

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.

Priest: Fr Augustine Puthota, **Presbytery:** 3 Blaxland Avenue, Two Rocks, Western Australia 6037. Telephone: +61-8-9561 2172 **Website:**

<http://yanhepcatholic.org/> Email: yanhep@perthcatholic.org.au.

Please like us on **Facebook:** <https://www.facebook.com/yanhepcatholicchurch>

We pray for the sick of our community, especially:

Pat Murphy, Ken and Toni Meek, Michael Ford, Jim Walsh, Paula Cope, Pat Barone, Josephine del Bene, Margaret Johnson, Ann Mazzella, Jeanette Heaton and Stou Peggy.

Communion Antiphon † Psalm 18 (17):3

The Lord is my rock, my fortress, and my deliverer; my God is my saving strength.

(continued) The Serpent planted the seed of doubt in our human hearts and like an infectious disease that has weakened us the rejection of God's ways spreads. Cain kills Abel. Subsequently the disease spreads to others reaching the point where God has to start out all over again. He commands Noah to build an ark to save a precious few from the Flood.

But God continues to love us in spite of our rebellion. Perhaps He loves us even more. With that realization we can see that one of the things that most often bring us to God is the adversity of sickness. Through the power of healing many people strengthen their faith and get a stronger belief in God. We find that truth in today's first reading. The widow who has taken Elijah into her home is a good woman, a woman of faith, but one who has suffered adversity, similar to the woman of today's Gospel account. Her husband had died, leaving her with a child, a cursed state in Hebrew times because women were so dependent on men. When Elijah is able to take the child and ask God for a cure and the child is cured her reaction is belief. "Now I know," she declares, "that you are a man of God and that the word of the Lord in your mouth is true."

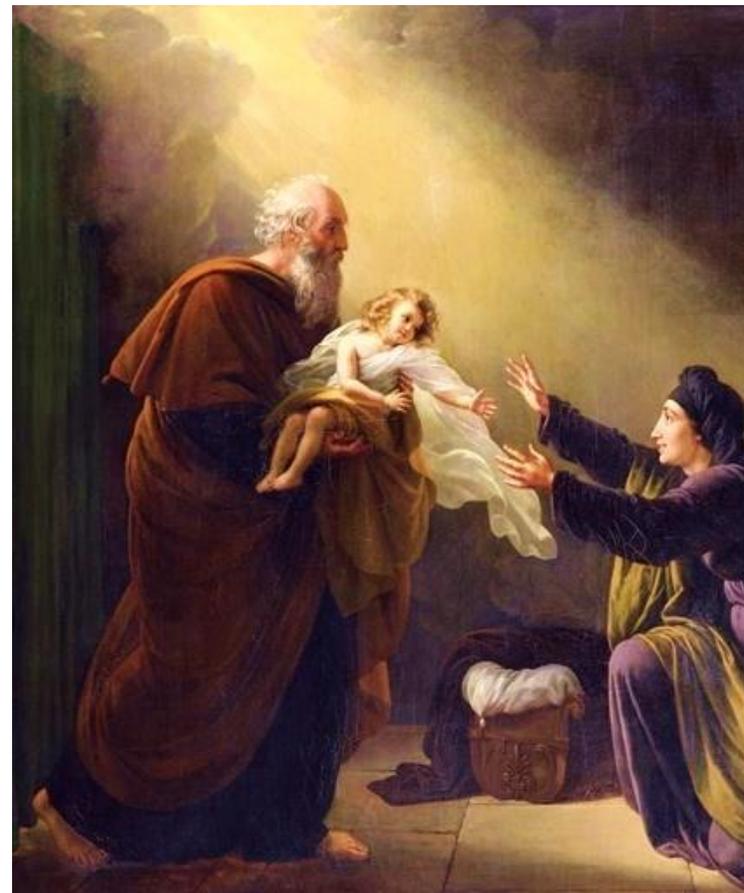
Elijah's belief is strengthened, as we should well note. When Elijah first talks to God, it is in a questioning way, a way that almost takes God to task for the affliction of this woman who has been so hospitable to him. In fact, as in all our lives, God has not caused anything evil. The course of nature is such that people get sick. People die all the time. But like us, Elijah wants to see a cause, and he blames God. Many of us have heard this reaction. But soon, Elijah simply calls out to God several times, the number hinting that it is a continual cry to the Lord for help. There is no blaming of God in his cry, only the belief that God can cure if God so wills. (sorry, you'll have to read the rest online at <http://www.bigccatholics.com/2016/05/homily-for-10th-sunday-in-ordinary-time.html>).

**10th Sunday
in Ordinary
Time**

Sunday Bulletin

Year C

*Elijah resuscitating
the son of the widow
of Zarephath, Louis
Hersent, 1777-1860,
oil on canvas,
Musee des Beaux-
Arts, Angers,
France.*



**Entrance
Antiphon †
Psalm 27 (26):1-2**

The Lord is my
light and my
salvation; whom
shall I fear? The
Lord is the
stronghold of my
life; whom should I
dread? When those
who do evil draw
near, they stumble
and fall.

First Reading † 1 Kings 17:17-24

Look, said Elijah, your son is living.

The son of the mistress of the house fell sick; his illness was so severe that in the end he had no breath left in him. And the woman said to Elijah, 'What quarrel have you with me, man of God? Have you come here to bring my sins home to me and to kill my son?' 'Give me your son', he said, and taking him from her lap, carried him to the upper room where he was staying and laid him on his own bed. He cried out to the Lord, 'Lord my God, do you mean to bring grief to the widow who is looking after me by killing her son?' He stretched himself on the child three times and cried out to the Lord, 'Lord my God, may the soul of this child, I beg you, come into him again!' The Lord heard the prayer of Elijah and the soul of the child returned to him again

and he revived. Elijah took the child, brought him down from the upper room into the house, and gave him to his mother. 'Look', Elijah said, 'your son is alive.' And the woman replied, 'Now I know you are a man of God and the word of the Lord in your mouth is truth itself.'

The word of the Lord.

Thanks be to God

Responsorial Psalm † Psalm 29:2, 4-6, 11-13

R. I will praise you, Lord, for you have rescued me.

I will praise you, Lord, you have rescued me
and have not let my enemies rejoice over me.

O Lord, you have raised my soul from the dead,
restored me to life from those who sink into the grave. ' **R.**

Sing psalms to the Lord, you who love him,
give thanks to his holy name.

His anger lasts a moment; his favour through life.
At night there are tears, but joy comes with dawn. **R.**

The Lord listened and had pity.

The Lord came to my help.

For you have changed my mourning into dancing;

O Lord my God, I will thank you for ever. **R.**

Second Reading † Galatians 1:11-19

God revealed his Son in me, that I might preach the Good News about him to the pagans.

The Good News I preached is not a human message that I was given by men, it is something that I learnt only through a revelation of Jesus Christ. You must have heard of my career as a practising Jew, how merciless I was in persecuting the Church of God, how much damage I did to it, how I stood out among other Jews of my generation, and how enthusiastic I was for the traditions of my ancestors.

Then God, who had specially chosen me while I was still in my mother's womb, called me through his grace and chose to reveal his Son in me, so that I might preach the Good News about him to the pagans. I did not stop to discuss this with any human being, nor did I go up to Jerusalem to see those who were already apostles before me, but I went off to Arabia at once and later went straight back from there to Damascus. Even when after three years I went up to Jerusalem to visit Cephas and stayed with him for fifteen days, I did not see any of the other apostles; I only saw James, the brother of the Lord.

The word of the Lord.

Thanks be to God

Gospel Acclamation † Luke 7:16

Alleluia, alleluia!

A great prophet has appeared among us;

God has visited his people.

Alleluia!

Gospel † Luke 7:11-17

Young man, I say to you, arise.

Jesus went to a town called Nain, accompanied by his disciples and a great number of people. When he was near the gate of the town it happened that a dead man was being carried out for burial, the only son of his mother, and she was a widow. And a considerable number of the townspeople were with her. When the Lord saw her he felt sorry for her. 'Do not cry,' he said. Then he went up and put his hand on the bier and the bearers stood still, and he said, 'Young man, I tell you to get up'. And the dead man sat up and began to talk, and Jesus gave him to his mother. Everyone was filled with awe and praised God saying, 'A great prophet has appeared among us; God has visited his people.' And this opinion of him spread throughout Judaea and all over the countryside.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ!

From a homily by Fr Charles Irvine, Diocese of Lansing, Michigan.

<http://www.bigccatholics.com/2016/05/homily-for-10th-sunday-in-ordinary-time.html>

Many people have a problem in coming to believe in God because they ask: "How can a good and loving God allow pain, suffering, and death?" Others have quite the opposite response. Sickness, suffering, and crushing adversity bring them to their knees and they cry out to God in appealing for His compassion rather than attempting to blame God. When things go wrong many are tempted to immediately play the blame game. Someone has to be blamed and many times people will blame God. It's paradoxical isn't it? Pain, suffering, and death draw some to reject God while at the same time pain, suffering, and death draw others to a closer faith in God.

Today's Scripture readings cause us to focus on that question, one that we as Christians will be presented to us by friends and neighbours who have no belief in God or who identify themselves as Christians but have difficulties in their belief because of the fact that they, or the ones they love, experience pain and suffering. What kind of a God, they ask, would allow pain and suffering to exist?

In dealing with the problem of pain, suffering, and death we need to go back to the genesis of it all and take a look at the story of Adam and Eve. There we see that God didn't create us to suffer, to die. Human life began in the Garden of Eden. We were made for happiness and for eternal life with God in a beautiful world like a garden. But it was human rejection of God's plan, not God, that brought about suffering and death. (continued over page)