

## 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, **Presbytery:** 3 Blaxland Avenue, Two Rocks, Western Australia 6037. Telephone: +61-8-9561 2172

**Website:** <http://yanchepcatholic.org/> email: [yanchepcatholic@gmail.com](mailto: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 Burge and Christina Even.

### Communion Antiphon | Ps 42 (41): 2-3

Like the deer that yearns for running streams, so my soul is yearning for you, my God; my soul is thirsting for God, the living God.

(...continued) Strangely, we currently grasp those concepts very well with respect to food, but can't grasp the same concept with respect to almost anything related to sexuality. It's hard for us to understand that there are forms of sexuality which may not be good for us – whether physically, psychologically, socially, spiritually, or all of the above – and our desire for them will not make them good or healthy.

Secondly, a rebuke, when made with a correct intention, is also an act of love. It is not loving to overlook the fact that people are in sin. Of course, it is also quite possible to rebuke people out of arrogance and self-righteousness. And, sometimes, we may have a right intention in offering a rebuke, and nonetheless be perceived as arrogant, which is painful. We want to avoid the risk of being perceived as self-righteous, so we avoid confronting others. Sometimes our failure to rebuke is motivated by self-love. We want to avoid the pain of being rejected. Truth and authenticity are sacrificed for the sake of social comfort.

The Gospel reading provides instructions about the proper way to confront others within the New Covenant community. When confronting sin within the Church, the watchwords are *private* and *personal*. One begins by going to the *person* in *private*, and making a personal appeal. The goal is reconciliation, not condemnation. This principle applies to all life within the Church. When offended, however, our tendency is first to go and tell all our friends and anyone else who will listen about how so-and-so did something outrageous to us. This is called "triangulation" (bringing third parties into the dispute), and it spreads the circle of the offense while making no progress toward reconciliation. It also starts a cycle of gossip and escalating exaggeration. The saints did not encourage this. They spoke of making "fraternal correction," that is, a brotherly intervention to point out how a fellow believer could improve. Sadly, this is an element of the Catholic spiritual tradition that has been almost forgotten. (More at <http://www.thesacredpage.com/2014/09/font-definitions-font-face-font.html#more>)

# Sunday Bulletin

22<sup>nd</sup> Sunday in Ordinary Time

Year A



### Entrance Antiphon | Ps 119 (118):137, 124

*You are just, O Lord, and your judgement is right; treat your servant in accord with your merciful love.*

*The Kingdom of Heaven*, downloaded from The Life of Jesus Christ Bible Videos at

<https://www.lds.org/bible-videos/videos/the-kingdom-of-heaven?lang=eng>

### First Reading † Ezekiel 33: 7-9

*If you have not warned the wicked man, then I will hold you responsible for his death.*

The word of the Lord was addressed to me as follows, 'Son of man, I have appointed you as sentry to the House of Israel. When you hear a word from my mouth, warn them in my name. If I say to a wicked man: Wicked wretch, you are to die, and you do not speak to warn the wicked man to renounce his ways, then he shall die for his sin, but I will hold you responsible for his death. If, however, you do warn a wicked man to renounce his ways and repent, and he does not repent, then he shall die for his sin, but you yourself will have saved your life.'

*The word of the Lord.*

**Thanks be to God.**

**Responsorial Psalm ‡ Ps 94:1-2, 6-9.**

**R. If today you hear his voice, harden not your hearts.**

Come, ring out our joy to the Lord;  
hail the rock who saves us.  
Let us come before him, giving thanks,  
with songs let us hail the Lord. **R.**

Come in; let us bow and bend low;  
let us kneel before the God who made us  
for he is our God and we  
the people who belong to his pasture,  
the flock that is led by his hand. **R.**

O that today you would listen to his voice!  
‘Harden not your hearts as at Meribah,  
as on that day at Massah in the desert  
when your fathers put me to the test;  
when they tried me, though they saw my work.’ **R.**

**Second Reading ‡ Romans 13:8-10**

*Love is the fulfilment of the Law.*

Avoid getting into debt, except the debt of mutual love. If you love your fellow men you have carried out your obligations. All the commandments: You shall not commit adultery, you shall not kill, you shall not steal, you shall not covet, and so on, are summed up in this single command: You must love your neighbour as yourself. Love is the one thing that cannot hurt your neighbour; that is why it is the answer to every one of the commandments.

*The word of the Lord.*

**Thanks be to God.**

**Gospel Acclamation ‡ 2 Cor 5:19**

**Alleluia, alleluia!**

God was in Christ, to reconcile the world to himself;  
and the Good News of reconciliation he has entrusted to us.  
**Alleluia!**

**Gospel ‡ Matthew 18:15-20**

*If your brother or sister listens to you, you will have won that person back.*

Jesus said to his disciples: ‘If your brother does something wrong, go and have it out with him alone, between your two selves. If he listens to you, you have won back your brother. If he does not listen, take one or two others along with you: the evidence of two or three witnesses is required to sustain any charge. But if he refuses to listen to these, report it to the community; and if he refuses to listen to the community, treat him like a pagan or a tax collector.

‘I tell you solemnly, whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven.

‘I tell you solemnly once again, if two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven. For where two or three meet in my name, I shall be there with them.’

*The Gospel of the Lord.*

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

**Commentary on today’s readings by Dr John Bergsma, Assoc. Prof. Theology, Franciscan University of Steubenville, Ohio.**

I don’t like personal conflict. I try to avoid it as much as possible. Probably most Americans do. I’m not sure what it’s like in other cultures, although I’ve heard of others where open social confrontation is more common.

This Sunday’s Readings deal with situations in which Christians have a duty to confront one another. They don’t make for comfortable reading in a culture that puts a high value on keeping the peace and minding one’s own business.

First, we need to remember that sin is a lack of love. Every sin – anger, sloth, pride, lust, greed, envy, gluttony or any of their variations – is contrary to love. Many of these sins are recognized as wrong by our culture, but others – the "popular" sins – are not. The most popular sins of our culture, which currently seem to be sexual in nature, are nonetheless also failures of love, failures to act in others’ best interest and to treat them with their full dignity as persons. Masturbation, pornography, cohabitation, divorce, homosexual practice, contraception, and abortion are acts of non-love, even if we think we think, in the moment, that we are “loving” someone by committing or condoning one of these acts.

Love has an objective aspect. It’s not just a subjective feeling. You may really like someone, but if you mistakenly give them poison rather than medicine, your act is not objectively loving. Society has completely lost sight of this fact. Love is now confused with “niceness,” with complying with whatever a person wants. But obviously, not everything we want is good for us. This is certainly true in the case of food: we love sugary and salty snacks that aren't good for our long term health. We recognize that, with respect to food, our cravings alone don't constitute a "right" to have that food, nor do our cravings make a certain food "good for us." (Continued overleaf.)