

# *Into the Deep*

Issue 77

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February 2009

## **I Am One of Them**

*From a reflection by Father Thomas Rosica, CSB*

During the third century, Cyprian of Carthage wrote to his friend Donatus: "It's a bad world, Donatus, in which we live. But right in the middle of it I have discovered a quiet and holy group of people. They are people who have found a happiness that is a thousand times more joyful than all the pleasures of our sinful lives. These people are despised and persecuted, but it doesn't matter to them. They are Christians, Donatus, and I am one of them."

As we remember Jesus' baptism in the Jordan, let us echo Cyprian's words without fear: "We too are one of them." Our own baptism invites us to recall the past with gratitude, to accept the future with hope and the present moment with wonder and awe. Each time we celebrate the Eucharist, we are invited to the banquet of the Lord, so lavishly spread out before us. Our sharing in the Eucharist bonds us together with our brothers and sisters who have been immersed into the life of Christ through the waters of baptism. Let us pray that the grace of our own baptism will help us to be light to others and to the world, and give us the strength and courage to make a difference.

*www.zenit.org 07-01-2009*

## **Questions & Answers**

Q: "Do you still think there's a hell now?"

A: "No, not at all! [chuckle] The Pope does! [laugh] But, um – no."

Q: "Do you think there's a heaven?"

A: "No."

Q: "Do you think there *is* an afterlife?"

A: [pause] I personally think that life is such an incredible mystery ..."

*From an interview by Richard Fidler with Fr Peter Kennedy of St Mary's South Brisbane, on ABC Radio (Brisbane), 27-01-2009.*

## **You are my Child, the Beloved**

*Pope Benedict XVI, in his Angelus address 11-01-2009*

"Through Baptism human beings are introduced into Jesus' unique relationship with the Father, and thus the words that sounded out from the heaven on the only begotten Son become true for all men and women who are reborn from water and the Holy Spirit: You are my Child, the Beloved.

"How great the gift of Baptism is! Were we fully aware of this, our life would be a continuous 'grace'. What joy it is for Christian parents who have seen their love blossom in a new creature, to bring it to the baptismal font and see it reborn in the bosom of the Church for a life that will never end! A gift, a joy, but also a responsibility."

*Vatican Information Service*

## **Win Them Back!**

*St Leo I the Great, 460*

"In thy zeal for the service of God, aim at winning back to Him, by the prayers of the Church, all those who have in any way strayed from it."

## **Facing the Year Ahead**

*Pope Benedict XVI*

I want to offer all of you fervent best wishes for the New Year that just began. Let us renew our determination to open the mind and heart to Christ, to be and live as his true friends. His company will make this year, even with its inevitable difficulties, be a path full of joy and peace. In fact, only if we remain united to Jesus will the New Year be good and happy.

*www.zenit.org 07-01-2009*

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

## Facing Reality

Relying on the report by Richard Earle (ITD Jan 09, p.1), how sad that Fr Hogan cannot see the wood for the trees! No book, newspaper or journal can claim to be perfect, but its overall character must be the main consideration.

Bishops, priests and diocesan Education Offices are public realities within the life of the Church, with specific responsibilities. What ITD has done is highlight the stubborn refusal of certain public personages to admit or correct their failures, which is something quite different from carping criticism of the individual or office. In fact, ITD has laboured to improve the performance of those areas of Church life that need such attention.

Are there any areas like that, needing attention? Well, Archbishop Raymond Burke (ITD, Jan 09, p.11) reveals that the official Church, at the very highest level, thinks so, which is part of the work of the Apostolic Signatura. Unfortunately, it seems to have been asleep at the wheel for the last couple of years if we take account of some realities.

Archbishop Burke mentions a few, but we could add Sale diocese and Fr Speekman, Brisbane archdiocese and South Brisbane parish, Toowoomba diocese and the bishop's misleading pastoral letter, which required a visit from an Apostolic Visitor to have it corrected for the sake of the people. Does Fr Hogan say that such things don't happen? Well, public and known facts cannot be denied. Does he say that they shouldn't? If so, he concurs with ITD.

To admit that one hasn't read much of what one is criticizing is amazing. To cite silly people to confirm one's own inadequacy is not real smart either. Trying to ban people or material as a cover-up doesn't work, as even the communist government of China has found.

The answer is truth, integrity and openness in this age of communication, which is what ITD is trying – against the tide – to promote for those who are denied the information to which they have a right.

*S.C., Melbourne*

## Book Nook

This month's 'thank you book' goes to a generous Sale parishioner. He will receive a copy of Anne Lastman's book, *Redeeming Grief* (kindly donated by Anne).

Next month we will have another copy of *Redeeming Grief* to give away to an ITD donor.

Thank you to all who keep us going!

- Ed.

## Pray for the Departed

In the Diocese of Sandhurst it is now the custom for Catholic families to gather, with relatives and friends, to celebrate, with a Mass, the life of a member who has died.

It is no longer the custom to gather primarily to pray for the soul of the departed. Those of us who still believe in purgatory, and the reality of the possibility that a friend is suffering there, deplore this, and are grateful for the charitable prayers of those who share their beliefs.

Cynthia McInerney and Kenneth Whalen of Bendigo departed this life during 2008. Both were staunch supporters of *Into the Deep*, so may I ask readers to remember them in their prayers?

In some parishes anniversaries are faithfully noted on the Sunday bulletin, but, perhaps, only as a reminder for another celebration.

*Molly Brennan, Bendigo*

## Are You Listening?

*From a reflection by Father Thomas Rosica, CSB*

We are never called for our own sake, but for the sake of others. Israel was called by God for the benefit of the godless around it. God calls all Christians for the sake of the world in which we live.

To be called does not require perfection on our behalf, only fidelity and holy listening. Samuel and the prophets of Israel, the fishermen of Galilee and even the tax collectors that Jesus called were certainly not called because of their qualifications or achievements. Paul says that Jesus calls "the foolish", so that the wise will be shamed. It is a dynamic call that involves a total response on our part. We will never be the same because he has called us, loved us, changed us and made us into his image. Because he has called us, we have no choice but to call others to follow him.

How have you been called away from the routine of your life, away from the frustrations of daily life and work? What new purpose do you find emerging in your life because of the ways that God has called you? Through whom have you encountered the call of the Lord in your life? Have you called anyone to follow the Lord recently?

[www.zenit.org](http://www.zenit.org) 15-01-2009

## Holy Listening

*From a reflection by Father Thomas Rosica, CSB*

When we come before the Lord to listen to his Word, our deepest prayer and cry of the heart should be: "Speak Lord, your servant is listening." But is it not true that that cry often turns out to be: "Listen Lord, your servant is speaking!"

# A Lesson in Faith from St Mary's South Brisbane

On 22 December 2008, Archbishop John Bathersby wrote to Fr Peter Kennedy, administrator of St Mary's Catholic Parish, South Brisbane. The Archbishop acknowledged the letter he received from Fr Kennedy dated 30 November, in which St Mary's simply "declared" itself to be Catholic [see ITD Jan 09]. However, the Archbishop noted that "despite its best efforts St Mary's has not yet adequately given proof of its communion with the Archdiocese of Brisbane and the Roman Catholic Church." He explained the critical matters that were overlooked, and noted that until these issues were resolved "communion cannot possibly become a reality." The Archbishop noted that he would be away during January but would 'seek to' make a final statement regarding South Brisbane on his return.

On 12 January 2009, the "St Mary's Steering Committee" wrote a letter to Archbishop Bathersby in response. The letter is signed by Fr Peter Kennedy. The other members of the steering committee are Fr Terry Fitzpatrick and seven lay people (neither priest uses "Fr"). The following are some classic parts of the letter – if their arrogance and ignorance wasn't so tragic, it could all be quite funny.

- "Fr Kennedy advises us that he told you in person that the formula now being used for Baptisms at St Mary's is: "I Baptise you in the name of the Father, Son and Holy Spirit – the God of love who is creator, liberator and sustainer of life." Fr Kennedy said that, at the time, you said you had no problem with those words. Those are the words now used in our Baptism rites."
- "Since Baptism is the primary sacrament that initiates us into the priesthood of all the faithful, we contend our form of Eucharist is valid. It is underpinned by proper Eucharistic theology.... Whilst all the community saying the Eucharistic prayer is not common practice, it is hardly invalid because the prayer is said with the ordained priest."
- "The homilies that refer to Peter Dresser's theology are part of the spirit that binds St Mary's – one of informed, educated and questioning faith. Not blind faith, but authentic faith. ... St Mary's is a theologically aware community."
- "We do not attack the Pope or you – we may question some teachings and test them against Christ's teachings, but we do not attack."
- "We respectfully remind you that our letter of 30 November was endorsed by the St Mary's Community following weeks of discussion and a four-hour facilitated workshop. The community is therefore disappointed your response failed to acknowledge them..."

Also in their letter they defend their banner that quotes Pope Benedict saying, "Everyone has a place in the church. Every person without exception should be able to feel at home and never rejected". At the same time they lay blame at "the individuals concerned" (i.e. actual practising Catholics) for the "disgraceful intrusions into our community."

Nowhere in their letter do they concede that they are doing anything wrong, nor do they offer any assurances of changing anything. They simply 'educate' the Archbishop on 'true Catholic faith'.

- Ed.

*Both letters can be read in full in the Documents section of the ITD website [www.stoneswillshout.com](http://www.stoneswillshout.com)*

*More information on the South Brisbane saga can be found in previous issues of ITD, from July 2008*

## Fear No Enemy

*Pope Benedict XVI, General Audience, 14-01-2009*

Christ is considered not only as head of the Church, but as head of the celestial powers and the entire cosmos.

Thus in Colossians, we read that Christ, "despoiling the principalities and the powers, made a public spectacle of them, leading them away in triumph" (2:15). Analogously in Ephesians, we find that with his resurrection, God put Christ "far above every principality, authority, power, and dominion, and every name that is named not only in this age but also in the one to come" (1:21).

With these words, the two letters bestow us with a highly positive and fruitful message. It is this: Christ need not fear any eventual competitor, because he is superior to any type of power that would try to humiliate man. Only he has "loved us and handed himself over for us as a sacrificial offering to God" (5:2). That's why, if we are united to Christ, we should fear no enemy and no adversity; but, this also means that we should remain closely united to him, without letting go!

[www.zenit.org](http://www.zenit.org)

## Dismiss Anger

*St Thomas of Villanova*

"Dismiss all anger, and look into yourself a little. Remember that he of whom you are speaking is your brother, and, as he is in the way of salvation, God can make him a saint, in spite of his present weakness."

## Doing Violence to his Conscience

Father Kennedy is honest – you have to give that to him! Here is a Catholic priest who is not ashamed to show that he doesn't believe in the Catholic Church, nor in his priesthood. He doesn't feel the need to hide his lack of understanding of what the Church is, or how or where Christ fits in. He is willing to admit that he doesn't believe in Church authority and that he disobeys his bishop. And he is proud to stand up for his own beliefs, while scoffing at doctrine and dogma of the Church. He is even happy to admit that most of the people who attend St Mary's have already left the Catholic Church.

In an interview reported in Brisbane's Courier Mail by Trent Dalton (10-01-2009), Fr Peter Kennedy of St Mary's South Brisbane is quoted as saying:

- o "The reality is that, if we are excluded from this church, the Trades and Labor Council have already offered us their place just down the road. I will continue. Our community will continue down there."
- o "Most of the people who come here are what we call 'recovering Catholics'. They've left their traditional parishes. If St Mary's closes down, they won't go back."
- o "If the church doesn't come to terms with the fact that the church has to operate within a liberal democracy, while it continues to act like a monarchy where all power is invested in the leadership of the Pope, then there's no hope, we'll be down to 3 per cent."
- o "Jesus was not a Christian. He was a Jew. And he certainly wasn't a Catholic and he didn't start the Catholic Church. He didn't start any church."
- o "Jesus railed against the religious authority of his day, the people who liked to be in the important places, with status and power and all that."
- o Father Kennedy described the Catholic Church as being "caught in doctrine and dogma still".
- o "I understand where the Archbishop is coming from. We have a different concept of 'church'. Nevertheless, because he does what Rome says should be done, he expects me to do what he says should be done. I can't do that because I would be doing violence to my conscience; to my understanding of what the church is about."

The hardest thing to understand is why Catholics who have left the Church, still want to be considered part of the Church. They don't like it, they don't believe in it, they don't obey it, they despise it – why don't they just leave in peace? - Ed.

## Objections to Prayer

*Catechism of the Catholic Church, 2726 - 2728*

In the battle of prayer, we must face in ourselves and around us *erroneous notions of prayer*. Some people view prayer as a simple psychological activity, others as an effort of concentration to reach a mental void. Still others reduce prayer to ritual words and postures. Many Christians unconsciously regard prayer as an occupation that is incompatible with all the other things they have to do: they "don't have the time." Those who seek God by prayer are quickly discouraged because they do not know that prayer comes also from the Holy Spirit and not from themselves alone.

We must also face the fact that certain attitudes deriving from the *mentality* of "this present world" can penetrate our lives if we are not vigilant. For example, some would have it that only that is true which can be verified by reason and science; yet prayer is a mystery that overflows both our conscious and unconscious lives. Others overly prize production and profit; thus prayer, being unproductive, is useless. Still others exalt sensuality and comfort as the criteria of the true, the good, and the beautiful; whereas prayer, the "love of beauty" (*philokalia*), is caught up in the glory of the living and true God. Finally, some see prayer as a flight from the world in reaction against activism; but in fact, Christian prayer is neither an escape from reality nor a divorce from life.

Finally, our battle has to confront what we experience as *failure in prayer*: discouragement during periods of dryness; sadness that, because we have "great possessions," we have not given all to the Lord; disappointment over not being heard according to our own will; wounded pride, stiffened by the indignity that is ours as sinners; our resistance to the idea that prayer is a free and unmerited gift; and so forth. The conclusion is always the same: what good does it do to pray? To overcome these obstacles, we must battle to gain humility, trust, and perseverance.

## Conversion

*Pope Benedict XVI, Angelus address 25-01-2009*

"Converting means, for each one of us, believing that Jesus gave himself up for me, dying on the cross and, risen, lives with me and in me. Entrusting myself to the power of his forgiveness, letting myself be led by the hand by him, I can get out of the quicksand of pride and sin, of lies and sadness, of selfishness and every false certainty, to know and live the richness of his love."

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*"The Sacrament of Penance is the masterpiece of God's goodness."* Pope Pius XII, 1950

## What Do We Believe?

Over the last 30-40 years we have witnessed a sharp decline in the practice of the faith in this country. How did such a catastrophe come about?

We have seen the removal of the altar rails, the reception of Holy Communion in the hand whilst standing; the common practice of the Third Rite of Reconciliation; the wreckovation of once beautiful churches, the removal of the tabernacle from the central point of the church; the building of new churches which could be aptly described as assembly halls; Catholic schools which have long since abandoned their Catholicity; seminaries which have been responsible for the poor formation of priests.

We can say with reasonable certainty that too many of us including bishops, priests and religious, do not know what we believe anymore.

For instance, do we really believe that Jesus is really and truly present, body, blood, soul and divinity in the most Holy Sacrament of the altar? If we did, we would not witness the liturgical abuses that occur during the Holy Sacrifice of the Mass. We would not have priests saying the Eucharistic prayer and the words of consecration with indecent haste. We would not have the irreverence being displayed before, during and after Mass. The Catholic church is a sacred place and houses Our Lord truly present in the tabernacle. Yet we see people talking unnecessarily before and after Mass, with their backs to the tabernacle. We have bishops and priests who want to clericalise the laity. They see the laity as co-collaborators in their priestly ministry.

All of the preceding shows why a parish such as St Mary's South Brisbane can become what it is – completely divorced from the Catholic Church. Until we face up to who we really are, nothing is going to improve. We are mere creatures who without God are nothing. God is the Creator, He is in charge. We need to realise that we can have all the degrees under the sun (it seems everyone has a theology degree) but if we have no faith they mean nothing.

Finally I wish to say a few words on the reception of Holy Communion. If one wishes to receive Holy Communion kneeling, no provision is made – one is discriminated against. Surely provision can and should be made for those wishing to receive kneeling. All the recent footage I have seen shows those who approach the Holy Father receiving Communion on the tongue whilst kneeling. Perhaps he is sending a message.

The introduction of Extraordinary Ministers of Holy Communion occurred in order that the distribution of Holy Communion would not be unduly prolonged and was to be used in extraordinary circumstances. Does anyone really think that 100-200 people receiving Holy Communion constitutes an extraordinary circumstance?

In the meantime, make sure your parish does not follow St Mary's into schism.

*John Henderson, Morwell*

## Decree on SSPX Bishops

*Following is the Decree from the Congregation for Bishops, lifting the excommunication of the four bishops ordained without papal permission by Marcel Lefebvre in 1988:*

In a letter of 15 December 2008 addressed to Cardinal Dario Castrillon Hoyos, president of the Pontifical Commission 'Ecclesia Dei', Bishop Bernard Fellay once again requested – also in the name of the other three bishops consecrated on 30 June 1988 – the removal of the excommunication 'latae sententiae' formally pronounced by a decree of the prefect of this Congregation for Bishops on 1 July 1988. In that letter Bishop Fellay affirmed, among other things, that 'we continue firmly resolute in our desire to remain Catholics and to put all our strength at the service of the Church of Our Lord Jesus Christ, which is the Roman Catholic Church. We accept her teachings in a filial spirit. We firmly believe in the Primacy of Peter and in its prerogatives, and for this reason the current situation causes us much suffering'.

His Holiness Benedict XVI – in his paternal compassion for the spiritual discomfort expressed by the parties concerned, because of the excommunication, and trusting in the commitment they expressed in the aforesaid letter to spare no efforts in examining outstanding questions through the requisite discussions with the authorities of the Holy See in order to reach a prompt, full and satisfactory solution to the original problem – has decided to reconsider the canonical position of Bishops Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson and Alfonso de Galarreta, which arose following their episcopal consecration.

With this act it is hoped to consolidate reciprocal relations of trust, and to intensify and stabilise the relations of the Fraternity of St. Pius X with this Holy See. This gift of peace, coming at the end of the Christmas celebrations, also wishes to be a sign to promote the Universal Church's unity in charity, and to remove the scandal of division.

It is hoped that this step will be followed by the prompt attainment of full communion with the Church by the entire Fraternity of St. Pius X, thus demonstrating true faithfulness and true recognition of the Magisterium and authority of Pope with the sign of visible unity.

On the basis of the powers expressly granted to me by the Holy Father Benedict XVI, and by virtue of this decree, I remit the sentence of excommunication 'latae sententiae' declared by this congregation on 1 July 1988 against Bishops Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson and Alfonso de Galarreta. At the same time I declare that, as of today's date, the decree then issued is devoid of juridical effect.

Rome, Congregation for Bishops, 21 January 2009  
Signed, Cardinal Giovanni Battista Re, Prefect

## Inspired in Ohio

I was searching the internet for something Lenten and inspirational to “lift” for future inclusion in my parish bulletin for a Perpetual Adoration message and I came across Into the Deep. Please sign me up for your newsletter. It’s very good!

My wife and I are the main coordinators for our parish Perpetual Adoration ministry. The parish is Triumph of the Cross in Steubenville, Ohio, USA. It’s a brand new (1 year or so) parish unfortunately formed by the combination of 5 or 6 closed parishes here in town. While not quite flourishing, our Adoration *is* perpetual and usually has no more than a couple of open hours. It has been active for over 10 years now. St Peter’s parish downtown doesn’t do quite as well, but they also have Perpetual Adoration, as does the University (Franciscan University of Steubenville) during the school year and one or maybe even two parishes in nearby Toronto, Ohio.

I imagine things are probably a bit tougher for the Church in Australia, but, unfortunately, as they say, “Things are tough all over.”

It’s pretty strange – I’m now 58 and growing up, saw Europe go from strongly Catholic, or at least religious, to secular bordering on the anti-religious. How swiftly things can change.

At any rate, your newsletter really touched me and I’ll be looking forward to receiving it on a regular basis. May God bless you and reward you for all you do. Thanks!

*Frank and Vivian Zlotkowski, Steubenville, Ohio, USA*

## The Pope on YouTube!

The Vatican has launched its own channel on YouTube: [www.youtube.com/vatican](http://www.youtube.com/vatican).

The Vatican on YouTube is an initiative of Vatican Radio, the Vatican Television Center and Google Italia, and offers us daily updates on Vatican news and the activities of the Pope. The video clips are short, averaging only about a minute, and can be viewed in normal or high quality. There are accompanying texts and links to documents.

The introductory video gives a brief history of the development of Vatican communications over the years, and ends with this quote from the Holy Father:

“New technologies have an extraordinary potential, if used to favour understanding and human solidarity. These technologies a real gift for humanity: therefore we have to make sure the advantages they offer are put to the service of all peoples and communities.”

## Pro-Life 2009

*From an article by Fr Thomas Euteneuer,  
President, Human Life International [www.hli.org](http://www.hli.org)*

I am not a pessimist, but my sense of realism tells me that the election of extreme abortion advocate, Barack Obama...will usher in a new decade of war on decency and the sanctity of life. In this time of preparation for the upcoming total war on life, I offer this modest list of Dos and Don’ts. May all men and women of good will take these recommendations to heart for a fruitful pro-life 2009!

### DON’TS

1. Above all, do not grow despondent: there is much to fear for the situation of life around the world, but we are not permitted by our Christian faith to give up our efforts or zeal for life. In fact, we need to redouble it!
2. Do not become absorbed in the quest for a political solution to abortion: after 36 years of working for a political solution to abortion, we may soon see the wiping out of most, if not all, of the pro-life movement’s gains with the stroke of a pen. Politics has failed. Or rather, we have failed at politics. Either way, politics now offers us little chance of anything other than just trying to slow the massive momentum of the culture of death.
3. Do not waste any more energy on overturning Roe: ...Supreme Court seats...during an Obama administration ...will undoubtedly be filled with extreme pro-abortion activist judges...[which]...will leave us with no hope of overturning *Roe* in anyone’s lifetime...

### DOS

1. Pray every day for God to end abortion with our help (in that order): abortion is such a great spiritual and social evil that only the divine power of God Himself can end it. “The Lord hears the cry of the poor,” but God will not do it alone. He needs us to humbly recognize the basic fact that it is *humanly impossible* to end this evil. We need to get on our knees and beg His Mercy on the unborn and the conversion of all those who commit these evils.
2. Commit to fasting every week to end the evils of abortion and contraception: “Some demons can only be driven out by prayer and fasting,” said the Lord, and we have to take that admonition seriously if we are to effect any change in the hearts of our people or of our society. Fasting makes us more spiritual and gives greater efficacy to all our works and prayers.
3. Take back the culture: Even if the anti-lifers hold the reins of political power, we must not sit back and allow moral anarchists to define all the terms of the cultural or social agenda. Whether it is through social activism for life (crisis pregnancy centres, pickets and prayer marches) or through touching hearts and minds one soul at a time (persuasion, formation, teaching, media), we cannot be neutral about the direction our...culture is heading. It is leading us to certain spiritual death, and no one can afford that. We need to fight for it and never give up the battle.

# Distribution of Holy Communion

*Redemptionis Sacramentum, 88 - 93*

...It is the Priest celebrant's responsibility to minister Communion, perhaps assisted by other Priests or Deacons; and he should not resume the Mass until after the Communion of the faithful is concluded. Only when there is a necessity may extraordinary ministers assist the Priest celebrant in accordance with the norm of law.

So that even by means of the signs Communion may stand out more clearly as a participation in the Sacrifice being celebrated, it is preferable that the faithful be able to receive hosts consecrated in the same Mass.

The faithful should receive Communion kneeling or standing, as the Conference of Bishops will have determined, with its acts having received the *recognitio* of the Apostolic See. However, if they receive Communion standing, it is recommended that they give due reverence before the reception of the Sacrament, as set forth in the same norms.

In distributing Holy Communion it is to be remembered that sacred ministers may not deny the sacraments to those who seek them in a reasonable manner, are rightly disposed, and are not prohibited by law from receiving them. Hence any baptized Catholic who is not prevented by law must be admitted to Holy Communion. Therefore, it is not licit to deny Holy Communion to any of Christ's faithful solely on the grounds, for example, that the person wishes to receive the Eucharist kneeling or standing.

Although each of the faithful always has the right to receive Holy Communion on the tongue, at his choice, if any communicant should wish to receive the Sacrament in the hand, in areas where the Bishops' Conference with the *recognitio* of the Apostolic See has given permission, the sacred host is to be administered to him or her. However, special care should be taken to ensure that the host is consumed by the communicant in the presence of the minister, so that no one goes away carrying the Eucharistic species in his hand. If there is a risk of profanation, then Holy Communion should not be given in the hand to the faithful.

The Communion-plate for the Communion of the faithful should be retained, so as to avoid the danger of the sacred host or some fragment of it falling.

## Past and Future

"With the grace of the Lord - and only with it - we can always hope anew that the future will be better than the past."

*Pope Benedict XVI*

## The Logical Conclusion

The future of St Mary's in South Brisbane doesn't look hopeful at all. It seems that it is just a question of time, and the Archbishop's courage of course, for the inevitable to happen.

Public statements and questions such as, "Jesus didn't start the Church" and "What would Jesus have done?" only express the theological, biblical, ecclesiological and Christian spiritual impoverishment of Fr Kennedy and his supporters.

Whenever he refers to Jesus, as most liberals often do to justify their rebellious behaviour, it is in the past tense. To them it is as though Jesus hasn't risen and no longer lives as the Head of his body, the Catholic Church. Fr Kennedy has forgotten that it is because of the Church that mankind can know, hear and understand with certainty Jesus' words and deeds. These words and deeds are eternal, they transcend time and space and will forever remain anew and relevant through his Church, led by the Vicar of Christ.

Fr Kennedy and his parishioners no doubt feel aggrieved because they are being taken to task for simply taking the direction of the archdiocesan document 'Shaping Our Future' to its logical conclusion. After all, this document planned and laid the foundation for a lay-run Church. St Mary's parish implemented this document that promoted faith communities of equal discipleship and collaborative ministry, and turned the laity's call to holiness of heart into a call to leadership and ministry, all at the expense of promoting priestly vocations.

Considered as the most progressive archdiocese in the country, Brisbane became a model and source of pastoral plans, Sacramental and Lenten programs for other liberal dioceses only too willing to 'shape the Church of the future' by promoting faith communities, priestless parishes and lay-led liturgies.

Bishop Jeremiah Coffey in Sale drank from this ruinous fountain and launched his own pastoral plan called 'Journeying Together'. At one of its launches, Fr Bernie Krotwaar, a young priest, proclaimed in front of an approving Bishop Coffey, that the shortage of priestly vocations in the country was really a blessing, an opportunity for us to learn what the Church really is, by empowering the laity. He maintained that the laity's role was no longer to pray, pay and obey, that all vocations were equal and everyone was called to collaborative ministry.

Under the guise of renewal and shaping the Church of the future, many bishops all over the country restructured their entire dioceses, turned churches upside down and betrayed and persecuted orthodox parish priests and faithful Catholics. Fr Kennedy and St Mary's community is that new model of church, the logical outcome of their plans, structures, schemes and policies.

*Gregory Kingman, Morwell*

# Facing Dissent in the Church

*An article by Hilary White, published by LifeSiteNews.com 19-11-2008. Used with permission.*

In a lengthy interview, Bishop Patrick O'Donohue of Lancaster, UK, said that English Catholic bishops have "been inhibited about openly admitting the sickness" and "widespread dissent" from authentic Catholic moral teaching in the Church.

Speaking to Dominic Baster of Zenit, a Rome-based Catholic news agency, Bishop O'Donohue said, "If we fail in our duty of presenting the truths of the faith, it is not only the Church that suffers, but also wider society."

Earlier this year, Bishop O'Donohue issued a pair of documents calling for radical reforms to the Catholic schools in his diocese and to the Catholic Church in England in general. The publication of "Fit for Mission? Church," and "Fit for Mission? Schools," brought both high praise from the Vatican and condemnation from secularists in Parliament. More significant, perhaps, has been the silence of the rest of the Catholic hierarchy of England and Wales on both documents.

The bishop said the problem of widespread dissent and secularisation has stemmed from a misapplication of mass education since the Second World War. While the wider availability of higher education has provided many benefits, it has had its "dark side," he said. These have included the growth of anti-human and anti-religious philosophies such as radical skepticism, positivism, utilitarianism and relativism.

"Taken together," he said, "these intellectual trends have resulted in a fragmented society that marginalizes God, with many people mistakenly thinking they can live happy and productive lives without him."

Education in these philosophical trends, he said, has led to the corruption in the Church. Educated Catholics who were "most exposed to the intellectual and moral spirit of the age," have gone on to hold positions of influence and authority in the Church and have spread their "so-called loyal dissent, causing confusion and discord." In addition, he said that the "relentless diatribe" against Christianity in the popular media "has undermined the confidence of the ordinary faithful in the Church."

Bishop O'Donohue's analysis was borne out in the reaction to his two documents on schools and the Church. He told Zenit that he was "surprised" both by the level of support and of "hostility" he received in and out of the Church. "All I have done is reiterate and explain the teachings of the Church as expressed in the documents of the Second Vatican Council and the Catechism of the Catholic Church.

"Many read the documents as my attempt to turn the clock back. This is not my intention at all. What this dismissive response reveals is my critic's rejection of a fundamental component of Catholicism," he said. "We must challenge this poverty of imagination regarding the communication of the fullness of the faith," he added.

So outraged were secularist MPs by the bishop's requirement of Catholic orthodoxy in his schools, that they demanded his presence at a Commons Committee hearing where he was accused of trying to establish religious "fundamentalism." His insistence on crucifixes in every classroom, "sex-education" based on the principles of chastity and the sanctity of marriage, no school fundraising for anti-life groups, and religious education based firmly in the Catechism of the Catholic Church, infuriated authorities who had grown accustomed to a less forthrightly orthodox Catholic school system.

In the second document, "Fit for Mission? Church," Bishop O'Donohue called for the restoration of the full adherence to Catholic teaching on faith and morals in the Catholic institution of England and Wales, long known as one of the most "liberal" of the world's national hierarchies. In the second document, he asked, "Have we forgotten what it means to be Catholic?"

"We have all witnessed with alarm many who profess to be Catholics disavowing the Church's teaching authority ... dismissing apostolic traditions and the doctrines of the Fathers and giving the place of honour to the fashionable opinions of society."

Concluding his remarks to Zenit, Bishop O'Donohue said, "It is easy sometimes to become despondent about the state of the Church in England and Wales," but added that the hope of the Church lies in the Resurrection of Christ.

"The principle challenge," he said, "is the rejection of obedience in the Church, due to the modern emergence of a secularist-minded people."

"The idea of obedience and humility toward God's truth are totally alien to many in this age of assertive individualism.

"To avail ourselves of the riches of God's doctrine we must not approach it with the attitude of consumers, who pick and choose according to taste and personal comfort. We must allow the word of God to judge and challenge us, and sometimes this is hard and uncomfortable."



## Recognising a Priest

*From the Directory on the Ministry and Life of Priests, n.66 by the Congregation for the Clergy, 1994 (approved and authorized by Pope John Paul II)*

### Obligation of Ecclesiastical Attire

In a secularised and materialistic society, where the external signs of sacred and supernatural realities tend to disappear, it is particularly important that the community be able to recognise the priest, man of God and dispenser of his mysteries, by his attire as well, which is an unequivocal sign of his dedication and his identity as a public minister. The priest should be identifiable primarily through his conduct, but also by his manner of dressing, which makes visible to all the faithful, indeed and to all men, his identity and his belonging to God and the Church.

For this reason, the clergy should wear "suitable ecclesiastical dress, in accordance with the norms established by the Episcopal Conference and the legitimate local custom". This means that the attire, when it is not the cassock, must be different from the manner in which the laity dress, and conform to the dignity and sacredness of his ministry. The style and colour should be established by the Episcopal Conference, always in agreement with the dispositions of the universal law.

Because of their incoherence with the spirit of this discipline, contrary practices cannot be considered legitimate customs; and should be removed by the competent authority.

Outside of entirely exceptional cases, a cleric's failure to use this proper ecclesiastical attire could manifest a weak sense of his identity as one consecrated to God.

## Catholics in the Dark Ages

The letter on the Dark Ages (ITD January 2009, p.3) is interesting, but it does raise the question: when exactly were the "Dark Ages"? I have always understood that the expression refers to the period between the fall of the Western Roman Empire in AD 476 and the beginning of the High Middle Ages in the Twelfth Century.

If this is the case, the Catholic scientists referred to in the article mostly lived and worked in later times and would indeed inherit the scholarship which Islam achieved in those earlier centuries.

It would seem to me that the glory of the Church during Europe's darkest centuries is in the lives and examples of monks in the isolated communities of Ireland and the British Isles. These kept the light of classical learning alive but did not contribute any new scientific knowledge, mainly I suppose, because of lack of opportunity.

*Christopher Holt, Kensington, London*

## Gathering Dust

The Catholic Church once acclaimed the 'Catechism of the Catholic Church' as the most significant reference book it has ever published to guide the faithful. It was launched in 1992 but has since been ignored; it now gathers dust on the bookshelves in many Presbyteries, in many schools and in many Catholic homes, and it is no longer referred to.

Every rule in the governing book is broken and it is only a matter of time that Catholics, because of the lack of direction, will be doing it their own way and not God's way. It is evident by the large numbers attending Mass and the Sacraments on Christmas Day and at no other time during the year.

The Catechism of the Catholic Church quotes a different rule from that, and there are other rules to heed to if we are to remain faithful to our Baptismal promises.

Catholics, be mindful of the need to attend Holy Mass on Sunday, and to keep the Commandments, the Precepts of the Catholic Church and the Beatitudes. The rules are fully contained in the pages of the Catechism of the Catholic Church and it sets out clearly the reason why we are bound to follow them.

There have been no changes to the rules since 1992 or at any time prior to that date.

Make a New Year resolution. Remove the Catechism from the bookshelf, give it a dusting, refer to it often, and stay faithful to its teachings.

*Leo Morrissey, Sandringham, Vic*

## A Beautiful Testimony

*Pope Benedict XVI, Angelus Address 28-12-2008*

The family is certainly a grace from God, which reveals what he, himself, is: love. A love that is entirely gratuitous, that sustains fidelity without limits, even in the moments of difficulty or dejection.

These qualities are incarnated in an eminent way in the Holy Family, in which Jesus came to the world and grew and filled himself with wisdom, with the exquisite care of Mary and the faithful guardianship of St Joseph.

Dear families, do not allow the love, openness to life, and the incomparable bonds that unite your homes to be spoiled. Ask this constantly of the Lord, pray together, so that your resolutions are enlightened by faith and extolled by divine grace in the path toward sanctity.

In this way, with the joy of your sharing everything in love, you will give to the world a beautiful testimony of how important the family is for the human being and for society. The Pope is at your side, praying especially to the Lord for those in each family who have greatest need of health, work, consolation and company.

*www.zenit.org 01-01-2009*

# Inspire Them with Conviction and Courage

It may be of some comfort to Richard Stokes (Consequences of Defending the Faith, ITD, Dec 08, p.3) to know that he is not alone in his experience of offensive reactions to challenges of liturgical abuses by priests. However, the depth and extent of abuse to which Richard was subjected by the assistant priest at Burpengary, together with the extremely defensive and scandalous nature of Fr Smithers' behaviour, far outweigh anything I have experienced or seen over years of liturgical irregularities and clergy responses in various parishes I have visited.

Some time ago I attended a weekday Mass at St Joseph's Springvale where I go regularly. I queued up to receive Holy Communion from the celebrant, the former parish priest (now in Rome). He ran out of hosts and, as the Extraordinary Minister of Holy Communion on his right continued to distribute the Eucharist, he went back to the altar. My next step was one I will never try again (later I realised it to be imprudent) as it would have publicly embarrassed the celebrant. When I saw he was not going to return with more hosts, I went up to the altar and asked him to give me Holy Communion. After a very brief, slightly heated exchange (yes, before the whole congregation) in which I expressed my prerogative to receive Jesus from the priest, I was promptly and firmly told to "Go back to your place". To this day I can't quite figure out why I was not embarrassed at least a little by the incident.

Shortly afterwards I wrote the PP a charitable letter and sent a copy of the section related to liturgical practice for Mass and the Eucharist in the Vatican document *Inaestimabile donum*, highlighting the item dealing with the distribution of Holy Communion. About a week later I asked him if he had read the document. His reply was: "I threw it in the rubbish bin".

Next I wrote to Archbishop Denis Hart with details of the whole incident, respectfully asking His Grace to take appropriate action to rectify the abuse. The archbishop's written reply advised me that, if the parish priest "judges to use a number of Eucharistic Ministers then it is his problem" and I shouldn't get involved. His Grace clearly had ignored the "right of the laity to bring matters to the attention of the bishop."

This incident is just one of countless, ongoing irregularities which space prevents relating here. However, may I express my concern about a certain event allowed by the former PP of St Joseph's. The church is in the federal electorate of Hotham held by Labor MHR Simon Crean who voted in parliament for legislation in conflict with Catholic teaching on abortion, embryonic stem cell research, human cloning, euthanasia and same-sex unions. In the last federal election, Mr Crean and his team were granted

use of St Joseph's parish amenities and grounds as a polling station. With the former PP's level of knowledge and experience, I find it hard to believe he was unaware of Mr Crean's stance on these issues. It perturbs me slightly that the approach of our archbishop may also have been: "That's his problem".

In no way would I ever wish to 'put down' or denigrate our priests. Their vocation is often extremely demanding and challenging, with multiple responsibilities. They need our prayer constantly, in fact daily. Embedded in our prayer should be a fervent plea to Our Eternal Father, Our Loving Redeemer and Our Comforter the Holy Spirit to continually guide and inspire them with renewed conviction and courage, particularly those who sadly allow themselves to lose sight of the real heart and mind of our Catholic Church and Teaching.

*Peter Phillips, Springvale, Vic*

## Reprehensible

*Inaestimabile Donum, n.10*

*Congregation for the Sacraments and Divine Worship*

The faithful, whether religious or lay, who are authorized as extraordinary ministers of the Eucharist can distribute Communion only when there is no priest, deacon or acolyte, when the priest is impeded by illness or advanced age, or when the number of the faithful going to Communion is so large as to make the celebration of Mass excessively long.

Accordingly, a reprehensible attitude is shown by those priests who, though present at the celebration, refrain from distributing Communion and leave this task to the laity.

## Who is Fr Rosica?

Regular readers of ITD will be familiar with Fr Raniero Cantalamessa, the pontifical household preacher who for three years gave a weekly reflection on the Sunday readings to Zenit. Following the conclusion of the liturgical three-year cycle, Zenit has welcomed Fr Thomas Rosica in giving the weekly reflection. ITD, with permission from Zenit, will continue to reprint sections of these reflections.

Father Rosica is the chief executive officer of the Salt and Light Catholic Media Foundation and Television Network based in Canada. He is a priest of the Congregation of St Basil, and was ordained in 1986. He has studied theology and sacred Scripture in Toronto, Rome and Jerusalem, and has lectured in sacred Scripture in Canada since 1990. - Ed.

## More on Bows During Mass

*By Legionary of Christ Father Edward McNamara,  
professor of liturgy at the Regina Apostolorum university*

Related to the question of bows toward the celebrant and altar [see Jan 09 ITD, p.7 - Ed.], a priest from Rhode Island asked the following question:

**Q:** “Our tabernacle is located in the centre of our sanctuary - where the main altar would have been years ago. The altar of sacrifice is placed between that and the people. I realize that the celebrant and ministers are to genuflect once when entering the sanctuary and once when leaving. But what recognition do we give to the tabernacle during Mass? The altar servers have to cross the sanctuary to present me with the book at the collect and at the post-Communion prayer. Should they give a head bow as they pass the tabernacle? When I cross the sanctuary to read the Gospel, do I give a head bow to the tabernacle or simply bow to the altar of sacrifice on which the Book of the Gospels has been placed?”

**A:** As on other occasions when addressing similar questions, we suggest that it is best to organize the location and movements of ministers so that they cross the sanctuary only when it forms part of the rite itself. If such movements prove unavoidable, then the ministers should cross in front of the altar.

It is best to avoid all movements that pass behind the altar, except when the deacon or priest goes to take up the Book of the Gospels. That said, however, the general rule would be to always bow toward the altar, and there is no act of veneration toward the tabernacle during the course of Mass.

An exception is when the Eucharist is reserved in the tabernacle after communion is over. In this case, the priest or deacon genuflects before closing the tabernacle door. He would not genuflect if he opened the tabernacle for the ciborium at the beginning of communion because the Eucharist is already present upon the altar.

Spurious theological foundations for this rule of not venerating the tabernacle during Mass should be avoided, especially those based on a supposed opposition between the celebration and the reserved Eucharist. Let us state simply that during Mass the Church desires that all attention be focused on the celebration of the Holy Sacrifice. It is no disrespect toward Christ in the tabernacle when his altar is venerated during Mass.

Some people might not grasp this, so having most movements in front of the altar, and consequently bowing toward the altar and tabernacle at the same time, avoids giving an impression of disrespect toward the tabernacle.

[www.zenit.org](http://www.zenit.org)

## What We Have Lost

Greetings from Korea. I went to my old parish (Pung Am) this morning for Mass. Here we are following Vatican II just as intended, not the false spirit of Vatican II. No noise in the church. About 600 people in a tiny suburb, but quiet. No chatting at all.

Just before Mass the choir went out and robed up for the Mass. Yes, they wear robes here. Then about 20 adults, and some children came to the front of the church. I did not follow the speech, but if these were the usual suspects, another 20 Protestants have been brought into the Church by the Legion of Mary. As I said, this is in a tiny parish. The converts were introduced, bowed, and led away.

Mass began. The introductory hymn was ‘Jesus My Lord My God My All’, sung in Korean by a choir which had practised it, in multiple parts. I recorded some of it (no, the priest did not attack me).

Much of the Mass was sung. And those parts not sung were recited as one voice. The Roman Missal was followed throughout. When I remembered what we have lost, I was brought to tears. Every Catholic should witness such a Mass.

*Richard Stokes, Caboolture, QLD*

## Days of Observance

*A funny circulating on the internet*

**Q:** Christians have Easter and Christmas. Jews have Passover, Yom Kippur and Hanukkah. What special day do atheists have to celebrate?

**A:** 1<sup>st</sup> April. Psalm 14:1 says, “The fool says in his heart, ‘There is no God.’” So April Fools’ Day is theirs!

## And the Award Goes To

Fr Peter Kennedy was nominated “Irritant of the week” by Des Houghton of Brisbane’s Courier-Mail (17-01-2009, p.61).

Under a photo of Fr Kennedy and the heading “Irritant of the week” Houghton writes:

“Grandstanding Catholic priest Fr Peter Kennedy, above, for campaigning against the church that has nourished him for so long. As a priest he makes a great social worker. Catholics are boycotting St Mary’s because of his unorthodox baptismal liturgy, weird masses and his encouragement of homosexual unions. The sooner this misguided priest gets his marching orders the better.”

Nice to see someone in the secular media hitting the nail on the head!

- Ed.

## 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<br>Heyfield 10am – 4.30pm   |
| Churchill      | Saturday (9.30am Mass) 10am – 11am  |
| Cranbourne     | Friday and Saturday in the Church:<br>(9.30 Mass) 10am – 11am<br>Adoration Chapel accessible 24 hours by<br>PIN available at parish office. |
| Drouin         | Thursday 10am – 11am<br>First Friday 4pm – 8pm<br>(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<br>First Friday 11.30am – 6pm  |
| Trafalgar      | Tuesday 10am – 11am<br>First Saturday 10am – 11am   |
| Traralgon      | Wednesday 11am – 12 noon  |
| Warragul       | Saturday 10am – 11am<br>First Friday 4pm – 8pm<br>(every second month, January onwards)   |

## Fruits of the Rosary

*St Louis de Montfort*

I should like to give you even more reason for embracing this devotion which so many great souls have practiced; the Rosary recited with meditation on the mysteries brings about the following marvelous results:

1. It gradually gives us a perfect knowledge of Jesus Christ;
2. It purifies our souls, washing away sin;
3. It gives us victory over all our enemies;
4. It makes it easy for us to practice virtue;
5. It sets us on fire with love of Our Blessed Lord;
6. It enriches us with graces and merits;
7. It supplies us with what is needed to pay all our debts to God and to our fellow men, and finally, it obtains all kinds of graces for us from Almighty God.

...

Believe me, dear brothers... if you genuinely wish to reach a high level of prayer in all honesty and without falling into the traps that the devil sets for those who pray, say your whole Rosary every day, or at least five decades of it.

*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*

[www.stoneswillshout.com](http://www.stoneswillshout.com)

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Australia**

- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- Donations are welcome! (Cheques made out to John Henderson please)

ITD is released on or around the first day of each month by email and on the website; printed copies up to a week later. Deadline for contributions is one week before the end of the month (but preferably by the 15<sup>th</sup> of the month).

Editor - Janet Kingman

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

- no longer have a voice in Catholic Life, our diocesan newspaper,
- 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.