EPIPHANY OF THE LORD

03 January 2021

Christ the King Parish

Reverend Brian J.T. Clarke, Pastor
Reverend Clement A. Yeboah, Parochial Vicar
For emergencies, dial 570-876-1701 extension 1.

St. Mary of Czestochowa Church
417 Main Street
Eynon PA 18403

St. Thomas Aquinas Church
411 Church Street
Archbald PA 18403

“THEN THEY OPENED THEIR TREASURES AND OFFERED HIM GIFTS OF GOLD, FRANKINCENSE, AND MYRRH.”
Matthew 2:11
We are grateful for the sacrifices you are making during this challenging time. Please mail in your envelope, drop it off at the Office, place it in the basket during Mass or take advantage of the convenience of online giving.

Again, thank you for all you do. God bless.

Donate online at:
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In Memory of Patsy Brechtel
by Sister, Ann Ellen Brunori

Reflections:

Reading I: Isaiah 60: 1-6
God radiates light inside the city, so darkness surrenders, so to speak, in Jerusalem. All the nations come together to rebuild the city, including people associated with Abraham from the Arabian peninsula.

Reading II: Ephesians 3: 2-3a, 5-6
Paul’s great insight into the mystery of Christ is that He wills the Gentile nations to be full participants in the Church. Its very foundation is based on Christ and the prophets and especially the Apostles.

The magi were a group who did things like interpret dreams, or work in astrology and magic. Later tradition made them kings. Above all they represent the Gentile world coming to Christ. Their gifts have meaning, so gold represents kingship; incense divinity and myrrh suffering. Or they can be interpreted Virtue, Prayer, and Suffering.

Offertory Total: 12-20-2020          $ 7,692.10
Offertory Total: 12-22-2019          $ 8,664.75

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The Epiphany of the Lord

Entrance Antiphon: Behold, the Lord, the Mighty One, has come; and kingship is in his grasp, and power and dominion. (Cf. Mal 3: 1; 1 Chr 29: 12)

First Reading
Is 60:1-6
Rise up in splendor, Jerusalem! Your light has come, the glory of the Lord shines upon you. See, darkness covers the earth, and thick clouds cover the peoples; but upon you the LORD shines, and over you appears his glory. Nations shall walk by your light, and kings by your shining radiance. Raise your eyes and look about; they all gather and come to you: your sons come from afar, and your daughters in the arms of their nurses. Then you shall be radiant at what you see, your heart shall throb and overflow, for the riches of the sea shall be emptied out before you, the wealth of nations shall be brought to you. Caravans of camels shall fill you, dromedaries from Midian and Ephah; all from Sheba shall come bearing gold and frankincense, and proclaiming the praises of the LORD.

Responsorial Psalm
Psalm 72:1-2, 7-8, 10-11, 12-13
R. Lord, every nation on earth will adore you.

O God, with your judgment endow the king, and with your justice, the king's son; He shall govern your people with justice and your afflicted ones with judgment.
R. Lord, every nation on earth will adore you.

Justice shall flower in his days, and profound peace, till the moon be no more. May he rule from sea to sea, and from the River to the ends of the earth.
R. Lord, every nation on earth will adore you.

The kings of Tarshish and the Isles shall offer gifts; the kings of Arabia and Seba shall bring tribute. All kings shall pay him homage, all nations shall serve him.
R. Lord, every nation on earth will adore you.

For he shall rescue the poor when he cries out, and the afflicted when he has no one to help him. He shall have pity for the lowly and the poor; the lives of the poor he shall save.
R. Lord, every nation on earth will adore you.

Second Reading
Eph 3:2-3a, 5-6
Brothers and sisters: You have heard of the stewardship of God's grace that was given to me for your benefit, namely, that the mystery was made known to me by revelation. It was not made known to people in other generations as it has now been revealed to his holy apostles and prophets by the Spirit: that the Gentiles are coheirs, members of the same body, and copartners in the promise in Christ Jesus through the gospel.
Gospel

Matthew 2:1-12

When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, magi from the east arrived in Jerusalem, saying, "Where is the newborn king of the Jews? We saw his star at its rising and have come to do him homage." When King Herod heard this, he was greatly troubled, and all Jerusalem with him. Assembling all the chief priests and the scribes of the people, He inquired of them where the Christ was to be born. They said to him, "In Bethlehem of Judea, for thus it has been written through the prophet: And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel." Then Herod called the magi secretly and ascertained from them the time of the star's appearance. He sent them to Bethlehem and said, "Go and search diligently for the child. When you have found him, bring me word, that I too may go and do him homage. "After their audience with the king they set out. And behold, the star that they had seen at its rising preceded them, until it came and stopped over the place where the child was. They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they departed for their country by another way.

The Nicene-Constantinopolitan Creed:

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, [bow] and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come.

Communion Antiphon: We have seen his star in the East, and have come with gifts to adore the Lord. (Cf. Mt 2: 2)

Prayer of Spiritual Communion:

My Jesus, I believe that You are present in the Most Holy Sacrament.
I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart.
I embrace You as if You were already there and unite myself wholly to You.
Never permit me to be separated from You. Amen
From Mr. Murphy,

This weekend we celebrate the feast of Epiphany, also known as the feast of the Three Kings (or Wise Men or Magi). The actual feast day of Epiphany is January 6--it is the 12th day of the "twelve days of Christmas"--but in the United States we celebrate it liturgically the Sunday after New Year's Day. This day, as the name implies, commemorates the finding of Jesus by the Wise Men who had seen His star and sought Him. We often think of this event as happening right after Jesus was born, however the Wise Men actually took close to two years to make the long journey to where Jesus was. That is why Herod orders his soldiers to kill all the children 2 years and under who live in Bethlehem (based on the info the kings gave him). Scripture also mentions that the Magi find Jesus and His mother in a house, not a stable, which shows that it happened after Christmas day. The Church also makes this point by celebrating this feast later than Christmas. We commemorate this day because the Wise Men were the first to recognize Jesus as a king. There is some irony that these foreigners (they are not Jewish) recognized Jesus's true identity before Herod, the supposed king of the Jews, did.

There are many great traditions that commemorate this day. One is a special house blessing that involves using blessed chalk to write the initials of the Wise Men (Balthazar, Melchior, and Caspar) and the date of the new year over the door to your home. Fr. Clarke can do this for you, but any family can do it themselves as well. It is easy to find the words for the blessing online. Another fun tradition is the baking of a King Cake. There are many, many recipes out there for King Cakes, but any cake recipe can work. Simply bake a cake and hide a large bean, coin, or trinket in the batter. Then decorate the cake with frosting (you can add yellow food coloring to make it look gold if you want). Then let the kids decorate the cake with colorful jelly beans, gum drops, or other candies to make it look like a jeweled crown. The idea of the King Cake is to remind us of Jesus as the True King as well as the three kings who found Him. But why add a bean or trinket to the batter? Because the person who finds it in their slice of cake gets to be king or queen for the day. Some families give the king/queen the right to make three requests (in commemoration of the three gifts). So, for example, maybe they can pick the dinner, a family movie, and a family game. It can be whatever--have fun with it! A great book to read with your kids that touches on this tradition, as well as other traditions (particularly Italian traditions) of the Christmas season is Strega Nona's Gift by Tomie dePaola. Happy Epiphany!
In the Gospel (Mt 2:1-12), we heard the Magi begin by stating the reason why they have come: “We have seen his star in the East, and have come to worship him” (v. 2). Worship is the end and goal of their journey. Indeed, when they arrived in Bethlehem, “they saw the child with Mary his mother, and they fell down and worshiped him” (v. 11). Once we lose the sense of worship, we lose our direction in the Christian life, which is a journey towards the Lord, not towards ourselves. The Gospel warns us about this risk, for alongside the Magi it presents others who are incapable of worship.

First of all, there is King Herod, who uses the word worship, but only to deceive. He asks the Magi to tell him where the child is to be found, “so that I too may come and adore him” (v. 8). The fact is that Herod worshiped only himself; that is why he wanted to rid himself of the child through a lie. What does this teach us? That when we do not worship God, we end up worshiping ourselves. So too, the Christian life, when it fails to worship the Lord, can become a discreet way of affirming ourselves and our own abilities: Christians who do not know how to worship, who do not know how to pray by worshiping. This is a grave risk: we use God instead of serving him. How many times have we confused the interests of the Gospel with our own? How many times have we cloaked in religiosity the things we find convenient? How many times have we confused God’s power, which is for serving others, with power of this world, which is for serving ourselves!

In addition to Herod, other people in the Gospel are incapable of worship: they are the chief priests and the scribes. They tell Herod with great precision where the Messiah is to be born: in Bethlehem of Judea (cf. v. 5). They know the prophecies and can quote them exactly. They know where to go – they are great theologians, great! – but they do not go there. Here too we can draw a lesson. In the Christian life, it is not enough to be knowledgeable: unless we step out of ourselves, unless we encounter others and worship, we cannot know God. Theology and pastoral effectiveness mean little or nothing unless we bend the knee; unless we kneel down like the Magi, who were not only knowledgeable about planning a journey, but also capable of setting out and bowing down in worship. Once we worship, we come to realize that faith is not simply a set of fine doctrines, but a relationship with a living Person whom we are called to love. It is in encountering Jesus face to face that we come to see him as he is. Through worship, we discover that the Christian life is a love story with God, where what really matters is not our fine ideas but our ability to make him the center of our lives, as lovers do with those whom they love. This is what the Church ought to be, a worshiper in love with Jesus her spouse.

As we begin the New Year, may we discover anew that faith demands worship. If we can fall on our knees before Jesus, we will overcome the temptation to set off on our own path. For worship involves making an exodus from the greatest form of bondage: slavery to oneself. Worship means putting the Lord at the center, not ourselves. It is means giving things their rightful place, and giving the first place to God. Worship means making God’s plan more important than our personal time, our entitlements and our spaces. It is to accept the teaching of Scripture: “You shall worship the Lord your God” (Mt 4:10). Your God: worship means realizing that you and God belong together to one another. It means being able to speak to him freely and intimately. It means bringing our lives to him and letting him enter into them. It means letting his consolation come down to earth. Worship means discovering that, in order to pray, it is enough to say: “My Lord and my God!” and to let ourselves be pervaded by his tender love.
Worship means going to Jesus without a list of petitions, but with one request alone: to abide with him. It is about discovering that joy and peace increase with praise and thanksgiving. In worship, we allow Jesus to heal and change us. In worship, we make it possible for the Lord to transform us by his love, to kindle light amid our darkness, to grant us strength in weakness and courage amid trials. Worship means concentrating on what is essential: ridding ourselves of useless things and addictions that anaesthetize the heart and confound the mind. In worship, we learn to reject what should not be worshiped: the god of money, the god of consumerism, the god of pleasure, the god of success, the god of self. Worship means bending low before the Most High and to discover in his presence that life’s greatness does not consist in having, but in loving. Worship means recognizing that we are all brothers and sisters before the mystery of a love that bridges every distance: it is to encounter goodness at the source; it is to find in the God of closeness the courage to draw near to others. Worship means knowing how to be silent in the presence of the divine Word, and learning to use words that do not wound but console.

Worship is an act of love that changes our lives. It is to do what the Magi did. To bring gold to the Lord and to tell him that nothing is more precious than he is. To offer him incense and to tell him that only in union with him can our lives rise up to heaven. To present him with myrrh, balm for the bruised and wounded, and to promise him that we will aid our marginalized and suffering neighbors, in whom he himself is present. We usually know how to pray – we ask the Lord, we thank him – but the Church must move forward in her prayer of worship; we must grow in worshiping. This is wisdom that we must learn each day. Praying by worshiping: the prayer of worship.

Dear brothers and sisters, today each one of us can ask: “Am I a Christian who worships?” Many Christians pray but they do not worship. Let us ask ourselves this question: Do we find time for worship in our daily schedules and do we make room for worship in our communities? It is up to us, as a Church, to put into practice the words we prayed in today’s Psalm: “All the peoples on earth will worship you, O Lord”. In worshiping, we too will discover, like the Magi, the meaning of our journey. And like the Magi, we too will experience “a great joy” (Mt2:10).
Notice Regarding Reporting Sexual Abuse of a Minor:  It is the policy of the Diocese of Scranton to report any allegation of sexual abuse of a minor to law enforcement. If you are a victim of sexual abuse committed by a priest, deacon, religious or lay employee or volunteer of the Diocese of Scranton, you are encouraged to immediately report the matter to law enforcement. If any priest, deacon, religious, lay employee or volunteer of the Diocese of Scranton has cause or reason to suspect that a minor has been subjected to any form of abuse, including child sexual abuse, the matter will be reported to law enforcement. It is also the policy of the Diocese to adhere to all civil and state regulations. In accordance with the Commonwealth of Pennsylvania’s Child Protective Services Laws, reports of suspected child abuse should also be made immediately by phone to the 24-Hour Child Abuse hotline (ChildLine) at 1-800-932-0313 or electronically at ww.compass.state.pa.us/cwis  To this end, the Diocese is equally committed to adhering to the norms of the Code of Canon Law and to upholding the tenets of the USCCB Charter for the Protection of Children and Young People, which includes supporting victims of sexual abuse in their pursuit of emotional and spiritual well-being. As such, information regarding an allegation of sexual abuse of a minor should also be reported to the Victim Assistance Coordinator, Mary Beth Pacuska at (570-862-7551).

Living out Christmas in the New Year

How do we live out the message of Christmas in the New Year, rather than pack it away with the ornaments?

Each year, the Octave Day of Christmas falls on the first day of the New Year, on which we also celebrate the Solemnity of the Blessed Virgin Mary, the Mother of God.

Her open heart and courageous “yes” to God show us how to live year-round—with hearts open to the Lord, following where He leads. We are called to place our trust in Him, to enter compassionately into the suffering of others, and to love one another as Christ loves us. Like Our Blessed Mother welcomed Jesus, we are called to cherish and protect the gift of human life, at every stage and in every circumstance.

One way to live out the message of Christmas and follow Our Lady’s example is to join 9 Days for Life, a novena for the protection of human life, taking place Thursday, January 21 – Friday, January 29. Each day’s intention is accompanied by a short reflection and suggested actions to help build a culture of life.

Join today at 9daysforlife.com!

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Christ the King Food Pantry:

This Bread Basket Pantry location serves individuals who live in the following zip codes: 18403, 18433, 18411, 18414, 18407 and 18421.

The pantry is open each Tuesday  
**10:00 a.m. to Noon.** Drive through only.

In the rear of the Parish Center, behind St Thomas Aquinas Church. (We will no longer be offering a monthly **evening pickup**, due to lack of participation.)
**Bible Study:**

Come and join our seminarian Jan Carlo for an exciting opportunity to study the bible. We will have both onsite and livestream sessions beginning at 6:30pm. The onsite location will be St. Thomas Aquinas Hall.

Please wear you mask and there is plenty of space to social distance.

Sessions will be held on the **2nd and 3rd Wednesday of each month.**

View the livestream from our Facebook page-ChristheKingPA

Please call the parish office to register, even if you plan to attend virtually.

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**Virtual Grief Support Group:**

Winter and the post-holiday season can be difficult times to navigate grief, particularly during an ongoing period of social distancing. Please consider joining the virtual grief support group offered by Cathedral of Saint Peter Parish in Scranton. Anyone is welcome; you do not have to be a member of the parish to participate. The group will convene online, Wednesday evenings 6:30 to 7:30. The dates of the virtual meetings will be January 6, 13, 20 and 27. For more information, please contact Deacon Ed Shoener at 570-814-5133 or the parish office at 570-344-7231.

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**A Prayer to Combat the Coronavirus Pandemic**

Most merciful and Triune God,
We come to you in our weakness.
We come to you in our fear.
We come to you with trust.
For you alone are our hope.

We place before you the disease present in our world.
We turn to you in our time of need.
Bring wisdom to doctors.
Give understanding to scientists.
Endow caregivers with compassion and generosity.

Bring healing to those who are ill.
Protect those who are most at risk.
Give comfort to those who have lost a loved one.
Welcome those who have died into your eternal home.

Stabilize our communities.
Unite us in our compassion.
Remove all fear from our hearts.
Fill us with confidence in your care.

Jesus, I trust in you.
Jesus, I trust in you.
Jesus, I trust in you.
Amen.
SACRAMENT OF PENCE

Weekly Mass Schedule
Monday & Wednesday
12:00 PM
St. Thomas Aquinas Church
Tuesday, Thursday & Saturday
7:15 AM
St. Thomas Aquinas Church
Friday
7:15 am & 12:00pm
St. Thomas Aquinas Church

1st Saturday at 6:45AM
St. Thomas Aquinas Church

Adoration of the Most Blessed Sacrament

Friday 7:45 –11:50AM
St. Thomas Aquinas Church
Solemn Benediction follows.

Parish Clergy:
Reverend Brian J.T. Clarke, Pastor
Reverend Clement A. Yeboah, Parochial Vicar
for emergencies, dial 570-876-1701 extension 1

Parish Office 570-876-1701
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Mrs. Marianne Rosar, Administrative Assistant, Ext. 3
Mr. Brendan Murphy, Director, Religious Education, Ext. 6
Mr. Bob Guman, Director of Maintenance, Ext. 8
Mr. John Forish, Cemetery Caretaker, Ext. 2
Mr. David Chindemi, Volunteer Audio/Visual Coordinator

Bulletin items to ctk.marianne@gmail.com
Items required 2 weeks prior to requested publication date. Inclusion in the bulletin depends upon availability of space and approval of pastor.

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https://www.jppc.net/onlinebulletins/257template.pdf

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MONTHLY HOMEBOUND CLERGY VISIT
If you are homebound and would like a member of our clergy to visit you with Holy Communion, call the parish office and let us know. Father Clarke and Father Clement will go to your home if you feel safe to allow them in your home. Call the parish office at 570-876-1701.
Placing an ad in the parish bulletin supports the parish while building your business - THAT’S A WIN WIN!

Call 1.800.333.3166!
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