

**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 ‡ Ps 85 (84): 13**

The Lord will bestow his bounty, and our earth shall yield its increase.

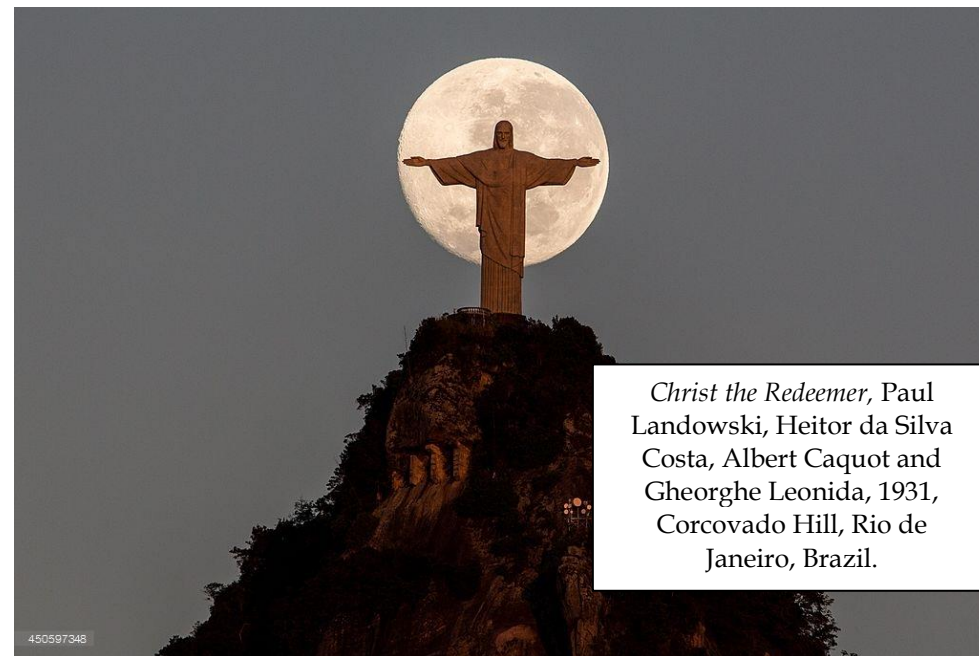
The Responsorial Psalm is Psalm 25:4-5, 8-9, 10, 14

The themes of this psalm include waiting for the salvation of the LORD ("for you I wait all the day"), which is a good reminder as we enter this period of liturgical "waiting" for Jesus to come. The liturgy "trains" us for life. Our mystical "waiting" through Advent is a sacramental form of teaching and training, that helps us to "wait" for the Lord's salvation during the ups and downs of our personal lives, through our struggles, joys, and difficulties.

Another theme is the covenant faithfulness of the LORD. "All the paths of the LORD are *hesed*," the Psalm says, translated "kindness" in our Reading, but better defined as "covenant faithfulness." The First Reading reminded us of God's covenant faithfulness to David, in fulfilment of which He sent us Jesus, the Son of David. But God keeps his covenant not just with the royal house, but with all who "fear him," including us sitting in the pew. God extends to us, also, the Covenant of David, through the Son of David (see Isaiah 55:1-3), although we must correspond to it, and become like God by showing covenant faithfulness to Him in return: "The paths of the LORD are *hesed* (covenant fidelity) toward those who observe his covenant."

The Second Reading is 1 Thessalonians 3:12-4:2

This Epistle gives guidance in how to live while we await "the coming of Our Lord Jesus with all his holy ones." This is the Second Coming of Christ, which is an important theme in 1 Thessalonians (see 1 Thes 4:13-5:11). The general summation of our appropriate behaviour while we await the return of Jesus is that we "increase and abound in love, for one another and for all." Love for "one another" is love for the Christian community, which for each of us starts with our own parish. Love "for all" is love for those outside the family of believers. Advent should be a time dedicated to expressions of love for fellow Christians and for those who do not share our faith. We should be on the lookout for some initiatives or projects in this coming month in which we can participate, in order to give some concrete expression to our desire to grow in love as Christmas approaches.



*Christ the Redeemer, Paul Landowski, Heitor da Silva Costa, Albert Caquot and Gheorghe Leonida, 1931, Corcovado Hill, Rio de Janeiro, Brazil.*

**Entrance Antiphon ‡ Psalm 25 (24), 1-3**

To you, I lift up my soul, O my God. In you, I have trusted; let me not be put to shame. Nor let my enemies exult over me; and let none who hope in you be put to shame.

**First Reading ‡ Jeremiah 33:14-16**

*I will cause a good seed to spring forth from David.*

See, the days are coming — it is the Lord who speaks — when I am going to fulfil the promise I made to the House of Israel and the House of Judah:

'In those days and at that time,

I will make a virtuous Branch grow for David, who shall practise honesty and integrity in the land.

In those days Judah shall be saved and Israel shall dwell in confidence.

And this is the name the city will be called:

The Lord-our-integrity.'

*The Word of the Lord.*

**Thanks be to God.**

**R. To you, O Lord, I lift my soul.**

Lord, make me know your ways.

Lord, teach me your paths.

Make me walk in your truth, and teach me:

for you are God my Saviour. **R.**

The Lord is good and upright.

He shows the path to those who stray,

he guides the humble in the right path;

he teaches his way to the poor. **R.**

His ways are faithfulness and love

for those who keep his covenant and will.

The Lord's friendship is for those who revere him;

to them he reveals his covenant. **R.**

**Second Reading † 1 Thessalonians 3:12 – 4:2**

*When Christ comes may he strengthen your hearts in holiness.*

May the Lord be generous in increasing your love and make you love one another and the whole human race as much as we love you. And may he so confirm your hearts in holiness that you may be blameless in the sight of our God and Father when our Lord Jesus Christ comes with all his saints.

Finally, brothers, we urge you and appeal to you in the Lord Jesus to make more and more progress in the kind of life that you are meant to live: the life that God wants, as you learnt from us, and as you are already living it. You have not forgotten the instructions we gave you on the authority of the Lord Jesus.

*The Word of the Lord.*

**Thanks be to God.**

**Gospel Acclamation † Psalm 84:8**

**Alleluia, alleluia!**

Lord, show us your mercy and love,

and grant us your salvation.

**Alleluia!**

**Gospel † Luke 21:25-28, 34-36.**

*Your redemption is near at hand.*

Jesus said to his disciples: 'There will be signs in the sun and moon and stars; on earth nations in agony, bewildered by the clamour of the ocean and its waves; men dying of fear as they await what menaces the world, for the powers of heaven will be shaken. And then they will see the Son of Man coming in a cloud with

power and great glory. When these things begin to take place, stand erect, hold your heads high, because your liberation is near at hand.'

'Watch yourselves, or your hearts will be coarsened with debauchery and drunkenness and the cares of life, and that day will be sprung on you suddenly, like a trap. For it will come down on every living man on the face of the earth. Stay awake, praying at all times for the strength to survive all that is going to happen, and to stand with confidence before the Son of Man.'

*The Gospel of the Lord.*

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

**Commentary by Dr John Bergsma on today's readings**

<http://www.thesacredpage.com/2012/11/happy-new-year-first-sunday-of-advent.html#more>

This Reading is taken from what scholars call Jeremiah's "Book of Comfort" or "Book of Consolation": Jeremiah 30-33. These four chapters, as I tell my students, are the only ones in the whole book where Jeremiah is in a good mood. With a couple exceptions (e.g. Jer 3:15-18; 23:5), the prophecies of hope and restoration are all to be found in this section.

In this prophecy, notice that the fulfilment of God's promises are intended for both "Israel" and "Judah", that is, all twelve tribes, both the northern ten "Lost Tribes" and the southern two tribes (Judah and Benjamin) that came back from Babylonian exile. As we read the New Testament, God's concern for all twelve tribes is expressed in many ways, from the beginning of Jesus' ministry in Galilee, the tribal territory of Zebulun and Naphtali; to the choice of twelve apostles as a new foundation for a new Israel; to the ministry to the Samaritans, descendants of the northern tribes; to the missionary expansion of the Church to the "nations" where most of the northern tribes were scattered. To this day, God has not ceased to be concerned about the descendants of the tribes of Israel.

Next we notice that the Reading refers to a "just shoot" (other translations: "Righteous Branch") raised up for David. Here the word is Hebrew *tzemakh*, "branch, sprout." In a more famous passage that speaks of the "Branch," a Hebrew synonym is employed, *netzer*: "There shall come forth a shoot from the stump of Jesse, and a branch (*netzer*) shall grow out of his roots." This word *netzer* is the root of the geographical name Nazereth, and in Matt 2:23, the Evangelist finds it particularly fitting that Jesus, the "Branch" (*netzer*) should come from "Branchton" (Nazereth) and be called a "Branchian" (Nazarene).

In any event, Jeremiah 33 is a chapter that emphasizes God's faithfulness to the covenant with David. This very important covenant (see 2 Sam 7; Psalm 89) will be restored and renewed in the "coming days." We recognize Jesus as the King, the Son of David, who rules over David's kingdom, whose centre is the heavenly Jerusalem, but nonetheless is manifested visibly in the Church.