

This Week's Liturgy of the Word

Exodus 20:1-17; 1 Corinthians 1:22-25; John 2:13-25

Responsorial Psalm

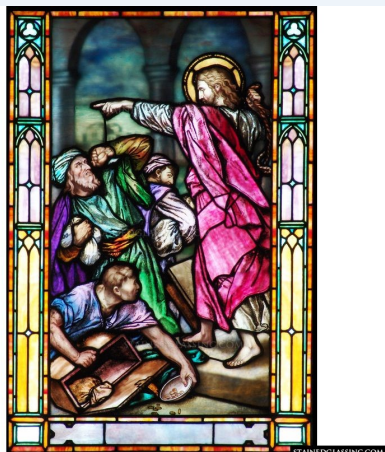
Lord, you have the words of everlasting life.

Gospel Acclamation

Praise to you, Lord Jesus Christ, king of endless glory! God loved the world so much, he gave us his only Son, that all who believe in him might have eternal life. Praise to you, Lord Jesus Christ, king of endless glory!

Gospel

Destroy this sanctuary
and in three days I will raise it up



Just before the Jewish Passover Jesus went up to Jerusalem, and in the Temple he found people selling cattle and sheep and pigeons, and the money-changers sitting at their counters there. Making a whip out of some cord, he drove them all out of the Temple, cattle and sheep as well, scattered the money-changers' coins, knocked their tables over and said to the pigeon-sellers, 'Take all this out of here and stop turning my Father's house into a market.'

Then his disciples remembered the words of scripture: Zeal for your house will devour me. The Jews intervened and said, 'What sign can you show us to justify what you have done?' Jesus answered, 'Destroy this sanctuary, and in three days I will raise it up.' The Jews replied, 'It has taken forty-six years to build this sanctuary: are you going to raise it up in three days?' But he was speaking of the sanctuary that was his body, and when Jesus rose from the dead, his disciples remembered that he had said this, and they believed the scripture and the words he had said.

During his stay in Jerusalem for the Passover many believed in his name when they saw the signs that he gave, but Jesus knew them all and did not trust himself to them; he never needed evidence about any man; he could tell what a man had in him

The Gospel of the Lord

*"Consult not your fears
but your hopes and your dreams"*

Pope St John XXIII



At the Monastery

BAPTISMS AND 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 the office: cssrperth.secretary@gmail.com

Fourth Sunday of Lent ~10 March 2024

2 Chronicles 36:14-16, 19-23; Psalm 136; Ephesians 2:4-10; John 3:14-21

05.00pm Vigil	Yolanda R & Les L
07.00 am	Debbie D & Violet G
09.00 am	Ric & Annette D
10.30 am	Veronica K, Nina C & Catherine F
06.00 pm	Gary E & Lydia E

MASS INTENTIONS FOR THIS WEEK

Monday	06.30am	Cecilia Braganza, RIP
Tuesday	06.30 am	James Loney
	11.00 am	For the faithful departed
Wednesday	06.30 am	Fidelito Castro, RIP
	11.00 am	Thanksgiving
Thursday	06.30 am	Special Intentions
	11.00 am	Redemptorists Volunteers
Friday	06.30 am	Wayne Kemp, S/I
	11.00 am	William Fong, P/D



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



Bread 4 Today. A prayer app for life.
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REDEMPTORIST MONASTERY

NATIONAL SHRINE OF OUR LADY OF PERPETUAL HELP

THIRD SUNDAY OF LENT

MARCH 3, 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.

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')

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SAFEGUARDING OFFICERS

PAM WARDLEY 0429 450 545

ACKNOWLEDGEMENT

**Wadjuk People
Noongar Nation**
Custodians of the land
on which we worship



JESUS' DIVINE MISSION



If there is one incident in Jesus' life that leads us to question his judgment, the story of him taking a whip and angrily driving people out of the temple must rank as a strong contender. We have heard in recent weeks that Jesus can be forthright in challenging people – even calling pharisees 'hypocrites' to their faces! But our major image is of a patient and forgiving Jesus rather than someone striking out at people with a raging temper. So, how are we to understand this story? A good place to start is another story of Jesus visiting the Jerusalem temple with his mother and father when he was a twelve-year old boy.

On that occasion, Jesus becomes so caught up by the temple experience he misses the caravan taking his family back to Nazareth. When his parents realise Jesus is missing, they hasten back to find him among the temple priests and elders, engaging with them about the meaning of the Scriptures. Now, the temple for traditional Israelites

was the holiest of all places on earth enabling people to experience the presence of the living God in their lives in an unsurpassed way. This must have been Jesus' boyhood experience evident in his response to his confused parents: "Why were you searching for me? Did you not know I must be in my Father's house?"

So, when Jesus returns to the temple some twenty years later and finds it filled with hawkers, merchants and other traders, he is incensed that greed and money-lust have turned his "Father's house" into a marketplace. However, rather than directing his anger to the little people who are simply trying to make a living in a hostile world, surely Jesus should have confronted the temple priests who allowed – no doubt benefited financially from – this defilement of God's house. Jesus has this opportunity to respond to the chief priests when they challenge him for his table-turning, whip-lashing behaviour.

In answer to their question – "On what authority do you do this?" – Jesus' strange response confounds everyone: "Destroy this temple and I will raise it up again in three days". Somehow, this is a moment of insight for Jesus. He begins to realise his mission of communicating God's love and forgiveness will result in the destruction of the other temple – his own body – on a Cross. Yet, God's glory will always shine through beyond suffering, cruelty and death itself.

This is the paradox St Paul writes about in his letter to the Corinthians. He realises how preaching a crucified Christ is folly to Jews and Greeks alike. Yet Paul also knows we must acknowledge our own sinfulness and stupidity if we are to experience God's power and wisdom. Too often, we are like the temple traders busy with our own pursuits rather than seekers of the living God. We often ignore God's covenant because we are afraid to witness to a crucified-and-risen Christ who heals our weakness and failures with divine love and mercy.

GERARD HALL SM

Sourced from the Redemptorists - Majellan Media, Melbourne

"What kind of religion makes sense in a secular age?"

Charles Taylor
Canadian Philosopher

What in the end really matters ?

What does Post-Truth mean?

"Relating to or denoting circumstances in which **objective facts** are **less influential** in shaping public opinion than **appeals to emotion** and **personal belief**."
— Oxford English Dictionary



The Catholic Church is only just emerging from almost 500 years of the stability that followed the Council of Trent. To appreciate them, today's Catholics need a well-informed sense of history and that is where the work of Massimo Faggioli is invaluable. The celebrated [La Croix International](#) columnist brings his learning to contemporary issues facing the Church and explains how the Franciscan reforms (those of Pope Francis) are changing the Catholic Church.

In asking the title question above, Charles Taylor reminds us that naïveté is no longer an option for believer or non-believer alike. Getting a grip on the state of the world, the life of the Church and our place in both, takes a work of considerable effort, considerable fortitude. It takes a considerable openness to the Mystery surrounding us and in which our existence is held. I encourage you to read on Massimo may be a bit obtruse here, but there are goodies therein to be found

Fr. Edmond

Is there room for the "woo and the weird" in contemporary Catholicism?

Looking at another kind of diversity for the synodal Church and today's theology.

In the past 11 years it has become clear that the United States is the capital of the organized opposition to Pope Francis. There is an institutional opposition that seeks to maintain the institutional status quo, a theological opposition that's resisting "synodality", the newest phase of the reception of the Second Vatican Council (1962-65), and a political opposition that sees very clearly the pope's attempt to dis-align Catholicism from the various versions of the "America first" worldview.

But the United States is a big country with an ebullient religious and spiritual scene. Everything here tends to be interpreted in a two-party and almost metaphysical division of everything - "liberals vs. conservatives". The country, split between contrasting views of what it means to be "American", is experiencing an identity crisis. This is a cultural phenomenon that the Catholic Church and the Vatican needs to take seriously.

Looking to satisfy a spiritual hunger

Tara Isabella Burton, an essayist with a PhD in theology from Oxford University, published a very interesting article last year in The New Atlantis in which she discusses the rise of a "loose online subculture known as the post-rationalists". The piece is titled "Rational Magic. Why a Silicon Valley culture that was once obsessed

Dear friends,

Most experience the tension of living in a society that does not have a common story, a common set of values from which to live, and a common give-and-take attitude to life-giving conversation, debate and fun.

There is a reluctance in Western Society to listen and therefore learn, to observe and be enthralled, to touch and respect, to refrain from sprouting superficial stances and actually take a stand for humanity and for the earth - stands based on facts.

The Church is not exempt from this current tension. I wonder if some of the thoughts of popular American theologian Massimo Faggioli might help us here.



Vatican Council II—1962-1965

with reason is going woo". It examines a new online subculture that has emerged in the last decade in various quarters -- online, social media, and the virtual world -- where many influential Americans and Anglo-Americans with a spiritual hunger now congregate.

One of the most important places to look, in order to understand what is coming on our screens, in front of our eyes and in our brains, is Silicon Valley. The people who people live and work there, or are connected with, have immense power to influence our culture in many different ways.

Burton says that there is a new elite that has come concluded that "rationality culture's technocratic focus on ameliorating the human condition through hyper-utilitarian goals" has "come at the expense of taking seriously the less quantifiable



MASSIMO FAGGIOLI - Theologian

elements of a well-lived human life".

He points out that was becoming clear already the last decade.

"By the late 2010s, the rationalist landscape had started to shift, becoming

increasingly open to investigating, if not necessarily the truth claims of spirituality, religion, and ritual, elements of a well-lived human life". end at least some of their beneficial effects," Burton writes.

Her essay does not address Catholicism directly, except for this disturbing passage: There's the rise of what you could call popular neo-Jungianism: figures like Jordan Peterson, who point to the power of myth, ritual, and a relationship to the sacred as a vehicle for combating postmodern alienation -- often in uneasy alliance with traditionalist Christians. (A whole article could be written on Peterson's close intellectual relationship with Roman Catholic Bishop Robert Barron.)

There's the progressive-coded version you can find on TikTok, where witchcraft and activism and sage cleansing and "manifesting" co-exist in a miasma of vibes. There's the openly fascist version lurking at the margins of the New Right, where blood-and-soil nationalists, paleo bodybuilders, Julius Evola-reading Traditionalists like Steve Bannon, and Catholic sedevacantist podcasters make common cause in advocating for the revival of the mores of a mystic and masculinist past, all the better to inject life into the sclerotic modern world.

What transpires from online culture is a phase of disenchantment with progressive faith in technology and with the promises made by the new masters of the universe since computer technology and the internet changed our lives. This is how Burton describes it: The chipper, distinctly liberal optimism of rationalist culture that defines so much of Silicon Valley ideology -- that intelligent people, using the right epistemic tools, can think better, and save the world by doing so -- is giving way, not to pessimism, exactly, but to a kind of techno-apocalypticism. We've run up against the limits -- political, cultural, and social alike -- of our civilizational progression; and something newer, weirder, maybe even a little more exciting, has to take its place.

Some of what we've lost -- a sense of wonder, say, or the transcendent -- must be restored. This particular disillusionment with technocracy and rationalism, and its openness to the transcendent, is not a return to traditional Christianity. Burton says it is also a refusal of a naïve secularism that is "no less full of unexamined dogma, tinged with moral and intellectual unseriousness

Core message of Vatican II is non-negotiable

What Tara Isabella Burton writes here is extremely important, not just for the United States and its Catholics, but also for Pope Francis and the Roman Curia. This is especially true for dealing with sensitive issues, such as the culture of the current generation of young priests and seminarians, the movement for "the

reform of the liturgical reform" and the so-called "Traditional Latin Mass".

To be sure, there are hotbeds of an unapologetic anti-Vatican II sentiment spiked with sectarianism and neo-Gnostic vibes to be found in the techno-apocalyptic Catholic right. As I wrote already at the beginning of 2010, what's at stake are ecclesiological issues on which the teaching of the Church must be firm.

When dealing with the core message of Vatican II, no negotiation is possible. In the United States, however, the movement to perpetuate the so-called "Traditional Latin Mass" is a rejection of Vatican II. It is also linked to libertarianism, a key cultural attitude present in much of America, including religious America. The Old Mass proponents, in fact, see Vatican II and the current pope as part of a technopower that is oppressing their genuine religious quest. This attitude looks similar to that which shaped Marcel Lefebvre's traditionalism, but it's not quite the same. This is why it's a movement that will continue underground, and at the same time to be hosted in rooms close to people in power in the United States.

A "legitimate weird" that can be acceptable

But there is also a post-rationalist hunger for the weird that is not exactly the same as the nostalgia for the "smells and bells" from over-idealized past most of our contemporaries never knew. It's something that the institutional Church struggles to discern and distinguish.

On the one side is the "openly fascist version", driven by provocateurs like Archbishop Carlo Maria Viganò and the traditionalist Catholic convert Taylor Marshall. On the other side are those who embrace a "legitimate weird" for which there must be space in the enlarged tent of a synodal Church. This post-rationalist disenchantment with secular modernity and re-enchantment with the transcendent is more a Werner Herzog-like fascination with the wild and strange, the numinous and the primal. It is less about the heresiological view of Christianity à la Cardinal Gerhard Mueller. It's also very different from the techno-optimism of some post-ecclesial, trans-humanist Catholic theologians. They are not just in the United States.

A more capacious and less polarized Church

The Church needs to be more capacious in its theological culture, lived expressions, and liturgical life. This capaciousness must not be, as often said in academic jargon, "less Catholic". But just the opposite. It should be more Catholic. A certain passion for the weird and the woo in Catholicism has never been and never will be everyone's cup of tea. But recognizing that there is also space in the tent for those Catholics from whom it is may be the first and most necessary step towards addressing polarization in the Church.



Follow me on social media @MassimoFaggioli

Read more at: <https://international.la-croix.com/news/signs-of-the-times/is-there-room-for-the-woo-and-the-weird-in-contemporary-catholicism/19272>