

**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://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, Deanna Burge, Christina Even and Josephine del Bene.

**Communion Antiphon | Cf. Psalm 33 (32): 18-19**

Behold, the eyes of the Lord are on those who fear him, who hope in his merciful love, to rescue their souls from death, to keep them alive in famine.

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Instead, those who are members of the Kingdom of God are to render to regimes of this age what is due to them, in this case, taxes, while rendering to God what is due to him. Yet this raises the question: what is due to him?

While the parable itself does not explicitly answer this question, we have some important hints from the other readings, beginning with the responsorial Psalm's call to offer God the worship that he is due. In the second reading we find a further hint about how this worship can be expressed, namely, through faith, hope, and love in the power of the Spirit.

To apply this to Matthew's Gospel in particular, this would help illuminate Jesus call to leave father and mother behind for his sake and so receive fantastic wages in the world to come, for through the power of the Holy Spirit the Church is empowered to offer themselves to God in faith, hope, and love and so offer the worship that brings heavenly wages (Matt 19:23-30). In other words, what is due to God is our very lives and it is by the power of his Spirit that we can offer our lives to him and so take our place in the in-breaking Kingdom of God, the world to come. Among the many sources we could suggest to bring together our reflection on these readings, I am hard pressed to find a better voice than that of Augustine's. As is well known, Augustine distinguished between the city of man as defined by the regimes of this world and their desire for power with the city of God as the trans-political regime of the Kingdom of God as defined by the life of the Church on earth and in heaven. According to Augustine, while we can work to ensure as much justice as possible in the passing life of the city of man, in the end it is unable to demonstrate the true justice of God due to both the sinfulness of man and the fact that it is passing away along with the rest of the rulers of this age. [To read the rest of this article, go to our webpage and click on the link.]

# Sunday Bulletin

29<sup>th</sup> Sunday in Ordinary Time

Year A

**Entrance Antiphon | Cf. Ps 17 (16): 6,8**

To you I call; for you will surely heed me, O God; turn your ear to me; hear my words. Guard me as the apple of your eye; in the shadow of your wings protect me.

*Render unto Caesar that which is Caesar's,*  
downloaded from  
<http://www.lds.org>.

**First Reading ‡ Isaiah 45:1, 4-6**

*I have taken the hand of Cyrus to subdue nations before his countenance.*

Thus says the Lord to his anointed, to Cyrus,  
whom he has taken by his right hand  
to subdue nations before him and strip the loins of kings,  
to force gateways before him that their gates be closed no more:

It is for the sake of my servant Jacob,  
of Israel my chosen one,  
that I have called you by your name,  
conferring a title though you do not know me.  
I am the Lord, unrivalled;  
there is no other God besides me.

Though you do not know me, I arm you  
that men may know from the rising to the setting of the sun  
that, apart from me, all is nothing.

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*The word of the Lord.*

**Thanks be to God**

**Responsorial Psalm ‡ Ps 95: 1, 3-5, 7-10.**

**R. Give the Lord glory and honour.**

O sing a new song to the Lord,  
sing to the Lord all the earth.  
Tell among the nations his glory  
and his wonders among all the peoples. **R.**

The Lord is great and worthy of praise,  
to be feared above all gods;  
the gods of the heathens are naught.  
It was the Lord who made the heavens. **R.**

Give the Lord, you families of peoples,  
give the Lord glory and power,  
give the Lord the glory of his name.  
Bring an offering and enter his courts. **R.**

Worship the Lord in his temple,  
O earth, tremble before him.  
Proclaim to the nations: 'God is king,'  
He will judge the peoples in fairness. **R.**

**Second Reading ‡ 1 Thessalonians 1:1-5**

*We are mindful of your faith, hope, and love.*

From Paul, Silvanus and Timothy, to the Church in Thessalonika which is in God the Father and the Lord Jesus Christ; wishing you grace and peace from God the Father and the Lord Jesus Christ.

We always mention you in our prayers and thank God for you all, and constantly remember before God our Father how you have shown your faith in action, worked for love and persevered through hope, in our Lord Jesus Christ.

We know, brothers, that God loves you and that you have been chosen, because when we brought the Good News to you, it came to you not only as words, but as power and as the Holy Spirit and as utter conviction.

*The word of the Lord.*

**Thanks be to God.**

**Gospel Acclamation ‡ Phillippians 2: 15-16.**

**Alleluia, alleluia!**

Shine on the world like bright stars;  
you are offering it the word of life.

**Alleluia!**

**Gospel ‡ Matthew 22:15-21**

*Give to Caesar the things that belong to Caesar and to God the things that are God's.*

The Pharisees went away to work out between them how to trap Jesus in what he said. And they sent their disciples to him, together with the Herodians, to say, 'Master, we know that you are an honest man and teach the way of God in an honest way, and that you are not afraid of anyone, because a man's rank means nothing to you. Tell us your opinion then. Is it permissible to pay taxes to Caesar or not?' But Jesus was aware of their malice and replied, 'You hypocrites! Why do you set this trap for me? Let me see the money you pay the tax with.' They handed him a denarius, and he replied, 'Whose head is this? Whose name?' 'Caesar's,' they replied. He then said to them, 'Very well, give back to Caesar what belongs to Caesar – and to God what belongs to God.'

*The Gospel of the Lord.*

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

**Commentary on the Gospel by John Kincaid**, Prof. Theology at John Paul the Great Catholic University. <http://www.thesacredpage.com/2014/10/the-trans-political-kingdom-of-god.html>

The question posed by the Pharisees and Herodians is particularly fitting, for in putting the question the way they do, they are attempting to catch Jesus in a rather complicated political trap.

If Jesus answers that they are not to pay the taxes, the Herodians could charge Jesus with insurrection against the Roman Empire, a regime that far surpassed the power and glory of that of Cyrus's (see First Reading). However, if Jesus answers that they are to pay the taxes, then the Pharisees could charge Jesus with abandoning the faith of Israel in regard to their hopes for national independence from Rome.

Jesus' remarkable answer does two things simultaneously: it exposes two incorrect views regarding the properly political nature of the Kingdom of God and puts forward a key principle for a right understanding of the Kingdom.

As for the first incorrect view, it is clear from Jesus answer that the Pharisees have set their sights too low in regard to the nature of the Kingdom of God, for it is far more than mere liberation from Rome but the in-breaking of the world to come. However, this does not mean that the Herodians fare any better, for they are clearly wrong to assume the political primacy of the regimes of man, for at best they are simply means to the unfolding purposes of God (as was Cyrus and Persia) and are passing away with the dawning of the age to come. (continued over page)