

PROCESSIONAL HYMN CWB 276

Earth has many a noble city;
Bethlehem, alone excels:
From it came the Lord from heaven,
came to rule his Israel.

Fairer than the sun at morning
was the star that told his birth,
to the world its God announcing
seen in human form on earth.

Eastern sages at his cradle
make their offerings rich and rare;
see them give in deep devotion,
gold and frankincense and myrrh.

Sacred gifts of mystic meaning:
frankincense does God disclose,
gold the King of kings proclaiming,
myrrh his sepulchre foreshows.

Jesus, whom the Gentiles worshipped
at your glad Epiphany,
now to you with God the Father
and the Spirit glory be.

LITURGY OF THE WORD

Isaiah 60:1-6 Ephesians 3:2-3, 5-6 Matthew 2:1-12

Psalm 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!

HOLY COMMUNION CWB 275

What child is this, who, laid to rest,
on Mary's lap is sleeping?
Whom angels greet with anthems sweet,
while shepherds watch are keeping?
This, this is Christ the King,
whom shepherds worship and angels sing;
haste, haste to bring him praise,
the Babe, the son of Mary.

Why lies he in such mean estate
where ox and ass are feeding?
Come have no fear, God's son is here
his love all loves exceeding.
Nails, spear shall pierce him through,
the cross be borne for me, for you.
Hail, hail the Saviour comes,
the Babe, the son of Mary.

So bring him incense, gold, and myrrh;
all tongues and people own him.
The King of kings salvation brings;
let ev'ry heart enthrone him.
Raise, raise your song on high;
while Mary sings her lullaby.
Joy, joy for Christ is born,
the Babe, the son of Mary.

Just as the Church's tradition read the Christmas story quite spontaneously in the light of Isaiah 1:3, with the result that the ox and the ass found their way into the crib, so too the Magi story was read in conjunction with Psalm 72:10 and Isaiah 60. Hence the wise men from the East became kings, and with them camels and dromedaries were added to the crib.

While the prophetic content of these texts expands the provenance of these figures to include the extreme west (Tarshish = Tartessos in Spain), tradition has further developed this idea of universality by conceiving them as kings from all three known continents: Africa, Asia, and Europe. The black king is part and parcel of this: in the kingdom of Jesus Christ there are no distinctions of race and origin. In him and through him, humanity is united, yet without losing any of the richness of variety.

Later, the three kings came to be associated with the phases of human life—youth, maturity and old age. This too makes good sense, highlighting the fact that each of the various stages of human life finds its true meaning in its inner unity in companionship with Jesus.

The key point is this: the wise men from the east are a new beginning. They represent the journeying of humanity toward Christ. They initiate a procession that continues throughout history. Not only do they represent the inner aspiration of the human spirit, the dynamism of religious and human reason toward him. Pope—Emeritus Benedict XVI

*Jesus, King of kings,
in place of gold,
I honour you as my king
by offering you my obedience
and making you the lord of my life.*

*Jesus, Son of God,
instead of frankincense,
I offer you my praise.
Let it rise as incense
to your throne.*

*Jesus, Lamb of God,
in place of the myrrh
that anointed your body,
I offer you myself, body and soul,
along with all my joys and sorrows.*



WEEKEND 8-9 JANUARY BAPTISM OF THE LORD C

Isaiah 40:1-5, 9-11
Titus 2:11-14; 3:4-7
Luke 3:15-16, 21-22

One Licence: A-640406



Partnered Parishes of St Gabriel Reservoir & St Stephen of Hungary Reservoir East

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Epiphany of the Lord 02.01.2022

***Trybooking required**
***QR & Registration at entry**
***Hand sanitise at entry & Holy Communion**
***Please place Thanksgiving in baskets on entry**

9am Weekday Mass

St Gabriel's

4 - 7 January

Tuesday, Wednesday, Thursday, Friday

Weekend Masses

8 - 9 January

Saturday 6pm St Stephen's

<https://www.trybooking.com/BVZCM>

Sunday 10am St Gabriel's

<https://www.trybooking.com/BVZCO>

Sacrament of Reconciliation

St Stephen's Saturdays 5pm

St Gabriel's Sundays 9am

Thanksgiving contribution by direct debit

St Gabriel's Church account
BSB: 083-347 account: 639372585

St Stephen's Church account
BSB: 083-347 account: 145763498

Priests appreciate the extra support given in the Christmas offering

5 HABITS OF AN EXTRAORDINARY CHRISTIAN LIFE 1

If our experience of the pandemic has taught us anything, it's that even those things we consider most ordinary are, in fact, extraordinary. What we thought was unremarkable is remarkable! Lunch in a cafe, a meal with friends, embracing a friend or loved one we haven't seen in months- all those things we so easily took for granted suddenly seem as precious as gold.

That includes, of course, our faith and how we live it. For some of us, just being able to go to Mass during a time of quarantine or lockdown has been an unexpected blessing. We took it for granted, and then suddenly it wasn't there- and we realized what a yawning absence it left. We Catholic Christians spend most of our liturgical lives in Ordinary Time, but maybe we need to see every season, every time, every moment of life as something out of the ordinary, even extraordinary. Something rare. Something to be treasured. A gift.

In so many ways, living as a Catholic is **a habit of being**. It is a way of living in the world and embracing God's grace and really, truly, looking for it. It also means looking for ways to bring more of that grace into the world ourselves by keeping in our hearts the two great commandments: love of God and love of neighbour (Matthew 22:34-40).

It sounds so simple. But we know it isn't. We stumble. We fall. We forget. We sin. So what can we do about it? Here are some ideas: five "habits of being" - choices we can make that can change how we live and how we love. Over time, they can even make the ordinary life an extraordinary one. They can even draw us closer to God.

This is where it begins. A simple but **quiet and persistent habit of daily prayer** can begin and end the day on a grace note-literally! Taking just five minutes every morning to place ourselves before God and pray for the day ahead with praise, wonder, and hope can leave us open to God working in our lives. It can remind us of the one who brought our world into being and who walks with us through the challenges of life.

Looking for other ideas? Reading Scripture, meditating on God's word, pausing for a quiet conversation with the Creator, taking part in daily Mass or weekly Adoration. All these can help refocus our lives. And closing the day with a quiet prayer of thanksgiving can similarly keep us grounded and grateful. *Deacon Greg Kandra wau.org*