long side. Place dough roll, seam side down, on a lightly greased baking sheet. Bring ends

together to form an oval ring, moistening and pinching edges together to seal. Repeat with remaining dough, cinnamon mixture, and butter.

Cover and let rise in a warm place, free from drafts, 20 minutes or until doubled in bulk. Bake at 375 degrees for 15 minutes or until golden.

To finish: Make a tiny cut into the cake and hide a plastic or china trinket (shaped like Baby Jesus, if possible) inside (may substitute an almond or other nut). Mix the icing ingredients and do one of the following: 1) simply spread on cake (may dot with candied cherries), 2) spread on cake and then top with a colored sugar 3) spread on cake and sprinkle with alternating bands of colored sugar (in New Orleans, the traditional colors are green, gold, and purple).

In Rome today, a miraculous image of Our Lord as Divine Infant, il Santo Bambino di Ara Coeli, is honored, after having been brought out from its home in the Church of Santa Maria di Ara Coeli on the Capitoline Hill in Rome on Christmas Eve to be revered by the Roman people. And as to what happens in Venice today, see the "Customs" section of the page devoted to the Feast of the Ascension.

When the Octave of the Epiphany (13 January, the Feast of the Baptism of Our Lord) is over in 8 days, the feeling of Christmastide begins to wane a bit. It is either today or on the Octave that *some* people take down their Christmas decorations, though many wait until the eve of Candlemas on February 2. Though the Season of Christmas *liturgically* ends with the Octave of the Epiphany, the *celebration* of Christ's entry into the world and His childhood doesn't truly end until Candlemas (also known as "The Feast of the Presentation and Purification) when we celebrate Christ's being presented in the Temple and Mary's Purification.

The time which begins today and ends on the Tuesday before Ash Wednesday is known *unofficially* as "Carnival," and is a generally celebratory time which ends in in Shrovetide and its famous (and infamous) Mardi Gras. Then remembering of Christ's infancy and Divine Childhood gives way to Lent.

And here are the recipes for the French "Galette des Rois" ("Cake of the Kings") and for "Lamb's Wool" from <https://www.fisheaters.com/epiphanyeve.html>:

Galette des Rois

1/4 cup almond paste ♦ 1/4 cup white sugar
3 tablespoons unsalted butter, softened ♦ 1 egg
1/4 teaspoon vanilla extract ♦ 1/4 teaspoon almond extract
2 tablespoons all-purpose flour ♦ 1 pinch salt
1 (17.25 ounce) package frozen puff pastry, thawed
1 dry kidney bean or pea or nut or trinket made of china (a "feve") ♦ 1 egg, beaten
1 tablespoon confectioners' sugar for dusting

Place the almond paste into a food processor or blender with about half of the sugar, and process until well blended. Add the butter and remaining sugar using and process until smooth, then blend in 1 egg, vanilla extract, almond extract, flour and salt. Set aside.

Preheat the oven to 425 degrees F (220 degrees C). Butter a baking sheet or line with parchment paper, and set aside.

Roll out one sheet of the puff pastry into an 11 inch square. Keep

the pastry cool, do not knead or stretch. Use a large pie plate, cake pan or frying pan to trace an 11 inch circle onto the dough using the tip of a small knife. Place the circle of pastry onto the prepared baking sheet. Repeat with the second sheet of pastry. Refrigerate both sheets.

Mound the almond filling onto the center of the pastry that is on the baking sheet. Leave about 1 1/2 inch margin at the edges. Press the bean or feve down into the filling. Place the second sheet of pastry on top, and press down the edges to seal. Beat the remaining egg with a fork, and lightly brush onto the top of the galette. Use a knife to make a criss cross pattern in the egg wash, and then prick several small slits in the top to vent steam while baking.

Bake for 15 minutes in the preheated oven. Do not open the oven until the time is up, as the pastry will not fully puff. Remove from the oven, and dust with confectioners' sugar. Return to the oven, and cook for an additional 12 to 15 minutes, or until the top is a deep golden brown. Transfer to a wire rack to cool.

Lay a golden paper crown gently on top of the cake. This will be used to crown the person who finds the bean or feve. Serve warm or cold. Make sure to tell everyone that something is hidden inside the cake lest they eat it if it's inedible!

The French method of serving this cake is for the youngest person in the room to hide under the table and shout out who gets which piece. The person who gets the piece with the hidden object chooses his Queen (or her King). One piece is always set aside "for God" (it's known as "le part du Bon Dieu"). This cake is said to serve 16.

Lamb's Wool

6 baking apples, cored
2 tablespoons to 1/2 cup brown sugar, depending on sweetness of cider/ale
2 quarts cider, hard cider, ale, or a mixture of cider and ale
1/8 teaspoon nutmeg
1/4 teaspoon cinnamon
1/4 teaspoon ground ginger

Roast the apples in a baking pan at 450 degrees F. for around an hour, until they are very soft and bursting open. In a large saucepan, dissolve the sugar a few tablespoons at a time in the liquid of choice, tasting for sweetness. Add the spices. Bring to a boil, then lower heat and simmer for 10 to 15 minutes. Pour the liquid over the apples (left whole or smashed up) in a large punch bowl. Serve with nuts.



Knightly News January 2018



Dedicated to keeping you informed on the activities of the
Fr. John A. Kenna Knights of Columbus Council 11430

Please allow me to wish you all a very happy and blessed New Year. None of us know what this year will bring, but with the Lord's help and guidance, we can make it pleasing to Him. That really should be our goal! Diets are nice thoughts. Being a better person is a noble gesture. There are many different approaches people take to improve themselves, especially when a new year begins. The best thing to do is to work on improving your 'soul' health. Be sure to make getting right with God your highest priority. The rest will probably fall in line.

We had a wonderful turnout for our **December Breakfast Buffet**. Lots of kids came out to visit Santa. Please consider joining us for our **January Breakfast Buffet** on the 14th. No matter the frigid chill in the air outside, you will receive a warm welcome inside Kenna Hall by our friendly K-C guys at the door and serving the meal.

Another fun thing to put on your calendar will be the upcoming **Prelude to St. Patrick's Day** scheduled for February 17th.

Fr. Greg Deters had his name drawn in the attendance game at the December meeting. He was not in attendance so he wasn't able to collect the winnings. Unfortunately, we didn't have a winner at the January meeting either. **Kevin Nusbaum** had his name drawn but he was not eligible to win so the pot continues to grow.

If you are a K-C member, why not come to the February meeting and try your luck by signing up for the game. You **COULD** be the next winner.

Why not join with your brother Knights? We meet every 1st Wednesday at 7:30 PM in Kenna Hall. We invite all men 18 yrs. or older who are practical Catholics to join a great bunch of guys. Just mention your interest to any of our officers or give me a call.

Ron Dressel, Past Grand Knight (734-856-2331)

Thank you.... What a beautiful celebration of Christmas! So many people worked very hard to see to it that our Church, inside and out, was beautiful for our celebration of our Lord's birth.

- ◆ **Members of our Christian Service Commission** who worked throughout Advent to reach out to those less fortunate.
- ◆ Those responsible for the **Evergreen boughs** at the front and back entrances to the church; **Out door Christmas lights** throughout the various gardens and statues; and the **large planters** at each entrance: Several parishioners donated toward these and others worked on these in the days before Christmas in extremely cold weather! Together they became the first beautiful decorations to greet all who came to our Parish over the Christmas Holydays.
- ◆ **The breathtaking Christmas tree in the Narthex:** we received many
- ◆ comments on this beautiful display.
- ◆ Those who helped **decorate the church** on Saturday, December 23: there were several people who were able to help decorate for the first time this year. In a little over two hours our Church was transformed into a beautiful place of celebration for the Lord's birth. There were also those who made last minute adjustments after the last 4th Sunday of Advent Mass/before the Christmas Eve Mass.
- ◆ **Fr. Brian and Fr. Rohen** who brought the real presence of Christ in the Holy Sacrifice of the Mass.
- ◆ **All those who served or assisted in the Holy Masses:** Deacon Trevor: it's always a please to have him here; the Lectors, Altar Servers, and Ushers.
- ◆ **St. Anthony's Choir** who practiced many hours to enhance our celebration with
- ◆ beautiful music.
- ◆ And for those who regularly work behind the scenes in so many ways; too many to describe.

Many, many thanks to all those who donated their time, talent and treasure, all for the Glory and honor of God, and for the benefit of all our St. Anthony Family. May the Lord bless you!

Michelle Lindsey



Our Annual Baby Shower for Heartbeat will be through the month of January. Items needed are new or clean, gently

used clothing, sizes newborn to 2T, diapers, all sizes; large items, such as car seats, strollers, etc. Items may be placed in the box in the Narthex. Please call for pick-up of any larger items.

We will need someone to sort, organize and deliver the times at the end of the month. Please call the Parish Office 734-854-1143 to volunteer.

BE A LIFE SAVER!

The Heartbeat of Monroe, inc. Baby Bottle Campaign begins TODAY! Save a life! Baby bottles are in the Narthex. Please fill a bottle with loose change, cash or checks over the next four weeks.



Your donations mean that the women, men and unborn children who need help in our own community will have a place to turn to for support.

What We Believe...



Why We Believe It...

How Do We Know the Bible Is the Inspired Word of God?

by Joe Sixpack

For non-Catholic Christians, the Bible is the sole rule of faith, which as we learned two weeks ago is called *sola scriptura*. The question that immediately comes to mind is, why should anyone even consider the Bible inspired by the Holy Spirit, much less the sole rule of faith? How do we know the Bible is the inspired Word of God?

Ask anyone at random how they know the Bible is inspired by the Holy Spirit...even ask yourself or the person sitting next to you...and you'll get all sorts of answers that are mere guesses. They will say things like, "Well, the Bible is so inspirational, which is how I know it's inspired." Or they'll say, "I know the Bible is inspired because it says it's inspired." Neither answer is right nor even satisfying to the intellect.

Firstly, the Bible, while inspirational, is not inspired simply because it's inspirational. The Star Spangled Banner is inspirational, but that doesn't make it inspired by the Holy Spirit. Many of the patristical writings of the Christians of the first several centuries (some written around the time the books of the New Testament were written) are inspirational, but that doesn't make them inspired by the Holy Spirit either. We can't rely on the fact that much of the Bible is inspirational to claim its inspiration by the Holy Spirit. Fact is, much of the Bible is as dry as military statistics, and indeed some of it is only military statistics. I don't think any of us is inspired by military statistics.

And what of the assertion that the Bible itself claims to be inspired? With the possible exception of the book of Revelation, none of the biblical writers—Old or New Testament—seemed to be aware they were writing under inspiration of the Holy Spirit. In fact, it really wouldn't matter if any of the books of the Bible claimed to be inspired from the opening sentence, as that in itself would prove nothing. Muslims believe the Koran is inspired, but no Christian would agree with that. The same is true with Mormons and the Book of Mormon. Mary Baker Eddy, the founder of Christian Science, claimed her writings to be inspired, but the mere claim of inspiration isn't sufficient to establish that the Holy Spirit had anything to do with it.

Other people, especially non-Catholic Christians, claim the Bible is inspired because the Holy Spirit tells them it's inspired. Hmm. This is also how all 40,000 plus denominations claim to be right in their doctrines, yet all are in disagreement with one another on key theological issues. Whoever they believe to be their Holy Spirit must be very confused.

So how *do* we know the Bible is inspired by the Holy Spirit? Here's how.

The books of the Bible were first approached as any other ancient work, and there were indeed many "books" besides those included in the canon of Scripture considered for inclusion in the Bible. So these ancient writings were not automatically presumed to be inspired. We must begin by determining the accuracy and authenticity of an ancient manuscript, and this is done by a comparison of all the copies that have come down through the centuries. For example, the

earliest known manuscript of the poet Virgil was written some 350 years after his death. For the Roman historian Livy, the oldest extant manuscript is about 500 years after his death. For the poet Horace, it's 900 years. For the Greek philosopher Plato, the oldest extant manuscripts for most of his work is 1,300 years old. Yet, due to the numbers of manuscripts available and their agreement in content, no one seriously disputes that we have accurate copies of their works. When it comes to books included in the Bible, we have far more extant manuscripts than for the classical writers mentioned above, and in many different languages—Greek, Hebrew, Latin, Coptic, Syriac, *et alia*. This means we can be certain of the accuracy of these texts.

"Next we take a look at what the Bible, considered merely as a history, tells us, particularly the New Testament, and particularly the Gospels. We examine the account of Jesus' life and death and his reported Resurrection. Using what is in the Gospels themselves, and what we find in extrabiblical writings from the early centuries, and what we know of human nature (and what we can otherwise, from natural theology, know of the divine nature), we conclude that Jesus either was just what he claimed to be, God, or was a madman.

"We are able to eliminate his being a madman not just from what he said—no madman ever spoke as he did; for that matter, no sane man ever did either—but from what his followers did after his death. A hoax (the supposedly empty tomb) is one thing, but one does not find people dying for a hoax, at least not one from which they have no prospect of advantage. The result of this line of reasoning is that we must conclude that Jesus indeed rose from the dead and that he was therefore God and, being God, meant what he said and did what he said he would do.

"One thing he said he would do was found a Church, and from both the Bible (still taken as merely a historical book, not at this point in the argument as an inspired one) and other ancient works, we see that Christ established a Church with the rudiments of all we see in the Catholic Church today—papacy, hierarchy, priesthood, sacraments, teaching authority, and, as a consequence of the last, infallibility. Christ's Church, to do what he said it would do, had to have the note of infallibility.

"We thus have taken purely historical material and concluded that there exists a Church, which is the Catholic Church, divinely protected against teaching error. Now we are at the last part of the argument. That Church tells us the Bible is inspired, and we can take the Church's word for it precisely because the Church is infallible. Only after having been told by a properly constituted authority (that is, one set up by God to assure us of the truth of matters of faith) that the Bible is inspired do we begin to use it as an inspired book."¹

Acting in her capacity as the infallible teacher founded by God in His second Person (Jesus Christ), the Catholic Church established the canon of the Bible at the Councils of Hippo (AD 393) and Carthage (AD 397), then reaffirmed them at the Council of Trent (AD 1546). No one disputed any part of the canon until Martin Luther began the Protestant Revolt in 1517, over 900 years after the canon had been established. He removed seven books from the Old Testament, as well as parts of Esther and Daniel, because they conflicted with his heretical theological theories. He wanted to remove the book of James from the New Testament because it conflicts with his theory of salvation by faith alone, but instead spent the remainder of his life calling it "the epistle of straw". Consequently, Protestants accuse us of adding books to the Bible, when in reality it was Luther who removed them. So although non-Catholic Christians have a Bible that is incomplete, they owe what they do have to the infallible teaching authority of the Catholic Church. This is how we know the Bible is inspired, and this is What We Believe...Why We Believe It.

Do you have other questions about our faith? Go to JoeSixpackAnswers.com to learn more.

¹ Karl Keating, *Catholicism and Fundamentalism*, (San Francisco: Ignatius Press, 1988) 124-125.