



Sunday 7th January 2018

Parish Priest: Fr. Steven Rigo

Assistant Priests: Fr. Dong Tran & Fr. Tao Pham

Pastoral Associate: Jacinta Bright

Pastoral Worker: Sr. Margaret Sapsford

Pastoral Worker: Christina O'Connor

The Partnered Parishes of:

St. Mary's

204 Grimshaw St., Greensborough, 3088
Parish: 9435 1543
Presbytery: 9432 2515
Email: Greensborough@cam.org.au
Website: www.pol.org.au/greensborough
Secretaries: Frances Olofsson & Sharon Prosser
Communications Officer: Denise Chang-Faux

Mass Times

Monday: Liturgy of the word 9.15am
Tuesday to Friday: Mass 9.15am
Saturday: Mass 8.30am & Vigil Mass 6.30pm
Sunday: Mass 8.00am, 10.00am & 5.00pm

Reconciliation Times

Saturday: 9.00am & 5.45pm

Parish School Principal

Mrs. Helen Anderson **Ph:** 9433 4000 **or Email**
 principal@smgreensborough.catholic.edu.au

Sacred Heart

25 Gipson Street,
 Diamond Creek 3089
Parish: 9438 1159
Email: DiamondCreek@cam.org.au
Website: www.pol.org.au/diamondcreek
Secretary: Pat Guatta

Mass Times

Monday: Communion Service 9.15am
Wednesday & Friday: Mass 9.15am
1st Saturday of the month: Vigil Mass at
 St. Peters Hurstbridge 7.15pm
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

St. Thomas the Apostle

251 Diamond Creek Road,
 Greensborough Nth 3088
Parish: 9434 7373
Email: greensboroughnorth@cam.org.au
Website: www.pol.org.au/greensboroughnorth
Secretaries: Mary Gargan & Lisa Leahy

Mass Times

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

Reconciliation Times

Saturday: 9.30am to 10.30am

Parish School Principal

Mrs. Gail Smith **Ph:** 9434 4565 **or Email**
 principal@stgreensboroughnth.catholic.edu.au

ROSTERS FOR NEXT WEEKEND 13th & 14th January 2018

SACRED HEART 9:00am:

Special Ministers: Volunteers

Reader: Volunteers

Counters: Volunteers

Commentator: Volunteers

Welcoming: Volunteers

Cleaners: Volunteers

Set-Up: Volunteers

ST. PETER'S 7:15pm: Next Mass Saturday 3rd February, 2018

Special Ministers:

Reader:

Commentator:

Set-Up:

ST. THOMAS the APOSTLE 6:00pm & 10:30am:

Special Minsters 6:00pm: M. Bedford, A. McCarthy, W. Watson, M. Sturmar, J. Bohan.

Special Minsters 10:30am: D. Nixon, C. O'Brien, J. Jamieson, F. Landy, B. Iacobucci.

6:00pm: Reader: T. Holland.

Commentator: J. Bohan.

Set-Up: J. Di Carlo.

10:30am: Reader: M. Kenny.

Commentator: J. Kerr.

Set-Up: C.O'Brien.

Counters: B Iacobucci.

Cleaners: 13th January: B. Iacobucci, V. Vella.

Our prayers have been asked for sick parishioners & friends that they may be healed & comforted during this time:

Diamond Creek: Angela Caccetta, Thelma Gill, Noela Atkinson, Lyn Stark, Novan Nguyen, Kay Christian, Catherine Leonard, Di Galea, Les Gale & June Saunders, Marjana Susec.

Greensborough North: Maureen Elks, Elaine Ledda, Noel Casemore, Rosemary Schneider, A Young Parishioner

We Pray for those whose Anniversaries occur in the month of January that they may enter joyfully into God's Kingdom

Fr Chris Barnett, Clare Watson, Grace Van Oosterom, Mary Ind, Laurie Rainsbury, Con Frisby, Ray Jose, Martin Pittle, Arthur Ongarello, Alan Leahy, Pat Glennen, Ellen Mithen, Francis McLaughlin, Tadeusz Chadzynski, Maria de Bartolo, Yvonne Grant, Valerie Hughes, Rodney Bottrell, Loreto Valeri. Kath Glennen Mary Campbell

Our Partner Parishes respectfully acknowledge the Wurundjeri people who are the traditional custodians of this land and we pay respect to the Elders past and present.

Sacred Heart, St. Mary's & St. Thomas the Apostle are all members of the Diamond Valley Deanery.

The Epiphany of the Lord

7 January 2018

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.



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.

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