

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.

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 and Len Sims.

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 Walser, Ian Kinner, Dennis Galora, Tom Cox, Alice Greig, John Bird, Ray Knapp, Giuseppe Del Bene, Bruno Rogalski, Bill Fleming and Ronnie Spratling.

Communion Antiphon † Ps 78 (77): 29-30.

They ate and had their fill, and what they craved the Lord gave them; they were not disappointed in what they craved.

World Day of Prayer

Please join us when the Christian Churches of Yanhep and Two Rocks unite for the World Day of Prayer at 10.30 a.m. on **Friday, 6 March** at St James Church, Yanhep. Please bring a small (non-meat) plate to share afterwards. Guest speaker: Francis Leong from the Catholic Mission Office.

Lent 2015

Lent commences on **Ash Wednesday, 18th February**. Please read the sheet outlining what you can do for Lent. Ash Wednesday Mass will be at 8 a.m. at the Presbytery and 3 p.m. at Bethanie Beachside Aged Care. If you can't attend these, there is a lunchtime mass at 12:10 at Joondalup Holy Spirit Chapel.

Reflection by Dr John Bergsma (continued)

showing up to the church most days of the week to help out, praying and studying the Bible, and playing the drums in our praise band (very enthusiastically, I might mention!) every Sunday. Yet after several months of this, he had a dramatic dispute with his wife in which he felt wronged, and we never saw him in church again.

Read more at <http://www.thesacredpage.com/2015/02/in-this-weekends-readings-ahealed-leper.html#more>.

Sunday Bulletin

Sixth Sunday**Year B**

Ilyās Bāsim Khūrī Bazzī Rāhib, *Jesus Cleanses a Leper, Arabic Gospels*, 1684, Walters Art Museum, Baltimore, Maryland, Manuscript W.592, fol. 89b.

Illuminated and illustrated Arabic manuscript of the Gospels by Matthew (Mattā), Mark (Marqus), Luke (Lūqā), and John (Yūhannā), by the Coptic Egyptian Monk, Ilyās Bāsim Khūrī Bazzī Rāhib.

Entrance Antiphon | Cf. Ps 31 (30): 3-4

Be my protector, O God, a mighty stronghold to save me. For you are my rock, my stronghold! Lead me, guide me, for the sake of your name.

First Reading † Leviticus 13:1-2, 44-46

As long as he is unclean, he must live alone, outside the camp.

The Lord said to Moses and Aaron, "If a swelling

or scab or shiny spot appears on a man's skin, a case of leprosy of the skin is to be suspected. The man must be taken to Aaron, the priest, or to one of the priests who are his sons.

"The man is leprous: he is unclean. The priest must declare him unclean; he is suffering from leprosy of the head. A man infected with leprosy must wear his



clothing torn and his hair disordered; he must shield his upper lip and cry, "Unclean, unclean." As long as the disease lasts he must be unclean; and therefore he must live apart; he must live outside the camp.'

The word of the Lord.

Thanks be to God.

Responsorial Psalm ‡ Psalm 31:1-2, 5, 11.

**R. I turn to you, Lord, in time of trouble,
and you fill me with the joy of Salvation.**

Happy the man whose offence is forgiven,
whose sin is remitted.

O happy the man to whom the Lord
imputes no guilt,
in whose spirit is no guile. **R.**

But now I have acknowledged my sins;
my guilt I did not hide.
I said: 'I will confess my offence to the Lord.'
And you, Lord, have forgiven
the guilt of my sin. **R.**

Rejoice, rejoice in the Lord,
exult, you just!
O come, ring out your joy,
all you upright of heart. **R.**

Second Reading ‡ 1 Corinthians 10:31 – 11:1.

Be imitators of me, as I am of Christ.

Whatever you eat, whatever you drink, whatever you do at all, do it for the glory of God. Never do anything offensive to anyone — to Jews or Greeks or to the Church of God; just as I try to be helpful to everyone at all times, not anxious for my own advantage but for the advantage of everybody else, so that they may be saved.

Take me for your model, as I take Christ.

The word of the Lord.

Thanks be to God.

Gospel Acclamation ‡ Luke 7:16.

Alleluia, alleluia!

A great prophet has appeared among us;
God has visited his people.

Alleluia!

Gospel ‡ Mark 1:40-45

The leprosy left him and he was cured.

A leper came to Jesus and pleaded on his knees: 'If you want to' he said 'you can cure me.' Feeling sorry for him, Jesus stretched out his hand and touched him. 'Of course I want to!' he said. 'Be cured!' And the leprosy left him at once and he was cured. Jesus immediately sent him away and sternly ordered him, 'Mind you say nothing to anyone, but go and show yourself to the priest, and make the offering for your healing prescribed by Moses as evidence of your recovery.' The man went away, but then started talking about it freely and telling the story everywhere, so that Jesus could no longer go openly into any town, but had to stay outside in places where nobody lived. Even so, people from all around would come to him.

The Gospel of the Lord.

Praise to you Lord Jesus Christ.

Commentary on the Gospel by Dr John Bergsma

In the Gospel Reading, we find a leper who, in fact, sought his "own benefit" after being healed rather than obeying Jesus and doing what was good for "the many" (see Second Reading). Coming to Jesus, the man begs to be healed. The Lord is overcome with compassion and cannot deny the man his request, but warns him sternly to remain quiet, and go fulfil the law.

Jesus may have had several reasons for this. He may have hoped to give witness to his identity to the Temple priests. Public authorities like the priesthood were not impressed with mass enthusiastic movements, but people quietly being healed and modestly coming to fulfil the divine regulations for worship — this would be more persuasive for them.

Our Lord was strategic in his ministry. He knew that crowds were easily swayed and fickle. He spent the majority of his time and effort invested in a small group of men, his apostles. His public ministry with the crowds was more the opportunity to train his apostles than an end in itself.

As a result of the disobedience of the man, Jesus becomes a "celebrity" — something he did not desire (cf. Matt 4:5-7). Instead of being able to preach in the synagogues, where the attention would be on the content of his teaching, he's mobbed by curiosity-seekers who want to see another miracle (cf. John 4:48). Our Lord displays, throughout his ministry, an ambivalence toward working miracles. He often tries to keep them quiet, and at times seems almost reluctant to perform them. Perhaps because he knows that the effect of miracles is less than what people think.

I saw a few miracles during my years doing urban evangelism. One middle-aged man who had some contact with our church was dying of a severe lung disease in the local hospital. My co-pastor went up and baptized the man on his death bed in the ICU. Two days later, the doctors were unable to find any sign of disease in the man! Mystified, they released him, and for about three to six months he was the most faithful church-goer we had ever seen, (Continued over page.)