



# St Joseph's Church, Bassendean

20 Hamilton Street Bassendean WA 6054

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<https://stjosephbassendean.com>

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P. Priest Email : [pp.bassendean@perthcatholic.org.au](mailto:pp.bassendean@perthcatholic.org.au)

**Parish Priest :** Fr. Antony Suresh  
**Secretary :** Catherine Gordon  
( Tue-Fri. 9:00am -12:30pm )  
**Perpetual Adoration Co-ord. :** Tina Russo 0419 004 944  
**Liturgy Co-Ord. :** Michael Knubley 0418 911 961  
**Safeguarding officers :** Laura Roberts 0438 216 276  
Nicola Gallagher 0424 108 223

## Mass Times

**Sat Evening:** Mass: 6pm

**Sunday:** Mass: 7am, 9am

**Tues - Sat:** Morning Prayer & Rosary: 6:45am  
Mass 7:30am

**Confessions :** 30 minutes before Mass

**Confessions, Baptism & Marriage by appointment**

## 10TH MARCH 2024

## 4TH SUNDAY OF LENT

### **Binding and Loosing** Fr. Ron Rolheiser,

OMI <https://ronrolheiser.com>

Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. These words of Jesus apply not just to those who are ordained to ministry and administer the Sacrament of Reconciliation, but to everyone inside the body of Christ. All of us have the power to bind and to loose. What is this power? How do we bind and loose each other on earth in a way that engages heaven?

One part of this allows for some easier explanation. Here's an example: If you are a member of the Body of Christ and you forgive someone, Christ forgives that person and he or she is loosed from sin. Likewise, if you, as part of the Body of Christ, love someone and remain connected to him or her, that person is connected to the Body of Christ and through you (biblically) touches the hem of Christ's garment, even if he or she is not explicitly confessing that.

That is one of the incredible gifts given us in the incarnation.

But what about the reverse? Suppose I refuse to forgive someone who has wounded me in some way; suppose I hold grudges and refuse to let go of the wrong that another

has done to me, am I binding that person in sin? Does God also refuse to forgive and let go because I refuse to forgive and let go? How does the Body of Christ work regarding the "binding" part of the power that Jesus gave us? This is a difficult question, though a couple of preliminary distinctions can shed some light on the issue.

To begin with, the logic of grace – and grace, like love, has a logic – only works one way. In grace, just as in love, you can be gifted beyond what you deserve, but the reverse is not true. The algebra of undeserved grace works only one way. Love can give you more than you deserve, but it cannot punish you more than you deserve. God gives us the power to set each other free, but not the same kind of power to keep each other in bondage.

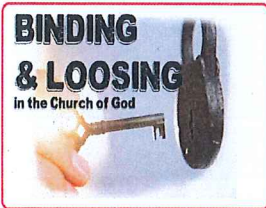
Second, in this life, as C.S. Lewis used to say, hell can blackmail heaven, but this is not true in the other realm. Thus, while we can hold each other captive, psychologically, and emotionally, on this side, God does not ratify those actions.

When we bind each other here in this world by refusing to forgive each other, that refusal does not bind God to do likewise. Put more simply, when I hold a grudge against someone who has wronged me, keeping him constantly aware that he has done wrong, I am keeping that person tied to their sin – but God isn't endorsing this. Heaven will not go along with my emotional blackmail. These distinctions though provide only an ambience for an understanding of this. What does it mean to bind a person?

The Christian power to bind and loose is the power to bind and loose in conscience, in truth, in goodness, and in love. When I refuse to forgive another, when I hold a grudge, I am acting not as the Body of Christ, nor as an agent of grace, but precisely as part of the very chain of sin and helplessness that Christ was trying to break. When I act this way, it is I who need to be loosed from sin since I am acting contrary to grace. My non-forgiveness may well bind another person emotionally, keeping her bound in that way to her sin, but it is the very antithesis of the power that Christ gave us.

Biblically, we bind each other when, in love, we refuse to compromise truth and when we refuse to give each other permission to take false liberties and make bad choices. Thus, for example, parents bind their children when they, lovingly but clearly, refuse to give them permission to ignore Christ's teaching on marriage and sexuality. We bind a friend when we refuse to give him our approval to cheat in his business in order to make more money. A friend binds you when she refuses to bless your moral compromises. In Robert Bolt's play, *A Man for All Seasons*, we see Henry VIII literally beg Thomas More to bless his marriage to Anne Boleyn. Henry appeals to their friendship, appeals to their shared humanity, and tries to morally bully Thomas by telling him that his refusal to approve is timidity and arrogance. Yet Thomas refuses to approve. He binds Henry in conscience and Henry knows he is bound. In the end, he kills Thomas for his refusal to compromise and give permission, to loose him.

Ever since God took on concrete human flesh, grace has a visible human dimension. Heaven is watching earth – and is letting itself be helped by the best of what we do down here, but not bound by the worst of what we do down here.







March

- Sun 10th March Baptism of Jaxon & Parker Barlow @ 11:00am
- Tue 12th March Legion of Mary @ 9:00am  
DVD group @ 11:00am
- Fri 15th March Baptism of Madeline & Levi James @ 4pm  
Stations of the Cross @ 7:00pm
- Sat 16th March Confessions/Reconciliation @ 5:30pm

Liturgy Roster for 16th/ 17th Mar 2024			
Mass	6:00pm	7:00am	9:00am
ACOLYTES	J Ryall	I Darch	C Anello; J Calleja
READERS:	Stefanelli Fam	A Greenfield	F Oddi
COMMS:	Stefanelli Fam	L Pepi	S Borges
SERVERS:	Stefanelli Fam		A Roberts; A Borges
Counters	Team 2 - J Arke, G Brown		
Cleaners	R Foti-Cuzzola		

**Mass Remembrances/Anniversaries/Sp. Int.**

- RS=repose of the soul /TG=thanksgiving / SP=special intention*
- SAT 9-Mar 6:00 PM RS-Fr. Wayne Davis, Lourdes Muddiappan  
RS- James Moses, Veronica Stella Lopez,  
RS-Maria Sorgiovanni, Gaetano Lombardy
  - SUN 10-Mar 7:00 AM SP-Simon Foo, healing  
9:00 AM TG-Vernon Vincent  
RS-Elvira Fanetti, Ann Marie Roy
  - TUE 12-Mar 7:30 AM RS-Anthony Calleja
  - WED 13-Mar 7:30 AM Sp-Simon Foo- healing
  - THU 14-Mar 7:30 AM RS-Fr. Wayne Davis
  - FRI 15-Mar 7:30 AM RS-John Smith
  - SAT 16-Mar 7:30 AM Sp-Simon Foo- healing  
6:00 PM TG-Keith & Pat Lobo
  - SUN 17-Mar 7:00 AM Sp-Simon Foo- healing  
9:00 AM RS-Fr. Wayne Davis



**Pray for :-**

Those who are suffering in wars, in natural disasters, in religious persecutions and the sick, Simon Foo, Francisco Paterniti, Ventura Ramos-Nunez, Maria Pacca, Geraldine O Sullivan, Ermelina Vescovo and Clara Pound.

**A light on your journey**

*As many pains as you suffer,  
as many tears as you shed,  
so many are the Angels around you,  
gathering, full handed,  
the pearls which you form  
with your sufferings,  
and bringing them to Jesus  
as pledges of your love.*



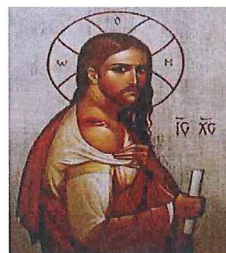
The Wounds of Christ  
<https://padrepioministry.org>

During His Passion, Jesus suffered various wounds, such as those from the crown of thorns, from the scourging at the pillar, from His shoulder carrying the Cross, and from the crucifixion itself. Isaiah prophesied these wounds when he said: "But he was wounded For our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed" (Isaias 53:5). This was repeated by St. Peter and St. Paul in the New Testament: "He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed" (1 Peter 2:24), and "But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. ... Henceforth let no man trouble me; for I bear on my body the marks of Jesus" (Galatians 6:14, 17).

However, it wasn't until the twelfth century that devotion to the wounds of Christ became popular, initially through the preaching of St. Bernard of Clairvaux (1090 - 1153) and St. Francis of Assisi (1182 - 1226). In fact, St. Francis of Assisi was the first saint recorded to have received the stigmata (physical manifestations of the wounds of Christ) in his own body. Since then, there have been a number of saints and holy men/women who have received the stigmata (either visible or invisible), and many mystics who have received revelations from Jesus about His Wounds.

There have also been many prayers written in honor of these Sacred Wounds (particularly the nail wounds on Jesus' hands and feet as well as the lance wound which pierced His side). Some of the more famous prayers come from St. Clare of Assisi, St. Mechtilde and St. Gertrude of Helfta, St. Bridget of Sweden, St. Alphonsus Liguori, and most recently, Servant of God Sr. Marie Martha Chambon.

**PRAYER**



*Most loving Jesus, meek Lamb of God, I, a miserable sinner, salute and worship the most Sacred Wound of Your Shoulder on which You bore Your heavy Cross which so tore Your flesh and laid bare Your*

*bones as to inflict on You an anguish greater than any other wound of Your Most Blessed Body.*

*I adore You, O Jesus most sorrowful; I praise and glorify You, and give You thanks for this most sacred and painful Wound, beseeching You by that exceeding pain, and by the crushing burden of Your heavy Cross, to be merciful to me, a sinner, to forgive me all my mortal and venial sins, and to lead me on towards Heaven along the Way of Your Cross. Amen.*





# OUR PARISH FAMILY...

## Celebrating St Joseph Feast next Sunday

In honour of and to celebrate the feast of our patron Saint, St Joseph, parish would like to have 3 days devotional prayers starting **Thur March 14 - Sat March 16 at the 7:30am morning Mass.**

On Sun March 17 next Sunday, a solemn consecration to our patron saint @ 9:00am Mass, followed by celebrating the feast at our monthly parish cuppa. Please bring a plate to share.



And we also invite parishioners to offer a 9 day novena to St. Joseph starting on Sun March 10.

*If Joseph was so engaged, heart and soul, in protecting and providing for that little family at Nazareth, don't you think that now in heaven he is the same loving father and guardian of the whole Church, of all its members, as he was of its Head on earth?"*  
Venerable Pope Pius XII

## Prayer to St. Joseph Over 1900 years old

Oh St. Joseph whose protection is so great, so strong, so prompt before the Throne of God, I place in you all my interests and desires.

Oh St. Joseph do assist me by your powerful intercession and obtain for me from your Divine Son all spiritual blessings through Jesus Christ. Our Lord; so that having engaged here below your heavenly power I may offer my Thanksgiving and Homage to the most Loving of Fathers.

Oh St. Joseph. I never weary contemplating you and Jesus asleep in your arms.

I dare not approach while He reposes near your heart.

Press him in my name and kiss His fine Head for me, and ask Him to return the Kiss when I draw my dying breath. St. Joseph, Patron of departing souls, pray for us. Amen.

*Kilgarlin*

KE24-630



## Fourth Sunday of Lent , 9 & 10 March

As the eldest child in a low-income farming family in rural Malawi, Memory faced many barriers to her education. But, with the support of Caritas Australia, she enrolled in a technical school and became the first female carpenter in her village.

Please donate to Project Compassion. Together, we can help vulnerable communities face their challenges today and build a better tomorrow for all future generations.

You can donate through Project Compassion donation boxes and envelopes available from your parish, by visiting [caritas.org.au/project-compassion](http://caritas.org.au/project-compassion) or by calling 1800 024 413.



## 2nd Rite of Reconciliation

To prepare yourself for Lent, a second rite of Reconciliation will be held **Thurs March 21 @ 6:30pm.** There will be communal prayers and individual confession. Fr Suresh will be assisted by other priests. Join us for an hour for this quietly reflective celebration of healing and reconciliation as part of your preparation for Lent.

## Lenten Reconciliation



Christ invites us to respond to evil, first of all, with a serious examination of conscience and the commitment to purify our lives. We, as Catholics, should encourage and participate in the frequent reception of the sacrament of penance — especially during the season of Lent.

**\*\* Stations of the Cross with Benediction** during Lent every Friday @ 7:00pm, Acolytes who are serving at the weekend Masses are reminded to serve at the Stations.

## **19 Mar FEAST OF ST JOSEPH: LITTLE SISTERS OF THE POOR**

Please join us for the Mass to celebrate St Joseph. LSP Foundress, St Jeanne Jugan had a deep devotion to St Joseph confiding all her undertakings and cares to his powerful protection. Tuesday 19 March 10.30am, 2 Rawlins Street, Glendalough. [srmarylourdes11@gmail.com](mailto:srmarylourdes11@gmail.com) or 0404 610 773.

## **24 Mar HOLY WEEK RETREAT FOR WOMEN**

On **Palm Sunday, 11am to 3pm**, women tertiary students, professionals, home makers and the young at heart are invited to begin Holy Week with prayer & silence, sharing and reflection. The program also includes lunch and afternoon tea. Schoenstatt Shrine, 9 Talus Drive, Mount Richon. Please bring along a plate to share for lunch. Cost: \$5. RSVP Sr M Luka at [srmluka@schoenstatt.org.au](mailto:srmluka@schoenstatt.org.au) or 0439 537 843.





# The Living Word

Fourth Sunday of Lent, Year B

10 March 2024

## First Reading 2 Chr 36:14-16, 19-23

*The wrath and the mercy of the Lord are revealed in the exile and liberation of his people.*

All the heads of the priesthood, and the people too, added infidelity to infidelity, copying all the shameful practices of the nations and defiling the Temple that the Lord had consecrated for himself in Jerusalem. The Lord, the God of their ancestors, tirelessly sent them messenger after messenger, since he wished to spare his people and his house. But they ridiculed the messengers of God, they despised his words, they laughed at his prophets, until at last the wrath of the Lord rose so high against his people that there was no further remedy.

Their enemies burned down the Temple of God, demolished the walls of Jerusalem, set fire to all its palaces, and destroyed everything of value in it. The survivors were deported by Nebuchadnezzar to Babylon; they were to serve him and his sons until the kingdom of Persia came to power. This is how the word of the Lord was fulfilled that he spoke: through Jeremiah, 'Until this land has enjoyed its Sabbath rest, until seventy years have gone by, it will keep Sabbath throughout the days of its desolation.'

And in the first year of Cyrus king of Persia, to fulfil the word of the Lord that was spoken through Jeremiah, the Lord roused the spirit of Cyrus king of Persia to issue a proclamation and to have it publicly displayed throughout his kingdom: 'Thus speaks Cyrus king of Persia, "The Lord, the God of heaven, has given me all the kingdoms of the earth; he has ordered me to build him a Temple in Jerusalem, in Judah. Whoever there is among you of all his people, may his God be with him! Let him go up."'

## Responsorial Psalm

**Ps 136. R. v.6**

*(R.) Let my tongue be silenced,  
if ever I forget you!*

1. By the rivers of Babylon  
there we sat and wept,  
remembering Zion;  
on the poplars that grew there  
we hung our harps. (R.)
2. For it was there that they asked us,  
our captors, for songs,  
our oppressors, for joy.  
'Sing to us,' they said,  
'one of Zion's songs.' (R.)
3. O how could we sing  
the song of the Lord  
on alien soil?  
If I forget you, Jerusalem,  
let my right hand wither! (R.)
4. O let my tongue  
cleave to my mouth  
if I remember you not,  
if I prize not Jerusalem  
above all my joys! (R.)

## Second Reading Eph 2:4-10

*When we were dead through sins, he brought us to life.*

God loved us with so much love that he was generous with his mercy: when we were dead through our sins, he brought us to life with Christ - it is through grace that you have been saved - and raised us up with him and gave us a place with him in heaven, in Christ Jesus.

This was to show for all ages to come, through his goodness towards us in Christ Jesus, how infinitely rich he is in grace. Because it is by grace that you have been saved, through faith; not by anything of your own, but by a gift from God; not by anything that you have done, so that nobody can claim the credit. We are God's work of art, created in Christ Jesus to live the good life as from the beginning he had meant us to live it.

## Gospel Acclamation Jn 3:16

*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 Jn 3:14-21

*God sent his Son into the world that we might be saved  
through him.*

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.

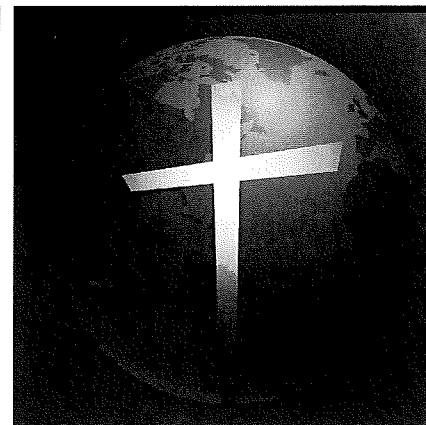
For God sent his Son into the world  
not to condemn the world,  
but so that through him the world might be  
saved.

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.'



## Reflection by Dianne Bergant CSA

Each reading provides us with an example of divine mercy. God's use of Cyrus to deliver the Israelites, even though he was not a believer, shows that every circumstance and any person can demonstrate the scope of God's love. In fact, it is often the situation or the individual that we least expect that has been chosen to manifest God's mercy to us. This same mercy is seen as God brings us to life with Christ even when we were dead in sin.

Mercy means that strict justice is set aside in favour of compassion. Dispossessed people are raised out of defeat and given another chance. Sinners condemned to severe punishment are raised out of despair and offered a reprieve. The whole world is raised up out of darkness when God's own Son is sent into that world as saviour rather than as judge. God's mercy raises us out of loss and hopelessness, out of darkness and sin, so that we might enjoy the blessings of life.

We too have been raised up so that we might live in truth and might become the visible sign of God's mercy in the world. We have been made a new people, free from the restraints of the past. Joined with Christ we become God's handiwork, creations that bear the seal of the great creator. We are the very sacrament of God's mercy. The forgiveness that we have experienced and the new life within us shine forth as witness to the mercy of God.

## Communion Antiphon

Jerusalem is built as a city  
bonded as one together. It is  
there that the tribes go up,  
the tribes of the Lord, to praise  
the name of the Lord.