

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: 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, Peter Even and Nina Campbell.

Communion Antiphon † cf. Ps 23 (22): 1-2

The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose, near restful waters he leads me.

Yanchep Reading Roster: November 7th Sarah; November 14th and 21st, Janie.

Rosary Group Phone Christina on 9561 5335 time and location.

PRAYER FOR OUR CHURCH IN YANCHEP-TWO ROCKS

Heavenly Father, we the people of Yanchep and Two Rocks know that where two or three are gathered in your name, there you are in the midst of them (Matthew 18:20). We know that we are the living stones of your church and that you, Jesus Christ, are our foundation stone (1 Peter 2:5). We know that "the God who made the world and everything in it is the Lord of heaven and earth and does not need to live in temples built by human hands" (Acts 17:24).

Yet we still desire to have a visible, permanent, outward presence in the Yanchep-Two Rocks community.

We desire to have a public place where we can reserve your Precious Body and Blood and give you honour.

Lord, we ask that you help us to acquire the land and church building that will be a sign of your presence amongst us.

Lord, we ask that you break down any spiritual barriers that are preventing us from building a church.

Lord please bless and strengthen all those members of our Pastoral Area who have faithfully helped us in the time that they have lived here. But Lord, we ask also that you send into our area people who will evangelise our community and boldly proclaim your wonderful plan for humanity. Revitalise our pastoral area through the power of your Holy Spirit.

We pray this in the name of the Father, and of the Son and of the Holy Spirit.

Amen.



Elijah and the Widow of Zarephath,
Bernardo Strozzi, 1630, oil on
canvas, Kunsthistorisches
Museum, Vienna, Austria

Entrance Antiphon † Ps 88 (87): 3

Let my prayer come into your presence.
Incline your ear to my cry for help, O Lord.

First Reading † 1 Kings 17: 10-16

The widow made a little scone from her flour meal and brought it to Elijah.

Elijah the Prophet went off to Sidon. And when he reached the city gate, there was a widow gathering sticks; addressing her he said,

'Please bring a little water in a vessel for me to drink.' She was setting off to bring it when he called after her. 'Please' he said 'bring me a scrap of bread in your hand.' 'As the Lord your God lives,' she replied 'I have no baked bread, but only a handful of meal in a jar and a little oil in a jug; I am just gathering a stick or two to go and prepare this for myself and my son to eat, and then we shall die.' But Elijah said to her, 'Do not be afraid, go and do as you have said; but first make a little scone of it for me and bring it to me, and then make some for yourself and for your son. For thus the

For thus the Lord speaks, the God of Israel:

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“Jar of meal shall not be spent,
jug of oil shall not be emptied,
before the day when the Lord
sends rain on the face of the earth.”

The woman went and did as Elijah told her and they ate the food, she, himself and her son. The jar of meal was not spent nor the jug of oil emptied, just as the Lord had foretold through Elijah.

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.

It is 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 † Hebrews 9:24-28

Christ offered himself only once to take the faults of many on himself.

It is not as though Christ had entered a man-made sanctuary which was only modelled on the real one; but it was heaven itself, so that he could appear in the actual presence of God on our behalf. And he does not have to offer himself again and again, like the high priest going into the sanctuary year after year with the blood that is not his own, or else he would have had to suffer over and over again since the world began. Instead of that, he has made his appearance once and for all, now at the end of the last age, to do away with sin by sacrificing himself. Since men only die once, and after that comes judgement, so Christ, too, offers himself only once to take the faults of many on himself, and when he appears a second time, it will not be to deal with sin but to reward with salvation those who are waiting for him.

The Word of the Lord.

Thanks be to God.

Gospel Acclamation † Matthew 5:3

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Alleluia, alleluia!

Happy the poor in spirit;
the kingdom of heaven is theirs.

Alleluia!

Gospel † Mark 12:38-44

This poor widow has put more in than all who contributed.

In his teaching Jesus said, 'Beware of the scribes who like to walk about in long robes, to be greeted obsequiously in the market squares, to take the front seats in the synagogues and the places of honour at banquets; these are the men who swallow the property of widows, while making a show of lengthy prayers. The more severe will be the sentence they receive.'

He sat down opposite the treasury and watched the people putting money into the treasury, and many of the rich put in a great deal. A poor widow came and put in two small coins, the equivalent of a penny. Then he called his disciples and said to them, 'I tell you solemnly, this poor widow has put more in than all who have contributed to the treasury; for they have all put in money they had over, but she from the little she had has put in everything she possessed, all she had to live on.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ!

Bishop Don Sproxtton will be visiting our Pastoral Area next weekend. Please would **volunteers in Guilderton, Lancelin and Yanchep-Two Rocks** organise a welcome for him after your respective Masses on that weekend. **The Lancelin Mass next week will be at 10.30 instead of the usual 9.45.**

Commentary by John Kincaid at <http://www.thesacredpage.com/2015/11/the-economics-of-heaven-32nd-sunday-in.html>.

In this 32nd Sunday in Ordinary Time, the Church calls us to look more deeply at reality, beyond simply conventional wisdom toward the dawning life of the world to come. In the new world, there is a different economic system, one in which self-giving generosity, no matter how meagre in the eyes of this age, is able to generate a fantastic return on one's investment.

In this remarkable story, Elijah demonstrates his divine sanction as a prophet of God, yet in a surprising manner. First, it is surprising in that Elijah's miracle provides for a rather unexpected beneficiary, a woman from Sidon. Outside of the bounds of Israel, this widow would not have been the natural choice for a miracle to demonstrate Elijah's prophetic ministry (cf. Luke 4:26).

Second, it makes remarkable use of meagre means in order to supply a miraculous return, in this case, food for a year. While this certainly constitutes as a miracle and is thereby not normative, in jumping ahead to this week's gospel, Jesus makes the inner logic of this miracle normative for the economics of the kingdom of God.