

MASS TIMES

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Weekend Masses: YANCHEP: 6 p.m. Saturday Vigil, Yanchep Community Centre, 7 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.

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CHRISTMAS MASS TIMES

Christmas Eve, Vigil Mass: Yanchep, 6 p.m. Yanchep Community Centre.

Christmas Day: 8 a.m. Guilderton Community Hall, Wedge Street
9:45 a.m. 33 Gingin Road, Lancelin

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 Margaret Johnson.

Communion Antiphon ‡ Cf. Isaiah 7:14

Behold, a Virgin shall conceive and bear a son; and his name will be called Emmanuel.

(continued from previous page)

*And how does this happen to me,
that the mother of my Lord should come to me?*

This, too, is idiomatic, meaning, "What have I done to earn such a great honour that the mother of my Lord should come to me?"

The "mother of my Lord" is a title of the Queen Mother. In ancient Israel, it was not the king's wife but his mother who reigned as queen. Her place in honour and influence was second only to the king. Observe, for example, that Solomon bows down to the Queen Mother Bathsheba, has a throne brought for her, and promises her a "blank check" for whatever she requests (1 Kings 2:19-20). That was court protocol for how the Queen Mother was to be treated. Other Old Testament texts (Jer 13:18; 29:2) confirm that she ranked directly after the king in social status.

Elizabeth is a wise woman, learned in the history and culture of Israel and Judah. Through the Holy Spirit, she recognizes our mother Mary as the Queen Mother, as the "first lady" of the Kingdom of Israel, and treats her as such, showing her all deference and veneration. So if we are ever challenged by non-Catholics concerning the biblical nature of the honour we show Mary within the Church, we should point to this passage of Luke as indication that the custom of venerating the Blessed Mother began in her lifetime, in the very pages of Scripture.

Continue reading at www.thesacredpage.com.

Sunday Bulletin

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4th Sunday of Advent

Year C



Entrance Antiphon ‡ Cf. Isaiah 45:8

Drop down dew from above, you heavens, and let the clouds rain down the Just One; let the earth be opened and bring forth a Saviour.

*The Visitation, mosaic,
nave of Clyde
Monastery, Missouri.*

First Reading ‡ Micah 5:1-4

*Out of you will be born the one who is to rule over Israel.
The Lord says this:*

You, Bethlehem Ephrathah, the least of the clans of Judah,
out of you will be born for me the one who is to rule over Israel;
his origin goes back to the distant past, to the days of old.
The Lord is therefore going to abandon them till the time when she who is to give birth gives birth. Then the remnant of his brothers will come back to the sons of Israel.

He will stand and feed his flock with the power of the Lord, with the majesty of the name of his God. They will live secure, for from then on he will extend his power to the ends of the land. He himself will be peace.

The Word of the Lord.

Thanks be to God.

Responsorial Psalm ‡ Ps. 79:2-3, 15-16, 18-19

R. Lord, make us turn to you; let us see your face and we shall be saved.

O shepherd of Israel, hear us,
shine forth from your cherubim throne.
O Lord, rouse up your might,
O Lord, come to our help. **R.**

God of hosts, turn again, we implore,
look down from heaven and see.
Visit this vine and protect it,
the vine your right hand has planted. **R.**

May your hand be on the man you have chosen,
the man you have given your strength.
And we shall never forsake you again:
give us life that we may call upon your name. **R.**

Second Reading ‡ Hebrews 10: 5-10

I am coming to do your will.

This is what Christ said, on coming into the world: You who wanted no sacrifice or oblation, prepared a body for me.

You took no pleasure in holocausts or sacrifices for sin; then I said, just as I was commanded in the scroll of the book, 'God, here I am! I am coming to obey your will.'

Notice that he says first: You did not want what the Law lays down as the things to be offered, that is: the sacrifices, the oblations, the holocausts and the sacrifices for sin, and you took no pleasure in them; and then he says: Here I am! I am coming to obey your will. He is abolishing the first sort to replace it with the second. And this will was for us to be made holy by the offering of his body made once and for all by Jesus Christ.

The Word of the Lord.

Thanks be to God.

Alleluia, Alleluia!

I am the servant of the Lord: may his will for me be done.

Alleluia!

Gospel ‡ Luke 1: 39-44

Why should it happen that I am honoured with a visit from the mother of my Lord?

Mary set out at that time and went as quickly as she could to a town in the hill country of Judah. She went into Zechariah's house and greeted Elizabeth. Now as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit.

She gave a loud cry and said,

'Of all women you are the most blessed,
and blessed is the fruit of your womb.
Why should I be honoured with a visit
from the mother of my Lord?
For the moment your greeting reached my ears,
the child in my womb leapt for joy.
Yes, blessed is she who believed
that the promise made her by the Lord
would be fulfilled.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ!

Reflection on the readings by Dr John Bergsma at

<http://www.thesacredpage.com/2015/12/the-first-marian-veneration-4th-sunday.html#more>

In this episode, Elizabeth treats Mary as the royalty she is, because, after all, Mary is a princess, even a queen, of the House of David. She is the one to bear the Crown Prince, the royal son.

We must keep in mind that from a human social perspective, Elizabeth was of a much higher standing and "rank" than her lowly cousin Mary. Elizabeth was the wife of a high-ranking priest Zechariah, and she was old. Mary was young, and only betrothed to an otherwise unknown craftsmen from a poor and distant region of Israel, Nazareth. According to social convention, all honour and deference should have flowed from Mary to Elizabeth.

But this account from Luke defies social conventions. The high-ranking Elizabeth falls all over herself to express honour to Mary, her unwed, pregnant teenage cousin. She actually *venerates* (shows honour to) Our Blessed Mother.

"Blessed are you among women,

This is a Hebrew idiom, which means "You are the most blessed of all women."

and blessed is the fruit of your womb

The same force carries over: "The fruit of your womb is most blessed of all children."