



Parish Newsletter 8th JANUARY, 2017

GRESWICK OFFICE Hours: *Wednesdays 10am - 11am. (*If Wednesday Mass)

Ph: **5345 2160 (Leah)** Email: creswick@ballarat.catholic.org.au

(Administering ST THOMAS AQUINAS', Bailey Street, CLUNES)

ST. AUGUSTINE'S PARISH PRIMARY SCHOOL: Mr. Terry Brennan, Principal.
SCHOOL OFFICE Ph: 5345 2106 (Mandy) Website: www.sacreswick.catholic.edu.au

DAYLESFORD OFFICE Hours: Fridays 9.30am - 1.00pm.

Ph: **5348 2026 (Leah)** Email: daylesford@ballarat.catholic.org.au

D'FORD PRESBYTERY Ph: **5348 3911** PARISH PRIEST: Fr. Gary A. Jones

DIOCESE online: www.ballarat.catholic.org.au (inc [ONLINE PARISH BULLETIN](#))

PARISH VISION STATEMENT:

Our Parish is a welcoming and inclusive community, based on the Christian ethic where our lives are enhanced by worship that enriches, leadership that is shared and service that cares.

N
E
X
T

W
E
E
K

WEEKDAY MASSES -

St Augustine's, Creswick: 10am TUESDAY, Jan 10
St Peter's, Daylesford: 10am Fri, Jan 13

WEEKEND MASSES -

St Augustine's, Creswick: 8.45am Sun, Jan 15
St Peter's, Daylesford: 10.30am Sun, Jan 15

PLEASE
PRAY
FOR



Vin Ryan, Nathan Shanahan
(died recently)

Ned Mellington, Frank McGrath
(anniversaries of death Thurs - Wed)

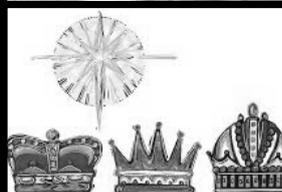
John Ryan, Ben Lockyer,
Mary Bell, Pat Prendergast
(unwell at this time)

Nb. If you wish your name to be placed ON or taken OFF the prayer request list, get a message to Sue.

St. Joseph's Church, Blampied

Lay Led Assembly (2nd Sunday of the Month) @ 9am
Vigil Mass Saturday (4th Sunday of the Month) @ 6pm

WEEKDAY MASSES in Creswick
will be on
TUESDAYS in 2017



HELP NEEDED AFTER MASS TODAY

TO CART NATIVITY
STATUES BACK
INTO STORAGE
AND PACK AWAY
DECORATIONS

TEAM
AWESOME

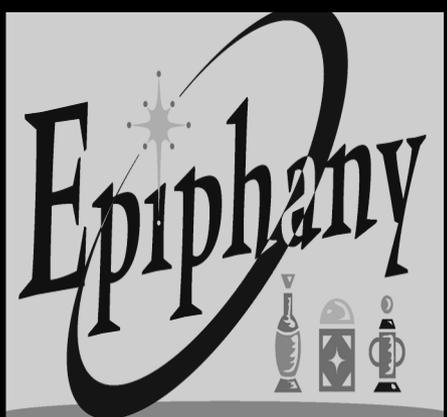
The gifts brought by the Magi have significance

GOLD is a symbol of wealth and fidelity.

FRANCINCENSE is burned to purify the atmosphere by releasing an aromatic and pleasing smell. For centuries, indigenous people in many countries have burned smoke in order to bless and purify themselves, and monks have watched incense rise to the sky as a symbol of their prayers ascending to God.

MYRRH is a kind of resin or oil used for anointing and embalming. It is a symbol of comfort and soothing, but it is also a foreshadowing of death.

© Lisa-Marie Calderone-Stewart - St Mary's Press (published on Liturgyhelp)





COLLECTIONS

TWO COLLECTIONS ARE TAKEN UP AFTER THE PRAYERS OF THE FAITHFUL

The 1st Collection is the Presbytery Collection – this collection is for the support of the local priest, with 13% going towards the support of the retired priests and the Bishop.
The 2nd Collection is the Planned Giving (envelopes) for the support of Parish endeavours and structures.

Collections from last week (with thanks)

1st (Priest Support) - \$356.50; 2nd (Planned Giving/Parish) - \$149.30

ROSTERS for NEXT SUNDAY, 15th JAN

CLEANER/S (for during this coming week): **Sr Louise H**

WELCOMERS/OFFERTORY: **Carol & Tony V**

REMOTE: **Alastair H**

COMMENTATOR: **Bernie T**

READER: **Neil D**

EXT. EUCHARISTIC MINISTERS: **Margie G - Judy S - Brian RW**

COUNTERS: **Kieran M & Loretta K**



Gospel Reflection *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.

HISTORICAL CONTEXT - THE MAGI

In some translations, the 'wise men' of this passage are referred to as 'Magi'. Magi was the name given to the Persian priestly caste. Persia (now, Iran) lies to the east of Israel.

These wise men are also sometimes portrayed as astrologers, but that is largely because of the reference 'We saw his star as it rose'. It is interesting that the passage describes 'some' wise men; tradition has developed a specific number of three – based on the three gifts presented.

These anonymous (and purely literary) figures have been given names and their 'relics' lie in honour beneath the Cathedral of Cologne.

HAVE YOU THOUGHT? - EPIPHANY

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.