

This Week's Liturgy of the Word

2 Chronicles 36:14-16, 19-23; Ephesians 2:4-10;
John 3:14-21

Responsorial Psalm

Let my tongue be silenced, if I ever forget you!

Gospel Acclamation

Glory and praise to you, Lord Jesus Christ! God loved the world so much, he gave us his only Son, that all who believe in him might have eternal life. Glory and praise to you, Lord Jesus Christ!

Gospel

God sent his Son so that through him the world might be saved

Jesus said to Nicodemus:

‘The Son of Man must be lifted up as Moses lifted up the serpent in the desert, so that everyone who believes may have eternal life in him. Yes, God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life.

For God sent his Son into the world not to condemn the world, but so that through him the world might be saved. No one who believes in him will be condemned; but whoever refuses to believe is condemned already, because he has refused to believe in the name of God's only Son.

On these grounds is sentence pronounced: that though the light has come into the world men have shown they prefer darkness to the light because their deeds were evil. And indeed, everybody who does wrong hates the light and avoids it, for fear his actions should be exposed; but the man who lives by the truth comes out into the light, so that it may be plainly seen that what he does is done in God.’

The Gospel of the Lord

Safeguarding Induction Training, Level 1—Online Church Volunteers

Thursday 14 March ,Safeguarding Training Level 1, 2pm to 3pm ; 22 March - Safeguarding Induction Training Level 1, Friday 22 March 10am to 11am; Safeguarding Induction Training Level 1, Tuesday 26 March 7pm to 8pm. To register to these training please go to:

<https://safeguarding.perthcatholic.org.au/training/#induction>. Further info; safeguarding@perthcatholic.org.au or 08 9221 7762.



Continues this Tuesday 7.00 pm
Retreat House

"ESPERE"

Sr Frances Maguire, RSJ

Fostering a process of
learning to forgive
and to reconcile.



SYNODALITY
"Walking in
faith
together"

Dr Sandie Cornish

Sat. March 16
2.00 - 4.00
Retreat House



At the Monastery

BAPTISMS 7 WEDDINGS

During this time of social distancing please make arrangements personally for ...

- RCIA (Rite of Christian Initiation for Adults)
- Infant Baptism preparation
- Celebration of Marriage

CONTACTS

Office: Tue - Fri - 8.30 am - 12.30pm
Telephone: 08 9328 6600
Email: cssrperth.secretary@gmail.com

MONDAY AFTERNOON CRAFT GROUP

Meets Monday 1.30-4.00pm. All are welcome. Please contact Margaret on 0437 336 245

MONDAY EVENING MEDITATION GROUP

Mondays 5.30-6.15pm. Contact Grace on 0435 246 901. For information and resources from the World Community of Christian Meditation, please search www.wccm.org

BULLETIN Each week take home a copy of the Bulletin as a way of staying in touch, keeping up to date and receiving invitations to participation then, kindly share the Bulletin with friends. For electronic copies please contact Secretary @ cssrperth.secretary@gmail.com

Commentators and Readers

Fifth Sunday of Lent ~17th March

Jeremiah 31:31-34; Ps 50; Hebrews 5:7-9; John 12:20-33

05.00pm Vigil	Mary G & Nina C
07.00 am	Michael L & Christine C
09.00 am	Murray F, Pina F & Vicki O
10.30 am	Wendy C, Sheila D & Louise S
06.00 pm	Mala S & Tim B

Mass Intentions for this week

Monday	06.30am	Noeline Collins, P/D
Tuesday	06.30 am	Fr Joseph Carroll, CSsR, P/D
	11.00 am	Wayne Kemp, S/I
Wednesday	06.30 am	Tom Brennan, P/D
	11.00 am	Hugh Connolly, P/D
Thursday	06.30 am	Edmund Maguire, P/D
	11.00 am	B & M McCann, S/I
Friday	06.30 am	Felix & Anne McCann, P/D
	11.00 am	Maura Lucey's, 90th Birthday



We are on Facebook. Please search 'Redemptorist Monastery', check out our page



Bread 4 Today. A prayer app for life.
Download free from www.cssr.org.au/bread4today



EMERGENCY RELIEF ASSISTANCE
Free Call—1300 794 054



REDEMPTORIST MONASTERY

NATIONAL SHRINE OF OUR LADY OF PERPETUAL HELP

FOURTH SUNDAY OF LENT, YEAR B

MARCH 10, 2024

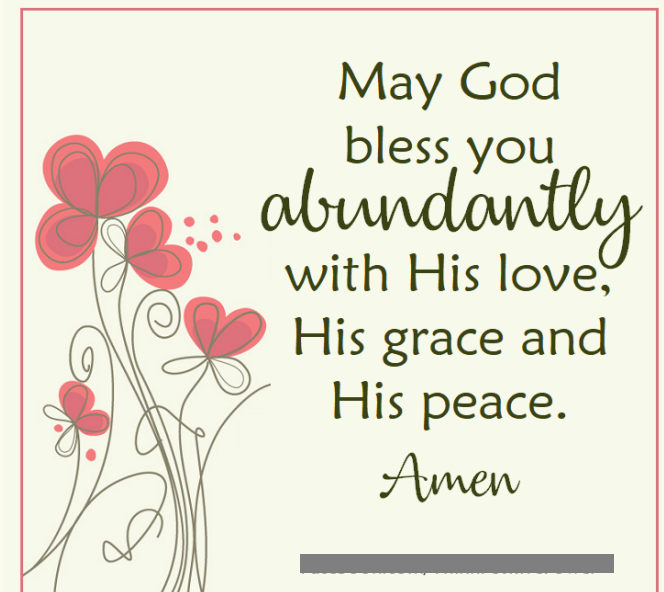


NEVER GIVE UP BECAUSE GOD DOESN'T

The 4th Sunday of Lent is traditionally known as Laetare Sunday, so called because of the first word "Rejoice" in the Entrance Antiphon of the liturgy. Laetare is a Latin word that means "rejoice." Midway on our long Lenten journey to Easter, our energy and enthusiasm may well be flagging.

Today's readings remind us of the source of our joy as Christians and prompt us to renew our resolve and to persevere for the rest of the journey. In the gospel, we hear the reason for our rejoicing: "God loved the world so much that he gave his only Son" (John 3:16).

In the Old Testament, from Genesis on, the constant thread in all the books is the steadfast love that God has for God's people. No matter how many times the people and their leaders faltered in their faith and hope in God, from Exodus to the Prophets, like Isaiah and Jeremiah, to the Kings, such as David and Solomon, and in the time of the Exile in Babylon after Jerusalem was besieged and captured and the people were exiled from Israel, God stood by and cared for the people and, each time they wavered and fell, God called them back and reminded them to try again and be faithful.



In the reading from John's gospel, we learn about Nicodemus, a prominent member of Jewish society, who wanted to speak to Jesus but, perhaps afraid or confused or embarrassed, went to meet him under the cover of darkness. He was an admirer of Jesus but he was unsure about who Jesus really was: Did Jesus really perform miracles and was he the Messiah?

Jesus reveals to Nicodemus the astonishing truth at the heart of our faith and the source of our joy: "God loved the world so much that he gave his only Son . . . God did not send his Son into the world to condemn the world, but to save the world through him." In Jesus, this overflowing super-abundant love of God for the world is revealed in its unsurpassable fullness. He is the Light of the World. No amount of darkness will ever be able to cover it or shroud it.

So, as we continue to journey through this Lenten period, let us stop for a moment on this Laetare Sunday, to marvel, celebrate, give thanks, and rejoice in God's abundant and faithful love that continues to overflow in and around us in spite of the many troubles in the world. We may waver in our hope and faith, but God will never give up on us, even when we give up on ourselves and lose hope.

God so loved the world that he gave his only Son. The gift of God's Son was the ultimate gift of love. Let us rejoice! And let us press on with our Lenten journey.

MARK CHIA CSSR

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MASS TIMES

Saturday:	5.00pm (Vigil)
Sunday:	7.00am, 9.00am, 10.30am & 6.00pm.
Monday:	6.30am
Tuesday:	6.30am & 11.00am.
Wednesday:	6.30am & 11.00am.
Thursday:	6.30am & 11.00am.
Friday:	6.30am & 11.00am.

NOVENA to Our Lady of Perpetual Help

Saturdays at 4.30pm.

RECONCILIATION TIMES

Tuesday:	10.00am - 10.50am.
Wednesday:	10.00am - 10.50am.
Thursday:	5.00pm - 6.00 pm
Friday:	10.00am - 10.50am.
Saturday:	10.00am - 12.00pm. 4.00pm - 4.30pm. 5.45pm - 6.00pm.

REDEMPTORIST COMMUNITY

Fr Lovin Lolo CSsR	Mission Leader
Fr Hendrikus Talu Leba CSsR	Vicar
Fr Mark Chia CSsR	
Fr Son Nguyen CSsR	
Fr Alan CSsR	
Fr Edmond Nixon CSsR	
Fr Thomas McFall CSsR	
Fr Noel McMaster CSsR	('Rosewood')

MASS TIMES & INFO (08) 9328 3486 CONTACT DETAILS

ADDRESS	190 Vincent St North Perth WA 6006
PHONE	(08) 9328 6600
WEB	www.themonastery.org.au
EMAIL	cssrperth.secretary@gmail.com

SAFEGUARDING OFFICERS

PAM WARDLEY	0429 450 545
LORETA WILLIAMS	0406 080 157

ACKNOWLEDGEMENT

**Wadjuk People
Noongar Nation**

Custodians of the land
on which we worship



Anthony J Kelly CSsR

Born 11 May 1938

Professed as a Redemptorist 25 February 1957

Ordained priest 30 June 1963

Died: 03 March, 2024



A wonderfully unique man was born. A dedicated man lived. And now this good man has died. Redemptorist Fr Anthony Kelly, passed away in Camberwell (Melbourne) last Sunday evening.

Tony grew up in Newcastle, NSW. Though across the world he proclaimed the Gospel of Jesus as an astute and faithful missionary and theologian, though he published many scholarly works, and though he was appointed by Pope St John Paul II to the International Theological Commission to guide the pope, a position he continued under Pope Benedict XVI, you could get the boy out of Newcastle but never get Newcastle out of the boy.

Tony remained ever true to his family culture, Newcastle culture, Australian culture and Redemptorist culture and through those lenses proclaimed a gospel birthed in a another culture 2,000 years ago. That proclamation transcended all culture for it was a proclamation to humanity's hearts and minds, a proclamation to all persons, in every age and living in every culture. In that sense Tony was a citizen of the world by being a citizen of the Gospel. "The Word entered into the world *from* God and *for* us." Tony was stationed for a short while in North Perth in the early 1970s. During that time, with lay companions ,he started the Prayer Group known as "Group 50" - reminiscent of the disciples gathered and awaiting the Spirit at Pentecost. If you would like to listen very briefly to Tony speaking on *God's Mercy* click [HERE](#)

Tony's was a good and faithful life lived out in the wonder and ordinariness of our human existence. For that fact the Redemptorists give heartfelt thanks to God. His funeral will be held at St Patrick's Cathedral, East Melbourne, next Wednesday morning. Should you wish to pray with the Redemptorists on Wednesday you can do so by tuning in online to view Tony's Requiem Mass on the Dubock Funerals website. <https://www.dubockfunerals.com.au/> - 7.30 am WA time. "Eternal rest grant unto him, O Lord"

I leave you this weekend with a reflection from Tony on 'Befriending Death'. Theologians try to be precise in the way they use language and from time to time that can mean they are a little difficult to follow. But I assure you, underneath the accuracy of the language is to be found the beauty and wonder of the proclamation. I leave you with Tony writing on 'Befriending death'

Fr. Edmond

"Befriending death"

Death is an obvious dimension of life on this planet and a condition for its evolution. We must give death its due if we are to appreciate the beauty and wonder of terrestrial life. After a century and a half of evolutionary science, we can begin to understand the randomness, contingency, and terrible costs of evolution in the 3.8 billion-year history of life on this planet? Ecological destruction of planetary proportions is the subject of widespread lament and anxiety. In contrast, there is another sense of diminishment as in the words of the Johannine Jesus: "Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit" (John 12:24). Here, an inevitable and even positive sense of diminishment is subsumed into the ultimate hope for transformation and communion.

It remains, however, that death is the price to be paid for the evolution of life on earth, making possible the emergence of differentiated, complex living beings in a world of wonderful biodiversity. Unless we belong to the mortal world of life on this planet, human beings would never have come into existence. Moreover, there is a sober, scientific backdrop to the death of individuals and species, the eventual collapse of the solar system, even if billions of

years from now. And that will entail the extinction of all planetary life. The law of entropy is built into the cosmos itself.

In the meantime, though human history has always known its catalog of natural disasters, famines, earthquakes, plagues - "acts of God." We now live with the eerie possibility of death-dealing human activities affecting the planet in the era of the Anthropocene. Biological warfare, thermonuclear incineration, and ecological destruction still menace life on this planet. Huge technological systems shape the ecological, social, political, and economic world.

The consumerist economy is insatiable in its demands. Enormous military arsenals at the disposition of dozens of governments openly include weapons of mass destruction designed for biological or thermonuclear warfare. This range of lethal capacities is the material expression of a readiness to wipe out whole populations if the necessity arises. Given that the possibilities of mega-death are taken for granted in the contemporary environment, the Christian spiritual task is to draw attention to the mystery of life, its source and goal.

Indeed, the dread of death goes some way in explaining morbid aspects of modern culture. Obsessive consumerism,

deracinated individualism and careless destruction of the environment, all alike arise from the failure to give death its due. As creatures, we are immersed in the totality of nature, connected to it, caught up and carried along by it. Authentic life arises only by accepting the limitation and contingency of our existence within this universe, yielding ourselves into ourselves into the stream of life and death. The human person is caught between inevitable limitations on our being in the world, and, on the other hand, openness to the uncanny gift of life and existence.

Faith is contemplative in its reverent openness to the mystery of creation and the Creator. It exercises, also, a redemptive effect in causing human beings to be less driven to self-destruct, and more disposed to realise the divine image in the works of love and justice. The authentic self, therefore, is realized in its connectedness with all creation,—in contrast to the tiny scope of the fear-driven, illusory self, fabricated by denying death. The true self emerges only by befriending the mortal character of existence in true humility. Our human being is earthed, grounded, bound up with the immense dynamism of nature into whose processes we are each and all immersed. Humility connects us to the whole, immersing each and all in a wondrous universe of gifts and giving. And out of humble acceptance of mortality and the de-centring of the self can come the wisdom to coexist on this planet as "our common home."

And yet death is shrouded in a darkness deeper than the inevitable termination of biological life. Death, Paul declares, is the "wages of sin" (Rom 6:23). The implication is that death is the consequence and manifestation of sin - alienation from God, and the refusal of communion - with the Creator, and creation. It is the choice for self-centered ego against all others. As a result, the seemingly natural fact of death becomes the carrier of a profound sense of rupture and guilt. It looms through life as "the last enemy" (1 Cor 15:26).



The more human existence is turned in on itself, the more it occupies a shrinking universe. In that self-centred world, I exist by competitive self-assertion against the Other. In this respect, death is the deepest threat. Death holds no promise of life; it is the carrier of all that is meaningless and threatening to the life we have made for ourselves

And yet life contests the reign of death as total, for ordinary lives know sudden impulses of wonder, nameless hope, and the exhilaration of great loves, just as all are humbled before the strange grandeur of moral achievement. In such moments, there is an uncanny, death resistant "more" in the experience of the mystic, the artist, the martyr, the prophet, the thinker, the scientist, and the activist. There is an intimation of eternity-in-the-making.

The thrust of human life is toward fulfillment—in, and even through, death. The dynamics of personal existence that moved and motivated life in its normal course have been largely hidden from consciousness, only to surface at the moment of death into full awareness. The full dimensions of our being unfold. In this respect, the self dies out of the limited individuality of the ego, into a more deeply relational form of being. This is to become aware of itself within the universal whole.



And yet, this unfolding is most deeply a meeting with God, the boundless Other who has been present in every stirring of existence. The deepest mystery of the Creator has worked within all the elements and causes that have formed us, our earth, our universe. In the light of God, we are brought to a moment of final decision, whether to accept God and the totality of creation, allowing ourselves to be carried along by the flood of life, and being and belonging, toward an eternal fulfillment.

Going to God does not mean merely escaping from the earthly existence in which we lived and in which Christ has been our earthly brother. Rather, ultimate fulfillment must include this earth redeemed, transformed, and brought to fulfillment in God, all in all.

Fr. Anthony Kelly, CSsR

"Befriending death" -to be continued next week

Communal Reconciliation for Easter

Monday, March 25, 6.00 pm

Tuesday, March 26, 10.00 am

& 6.00 pm