



Parish of Gosford

The Shrine of St John Paul II

The Communities of St Patrick's East Gosford, St Francis of Assisi Somersby & Holy Trinity Spencer Neighbourhoods of Grace, entrusted to the care of the Salvatorians.



St Patrick's Gosford

Year of

COURAGE



"WE HAVE COME FROM THE EAST TO WORSHIP THE KING."

OLD TESTAMENT COMMENTARY

BY MARK O'BRIEN

Isaiah 60:1-6

This reading from the book of Isaiah is not only masterly from a theological point of view it is also a magnificent piece of poetry. It employs the image of a dawning new day to proclaim faith in the presence of God and the triumph of God's purpose for the chosen people. The first stanza or paragraph conveys the impression that the addressees are despondent and perhaps losing hope. Their situation is like being in the dead of night. But the prophet exhorts them to rise up, even in this seeming gloom and darkness, because a new day is dawning for them with a bright and wondrous light – the glory of the Lord. The Hebrew term for 'glory' basically means 'heavy'; it was used in an applied sense to mean 'impressive' or 'striking'. Hence a king is described as 'glorious' because he has a 'weighty' or 'striking presence'. From here it is a short move to associate glory with light, that marvellous phenomenon on which our perception of all other things depends so much. It is only when bathed in the right light that the impressive presence of people and things can be perceived. The second stanza evokes the rising sun as it begins to shed its light on the earth. The Lord is the sun and the focus of this sun's rays is the chosen people who have heard the call and risen despite the darkness – they therefore are the ones who first receive the light of this sun (your dawning brightness). The text is of course a proclamation of faith: God is like the sun and the people of faith are urged to believe that their faith enables them to shine like the sun and become an irresistible beacon for the nations.

The third stanza moves to full daylight. Now in the clear light of day, the addressees are invited to look closely at all those nations assembling and approaching. If they do they will see 'your sons from far away and your daughters being tenderly carried'. This would seem to be a reference to those exiled when Babylon conquered Judah in the early 6th century BCE. Not only are the nations beating a path to Jerusalem they are also bringing back the exiles. All will be reunited. The fourth stanza assures the addressees that once they see this taking place their joy will be complete. Not only will their exiled kin return but the nations will bring all their wealth as well. The reference in the final stanza to camels and dromedaries of Midian and Ephah may be meant to assert that God's salvation will reach the ends of the (known) earth. Sheba is also mentioned and according to 1 Kings 10 the queen of Sheba came from afar to hear the wisdom of Solomon. The report of his wisdom reaches the ends of the earth. The final lines of the poem add an important touch: all this wealth will not be in order to honour the addressees but rather for the worship of the Lord. The implication of course is that the addressees will rejoice that this is so. It is only when the Lord is acknowledged as the one God that everything else can find its rightful place.

Psalm 71:1-2, 7-8, 10-13

The responsorial psalm is a prayer for the enthronement of a new (Davidic) king. The opening parallelism indicates that this enthronement marks a succession within the Davidic dynasty: 'give your judgment to the king, to a king's son your justice'. A common feature of Ancient Near Eastern (ANE) monarchies was that, on succeeding the throne, the king would pledge to uphold justice and care for the disadvantaged ('your poor') in society. Whether they actually did is of course another matter; this proclamation was the ancient equivalent of a 'press release' for the coronation; no doubt some kings tried to do it, no doubt many didn't bother. Being part of the ANE Israel borrowed aspects of this royal ideology and shaped it according to its own faith. Note how the king is meant to implement God's justice, not his own idea of it. He is God's viceroy on earth and should do God's will.

The first stanza is in the form of a prayer for the king. The second and third stanzas celebrate what will or should eventuate when the king seeks to do God's will (it is a faith claim). When justice flourishes then peace (the fullness of life) will endure. However, one can also translate the Hebrew as 'in his days may righteousness flourish' as in the NRSV. This is to be preferred because it continues the prayer form of the first stanza. The NRSV maintains the prayer form throughout. Hence the psalmist(s) prays that the king may have universal dominion and that other kings may come and pay tribute. This kind of hyperbole was also part of ANE royal rhetoric, rather like the cry 'long live the king/ may the king live forever' with which people greeted kings in many countries. If we accept this translation, the final stanza states that the king is (or believed to be) worthy of this prayer because he is (or believed to be) committed to alleviating the plight of the poor and needy. This sunny view is much like what we do at weddings, wishing the newlyweds all the best and praying for a blessed life for them. If one stays with the lectionary translation then the psalm becomes more of a prophecy that God will ensure a blessed rule for the king and enhance his realm. Such oracles were also part of ANE coronation ceremonies.

FR BRONEK BIRTHDAY CELEBRATION!

Next weekend, on the 14th of January, our parish will celebrate the birthday of Fr Bronek! All are welcome to join us in celebrating with him at the 9:30am Mass, followed by a celebratory morning tea.

Pope Francis' Prayer Intention

For JANUARY

For the Gift of Diversity in the Church


We pray that the Holy Spirit may help us to recognise the gift of different charisms within the Christian community and to discover the richness of different traditions and rituals in the Catholic Church.



FR. Francis Jordan

Love for the society should impel you. You are indebted, you are a part of the society, you are a member here and hereafter.

JT 1899/10/20



PADDIES | YRS 3 & 4
WEDNESDAYS @ 3PM


ARISE | YRS 5 & 6
FRIDAYS @ 6PM

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SUNDAYS @ 6PM

YOUNG ADULTS | 18-35
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EACH SATURDAY @ 9AM MASS

ALL WELCOME TO JOIN US FOR MASS AND SPECIAL PRAYERS OFFERED THROUGH THE INTERCESSION OF ST POPE JOHN PAUL II



ST PATRICK'S WOMEN'S FAITH CIRCLE



2nd and 4th Thursday of the Month in the Primary Learning & Resource Centre
9:00am to 11:00am.




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1st Tuesday of the Month
Mass & 7:00 pm
Followed by fellowship in the Jordan Room.





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ENTRANCE ANTIPHON

CF MALACHI 3:1; 1 CHR 29:12

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

FIRST READING

ISAIAH 60:1-6

A reading from the prophet Isaiah

The glory of the Lord shines upon you. 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 your 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.

RESPONSORIAL PSALM

Ps 71:1-2. 7-8. 10-13, R. SEE

v.11

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

1. 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.

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

2. 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.) Lord, every nation on earth will adore you.

3. 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.) Lord, every nation on earth will adore you.

4. 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.) Lord, every nation on earth will adore you.

SECOND READING

EPHESIANS 3:2-3. 5-6

A reading from the letter of St Paul to the Ephesians

The revelation means that pagans now share the same inheritance, that they are parts of the same body.

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.

GOSPEL ACCLAMATION

MATTHEW 2:2

Alleluia, alleluia!

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

Alleluia!

GOSPEL

MATTHEW 2:1-12

A reading from the holy Gospel according to Matthew

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.

COMMUNION ANTIPHON

CF MATTHEW 2:2

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

ROSTER — JANUARY 14TH, SECOND SUNDAY IN ORDINARY TIME

Mass	Vigil 5:00 pm	7:30 am	9:30 am	6:00 pm	Somersby - 5:30 PM	
Date	13.01.24	14.01.24	14.01.24	14.01.24	Function	13.01.24
Audio Visual	Michael Lynch	Peter McLean	Greg McBride	John French	Audio / Visual	Matthew Xuereb
Acolytes	Anna Jung Alberto Torres	John Ryan Gerard Price	Peter Julius Peter Cho	Mark Bennett Joaph French	Altar Society	Michael Bigeni
Commentator	Maisie Tenev	Ron Begg	Liz Malik	Johann Fernandes	Commentator	Alyce Chin
Lectors	Regina Fong Trudie Hiep	Jane Eager Sheila Evans	Joan Vella-Critien Ellen Antonino	Johann Fernandes Penny Gomez	Lectors	Peter Chin Sonia Cummings
Extraordinary Ministers of The Eucharist	Nicole Murphy	Jane Eager	Liz Malik	Elvira Bennett	Extraordinary Ministers of The Eucharist	Charlene Xuereb
Altar Servers	Natasha Pettitt Soren Patelia	Amelia Eager Faith Eager	Theodore Huang Hugo Huang Cara Eades	Vito De Toffol Remi De Toffol Luca De Toffol Xavier Werder Reagan Gomez	Altar Servers	Josie & Reno Camilleri Jessica Xuereb
Flowers					Flowers	Carmen Galea
COUNTERS 08/01/24 Eunice Dal Busco Ron Begg David Slingsby 15/01/24 Trudie Hiep Joyce Byrne Lettie Bradstreet	ALTAR LINEN P/Up 08/01/24 Sheila Evans Ret'n by 12/01/24 COFFEE SHOP 13/01/24 Salvatorian Collaborators Cecilia & Margaret	ALTAR SOCIETY Sat 13/01/24 Fran Thompson Audrey Morris Thea Dowsett Barbara Mills	CHILDREN'S LITURGY [Returning on the first Sunday of February, 2024]	PARISH BUS 14/01/24 Driver Sherree Sullivan Helper Frances Hickey	FRIDAY HOSPITAL 19/01/24 Patricia McCaskie John Mccrae Bigi Kongola Coleen Martin Denise Nicholson Sandrea Petith Joan Vella-Critien Gary Wills	SUNDAY HOSPITAL 21/01/24 John Mccrae Nora Koleszar

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