

# *Into the Deep*

Issue 80

Newsletter of orthodox Catholics of Gippsland

May 2009

## Let There Be Light!

*From Pope Benedict XVI's Easter Vigil Homily 2009*

God's creation...begins with the command: "Let there be light!". Where there is light, life is born, chaos can be transformed into cosmos. In the Biblical message, light is the most immediate image of God: He is total Radiance, Life, Truth, Light. During the Easter Vigil, the Church reads the account of creation as a prophecy. In the resurrection, we see the most sublime fulfilment of what this text describes as the beginning of all things. God says once again: "Let there be light!" The resurrection of Jesus is an eruption of light. Death is conquered, the tomb is thrown open. The Risen One himself is Light, the Light of the world. With the resurrection, the Lord's day enters the nights of history. Beginning with the resurrection, God's light spreads throughout the world and throughout history. Day dawns. This Light alone – Jesus Christ – is the true light, something more than the physical phenomenon of light. He is pure Light: God himself, who causes a new creation to be born in the midst of the old, transforming chaos into cosmos.

*www.zenit.org 12-04-2009*

## Marian Conference 16 May

The Diocese of Sale Marian Conference will be held on Saturday 16 May 2009 at St Michael's Church, Traralgon.

The theme is "Mary, Mother of all peoples" and the guest speaker is the Most Rev Peter Elliot, Auxiliary Bishop of Melbourne.

The day commences at 9am and finishes at 3pm. There will be rosary, Eucharistic adoration, confessions, the procession of Our Lady's statue, Holy Mass, talks, Divine Mercy chaplet and Benediction.

Please bring your own lunch. Contact Pat Crozier for further information, on 0400 218 417.

## Family Prayer

*Pope Benedict XVI to families, 17-01-2009*

"...It is vitally important to pray in the family at the most appropriate and significant moments. The Master is definitely present in the family that listens to and meditates upon the Word of God, that learns what is most important in life from Him and puts His teachings into practice. In this way individual and family life is gradually transformed and improved, dialogue is enriched, the faith is transmitted to children, the pleasure of being together increases and the home becomes more unified and consolidated, like a house built upon rock. ... Through the experience of filial obedience to God, faithfulness and generosity in welcoming children, care for the weakest and readiness to forgive, the family becomes a living Gospel which everyone may read."

*Vatican Information Service*

## Clarity

"I like clarity, and there's a reason why. I think modern life, including life in the Church, suffers from a phony unwillingness to offend that poses as prudence and good manners, but too often turns out to be cowardice. Human beings owe each other respect and appropriate courtesy. But we also owe each other the truth - which means candor."

*Archbishop Charles J. Chaput, O.F.M. Cap.,  
at a lecture in Toronto, Canada, 23-02-2009*

## Nothing More Powerful

*St Augustine*

"When the cross was first preached to the few who believed, it was mocked by the multitudes. But by the power of the cross, the blind saw, the lame walked, the lepers were cleansed, and even the dead rose so that even among the powers of this world, men would come to believe that there is, in fact, nothing more powerful than the humility of God."

**All issues of *Into the Deep* are at [www.stoneswillshout.com](http://www.stoneswillshout.com)**

## Correction - Wrong Saint!

In last month's ITD, page 8, there is a quote under the heading 'Aim to Please' which is attributed to Padre Pio. It is actually a quote of St John Vianney. My apologies. I have corrected the version on the website, but those that were printed will have the 'wrong saint'. I trust that both St Pio and St John Vianney will understand! - Ed.

"Do not try to please everybody. Try to please God, the angels, and the saints – *they* are your public."

- St John Vianney

## A Jolly Good Persecution

*Fr John Corapi, SOLT - author and EWTN presenter  
www.fathercorapi.com (from his Christmas message 2008)*

Things may go from bad to worse. It may well go from uncomfortable to dangerous to live your Catholic/Christian faith in a world unraveling rapidly due to one bad moral choice after the other. Remember that it will not be the first time if Christians are persecuted, even imprisoned and executed. "The blood of martyrs is the seed of Christians." The Western world is too fat and lazy, in the secular order and even in the religious. Perhaps a jolly good persecution may be what it takes for people to decide to live their faith, rather than go along with what they know to be a sick society.

In any event, don't let it get you down. Whatever happens, stay close to Jesus and Mary. Remember that our God is not against you. He is for you, and He will be with you through all of the ups and downs of life. He will be with you in sickness and in health; in good times and in bad; and when death comes knocking at your door He will be there to comfort you and lead you safely home.

## Don't Abandon Youth

*Pope Benedict XVI*

Especially among the young generations, there has been a drop in the natural and Christian values that give meaning to daily existence and form a vision of life open to hope. What emerges in their place are ephemeral desires and short-lived expectations which in the end produce only boredom and failure. The unfortunate outcome of all this is the emergence of a tendency to cheapen the value of life itself. ...

In the face of the nihilism that increasingly pervades the world of youth, the Church invites everyone seriously to dedicate themselves to young people, and not to abandon them to their own devices.

*Vatican Information Service 12-01-2009*

## "The Lord is Risen and Was Seen Alive"

*From a commentary by, Fr Raniero Cantalamessa  
Pontifical Household preacher*

Can Christ's resurrection be defined as a historical event, in the common sense of the term, that is, did it "really happen"?

There are two facts that offer themselves for the historian's consideration and permit him to speak of the Resurrection: First, the sudden and inexplicable faith of the disciples, a faith so tenacious as to withstand even the trial of martyrdom; second, the explanation of this faith that has been left by those who had it, that is, the disciples.

In the decisive moment, when Jesus was captured and executed, the disciples did not entertain any thoughts about the resurrection. They fled and took Jesus' case to be closed.

In the meantime something had to intervene that in a short time not only provoked a radical change of their state of soul, but that led them to an entirely different activity and to the founding of the Church. This "something" is the historical nucleus of Easter faith.

The oldest testimony to the Resurrection is Paul's: "For I delivered to you first of all that which I also received: That Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again according to the Scriptures; and that he was seen by Cephas, and after that by the eleven.

"Then he was seen by more than 500 brethren at once, of whom many are still with us and some are fallen asleep. After that, he was seen by James, then by all the apostles. And last of all, he was seen also by me, as by one born out of due time" (1 Corinthians 15:3-8).

These words were written around A.D.56 or 57. But the core of the text is constituted by an anterior faith that Paul himself says he received from others. Keeping in mind that Paul learned of these things immediately after his conversion, we can date them to about A.D.35, that is, five or six years after the death of Christ. It is thus a testimony of rare historical value.

The accounts of the Evangelists were written some decades later and reflect a later phase in the Church's reflection. But the core of the testimony remains unchanged: The Lord is risen and was seen alive. To this a new element is added, perhaps determined by an apologetic preoccupation, and so of minor historical value: The insistence on the fact of the empty tomb. Even for the Gospels, the appearances of the Risen Christ are the decisive facts.

*www.zenit.org 07-04-2007*

*"O Christian, recognise your dignity."*

*St Leo the Great*

## Living Liturgical Nightmare

The March 2009 newsletter from St Peter Julian's Church Haymarket gives insight into the downgrading of its original alliance with St Peter Julian Eymard's concept of permanent exposition in cities, of adhering to the rich traditions of our Catholic Faith, that is the inclusion of the wonderful statues of saints and all the Heavenly array of not only reminders of the sacred but also the actual presence inferred by these sacramentals and the blessings we receive through them.

An article in the parish newsletter refers to "The interior of the vast majority of churches are a living liturgical nightmare". What of all the wonderfully enriched European Churches and those throughout the world, given to all to exalt and lift the soul to eternal heights through these portrayals. What would a church be without a statue of Our Lady and the Sacred Heart of Jesus or many of the Saints giving us the hope of something far more lovely than the visible things of this world.

Also the parish is promoting Bishop Geoffrey Robinson's book through this 'Catalyst for renewal' talk, facilitated by Geraldine Doogue, and with speakers Frank Brennan SJ, Barry Brundell MSC, Tim O'Hearn and Michael Whelan SM.

I pray that St Peter Julian will intercede powerfully to bring about the conversion of these poor misguided creatures so loved by God.

*Bernadette Maguire, Coonabarabran NSW*

From the newsletter: "The interiors of the vast majority of churches are a living liturgical nightmare. They are cluttered spaces devoid of space and full to overflowing with furniture, displaying a total visual confusion of purpose, enshrining as sacrosanct liturgical divisions and practices which have long ceased to have any theological meaning. In many instances they were planned and built in accordance with an understanding of the liturgy which is fundamentally at variance with modern biblical, theological and liturgical scholarship. The re-ordering/refurbishment we undertake hopefully displays a striking clarity of liturgical purpose arising from sound theological principle."

## Always Hope

*Pope Benedict XVI, in Cameroon*

Even amid the greatest suffering, the Christian message always brings hope. ... In the face of suffering or violence, poverty or hunger, corruption or abuse of power, a Christian can never remain silent. The saving message of the Gospel needs to be proclaimed loud and clear, so that the light of Christ can shine into the darkness of people's lives.

*www.zenit.org 17-03-2009*

## Look to St Joseph

*Pope Benedict XVI, in a homily given in Yaoundé, Cameroon, on the Feast of St Joseph 19-03-2009*

If discouragement overwhelms you, think of the faith of Joseph; if anxiety has its grip on you, think of the hope of Joseph...who hoped against hope; if exasperation or hatred seizes you, think of the love of Joseph, who was the first man to set eyes on the human face of God in the person of the Infant conceived by the Holy Spirit in the womb of the Virgin Mary. Let us praise and thank Christ for having drawn so close to us, and for giving us Joseph as an example and model of love for him.

Dear brothers and sisters, I want to say to you once more from the bottom of my heart: like Joseph, do not be afraid to take Mary into your home, that is to say do not be afraid to love the Church. Mary, Mother of the Church, will teach you to follow your pastors, to love your bishops, your priests, your deacons and your catechists; to heed what they teach you and to pray for their intentions.

Husbands, look upon the love of Joseph for Mary and Jesus; those preparing for marriage, treat your future spouse as Joseph did; those of you who have given yourselves to God in celibacy, reflect upon the teaching of the Church, our Mother: "Virginity or celibacy for the sake of the Kingdom of God not only does not contradict the dignity of marriage but presupposes and confirms it. Marriage and virginity are two ways of expressing and living the one mystery of the Covenant of God with his people" (*Redemptoris Custos*, 20).

Once more, I wish to extend a particular word of encouragement to fathers so that they may take Saint Joseph as their model. He who kept watch over the Son of Man is able to teach them the deepest meaning of their own fatherhood. In the same way, each father receives his children from God, and they are created in God's own image and likeness. Saint Joseph was the spouse of Mary. In the same way, each father sees himself entrusted with the mystery of womanhood through his own wife. Dear fathers, like Saint Joseph, respect and love your spouse; and by your love and your wise presence, lead your children to God where they must be (cf. Lk 2:49).

*www.zenit.org 19-03-2009*

## Fulton Sheen Prayer Cards

Thanks to Martin Grasmeder (see ITD April 09, p.9) and Fr Deptula, ITD has prayer cards to give away to readers. There is a card with a prayer to obtain a favour through the intercession of the Servant of God, Archbishop Fulton J. Sheen, and one for his canonisation. Please let us know if you'd like us to send you some. ITD contact details on p.12. - Ed.

## Replacing Truth With Opinion

In your April issue (p.2) Robyn King, Koorimal, NSW asked “by what right” do people make judgments concerning the actions and statements of former parish priest Fr Peter Kennedy of St Mary’s, Brisbane.

Such a question eloquently shows the lack of formation in faith so evident since the dissent and laxity over the last forty years. We are commended not to judge a person’s guilt before God, but to judge all actions, speech and writing against Christ’s truth. Replacing truth with opinion is an inanity, and a tyranny. Opinion is defined as: “A personal belief or judgment that is not founded on proof or certainty.”

There are plenty of mandates from Christ and His Apostles on judging everything against truth. For example:

“Stop judging by appearances, but judge justly.” (Jn7:24)

“Beware of false prophets, who come to you in sheep’s clothing, but underneath are ravenous wolves. By their fruits you will know them.” (Mt7:15, 16)

“Test everything: retain what is good.” (1Thess5:21)

*Peter D. Howard, Springwood QLD*

## Church of the New Way

Fr Peter Kennedy has finally left St Mary’s South Brisbane, but sadly is still free to celebrate Mass like any other Catholic priest even though he is clearly no longer a practising Catholic. He has taken ‘his community’ to the Trades and Labor Council building down the road and plans to continue whatever he does, over there.

He says (Sydney Morning Herald 08-04-2009), “We don’t want to become a cult. We want to continue to say we are within the Catholic community.”

Yet when leaving St Mary’s he claims he felt a “wonderful liberation from all the doctrines and dogmas, rules and regulations that are so much a part of the institution of the church” (Courier-mail.com.au 20-04-2009).

“The last nine months of grief, doubt, sadness and loss can now give way to joy, hope, optimism and peace,” he says (brisbanetimes.com.au 19-04-2009), adding “I think our community has tried to be the church of the new way.”

To the ABC (Brisbane, 19-04-2009) he says, “Our story might give hope to all those Catholics you know who’ve left the church for all sorts of good reasons. Those who’ve been excluded on grounds of gender or sexual orientation, or just people who have been oppressed by the doctrines and dogmas and regulations and rules of the Catholic Church.”

- Ed.

## Fabricated Inquisition

I got the feeling that Robyn King (ITD April 09 p.2) has spent a whole column lecturing us on charity.

I could not quite understand what the atrocity was that we were apparently perpetrating. It seemed to me that it referred to the reading of Into the Deep. How awful.

Shortly after this, we are urged to ‘love one another’.

The greatest act we can perform for each other is to contribute toward the saving of souls, particularly the souls of those who have gone astray. Is it possible to ‘love one another’ so much as to turn a blind eye to our neighbour’s salvation?

Next, in this lecture on charity, our accuser points to the propensity to ‘spy on each other, do in each other, make mischief wherever possible, and make negative judgements constantly’. Someone, somewhere, somehow is accused of ‘church-hopping’, salaciously prying for something to report. Making videos on phone-cameras.

Let’s stop here. What evidence does this writer have that people have been engaged in these activities? If she has none, then is this whole letter not a diatribe of judgement and hypocrisy? Is it not a fabricated inquisition?

Then she asks, by what authority does someone report something to the Vatican? This one is easy. By the Vatican’s own authority, as laid out in Redemptionis Sacramentum, which exists to protect Christ from sacrilege in His own house. This command has the authority of Christ behind it.

‘Most of us have better manners than to spy on what is happening in other parishes.’ Does this mean that the writer has evidence that someone is going to parishes outside his own area, simply to report? If the writer does not have evidence of this, then it seems that we are in the realms of the eighth commandment. Charity is in short supply here, but judgement is written all over.

We are commanded to judge actions. As Pope John Paul said, error must be unmasked and judged. Christians do not judge people. That’s God’s job.

*Richard Stokes, Caboolture, QLD*

## Ignoring the Pope

Please allow me to subscribe to your newsletter. I go to Mass at Fr Hartley’s private Latin Mass in Loganlea Queensland. We have been refused a public Mass which we are entitled to under the Motu Proprio, even though we have the priest willing to say it and who knows the Latin well. The Bishops seem to just ignore the Pope.

*Robert Prinzen-Wood, Loganlea, QLD*

## A Single Family

*Pope Benedict XVI, Angelus address 19-04-2009*

From my colleagues in the Roman Curia to the parishes that are geographically most distant, we Catholics form – and we must feel that we are – one family, animated by the same sentiments of the first Christian community, of which the text of the Acts of the Apostles...says: “The community of believers were of one heart and one soul” (Acts 4:32).

The communion of the first Christians had the risen Christ as true centre and foundation. The Gospel says that, in the moment of the Passion, when the Divine Master was arrested and condemned to death, the disciples were dispersed. Only Mary and the women, with the apostle John, remain together and follow him to Calvary.

Resurrected, Jesus grants a new unity to his followers, stronger than before, invincible, because it is based not on human resources, but on divine mercy, which makes them all feel loved and forgiven by him. Therefore it is the merciful love of God that solidly unites the Church, today as yesterday, and that makes humanity a single family, divine love, which through Jesus crucified and risen forgives our sins and renews us interiorly.

*www.zenit.org*

## Standing Out

Fr Robert McCulloch is a Columban priest working in Pakistan. He has sponsored programs ‘Midwifery training for girls’, ‘an accelerated learning program’ and a ‘Centre of Academic Excellence’ for boys. He visited Sale recently to talk about his work, which has received financial assistance from St Vincent de Paul branches in this region. He said Catholics were discriminated against very badly in Pakistan and these programs were enabling young people to advance despite the many obstacles they faced.

At question time Fr McCulloch was asked if he had ever been violently attacked. He replied that tense moments had occurred but he always wore his white cassock in public which was important. Obviously people had no difficulty in recognising that he was a priest. Perhaps clergy in this diocese could learn a lesson from this and see that wearing clerical clothes has many advantages!

*Pat O'Brien, Sale*

## Music by Democracy

Am I paranoid or just losing my taste in good music? For some years now I have occasionally attended a Sunday Mass where the liturgical music is presented in a style that I can't help feel as ‘entertaining’.

A husband and wife team (‘Alan’ and ‘Jane’) regularly visits a string of parishes with their digitalised program of liturgical hymns, some of which have spiritual lyrics set to earlier pop tunes. Examples of these are “A Million Roses” - the same tune as the old hit “Paper Roses” (sob, sob). Another is “I fall to pieces” (wail ... swoon). Yes, this has kept same title and needs no introduction to all those Patsy Kline fans.

It may be uplifting to many Mass-attenders to hear the spiritual lyrics of these memorable old hits. Why, then, every time I hear such ‘hymns’ in the same romantic, lilting, swooning style as the original hits, do I feel swept away in a ‘Country-and-Western festival’ atmosphere? Why can't I get a spiritual uplift from them? Am I the odd one out?

Some months ago I wrote to a Parish Priest expressing how some of the ‘hymns’ affected me at Mass. Various stages of communication have occurred since then between the PP, Alan and myself. A written reply from Alan stated that both Archbishop Hart and Bishop Prowse had seen the presentations and were very happy with them. From my past experience of negative outcomes following my appeals to both bishops on liturgical irregularities, I didn't see this claim having any weight.

A significant comment from the PP (who is a deeply Marian, devotional priest and for whom I have a great respect) was if he received a petition with fifty signatures expressing concerns about the liturgy, he would follow it up. One complaint was not enough.

Fifty signatures would be hard to get. After Mass recently in the same parish one woman told Alan: “I just love your music at Mass”. I was standing nearby and I can instinctively guess that this lady knew I was uncomfortable about his liturgical music presentation. Her comment probably represents at least 95% of parishioners who hear the adapted ‘hymns’.

It is rather difficult for me to believe I should just resign myself to accepting this whole development and stop ‘barking up the wrong tree’.

*Peter Phillips, Springvale*

## Supported by Christ

*Pope Benedict XVI, in his message for World Day of Prayer for Vocations, 3 May*

In the Eucharist, that perfect gift which brings to fulfilment the plan of love for the redemption of the world, Jesus offers himself freely for the salvation of mankind. ... It is priests who are called to perpetuate this salvific mystery from century to century until the Lord's glorious return .... In the celebration of the Eucharist it is Christ himself who acts in those whom he chooses as his ministers; he supports them so that their response develops in a dimension of trust and gratitude that removes all fear, even when they experience more acutely their own weakness, or indeed when the experience of misunderstanding or even of persecution is most bitter.

## Uninspired

I was somewhat perplexed by the appointment of Fr Michael McKenna as the bishop of the diocese of Bathurst. Is the Church serious about evangelization and the revitalisation of its faith in this country? This appointment suggests that the Congregation for Bishops is still not doing its vetting very thoroughly.

Fr McKenna was one of the priests of the Sale diocese who not only supported Bishop Coffey in his double removal of Fr John Speekman, but joined the majority of priests and deacons in signing a petition to revolt against a lawful decree of the Church to have him reinstated. He signed a petition without knowing the facts of the case and without giving due consideration to fraternal charity and justice, nor what this petition would do to Fr Speekman's rights and reputation.

It is not as if the various Congregations did not know about this petition. Besides the actual petition that was sent to them by Fr Peter Slater, various people informed them about its details and Fr McKenna's involvement, all of which was published in ITD (see Sept, Oct, Nov 2006 and March 2007 issues).

By signing this petition Fr McKenna showed scant regard for the Church's laws and decrees which are necessary for the preservation of proper sacred order, unity and justice. The very charity and justice which he denied Fr Speekman by signing that petition, he is now deemed fit to exercise as bishop to all the Bathurst faithful charged to his pastoral care.

Fr McKenna's appointment is the clearest indication to date that the Church has learnt nothing from the grave scandal caused by Bishop Coffey's unjust removal of Fr Speekman from his parish in Morwell. If Fr McKenna regrets his decision to sign that petition, he should offer a public apology to Fr Speekman.

The following post on the internet by "Tony Greg" after the Cathnews article on Fr McKenna's appointment does not inspire confidence: "I know Michael McKenna very well. Let it never be said that Benedict XVI only appoints those who think like him and John Paul II. This is evidence the Pope is willing to dip into "alternative" pools to his own faction in the Church, to find Australian bishops."

Keep praying for our bishops and for those who appoint them!

*Gregory Kingman, Morwell*

## Believe First

"I do not try, Lord, to penetrate your depths, because in no way can I compare it with my own intelligence; but I desire to understand your truth, albeit imperfectly, the truth that my heart believes and loves. ... I do not seek to understand in order to believe, but rather I believe in order to understand."

*St Anslem, Doctor of the Church*

## The Month of Mary

*Pope Paul VI in the encyclical Mense Maio, 1965*

The month of May is ... a month which the piety of the faithful has long dedicated to Mary, the Mother of God. Our heart rejoices at the thought of the moving tribute of faith and love which will ... be paid to the Queen of Heaven in every corner of the earth. For this is the month during which Christians, in their churches and their homes, offer the Virgin Mother more fervent and loving acts of homage and veneration; and it is the month in which a greater abundance of God's merciful gifts comes down to us from our Mother's throne.

We are delighted and consoled by this pious custom associated with the month of May, which pays honour to the Blessed Virgin and brings such rich benefits to the Christian people. Since Mary is rightly to be regarded as the way by which we are led to Christ, the person who encounters Mary cannot help but encounter Christ likewise. For what other reason do we continually turn to Mary except to seek the Christ in her arms, to seek our Saviour in her, through her, and with her? To Him men are to turn amid the anxieties and perils of this world, urged on by duty and driven by the compelling needs of their heart, to find a haven of salvation, a transcendent fountain of life. ...

May she who experienced the cares and hardships of earthly life, the weariness of daily toil, the hardships and trials of poverty, and the sorrows of Calvary, come to aid the needs of the Church and the human race. May she graciously lend an ear to the devout pleas of those all over the world who beg her for peace.

## Check Your Water Quality

*From Pope Benedict XVI's Easter Vigil Homily 2009*

In Baptism, the Lord makes us not only persons of light, but also sources from which living water bursts forth. We all know people like that, who leave us somehow refreshed and renewed; people who are like a fountain of fresh spring water. We do not necessarily have to think of great saints like Augustine, Francis of Assisi, Teresa of Avila, Mother Teresa of Calcutta and so on, people through whom rivers of living water truly entered into human history. Thanks be to God, we find them constantly even in our daily lives: people who are like a spring. Certainly, we also know the opposite: people who spread around themselves an atmosphere like a stagnant pool of stale, or even poisoned water.

Let us ask the Lord, who has given us the grace of Baptism, for the gift always to be sources of pure, fresh water, bubbling up from the fountain of his truth and his love!

*www.zenit.org 12-04-2009*

## The Only Way to Peace

*Pope Benedict XVI to Italian youth volunteers:*

Unfortunately wars and violence are unending, and the search for peace is always arduous. ... The true conversion of hearts is the right way, the only way, that can lead each of us, and entire humanity, to the peace we all long for. ...

Be, then, always and everywhere, instruments of peace, decisively rejecting selfishness and injustice, indifference and hatred, in order to spread ... justice, equality, freedom, reconciliation, acceptance and forgiveness in all communities. ...

Life is a mystery of love, which is more truly our own the more we donate it; or rather, the more we donate our own self, making a gift of ourselves, our time, our resources and our qualities for the good of others.

May this, always be the logic of your lives. Not just now when you are young, but also tomorrow when you hold - I hope - important positions in society and form a family. May you remain people ready to sacrifice yourselves for others, willing even to face suffering for good and for justice.

*Vatican Information Service 28-03-2009*

## The Easter Candle

*Paschales Solemnitatis, n.99*

*Congregation for Divine Worship and the Sacraments, 1988*

“The paschal candle has its proper place either by the ambo or by the altar and should be lit at least in all the more solemn liturgical celebrations of the season until Pentecost Sunday, whether at Mass or at Morning and Evening Prayer. After the Easter season, the candle should be kept with honour in the baptistery, so that in the celebration of baptism, the candles of the baptized may be lit from them. In the celebration of funerals the paschal candle should be placed near the coffin to indicate that the death of a Christian is his own Passover. The paschal candle should not otherwise be lit nor placed in the sanctuary outside the Easter season.”

## The Church of Today

*Pope Benedict XVI*

“The Church’s teaching authority cannot be frozen in the year 1962 – this must be quite clear .... But some of those who put themselves forward as great defenders of the Council also need to be reminded that Vatican II embraces the entire doctrinal history of the Church. Anyone who wishes to be obedient to the Council has to accept the faith professed over the centuries, and cannot sever the roots from which the tree draws its life.”

## Teaching the Church

Fr Peter Kennedy gets angry with the Church because there’s not enough ‘dialogue’ for his liking. As he’s said in various interviews, he wants to be able to ‘dialogue’ with the Church on such things as Jesus not being divine, Mary not being a Virgin, homosexuality being normal and good, women being priests, abortion being a healthy option, etc. Somehow Fr Kennedy thinks that people who call themselves Catholic and yet also believe in things non-Catholic, should be able to influence the Vatican for the better, teach the Vatican a better way of being Catholic perhaps.

Fr Frank Brennan, not surprisingly, agrees with him. He shared his views in an article dated 27 March 2009 on [Eurekastreet.com.au](http://Eurekastreet.com.au). He thinks the media may be justified in canonizing Fr Kennedy as he is a “very pastoral, down to earth, no nonsense” man.

Fr Brennan believes the Church should be open to ‘dialogue’ on issues like conscience and doctrine.

He supports Bishop Geoffrey Robinson’s virtual Book of Dissent, “Confronting Power and Sex in the Catholic Church” in which, Fr Brennan writes:

“Robinson expresses doubts about the Church’s prudence and wisdom in making infallible declarations about Mary. He questions papal and Vatican declarations prohibiting discussion about the ordination of women. He asserts that the Church has locked itself in ‘the prison of not being able to be wrong’. He nails the danger for church authorities who deny the primacy of the formed and informed conscience of the individual, and who purport to teach and rule authoritatively with power which is neither transparent nor publicly reasoned.” Fr Brennan thinks this is good. Dissent is courageous. Bishop Robinson is “game enough to express dissent from the Vatican’s position” says Fr Brennan.

And he dubs in the bishops of Australia by saying, “We all know that the majority of our bishops agree with many of Bishop Robinson’s assertions.” He says, “It is time for dialogue under sponsorship of our bishops.”

Fancy thinking that the majority of the Catholic bishops who shepherd less than half a percent of the world’s Catholic population, should have such wisdom to pass on to Christ’s Church that everyone should stop and listen and take them seriously.

Fr Brennan is often used in the media as an ‘expert’ and yet he knows or understands so little of the Catholic faith. And is unafraid to show it.

-Ed.

**Act of Love:** O Lord God, I love you above all things and I love my neighbour for your sake because you are the highest, infinite and perfect good, worthy of all my love. In this love I intend to live and die. Amen. [*Compendium of the Catechism of the Catholic Church*]

## Obedience to the Church

Why can't we do what the Church requires of us?

On Good Friday at Sacred Heart Church in Morwell we saw what happens when we think we know better. Sr Elizabeth Roberts, diocesan chaplain to the Italian community, read the Passion supposedly according to St John. It did not coincide with the version in my missal. She left words out and in other places she substituted her own. Why does Sister think she knows better than the Church?

When we came to the General Intercessions we had another diversion. In my missal it states, "The priest sings or says the introduction ... then the priest with hands extended sings or says the prayer." Was this instruction followed? No! Sr Elizabeth said the introduction, the priest said the prayer.

We well know that such happenings occur elsewhere. Not even a priest has the authority to change the liturgy – but he does have the authority to refuse to allow the liturgy to be abused on his watch. Why don't priests have the ticker to stand up to these women? Have they been conned by the feminist nonsense that women are hard done by in the Church because they can't be priests?

Sr Elizabeth has assumed the role of pastoral associate in the parish over a number of years. Was she overtly installed as such and on whose authority? She was a prime mover among others in the parish in the removal of Fr Speekman.

Observe the situation in St Mary's South Brisbane and we realise what happens when we think we know better than the Church. It is not a matter of doing it my way. We need to and we have to follow what the Church teaches and what the Church requires of us. If we cannot do that we should hit the highway.

What has happened to Sr Elizabeth and nuns like her and the liberals who follow blindly? Quite simply they have forgotten who they are. They have lost their identity. They fail to realise that if they followed loyally the example of their foundresses they could and would have a significant impact on the faith of us all including priests and bishops. Unfortunately the example of the great religious men and women of the past has been buried under modernism and liberalism which has infected the religious orders they founded.

I fondly remember the great religious women who taught me. They had a great influence on my life for which I am eternally grateful. I thank them profusely not only for what they taught me but also for the example they set. May their dear souls rest in peace.

*John Henderson, Morwell*

## Unwanted

No euthanasia laws would permit the killing of "unwanted grannies", claimed someone in a Melbourne-based newspaper. Correct! But while no laws permit rape, murder, extortion, bashings et cetera, they do happen, don't they? But it's not only grannies that are bumped off in the Netherlands: grandpas, aunties, uncles, cousins, sons, daughters and so on are bumped off as well.

It would be both commonsensical and honest to take into account what has occurred in the Netherlands, where voluntary euthanasia has evolved from requiring a terminal physical illness to requiring no physical suffering at all, from being conscious to being unconscious, and from being able to consent to being unable to consent. In short, assisted suicide in Holland has morphed from being a last resort to being one of early lethal intervention.

Only blinkered persons will claim that the introduction of voluntary euthanasia here would not result in a similar scenario. Is this country perchance occupied by beings endowed with a human nature that differs from that of the Dutch?

A legalisation of voluntary euthanasia would also send a strong message to society that suicide has become a socially acceptable, money-saving response to terminal and incurable diseases.

*Henk Verhoeven, Beacon Hill NSW*

## No Tear is Lost

*Pope Benedict XVI, Angelus address 01-02-2009*

"Jesus always taught His disciples that in order to enter into glory He had to suffer, to be rejected, condemned and crucified. Suffering was an integral part of His mission.

"Jesus suffered and died on the cross for love. In this way He gave meaning to our own suffering, a meaning that many men and women of all ages have understood and made their own, thus experiencing profound serenity even amid the bitterness of harsh physical and moral trials."

"...Euthanasia is a false solution to the drama of suffering, a solution unworthy of humankind. The true response cannot, in fact, be that of delivering people to death, however 'sweet' a death it may be, but of bearing witness to the love that helps people face pain and agony in a human way. We can be certain that no tear, either of those who suffer or of their loved ones, is lost before God."

*Vatican Information Service*

## *The Seven Gifts of the Holy Spirit*

Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, Fear of the Lord



## All-Inclusive

In that Rev. Kennedy stated on national TV that he had been active in disobedience, i.e. to the Magisterium, and presumably Catholic dogma for 15 years, it places his practices within the incumbency of Archbishop Rush. Nevertheless, for 15 years, whilst certain orthodox priests have suffered alienation and a level of care familiar to a pagan, Kennedy was mildly treated. Once again, it is, as Kennedy put it, “the ultra-conservatives” who have brought the heretical management of the Rites to light and how his denial of the divinity of Christ has placed souls in jeopardy.

Finally, the case is that, within a process of mediation, the one who allowed liberalism to flourish is partner to one who practised it. What a pity that the case could have been more intelligible if it had been mentioned that Archbishop Bathurst had, for the sake of an inter-communion group – as he stated – recommended that Holy Communion in the Catholic Church could/should, be given to non-Catholics. His booklet, “Blessed and Broken” about “Eucharistic Hospitality” [see *opposite - Ed.*] must be seen to have been contributive to Kennedy’s all-inclusive denomination.

*T.H., QLD*

## Death or Grave Necessity

*Code of Canon Law, Canon 844, §4:*

If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed.

*On Admitting Other Christians To Eucharistic Communion In The Catholic Church, 1972:*

With Christians who belong to communities whose eucharistic faith differs from that of the Church and which do not have the Sacrament of Orders, admitting them to the Eucharist entails the risk of obscuring the essential relation between eucharistic communion and ecclesial communion. This is why the Directory treats their case differently from that of the Eastern Christians and envisages admission only in exceptional cases of “urgent necessity.”

*Ecclesia de Eucharistia, n. 46:*

The faithful observance of the body of norms established in this area is a manifestation and, at the same time, a guarantee of our love for Jesus Christ in the Blessed Sacrament, for our brothers and sisters of different Christian confessions – who have a right to our witness to the truth – and for the cause itself of the promotion of unity.

## Eucharistic “Hospitality”

*Compare the following from the Archdiocese of Brisbane, to Church law [opposite] regarding “sharing” Holy Communion with non-Catholics. You can’t help thinking T.H. [letter opposite] has a point. - Ed.*

**From “Blessed and Broken - Pastoral Guidelines for Eucharistic Hospitality” from the Archdiocese of Brisbane, Easter 1995:**

There are significant events in the lives of individual Christians and their families when requests to receive holy communion at a Catholic Mass will be made.

If we consider the high frequency of marriage between Catholics and other Christians in Australia, the extensive sacramental preparation programs for children which require the participation of parents, many of whom are not Catholic, and the increasingly favourable ecumenical climate in our Archdiocese, it is very likely that such requests will be forthcoming on a variety of occasions. This will be more so once our Church’s openness to responding to the spiritual need of other Christians is better known.

The following are some examples of possible spiritual need: for the partner at a marriage celebrated with a nuptial Mass; for the parent of a child baptised at a Catholic Mass; for the parent of a child receiving confirmation and first holy communion; for the family of the deceased at a funeral Mass. Similarly, requests may come from Christians who are denied easy access to a minister of their own Church because they are confined to a health care facility, or are subject to some form of institutional confinement.

There should not be a general invitation from the presiding priest for Christians from other churches to receive holy communion at a Catholic Mass. Each case must be considered on its merit. The person must make a request without any kind of pressure, must manifest the Catholic belief in the eucharist, and must have appropriate dispositions.

In the Archdiocese of Brisbane it is sufficient for the presiding priest to establish, by means of a few simple questions, whether or not these conditions are met. ...

The Directory on Ecumenism states that eucharistic sharing for a spouse in a mixed marriage can only be exceptional. The Directory, however, recognises a category of mixed marriages where each partner lives devotedly within the tradition of his and her Church. It sees such couples making a significant contribution to the ecumenical movement. A spouse in such a marriage, now commonly called an interchurch marriage, could well experience a serious spiritual need to receive holy communion each time he or she accompanies the family to a Catholic Mass.

Requests for this kind of eucharistic hospitality should be referred by the parish priest to the Archbishop or one of the auxiliary bishops.

## Test of Stewardship

Recently a bishop actually asked his priests, as men of the Church, to *obey* some recent communication on the Liturgy from the Congregation for Divine Worship. Many lay people must find that some kind of encouraging joke, since so many priests ‘do their own thing’, as we say.

Most people have simple faith, content to be led by the guidance of the Church, not the ‘spin’ put on things by self-appointed interpreters. The official provisions of the Liturgy are meant for the good of all of us, so that deeper reverence for the mystery of the Eucharist may be inculcated in us all. If people choose to kneel for Holy Communion or receive on the tongue they are not to be discouraged or forbidden to do so.

As to priests, the faithful expect only one thing: that they be specialists in promoting the encounter between man and God. The priest is not asked to be an expert in economics, construction, politics or social work. He is expected to be an expert in the spiritual life which he represents and is to preach by word and example. This is how the present Pope sees their vocation; how do they?

There are so many theories and attractions as to what priests might and could be these days that we seem to have forgotten the very basics, given to us by the revelation of the Holy Spirit through the New Testament itself: “Every priest is taken from among human beings and is appointed to act on their behalf in relationships with God, to offer gifts and sacrifices for sins” (Letter to the Hebrews 5: 1).

When priests and bishops are ordained, it is in a public and official ceremony of the Church. It is not just some personal or individual affair. Moreover, they make a public pledge – an oath of obedience we call it – to follow out the demands of their ministry, as set down by the Church. It is not something they are to ‘make up’ as they go along. The test of their stewardship is whether they actually do it.

*S.C., Melbourne*

## Not Just Consumers

*Pope Benedict XVI, in his message for  
World Communications Day, 24 May*

Life is not just a succession of events or experiences: it is a search for the true, the good and the beautiful. It is to this end that we make our choices; it is for this that we exercise our freedom; it is in this – in truth, in goodness, and in beauty – that we find happiness and joy. We must not allow ourselves to be deceived by those who see us merely as consumers in a market of undifferentiated possibilities, where choice itself becomes the good, novelty usurps beauty, and subjective experience displaces truth.

[www.zenit.org](http://www.zenit.org) 23-01-2009

## Defending the Faith

Full marks to the Editor of ITD for having published a most vicious attack from a New South Wales reader that appeared on page 2 of the April issue of the journal – ‘Catholics with such venom in their hearts’.

Robyn King’s main claim against ITD and the Catholic faithful is that they did not support the rebel priest Peter Kennedy, whose wish it is to do it his way and not as the Church commands. Truly devout Catholics could not, would not, and should not support him or his conduct.

By his own deeds he is the cause of his own personal problems with the Church. If he was reported for his abuse of the rubrics, it was justly so. The Church accepts that ‘vigilance is truly needful to those to whom the care of souls has been confided’. He is confused by the command ‘Love one another as I have loved you’, and neglects the key duties required of him by his priesthood. He persists in doing so after subsequent questioning by his superiors. He is his own enemy.

The Catholic faithful have every right to safeguard the teaching of the Catholic Church, and to report rebel priests who deny its true teachings.

ITD has never published hurtful material that could cause harm to the Church, to its teachings, or to its readers. It is a publication based on sound grounds. The whole purpose of ITD is to defend the faith – not to offend, as it seems to have done in the case of Robyn King.

*Leo Morrissey, Sandringham*

## A Most Serious Duty

*Redemptionis Sacramentum, n.183*

In an altogether particular manner, let everyone do all that is in their power to ensure that the Most Holy Sacrament of the Eucharist will be protected from any and every irreverence or distortion and that all abuses be thoroughly corrected. This is a most serious duty incumbent upon each and every one, and all are bound to carry it out without any favouritism.

## Full Communion Between Christians

*Pope John Paul II, Ut Unum Sint, n.36*

Full communion of course will have to come about through the acceptance of the whole truth into which the Holy Spirit guides Christ’s disciples. Hence all forms of reductionism or facile “agreement” must be absolutely avoided. Serious questions must be resolved, for if not, they will reappear at another time, either in the same terms or in a different guise.

# Confirmation: A Sacrament of Initiation

This is the first in a series of articles on Confirmation catechesis that will appear in ITD on this page. It follows the earlier series on Baptism catechesis that ran from April to October 2008 in ITD. - Ed.

If people heard me saying in my last article on Baptism, that parents who present their children for the sacrament of Baptism should commit to a catechetical and formation process similar to the preparation and structure of the catechumenate (Rite of Christian Initiation of Adults - RCIA), then they are correct.

Baptism is truly the beginning, the foundation and the key to a Catholic's entire Christian life and existence. As such it requires a thorough, coherent and organic preparation and catechesis. The early Church knew and understood this preparation process as absolutely necessary and made it an integral part of the sacrament of Baptism for adults at the Easter Vigil.

As I explained in my series on Baptism, any catechesis and preparation less than the early Church's catechumenal process (preparation for adult baptism), is going to be inadequate, incoherent, disjointed and ineffective in the long run. This has been proven over the last 30 to 40 years by the number of lapsed Catholics who have left the Church.

If the Church is serious about handing on her faith, carrying out her mission, producing effective evangelizers and producing vocations to the priesthood, then parishes have to change current practices of preparing the parents for the sacraments of initiation for their children, especially Baptism.

The sacraments of initiation lie at the very heart of understanding the Catholic Church. Yet these sacraments, that is, Baptism, Confirmation and Eucharist, are the least understood realities among many Catholics. And not just among the laity, but bishops, priests and religious as well.

This has been brought home to us more recently by a number of scandalous events around the country. In the archdiocese of Brisbane an invalid form of Baptism by Fr Kennedy has been tolerated for years by Archbishop Bathurst. In the Newcastle-Maitland diocese a "joint confirmation" service between the Anglicans and Catholics, under Bishop Michael Malone had to be stopped by the Vatican. And during the journey of the WYD Cross, Bishop Peter Connors of Ballarat Diocese and Marist Brother Tony Paterson, a school principal, made statements in the media which undermined and contradicted the Church's teaching on the centrality of the Sunday Eucharist in the life of Catholics (ITD May 2008, p.6).

These and others like them, through their actions, words or silence have not only further deepened Catholics' confusion about the sacraments of initiation, but have distorted them and given them an explanation

and meaning of their own making. No wonder young people like Marina Dickson, who played Our Blessed Mother in the WYD 'Stations of the Cross' in Sydney, end up leaving the Church.

Over a long time these servants of the Church's sacred mysteries have mutilated and deformed the three sacraments of initiation, along with their educational 'experts' and diocesan policies, directives and programs. They have ripped them out of the heart of the Church's liturgy and have placed them into the hands of schools, which have secularized them, emptied them of their faith content, power and significance, and turned them into customary rituals, services and human rites of passage to suit their own vision.

Failing to prepare, catechise and form parents and their children adequately in the sacraments of initiation has led to an erroneous understanding of a whole body of core Catholic beliefs and doctrines. It explains why young people have not experienced their initiation into the life of the Body of Christ, the Church, as Good News – as a joyous and radically new life-giving event that has really immersed them into Christ's death and resurrected life, as a person who has been recreated and restored into the image and likeness of God!

It also explains why so many Catholics do not know what the Church is, what her mission and vocation is and essentially who they are or what they have become, where they are going and what they have been called to be.

No wonder the sacrament of Confirmation has become a ritual that marks the end of their faith life in the Church. It has mistakenly been understood as the last of the sacraments of initiation that marks the stage into 'Christian adulthood', in which the fully-fledged Catholic can make his or her own decisions about matters of faith and morals, and whether they want to continue to practice the faith of the Church.

This is why Baptism is truly the beginning, the foundation and the key. If as a Catholic you have not fully grasped meaning and significance of the sacrament of Baptism, then it follows that you will not understand the meaning and significance of the sacrament of Confirmation and the Eucharist because you cannot understand the meaning and significance of one without the other two.

*Gregory Kingman, Morwell*

*"What was visible in our Saviour  
has passed over into his mysteries."*

*St Leo the Great*

## Hours of Eucharistic Adoration in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfld	1 <sup>st</sup> Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Friday and Saturday in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Friday 4pm – 8pm (every second month, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday (10am Mass) 10.30am – 12 noon
Orbost	Friday 9.30am – 10.30am
Rosedale	First Wednesday 10am – 11am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
Trafalgar	Tuesday 10am – 11am First Saturday 10am – 11am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Friday 4pm – 8pm (every second month, January onwards)
Wonthaggi	First Friday 7.30pm – 8.30pm

“Eucharistic adoration is simply the natural consequence of the eucharistic celebration, which is itself the Church’s supreme act of adoration.”

*Pope Benedict XVI, Sacramentum Caritatis n.66*

## Mary, Star of the Sea

*By Saint Bernard, quoted by Pope Benedict in his Message for WYD 09:*

“You who amid the constant upheavals of this life find yourself more often tossed about by storms than standing on firm ground, do not turn your eyes from the brightness of this Star, if you would not be overwhelmed by boisterous waves. If the winds of temptations rise, if you fall among the rocks of tribulations, look up at the Star, call on Mary ... In dangers, in distress, in perplexities, think on Mary, call on Mary ... Following her, you will never go astray; when you implore her aid, you will never yield to despair; thinking on her, you will not err; under her patronage you will never wander; beneath her protection you will not fear; she being your guide, you will not weary; with her assistance, you will arrive safely in the port.” (Homilies in Praise of the Virgin Mother, 2:17).

*Mary*, our mother  
And mother of the Redeemer,  
Gate of heaven and Star of the sea,  
Come to the aid of your people,  
Who have sinned,  
Yet also yearn to rise again!  
Come to the Church’s aid,  
Enlighten your devoted children,  
Strengthen the faithful throughout the world,  
Let those who have drifted  
Hear your call,  
And may they who live as prisoners of evil  
Be converted!

*Pope John Paul II*

## Contact Into the Deep

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- We rely on donations (cheques made out to John Henderson please)

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Editor - Janet Kingman

The purpose of ITD is to provide a forum for those who:

- no longer have a voice in Catholic Life, and other diocesan newspapers,
- wish to understand and defend the teachings of the Catholic Church,
- wish to support and defend those who are unjustly treated by Church bureaucrats and organisations,
- wish to campaign for the renewal of our Catholic schools,
- wish to promote Eucharistic adoration in all parishes,
- wish to have a means of support and contact for one another in remaining true to our Catholic faith.

### Letters to the Editor

Readers are encouraged to contribute letters or articles. We cannot guarantee that all will be published, and we reserve the right to edit letters. The purpose of sharing letters is to pass on relevant information and suggestions for making positive changes, that is, in line with the Catechism of the Catholic Church. We live in joyful hope that the diocese we love can be faithful to the authentic tradition of the Church. As such, Into the Deep aims to be a messenger of hope and not of doom. Name and contact details must accompany letters. However, if there is sufficient reason, anonymity will be preserved when publishing. Letters to the editor do not necessarily reflect the views of ITD.