

MASS TIMES

Weekend Masses: YANCHEP: 6 p.m. Saturday Vigil, St James Anglican Church, 2 Lagoon Drive. GUILDERTON: 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, **Presbytery:** 3 Blaxland Avenue, Two Rocks, Western Australia 6037. Telephone: +61-8-9561 2172

Website: <http://yanhepcatholic.org/> email: yanhepcatholic@gmail.com. Please like us on **Facebook:** <https://www.facebook.com/yanhepcatholicchurch>

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, Josephine del Bene, Len Sims and Nina Campbell.

We pray for all departed souls from this Pastoral area, and we ask them to pray for us.

Mary Crawford, Des Elliot, Barry Murphy, Jim and Marion Ferguson, Pat O'Prey, John Sheahan, Carmen Germann, Yvonne Wytenburg, Frank and Netje Walsler, Ian Kinner, Dennis Galora, Tom Cox, Alice Greig, John Bird, Ray Knapp, Giuseppe Del Bene, Bruno Rogalski, Bill Fleming, Ronnie Spratling and Mavis Gagliano.

Communion Antiphon † Luke 24:35

The disciples recognised the Lord Jesus in the breaking of the bread, alleluia.

(Commentary continued) was picked up by later writers, including Thomas Aquinas. In context, this meaning makes sense.

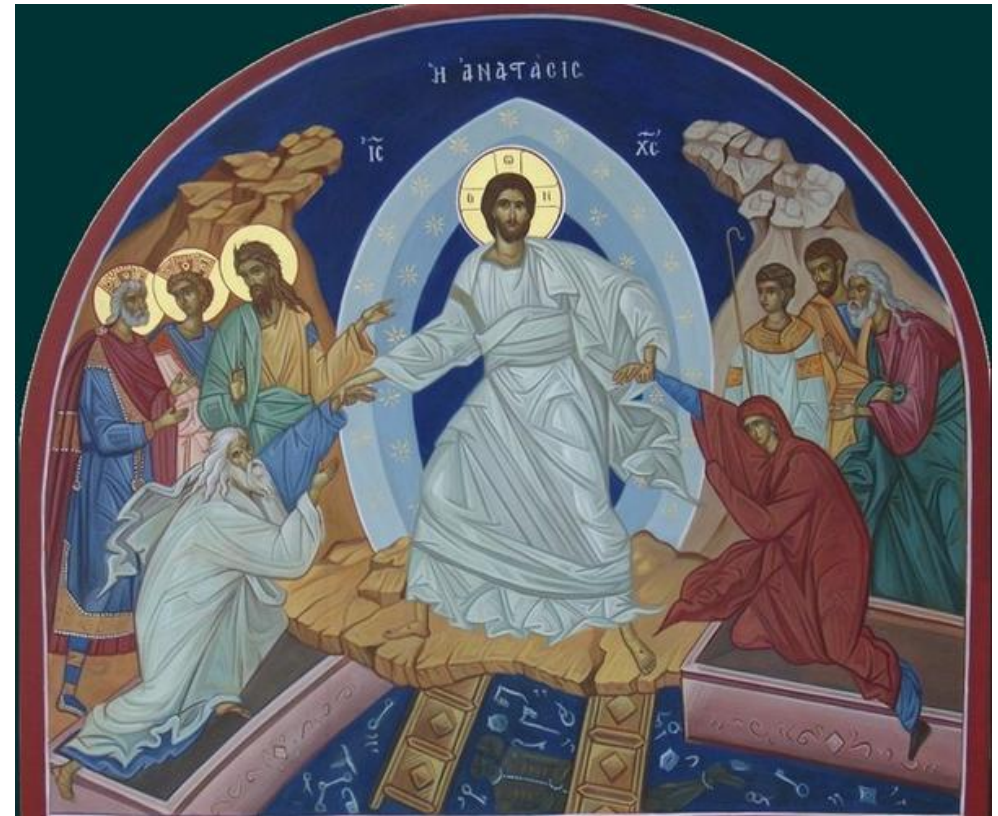
However, the best evidence suggests a different meaning is in view. It seems more likely that the term in John 14 should be understood in terms of a legal "advocate", i.e., a "counsellor" or "attorney". Indeed, John's Gospel uses a number of motifs associated with such a courtroom setting such as the concepts of "witnesses", "testimony", "truth", "judgment", etc. The language of "Paraclete" seems to cohere well with this conceptual matrix. Here it is helpful to understand the Greco-Roman courtroom model that is probably in the background. In such a setting there was no "public prosecutor". At a trial there were only private accusers (*katēgor*, Rev 12:10) who served as witnesses against the accused. Witnesses for the accused served as "advocates". The advocate was the one who defends accused in a courtroom and intercedes for him. It is used in ancient literature synonymously with *synēgoros*, a term which is the opposite of *kategor* ("accuser"). The idea then would seem to be that the Spirit is the witness on the side of believers. In fact, this also coheres with what is said later on in John 16.

Here the Holy Spirit is described as prosecuting the disciples' persecutors (John 16:7-11). Jesus' promise to send another Paraclete is noteworthy for it implies that Jesus himself is also a Paraclete. In fact, 1 John clearly states that Jesus is a Paraclete: "My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

Sunday Bulletin

3rd Sunday of Easter

Year B



Entrance Antiphon | cf. Ps 65:1-2
Cry out with joy to God, all the earth;
O sing to the glory of his name,
O render him glorious praise, alleluia.

The Resurrection, showing Christ raising Adam and Eve, Greek Orthodox Byzantine Icon, egg tempera on wood panel.

First Reading † Acts 3: 13-15, 17-19.

You have killed the prince of life; God, however, raised him from the dead.

Peter said to the people 'You are Israelites, and it is the God of Abraham, Isaac and Jacob, the God of our ancestors, who has glorified his servant Jesus, the same Jesus you handed over and then disowned in the presence of Pilate, after Pilate had decided to release him. It was you who accused the Holy One, the Just One, you who demanded the reprieve of a murderer while you killed the prince of life. God, however, raised him from the dead, and to that fact we are the witnesses.'

'Now I know, brothers, that neither you nor your leaders had any idea what we were really doing; this was the way God carried out what he had foretold, when he said through all his prophets that his Christ would suffer. Now you must repent and turn to God, so that your sins may be wiped out.'

The word of the Lord.

Thanks be to God.

Responsorial Psalm † Ps 4: 2, 4, 7, 9. R. v. 7
R. Lord, let your face shine on us.

When I call, answer me, O God of justice;
 from anguish you released me, have mercy and hear me!' **R.**

It is the Lord who grants favours to those whom he loves;
 the Lord hears me whenever I call him. **R.**

'What can bring us happiness?' many say.
 Lift up the light of your face on us, O Lord. **R.**

I will lie down in peace and sleep comes at once,
 for you alone, Lord, make me dwell in safety. **R.**

Second Reading † 1 John 2:1-5

Jesus Christ is the sacrifice that takes away our sins and those of the whole world.

I am writing this, my children,
 to stop you sinning;
 but if anyone should sin,
 we have our advocate with the Father,
 Jesus Christ, who is just;
 he is the sacrifice that takes our sins away,
 and not only ours,
 but the whole world's.

We can be sure that we know God
 only by keeping his commandments.
 Anyone who says, 'I know him',
 and does not keep his commandments,
 is a liar,
 refusing to admit the truth.
 But when anyone does obey what he has said,
 God's love comes to perfection in him.

The word of the Lord.

Thanks be to God.

Gospel Acclamation † cf. Luke 24:32

Alleluia, Alleluia!

Lord Jesus, make your word plain to us:
 make our hearts burn with love when you speak.

Alleluia!

Gospel † Luke 24:35-48

It was written that the Christ would suffer and on the third day rise from the dead.

The disciples told their story of what had happened on the road and how they had recognised Jesus at the breaking of bread.

They were still talking about this when Jesus himself stood among them and said to them, 'Peace be with you!' In a state of alarm and fright, they thought they were seeing a ghost. But he said, 'Why are you so agitated, and why are these doubts rising in your hearts? Look at my hands and feet; yes, it is I indeed. Touch me and see for yourselves; a ghost has no flesh and bones as you can see I have.' And as he said this he showed them his hands and feet. Their joy was so great that they could not believe it, and they stood dumbfounded; so he said to them, 'Have you anything here to eat?' And they offered him a piece of grilled fish, which he took and ate before their eyes.

Then he told them, 'This is what I meant when I said, while I was still with you, that everything written about me in the Law of Moses, in the Prophets and in the Psalms, has to be fulfilled.' He then opened their minds to understand the scriptures, and he said to them, 'So you see how it is written that the Christ would suffer and on the third day rise from the dead, and that, in his name, repentance for the forgiveness of sins would be preached to all the nations, beginning from Jerusalem. You are witnesses to this.'

The Gospel of the Lord.

Praise to you Lord Jesus Christ.

Commentary on the Second Reading by Michael Barber (from <http://www.thesacredpage.com/2015/04/he-opened-their-minds-to-understand.html#more>)

The passage here begins with an admonition not to sin. However, John is realistic. He understands that his readers may very well fall. If that is to happen, John reminds us that we have a "advocate" with the Father.

The Greek term used here, *paraklētos*, is also found in the Gospel of John, where it is applied to Christ as well as the Holy Spirit (i.e., the "Paraclete"). Implying that he himself is also a "Paraclete", Jesus tells the apostles:

And I will pray the Father, and he will give you another Paraclete [*paraklētos*], to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. (John 14:16-17; cf. also John 14:26; 15:26; 16:7).

The meaning of the term *paraklētos* is debated. Different options have been suggested. In the second century, Origen suggested it means "comforter", an interpretation that