



ONE MISSION, TWO PARISHES



Fifth Sunday of Easter – Year B Sunday 28th April 2024

Administrator

Fr Dean Mathieson

Parish Secretary

Sonya O'Farrell

Wednesdays,

Thursdays & Fridays

10am – 2pm

SUNDAY MASS

Saturday Vigil

ST: & SL: 6pm

Sunday

St Luke's 8:30am

St Timothy's 10:30am

St Timothy's 5pm (Vietnamese)

WEEKDAY MASSES

St Timothy's:

Wed & Thurs - 9:15am

Fri - 10am

1st Wed of the month

@ 10.00am Mass of Anointing

St Luke's:

Tues - 5pm

Wed, Thurs, Fri - 9:30am

Sat - 9am

Rosary after each morning Mass

RECONCILIATION

SL: Sat 9.30am-10am

5.30pm – 5.50pm

EXPOSITION OF THE BLESSED SACRAMENT

SL: Tues 5:30pm-6:30pm

(note new time and day)

The Gospel today, the fifth Sunday of Easter time begins with the image of the vine. Jesus said to his disciples, "I am the true vine, and my Father is the vinedresser" (Jn 15:1). In the Bible Israel is often compared to the fertile vine when it is faithful to God; but if it distances itself from him, it becomes barren, incapable of producing that "wine to gladden the heart of man", as Psalm 104[103] sings (v. 15). The true vine of God, true life, is Jesus who with his sacrifice of love gives us salvation, opens to us the way to be part of this vine. And as Jesus remains in the love of God the Father, the disciples too, wisely pruned by the word of the Master (cf. Jn 15:2-4), if they remain profoundly united in him, they become fruitful branches that bear an abundant harvest. St Francis de Sales wrote: "The vine-sprig, united and joined to the stock, brings forth fruit not by its own power but in virtue of the stock. Now we are united by charity unto our Redeemer as members to their head, and hence it is that... good works, drawing their worth from him, merit life everlasting" On the day of our Baptism the Church grafts us, as branches, on to the Paschal Mystery of Jesus, on to his very Person. From this root we receive the precious sap that enables us to share in the divine life. As disciples, with the help of the Pastors of the Church, we too develop in the Lord's vineyard, bound by his love. "If the fruit we are to bear is love, its prerequisite is this 'remaining', which is profoundly connected with the kind of faith that holds on to the Lord and does not let go"

It is indispensable to remain ever united to Jesus, to depend on him, because apart from him we can do nothing (cf. Jn 15:5). In a letter written to John the Prophet who lived in the desert of Gaza in the fifth century, a faithful asked the following question: how is it possible to combine man's freedom and the inability to do anything without God? And the monk answered: if man inclines his heart towards goodness and asks God for help, he receives the necessary strength to carry out his work. Therefore man's freedom and God's power proceed together. This is possible because goodness comes from the Lord, but it is carried out through his faithful.

True "abiding" in Christ guarantees the effectiveness of prayer, the Cistercian Bl. Gueric of Igny, said: "O Lord Jesus... without you we can do nothing. Indeed you are the true gardener, creator, cultivator and custodian of your garden, which you plan with your word, irrigate with your spirit and cause to grow with your power".

Dear friends, each one of us is like a branch that only lives if its union with the Lord grows every day in prayer, in participation in the Sacraments and in charity. And he who loves Jesus, the true vine, produces fruits of faith for an abundant spiritual harvest. Let us pray to the Mother of God that we may remain firmly grafted onto Jesus and that all our actions may have their beginning and end in him.

Pope Benedict XVI (2012)

Office (for both Parishes): 17 Stevens Road Forest Hill Vic 3133

Parish Office tel: 03 9412 8499; Presbytery tel: 03 9877 2292

Email: foresthill@cam.org.au | Web: sttimothys.org.au

Email: blackburnsouth@cam.org.au | Web: blackburnsouth.org.au

Prayer to Saint Timothy

O God, who adorned Saint Timothy with apostolic virtues, grant, through his intercession that, living justly and devoutly in this present age, we may merit to reach our heavenly homeland. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Patron Saint of stomach and intestinal disorders.

Prayer to Saint Luke the Evangelist

O St. Luke, you were chosen to reveal in preaching and writing God's love for the poor. Moved by the heavenly Spirit of Love, you detailed the life of Jesus, showing His divinity and His genuine compassion for all human beings. Help those who already glory in God's name to persevere in one heart and one mind and inspire all people that they may hear the Good News of Salvation. Amen

Patron Saint of artists, physicians, surgeons, students and butchers.

SAINTS OF THE WEEK

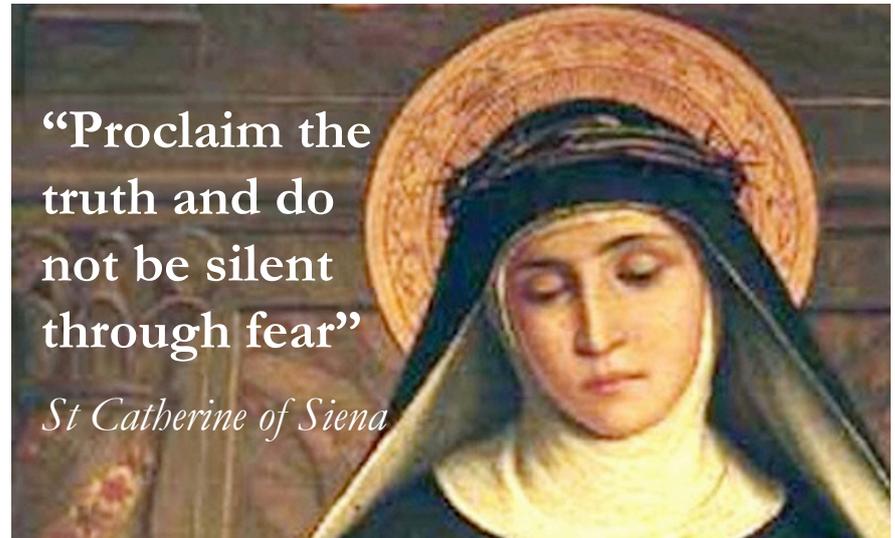
Mon 29 April
Saint Catherine of Siena

Tue 30 April
Saint Pius V, Pope

Wed 1 May
Saint Joseph the Worker

Thu 2 May
Saint Athanasius

Fri 3 May
Sts Philip and James, Apostles



MINISTERS OF THE WORD

Saturday 6pm SL
6pm ST
Sunday 8:30am SL
10:30am ST
5pm ST

27 and 28 April

Ian Holmes
Maria Deayton
Peter McKeown
Ryan Yee & Eli Tutor
Ha Cao & Loc Le

4 and 5 May

Lucy Ferris
Peggy D'Cruz
Nolusha Perera
Joelle Rousetty & Martin Harris
Thuy Vu & Hieu Nguyen

EXTRAORDINARY MINISTERS OF THE EUCHARIST

Saturday 6pm SL
6pm ST
Sunday 8:30am SL
10:30am ST
5pm ST

Godfrey Thong
Mary Italiano
Margaret Gearon
Anico Yee
Hoang Nguyen

Sonya O'Farrell
Susan Chen
Melina Barcellona
Daphne Hickman
Hung Dinh

SLIDE OPERATORS

Saturday 6pm SL
6pm ST
Sunday 8:30am SL
10:30am ST
5pm ST

Nigel Tauro
Michelle Chen
Megan McLean
Manny Gonzalez
Toan Tran

Choir
Michelle Chen
Rosemary Donaldson
Lee Min Yee
Theresa Nguyen

SL WELCOMERS 27/28 APR

6:00pm Tony Fernandez
8:30am Marie Pekish
ST 10.30am Volunteer

SL CHURCH CLEANING

4th May – Val's Team
Val Fogarty, Jim Fogarty,
Anthony Fernandez, Maureen Davis
& Ellen Donoghue

SL CHURCH FLOWERS

27th April - Marie Parker
4th May - Nikhita Paul

ST CHURCH FLOWERS

Parishioners

SL WELCOMERS 4/5 MAY

6:00pm John Ryan
8:30am Margaret Gearon
ST 10.30am Volunteer

ST CHURCH CLEANING

11th May @ 8am
Toan Tran, Dao Dinh,
Hieu Nguyen & Dieu Nguyen

ST COUNTERS

This week Team 4:
Mary Choy & Eileen Tam
Next week Team 5:
Anico Yee & Pabs Gonzales

WE REMEMBER IN PRAYER this weekend all who are sick, especially Bernadine O'Meara, Maura, Kit Bing Fan, Tony Keaney, Kathryn Holmes, Therese O'Donoghue, Stewart Davis, Mark, Jerry Donoghue, Margaret Hayes, Kevin Bolton, the Italiano family and all those Parishioners unable to be among us this weekend. For all who have died and for those whose anniversaries occur about this time especially Marian Williams, Julieta Gutierrez, Richard Hammett, Eileen Fitzpatrick, Maureen Withers, Nicholas Bito, Robert Mead, Charles Strachan, Aida Chan, Craig James, Joyce Grealy, Carlo di Salvatore, Josefina Flores, Maria Phan Tran, Christina Pickett, Mary Peters, Felicitas Monzon, Jude Hickman, Assanta Di Paola, Joan Heland, Tom Odlum, Ruby Coutt & Ivor Fraser. May they rest in peace.

BAPTISM: We warmly welcome Bernard and Lingyi Chan this weekend who are presenting Nicole and Colin for baptism on May 5th.

PROJECT COMPASSION: Project Compassion Boxes can be left at SL in the basket near the picture of St Joseph and at ST in the basket near the Holy Oils cabinet on the sanctuary. www.caritas.org.au/project-compassion or phone 1800 024 413. So far we have dispatched \$1,954.50 from St Timothy's and \$2,773.20 from St Luke's to Caritas. Receipts have been issued to those who requested them. Thank you for your amazing generosity.

CATHOLIC CARE VICTORIA: Annual collection will be taken up next weekend 4/5 May.

Resources

MELBOURNE CATHOLIC: [The call to something.greater](#)

MAJELLAN FAMILY MEDIA: [On ANZAC Day. We remember the sacrifice](#)

THE JOURNEY THIS WEEK: On 'The Journey This Week: Fr Mark De Battista says being pruned by God is necessary if we are to grow in our faith. Mother Hilda tells how to see the sun shining in the faces of all we meet. Plus, Fr Tony Percy, Michelle Vass and Mark Raue. The Journey podcast available at www.jcr.org.au.

PILGRIMAGE: Pilgrimage of a Lifetime, including the Holy Shrines of Spain, Portugal, and Lourdes, departing on September 16th for 19 days. Chaplain - Fr. Dominic Murphy. Cost \$9.290. Further Info. Kathryn (03)98305489. kathryn@oconnortravelworld.com.au Website - <http://www.oconnortravelworld.com.au>

WORLD MISSION MAY ROSARY: Online rosary Monday to Friday at 2pm each day during May. <https://tinyurl.com/cmprayer> Meeting ID 893 8798 2280 Password: 876574

STEWARDSHIP CORNER:

The First collection is for the priest and retired priests.

The Second collection is for parish expenses

ST: Weekly First Collection Presbytery Envelopes: \$152

Weekly Thanksgiving Stewardship Envelopes: \$200

Vietnamese Donation: \$293.20

SL: Last week's Church Stewardship Envelopes: \$306

Last week's Presbytery Stewardship Envelopes: \$252

Parish Groups & Contacts

Volunteers and Rosters

ST: Corrie Quimbo

SL: Margaret Gearon

Baptism Preparation

SL: Mary Italiano

Vietnamese Community

Hoang Nguyen

Andy Tran

Vietnamese Youth

Theresa Nguyen

Parish Collection Preparers

ST: Barry Silvester &

Michael Kawalewski

Stewardship Counters

SL: Dale Dixon

Steve Kilroe-Smith

Parishes Safeguarding Committee

Theresa Nguyen, Mary Italiano,

Darren McLean

Janette Clark

Parish history

SL: Margaret Gearon

Parish Accountant

Bernard Negline

SL: Hall Hire

Sonya O'Farrell @ the

Parish Office – 9877 2292

Church Sacristan

ST: Margaret King & Hoang Nguyen

SL: Greg Grant

Church Housekeeping

ST: Margaret King

Church Cleaning & Flowers

SL: Megan McLean

Church Linen

SL: Beryl Kanagalinggam

Parish Garden Maintenance

ST: Des Connors, Leo Watson,

Anico Yee & Vietnamese Community

SL: Darren McLean

Parish Choirs

ST: Mary Italiano & Theresa Nguyen

SL: Lina & Maria Mafi

St Vincent de Paul Conference

For Assistance: 1800 305 330

(Monday to Friday 10am-3pm)

Parish Contacts:

ST: John McCoy

SL: Tony Lobo &

Steve Kilroe-Smith

Entrance Antiphon: O sing a new song to the Lord, for he has worked wonders; in the sight of the nations he has shown his deliverance, alleluia.

Response to the Psalm: I will praise you, Lord, in the assembly of your people.

Gospel Acclamation: Alleluia, alleluia! Live in me and let me live in you, says the Lord; my branches bear much fruit. Alleluia!

Eucharistic Acclamation: When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Communion Antiphon: I am the true vine and you are the branches, says the Lord. Whoever remains in me, and I in him, bears fruit in plenty, alleluia.

The Holy Mass - Liturgy of the Word

Given the Introductory Rites, the Mass proceeds into the Liturgy of the Word. In the early Church, the selection and number of readings of Sacred Scripture varied for each liturgy. In the West, the pattern developed where a reading from one of the epistles would precede the Gospel, since Easter was a New Testament event. The books of the Prophets of the Old Testament also were also given a priority. The acclamation "Thanks be to God" (*Deo gratias*) was in use as early as the fourth century. Moreover, the Church stipulated that only books attributed to the Prophets or the Apostles (i.e. the books of our present Bible) would be read to the faithful at Mass (cf. The Muratorian Fragment, c. 155).

The Gradual or Responsorial Psalm was inserted in between the readings. Later, a cantor came forward with a book of chants on the psalms (*Cantatorium*). The people would sing the refrain to the chant. The cantor would stand on the next to the top step of the ambo from which the readings were proclaimed. This step was called "the gradus," hence the term gradual.

The Alleluia verse preceding the Gospel is also from the earliest Mass. This song is the Easter proclamation. The Gospel was always given a place of honor. A member of the clergy always read the Gospel. In the Roman liturgy, the priest or deacon would take the Gospel book from the altar and be led to the ambo in a small scale procession with acolytes bearing candles and incense. St. Jerome recounted that a similar procession was performed when a dignitary entered a room in ancient court ceremonies. About the fourth century, the acclamation "Glory to you, O Lord" (*Gloria tibi, Domini*) was introduced at the beginning of the reading of the Gospel, and the acclamation "Praise to you, O Christ" (*Laus tibi, Christe*), at the end of the Gospel, to express the conviction of Christ's presence in the proclaimed word of the Gospel. For this same reason, the faithful always stood for the Gospel while they sat for the other readings. By the ninth century, at the beginning of the reading of the Gospel, the faithful made the sign of the cross on the forehead, lips and heart, signifying that the mind is open to receive Christ's word, that it is confessed with the lips, and it is taken to the heart.

At Vatican II, the Council Fathers, in providing guidelines for the renewal of the Mass, directed, "The treasures of the Bible are to be opened up more lavishly so that a richer fare may be provided for the faithful at the table of God's word. In this way, a more representative part of the Sacred Scriptures will be read to the people in the course of a prescribed number of years" ("The Constitution on the Sacred Liturgy," No. 51). Therefore, a three-year cycle of readings for Sundays and a two-year cycle for weekday Masses was devised. Regarding the Sunday Cycle, each Sunday Mass will have a first reading from the Old Testament (or from Acts of the Apostles or the Book of Revelation depending upon the liturgical season or feast), a responsorial psalm, a second reading from one of the epistles of the New Testament, and finally a Gospel passage. Each cycle will take the gospel passages from a particular gospel: Cycle A, St. Matthew; Cycle B, St. Mark; and Cycle C, St. Luke. Passages from St. John are interspersed throughout the year, especially during Easter season and during Cycle B.

After the Gospel, the priest has traditionally delivered the homily, which serves as a catechetical instruction. The task of the homily is to help the faithful understand the reading of Sacred Scripture and to make the word of God relevant for today. Moreover, it should link the Word of God with the Holy Eucharist. "The Constitution on the Sacred Liturgy" taught, "By means of the homily, the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text during the course of the liturgical year" (No. 52).

William Saunders

**I am the vine, you are the branches.
Whoever remains in me, with me in him, bears fruit in plenty;
for cut off from me you can do nothing.**

John 15:5

SUNDAY READINGS

READ AT HOME

5th Sunday of Easter

Year B

28 April 2024



Collect

Almighty ever-living God,
constantly accomplish the Paschal Mystery within us,
that those you were pleased to make new in Holy Baptism
may, under your protective care, bear much fruit
and come to the joys of life eternal.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Amen.

Readings and Commentaries

An accurate chronology of the apostle Paul's life and mission remains frustratingly elusive. In Luke's account, no sooner has the zealous Pharisee named Saul undergone his conversion than he's preaching boldly and impressively in Damascus, as he does soon after in Jerusalem. Then he disappears for a time until Barnabas brings him to Antioch (11:25). In the later Sundays of Easter (Year C) we hear something of their shared mission. But surprisingly, on no Sunday in the three-year cycle do we ever hear a word about Paul's subsequent missionary journeys, in spite of the fact that Luke devotes over thirteen chapters to them (15:36 – 28:31). This huge gap is left for individual readers or groups to fill for themselves. It's well worth doing.

A reading from the Acts of the Apostles 9:26–31

When Saul got to Jerusalem he tried to join the disciples, but they were all afraid of him: they could not believe he was really a disciple. Barnabas, however, took charge of him, introduced him to the apostles, and explained how the Lord had appeared to Saul and spoken to him on his journey, and how he had preached boldly at Damascus in the name of Jesus. Saul now started to go round with them in Jerusalem, preaching fearlessly in the name of the Lord. But after he had spoken to the Hellenists, and argued with them, they became determined to kill him. When the brothers knew, they took him to Caesarea, and sent him off from there to Tarsus.

The churches throughout Judaea, Galilee and Samaria were now left in peace, building themselves up, living in the fear of the Lord, and filled with the consolation of the Holy Spirit.

First Reading

The dramatic episode that precedes today's reading – Saul's experience of enlightenment on the road to Damascus (9:1-19) – had momentous consequences not just for the fledgling Church but for the entire history of Christianity. Strangely enough, neither it, nor Paul's subsequent re-telling of the story (in both 22:1-21 and 26:2-23), is to be found in the Sunday lectionary. There's further mystery too, in that elsewhere Paul offers an account of his visit to Jerusalem (Gal 1:18-21) that is markedly different from that of Luke.

Taking today's text on its merits, we find Saul (not called Paul until 13:9) in a kind of no-person's-land, in that he was at odds both with his ancestral community and his suspicious new companions. But once Barnabas, true to his name ("son of encouragement," 4:36), has introduced him, Saul preaches so boldly that he provokes a hostile reaction necessitating his being sent away for safety's sake.

Luke rounds out the story with another one of his upbeat summaries about the growth of the Church (in the singular, not the plural of the JB lectionary). This fulfils what Jesus had said to the apostles before his ascension (1:8), but with the additional mention of Galilee.

The reading is an action-packed narrative that pulsates with the driving force of the Spirit. Readers should readily deliver it with energy and authority.

Responsorial Psalm

Ps 21:26–28, 30–32

R. I will praise you, Lord, in the assembly of your people.

or

R. Alleluia.

My vows I will pay before those who fear him.
The poor shall eat and shall have their fill.
They shall praise the Lord, those who seek him.
May their hearts live for ever and ever! **R.**

All the earth shall remember and return to the Lord,
all families of the nations worship before him.
They shall worship him, all the mighty of the earth;
before him shall bow all who go down to the dust. **R.**

And my soul shall live for him, my children serve him.
They shall tell of the Lord to generations yet to come,
declare his faithfulness to peoples yet unborn:
'These things the Lord has done.' **R.**

Responsorial Psalm

Psalm 21/22 is an anguished prayer for deliverance that culminates in joyous praise. It is best known as the source of Jesus' cry of dereliction on the cross, "My God, my God, why have you forsaken me" (Mk 15:34). What we hear on Palm/Passion Sunday is the torment. But the psalm as a whole works its way unflinchingly through the agony until finally trust is regained and confidence restored. Today we pray only encouraging verses from the psalm's conclusion.

The response, taken from this final section, sets the tone immediately. The psalmist who began by lamenting human and divine abandonment is now re-united with both God and people and moved to praise. The scope of the prayer that follows is vast. It encompasses not just the psalmist, but the poor, God-seekers, the "mighty of the earth," and "all families of the nations." Its range extends beyond present company to "generations yet to come" and "peoples yet unborn."

The spirit of the psalm is consistent throughout and clearly suits the season of Easter. Readers who make its thankfulness their own will serve the congregation well. The one challenge they face is in the delivery of the long lines. They should not be hurried through. The assembly's response can be prompted at the right time by a suitable tone of voice and a glance.

A reading from the first letter of St John 3:18–24

My children,
our love is not to be just words or mere talk,
but something real and active;
only by this can we be certain
that we are the children of the truth
and be able to quieten our conscience in his presence,
whatever accusations it may raise against us,
because God is greater than our conscience and he
knows everything.
My dear people,
if we cannot be condemned by our own conscience,
we need not be afraid in God's presence,
and whatever we ask him,
we shall receive,
because we keep his commandments
and live the kind of life that he wants.
His commandments are these:
that we believe in the name of his Son Jesus Christ
and that we love one another
as he told us to.
Whoever keeps his commandments
lives in God and God lives in him.
We know that he lives in us
by the Spirit that he has given us.

A reading from the holy Gospel according to John

15:1–8

Jesus said to his disciples:
'I am the true vine,
and my Father is the vinedresser.
Every branch in me that bears no fruit
he cuts away,
and every branch that does bear fruit he prunes
to make it bear even more.
You are pruned already,
by means of the word that I have spoken to you.
Make your home in me, as I make mine in you.
As a branch cannot bear fruit all by itself,
but must remain part of the vine,
neither can you unless you remain in me.
I am the vine,
you are the branches.
Whoever remains in me, with me in him,
bears fruit in plenty;
for cut off from me you can do nothing.
Anyone who does not remain in me
is like a branch that has been thrown away
- he withers;
these branches are collected and thrown on the fire,
and they are burnt.
If you remain in me
and my words remain in you,
you may ask what you will
and you shall get it.
It is to the glory of my Father that you should bear
much fruit,
and then you will be my disciples."

Second Reading

The letter of James and those of John are radically different in style, but the two authors agree on one thing. Faith is testified to by works of love. "I will prove to you that I have faith by showing you my good deeds," wrote James (2:18). Only "real and active" love can give the assurance "that we are children of the truth," writes John (3:18-19).

John links faith and love together later in today's passage. God's commandments are to "believe in the name of his Son Jesus Christ" and to "love one another." Believing and loving go hand in hand. While simply put, believing in the name of Jesus is broad in scope. It encompasses the true identity of Jesus as Son of God and Word made flesh, and it acknowledges his active power and presence within the community of believers.

There are differences of opinion as to what John means by conscience and its accusations, but apart from this the reading is clearly expressed. It invites thoughtful delivery that allows the community to mull on the life it is called to, one of faith, love, trust and peace.

Gospel

John's gospel originally finished at the end of chapter 20, before another chapter and conclusion were added. In the same way, although Jesus' farewell discourse appears to end at 14:31 when Jesus says, "Come now let us go," it continues for another four chapters. Jesus first takes up and reflects on the traditional biblical image of the vine.

Today's excerpt from this section of the discourse falls roughly into two parts. The first and shorter part focusses on God's work as vinedresser. The second homes in on the inter-relationship between vine and branches, signifying Jesus and the disciples. Jesus exhorts the disciples repeatedly to "remain" in him. Perhaps echoing Sirach's reference to wisdom and the long life of its branches (Sir 1:20), Jesus makes it clear that the disciples can only bear fruit when there is a flow of life from vine to branches, that is, from him to believers. The counterpoint to this fruitful life is the need for pruning or cleansing. Withered branches are cast off, living ones are trimmed.

The primary emphases through this passage are mutuality, fruitfulness and divine initiative. John is inviting his readers to take Jesus' words to heart and dwell on them. It's to be expected that ministers of the word will find this a rewarding text to proclaim, especially if they allow time for the many short phrases to be heard and absorbed by the assembly.

An alternative translation of the scripture readings is given here from the New Revised Standard Version (NRSV). This may be particularly useful for those in parishes which use the NRSV Lectionary.

FIFTH SUNDAY OF EASTER

FIRST READING (NRSV)

A reading from the Acts of the Apostles

9:26–31

When Saul had come to Jerusalem,
he attempted to join the disciples;
and they were all afraid of him,
for they did not believe that he was a disciple.
But Barnabas took him,
brought him to the apostles,
and described for them how on the road he had seen the Lord,
who had spoken to him,
and how in Damascus Saul had spoken boldly in the name of Jesus.
So Saul went in and out among them in Jerusalem,
speaking boldly in the name of the Lord.
He spoke and argued with the Hellenists;
but they were attempting to kill him.
When the believers learned of it,
they brought Saul down to Caesarea and sent him off to Tarsus.
Meanwhile the church throughout Judea, Galilee, and Samaria
had peace and was built up.
Living in the fear of the Lord
and in the comfort of the Holy Spirit,
it increased in numbers.

SECOND READING (NRSV)

A reading from the first letter of John

3:18–24

Little children, let us love,
not in word or speech, but in truth and action.
And by this we will know that we are from the truth
and will reassure our hearts before him
whenever our hearts condemn us;
for God is greater than our hearts,
and God knows everything.
Beloved, if our hearts do not condemn us,
we have boldness before God;
and we receive from him whatever we ask,
because we obey his commandments and do what pleases God.
And this is God's commandment,
that we should believe in the name of his Son Jesus Christ
and love one another; just as he has commanded us.
All who obey his commandments abide in him,
and he abides in them.
And by this we know that he abides in us,
by the Spirit that he has given us.

GOSPEL (NRSV)

A reading from the holy gospel according to John 15:1–8

Jesus said to his disciples:

"I am the true vine, and my Father is the vinegrower.

He removes every branch in me that bears no fruit.

Every branch that bears fruit

he prunes to make it bear more fruit.

You have already been cleansed

by the word that I have spoken to you.

"Abide in me as I abide in you.

Just as the branch cannot bear fruit by itself

unless it abides in the vine,

neither can you unless you abide in me.

I am the vine, you are the branches.

Those who abide in me and I in them bear much fruit,

because apart from me you can do nothing.

"Whoever does not abide in me

is thrown away like a branch and withers;

such branches are gathered, thrown into the fire, and burned.

"If you abide in me, and my words abide in you,

ask for whatever you wish,

and it will be done for you.

My Father is glorified by this,

that you bear much fruit and become my disciples."

Blessing for Easter

May God, who by the Resurrection of his Only Begotten Son
was pleased to confer on us
the gift of redemption and of adoption,
give us gladness by his blessing.

Amen.

May he, by whose redeeming work
we have received the gift of everlasting freedom,
make us heirs to an eternal inheritance.

Amen.

And may we, who have already risen with Christ
in Baptism through faith,
by living in a right manner on this earth,
be united with him in the homeland of heaven.

Amen.

And may the blessing of almighty God,
the Father, and the Son, and the Holy Spirit,
come down on us and remain with us for ever.

Amen.

(Adapted from the Solemn Blessing for Easter Time, Roman Missal p 712.)

I am the vine and you are the branches



5th Sunday of Easter, Year B

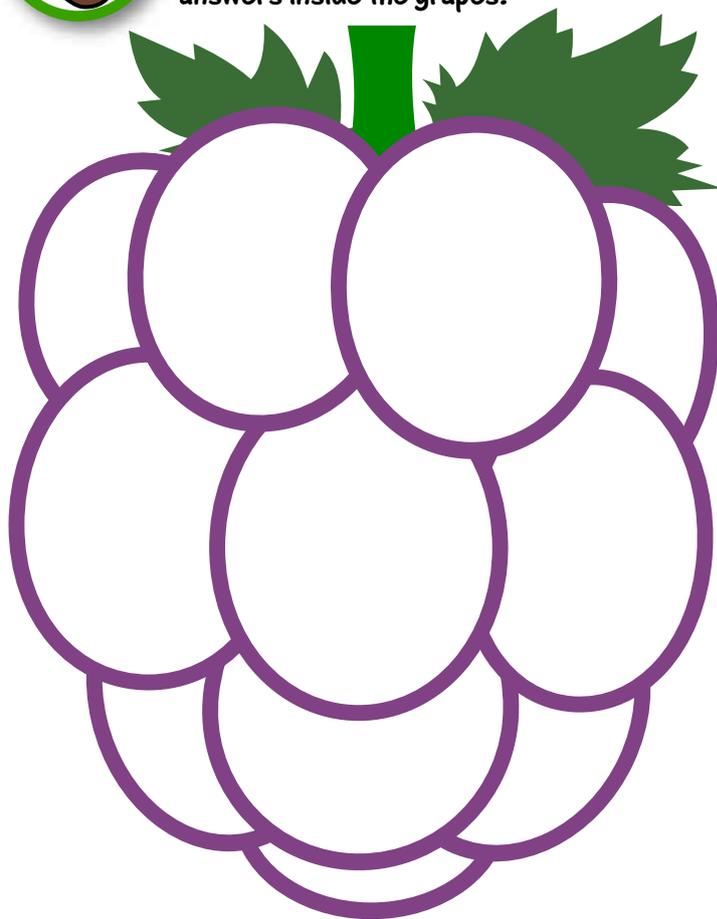
Who are some people in your community who are like branches of the vine? On each branch, write down a name and how they contribute their 'fruit' to the community.



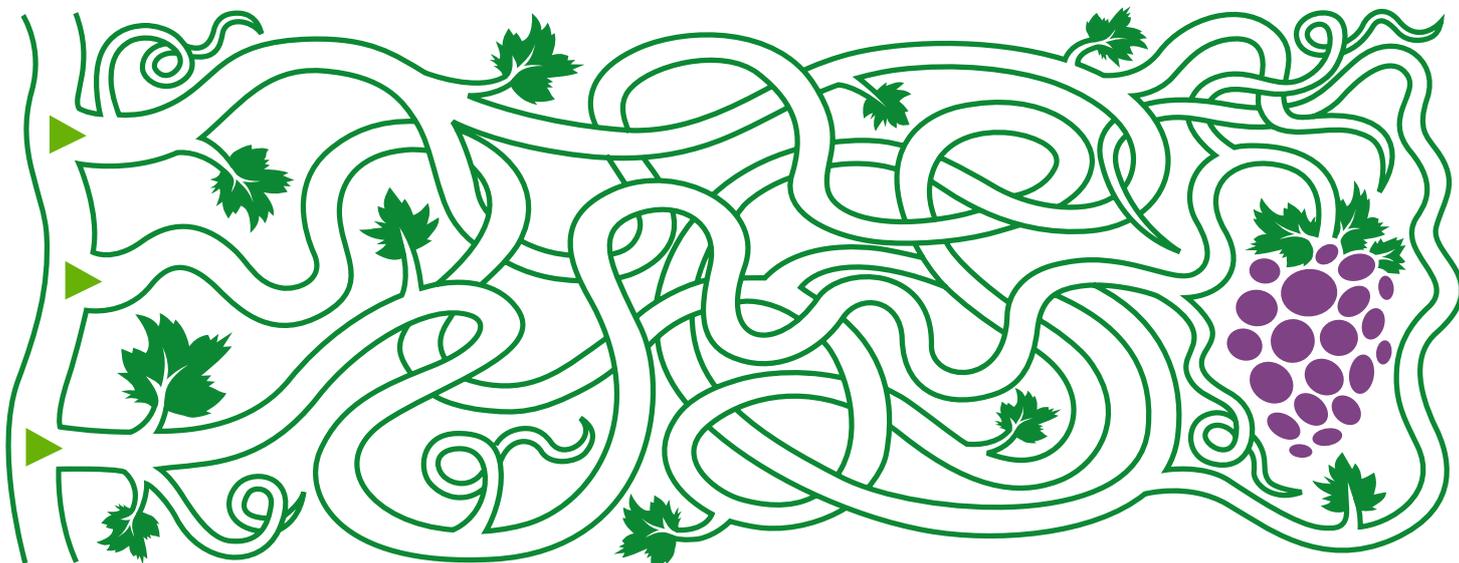
Jesus says that we must be fruitful disciples. What are some of the ways that you can be a disciple to Jesus? Write or draw your answers inside the grapes.

Mrs Smith

takes meals to elderly residents



Can you work out which of these three branches is the one bearing fruit?





Caritas
AUSTRALIA



60 YEARS
1964-2024

SUDAN CRISIS APPEAL

25 million people
including 14 million
children are in dire need of
humanitarian assistance.

DONATE NOW

www.caritas.org.au/sudan

1800 024 413





Join Catholic Mission online to honour Mother Mary during the month of May through praying the Rosary.



World Mission *May Rosary Prayers*

Mon - Fri

Time: 2pm Brisbane / Melbourne time

12pm Perth time

Join Zoom Meeting:

<https://tinyurl.com/cmprayer>

Meeting ID:

893 8798 2280

Password:

876574

GO AND INVITE
EVERYONE
to the banquet

 **catholic
mission**
Reach out. Give life.

PRAYER IS LIFE



majellan media
family



Our Lady of Sion College

TALK AND TOUR MORNINGS

Please visit
our website
to book



APPLICATIONS FOR YEAR 7, 2026

close 16 August 2024

EMBRACE LIFE AT SION

Talk and Tour Mornings for Term 1

MONDAY 26 FEBRUARY, 9.30 AM

FRIDAY 19 APRIL, 9.30 AM

Our Lady of Sion College
Catholic Girls' College Years 7-12
1065 Whitehorse Road, Box Hill 3128

P 9890 9097
E info@sion.catholic.edu.au
W sion.catholic.edu.au