

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.

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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, Len Sims and Nina Campbell.

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 Rosalski, Bill Fleming, Ronnie Spratling and Mavis Gasiano.

Communion Antiphon † John 12:24

Amen, Amen I say to you: Unless a grain of wheat falls to the ground and dies, it remains a single grain. But if it dies, it bears much fruit.

Reflection by Dr Michael Barber (continued)

Since Jesus goes on to speak of his anxiety over the arrival of his hour ("*I am troubled now. Yet what should I say? 'Father, save me from this hour'?*"), there can be little doubt that his being "lifted up" refers in some way to his crucifixion. In fact, the evangelist makes it clear that Jesus was speaking of his death. In fact, his language may also allude to the description of the Suffering Servant, of whom it is said, "he shall be lifted up and exalted" (Isaiah 52:13).

Jesus frankly admits experiencing fear at the prospect of his death. Here we see that while the Fourth Gospel highlights the divinity of Jesus, it does not do so at the expense of his humanity. Nonetheless, Jesus relegates his human will to his divine will recognizing that it is for the sake of this hour--his passion, death, and resurrection--that he has come into the world.

Moreover, Jesus describes his death in terms of "a grain of wheat" that "falls to the earth and dies" in order to bring forth a harvest. Jesus' death is going to be "fruitful". Death is not the end of the story; he will be raised. In fact, whoever relinquishes their earthly life for God will find something greater, namely, eternal life. However, the cost of eternal life is high--one must completely give one's life over to God.

It is only in doing this that one is truly a "servant" of Christ.

Continue reading at <http://www.thesacredpage.com/2015/03/a-grain-of-wheat-falls-and-dies.html#more>

Sunday Bulletin

Fifth Sunday of Lent

Year B

Adoration of the Trinity (Landauer Altarpiece), Albrecht Dürer, 1511, oil on poplar panel, Kunst-historisches Museum, Vienna.



Entrance Antiphon | Psalm 43 (42): 1-2

Give me justice, O God, and plead my cause against a nation that is faithless. From the deceitful and cunning rescue me, for you, O God, are my strength.

First Reading † Jeremiah 31:31-34

The days are coming when I will make a new covenant with Israel and I will forgive their iniquity.

See, the days are coming — it is the Lord who speaks — when I will make a new covenant with the House of Israel and the House of Judah, but not a covenant like the one I made with their ancestors on the day I took them by the hand to bring them out of the land of Egypt. They broke that covenant of mine, so I had to show them who was master. It is the Lord who speaks. No, this is the covenant I will make with the House of Israel when those days arrive — it is the Lord who speaks. Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. There will be no further need for neighbour to try to teach neighbour, or brother to say to brother, 'Learn to know the Lord!'

No, they will all know me, the least no less than the greatest — it is the Lord who speaks — since I will forgive their iniquity and never call their sin to mind.

The word of the Lord.

Thanks be to God.

Responsorial Psalm † Psalm 50:3-4, 12-15

R. Create a clean heart in me, O God.

Have mercy on me, God, in your kindness.
In your compassion blot out my offence.
O wash me more and more from my guilt
and cleanse me from my sin. **R.**

A pure heart create for me, O God,
put a steadfast spirit within me.
Do not cast me away from your presence,
nor deprive me of your holy spirit. **R.**

Give me again the joy of your help;
with a spirit of fervour sustain me,
that I may teach transgressors your ways
and sinners may return to you. **R.**

Second Reading † Hebrews 5:7-9

He learnt to obey and became for all the source of eternal salvation.

During his life on earth, Christ offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

Gospel Acclamation † John 12:26
Glory and praise to you, Lord Jesus Christ!

If you serve me, follow me, says the Lord;
and where I am, my servant will also be.

Glory and praise to you, Lord Jesus Christ!

Gospel † John 12:20-30

If a grain of wheat falls on the ground and dies, it yields a rich harvest.

Among those who went up to worship at the festival were some Greeks. These approached Philip, who came from Bethsaida in Galilee, and put this request to him, 'Sir, we should like to see Jesus.'

Philip went to tell Andrew, and Andrew and Philip together went to tell Jesus. Jesus replied to them:

'Now the hour has come
for the Son of Man to be glorified.
I tell you, most solemnly,
unless a wheat grain falls on the ground and dies,
it remains only a single grain;
but if it dies,
it yields a rich harvest.
Anyone who loves his life loses it;
anyone who hates his life in this world
will keep it for the eternal life.
If a man serves me, he must follow me,
wherever I am, my servant will be there too.
If anyone serves me, my Father will honour him.
Now my soul is troubled.
What shall I say:
Father, save me from this hour?
But it was for this very reason
that I have come to this hour.
Father, glorify your name!'

A voice came from heaven, 'I have glorified it, and I will glorify it again.'
People standing by, who heard this, said it was a clap of thunder; others said, 'It was an angel speaking to him.' Jesus answered, 'It was not for my sake that this voice came, but for yours.

'Now sentence is being passed on this world;
now the prince of this world is to be overthrown.
And when I am lifted up from the earth,
I shall draw all men to myself.'

By these words he indicated the kind of death he would die.

The Gospel of the Lord.

Praise to you Lord Jesus Christ.

Reflection on today's Gospel by Dr Michael Barber.

At first glance, Jesus' theologically rich response to the news that some Greeks have come looking for him, seems a bit odd. One almost gets the sense that Andrew and Philip might respond to Jesus, "Lord, we simply said that there are some Greeks here who would like to see you."

What is going on here? Let's try to unpack this a bit.

Jesus associates the Greeks' request to see him with the arrival of his "hour" in which "all men" will be drawn to him. In particular, this "hour" is linked with the moment when Jesus is to be "lifted up". The language here mirrors John 3:14, where Jesus also speaks of his being "lifted up", using imagery from the book of Numbers where Moses raises up a bronze serpent in the wilderness (cf. Num. 21:4-9).