

**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

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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 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) The people are so happy they tell everyone about it despite Jesus's orders to the contrary. So Jesus touches the deaf man, and says "Ephphatha," or "Be opened." and so it was for the man. That same Jesus is the One who comes to us in the Eucharist today and always. Behold he stands at the door waiting to speak the message of Ephphatha into our hearts and souls, into our different circumstances. So has life become a big struggle and you think your whole world is falling apart? Jesus' response is: Ephphatha - be opened and let me do something new in your life. Have you been let down by people you trusted the most? Have you been the object of wicked gossips, false accusations, gang-ups or discrimination or even persecution on account of your values? The Lord has a message for you: Ephphatha- be opened and let me bring you healing. Are you living through fear and anxiety; perhaps your young children or grandchildren are beginning to show signs of rebellion, perhaps experimenting with drugs and alcohol; leaving or threatening to leave home for nowhere? The Lord is saying: Ephphatha - be opened and let me restore order and harmony in your life. Are you experiencing despair and disappointment, angry with yourself for failing to keep the promises you made to God, your spouse, your friend, or to yourself? Ephphatha, Jesus says, "Come to me.....and I will give you rest" (Matt. 11:28). What about strains in your relationship or marriage - you spouse has left and you find yourself in the middle of nowhere, or worse still, there has been a prolonged sickness or death in the family? Jesus is saying to you: Ephphatha - be opened and let me be your shelter in the eye of the storm? Jesus surely knows and he truly understands. Therefore, at this mass and always, let us hearken to the message of Ephphatha; let us receive Jesus with open hearts and minds. Let us acknowledge our need for his healing touch, and let us invite him to revive us again knowing that he "is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us" (Eph. 3:20) Let us be opened, let us Ephphatha!

# Sunday Bulletin

23<sup>rd</sup> Sunday in Ordinary Time

Year B

"Jesus Christ healing the man who was deaf and dumb", Cura surdo mudo, miniature, folio 86 of the Codex Palatinus Vindobonensis 485 (4th or 5th century), Austrian National Library, Vienna



**Entrance Antiphon † Ps 119 (118): 137, 124**

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

**First Reading † Isaiah 35: 4-7**

Then the ears of the deaf shall be opened and the tongues of the dumb speak. Say to all faint hearts, 'Courage! Do not be afraid. 'Look, your God is coming, vengeance is coming, the retribution of God; he is coming to save you.' Then the eyes of the blind shall be opened,

the ears of the deaf unsealed,  
then the lame shall leap like a deer  
and the tongues of the dumb sing for joy;  
for water gushes in the desert,  
streams in the wasteland,  
the scorched earth becomes a lake,  
the parched land springs of water.

*The Word of the Lord.*

**Thanks be to God.**

**Responsorial Psalm † Psalm 145: 7-10**  
**R. Praise the Lord, my soul.**

It is the Lord who keeps faith for ever,  
who is just to those who are oppressed.  
It is he who gives bread to the hungry,  
the Lord, who sets prisoners free. **R.**

It is the Lord who gives sight to the blind,  
who raises up those who are bowed down,  
the Lord who loves the just,  
the Lord, who protects the stranger. **R.**

The Lord upholds the widow and orphan,  
but thwarts the path of the wicked.

The Lord will reign for ever,  
Zion's God, from age to age. **R.**

**Second Reading † James 2:1-5**

*Has not God chosen the poor of the world to inherit the kingdom?*

My brothers, do not try to combine faith in Jesus Christ, our glorified Lord, with the making of distinctions between classes of people.

Now suppose a man comes into your synagogue, beautifully dressed and with a gold ring on, and at the same time a poor man comes in, in shabby clothes, and you take notice of the well-dressed man, and say, 'Come this way to the best seats;' then you tell the poor man, 'Stand over there' or 'You can sit on the floor by my foot-rest.' Can't you see that you have used two different standards in your mind, and turned yourselves into judges, and corrupt judges at that?

Listen, my dear brothers: it was those who are poor according to the world that God chose, to be rich in faith and to be the heirs to the kingdom which he promised to those who love him.

*The Word of the Lord.*

**Thanks be to God.**

**Gospel Acclamation † Matthew 4:23**

**Alleluia, alleluia!**

Jesus preached the Good News of the kingdom and healed all who were sick.

**Alleluia!**

**Gospel † Mark 7:31-37**

*He makes the deaf hear and the dumb speak.*

Returning from the district of Tyre, Jesus went by way of Sidon towards the Sea of Galilee, right through the Decapolis region. And they brought him a deaf man who had an impediment in his speech; and they asked him to lay his hand on him. He took him aside in private, away from the crowd, put his fingers into the man's ears and touched his tongue with spittle. Then looking up to heaven he sighed; and he said to him, '*Ephphatha*,' that is, 'Be opened.' And his ears were opened, and the ligament of his tongue was loosened and he spoke clearly. And Jesus ordered them to tell no one about it, but the more he insisted, the more widely they published it. Their admiration was unbounded. 'He has done all things well,' they said 'he makes the deaf hear and the dumb speak.'

*The Gospel of the Lord.*

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

**Reflection on the Readings by Father Henry Ibe at <http://frhenryibe.com/23rd-sunday-year-b-homily-09092012/>**

In the Gospel today St Mark summarises the entirety of Jesus's mission with one word, *Ephphatha* (Be Opened). This word is so significant that the evangelist does not render it in Greek but in the original Aramaic language that Jesus spoke, and it has remained that way in the Bible. *Ephphatha* is an expression of the compassionate heart of God, it is a message of liberation and healing, of restoration and reconciliation, a message of joy and peace. *Ephphatha* is a fulfilment of Isaiah's prophecy in the First Reading that "the eyes of the blind shall be opened, the ears of the deaf unsealed, then the lame shall leap like a deer and the tongues of the dumb sing for joy" (Isaiah 35:5,6). Jesus Christ is the embodiment and fulfilment of that promise to Israel.

In performing this miracle Jesus does what most of us would find disgusting today - using his own spittle to touch the man's tongue. He did not care about the OH&S issues involved as he knew exactly what he was doing. Moreover, people in those days believed that saliva was therapeutic, and even in our time it's not uncommon for a child to put an injured finger into the mouth. But considering that the people may have believed such actions to be efficacious in themselves, Jesus does this for a sacramental purpose - *the action doing what it symbolizes and symbolizing what it does*. That way Jesus leads the people from a belief in the potency of a material element to a belief in the power of the God of the universe, the Maker of the elements. We are told that he looked up to heaven at that point - to his Father of course. He restores the man's hearing and his speech to their pristine condition.