

St Therese of Lisieux Catholic Parish

Moonah-Lutana

St Therese of Lisieux Church

In the care of Missionaries of the Sacred Heart (MSC)



Sunday 31st December, 2017

THE HOLY FAMILY OF JESUS, MARY AND JOSEPH YEAR B

FROM THE PASTOR

THE CHRIST-CHILD OF THE YEAR

Christmas 2017

Every year *Time* magazine recognises someone as “Person of the Year”. The recognition isn’t necessarily an honour; it’s given to the person whom *Time* judges to have been the newsmaker of the year – for good or for bad. This year, instead of choosing an individual to recognise as newsmaker of the year, it recognised instead a category of persons, the *Silence Breakers*, namely, women who have spoken out about having experienced sexual harassment and sexual violence.

Part of the challenge of Christmas is to recognise where Christ is being born in our world today, where two thousand years after the birth of Jesus we can again visit the stable in Bethlehem, see the new-born child, and have our hearts moved by the power of divine innocence and powerlessness.

For Christmas this year, I suggest we honour refugee children as the “Christ-Child of the Year”. They bring as close to the original crib in Bethlehem as we can get within our world today because for them, as for Jesus two thousand years ago, there is no room at the inn.

Jesus’ birth, like his death, comes wrapped in paradox: He came as God’s answer to our deepest desire, badly wanted, and yet, both in birth and in death, the outsider. Notice that Jesus is born outside the city and he dies outside the city. That’s no accident. He wasn’t born a “wanted” child and he wasn’t an accepted child. Granted, his mother, Mary, and those with genuine religious hearts wanted him, but the world didn’t, at least not on the terms on which he came, as a powerless child. Had he come as a superstar, powerful, a figure so dominant that knees would automatically bend in his presence, a messiah tailored to our imagination, every inn door would have opened to him, not just at birth but throughout his whole life.

But Christ wasn’t the messiah of our expectations. He came as an infant, powerless, hidden in anonymity, without status, invited, unwanted. And so, Thomas Merton describes his birth this way: *Into this world, this demented inn, in which there is absolutely no room for Him at all, Christ has come uninvited. But because He cannot be at home in it, because He is out of place in it, and yet He must be in it, His place is with those others for whom there is no room.*

FROM THE PASTOR

(CONTINUED)

There was no room for him at the inn! Biblical scholars tell us that our homilies and imaginings about the heartlessness of the innkeepers who turned Mary and Joseph away on Christmas Eve miss the point of that narrative. The point that the Gospels want to make here is not that the innkeepers in Bethlehem were cruel and calloused and this singular, poor, peasant couple, Joseph and Mary, were treated unfairly. The motif of “no room at the inn” wants rather to make a much larger point, the one Thomas Merton just highlighted, namely, that there’s never room in our world for the real Christ, the one who doesn’t fit comfortably into our expectations and imaginings. The real Christ generally shocks our imagination, is a disappointment to our expectations, comes uninvited, is perennially here, but is forever on the outside, on the periphery, excluded by our imaginations and sent packing from our doors. The real Christ is forever seeking a home in a world within which there’s no room for him.

So who best fits that description best today? I suggest the following: *Millions of refugee children*. The Christ-Child can be seen most clearly today in the countless refugee children who, with their families, are being driven from their homes by violence, war, starvation, ethnic cleansing, poverty, tribalism, racism, and religious persecution. They, and their families, best fit the picture of Joseph and Mary, searching for a room, outsiders, powerless, uninvited, no home, no one to take them in, on the periphery, strangers, labelled as “aliens”. But they are the present-day Holy Family and their children are the Christ-Child for us and our world.

Where is the crib of Bethlehem today? Where might we find the infant Christ to worship? In many places, admittedly in every delivery room and nursery in the world, but “preferentially” in refugee camps; in boats making perilous journeys across the Mediterranean; in migrants trekking endless miles in hunger, thirst, and dangerous conditions; in people waiting in endless lines to be processed in hope of being accepted somewhere, in persons arriving at various borders after a long journey only to be sent back; in mothers in detention centres, holding their young and hoping; and most especially, preferentially, in the faces of countless refugee children.

The face of God at Christmas is seen more in the helplessness of children than in all the earthly and charismatic power in our world. And so today, if we want, like the shepherds and wise men, to find our way to the crib in Bethlehem we need to look at where, in this demented inn, the most helpless of the children dwell.

Fr Ron Rolheiser OFM

MASS TIMES

Monday 1st to Sunday 7th January 2018

	English	Polish
Monday	9:15am	10:45am
Tuesday	No Mass	No Mass
Wednesday	12:00 noon	
Thursday	9:15am	
Friday	12:00 noon	9:00am
Saturday	6:30pm	
Sunday	9:00am 4:30pm	10:45am

PARISH NOTICES

I offer my sincere and grateful thanks to those who contributed to the Christmas lunch in the presbytery on Christmas day, the ones who set it up and wrapped the presents for the children, the ones who provided the delicious food that we all enjoyed, the ones who prepared it on the day and those who served it, and those who cleaned up afterward. I thank the gracious friends here who offered me so many beautiful Christmas cards and the ones who blessed me with the kindness of gifts. Thanks too, to our altar servers and musicians, our sacristans and wonderful Deacon who gets things done behind the scenes, our computer operators and liturgical ministers. May God bless you all with a blessed New Year.

Fr Mark Hanns MSC

STEWARDSHIP

“...as the Lord has forgiven you, so you must forgive.” - **COLOSSIANS 3:13**

Forgiveness – one of the hardest things for people to do. It’s amazing how long we can hold a grudge or be angry with someone. As we celebrate the feast of the Holy Family, take this opportunity to give the gift of forgiveness to someone - maybe someone in your family, maybe a friend, maybe a co-worker or neighbour or, maybe yourself. Pick up the phone or text someone right now.

WEEKLY COLLECTION

Envelopes:	\$ 1,374.00
Loose:	\$ 695.90
TOTAL:	\$ 2,069.90

Week’s Budget Collections:

\$ 2,368.00

Loss: \$ -\$298.10

LET US PRAY FOR

The Sick

Tara Radcliffe, Thanh Huynh, Shirley Lehner, Susan Wilson, Fr Peter Nicholls, Josh Stokes, Maria Di Noia, Lise Levaque, Mary Hughes, Drina Paradzik, Pauline Brown, Jay Jennings, Olga Woods, Tony Dalton, Elsa Bazan, Bev Murray, Hon Dr Vanessa Goodwin MLC, Kayden Edwards, Marie Morrisby, Marian Zieba, Alan O’Rourke, Lorna Brazendale, Natasha Gutteridge.

Anniversaries

Anna Catharina Stokman, Eileen Hardinge, Anna Balazs, Wasyl Haluszak, Harold Vivian Halton, Jan (John) Rakowski, Susane Hansch, Jean Mary Round, Michael Duggan, Nancy Mackey, Aleksander Cisak, Pauline Sikora, Mary Hinds, Jadwiga Wyrwa, Fr John Northey, Gladys Haley, Alicja Krawczyk, Janet Jones, Janina Sadkowski, Kathleen Mary Wood, Carol Trojan, Joshua Flack, Otto Fritz, Jadwiga Dmuchowski, Marianna Gladysz, Paul Taylor, Elizabeth Ann Rakowski, Teresita Gabriel Despacio, Joshua Flack, Otto Fritz, Jadwiga Dmuchowski, Marianna Gladysz, Paul Taylor, Fr Vincent Dwyer, Fr Patrick Moloney, Hedleu Hodgetts, Camden Cashion, Wilhelm Waiser, Charles Burnett, David Curtin, Josef Kremzer, Emilia Cisak, John Dwyer, Sydney Grubb, Amy Kennedy, Mary Brown, Ella Hoskins.

Recently Deceased

Henry Madej

READINGS

30th/31st December, 2017

The Holy Family of Jesus, Mary and Joseph - Year B

ENTRANCE ANTIPHON:

The shepherds went in haste, and found Mary and Joseph and the Infant lying in a manger.

FIRST READING: (Genesis 15:1 - 6, 21:1 - 3)

Your own son shall be your heir.

PSALM: (Psalm 104:1 - 6, 8 - 9)

The Lord remembers his covenant for ever.

SECOND READING: (Hebrews 11:8, 11 - 12, 17 - 19)

The faith of Abraham, Sarah, and Isaac.

GOSPEL ACCLAMATION: (Hebrews 1:1 - 2)

Alleluia, alleluia!

In the past God spoke to our fathers through the prophets; now he speaks to us through his Son.

Alleluia!

GOSPEL: (Luke 2:22 - 40)

The child grew to maturity, and he was filled with wisdom.

READINGS

6th/7th January, 2018

THE EPIPHANY OF THE LORD - Year B

ENTRANCE ANTIPHON:

Arise, Jerusalem, and look to the East and see your children gathered from the rising to the setting of the sun.

FIRST READING: (Isaiah 60:1 - 6)

The glory of the Lord shines upon you.

PSALM: (Psalm 71:1 - 2, 7 - 8, 10 - 13)

Lord, every nation on earth will adore you.

SECOND READING: (Ephesians 3:2 - 3, 5 - 6)

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

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)

We have come from the East to worship the King.

ROSTERS *6th/7th January, 2018*

	Saturday 6:30pm (Vigil)	Sunday 9:00am	Sunday 4:30pm
Readers	Amelia Daun Shane Poulson	Volunteer Volunteer	Volunteer Volunteer
Ministers	Volunteer Volunteer	Maureen Pangrazzi Phyllis Nicoll	Volunteer Volunteer
Projector	Volunteer	Volunteer	Volunteer
Minister to Sick	N/A	Maureen Pangrazzi	N/A
Altar	Bev White		
Cleaning	Rexine & Gerard Synnott		
Counting	Eva & Michael Hangan		