

When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, Magi from the east arrived in Jerusalem, saying, "Where is the newborn king of the Jews? We saw his star at its rising and have come to do him homage."

When King Herod heard this, he was greatly troubled, and all Jerusalem with him. Assembling all the chief priests and the scribes of the people, he inquired of them where the Messiah was to be born. They said to him, "In Bethlehem of Judea, for thus it has been written through the prophet: 'And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel.'" Then Herod called the Magi secretly and ascertained from them the time of the star's appearance. He sent them to Bethlehem and said, "Go and search diligently for the child. When you have found him, bring me word, that I too may go and do him homage."

After their audience with the king they set out. And behold, the star that they had seen at its rising preceded them, until it came and stopped over the place where the child was. They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh.

And having been warned in a dream not to return to Herod, they departed for their country by another way.

Background:

The first chapter of Matthew's gospel ends with Joseph carrying out the instructions he had received in a dream. "When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home. He had no relations with her until she bore a son, and he named him Jesus." (Matthew 1:24-25) Matthew does not describe the birth of Jesus, but the next event that he describes is the arrival of the magi in Jerusalem. Some might be tempted to fill in some of the details that Matthew has omitted from what we know from other sources. Another approach would be to reflect on Matthew's gospel by itself, trying to appreciate his perspective. Why has he presented some material for his community and omitted other material? What does he want his community to know about the birth of Jesus to accept him as the Messiah, and what is not so important for him or the people for whom he is writing?

Matthew's unique presentation of the birth of Jesus includes details like Joseph accepting Mary into his home as his wife, which spared Mary of the possibility of being sent away in quiet disgrace, or even the possibility of being stoned. He also reports that it is Joseph who gives the child the name Jesus. (Luke reports the name for Jesus was given to Mary at the annunciation. "Behold, you will conceive in your womb and bear a son, and you shall name him Jesus." (Luke 1:31)) Matthew has also skipped over such events as the census, not finding room in the city and therefore seeking shelter in a manger, the angels declaring the birth, and the shepherds' experience of the scene. Matthew does not even name Mary in telling us of the birth of Jesus. Despite not having relations with Mary, Joseph takes on the responsibility of the child as if he were his son, and gives him the name Jesus. But Matthew provides other details that will help his audience understand how God has been unfolding God's plan in the birth of this child. Some of Matthew's details are present in today's gospel text.

The Magi were part of the gentile world into which Jesus was born. The Magi studied the heavens for clues to the meaning of life. They functioned as political and religious advisers to the rulers of the Median and later the Persian empires. At one point in Persian history, the Magi revolted and replaced their king, demonstrating their importance within their culture. Given that they were looking for a person of significance, it is no surprise that they would first go to Jerusalem, the center of the religious and political world of Judea.

But Jesus is an entirely different kind of king, and therefore not to be found in Jerusalem, but rather in the small isolated community of Bethlehem. When the Magi arrived there and entered the house, they first saw the child with his mother, and then prostrated themselves before the infant. Matthew has described this encounter

between the Magi and the child Jesus in such a way that his audience recognizes that even those without the benefit of their sacred tradition are able to recognize the hand of God at work here. Creation itself is revealing the way, so that those who are open and seek the ways of God can recognize what has taken place. Who these Magi were, their names, how many there were--the details that have been added later are not described by Matthew. The Magi are important because they help establish that the whole world was affected by what God had done, and after that they can fade into history. Having discovered the child, they pay him homage and offer their gifts, and then they step aside so that God can unravel God's divine plan. The magi are much like Simeon and Anna in Luke's gospel, who have waited faithfully most of their lives. Once the magi have seen the hand of God at work in the child Jesus, they praise God, and then depart by another route. Their role is similar to Simeon's, who on seeing the child Jesus can say, "Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in the sight of all the people, a light for revelations to the Gentiles, and glory for your people Israel." (Luke 2:29-32)

The Magi's response to the birth of Jesus is in sharp contrast to that of King Herod, the living and reigning King of Judea. Herod knows that he has not fathered an heir. Therefore, the news that there exists a newborn heir is of concern. Herod is also different from the Magi in that he is merely a puppet ruler for Rome, while the Magi have esteem and authority in their society. While the Magi have nothing but a star that signals the birth of a person of importance, Herod has advisors who know of the prophecies about the birth of the messiah, yet these advisors seem to be oblivious to the fact that the child has arrived. Herod's reaction is one of distress. He is not moved to personal action. Rather, with a deceitful claim for his motive, he directs the Magi to bring him the information he needs. The Magi have taken on the difficult and dangerous task of leaving their homeland to track down the person whom the star's appearance signifies. They have brought precious gifts that indicate his importance, and they bow before him. Herod keeps his intention secret, and in secret he asks the Magi to supply him with more information.

The Magi and Herod represent two opposite responses to the presence of Jesus. Those who have the advantage of being familiar with the religious traditions are unable to identify who Jesus is. They respond with fear, and even murder of the innocent. Those without the benefit of being familiar with the religious tradition are willing to take on personal risk. They recognize the significance of this infant's birth: God's love is powerful and pervasive--it will not be thwarted. They offer the gifts that they have, bow reverently, and take their leave.

Reflection Questions:

1. When was the last time you were able to interact with an infant or young child? What did you do together? What were you aware of during your time together?
2. How would you characterize Mary's role with Jesus? How would you characterize Joseph's role?
3. How would you characterize the Magi in today's gospel?
4. How would you characterize Herod?
5. Can you name people of today's world that fit your description of the Magi and/or Herod?
6. The Magi were men who were comfortable enough with the darkness to study changes in the night sky. What are the areas of darkness in your own life today? How do you respond to those areas? What do the Magi suggest to you?
7. Imagine yourself arriving with the Magi in Bethlehem. Is there anything you would like to offer as your gift to Jesus and his mother?
8. Can you take some time to talk with God about the role of Joseph, the magi, and Herod in the birth of Jesus, or about God choosing to become present among us at this point in history, or about any other thought or feeling that arose within you from this gospel?

The gospel background and reflection questions are written by Fr. Paul Gallagher, OFM. They are edited by Sister Anne Marie Lom, OSF and Joe Thiel. The excerpts from the Sunday readings are prepared by Joe Thiel. To be added to the distribution list, send your name and email address to annemarie.lom@gmail.com

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Excerpts from the readings for January 8, 2023, The Epiphany of the Lord

Rise up in splendor, Jerusalem! Your light has come, the glory of the Lord shines upon you.
See, darkness covers the earth, and thick clouds cover the peoples;
but upon you the Lord shines, and over you appears his glory.
Nations shall walk by your light, and kings by your shining radiance.
Raise your eyes and look about; they all gather and come to you:
your sons come from afar, and your daughters in the arms of their nurses.
Then you shall be radiant at what you see, your heart shall throb and overflow,
for the riches of the sea shall be emptied out before you, the wealth of nations shall be brought to you.
Caravans of camels shall fill you, dromedaries from Midian and Ephah;
all from Sheba shall come bearing gold and frankincense, and proclaiming the praises of the Lord.

*Lord, every nation on earth will adore you.
O God, with your judgment endow the king, and with your justice, the king's son;
He shall govern your people with justice and your afflicted ones with judgment.
Justice shall flower in his days, and profound peace, till the moon be no more.
May he rule from sea to sea, and from the River to the ends of the earth.
The kings of Tarshish and the Isles shall offer gifts; the kings of Arabia and Seba shall bring tribute.
All kings shall pay him homage, all nations shall serve him.
For he shall rescue the afflicted; he shall have pity for the lowly and the poor.*

Brothers and sisters:

You have heard of the stewardship of God's grace that was given to me for your benefit, namely, that the mystery was made known to me by revelation.
It was not made known to people in other generations as it has now been revealed to his holy apostles and prophets by the Spirit:
that the Gentiles are coheirs, members of the same body,
and copartners in the promise in Christ Jesus through the gospel.

When Jesus was born in Bethlehem, magi from the east arrived in Jerusalem, saying,
"Where is the newborn king of the Jews? We saw his star at its rising and came to do him homage."
When King Herod heard this, he asked the chief priests and scribes where the Christ was to be born.
They said to him, "In Bethlehem of Judea, for thus it has been written through the prophet:
from you, Bethlehem, shall come a ruler, who is to shepherd my people Israel."
Then Herod called the magi secretly and ascertained from them the time of the star's appearance.
He sent them to Bethlehem and said, "Go and search diligently for the child.

When you have found him, bring me word, that I too may go and do him homage."
They set out, and the star that they had seen came and stopped over the place where the child was.
They were overjoyed at seeing the star, and on entering the house
they saw the child with Mary his mother. They prostrated themselves and did him homage.
Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh.
Having been warned in a dream not to return to Herod, they departed for their country by another way.

Excerpts from Isaiah 60:1-6; Psalm 72:1-2, 7-8, 10-13; Ephesians 3:2-3, 5-6; and Matthew 2:1-12

From Joe:

Friends,

Here are the gospel background and reflection questions for January 8th, the Epiphany of the Lord, as prepared by Franciscan spiritual director Fr. Paul Gallagher. The gospel from Matthew tells the story of the visit from the magi from the east. They arrive in Jerusalem asking, "Where is the newborn king of the Jews? We saw his star at its rising." They confer with Herod, and then the star they saw precedes them until it stops over the place where Jesus is. They do Jesus homage with gifts of gold, frankincense, and myrrh.

The other readings also have references to kings coming to offer tribute, to nations finding guidance in his light and serving the Lord, and to the revelation of the mystery that all are co-heirs through Christ Jesus. In the first reading, Isaiah exclaims to Jerusalem, "Your light has come; over you appears the Lord's glory. Nations and kings shall walk by your radiance; they all gather and come to you from afar. Caravans shall come bearing gold and frankincense, proclaiming the praises of the Lord." Psalm 72 exclaims, "The kings shall offer gifts and bring tribute. All kings shall pay him homage, all nations shall bring tribute." In the second reading, from the letter to the Ephesians, Paul writes, "The mystery was made known by revelation, that the Gentiles are members of the same body, copartners in the promise in Christ Jesus through the gospel."

Joe

> i < May the Word light your way each day!