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Epiphany Year A	First reading	Psalms	Second reading	Gospel
<a href="#">Epiphany of the Lord</a> January 6, 2017 <i>ART -- PRAYER</i>	Isaiah 60:1-6	Psalms 72:1-7, 10-14	Ephesians 3:1-12	Matthew 2:1-12
<a href="#">Baptism of the Lord</a> January 8, 2017 <i>First Sunday after the Epiphany</i> <i>ART -- PRAYER</i>	Isaiah 42:1-9	Psalms 29	Acts 10:34-43	Matthew 3:13-17
<a href="#">Second Sunday after the Epiphany</a> January 15, 2017 <i>ART -- PRAYER</i>	Isaiah 49:1-7	Psalms 40:1-11	1 Corinthians 1:1-9	John 1:29-42
<a href="#">Third Sunday after the Epiphany</a> January 22, 2017 <i>ART -- PRAYER</i>	Isaiah 9:1-4	Psalms 27:1, 4-9	1 Corinthians 1:10-18	Matthew 4:12-23
<a href="#">Fourth Sunday after the Epiphany</a> January 29, 2017 <i>ART -- PRAYER</i>	Micah 6:1-8	Psalms 15	1 Corinthians 1:18-31	Matthew 5:1-12
<a href="#">Presentation of the Lord</a> February 2, 2017 <i>ART -- PRAYER</i>	Malachi 3:1-4	Psalms 84 or <i>Psalms 24:7-10</i>	Hebrews 2:14-18	Luke 2:22-40
<a href="#">Fifth Sunday after the Epiphany</a> February 5, 2017 <i>ART -- PRAYER</i>	Isaiah 58:1-9a (9b-12)	Psalms 112:1-9 (10)	1 Corinthians 2:1-12 (13-16)	Matthew 5:13-20
<a href="#">Sixth Sunday after the Epiphany</a> February 12, 2017 <i>ART -- PRAYER</i>	Deuteronomy 30:15-20 or <i>Sirach 15:15-20</i>	Psalms 119:1-8	1 Corinthians 3:1-9	Matthew 5:21-37
<a href="#">Seventh Sunday</a>	Leviticus	Psalms	1 Corinthians	Matthew

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### Year A

Jan. 6, 2017 - Feb. 26, 2017

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Year A (2016 - 2017)

Advent

Christmas

Epiphany

- \* Epiphany of the Lord
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- \* Presentation of the Lord
- \* Fifth Sunday after the Epiphany
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Lent

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Season after Pentecost

Year B (2017 - 2018)

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Lent

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Advent

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<b>Year B (2017 - 2018)</b> Advent Christmas Epiphany Lent Holy Week Easter Season after Pentecost <b>Year C (2018 - 2019)</b> Advent Christmas Epiphany Lent Holy Week Easter Season after Pentecost	<b>First Sunday after the Epiphany</b> February 5, 2017 <i>ART -- PRAYER</i>	Isaiah 58:1-9a (9b-12)	Psalm 112:1-9 (10)	1 Corinthians 2:1-12 (13-16)	Matthew 5:13-20
	<b>Sixth Sunday after the Epiphany</b> February 12, 2017 <i>ART -- PRAYER</i>	Deuteronomy 30:15-20 <b>or</b> <i>Sirach 15:15-20</i>	Psalm 119:1-8	1 Corinthians 3:1-9	Matthew 5:21-37
	<b>Seventh Sunday after the Epiphany</b> February 19, 2017 <i>ART -- PRAYER</i>	Leviticus 19:1-2, 9-18	Psalm 119:33-40	1 Corinthians 3:10-11, 16-23	Matthew 5:38-48
	<b>Transfiguration Sunday</b> February 26, 2017 <i>(Last Sunday before Lent)</i> <i>ART -- PRAYER</i>	Exodus 24:12-18	Psalm 2 <b>or</b> <i>Psalm 99</i>	2 Peter 1:16-21	Matthew 17:1-9
	<b>Eighth Sunday after the Epiphany</b> <i>Not Observed This Year</i> <i>ART -- PRAYER</i>	Isaiah 49:8-16a	Psalm 131	1 Corinthians 4:1-5	Matthew 6:24-34
	<b>Ninth Sunday after the Epiphany</b> <i>Not Observed This Year</i> <i>ART -- PRAYER</i>	Deuteronomy 11:18-21, 26-28	Psalm 31:1-5, 19-24	Romans 1:16-17, 3:22b-28, (29-31)	Matthew 7:21-29

## Article 7. Sin

We confess that, beginning with Adam and Eve, humanity has disobeyed God, given way to the tempter, and chosen to sin. Because of sin, all have fallen short of the Creator's intent, marred the image of God in which they were created, disrupted order in the world, and limited their love for others. Because of sin, humanity has been given over to the enslaving powers of evil and death.<sup>1</sup>

Sin is turning away from God and making gods of creation and of ourselves. We sin by making individual and group choices to do unrighteousness and injustice.<sup>2</sup> We sin by omitting to do good and neglecting to give God the glory due our Creator and Redeemer. In sinning, we become unfaithful to the covenant with God and with God's people, destroy right relationships, use power selfishly, do violence, and become separated from God. As a result, we are not able to worship God rightly.<sup>3</sup>

Through sin, the powers of domination, division, destruction, and death have been unleashed in humanity and in all of creation. They have, in turn, further subjected human beings to the power of sin and evil, and have increased burdensome work and barren rest. The more we sin, the more we become trapped in sin. By our sin we open ourselves to the bondage of demonic powers.<sup>4</sup> Because of sin and its consequences, the efforts of human beings on their own to do the good and to know the truth are constantly corrupted. <sup>5</sup>

The enslaving nature of sin is apparent in the powers of evil, which work through both individuals and groups and in the entire created order. These powers, principalities, and elemental spirits of the universe often hold people captive and work through political, economic, social, and even religious systems to turn people away from justice and righteousness.<sup>6</sup> But thanks be to God, who has not allowed the powers to reign supreme over creation or left humanity without hope.





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"God wants us to prosper financially, to have plenty of money, to fulfill the destiny He has laid out for us."

Joel Osteen

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## Lumpenproletariat

Roughly translated as *slum workers* or *the mob*, this term identifies the class of outcast, degenerated and submerged elements that make up a section of the population of industrial centers. It includes beggars, prostitutes, gangsters, racketeers, swindlers, petty criminals, tramps, chronic unemployed or unemployables, persons who have been cast out by industry, and all sorts of declassed, degraded or degenerated elements. In times of prolonged crisis (depression), innumerable young people also, who cannot find an opportunity to enter into the social organism as producers, are pushed into this limbo of the outcast. Here demagogues and fascists of various stripes find some area of the mass base in time of struggle and social breakdown, when the ranks of the *Lumpenproletariat* are enormously swelled by ruined and declassed elements from all layers of a society in decay.

The term was coined by Marx in The German Ideology in the course of a critique of Max Stirner. In passage of *The Ego and His Own* which Marx is criticising at the time, Stirner frequently uses the term *Lumpe* and applies it as a prefix, but never actually used the term “lumpenproletariat.” *Lumpen* originally meant “rags,” but began to be used to mean “a person in rags.” From having the sense of “ragamuffin,” it came to mean “riff-raff” or “knave,” and by the beginning of the eighteenth century it began to be used freely as a prefix to make a range of perjorative terms. By the 1820s, “lumpen” could be tacked on to almost any German word.

The term was later used in the Communist Manifesto (where it is translated as “dangerous classes”) and in Class Struggles in France, and elsewhere.

I SEE ONE-THIRD OF A NATION ILL-HOUSED, ILL-CLAD, ILL-NOURISHED

THE TEST OF OUR PROGRESS  
IS NOT WHETHER WE ADD MORE  
TO THE ABUNDANCE OF THOSE  
WHO HAVE MUCH, IT IS WHETHER  
WE PROVIDE ENOUGH FOR  
THOSE WHO HAVE TOO LITTLE.





*The family is not bound by blood,  
history or distance...but of love,  
respect and joy in being with one  
another.*