*St. Theresa’s Parish Community Newsletter*



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 16 Drummartin St., Albion 3020

 Principal: Rob Macklin

Mother of God Primary School - 93631734

 Blanche St., Ardeer 3022

 Principal: Assunta Iacovino

*“Do Small Things Well”*

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FIFTH SUNDAY IN ORDINARY TIME Year B 3 & 4 February 2024

Dear Parishioners,

The Leadership team invites you to farewell Fr Barry after 39 years of service to our parish.

Date: Sunday 25th February, location: St Theresa’s School Multipurpose Room, time: Midday onwards for a shared lunch. Please RSVP and advise your Parish contact with dish to be provided (either main or dessert) by 18th February. Mary Azzopardi 0418 308 843, Mary Poulter 0404 101 632, Ann-Maree 0401 192 079 and Jadzia 0417 776 427

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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 Wednesday 9.00am SundayRECONCILIATION (Individual Confession)Saturday 13th January, 10.00am at Queen of Heaven or other times and places on request |  | CUPPA AFTER MASS Join us today after each Mass for a cuppa and a chat. VOLUNTEERS NEEDEDVolunteers needed for Reader/Commentators at Mother of God, and Counters and Cleaners for the Churches. Any extra volunteers would be greatly appreciated. Call the Parish Office.COLLECTIONS RECEIVEDThanksgiving $754 Loose Money $325 Presbytery $560 COUNTERS 11th February  Team 4: M Poulter, A Sanford FEAST DAYSSt Agatha, 5FebruarySt Paul Miki and Companions, 6 FebruarySt Scholastica, 10 FebruaryREADINGS Today Next WeekJob 7.1-4,6-7 Leviticus 13.1-2,45-46Ps 147.1-2,3-4,5-6 (R.1a,3) Ps 32.1-2,5,10bc-11(r7)1 Corinthians 9.16-19,22-23 1 Corinthians 10.23- 11.1Mark 1.29-39 Mark 1.40-45 |

URGENT ACCOMMODATION

Mother with 4 children seeking short term accommodation in the area. Please contact Mother of God Primary School or the Parish office if you are able to assist.

PARISH MOVIE MORNING Is back on Monday 5th February, meet at 'Sunshine Village Cinema' 10am, $10 entry, movie to be decided on the morning, enquiries Ann-Maree 0401 192 079

ABBEY SOLO FOUNDATION Raising funds for kids with cancer. Fundraising Cricket match at 'Ainsworth Reserve' Glengala Rd, this Tuesday 6th Feb 5pm- 9pm, BBQ, ice-cream & other activities.

PARISH DINNER Back for 2024 Tuesday 20th February 6pm at Deer Park Club, Ann-Maree 0401 192 079

REFLECTION ON TODAY’S READINGS

**COMMENTARY**Last Sunday’s Gospel described the first blow that Jesus struck against the rule of Satan in the world: his teaching in the synagogue at Capernaum in the course of which he dramatically frees a man possessed by an evil spirit (Mark 1:21-28). Today’s **Gospel**(Mark 1:29-39) continues the account of that inaugural day of ministry. Leaving the synagogue, Jesus goes to Simon Peter’s house and cures Simon’s mother-in-law, who is ill with a fever (vv. 29-31). He then extends his healing and liberating activity to the whole town (vv. 32-34), before re-launching his mission on a wider scale (vv. 35-39).

The **First Reading**, from the Book of Job, 7:1-4, 6-7, provides an effective background to the situation addressed by Jesus in the Gospel by dramatising the limitations of the human lot with such poignancy

**DOMESTIC SCALE**The healing ministry of Jesus begins on a rather modest, even domestic scale. Simon’s mother-in-law is in bed with a fever, a more threatening condition in those days but not necessarily something out of the ordinary. Simon (Peter) is the leading disciple of the four that Jesus has just called to leave off being fishers of fish and become ‘fishers of people’ (1:16-20). Responding to his call has meant leaving both livelihood and family behind. The fact that Jesus performs this healing for the benefit of a member of Simon’s family shows that having the family’s menfolk follow Jesus is not entirely a loss. They are going to gain something as well – be drawn into the sphere of new life and healing associated with the new ‘family of God’, the band of disciples Jesus is beginning to gather around himself.

The language in which the healing action of Jesus is described, ‘He came and took her by the hand and raised her up’ echoes the language of resurrection. The ‘service’ that the recovered woman then provides for Jesus and his disciples is at one level simply the standard domestic service of preparing and serving a meal that a woman in that culture would provide. Here it certainly signals her complete restoration to health. At the same time, the language used (diakonein) seems to foreshadow the ‘service’ (diakonia) that Jesus himself will provide as the Son of Man who has come ‘not to be served but to serve and give his life as a ransom for many’ (10:45). Simon’s mother-in-law thus anticipates the ministry that disciples who have experienced the healing and reconciling power of Jesus will go on to exercise in his name. Moreover, this healed woman, at the very start of Jesus’ ministry, may also anticipate the loving service of the unnamed woman who, just before Jesus’ passion, will lovingly and appropriately anoint him for burial (14:3-9). She begins a pattern to be played out in this Gospel where women by and large grasp the true meaning of Jesus’ mission, especially its entrance into suffering, and the male disciples, including Simon Peter, do not.

**HEALING**With the Sabbath ended at sundown, the townsfolk are free to bring their sick and tormented for healing as well. The prominence of exorcisms in the account raises for homilists the problem of how to explain this kind of activity to hearers of the Gospel today. Undoubtedly, we find in the Gospels generally and in Mark, in particular, the attribution to demonic possession of many conditions that modern medicine would prefer to ascribe to various kinds psycho-physical pathologies. There is no good reason to suppose that the Galilean towns and villages where Jesus laboured were any more prone to cases of true demonic possession than is the case today. The Gospel highlights the demonic, not only because its author attributed many more conditions to that cause than we would, but also out of the desire to portray all Jesus’ activity – whether teaching, healing or exorcising – as a life-and-death struggle with the powers opposed to God for the freedom and enhancement of human life.

**POWER OF JESUS**The Gospel stresses the eagerness of the crowd to access the power of Jesus – both on this evening and then after his brief moment of retirement to a lonely place to pray. It dramatises the desperation of the human condition and the sense that Jesus and he alone can provide the liberation they so deeply desire. So, from the family of Simon and the afflicted people of Capernaum, Jesus moves on ‘to the neighbouring towns’ to because as he says, ‘It is for this that I came out’ – came out from Nazareth but ‘came out’ more radically as the Son of God to confront and overcome the evil of the world.