



# St Joan of Arc Parish Haberfield

**Parish Priest:** Fr Phillip Zadro

**Presbytery Office:** 97 Dalhousie St Haberfield NSW 2045  
**P:** 02 9798 6657 **E:** admin@stjoanofarc.org.au **W:** www.stjoanofarc.org.au

**Parish Secretary:** Tuesday – Wednesday 9.30am—2.30pm

**YEAR A**

**THE EPIPHANY OF THE LORD**

*5th January, 2020*

**A reading from the prophet Isaiah 60:1-6**

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 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.

The word of the Lord.

**Thanks be to God.**

**Responsorial Psalm Ps 71:1-2, 7-8, 10-13**

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

O God, give your judgment to the king,  
to a king's son your justice,  
that he may judge your people in justice  
and your poor in right judgment. **R.**

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.**

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.**

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.**



**A reading from the letter of St Paul to the Ephesians 3:2-3, 5-6**

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.

The word of the Lord.

**Thanks be to God.**

**Gospel Acclamation Matthew 2:2**

**Alleluia, alleluia!**

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

**Alleluia!**

**A reading from the holy Gospel according to Matthew 2:1-12**

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.

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

**BAPTISMS - January 2020**

*We welcome these children into God's family  
and our parish community*

Natalia Volpe, Raffaele Lowe

**Next week: The Baptism of the Lord****Scripture Readings:**

First Reading: Isaiah 42:1-4, 6-7  
Second Reading: Acts 10:34-38  
Gospel: Matthew 3:13-17

**ROSTERS****Scripture Readers:**

Saturday Vigil: Enrica Bova, Marea Dorman  
Sunday 9.00am: Don Bastone, Rhonda Albani  
Sunday 6.00pm: Maria Greenaway, Mina Nohra

**Ministers of Communion:**

Saturday Vigil: Anna Attard, Majella Hill  
Maria Del Vecchio, Daniel Anastasi  
Sunday 9.00am: Grace Mediati, Beatrice Bastone  
Trish Bjorenak, Rita Piras  
Sunday 6.00pm: Carmel McKeough, Loredana Bianco

**Children's Liturgy:**

Sunday 9.00am No Children's Liturgy during school  
holidays

**LORD, WE PRAY WELCOME HOME THOSE WHO HAVE DIED**

**Recently Deceased:** Laurence Wong, Milagro Gonzalez, Vincenzo La Ianca, Vincenzo Di Maio, Angelo Ingegneri, Sabina Bacchetto, Tina Torrisi, Santa Pulciani, Connie Maling, Amalia De Rose, Carmelo Di Bartolo, Nunziata La Greca, Carmela Cutrufello, Colleen Shearer, Giuseppe Angilletta, Giuseppe Calautti, Concettina Di Bello, Doreen Lucantonio, Rosina Russo, Carmela Coluccio, Giovanni Parisi, Giuseppe Rinaldi

**Rest in Peace:** Vince Franze, Val Constant, Ornella Deluchi, John Carey, Vincenzo Giannini, Marie Moir, Mario Scardilli, Vince Franze, Angelo Giannetto, Victor Vyekoslav Kasal, Pedro Mantilla, Blanca Mantilla, Marco Antonio Handabak, Wanda Angelucci, Valentina Mannino, Maria Fresta, Carmelo Coluccio, Joe Mostyn, Provvidenza Spataro, Silvana Manfre', Maria Albore i Nigro, Giovanni Carolo, Tindiglia & Brancatisano families, Gaspare D'onofrio, Tonino Di Giantomaso, Rosaria Di Bella, Giuseppina Macagni, Pietro Banno, Jack McEnally, Dominic Banno, John & Kathleen Huie, Lucy The, Jim Tuite, Sarina Torrisi, Lattari & Aversa families, John & Moya Phillips, Mons Dino Fragiacomano, Fr Frank Furfaro & All Souls in Purgatory.

**In your love and concern please pray for the following ill members of our community:** Vittoria Lavechia, Peter Cuddy, Carmel McNally, Neville Hill, Anna Attard, Rosa Santos, Elisha Lau, Aitken Family, Liz Smith, Pat Rankine, Jerry Andre, Donna Neeley, Adeline Ashing, Annelise Buda, Giovanni Luci, Stephan Ferenc, Giancarlo Buda, Mario Bianco, Tony Sulfaro

In keeping with the Privacy Act names cannot be published in our Parish Bulletin without the permission of the persons themselves or their next of kin. Please specify on your Mass Envelope your intention to include the person's name in this Bulletin or contact the Parish Office on 9798 6657

**Please note** that Mons Vince Redden will be celebrating the weekday masses (9am masses 8th & 9th January and 9.15am mass 10th January, 2020). Fr John Kelliher will celebrate the weekend masses (5pm Vigil 11th and 9am & 6pm masses 12th January, 2020) as I will be away on a week of annual leave.

*Fr Phil*

**Reflection**

*"All nations shall serve him."*

"A picture is worth a thousand words," so the saying goes. We often remember more clearly what we see than what we hear. Before printing was invented, few people could read, so one of the ways in which Bible stories were communicated to the majority of Christians was through stained glass: in cathedrals and churches, the characters in the Hebrew and Christian scriptures were brought to life through scenes being presented visually. In the Middle Ages, St Francis of Assisi invented the Christmas crib, in which the individuals who figure in the story of Jesus' birth are presented so that people could reflect on this mystery, this particular moment of God's reaching out to humanity in the person of Jesus. However, the ox and the ass do not figure in the Gospel story, so it is always possible that details not in the original narrative become fixed in our mind.

When the Epiphany narrative is depicted in the crib, there is usually a trio of royal figures, despite the evangelist Matthew giving no number or describing them as kings. However, there is one feature of these figures which, though also not in the Gospel text, captures perfectly the meaning of this event and feast: normally we see one figure portrayed as African, the second as Asian, the third as Caucasian or European. All races and nationalities are suggested as being present: everyone is included in the revealing of the Christ child in our world.

Matthew is writing for a community, most of whose members are Jewish converts. He is anxious to show that the Gospel of Jesus reveals God fulfilling all the promises with which they are familiar from their own tradition. In the background to the birth and early days of Jesus we find many echoes of the story of Moses. In today's extract, we are presented with the wicked king, Herod, who, like Pharaoh in the Exodus story, sees a threat to his throne and so orders a massacre of infant Jewish boys to eliminate the danger. Matthew is showing that, in the person of Jesus, the Exodus, the most significant event in Jewish history, is being fulfilled. Above the crib is the cross. The three gifts which the magi offer symbolise Jesus being a king (gold), Jesus being God (incense) and foreshadow his burial after the crucifixion (myrrh).

Scholars sometimes describe the stories of the birth of Jesus as "the Gospel in miniature". They mean by this that we find in the first two chapters of Matthew and Luke the themes that the evangelist will develop in the narrative of the ministry, passion and resurrection of Jesus. One important aspect of the Gospel message is that it is inclusive: no one is excluded from the loving plan of God for human beings. The other readings from the scriptures today emphasise this point. In Matthew's account of the life and ministry of Jesus, we hear of Gentile characters, such as the Canaanite woman and the Roman centurion coming to him, and of Jesus responding positively to their requests.

One of the great dangers in thinking about the Christmas stories is that of sentimentality. We can look at the crib and think how beautiful it is and how lovely the Christ child appears. Do we reflect, though, that the actual Christ child, the baby Jesus, had the features and colouring of an infant from the Middle East? Whatever Jesus actually looked like, we can be sure that he did not have blue eyes, fair hair and light skin; Mary and Joseph likewise.

One of the lessons of the Epiphany is that God does not discriminate among people. Anyone who acknowledges their need of God is welcome in God's presence. The way in which people today should be able to learn what God is like is by observing the disciples of Jesus. Do we welcome strangers who come to our Eucharistic celebrations? Do we make distinctions, or think that we have a privileged place in God's sight? The Gospel message challenges us to examine how we think, and to see the world and the Church as God does. The word "epiphany" means "showing". In this feast, Christ is shown as the light of the nations, and that light should shine out today through the people of God to everyone in welcome, acceptance and love, irrespective of what nationality they are, what their sexual orientation or their personal circumstances may be. For that, we are all responsible.

*The Living Word*