

St John Bosco Parish Niddrie



EPIPHANY OF THE LORD 4 JANUARY 2026



Contact Us

Parish Priest
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Parish Office
Charles Meneze, Secretary
Mon, Wed, Fri 10am-4pm

Pray With Us

Mass Times

Wednesday - Friday: 9.30am Mass
Saturday: 5pm Vigil Mass
Sunday: 10.30am Mass

Reconciliation (Confession)

Saturday 4.30pm
First Friday 9am, or any time on request
Please call Fr David on 9337 9994

Rosary

Recited at 9am before weekday Mass

Benediction

First Friday after 9.30am Mass

Baptisms

1st Sunday of the month 11.45am, please
contact the office. Or by arrangement.

House Blessings/ Anointing of the Sick

Please contact the presbytery

Support Us

Thank you for your generosity toward our
parish: physically, spiritually and financially.
If you are not a regular contributor, we invite
your support- please contact the Parish
Office.

Tap and Go machines are available at the
weekend Mass in the narthex.
Direct Credits can also be made:

Presbytery Account (1st collection, for clergy
and presbytery support)
- BSB:083 -347 Acc No.: 6616 52479

Parish Account (2nd collection, for parish
expenses) BSB:083 - 347 AccNo.: 6568 74974

*The parish relies solely on your support. We
receive no funding from external sources or
the Archdiocese. We thank you for your
ongoing support which enables us to continue
the work of the Gospel.*

"God loves a cheerful giver!"

Parish News

Social Media

Don't forget to 'Like' and Follow us on Facebook:

St John Bosco's Catholic Church Niddrie and St John Bosco Young Adults

New to the Faith? Want to Know More?

Are you interested in becoming a Catholic, seeking baptism & reception in
the Church? Please contact the Parish Office or speak to Fr David.

Participating in the Mass

The daily Mass readings and responses can be accessed with this QR Code.
The Sunday readings and Mass responses are on the other side of the
bulletin.



60th Anniversary of the Opening of our parish church.

Next year, 2026, marks the 60th anniversary of the opening of St John Bosco's current
church. It will be an occasion for us to celebrate and give thanks to God. If anyone has
any suggestions about how we should celebrate this as a parish, please see Fr David.

Plenary Indulgence for New Years Eve. Jubilee Year of Hope

The Church offers a Plenary Indulgence on New Years Eve for those who fulfil the usual
conditions (Confession, reception of Holy Communion, prayers for the Holy Father's
intentions) to those who recite the Te Deum (Solemn Prayer of Thanksgiving) publicly in
church. We will do this after the 9.30am Mass on Wednesday 31 December.

The parish office will be closed on Thursday 25 December 2025 & will reopen on Monday 5 January 2026

Profession of Faith

During the Advent and Christmas seasons we will use the Apostle's Creed at Mass in
place of the Nicene Creed

Stewardship

The first collection is for the support of
the Parish Priest, for retired and sick
priests, parishes in need and the
Archbishop.

The second collection is for parish
expenses like wages, utilities,
insurance etc.

You can also donate to our Presbytery
& Parish accounts using this QR code:



Ministry at our weekend Masses

We are blessed to have a good number of
volunteers who assist at our Masses with
reading, collecting etc.

We would like to expand our ministries in
the area of music and altar serving.
Currently we have a fledgling music ministry
at both Masses, which we are very keen to
expand. If you would like to join with singing
or playing an instrument, please see one of
our musicians after Mass or speak to Fr
David. Your don't need to be an expert, just
willing to learn.

If you would like to assist with Altar Serving
on Sundays, please see Fr David.

Epiphany Customs - Michael Foley

Courtesy of www.newliturgicalmovement.com

Epiphany is a great feast in both East and West, albeit with different inflections. In the Byzantine and other Eastern rites, Christmas begins a holy period that culminates with Epiphany; Epiphany, therefore, is the greatest feast of the Christmas season. The feast celebrates three manifestations in particular: the manifestation of Christ to the Magi, the first manifestation of His miraculous power at the Wedding of Cana, and the manifestation of His sonship when He was baptized by St. John in the Jordan River. Although all three miracles are honored by both East and West, for most Protestants and Western-rite Catholics, the manifestation to the Magi takes center stage on this day while among Eastern Christians it is Christ's baptism.

Proclamation of Feasts

Today we take our calendars for granted, but in former ages it was not so. Early Christians relied on the calculations of scholars from Alexandria (considered the most competent) to determine the date of Easter, which falls on the first Sunday after the vernal equinox. Those calculations would be solemnly announced on the Epiphany, which was a sensible choice since the feast celebrates an astronomical event, and it is not far from the seasons of Lent and Easter.

Magi Plays

Did you know that the theater in the Western world, after it died out in ancient Greece and Rome, was brought back to life by the worship of the Church? The earliest medieval plays began as theatrical reenactments of Gospel passages of the day (Easter, Good Friday, etc). Epiphany had an "Office of the Star" tied to the liturgy of the feast and staged in the sanctuary of the church, but over time it grew out of hand. The character Herod was portrayed as a raging lunatic, overthrowing furniture and beating clergy and laity alike with a wooden stick. Church officials decided to ban the play from the sanctuary, at which point it moved outside and became a popular medieval entertainment.

Blessing of Homes

An even older custom is the blessing of one's home on the Epiphany. A priest comes to the house, sprinkles each room with holy water, and incenses them. But the more common practice is the blessing of one's house with chalk. At church the priest blesses chalk and sprinkles it with holy water, saying:

"Bless, O Lord God, this creature chalk, that it may be salutary for mankind; and, through the invocation of Thy most holy name, grant that whoever obtains some of it or writes with it upon the doors of their home the names of Thy saints, Caspar, Melchior and Balthasar, may, through their intercession and merits, receive health of body and protection of soul. Through Christ our Lord. Amen."

The faithful then take the chalk home with them and write on the lintel of their doors the current year along with the letters C, M, and B, interspersed by crosses—e.g., 20+C+M+B+22.

Because it is a product of clay, chalk is a fitting symbol for the human nature assumed by the Word whose incarnation we celebrate this season. The year signifies the time that has elapsed since the Savior's birth into human history, the crosses represent Christ Himself and the holiness of the Magi, and the letters represent the initials of the three kings: Caspar, Melchior, and Balthasar. These same letters can also stand for Christus mansionem benedicat—May Christ bless this house.

Blessing the home on Epiphany is appropriate. Just as the wise men visited the temporary home of the Infant Jesus and brought Him gifts of gold, frankincense, and myrrh (symbols of His kingship, divinity, and burial), so too do we pray that Christ may visit our temporary (earthly) home with gifts of grace and peace for ourselves and our guests.

Gift-Giving

In Italy and Spanish-speaking countries, Epiphany rather than Christmas is the occasion for exchanging gifts. In Italy, the old woman Befana brings the presents; in Spanish-speaking countries, is the Magi.

Some cultures split the difference and exchange gifts on both Christmas and Epiphany. In French Canada, Epiphany was nicknamed "Little Christmas." The practice of opening presents over a period of days makes sense, since children who open all their gifts in a mad frenzy on Christmas morning often become unappreciative and lethargic afterwards.

Food and Drink

The signature food for Epiphany (or, sometimes, the night before) is King's Cake. A small object is put in a cake. Traditionally, it was a coin; more recently, it is a small figurine of the Infant Jesus. Whoever finds the object in their piece of the cake is king of the merry party. In Austria, Germany, France, England, and Canada, the King's Cake contained a bean and a pea; finding the bean made one a king while the pea made one a queen.

The custom was also tied to charity. In France a piece of cake was put aside "for our Lord" and given to a poor person. Another French tradition required each person to pay for his piece of cake. The money collected, called "the gold of the Magi," would be given to the poor or to help pay for the education of a promising but disadvantaged youth.



In Mexico, rosca de Reyes or Kings' Day Bread is a wreath-shaped loaf with cinnamon, anise seed, vanilla extract, and dried fruit. The dinner guest who finds the Baby Jesus in his slice must make the tamales for the next gathering. A similar custom exists in Spain. Roscón de Reyes is a delicious oval, cream-filled pastry with a hidden bean and a surprise. Whoever finds the surprise gets good luck for the year; whoever finds the bean has to buy the next roscón.

The Parish of St John Bosco and the Archdiocese of Melbourne are committed to the care, wellbeing and protection of children, young people and the vulnerable in our community. Protection and the dignity of every person is our responsibility.

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.
R. Praise to you, Lord Jesus Christ.

HOMILY

PROFESSION OF FAITH APOSTLES’ CREED
Or the Nicene Creed may be said.

I believe in God, / the Father almighty, / Creator of heaven and earth, / and in Jesus Christ, his only Son, our Lord, / who was conceived by the Holy Spirit, / born of the Virgin Mary, / suffered under Pontius Pilate, / was crucified, died and was buried; / he descended into hell; / on the third day he rose again from the dead; / he ascended into heaven, / and is seated at the right hand of God the Father almighty; / from there he will come to judge the living and the dead. / I believe in the Holy Spirit, / the holy catholic Church, / the communion of saints, / the forgiveness of sins, / the resurrection of the body, / and life everlasting. Amen.

PRAYER OF THE FAITHFUL

LITURGY OF THE EUCHARIST

After the priest raises the paten with the bread and prays, and then the chalice, we respond to each prayer:

R. Blessed be God for ever.
P. Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.
R. May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

PRAYER OVER THE OFFERINGS

P. Look with favour, Lord, we pray, on these gifts of your Church, in which are offered

now not gold or frankincense or myrrh, but he who by them is proclaimed, sacrificed and received, Jesus Christ. Who lives and reigns for ever and ever.

R. Amen.

THE EUCHARISTIC PRAYER

P. The Lord be with you.
R. And with your spirit.
P. Lift up your hearts.
R. We lift them up to the Lord.
P. Let us give thanks to the Lord our God.
R. It is right and just.

PREFACE OF EPIPHANY OF THE LORD

After the Preface, we sing or say:

All: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

THE MEMORIAL ACCLAMATION

P. The mystery of faith.
All: We proclaim your Death, O Lord, and profess your Resurrection until you come again.

COMMUNION RITE

P. At the Saviour’s command and formed by divine teaching, we dare to say:
All: Our Father, who art in heaven . . .
P. Deliver us, Lord, we pray . . .
All: For the kingdom, the power and the glory are yours now and for ever.
P. Lord Jesus Christ, who said . . .
R. Amen.
P. The peace of the Lord be with you always.
R. And with your spirit.
P. Let us offer each other the sign of peace.
All exchange a sign of peace

LAMB OF GOD

All: Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, grant us peace.

INVITATION TO COMMUNION

P. Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.
R. Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

COMMUNION ANTIPHON

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

PRAYER AFTER COMMUNION

P. Go before us with heavenly light, O Lord, always and everywhere, that we may perceive with clear sight and revere with true affection the mystery in which you have willed us to participate. Through Christ our Lord.
R. Amen.

THE CONCLUDING RITES

P. The Lord be with you.
R. And with your spirit.
P. May almighty God bless you, the Father, and the Son, ✠ and the Holy Spirit.
R. Amen.
P. Go forth, the Mass is ended.
R. Thanks be to God.

BREAKING OPEN THE WORD

A UNIVERSAL CHURCH

Matthew’s Gospel addresses Jewish/Israelite followers of Jesus living in troubled and confusing times in the later part of the first century. The Temple, the centre of Jewish religious life, is destroyed; Matthew’s audience seeks confidence and direction anew. All it has is the Torah (the Old Testament teaching from the first five books of the Bible). The evangelist offers the Torah, the Jewish Scriptures, refracted through the teaching of Jesus, as foundational to engage their future with confidence.

Matthew is also aware that the future of the Jesus movement will have to be open to other peoples and cultures—like the missionary thrust of the Church today. Today’s Gospel of the Magi following a star and seeking the birthplace of the ‘king of the Jews’ anticipates the Gospel’s future universal growth. The Magi, perhaps Syrian astronomers, come seeking what they astrologically read in the cosmos, the one who rules over everything. But to know the exact place they also need the help of the Scriptures, offered by Herod’s priests. These two aspects, science and God’s Word, collaborate to give meaning and direction to the Magi’s quest. The star leads them to a house. Here they come to the end of their search as they worship the child Jesus and offer gifts worthy of a king. This third element, the domestic and household setting of the child’s birth, adds a final dimension to a theologically rich story. Within our own local and domestic lives, we embark on a search to discover Jesus anew, assisted by the science of our world and the Scriptures that we treasure, listen to each Sunday and upon which we meditate.

FR MICHAEL TRAINOR

A SERVICE OF THE SOCIETY OF ST PAULS

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OUR SUNDAY CELEBRATION

EPHIPHANY OF THE LORD / A

4 JANUARY 2026

THEY OFFERED HIM GIFTS. For some Christians the feast of Epiphany is the day on which gifts are exchanged. As we observe the wise men opening their treasures in today’s Gospel and offering gifts to Jesus, we can ask: what precious gifts can we offer to Jesus today? We may not have gold, frankincense and myrrh but we have our love, our fidelity, our time. We can give these to Jesus by giving them to those in need.

INTRODUCTORY RITES

ENTRANCE ANTIPHON

cf. Mal 3:1; 1 Chron 19:12

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

GREETING

P. In the name of the Father, and of the Son, and of the Holy Spirit.
R. Amen.

P. Grace to you and peace from God our Father and the Lord Jesus Christ.

R. And with your spirit.

PENITENTIAL ACT

P. Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.
P. Lord Jesus, you came to gather the nations into the peace of God’s kingdom: Lord have mercy.
R. Lord, have mercy.

P. You come in word and in sacrament to strengthen us and make us holy: Christ have mercy.
R. Christ, have mercy.

P. You will come again in glory with salvation for your people: Lord have mercy.
R. Lord, have mercy.

P. May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.
R. Amen.

GLORIA

Glory to God in the highest, / and on earth peace to people of good will. / We praise you, / we bless you, / we adore you, / we glorify you, / we give you thanks for your great glory, / Lord God, heavenly King, / O God, almighty Father. / Lord Jesus Christ, Only Begotten Son, / Lord God, Lamb of God, Son of the Father, / you take away the sins of the world, / have mercy on us; / you take away the sins of the world, / receive our prayer; / you are seated at the right hand of the Father, / have mercy on us. / For you alone are the Holy One, / you alone are the Lord, / you alone are the Most High, / Jesus Christ, / with the Holy Spirit, / in the glory of God the Father. / Amen.

COLLECT

P. O God, who on this day revealed your Only Begotten Son to the nations by the guidance of a star, grant in your mercy, that we, who know you already by faith, may be brought to behold the beauty of your sublime glory. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.
R. Amen.

LITURGY OF THE WORD

FIRST READING

Isa 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 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.
R. Thanks be to God.

RESP PSALM

Ps 71:1-2, 7-13 R.v.11

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

- 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.
- 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.



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.

SECOND READING

Eph 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.

The word of the Lord.
R. Thanks be to God

GOSPEL ACCLAMATION

Mt 2:2

Alleluia, alleluia! We have seen his star in the East; and have come to adore the Lord. Alleluia!

GOSPEL

Mt 2:1-12

P. The Lord be with you.
R. And with your spirit.
P. A reading from the holy Gospel according to Matthew.
R. Glory to you, O Lord.

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,