*St. Theresa’s Parish Community Newsletter*



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 Principal: Assunta Iacovino

*“Do Small Things Well”*

SIXTH SUNDAY OF EASTER Year A 13 & 14 May 2023

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| MASSES THIS WEEK ST THERESA’SDrummartin St, Albion 9.00am Friday10.30am SundayMOTHER OF GODBlanche St, Ardeer10.00am Wednesday (Pol) 9.00am Thursday 6.00pm Friday (Polish) 5.30pm Saturday10.15am Sunday (Polish)QUEEN OF HEAVENHolt St, Ardeer  8.00am Wed 9.00am Sunday |  | CHRIST’S CATHOLIC COMMUNITYPrayer Group meets every Thursday, 7pm - 8.30pm at Queen of Heaven Church. All are welcomePROJECT COMPASSIONTHANK YOU to all who donated to Project Compassion. A total of $2,692 has been forwarded to Caritas Australia.COLLECTIONS RECEIVEDThanksgiving $826 Loose Money $263 Presbytery $497 COUNTERS 21st May  Team 1: D Catania, E Catania, C XuerebREADINGS *Today Next Week**Acts 8.5-8,14-17 Acts 1.1-11**Ps 66.1-3a,4-5,6-7a,16+20(R1) Ps 47.1-2,5-6,7-8 (R5)**1 Peter 3.15-18 Ephesians 1.17-23**John 14.15-21 Matthew 28.19,20* |

PARISH DINNER

All parishioners are invited to a meal on Tuesday 16th May 6pm at Braybrook Hotel Buffet, 353 Ballarat Rd, Braybrook, Adult meals $36 or Concession holders $26. RSVP Ann-Maree on Ph: 0401 192 079 by Monday 15th May.

JOSEPH’S CORNER - CELEBRATING 23 YEARS IN THE WEST

Support Joseph’s Corner High-Tea fundraiser by celebrating with your mother for Mother’s Day on 21st May 2023, Time: 2-5pm at Mount St. Joseph College 133 Maidstone St, Altona. Ticket includes a selection of High Tea favourites including savouries and sweets and a cuppa, dietary requirements available. $35pp. Ann-Maree will be booking a table please call 0401 192 079 if you wish to join the Parish group. *RSVP by Friday 12th May or Phone Ann 0409 901 899*

CAROLINE CHISOLM CATHOLIC COLLEGE OPEN DAY Sunday 21st May 11am-2pm

Caroline Chisolm Catholic College, Churchill Avenue, Braybrook 9296 5311.

THANKS FROM FR GEORGE HOGARTY Dear Fr Barry and parishioners of St Theresa’s Albion,  I would just like to thank you for your generous response to my promotion of the Columban Far East magazine on the 29th and 30th April. I received a kind donation of $867.75, plus 13 persons expressed interest in helping Columban Missions in the future, and five new persons expressed a wish to receive the Far East magazine. Once again, many thanks and God bless. Fr George Hogarty SSC.

*St Theresa’s Parish is* committed *to the safety of children, young people and vulnerable adults*

SCRIPTURE COMMENTARY by Brendan Byrne SJ

In these final weeks of Eastertide the thought of the liturgy turns increasingly to the coming of the Spirit at Pentecost. This is foreshadowed today both in the First Reading, which tells of a ‘mini-Pentecost’ occurring in Samaria, and in the Gospel, where Jesus speaks of ‘another Paraclete’ which the disciples are to receive.

Central to the vision of the Acts of the Apostles is a sense of the Gospel as fanning out from Jerusalem, to all Judea, Samaria and (at the hands especially of Paul) to ‘the ends of the earth’ (Acts 1:8). Today’s First Reading, Acts 8:5-8, 14-17, describes both the evangelising activity of Philip (not the apostle Philip but one of the Seven elected to assist the Apostles, as told last week [Acts 6:1-7]), and the follow-up activity on the part of the leading Apostles Peter and John. The Samaritans had received the Word and been baptised ‘in the name of the Lord Jesus’. But it was only when the Apostles laid hands on them that they received the Holy Spirit. This rather curious ‘separation’ between baptism and the coming of the Spirit in a way foreshadows the sacrament of Confirmation. However, the ‘separation’ should not be pressed too rigidly. Fundamentally, Christian Baptism does impart the Spirit. The narrative of Acts at this point probably has in mind a more experiential (‘Pentecostal’!) awareness of the gift.

The Gospel, John 14:15-21, presents a further extract from Jesus’ long discourse at the Last Supper. As we noted last week, the discourse oscillates back and forth between two understandings of Jesus’ ‘going away’ and ‘return’. On the more immediate level there is the ‘going away’ of his death and the ‘return’ of his appearances as risen Lord on the third day. At another level, the discourse addresses his more permanent ‘going away’ and absence from the disciples following his final return to the Father. The return ‘on that day’ of which he speaks would then be his return on the last day at the end of time.

But here there is more to say. The Fourth Gospel plays down the traditional expectation of Jesus’ coming at the last day in the direction of emphasising his abiding presence in the community. This lies behind the statement: ‘In a little while the world will no longer see me, but you will see me; because I live, you also will live.’ In contrast to ‘the world’ (unbelievers), for whom Jesus after his death will cease to exist, believers will ‘see’ him and ‘also will live’ in the sense of here and now experiencing his presence in the community and sharing his risen life.

Thus the passage continues to address directly the situation of the disciples in the period when his appearances as risen Lord have ceased, the situation of the Church that prevails to this day. Naturally, the disciples will feel the loss of his comforting physical presence. But if they grasp the sense in which he will continue to be present, they should not feel ‘orphaned’.

In this connection Jesus speaks of ‘another Paraclete’ that he will ask the Father to give. (The implication is that Jesus himself has been a ‘Paraclete’ for the disciples during his earthly life.) The essential idea behind ‘Paraclete’ is that of someone who stands beside you in time of difficulty, providing a comforting, supportive and encouraging presence. One thinks perhaps of a highly respected person whom you might ask to go to court with you and act as character witness. Such is the idea that the Gospel applies here (and in several other places) to the Spirit. Though Jesus may no longer be physically present, the comfort and assurance his presence gave the disciples during his lifetime will continue in the presence of the Holy Spirit. In the face of constant trial and rejection from the world, the Paraclete will be for the disciples ‘the Spirit of Truth’ in the sense of imparting to them a conviction that what they believe and hold on to is indeed reality in the most profound sense. We come close here to the fine statement in the Second Reading, 1 Peter 3:15-18: ‘Always have your answer ready for people who ask you the reason for the hope that is within you’.

Finally, we should note the way in which the Gospel begins and ends with the sense that believers ‘have entered into the same reciprocity of love that unites the Father and the Son’ (C. K. Barrett). Though the language may suggest it to be the case, the Gospel does not mean that God’s love is conditional upon human observance of the commandments. The essential commandment is that of love. What the Gospel is saying is that when the community is indeed one where love prevails, the atmosphere of love that it experiences is nothing other than a sharing in the communion of love that is the Godhead.