

This Week's Liturgy of the Word

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

Responsorial Psalm

Create a clean heart in me, O God

Gospel Acclamation

Glory to you, Word of God, Lord Jesus Christ! If you serve me, follow me, says the Lord; and where I am, my servant will also be. Glory to you, Word of God, Lord Jesus Christ!

Gospel

If a grain of wheat falls on the ground and dies, it yields a rich harvest

Among those who went up to worship at the festival were some Greeks. These approached Philip, who came from Bethsaida in Galilee, and put this request to him, 'Sir, we should like to see Jesus.' Philip went to tell Andrew, and Andrew and Philip together went to tell Jesus. Jesus replied to them:

'Now the hour has come for the Son of Man to be glorified. I tell you, most solemnly, unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest. Anyone who loves his life loses it; anyone who hates his life in this world will keep it for the eternal life. If a man serves me, he must follow me, wherever I am, my servant will be there too.'



If anyone serves me, my Father will honour him. Now my soul is troubled. What shall I say: Father, save me from this hour? But it was for this very reason that I have come to this hour. Father, glorify your name!' A voice came from heaven, 'I have glorified it, and I will glorify it again.' People standing by, who heard this, said it was a clap of thunder; others said, 'It was an angel speaking to him.' Jesus answered, 'It was not for my sake that this voice came, but for yours.'

'Now sentence is being passed on this world; now the prince of this world is to be overthrown. And when I am lifted up from the earth, I shall draw all men to myself.' By these words he indicated the kind of death he would die.

The Gospel of the Lord

**Reconciliation times for Easter
INSIDE**



At the Monastery

BAP;TISMS & 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 cssrperth.secretary@gmail.com

Palm Sunday of the Passion of the Lord ~24th March
Isaiah 50:4-7; Psalm 21; Philippians 2:6-11; Mark 14:1 - 15:47

Commentators and Readers

05.00pm Vigil	Heather C & Mary L
07.00 am	Anna K & Brian D
09.00 am	Peggy T & Pina F
10.30 am	Sarah C, Anna N & Veronica K
06.00 pm	Patrick D & Loretta D

Mass Intentions for this week

Monday	06.30am	Fr John McGannon, CSsR, a/
Tuesday	06.30 am	Richard & Margaret, S/I
	11.00 am	Nella Miranda, S/I
Wednesday	06.30 am	Fr Kevin Crock, CSsR, S/I
	11.00 am	To the faithful departed
Thursday	06.30 am	The Redemptorists
	11.00 am	Wayne Kemp, S/I
Friday	06.30 am	Pidel Castro, R/D
	11.00 am	Tracy & Basil, S/I



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



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REDEMPTORIST MONASTERY

NATIONAL SHRINE OF OUR LADY OF PERPETUAL HELP

FIFTH SUNDAY OF LENT, YEAR B

MARCH 17, 2024



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:	9.30am - 10.45am.
Wednesday:	9.30am - 10.45am.
Thursday:	5.00pm - 6.00 pm
Friday:	9.30am - 10.45am.
Saturday:	9.30am - 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

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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



LEARNING TO BE ONE WITH JESUS

How do we speak of God's commitment to us in Jesus Christ?

In today's first reading Jeremiah speaks to the Jewish people who, when the Babylonians besieged Jerusalem (597BC), had lost everything they held dear: land, temple, king. Amidst their desolation Jeremiah offers his people hope: a new covenant, a new intimacy between God and his people, a new relationship with God, this one written in their very hearts, 'deep within their being.' Their past transformed by God's forgiveness, God will now be known by the least, as well as the greatest, with no one excluded.



In the second reading, the letter to the Hebrews speaks of God being with Jesus in his death, in order that Jesus might be with us. Whatever happens, Jesus doesn't give up on us. He doesn't avoid death but rather, in dying, opens himself to the One who hears his prayer and has the power to save him 'out of death.' In following him we gradually begin to realise that now nothing can separate us from the love of God. This is the new covenant written in our own hearts, our very selves.

This God is revealed in the gospel when Jesus asks not to be saved from his forthcoming death, because 'it was for this very reason that I have come to this hour.' It poses the question of who might we give our lives for? Who do we live for? Our children, our families perhaps, anyone else? We struggle with the thought of losing our lives because we fear it will mean losing everything. Jesus' image of the grain of wheat speaks to our fears and teaches us that, if we learn to let go, if we give fully of ourselves, we will yield 'a rich harvest'. In doing so, the glory of God will be revealed. This is to be the pattern of our lives.

It's not always easy, as Jesus suggests, and as we'll hear in next week's Passion. It's what the lay missionary Jean Donovan came to understand when she was urged to leave the violence of El Salvador in 1980. She refused to leave the children, 'the poor, bruised victims of this insanity.' She didn't do 'the reasonable thing.' Consequently, she and three missionary sisters (Maura Clarke, Ita Ford and Dorothy Kazel) were murdered by government soldiers. They died because they shared their lives with the children and their families.

As we follow Jesus ever more closely, we begin to face our fears, their hold on us loosening so we might live in a bigger world, a bigger story, to which we're all invited to be part. This is what we're doing in the Mass: learning to be at one with Jesus, 'offering our lives with him for the world's sake.' Offer our own lives? If we're for real, in doing so we enter ever more deeply into relationship with God, a relationship written in our own hearts, our very selves, forever.

DAMIAN COLERIDGE

Sourced from the Redemptorists - Majellan Media ©, Melbourne

Befriending Death

Fr. Anthony Kelly, CSsR

(Continuation from last week)



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.



Here, Christ, crucified and risen, is the focus of faith and hope in the all-creative mystery of compassionate and transforming love. The death of Jesus was indeed deadly. It occurred as failure, betrayal, isolation, condemnation, torture, and execution. God's love felt the force of the human problem of evil.

However, the love that gave itself to the end (John 13:1) was not defeated by the power of evil. For the death of the

crucified Jesus enacts and embodies the ultimate form of life as he surrenders himself to the Father in solidarity with the defeated and the lost. The ultimate point of Christ's self-offering reveals God as a love stronger than death. In Christ, crucified and risen, those receptive to the divine Gift are summoned to pass from a self-serving existence into the God-centred realm of eternal life, already inaugurated in the gifts that will last—faith, hope and love (cf. 1 Cor 13:13).

Death remains as the limit of this form of earthly life, but as then transformed into an act of ultimate self-surrender—to the Father in union with Christ, and in the creativity of the Spirit. The entropy affecting each individual biological existence is dissipated to allow for a higher realization of communion, in relationship to the "all" and participation in the whole. The individual self becomes a wave of communion, a truly relational self. The upward vector of ascent for the human being moves from electrons, to atoms, to molecules, to proteins, to cells, to organisms, to the complexity of the human brain, and to the cosmic overture of human consciousness. In all this, the direction of life is one of transformation in increasingly rich and complex relationships.

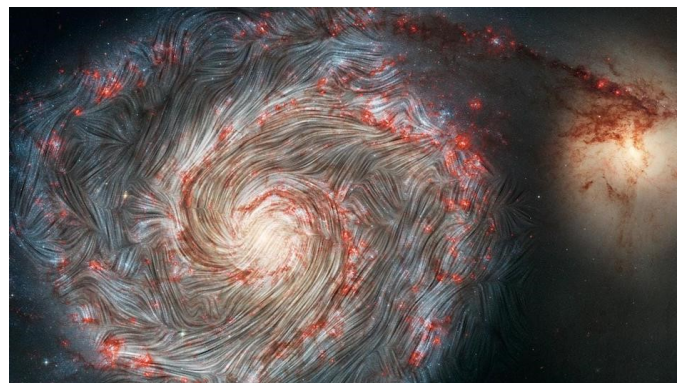
In this respect, death cannot mean terminal dissolution but rather the expansion of the self into its fullest relationality. Death would not be an alien intruder, but a relative—"Sister Death," as St. Francis could pray—within the cosmic promise of the fullness of life in Christ.

Only a transformation of our whole embodied existence can answer the hopes written into life. By participating in his rising from the tomb, the entropy and limiting individuality of biological life, is definitively overcome. In him a new creation is anticipated in Christ "the resurrection and the life" (John 11:25). The realism of this

new creation is expressed in all four Gospel narratives in regard to the empty tomb. It is the historical marker of the cosmic transformation that has begun in Christ: "So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!" (2 Cor 5:17).

Hope nonetheless remains hope. It lives always in the in-between of what is, and what is yet to be, as it waits on the mystery of final transformation. Even the New Testament writer soberly concedes, "As it is, we do not yet see everything in subjection to him" (Heb 2:8f). Yet for all the sobriety of Christian hope, the great conviction remains firm. In Christ, the universe has been changed. Death has been radically "Christened."

Christ did not die out of the world, but into it, to become its innermost coherence and dynamism. Indeed, in his death, resurrection and ascension, the mystery of the incarnation is complete. For the Christian, dying in Christ is to be conformed to the crucified and risen One, in order to be newly embodied in the future form of cosmos itself: "The last enemy to be destroyed is death.... When all things are subjected to him, the Son himself will also be subjected to him who put all things under him, that God may be all in all" (1 Cor 15:2628).



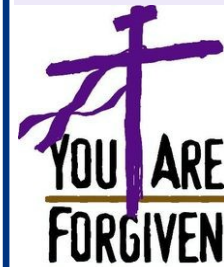
All mortal existence is poised, therefore, over an abyss of life. The empty tomb, a sign of the creative power of the Spirit, is of cosmic significance. It suggests the full-bodied reality of resurrection, and seeds history with questions and wonder as to what great transformation is afoot. The empty tomb, so soberly recorded in each of the four Gospels, offers no salvation in mere emptiness. It functions as a factor within the awakening of faith as a new consciousness of life unfolds. It moves, first, from the empty tomb, discovered as a puzzling fact.

It then awakens to cosmic surprise over what had happened, for Jesus appears as newly and wonderfully alive: "Do not be afraid. I am the first and the last, and the living one. I was dead, and see, I am alive forever and ever" (Rev 1:17-18). Then faith returns to the tomb as an emblem of the new creation. From there it expands into the limitless horizons of a transformation of all things in Christ. Such faith is not primarily looking back at a death, but facing forward into the promise of eternal life, in a universe transformed.

(To be continued next week)

Monastery Holy Week Liturgies

A pilgrimage with Jesus through his suffering and death
into the glory of his resurrection



Sacrament of Reconciliation (Communal Rite)

(Note: two different times for evening celebrations)

Monday, March 25	6.00 pm
Tuesday March 26	10.00 am 7.00 pm

Sacrament of Reconciliation (Individual Rite)

Tuesday, March 19:	9.30 am — 10.45 am	
Wednesday March 20	9.30 am — 10.45 am	
Thursday March 21	5.00 pm — 6.00 pm	
Friday, March 22	9.30 am — 10.45 am	
Saturday, March 23	9.30 am — 12.00 noon 4.00 pm — 4.30 pm 5.45 pm — 6.00 pm	
Tuesday, March 26	10.00am — 11.00 am	
Wednesday March 27	9.30 am — 10.45 am	
Holy Thursday, March 28	9.30 am — 10.45 am 5.00 pm — 6.00 pm	
Good Friday, March 29	10.00 am — 10.30 am 11.30 — 12.00 noon 4.00 pm — 4.30 pm 6.00 pm — 6.30 pm	(after the Way of the Cross) (after the Way of the Cross) (after the Passion reading, veneration of Cross and communion) (after the Passion reading, veneration of Cross and communion)
Holy Saturday, March 30	9.30 am — 12.00 noon 4.00 pm — 4.30 pm	



Holy Week Liturgies and Devotions

March 23/24	Palm Sunday Masses:	Saturday Vigil 5.00 pm, Sunday 7.00 am, 9.00 am, 10.30 am, 6.00 pm
March 25	Monday Mass	6.30 am
March 26	Tuesday Masses	6.30 am & 11.00 am
March 27	Wednesday Masses	6.30 am & 11.00 am

The Sacred Three Days

The feast of our salvation through the life, death & resurrection of Jesus and the sending of his Spirit

March 28	Holy Thursday Mass	7.30 pm	(Only one Mass allowed in each church today)
March 29	Good Friday Way of the Cross	9.00 am	(Reflective Way of the Cross with music)
	Good Friday Way of the Cross	10.30 am	(Reflective Way of the Cross with music)
	Good Friday Commemoration	3.00 pm	(Passion, Veneration of the cross, holy communion)
	Good Friday Commemoration	5.00 pm	(Passion, Veneration of the cross, holy communion)
March 30	Easter Vigil in the Holy Night	7.30 pm	(Mass is part of the Easter Vigil ceremony)
March 31	Easter Sunday Masses	7.00 am, 9.00 am, 10.30 am & 6.00 pm	