



**Sunday 7th January 2024**

**Parish Priest:** Fr. Steven Rigo

**Assistant Priests:** Fr. Martin Tanti & Fr Ananda Maddineni MSFS

**Pastoral Associate:** Sandy Starbuck

**Pastoral Associate:** Sr. Margaret Sapsford

**The Partnered Parishes of:**

**St. Mary's**

204 Grimshaw St.,  
Greensborough, 3088  
**Parish:** 9435 1543  
**Presbytery:** 9432 2515  
**Email:** [Greensborough@cam.org.au](mailto:Greensborough@cam.org.au)  
**Website:** [www.cam1.org.au/greensborough](http://www.cam1.org.au/greensborough)  
**Secretaries:** Frances Olofsson & Sharon Prosser

**Mass Times**

**Monday:** Liturgy of the word 9.15am  
**Tuesday to Friday:** Mass 9.15am  
**Saturday:** Vigil Mass 6.30pm  
**Sunday:** Mass 8.00am, 10.00am & 5.00pm

**Reconciliation Times**

**Saturday:** 5.45pm-6.15pm before evening Mass

**Parish School Principal**

**Mrs. Marisa Matthys Ph:** 9433 4000 **or Email**  
[principal@smgreensborough.catholic.edu.au](mailto:principal@smgreensborough.catholic.edu.au)

**Sacred Heart**

25 Gipson Street,  
Diamond Creek 3089  
**Parish:** 9401 6361  
**Email:** [DiamondCreek@cam.org.au](mailto:DiamondCreek@cam.org.au)  
**Website:** [www.pol.org.au/diamondcreek](http://www.pol.org.au/diamondcreek)  
**Secretary:** Pat Guatta

**Mass Times**

**Wednesday & Friday:** Mass 9.15am  
**Saturday:** 1st & 3rd Saturday of the month  
**Sunday:** Mass 9.00am

**Reconciliation Times**

**Friday:** 9.45am to 10.15am

**Parish School Principal**

Mr. Jim O'Sullivan **Ph:** 9438 1590 **or Email**  
[principal@shdiamondcreek.catholic.edu.au](mailto:principal@shdiamondcreek.catholic.edu.au)

**St. Thomas the Apostle**

251 Diamond Creek Road,  
Greensborough Nth 3088  
**Parish:** 9434 7373  
**Email:** [greensboroughnorth@cam.org.au](mailto:greensboroughnorth@cam.org.au)  
**Website:** [www.pol.org.au/greensboroughnorth](http://www.pol.org.au/greensboroughnorth)  
**Secretary:** Lisa Leahy

**Mass Times**

**Tuesday & Thursday:** Mass 9.15am  
**Saturday:** Vigil Mass 6.00pm  
**Sunday:** Mass 10.30am

**Reconciliation Times**

**Saturday:** 9.30am to 10.00am

**Parish School Principal**

Mr David Delaney **Ph:** 9434 4565 **or Email**  
[principal@stgreensboroughnth.catholic.edu.au](mailto:principal@stgreensboroughnth.catholic.edu.au)

**We pray for those who have died and all those whose Anniversaries occur in the month of January  
that they may enter joyfully into God's Kingdom:**

Fr Chris Barnett, Fr Tao Pham, Clare Watson, Grace Van Oosterom, Mary Ind, Laurie Rainsbury, Con Frisby, Ray Jose, Martin Pittle, Arthur Ongarello, Wendy Gallagher, Tony Mercuri, Michael Round.  
Alan Leahy, Pat Glennen, Ellen Mithen, Francis Mc Laughlin, Tadeusz Chadzyuski, Maria de Bartololo, Yvonne Grant, Valerie Hughes, Rodney Bottrell, Loreto Valeri, Kath Glennen, Mary Campbell Allison Cooper Renata Croce, Charles Watson, Trevor Corcoran, Fr Tao Pham  
Ian Touhill, Eugenie Fullarton, Elsie de Graaff, Jack Zoch, Ruby Hains, Joe Soppitt, Nance & Keith Barnett, Jack Sutherland, Fabrizio Ferrusi, Ferdinand Galati, Patrick Keely, Loreto & Gaetano Lancia, Franco Di Edoardo, Natalie Vita, Alan Martin, Emily Bunt, David Sturrock, Mary Boyce, Julia Nelson, Mary Sanco, Rohan Muir, Dora Isany, Jozsef Varga, Giuseppe & Giuseppa Bruno, Filomena, Freda, Albert, Orlando Cartolavo, Carmel & Julia Keely, Dermot & Elizabeth Kavanagh, Arthur Kiernan, Katarina Komor, Nellie Best, Dorothy Pocock, John Molnar, Ellen Diamond, Veronica Bartley, Fullarton family: Peter, Ken, Eric, Gordon, Kath, Claire & Agnes, Lucien Adrien, Tom Cooney, Waterford Ireland, Frank Evans, Stefanie Manning, Kathleen Lee, Nancy Holian, Jules deSmèt, Marianna Amato, Philip Rodriguez, Dot Fletcher, Philip Rodriguez, Owen Conlon, Mary McGrath, Alan Thornley, Monica McGrath, Anna Willox, Percy de Zilva, Paul Pemberton, A P Morling, Julia Nelson, Attilio Latanzio, Levina Gleeson, Anthony Bourke, Cleo Morabito, Mr & Mrs Breir & Family, Frank & Queenie Mathias, Mary Vassallo, Evelyn McKinlay, John Simons, Robert Patterson, Murielle Ringuet, Alan Conway, Stephen Mayer Merv Exton, Keneth Morison, Katarlyna Laszuk, Danilo Peralta, Les and Ruth Doupe, Arthur Harrison, Clement John Short, Danilo Peralta, Kristine Reilly (Corcoran), Maire Madsen, Santa Chiodo, Ana Spremic, Franz Kunz & family, Thomas & Margaret Wharton, Leo Wescott, Margaret Daniel, Jim Mathews, Maria Drzewucki, Wes Regan, Luciana Boscaroli

## The Epiphany of the Lord

7 January 2024

### First Reading Is 60:1-6

*The glory of the Lord shines upon you.*

Arise, shine out, Jerusalem, for your light  
has come,  
the glory of the Lord is rising on you,  
though night still covers the earth  
and darkness the peoples.

Above you the Lord now rises  
and above you his glory appears.  
The nations come to your light  
and kings to your dawning brightness.  
Lift up your eyes and look round:  
all are assembling and coming towards you,  
your sons from far away  
and your daughters being tenderly carried.

At this sight you will grow radiant,  
your heart throbbing and full;  
since the riches of the sea will flow to you;  
the wealth of the nations come to you;

camels in throngs will cover you,  
and dromedaries of Midian and Ephah;  
everyone in Sheba will come,  
bringing gold and incense  
and singing the praise of the Lord.

### Responsorial Psalm

**Ps 71:1-2. 7-8. 10-13, R. see v.11**

*(R.) Lord, every nation on earth will  
adore you.*

1. O God, give your judgement to the king,  
to a king's son your justice,  
that he may judge your people in justice  
and your poor in right judgement. *(R.)*
2. In his days justice shall flourish  
and peace till the moon fails.  
He shall rule from sea to sea,  
from the Great River to earth's bounds. *(R.)*
3. The kings of Tarshish and the sea coasts  
shall pay him tribute.  
The kings of Sheba and Seba  
shall bring him gifts.  
Before him all kings shall fall prostrate,  
all nations shall serve him. *(R.)*
4. For he shall save the poor when they cry  
and the needy who are helpless.  
He will have pity on the weak  
and save the lives of the poor. *(R.)*

### Second Reading Eph 3:2-3, 5-6

*The revelation means that pagans now share the same  
inheritance, that they are parts of the same body.*

You have probably heard how I have been  
entrusted by God with the grace he meant  
for you, and that it was by a revelation that  
I was given the knowledge of the mystery.  
This mystery that has now been revealed

through the Spirit to his holy apostles and  
prophets was unknown to any men in past  
generations; it means that pagans now  
share the same inheritance, that they are  
parts of the same body, and that the same  
promise has been made to them, in Christ  
Jesus, through the gospel.

### Gospel Acclamation Mt 2:2

*Alleluia, alleluia!*

*We have seen his star in the East;  
and have come to adore the Lord.*

*Alleluia!*

### Gospel Mt 2:1-12

*We have come from the East to worship the king.*

After Jesus had been born at Bethlehem in  
Judaea during the reign of King Herod, some  
wise men came to Jerusalem from the east.  
'Where is the infant king of the Jews?' they  
asked. 'We saw his star as it rose and have  
come to do him homage.' When King Herod  
heard this he was perturbed, and so was  
the whole of Jerusalem. He called together  
all the chief priests and the scribes of the  
people, and enquired of them where the  
Christ was to be born. 'At Bethlehem in  
Judaea,' they told him, 'for this is what the  
prophet wrote:

And you, Bethlehem, in the land of Judah,  
you are by no means least among the  
leaders of Judah,  
for out of you will come a leader  
who will shepherd my people Israel.'

Then Herod summoned the wise men to  
see him privately. He asked them the exact  
date on which the star had appeared, and  
sent them on to Bethlehem. 'Go and find  
out all about the child,' he said 'and when  
you have found him, let me know, so that  
I too may go and do him homage.' Having  
listened to what the king had to say, they  
set out. And there in front of them was the  
star they had seen rising; it went forward  
and halted over the place where the child  
was. The sight of the star filled them with  
delight, and going into the house they saw  
the child with his mother Mary, and falling  
to their knees they did him homage. Then,  
opening their treasures, they offered him  
gifts of gold and frankincense and myrrh.  
But they were warned in a dream not to go  
back to Herod, and returned to their own  
country by a different way.

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### Reflection by Greg Sunter

The gospel of Mark, the first of the four canonical gospels to be written, does not bother at all with the question of the birth of Jesus. Written some ten or more years later, the gospels of Luke and Matthew both present a version of the circumstances surrounding the birth of Jesus. The gospel of John, written later still, also avoids details of Jesus' birth. The two accounts of the infancy that we do have from the gospels tell very different stories because they have each been used to place the rest of the gospel in a particular context. Unfortunately, the two stories have been mashed together so much that we now have one notion of the Christmas story that is a poor amalgam of the two unique narratives.

In the gospel of Luke, Joseph and Mary are living in Nazareth and travel to Bethlehem and are forced to give birth out in a field because there is no room at the only inn in Bethlehem. The ones who bear witness to the birth in this account are shepherds – some of the lowest of the low – as the gospel of Luke identifies Jesus as having a preferential option for the lowly ones. In the gospel of Matthew, Joseph and Mary are living in Bethlehem and give birth in their own house. They later flee to Egypt and then settle in Nazareth. The two towns need to be included in both accounts because they are named in some of the ancient prophecies about the Messiah. In the gospel of Matthew, the witnesses to the birth are wise men, dignitaries from another land. The Matthew writer wants to emphasise the 'kingship' of Jesus and it is fitting that foreign dignitaries present gifts on the birth of a king.

The two stories deserve to be dealt with uniquely and should be unravelled from the muddled, entwined version that dominates our Christmas imagery.