

## MASS TIMES

**Weekend Masses:** YANCHEP: 6 p.m. Saturday Vigil, St James Anglican Church, 2 Lagoon Drive. GUILDETON: 8 a.m. Sunday, Guilderton Community Hall, Wedge Street. LANCELIN: 9.45 a.m. Sunday, 33 Gingin Road, Lancelin.

**Confessions:** before Mass on request

**Weekday Masses:** Tuesday, Thursday, Friday 9 a.m. at the presbytery, Wednesdays 3 p.m. at Bethanie Beachside Aged Care.

**Priest:** Fr Augustine Puthota

3 Blaxland Avenue, Two Rocks WA 6037. Presbytery: 9561 2172

### We pray for the sick of our community, especially:

Pat Murphy, Ken and Toni Meek, Delores Servais, Michael Ford, Jim Walsh, Paula Cope, Pat Barone, Joy Jackson, Anita Pitcher, Deanna and Murray Burge.

### Communion Antiphon:

If you love me, keep my commandments, says the Lord. The Father will send you the Holy Spirit, to be with you for ever, alleluia.

### Commentary on the First Reading by Dr Michael Barber (continued)

a descendant of the tribe of Ephraim. The capital of the northern kingdom was eventually established in Samaria. Samaria thus became associated with the northern tribes' rebellion against the Davidic kingdom.

As is well known, in Jesus' day, the Samaritans were despised by Jews. However, it wasn't simply their rejection of the Davidic king that caused this. In fact, things got quite complicated for the Samaritans. First, in the eighth century B.C. the Assyrians carried off many of the northern tribes into exile. According to 2 Kings 17:18-41, not only did the Assyrians send many northern Israelites into exile, they also repopulated the cities of Samaria with captives from other nations who brought with them the worship of their own pagan gods. In Jesus' day, therefore, the Samaritans were seen as corrupted. Nonetheless, the Samaritans were still apparently seen as part of the people of Israel by Jews in the Second Temple Period. 2 Maccabees seems to describe the Jews and Samaritans as belonging to one "people" (2 Macc. 5:22-23). What really scandalized the Jews, then, was not the Samaritans' questionable genealogy, it was something else.

Specifically, the Samaritans were problematic above all else because they rejected the Jerusalem temple. They identified Mt. Gerizim--not Mt. Zion--as the place of correct worship. In fact, Jesus and the Samaritan woman at the well discuss this disagreement in John 4. This--the question of right worship--was the central dividing issue among the Jews and the Samaritans. Nothing was more important than the question of what constituted proper liturgical worship.

The book of Acts presents Jesus as the Messiah, the one through whom the twelve tribes would be restored (cf. Luke 22:29-30). Along these lines, in the first chapter of the book, Jesus describes how the apostles will be his witnesses "in Jerusalem and in all Judea and Samaria and to the ends of the earth". Philip's trip to Samaria is presented as fulfilling this promise -- proclaiming Christ and working miracles in his name.

# Sunday Bulletin

6<sup>th</sup> Sunday of Easter

Year A

*St Philip  
Exorcising  
Demons from  
the Temple of  
Mars,  
1497-1502,  
South Wall of  
Strozzi  
Chapel,  
Basilica of  
Santa Maria  
Novella,  
Florence,  
Italy.*



### Entrance Antiphon

Speak out with a voice of joy; let it be heard to the ends of the earth: the Lord has set his people free, alleluia.

### First Reading: Acts 8:5-8, 14-17.

*They laid hands on them, and they received the Holy Spirit.*

Philip went to a Samaritan town and proclaimed the Christ to them. The people united in welcoming the message Philip preached, either because they had heard of the miracles he worked or because they saw them for themselves. There were, for example, unclean spirits that came shrieking out of many who were possessed, and several paralytics and cripples were cured. As a result there was great rejoicing in that town.

When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them, and they went down there, and prayed for the Samaritans to receive the Holy Spirit, for as yet he had not come down on any of them: they had only been baptised in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit.

*The Word of the Lord.*

**Thanks be to God.**

**Responsorial Psalm Ps 65:1-7, 16, 20. R. v.1**

**R. Let all the earth cry out to God with joy.**

Cry out with joy to God all the earth,  
O sing to the glory of his name.  
O render him glorious praise.  
Say to God: 'How tremendous your deeds!' **R.**

'Before you all the earth shall bow;  
shall sing to you, sing to your name!'  
Come and see the works of God,  
tremendous his deeds among men. **R.**

He turned the sea into dry land,  
they passed through the river dry-shod.  
Let our joy then be in him;  
he rules for ever by his might. **R.**

Come and hear, all who fear God.  
I will tell what he did for my soul:  
Blessed be God who did not reject my prayer  
nor withhold his love from me. **R.**

**Second Reading 1 Peter: 3:15-18**

*In the body he was put to death, in the spirit he was raised to life.*

Reverence the Lord Christ in your hearts, and always have your answer ready for people who ask you the reason for the hope that you all have. But give it with courtesy and respect and with a clear conscience, so that those who slander you when you are living a good life in Christ may be proved wrong in the accusations that they bring. And if it is the will of God that you should suffer, it is better to suffer for doing right than for doing wrong.

Why, Christ himself, innocent though he was, had died once for sins, died for the guilty, to lead us to God. In the body he was put to death, in the spirit he was raised to life.

*The Word of the Lord.*

**Thanks be to God.**

**Gospel Acclamation Jn 14:23**

**Alleluia, alleluia!**

All who love me will keep my words,  
and my Father will love them, and we will come to them.  
**Alleluia!**

**Gospel**

**John 14:15-21**

*I shall ask the Father and he will give you another Advocate.*

Jesus said to his disciples:

'If you love me you will keep my commandments.  
I shall ask the Father,  
and he will give you another Advocate  
to be with you for ever,  
that Spirit of truth  
whom the world can never receive  
since it neither sees nor knows him;  
but you know him,  
because he is with you, he is in you.  
I will not leave you orphans;  
I will come back to you.  
In a short time the world will no longer see me;  
but you will see me,  
because I live and you will live.  
On that day you will understand that I am in my Father  
and you in me and I in you.  
Anybody who receives my commandments and keeps them  
will be one who loves me;  
and anybody who loves me will be loved by my Father,  
and I shall love him and show myself to him.'

*The Gospel of the Lord.*

**Praise to you, Lord Jesus Christ!**

**Commentary on the First Reading by Dr Michael Barber [www.thesacredpage.com](http://www.thesacredpage.com)**

The Relationship of the Samaritans to the Jews. At the beginning of the reading we read that Philip, one of the seven deacons appointed in Acts 6:5 (not the apostle), "proclaimed the Christ" to the people of Samaria. Much could be said about this from a salvation history perspective. Specifically, it is important to know that backstory of the Samaritans to appreciate the significance of this story. Let us consider that briefly.

Under kings David and Solomon, all of the tribes of Israel were united. This period represented, in many ways, the golden age of the Old Testament. Through the Davidic kingdom God reigned over Israel as well as the nations. The Chronicler thus describes the kingdom of David in terms of, "the kingdom of the Lord in the hands of the sons of David" (2 Chr 13:8).

After Solomon's death, however, the northern tribes revolted against the kingdom of David. They turned away from the Lord and began to worship golden calves. A rebel kingdom was set up by the northern tribes. Its first king was Jeroboam, (continued ...)