

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: yancheperthcatholic.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 † Lamentations 3:25

The LORD is good to those who hope in him, to the soul that seeks him.

(continued) (since the Greek word for "grace", *charis*, can mean, "gift").

Third, the account of the creation of Eve is significant. Unlike other ancient texts that would devalue the nature of women, Eve here is presented as being made of the "stuff" of Adam. The expression "bone of my bones and flesh of my flesh" teach a kind of egalitarianism that would have been surprising in the ancient world: Eve has the same dignity of Adam. Indeed, this is already suggested by Genesis 1: both are created in the "image and likeness of God".

Fourth, Eve is described as man's "partner", also sometimes translated, "helpmate". At first glance, this might sound like Eve is being spoken of in derogatory terms, that is, she is merely Adam's "helper". However, that's not necessarily the case. The same term is also used for God elsewhere in the Bible.

Finally, Genesis 2 presents the creation of Eve from the side of Adam as the basis for marriage: *That is why a man leaves his father and mother and cling to his wife. . .*

Humanity is not created to be isolated but we are created for the "other". Ultimately, Christian faith reveals, we are created for God. Yet there is no competitive account here between our relationship with God and neighbour: we love God in loving others. Spousal love is a unique expression of this.

And it is not simply that spousal love is oriented towards the two engaging in mutual love. The language of becoming "one flesh" points to the fecundity of such love: the two love each other and the oneness they become is so real it is manifested in a third person: junior.

Again, "reading backwards" (to borrow from Richard Hays), John Paul II would see in all of this a trace of the Trinity. He wrote, "Humanity images God in the family." He also said, "God in His deepest mystery is not a solitude but a family because He has within Himself, Fatherhood, Sonship and the essence of the Family which is Love."

Catholic Wedding
downloaded from
<https://www.pinterest.com/pin/95560823313613967/>



**Entrance
Antiphon † Cf.
Esther 4:17**

Within your will, O Lord, all things are established, and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.

First Reading † Genesis 2:18-24

They were two in one flesh.

The Lord God said, 'It is not good that the man should be alone. I will make him a helpmate.' So from the soil the Lord God fashioned all the wild beasts and all the birds of heaven. These he brought to the man to see what he would call them; each one was to bear the name the man would give it. The man gave names to all the cattle, all the birds of heaven and all the wild beasts. But no helpmate suitable for man was found for him. So the Lord God made the man fall into a deep sleep. And while he slept, he took one of his ribs and enclosed it in flesh. The Lord God built the rib he had taken from the man into a woman, and brought her to the man. The man exclaimed:

'This at last is bone from my bones
and flesh from my flesh!
This is to be called woman,
for this was taken from man.'

This is why a man leaves his father and mother and joins himself to his wife, and they become one body.

The Word of the Lord.

Thanks be to God.

Responsorial Psalm † Psalm 127

R. May the Lord bless us all the days of our lives.

O blessed are those who fear the Lord
and walk in his ways!
by the labour of your hands you shall eat.
You will be happy and prosper. **R.**

Your wife will be like a fruitful vine
in the heart of your house;
your children like shoots of the olive,
around your table. **R.**

Indeed thus shall be blessed
the man who fears the Lord.
May the Lord bless you from Zion in a happy Jerusalem
all the days of your life!
May you see your children's children.
On Israel, peace! **R.**

Second Reading † Hebrews 2:9-11

He who sanctifies, and those who are sanctified have one origin.

We see in Jesus one who was for a short while made lower than the angels and is now crowned with glory and splendour because he submitted to death; by God's grace he had to experience death for all mankind.

As it was his purpose to bring a great many of his sons into glory, it was appropriate that God, for whom everything exists and through whom everything exists, should make perfect, through suffering, the leader who would take them to their salvation. For the one who sanctifies, and the ones who are sanctified, are of the same stock; that is why he openly calls them brothers.

The Word of the Lord.

Thanks be to God.

Gospel Acclamation † 1 John 4:12

Alleluia, alleluia!

If we love one another,
God will live in us in perfect love.

Alleluia!

Gospel † Mark 10:2-16

What God has joined together, no one must divide.

Some Pharisees approached Jesus and asked, 'Is it against the law for a man to divorce his wife?' They were testing him. He answered them, 'What did Moses command you?' 'Moses allowed us' they said 'to draw up a writ of dismissal and so to divorce.' Then Jesus said to them, 'It was because you were so unteachable that he wrote this commandment for you. But from the beginning of creation God made them male and female. This is why a man must leave father and mother, and the two become one body. They are no longer two, therefore, but one body. So then, what God has united, man must not divide.' Back in the house the disciples questioned him again about this, and he said to them. 'The man who divorces his wife and marries another is guilty of adultery against her. And if a woman divorces her husband and marries another she is guilty of adultery too.'

People were bringing little children to him, for him to touch them. The disciples turned them away, but when Jesus saw this he was indignant and said to them, 'Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. I tell you solemnly, anyone who does not welcome the kingdom of God like a little child will never enter it.' Then he put his arms round them, laid his hands on them and gave them his blessing.

The Gospel of the Lord.

Commentary by Dr Michael Barber at <http://www.thesacredpage.com/2015/10/the-two-shall-become-one-flesh-readings.html>

Obviously, much has been written on this text. For our sake here let us simply highlight five important elements of the text.

First, Eve is created because God says, "It is not good for the man to be alone." Humanity is created for community. The poet Donne was correct: "No man is an island". According to Genesis, that's because God does not intend humanity to live in solitude. We are created for the other.

Indeed, in his famous treatment known as the "Theology of the Body," Pope St. John Paul II would look at this text and go further, reading Genesis in the light of the New Testament. In Genesis 1, God creates man in community--male and female--to image himself. Indeed, this coheres beautifully with the revelation of the New Testament that God is Trinity. God creates us for community because God is a community of persons. The family reflects the truth of who God is--Father, Son, and Holy Spirit. Second, Eve is created out of Adam... as he sleeps. Adam is completely passive here. In other words, he does nothing to create Eve or to cause God to create her. Eve is a gift to Adam. In New Testament terminology, Eve, one could say, is a "grace" for Adam