

**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/>

**Please note our email address has changed!** [yanchep@perthcatholic.org.au](mailto:yanchep@perthcatholic.org.au).

Please like us on Facebook: <https://www.facebook.com/yanchepcatholicchurch>

**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.

**Communion Antiphon † Psalm 31 (30): 20**

How great is the goodness, Lord, that you keep for those who fear you.

(continued) individual commandments; he rejects how certain interpretations -- and thus, certain practices -- may have deviated from or obscured the intent of laws meant to safeguard purity.

The reference to Isaiah 29:13 (LXX) also allows Jesus to redirect the conversation (which proceeds as a monologue, really) when the setting changes later, beginning in verse 14. The Isaiah passage introduces a contrast between the lips/mouth and the heart, and Jesus builds on this contrast to transform the issue into one about defilement and how a human body becomes polluted. Simply put, impurity is a matter of the heart, not the mouth. And so the passage ends with a representative (not exhaustive) list of things capable of making a person impure (verses 21b-22). Some are deeds, others are character traits and attitudes. All originate, Jesus says, in "the human heart," which for the ancients represented the seat of rationality and will. Defilement dwells deep within. First, Jesus' outlook on the human heart needs careful qualification. For example, he does not denounce the heart for producing *only* evil intentions. Second, remember: it's not the scribes. Not the Pharisees. Not the law. What Jesus subjects to fiercest criticism in this passage is *the human being*. Joel Marcus notes the concentration of the word *anthrōpos* ("human being" or "person") eleven times in the span of Mark 7:7--23 and says: "The basic problem Christians should be concerned about, Mark seems to be saying through this striking pileup [of the word *anthrōpos*], is not how or what one should eat but the internal corruption of the *anthrōpos*. It is this malignancy that chokes the life out of tradition, turns it into an enemy of God, contorts it into a way of excusing injustice, and blinds those afflicted by it to their own culpability for the evils that trouble the world."



Jesus teaches the Pharisees and Scribes.

**Entrance Antiphon**

† cf. Ps 86 (85): 3,5

Have mercy on me, O Lord, for I cry to you all the day long. O Lord, you are good and forgiving, full of mercy to all who call to you.

**First Reading † Deuteronomy 4:1-2, 6-8**

*You may add nothing to the word which I speak to you – keep the commands of the Lord.*

Moses said to the people: 'Now, Israel, take notice of the laws and customs that I teach you today, and observe them, that you may have life and may enter and take possession of the land that the Lord the God of your fathers is giving you. You must add nothing to what I command you, and take nothing from it, but keep the commandments of the Lord your God just as I lay them down for you.

Keep them, observe them, and they will demonstrate to the peoples your wisdom and understanding. When they come to know of all these laws they will exclaim, "No other people is as wise and prudent as this great nation." And indeed, what great nation is there that has its gods so near as the Lord our God that has laws and customs to match this whole Law that I put before you today?"

**Responsorial Psalm † Psalm 14:2-5**

**R. The just will live in the presence of the Lord.**

Lord, who shall dwell on your holy mountain?

He who walks without fault;  
he who acts with justice  
and speaks the truth from his heart. **R.**

He who does no wrong to his brother,  
who casts no slur on his neighbour,  
who holds the godless in disdain,  
but honours those who fear the Lord. **R.**

He who keeps his pledge, come what may;  
who takes no interest on a loan  
and accepts no bribes against the innocent.  
Such a man will stand firm for ever. **R.**

**Second Reading † James 1:17-18, 21-22, 27.**

*Be doers of the word.*

It is all that is good, everything that is perfect, which is given us from above; it comes down from the Father of all light; with him there is no such thing as alteration, no shadow of a change. By his own choice he made us his children by the message of the truth so that we should be a sort of first-fruits of all that he had created.

Accept and submit to the word which has been planted in you and can save your souls. But you must do what the word tells you, and not just listen to it and deceive yourselves.

Pure, unspoiled religion, in the eyes of God our Father is this: coming to the help of orphans and widows when they need it, and keeping oneself uncontaminated by the world.

*The Word of the Lord.*

**Thanks be to God.**

**Gospel Acclamation † James 1:18**

**Alleluia, alleluia!**

The Father gave us birth by his message of truth,  
that we might be as the first fruit of his creation.

**Alleluia!**

**Gospel † Mark 7:1-8, 14-15, 21-23.**

*You forget the commandments of God and hold on to human tradition.*

The Pharisees and some of the scribes who had come from Jerusalem gathered round Jesus, and they noticed that some of his disciples were eating with unclean hands, that is, without washing them. For the Pharisees, and the Jews in general, follow the tradition of the elders and never eat without washing their arms as far as the elbow; and on returning from the market place they never eat without first sprinkling themselves. There are also many other observances which have been handed down to them concerning the washing of cups and pots and bronze dishes. So these Pharisees and scribes asked him, 'Why do your disciples not respect the tradition of the elders but eat their food with unclean hands?' He answered, 'It was of you hypocrites that Isaiah so rightly prophesied in this passage of scripture:

This people honours me only with lip-service,  
while their hearts are far from me.  
The worship they offer me is worthless,  
the doctrines they teach are only human regulations.  
You put aside the commandment of God  
to cling to human traditions.'

He called the people to him again and said, 'Listen to me, all of you, and understand. Nothing that goes into a man from outside can make him unclean; it is the things that come out of a man that make him unclean. For it is from within, from men's hearts, that evil intentions emerge: fornication, theft, murder, adultery, avarice, malice, deceit, indecency, envy, slander, pride, folly. All these things come from within and make a man unclean.'

*The Gospel of the Lord.*

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

**Reflection on the Readings by Matt Skinner at**

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1381](https://www.workingpreacher.org/preaching.aspx?commentary_id=1381)

Jesus' followers (Jews, all of them) didn't adhere to the same purity practices. "Some" disciples did not wash their hands in particular ways prior to eating. This alone means little, as the wider Jewish population at that time didn't exhibit strict consistency in such matters. Yet the scribes and Pharisees' question in verse 5 implicitly criticizes those disciples. Even more, it indicts Jesus. Even though no Old Testament texts call for anyone to wash hands before eating (but see what priests do in Exodus 30:18-21; 40:31), by Jesus' day certain practices had arisen among *some* Jews. Why don't all of Jesus' followers abide by these more recent customs? What kind of teacher leads his pupils to violate revered elders' teachings, that is, the legal interpretations affirmed by at least these scribes and Pharisees? In verses 6b-7 Jesus cites the Septuagint (Greek) version of Isaiah 29:13. He thus likens the "traditions of the elders" (verse 5; cf. verse 8) to mere "human precepts" (verse 7) that misconstrue God's "commandment[s]" (verse 8). In no way does Jesus deny the validity of either the Mosaic law in general or its