

Welcome

Welcome to Our Lady of Lourdes and Immaculate Conception! We are glad you are here with us today. If you would like to join our Faith Community, please contact our parish office or stop by any time.

Our Lady of Lourdes

Established - 1875

534 N. Wood Street
Gibson City, IL 60936

Mass Schedule

Saturday 5 pm

Sunday 10:30 am

Monday 8 am

Tuesday 8 am

Wednesday 8am

Thursday 5:30 pm

Friday 8 am

Holy Days: 7 am & 7 pm

Eucharistic Adoration

Tuesday 8:30-9:30 am

Thursday 6-7 pm (except first

Thursday of month-no Adoration)

First Friday of Month 8:30-9:30

Confession

Saturday 4:30 pm (OLOL)

Any time by Appointment



Immaculate Conception

202 E. Green Street
Roberts, IL 60962

Mass Schedule

Sunday 8:00 am

Confession

Sunday 7:45 am (IC)



Parish Office

Phone & Fax:

(217) 784-4671

General Information

pastor@ololgc.org

Address:

534 N. Wood St.
Gibson City, IL 60936

Website

www.ololgc.org

JANUARY 7, 2018 EPIPHANY OF THE LORD

The Solemnity of the Epiphany is celebrated either on January 6 or, according to the decision of the episcopal conference, on the Sunday between January 2 and January 8. The Feast of the Epiphany of Our Lord Jesus Christ is one of the oldest Christian feasts, though, throughout the centuries, it has celebrated a variety of things. *Epiphany* comes from a Greek verb meaning "to reveal," and all of the various events celebrated by the Feast of the Epiphany are revelations of Christ to man. The young Messiah is revealed as the light of the nations.

The Epiphany is the feast of the manifestation of the majesty and divinity of the newborn Savior. As early as the third century, the Eastern Church, in celebrating the birth of the Redeemer, viewed it primarily as the manifestation of God to man. Hence the name Epiphany, which means manifestation, was given to the feast. Toward the end of the fourth century, as the feast gradually came to be known and celebrated in the West, the adoration of the Christ-Child by the Magi or Wise Men was stressed. Soon these sages were looked upon as the Three Kings.

In the West Christ's birthday had already been celebrated for some time on December 25. But with this feast was associated all the poverty and helplessness of the cave of Bethlehem; Mary and Joseph watched beside the crib in poverty, and the shepherds that came to offer their humble worship were equally poor. This aspect was lost sight of in the Feast of the Epiphany. It is true that the Magi found a poor, weak child, attended by poor parents. But through their faith they recognized and acknowledged the helpless Infant as the Redeemer and King of the world, and as such they adored Him. In the Feast of Christmas Christ is shown as man to a few of His chosen souls; in the Feast of the Epiphany, on the other hand, He appears to the whole world as God.

In order to strengthen and reinforce this divine manifestation to the Magi, the Church commemorates on this feast two other incidents, both of which strongly testify to the divinity of Christ: His baptism in the Jordan and the first miracle at the marriage feast in Cana. In this way, the Redeemer, whose coming was known imperfectly at Christmas, is made known to the whole world.

While the Mass of the feast concentrates entirely on the coming of the Magi and their adoration of their new-found King, the Breviary abounds in references to the two other "manifestations." The antiphon for the *Magnificat* of second Vespers summarizes the threefold significance of the day in words that are unmistakable: "Three miracles glorify this sacred day: today the star led the Magi to the crib; today at the wedding feast water was changed into wine; today Christ willed that John baptize Him in the Jordan so that He might become our Redeemer, Alleluia." Thus we have three supernatural interventions: the star that guided the Magi from the East, the wine miraculously brought into being from water, and the voice of the Father ringing out from the heavens, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

Various interpretations have been given for the gifts which the Magi offered the Christ-Child. In the responses at Matins the Church says that the gold represents kingly power, incense the great High Priest, and myrrh the burial of the Lord; and so she depicts the Wise Men offering their gifts to Christ as His threefold character of King, High Priest, and Man. In his homily for the third day within the octave, St. Gregory looks at the gifts from the viewpoint of the givers, and so sees in the gold, wisdom; in the incense, the power of prayer; and in the myrrh, the mortification of the flesh. Both interpretations are worthy of consideration, and some little reflection on them should prompt us to bring all the powers of our intellect to our King, the incense of our prayers to our great High Priest, and the myrrh of our sufferings and labors to our Man-God.

The Epiphany IS the high point of Christmas and the fulfillment of Advent. If the Feast of Epiphany is to be fully understood as the Church sees it, it will have to be viewed from two aspects: that of God who manifested Himself to man, and that of man, typified in the Magi, who responded with wholehearted faith and love.



Pastor

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Religious Education

Alyce Hafer

Youth Ministry

Bruce Killian

Music Director

If interested contact
pastor@ololgc.org

**Parish Council
President**

Michael Smith (OLOL)

THIS WEEK'S INTENTIONS

If you wish to have a Mass intention for a loved one, anniversary or other occasion, please contact the parish office.

Mass intentions are \$10.

| | | |
|--|--------------|----------------------|
| MON January 8 | 9:00AM | NO MASS |
| The Baptism of the Lord | | |
| TUE January 9 | 8:00AM | NO MASS |
| WED January 10 | 8:00AM | NO MASS |
| THU January 11 | 5:30PM | NO MASS |
| FRI January 12 | 8:00AM | NO MASS |
| SAT January 13 | 5:00PM (OLL) | +Mary O'Brien Family |
| St. Hilary | | |
| SUN January 14 | 8:00AM (IC) | +Jeffrey Zick |
| Second Sunday in Ordinary Time | | Parish Family |

Christmas totals available in next week's bulletin

| | |
|--|-----------------------------|
| Sunday Total | \$ |
| Capital Imp. | \$ |
| Food Pantry December Total Yr to Date FP | \$ \$137.25 \$3267.27 |

Imm Conception

| | |
|--------------|-----|
| Sunday Total | \$ |
| Capital Imp. | \$0 |

We welcome
Fr. Goodavish
from Food for the Poor
next weekend

MINISTRY SCHEDULES

| <u>Date</u> | <u>Altar Servers</u> | <u>Lectors</u> | <u>Euch. Minister</u> | <u>Ushers</u> | <u>Homebound Ministry</u> |
|----------------------------|----------------------------------|----------------|-----------------------|------------------------------|---------------------------|
| Sat, January 13 5:00PM | Daxter Chaddock Walter Smith | Jim Meyer | Marj Brown | Steve Killian Jerry Brown | Helen Haynes |
| Sun, January 14 10:30AM | Isabella Helmig Sophia Helmig | Denis Fisher | Jack Kollross | Chuck Aubry Craig Davis | |

Volunteers are always needed for our parish ministries. For more information on how to join, contact the parish office.

Baptism

Call the Rectory at least four weeks before the baptism. Instruction for the parents and God-parents is required.

Sick??

If you or a family member is sick or admitted to the hospital or makes a trip to the Emergency Room, please contact Fr. Thomas at (630) 639-0502 .

Marriage

Call the Rectory at least six months before. A six month preparation time is required.

In your charity, please pray for **Bob Mardis**, who was called to eternal rest on January 1, 2018. Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. May he rest in peace. May he and all the souls of the faithful departed rest in peace.

Amen

A MEDITATION FOR THE WEEK**WINTER HERMITAGE UNDER BLACK PINES**

It is turning into the most brilliant of winters.

At 6:45—stepped out into the zero cold for a breath of air. Brilliance of Venus hanging as it were on one of the dim horns of Scorpio. Frozen snow. Deep wide blue-brown tracks of the tractor that came to get my gas tank the other day when everything was mucky. Bright hermitage settled quietly under black pines. I came in from saying the psalms of the Little Hours and the Rosary in the snow with my nose in pain and sinuses aching. Ears burn now in the silent sunlit room. Whisper of the gas fire. Blue shadows where feet have left frozen prints out there in the snow. I drank a glass of tea and am warm! Lovely morning! How lovely life can be!

~Thomas Merton

The Word From Father Thomas

The Epiphany of the Lord

January 7



Any historical sketch of the life, death, and resurrection of Jesus would have to include accounts of his rejection by some and acceptance by others. In general, he was rejected by religious and political elite of Jerusalem and accepted by many Jews. But the most surprising development was his acceptance by Gentiles. Their coming to Jesus was not arbitrary or unexpected. It was destined. It could not be explained in any other way except that the hand of God was at work. This is what happens in this story for the feast of Epiphany: the future rejection and acceptance of Jesus is foreshadowed by the rejection and acceptance at his birth.

The rejection of the child Messiah is unrelentingly evil. When the Wise Men tell Herod, the current king of Jews, of the heavenly indication of a new born king of the Jews, the immediate reaction is fright. Herod and the chief priests know the child will be a threat to their position and power. They have corrupted the faith they were pledged to protect.

Herod consults the Scriptures, and finds the answer to the question of the Wise Men, "Where is the child who has been born king of the Jews?" the prophecy is clear: he will be born in Bethlehem of Judah. Herod gives this information to the Wise Men and he recruits them. Before that Herod was very inquisitive to know the exact time they have seen the star. His seemingly harmless quest for information was disguised as piety. But Herod's reprehensible intentions never come to light. Herod's behavior certifies him as a hypocrite, one whose words do not square with his thoughts, whose outside not aligned with his inside.

In contrast to Herod's evil rejection of the child Messiah, the Wise Men rejoice. When the star stops above the place of the child, heaven and earth are conjoined, symmetrical, balanced. The Wise Men and not simply happy, they are overwhelmed with joy. They have found the one whom they sought. They give the gifts that show they have proper knowledge of the child. The gold symbolizes humanity, the frankincense acknowledges divinity, and the myrrh (an ointment used in embalming) foreshadows Jesus's redemptive death. What Herod rejected and tried to murder, the Wise Men accept and worship.

BAPTISM OF THE LORD

January 8

The Solemnity of the Baptism of Our Lord. This brings to an end the season of Christmas. The Church recalls Our Lord's second manifestation or epiphany which occurred on the occasion of His baptism in the Jordan. Jesus descended into the River to sanctify its waters and to give them the power to beget sons of God. The event takes on the importance of a second creation in which the entire Trinity intervenes.

In the Eastern Church this feast is called Theophany because at the baptism of Christ in the River Jordan God appeared in three persons. The baptism of John was a sort of sacramental preparatory for the Baptism of Christ. It moved men to sentiments of repentance and induced them to confess their sins. Christ did not need the baptism of John. Although He appeared in the "substance of our flesh" and was recognized "outwardly like unto ourselves," He was absolutely sinless and impeccable. He conferred upon the water the power of the true Baptism which would remove all the sins of the world: "Behold the Lamb of God, behold Him Who takes away the sin of the world."

Many of the incidents which accompanied Christ's baptism are symbolical of what happened at our Baptism. At Christ's baptism the Holy Spirit descended upon Him; at our Baptism the Trinity took its abode in our soul. At His baptism Christ was proclaimed the "Beloved Son" of the Father; at our Baptism we become the adopted sons of God. At Christ's baptism the heavens were opened; at our Baptism heaven was opened to us. At His baptism Jesus prayed; after our Baptism we must pray to avoid actual sin.



PARISH CALENDAR



Saturday, January 6

- Patriotic Rosary before 5:30PM
Mass

Wednesday, January 10

- K of C Meeting PM

Saturday, January 13 & 27

- Food Pantry 8AM-12Noon

Sunday, January 28

- YOUTH MASS

NO STAFF/PARISH COUNCIL



Dan Kleist (1/10)
LeaAnn Seymour (1/11)
Isabel Eichelberger (1/12)



Brett & Jodi Beyers (1/8)
Terry & Joyce Hutchcraft (1/12)

Pray for the Sick & Homebound

Jeff McGuire
Linda Ellington
Greg Delost
Steve Heavilin
Dale Enghausen
Brian Sullivan
Tony Perkins
Emma Davis
Marilyn Fischer
Terry Hutchcraft
Pam Aubry
Norma Thompson



If you wish to add the name of a loved one who is sick, please contact the parish office at 217-784-4671 or pastor@ololgc.org.

Dear Padre

JANUARY 7, 2017

What is the real meaning of the visit of the three kings to Jesus, and does that visit have meaning for us today?

At the most fundamental level, the three kings represent all of the world's nations. These nations come and share their treasures with Jesus. In this context, the mission of the three kings can be seen as a challenge to all nations to recognize Jesus and share the treasures they have.

We can link the story of the three kings with another in Scripture—the multiplication of the loaves (see Matthew 14:13–21). In this story, the disciples represent the three kings. The disciples ask Jesus: “How can we possibly provide food for all these people?” But Jesus insists: “You yourselves give them food to eat.” So the disciples divide up their five loaves and two fish, and everyone has enough to eat.

The Gospel message is that when we share what we have, then we will have enough for all. We can look at it from a broader viewpoint: When one nation shares with another, there is enough for all. We all work toward this sense of sharing in our own lives by not accumulating more than we need and by trying to share with those who have less. We can contribute on another level by being heard through our political choices and through our involvement in local, national, and international issues.

We are not perfect, but the Lord does not demand perfection. The Lord asks for progress and an honest effort. May the Lord strengthen us to share more at home and internationally, so that all of us may royally sit together at our king's banquet.

Source: *Dear Padre: Questions Catholics Ask*,
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Monday

January 8

*Baptism
of the Lord*

Is 42:1–4, 6–7
or Is 55:1–11
Acts 10:34–38
or 1 Jn 5:1–9
Mk 1:7–11

Tuesday

January 9

Weekday

1 Sm 1:9–20
Mk 1:21–28

Wednesday

January 10

Weekday

1 Sm 3:1–10,
19–20
Mk 1:29–39

Thursday

January 11

Weekday

1 Sm 4:1–11
Mk 1:40–45

Friday

January 12

Weekday

1 Sm 8:4–7,
10–22a
Mk 2:1–12

Saturday

January 13

Weekday

1 Sm 9:1–4,
17–19; 10:1
Mk 2:13–17

Sunday

January 14

*Second Sunday
in Ordinary Time*

1 Sm 3:3b–10, 19
1 Cor 6:13c–15a,
17–20
Jn 1:35–42

Good News!

January 7, 2018

The Epiphany of the Lord (B)

Is 60:1–6; Eph 3:2–3a, 5–6; Mt 2:1–12

A mysterious scene barely comes to light before us. Are we inside or outside of a Roman portico? What is going on in the background? The central scene clearly shows the Child Jesus perched in the Virgin's arms and surrounded by swaddling clothes. A glow emanates from the Child that enlightens the three Wise Men processing toward Jesus. Their whole caravan chaotically crowds around and strains to see the king they have come to worship. A dalmatian wanders behind while a camel appears in the back lighting with a knowing smirk. The Ethiopian sage sympathetically stares out from the center of the painting and seemingly asks us if we understand the significance of their travels.

The arrival of these astronomers from the East sends a very important message for all of us at Mass today. Jesus is the light of the whole world, and all peoples—no matter how far or how lost—are invited by his attractive and saving light. This light came to the Chosen People and will be fully consumed in Jerusalem as Isaiah prophesies. Yet he will proclaim that all peoples are invited to be members of the same family and coheirs to the treasures of God's love and mercy. Faith in him and acceptance of his gospel truth is all he asks. So no matter how far you or anyone you know seems from Jesus and his truth, he loves them and wants them around his table to experience his love.

—Fr. Mark Haydu, LC