

NORTHERN MISSION

incorporating Queanbeyan, Michalego, Bungendore and Braidwood Parishes.

<http://www.stgregorysparishqueanbeyan.com>

PARISH ADMINISTRATOR: Father Troy Bobbin

Associate Priest: Father Peter Day (Braidwood & Bungendore)

Deacons: John Lim (Bungendore)

Chris Van Gessel (Queanbeyan)

Pastoral Associate, Braidwood: Br Brian Berg

Parish Website: <http://cg.org.au/braidwood/Home.aspx>

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Br. Brian email: bcberg@edmundrice.org

SCHOOL PRINCIPAL: Trish Ferlitsch Ph. 4842 2413

PARISH OFFICE HOURS: Thurs 9.00am - 5.00pm.



Mission Sunday Masses:

St Raphael's Q'bn 5.30pm Sat

9am & 5.30pm Sun

St Mary's Bung. 8.30am Sun

St Bede's B'wood 6.00pm Sat

Northern Mission



THE EPIPHANY
Yr. B

7 January 2018

Ministries for our Sunday Liturgy: Vigil @ 6.00pm

	6 Jan	13 Jan	20 January
Commentator:	H Hart	P Coady	H Hart
Reader:	C Ffrench	W Hart	A Monkhouse
Reader:	G Hannaford	volunteer	H Bopping
Acolyte:	L Hart	J Gunderson	F Schlager
Sp. Ministers	A Monkhouse	W Hart	B Schlager
	volunteer	H Bopping	H Pieper
Welcomer:	C Ffrench	H Pieper	G Sutton
PowerPoint:	H Hart	A Monkhouse	H Hart
Gifts:	Geraldine & Natasha	Laffan Family	Flores Family

Ministries of Service:

	12 January	19 January	25 January
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Altar Decorating:	Margaret	Fran	Joy
Cleaners:	Victor	Joan	Victor & Felix

Sp. Min hospital: 1st Sun: Eileen Dempsey. 2nd Sun: Helen Pieper.

3rd Sun: Brian Berg 4th Sun: Ann Monkhouse. 5th Sun: Jane Gardner.

Counters: 1st Sun: K & M Toirkens. 2nd Sunday: G Kain. 3rd Sunday: Wendy Hart.
4th Sunday: E Hannaford. 5th Sunday: H Bopping.

St Vincent de Paul Society Braidwood Conference:

"Giving a helping hand up"

Office Hours: office closed until 19 January 2018



Readings this week: 1st: Is. 60:1-6. 2nd: Eph. 3:2-3,5-6. Gospel: Mt. 2:1-12.

Next week 2 Ord. Time: 1st: 1 Sam 3:3-10,19. 2nd" 1 Cor 6:113-15,17-20.

Gospel John 1:35-42

Join Us in Prayer

Entrance Antiphon:

Behold, the Lord, the Mighty One, has come;
and kingship is in his grasp, and power and dominion.

Responsorial Psalm:

Response: O God, every nation on earth will adore you.

All: 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.

All: 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.

All: 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.

All: 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.

Response: Lord, every nation on earth will adore you.

Gospel Acclamation:

Alleluia, alleluia!

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

Communion Antiphon:

We have seen his star in the East,
and have come with gifts to adore the Lord.

Next weekend Mass time: Vigil Saturday at 6pm in St Bede's Church.
Weekday Mass: in recess until February.
Meditation: in recess until February.
Braidwood AA meets each Tuesday at 7.30pm in the Centre.
Social Justice Group in recess until February.

NB: MASS TIME WILL BE VIGIL AT 6.00PM UNTIL THE END OF JUNE

Please pray for the sick: Ron Cochrane, Derek Kelly, Mollie Grady, Diana Wiley, Tony Ryan, Luke Ward, Len Kanowski, Ted Younger, Paul Conaghan, Tony Riley, Dave Kelly, Robin Marsden, Patricia Golotta, Barbara Monaghan, John Sheldon, Sarah Lewis, Richie Simpson, Mark Sissian, Sarah Cree, Teresa Neilsen, the residents of Narbethong & the aged care unit and all who need prayers.

Please pray for those who have died in recent days:

Lionel (tussock) Taylor, Robert Digan, Jimmy Roberts, Ruth Robbie and our own deceased relatives and friends.

Gospel Reflection

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.

The feast of the Epiphany celebrates the revelation of Jesus to humankind. The wise men are the representatives of humanity bearing witness to this revelation. However, the Epiphany celebrates the revelation of Jesus as not only the Messiah of Israel but the Saviour of the whole world. Interestingly, in this gospel that emphasises the 'Jewish-ness' of Jesus, the witnesses to the birth are gentiles from a foreign land. Their inclusion is a powerful declaration that the revelation of Jesus is for all people. Regardless of the liturgical year, this reading is always used on the feast of the Epiphany to celebrate this pivotal moment.

The wise men, or Magi, are warned in a dream not to go back to Herod and they go home by a different way. How could they do anything but go home another way – indeed, go home as different people? They are changed by their encounter with the child Jesus and they go home a different way; in a different state; in a whole different frame of mind. When we genuinely encounter Jesus – in scripture, in life, in prayer, in ourselves – then we cannot go home the same way; we must go home by a different way as the Magi did.

Greg Sunter