

We acknowledge and respect the traditional owners and custodians of the land on which we stand, the elders, past and present and all the Dharrawal people. May we too be good stewards of this land.

5 January 2025

The Epiphany
of the Lord
Year C

Entrance Antiphon

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

First Reading Isaiah 60:1-
6

Responsorial Psalm

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

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

Second Reading is from
the letter to Ephesians
3:2-3. 5-6

Gospel Acclamation

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

Holy Gospel according to
Matthew 2:1-12

Communion Antiphon

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

Gospel Matthew 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.

Next week's Readings: 12th January 2025

The Baptism of the Lord Year C

First: Isaiah 42:1-4. 6-7

Resp Ps: Ps 28:1-4. 9-10. R. v.11

Second : Acts 10:34-38

Gospel: Luke 3:15-16. 21-22

Worship: Mass and Devotions

Sunday Mass	Weekday Mass	Devotions
Saturday Vigil: 6pm	Mon, Tues, Wed, Fri and Sat: Mass at 9am	Adoration with the Rosary: Saturday 9.30—10.30am
Sunday: 9.30 am and 5pm	Thursday - Mass at 7.30pm	Divine Mercy Devotion: Third Sunday at 3pm
Filipino Mass: Third Sunday at 11.15am		Alliance of the 2 Hearts Mass & Devotion: First Friday from 7.30pm
Samoa Mass: First Sunday at 12 noon	Healing Mass: First Sat at 9am	Reconciliation: Sat 11am

Prayer intentions

For the sick and homebound: Reg Bucknell, Mary Ponnappalam, Peter Presdee, Matthew Johnson, Myka Mangos, Kevin Cloran, Karen Browne, Reg Gardner, Sr Heather Burke, Marie and Barry Atkins, Carol and Gabriel Gonzales, Amelia Jimenez, Susan Mella, Sean Finnerty, Rose Levoune, Doris Wahhib, John Kajdrys, Pat Stewart. *May they experience the saving power of the risen Lord amidst their pain and affliction.*

For our recently dearly departed:

Those whose anniversaries occur at this time: Hilda Young, Ivan Astolosh, Mrs. Rodriguez, Lio Feiloakitohi
Eternal rest grant unto them, O Lord, may perpetual light shine upon them.



Contact us

Office Hours: Tuesday-Friday
 9.30am-12.30pm
 Phone: 9603 7373 / 0434 705 176
 Email: varroville@dow.org.au
 Website: varroville.dow.org.au

Parish Priest:
 Fr. Shane Kelleher OCD

Parish Associate:
 Sr "Jill" Girlie Sudario, CM

Parish and Community Notices

Sacramental Preparation including RCIA

First Reconciliation, First Holy Communion and Confirmation preparation dates will be available on the website early next year.

Baptism & Marriage by appointment;

Please contact the parish office for further details and bookings.



Young Adults Group for 18—40 year old

meets at 6pm every Sunday evening. After the 5pm Mass.



Join a ministry: Choir, reading, altar serving, welcoming, Altar flowers & linen, cleaning & gardening, maintenance, fundraising/social.

Get Connected with what is on around the Diocese

Every week, there are many great opportunities to be part of special events, courses, free resources and to nurture and encourage you and your family in your faith.

Stay informed by subscribing at dow.sh/stayingconnected or visit dow.sh/weeklybulletin to see a full list of notices sent to Parishes

Friendship Group meets every first Tuesday of the month after the 9am Mass. Everyone is welcome. Our first gathering in 2025 will be on 4 February.

Pastoral Care Team meets on the last Friday of every month after 9am Mass. If you are not able to attend Mass one of our Pastoral will be delighted to come and visit you.

Holy Family Fellowship meets on the 4th Saturday night at 7pm after the 6pm Mass.



Faith Circles, book club, bible study & discipleship courses meet during the week and throughout the year. Check on the website for more info.



St Vincent de Paul Society
good works

Pope Francis' prayer intentions January 2025

For the right to an education

Let us pray for migrants, refugees, and those affected by war, that their right to an education, which is necessary to build a better world, might always be respected.

REFLECTION by Dianne Bergant CSA

The reading opens with a twofold summons: 'Arise!' 'Shine!' Called out of darkness, the illumination into which Jerusalem emerges is not merely the light of a new day, a new era of peace and prosperity. It is the very light of God; it is the glory of the Lord.

Other nations will witness the glory of the Lord as it is revealed through the salvation of this people. The light they provide for others is really the radiance of God's glory. That glory is in fact the manifestation of Jerusalem's deliverance. Thus, Jerusalem's redemption enables others to behold and to walk in God's light. This is why it is told to 'Arise and shine forth!'

The psalmist asks God to bless the king with justice so that the king in turn can exercise justice over the people. This is no ordinary king; he has been placed over the covenanted people to rule them as God would, in justice and righteousness. The test of the character of the royal rule is the care given to the most vulnerable of the society, the poor. The psalmist prays that this rule will be steadfast in peace, including the entire world and all of the nations within it. The reading ends with a picture of righteousness in action. The kingdom has been rooted in the righteousness of God and the most vulnerable in the society have an advocate in the king.

The epistle insists that in Christ the Gentiles are co-heirs, co-members and co-partners with the Jews. What qualifies one as an heir is life in the Spirit of Christ and not natural generation into a particular national group. All belong to the body of Christ, not the bloodline of Abraham. The promise at the heart of the gospel is the promise of universal salvation through Christ, not that of descendants and prosperity in a particular land. The Gentiles are co-heirs precisely as Gentiles and not as initiates who have come to Christ through the faith of Israel. The one thing necessary is to be 'in Christ'. This is a radical insight for a church with Jewish roots and traditions.

The Three Kings or Wise Men were astrologers who studied the heavens in search of the meaning of human life. The gospel account is a *haggadah*, a Jewish story fashioned from diverse biblical material intended to make a theological point.

The author of this account probably provided theological explanation of an actual astral phenomenon. Lest the astrological details lead us to believe that the birth was a myth, he then situates it squarely in time and place: the reign of Herod, Bethlehem and Jerusalem. The anonymous men come out of obscurity and return to obscurity. All we know is that they were not Israelite, and this is the whole point of the story. The child draws Jew and Gentile alike.