

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

New Website! <http://yanchepcatholic.org/> email: yanchepcatholic@gmail.com.

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

Come to me, all you that labour and are burdened, and I will give you rest, says the Lord.

(continued from previous page) on the day of his coronation seated on his father's mule. A donkey or mule was not a battle steed, but provided a more comfortable ride than a horse. By riding on his father's mule, Solomon made a social statement: he was not a man of war, but he was his father's son – his father's personal mount emphasized the close relationship he had with David.

In Zechariah's prophecy, then, there is a paradox: this coming king is triumphant – a conquering hero – and yet he conquers in a peaceful way, banishing "horse, chariot, and bow," the weapons of war. He banishes them from "Ephraim" – the northern kingdom of Israel composed of predominantly of the ten tribes – and "Jerusalem" – the southern kingdom of Judah composed (mostly) of the two tribes Judah and Benjamin (with others mixed in). In other words, this king will reunite "all Israel."

Zechariah's future king is definitely the Son of David, a kind of New Solomon. His reign will be "from sea to sea" – that is, from the Mediterranean to the Dead Sea – and from "the River to the Ends of the Earth" – that is, from the Euphrates to the southern Arabian peninsula (Yemen). This is the realm of Solomon according to 1 Kings 4, Psalm 72, and Psalm 89. Yet the literal sense of the words have a more expansive meaning: "from sea to sea" and "from the River to the ends of the earth" can also be poetic descriptions of the entire earth. And indeed, the whole earth was promised to the Son of David already in ancient times. David calls the covenant he received from God "the charter for humanity" (*torah* for *adam*) in 2 Sam 7:19 (see Hebrew), and Psalms 2 and 89 promise the Davidic king universal suzerainty over the other kings of the earth (Ps 2:1-12; 89:27). Thus, Zechariah sees a coming return of a bridegroom-king to the faithful remnant of God's people (personified as a royal virgin daughter), and this king will reunite Israel and govern the nations in peace ...

Just as David handed all things over to Solomon, who then rode into Jerusalem to claim the throne on a donkey; so God has handed all things over to Jesus, who is also the Son of David. (Read more at www.thesacredpage.com.)

Sunday Bulletin

14th Sunday in Ordinary Time

Year A



The entry of Jesus into Jerusalem, riding on a donkey.

Entrance Antiphon

Within your temple, we ponder your loving kindness, O God. As your name, so also your praise reaches to the ends of the earth; your right hand is filled with justice.

First Reading: Zechariah 9:9-10

See how humbly your king comes to you!

The Lord says this:

Rejoice heart and soul, daughter of Zion!

Shout with gladness, daughter of Jerusalem!

See now, your king comes to you;

he is victorious, he is triumphant,

humble and riding on a donkey,

on a colt, the foal of a donkey.

He will banish chariots from Ephraim

and horses from Jerusalem;

the bow of war will be banished.

He will proclaim peace for the nations.

His empire shall stretch from sea to sea,

from the River to the ends of the earth.

The word of the Lord.

Thanks be to God.

Responsorial Psalm Ps 144:1-2, 8-11, 13-14. R. v.1

R. I will praise your name for ever, my king and my God.

I will give you glory, O God my king,
I will bless your name for ever.
I will bless you day after day
and praise your name for ever. . **R.**

The Lord is kind and full of compassion,
slow to anger, abounding in love.
How good is the Lord to all,
compassionate to all his creatures. **R.**

All your creatures shall thank you, O Lord,
and your friends shall repeat their blessing.
They shall speak of the glory of your reign
and declare your might, O God. . **R.**

The Lord is faithful in all his words
and loving in all his deeds.
The Lord supports all who fall
and raises all who are bowed down. **R.**

Second Reading Romans 8:9, 11-13.

If by the spirit you put an end to the misdeeds of the body, you will live.

Your interests are not in the unspiritual, but in the spiritual, since the Spirit of God has made his home in you. In fact, unless you possessed the Spirit of Christ you would not belong to him, and if the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his Spirit living in you.

So then, my brothers, there is no necessity for us to obey our unspiritual selves or to live unspiritual lives. If you do live in that way, you are doomed to die; but if by the Spirit you put an end to the misdeeds of the body you will live.

The word of the Lord.

Thanks be to God.

Gospel Acclamation cf. Mt 11:25

Alleluia, alleluia!

Blessed are you, Father, Lord of heaven and earth;
you have revealed to little ones the mysteries of the kingdom.
Alleluia!

Gospel

Matthew 11:25-30

I am gentle and humble of heart.

Jesus exclaimed, 'I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.

'Come to me, all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ!

Commentary on the Readings by Dr John Bergsma (www.thesacredpage.com)

Well, folks, it has been a long, long time since we've had a reading on Sunday from Ordinary Time (since March 2, to be exact), but here we are: we're mostly "stuck" in Ordinary Time until the end of November. Not that that's a bad thing! Ordinary Time has extraordinary insights.

We are in Cycle A of the Lectionary, reading through the Gospel of Matthew. Sundays 9-13 of Ordinary Time were either skipped or pre-empted this year by the Solemnities Pentecost through Sts. Peter and Paul. So we pick up Matthew again *in media res*, "in the middle of things."

This Sunday we find Jesus more or less in the middle of his earthly ministry (Matt 11), and the Readings are marked by a strong theme of the restoration of the world-wide Kingdom of David.

Our First Reading is Zechariah 9:9-10. "Daughter Zion" and "Daughter Jerusalem" are poetic images in which the whole people of Israel are personified as one of the royal virgin daughters of marriageable age: a young woman of wealth and royal birth, at the prime of her life and beauty.

There is a nuptial theme at work in this passage. "Your king shall come to you," the prophet says. The king is portrayed as a conquering hero, a triumphant bridegroom who returns to the royal city to wed one of the princesses.

He comes "meek, riding on an ass," that is, a donkey. This is an image taken from Solomon's coronation procession recorded in 1 Kings 1. Solomon – whose name means "Peaceful one" from the root *shalom*, "peace," – rode through Jerusalem on