

Into the Deep

Issue 78

Newsletter of orthodox Catholics of Gippsland

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Use Lent Well

From Pope Benedict XVI's 2009 Lenten Message:

May every family and Christian community use well this time of Lent ... in order to cast aside all that distracts the spirit and grow in whatever nourishes the soul, moving it to love of God and neighbour.

I am thinking especially of a greater commitment to prayer, *lectio divina*, recourse to the Sacrament of Reconciliation and active participation in the Eucharist, especially the Holy Sunday Mass.

With these wishes, while assuring every believer and ecclesial community of my prayer for a fruitful Lenten journey, I cordially impart to all of you my Apostolic Blessing.

(see page 4 for more of his message)

Disfigured Images of God

Blessed Teresa of Calcutta

The fullness of our heart becomes visible in our actions: how I behave with this leper, how I behave with this dying person, how I behave with this homeless person. Sometimes, it is more difficult to work with down-and-outs than with the people who are dying in our hospices, for the latter are at peace, waiting to go to God soon. You can draw near to the sick person, to the leper, and be convinced that you are touching the body of Christ. But when it is a drunk person yelling, it is more difficult to think that you are face-to-face with Jesus hidden in him. How pure and loving must our hands be in order to show compassion for those beings!

To see Jesus in the spiritually most deprived person requires a pure heart. The more disfigured the image of God is in a person, the greater must our faith and our veneration be in our search for the face of Jesus and in our ministry of love for him.

Life is Good!

Pope Benedict XVI, General Audience 03-12-2008

Evil simply exists. As explanation, ...faith tells us: There are two mysteries of light and one mystery of night, which is, however, shrouded by the mysteries of light.

The first mystery of light is this: Faith tells us that there are not two principles, one good and one evil, but only one principle, the creator God, and this principle is good, only good, without a shadow of evil. As well, being is not a mixture of good and evil; being as such is good and because of this it is good to be, it is good to live. This is the happy proclamation of faith: there is only one good source, the Creator. And because of this, to live is good, it is a good thing to be a man, a woman, life is good.

Then a mystery of darkness, of night follows. Evil does not come from the source of being itself, it is not equally original. Evil comes from a created liberty, from an abused liberty.

How was this possible, how did it happen? This remains obscure. Evil is not logical. Only God and the good are logical, are light. Evil remains...a mystery of darkness, of night. However, a mystery of light is immediately added.

Evil comes from a subordinate source. With his light, God is stronger and, because of this, evil can be overcome. Therefore, the creature, man, is curable...

And finally, man is not only curable, he is in fact cured. God has introduced healing. He entered in person into history. To the permanent source of evil he has opposed a source of pure good. Christ crucified and risen, the new Adam, opposed the filthy river of evil with a river of light.

And this river is present in history: We see the saints, the great saints but also the humble saints, the simple faithful. We see that the river of light that comes from Christ is present, is strong.

www.zenit.org 03-12-2008 [Translation by Zenit]

All issues of *Into the Deep* are at www.stoneswillshout.com

Looking Evil in the Face

Pope Benedict XVI, 2008

On Ash Wednesday, with the fast and the rite of ashes, we entered into Lent. But what does it mean to “enter into Lent?” It means to enter into a time of particular commitment in the spiritual combat that opposes us to the evil present in the world, in each one of us and around us. It means to look evil in the face and dispose oneself to fight against its effects, above all against its causes, right up to its ultimate cause, Satan. It means not unloading the problem of evil onto others, onto society, onto God, but recognizing one’s own responsibility and consciously taking it upon oneself.

In this regard Jesus’ invitation to everyone to take up his “cross” and follow him in humility and confidence resounds more urgently than ever. The “cross,” as heavy as it may be, is not synonymous with misadventure, with a disgrace that must be avoided as much as possible, but with the opportunity to follow Christ and in this way acquire strength in the battle against sin and evil. Entering into Lent therefore means renewing the personal and communal decision to face evil together with Christ. The way of the cross is in fact the only way that leads to the victory of love over hate, of sharing over egoism, of peace over violence. Seen in this way, Lent is truly an occasion for determined ascetic and spiritual commitment founded upon the grace of Christ.

www.zenit.org 10-02-2008

Truth Cannot Lose

Bishop Fulton Sheen

“The world is rapidly being divided into two camps, the comradeship of anti-Christ and the brotherhood of Christ. The lines between these two are being drawn. How long the battle will be we know not; whether swords will have to be unsheathed we know not; whether blood will have to be shed we know not; whether it will be an armed conflict we know not. But in a conflict between truth and darkness, truth cannot lose.”

Quoted in The Forbes Book of Business Quotations, edited by Ted Goodman, p.151

Book Nook

This month’s ‘thank you book’ goes to Rudi and Bep Roodenrhys of Traralgon. They will receive a copy of Anne Lastman’s book, *Redeeming Grief*, kindly donated by Anne. Next month we will have the last copy of *Redeeming Grief* to give away to an ITD donor. Thank you to all who keep us going!

- Ed.

Removed

Much has happened in the saga of St Mary’s South Brisbane since the last issue of ITD, and it has been covered, blow by blow, in the media. In a nutshell, Fr Kennedy refuses to acknowledge any wrong-doing and insists that he and “his community” are still in communion with the Catholic Church regardless of what the Catholic Church thinks. As a result, Archbishop Bathersby terminated Fr Kennedy’s appointment as administrator of St Mary’s. Fr Kennedy refused to resign. The Archbishop issued a Decree of Removal from Office on 19 February 2009. Fr Kennedy still refused to leave.

Fr Kennedy seemed to ‘threaten’ a new option each day, from taking his community to the Trades and Labor Council and setting up there, to changing locks, to sleeping in the choir loft, to having an aboriginal tent embassy set up in the grounds, to taking the Archbishop to court, to appealing his removal to Rome (isn’t *that* one a classic!), to ignoring the new administrator if he says Mass. The new administrator (on paper at least) is Fr Ken Howell, the Dean of the Cathedral in Brisbane. He did not, in the end, take over the parish on the appointed day, and Fr Kennedy continued with ‘business as usual’.

If Archbishop Bathersby was serious about cleaning up the horrific abuses that happen at St Mary’s, you’d think he would’ve closed the church altogether, arranged for much-needed renovations, and reopened the church after that, when much of this emotive nonsense will have dissipated.

There are, of course, interesting parallels here with the Fr Speakman saga. While secular media seem to have forgotten all about it – claiming that Fr Kennedy’s is the first removal in Australia – unfortunately Fr John Speakman and his Morwell parishioners are still suffering the consequences of his removal by Bishop Coffey back in 2003.

Bishop Coffey was unable, at any stage of the process, to tell Fr Speakman specifically what he had done wrong to warrant his removal. In spite of the Vatican issuing decrees stating that he was wrongly removed and must be returned, Fr Speakman remains in exile in Sydney due to Bishop Coffey’s obstinacy.

In the St Mary’s South Brisbane saga, it is Fr Kennedy who remains obstinate and defiant. Archbishop Bathersby has clearly spelt out the numerous reasons for his removal, after pleading in vain with him to correct them, but still Fr Kennedy claims he has been unjustly treated.

Let’s hope that the canonical processes in this case don’t also depend ultimately on the ‘good-will’ and obedience of the perpetrator.

- Ed.

Keep Going!

Since October 2002 I have been an avid reader of *Into The Deep*. My responses to your newsletter have gone through various stages.

To begin with I very much understood the frustration and anger which followed the removal of 'Letters To The Editor' from the diocesan monthly *Catholic Life*. I applauded the initiative of the laity in producing ITD as a vehicle through which to have their say.

In May 2003 I cringed as I saw my name begin to feature following my removal. The shock lasted only a short time, however, and I quickly began to realise that ITD was reporting on the real things that were happening in our diocese and was not offering a sanitised or partial view. Despite criticism I heard to the contrary, from people who claimed not to read ITD, I believe it remained charitable, factual, and balanced in the difficult issues it reported.

For six years now I have been quietly reading ITD. I look forward to its arrival on the last day of the month. It has so much of value in its snippets from *Zenit* and other Catholic writers and I applaud the many people who write in and express their views. The larger articles are deeply thought-provoking and speak on behalf of a huge mass of Catholic people who either lack the words or the inclination to express their thoughts publicly concerning the onslaughts of the greatest enemy the Church has today – liberalism.

Today, for the first time since 2002, I have decided to write and congratulate you and your staff on a wonderful publication. I have listened to criticism of ITD from many quarters, clerical and lay, and have all too often detected in this criticism a mindset which, to a greater or lesser degree, either despises orthodoxy and rejects the authority of the Church or simply wants to avoid the conflict and unpopularity involved in standing against abuse.

I read in the February issue about the goings-on in St Mary's, South Brisbane. Like all serious Catholics I am appalled and frightened for our Church. Liberalism has a hold on the minds of so many. It is a virus which produces a way of thinking which makes faith impossible because in place of orthodoxy it enthrones 'opinions' and then gives them an authority which goes way beyond the infallibility claimed by the Holy See. Liberals say 'I reckon ...'; orthodox Catholics say 'I believe ...'. What makes it all so sinister is that liberalism always hides behind a false charity.

All I can say to ITD is 'Keep going!' Continue to speak out truthfully and charitably. Take no notice of sneers and slanders. The future belongs to orthodoxy – liberalism has nothing to offer (which is why it can't produce vocations).

I look forward to your next issue.

Fr John Speekman, Camperdown NSW

Pope's Prayers For Bushfire Victims

Message sent by the Vatican Secretary of State, Cardinal Tarcisio Bertone, to the governor-general of Australia, Quentin Bryce:

"Deeply saddened to learn of the tragic consequences of recent fires in the state of Victoria, His Holiness Pope Benedict XVI assured all affected of his closeness in prayer.

"The Holy Father commends the deceased to the loving mercy of Almighty God, and upon their grieving families, and all those suffering from loss of property and destruction of land, he invokes divine strength and consolation.

"His Holiness likewise prays for all involved in providing assistance to the victims of this disaster, encouraging them in their efforts to bring relief and support."

www.zenit.org 10-02-2009

Making Holy Priests

Pope Benedict XVI

to members of the Pontifical Commission for Latin America

To have priests according to the heart of Christ, confidence must be placed in the action of the Holy Spirit, more than in human strategies and calculations, asking the Lord with great faith, "Lord of the harvest," to send numerous and holy vocations to the priesthood, always joining to this supplication affection and closeness to those who are in the seminary in preparation for sacred orders.

On the other hand, the need for priests to address the challenges of today's world must not lead to the abandonment of a painstaking discernment of the candidates, or the neglect of necessary – even rigorous – demands, so that their formative process helps to make them exemplary priests. ...

Today more than ever, it is necessary that seminarians, with the right intention and beyond any other interest, aspire to the priesthood moved solely by the will to be genuine disciples and missionaries of Jesus Christ who, in communion with his bishops, make him present with their ministry and witness of life.

Of great importance for this is being very attentive to their human, spiritual, intellectual and pastoral formation, as well as the adequate choice of their formators and professors, who must be outstanding in their academic capacity, their priestly spirit and their fidelity to the Church, so that they can instill in the young men what the People of God need and expect from their pastors.

www.zenit.org 20-02-2009

“He Fasted for Forty Days and Forty Nights, and Afterward He Was Hungry.”

From Pope Benedict XVI's Lenten message for 2009:

At the beginning of Lent, which constitutes an itinerary of more intense spiritual training, the Liturgy sets before us again three penitential practices that are very dear to the biblical and Christian tradition – prayer, almsgiving, fasting – to prepare us to better celebrate Easter and thus experience God's power that, as we shall hear in the Paschal Vigil, “dispels all evil, washes guilt away, restores lost innocence, brings mourners joy, casts out hatred, brings us peace and humbles earthly pride”.

For this year's Lenten Message, I wish to focus my reflections especially on the value and meaning of fasting. Indeed, Lent recalls the forty days of our Lord's fasting in the desert, which He undertook before entering into His public ministry. ...

We might wonder what value and meaning there is for us Christians in depriving ourselves of something that in itself is good and useful for our bodily sustenance. The Sacred Scriptures and the entire Christian tradition teach that fasting is a great help to avoid sin and all that leads to it. For this reason, the history of salvation is replete with occasions that invite fasting. ...

Since all of us are weighed down by sin and its consequences, fasting is proposed to us as an instrument to restore friendship with God. Such was the case with Ezra, who, in preparation for the journey from exile back to the Promised Land, calls upon the assembled people to fast so that “we might humble ourselves before our God”. The Almighty heard their prayer and assured them of His favour and protection. In the same way, the people of Nineveh, responding to Jonah's call to repentance, proclaimed a fast, as a sign of their sincerity, saying: “Who knows, God may yet repent and turn from his fierce anger, so that we perish not?” In this instance, too, God saw their works and spared them.

In the New Testament, Jesus brings to light the profound motive for fasting, condemning the attitude of the Pharisees, who scrupulously observed the prescriptions of the law, but whose hearts were far from God. True fasting, as the divine Master repeats elsewhere, is rather to do the will of the Heavenly Father, who “sees in secret, and will reward you”. He Himself sets the example, answering Satan, at the end of the forty days spent in the desert that “man shall not live by bread alone, but by every word that proceeds from the mouth of God”. The true fast is thus directed to eating the “true food,” which is to do the Father's will. If, therefore, Adam disobeyed the Lord's command “of the tree of the knowledge of good and evil you shall not eat,” the believer, through fasting, intends to submit himself humbly to God, trusting in His goodness and mercy.

The practice of fasting is very present in the first Christian community. The Church Fathers, too, speak of the force of fasting to bridle sin, especially the lusts of the “old Adam,” and open in the heart of the believer a path to God. Moreover, fasting is a practice that is encountered frequently and recommended by the saints of every age. ...

In our own day, fasting seems to have lost something of its spiritual meaning, and has taken on, in a culture characterized by the search for material well-being, a therapeutic value for the care of one's body. Fasting certainly brings benefits to physical well-being, but for believers, it is, in the first place, a “therapy” to heal all that prevents them from conformity to the will of God. ...

The faithful practice of fasting contributes, moreover, to conferring unity to the whole person, body and soul, helping to avoid sin and grow in intimacy with the Lord. ... Denying material food, which nourishes our body, nurtures an interior disposition to listen to Christ and be fed by His saving word. Through fasting and praying, we allow Him to come and satisfy the deepest hunger that we experience in the depths of our being: the hunger and thirst for God.

At the same time, fasting is an aid to open our eyes to the situation in which so many of our brothers and sisters live. ... It is precisely to keep alive this welcoming and attentive attitude towards our brothers and sisters that I encourage the parishes and every other community to intensify in Lent the custom of private and communal fasts, joined to the reading of the Word of God, prayer and almsgiving. From the beginning, this has been the hallmark of the Christian community, in which special collections were taken up, the faithful being invited to give to the poor what had been set aside from their fast. This practice needs to be rediscovered and encouraged again in our day, especially during the liturgical season of Lent.

From what I have said thus far, it seems abundantly clear that fasting represents an important ascetical practice, a spiritual arm to do battle against every possible disordered attachment to ourselves. Freely chosen detachment from the pleasure of food and other material goods helps the disciple of Christ to control the appetites of nature, weakened by original sin, whose negative effects impact the entire human person. Quite opportunely, an ancient hymn of the Lenten liturgy exhorts: “Utamur ergo parcius, verbis cibis et potibus, somno, iocis et arctius perstemus in custodia” (Let us use sparingly words, food and drink, sleep and amusements. May we be more alert in the custody of our senses).

www.zenit.org 03-02-2009

Abortion a Labour of Love

Beverly Harrison, formerly a professor of 'Christian' ethics at New York's Union Theological Seminary and author of *Our Right to Choose: Toward a New Ethic of Abortion*, has contended that abortion is a "positive good," and even a "loving choice". French-Canadian psychologist Ginette Paris goes further: in her 1992 book *The Sacrament of Abortion*, she calls for "new rituals as well as laws to restore to abortion its sacred dimension." Sacred dimension...? Might she also be in favour of referring to abortionists as "merely saints doing God's work"?

Former President Bill Clinton was a staunch defender of partial-birth abortions and twice vetoed a decision by the US Senate to outlaw it. Yet even defenders of abortion realised that this form of killing the unborn was tantamount to infanticide: during the procedure a baby is brutally killed after it has been partially delivered.

US Senator Barbara Boxer from California assured fellow senators once that mothers whose children were aborted by partial birth abortion "buried those babies with love." If abortion, including partial birth abortion, is love, then, indeed, as Nazi doctor Karl Brandt who had been in charge of the Nazi regime's *Aktion T-4* euthanasia program said, "Death is life."

What happened to Brandt? After World War II, he was tried and hanged in Nuremberg after being convicted of crimes against humanity. How times have changed!

Incidentally, will President Obama facilitate the reintroduction of partial birth abortion which was outlawed during the reign of his predecessor?

Henk Verhoeven, Beacon Hill, NSW

Don't Wait for the Speedboat

From a reflection by Father Thomas Rosica, CSB

How can we bring the Good News of God and of Jesus to our cities that are often so vast, so impersonal, so busy and filled with noise?

At times do we not often run the other way to the lake and wait for some speedboat or cruise ship to pick us up and take us to a quiet, peaceful place that is much less complicated and less hostile to our message? How can we Christians be the souls of our cities?

We begin by celebrating the Eucharist with devotion and love. We must pray incessantly. We continue to do many hidden, quiet sacrifices each day of our lives with love, peace and joy. We take our baptism seriously and activate the Beatitudes in daily living. We must never give up in living God's Word and preaching it to others in words and deeds.

www.zenit.org 25-01-2009

Club of Rebel Bishops

In the *Courier-Mail* on February 12, Bishop William Morris of Toowoomba confirmed that he has been under investigation by the Vatican for two years for discussing the prospect of women priests and married priests in a pastoral letter. He claimed that it was because of the ageing priests in his diocese that he raised this.

Bishop Morris is another member of the 'club of rebel bishops' who took exception to the Vatican for giving them a dressing-down for the deplorable state of the Church in Australia during their *ad limina* visit in 1998. These bishops have unhinged themselves from Rome and taken matters of faith, morals and Church discipline into their own hands, becoming a law unto themselves.

Bishop Morris blames 'temple police' for his being investigated by Rome. Judging by his statements, it seems any faithful Catholics who obey the teachings of the Magisterium and defend the faith by informing authorities of public scandals, are called temple police, doblers, spies etc. for doing what these successors of the Apostles have for a long time repeatedly failed to do.

But what the bishop did not tell the *Courier-Mail* is that it was his failure as a shepherd and father that caused the future shortfall of priests in his diocese. It was his liberal leadership that has been responsible for the spiritual decay and the dire shortage of priests. He as a bishop, is the primary promoter and cultivator of vocations to the priesthood in his diocese.

Instead of making priestly vocations a priority in his diocese, he launched a pastoral plan 'Creating Our Future' which called the laity to 'live God's dream' by exploring various pastoral leadership models, and which promoted collaborative and participative ministries as the way forward for the Church in the future. Like all the pastoral plans of this club of rebel bishops, his plan not only weakened Catholic faith and life, but broke with the Church's tradition, mission and vision, and betrayed his pledge of communion with the Pope and the Magisterium.

What is astonishingly perverse about Bishop Morris' spirit of defiance – which he pledges to continue – is that he is convinced that he knows better than the Vicar of Christ and the Magisterium what the Church is, what she currently needs and what she should be in the future. In fact, Bishop Morris and the members of this club, who have failed miserably in their spiritual responsibility toward the less-than-0.5% of the world's Catholic population entrusted to their care, reckon that collectively they have a broader and clearer vision than the Holy Spirit about the future of the Church.

This episcopal club of rebels continues to give us a lesson in Church history: from Arius through to Luther it has often been Bishops and priests rather than lay people, who have torn Christ's seamless garment through disobedience, vain ambition and intellectual pride.

Gregory Kingman, Morwell

Straight From the Horse's Mouth

Words of Fr Peter Kennedy, St Mary's South Brisbane:

Innocent

"I have a sense of betrayal because I don't think we've done anything wrong." (Cathnews 20-02-09)

"The archbishop, you know, over the years has tolerated this and I've often thanked him for it. And he would say we have a right to exist because we're on the left of the church. Sort of, you know, on the edge." (ABC interview 27-01-09)

Our decision

"We are at this point in time remaining in the Catholic church because so many of our community are not yet ready to cut ties with the Catholic church. The Catholic church like every family is dysfunctional. As a theologian said in the last century, "She is a whore but she is our Mother"." (St Mary's blog)

Virgin Mary nonsense

"Can you possibly think any individual can believe that Jesus was born of the Virgin Mary? In the medieval times you might have understood that, but do you expect modern people today to believe that somehow she was impregnated with the Holy Spirit?" (Courier-Mail 09-02-09)

Inclusive

"...we are all about reaching out and embracing people from all walks of life, not making judgement." (Brisbane Times 08-02-09)

Not inclusive

"These people came in arrogantly with no permission and took photographs." (ABC interview 27-01-09)

"I'm a bit afraid a rent-a-crowd like the Burpengary Opus Dei type possibly could turn up. I'm hoping they won't come because they could cause conflict, and we don't want conflict" (Courier-Mail 18-02-09)

"We have been unfairly targeted by the vigilantes." (Courier-Mail 22-02-09)

But we are Catholic!

"What hurts me the most is that he said that people that might follow me wherever I go – I mean it's one thing to say that *I'm* not in communion with the Catholic Church, or one thing to sack me, but then to say that all these wonderful people, that they too are no longer part of the Catholic Church – I mean we *are* part of the Catholic Church." (ABC interview 08-02-09)

Of the 10-12 former Catholic priests who go to St Mary's: "*They* don't see us as somehow outside the church!" (ABC interview 27-01-09)

He must obey

"The Archbishop needs to heed the voice of the people." (Brisbane Times 08-02-09)

"The archbishop has to mediate with the community." (Courier-Mail 22-02-09)

Just like Jesus

"People who are not part of our community will make judgments about us because of our so called unorthodox behaviour. But we can take heart from the words of Jesus himself, who was judged harshly for his unorthodox behaviour – 'By their fruits you will know them'." (Cathnews 16-02-09)

Mass will be ignored

"Father Howell might intend to come in, but I doubt he will be able to get through the crush and if he tries to say mass then he will be ignored." (The Australian 19-02-09)

Authority from the people

"What Vatican II has in mind – and I'm quite sure of it – was that the people should take greater control of the Church. The liturgy needs to fall into the hands of the people." (ABC interview 27-01-09)

"These allegations against us have not been tested, there has been no justice in this process. So we will continue...I take my authority from the people." (The Australian 22-02-09)

Love the Church

All, moreover, are bound to love the Church as their common Mother, obey her laws, promote her honour, defend her rights, and endeavour to make her loved and respected.

Pope Leo XIII, 1885

(quote taken from www.keysofpeter.org)

A Matter of Pride

There are several historical parallels to the Fr Kennedy group "who have left the Church, but still want to be considered part of the Church".

Fr Tyrrell and Abbe Loisy, pioneer modernists, were excommunicated by Pope Pius X in 1907. Each of them noted in their diaries that they had to be driven from the Church, "with repeated blows". A much earlier occurrence was when the greatest ever created intellect of Lucifer led him to rebel against God.

It is not a matter of lack of intelligence. Any observer using unbiased logic, whether he be from Canberra or Katmandu or Alpha Centauri, can see the inherent impossibility of claiming full membership of an organisation while simultaneously claiming the freedom to disobey fundamental rules. It is a matter of pride. "By this sin fell the angels."

Don Gaffney, Tarragindi, QLD

Calling for Complaints!

I am eager to hear from orthodox Catholic women who have suffered deep injustice by the Church because they are women. As an orthodox Catholic woman myself, I cannot imagine how or why or what this could be, and would love to find out. Please send me letters or emails and explain to me what I'm missing.

The Australian Catholic Bishops' Conference thinks it's serious enough to issue a parish kit for International Women's Day on 8 March, developed by its Office for the Participation of Women (Can you believe there is such an office? Is there a separate one for men?). Please help me understand how women are not allowed to participate in the Church? Where are the "No women allowed" signs that I'm missing? No one bars the door when I approach a Catholic Church, no one tells me I must sit somewhere else, or not join in the responses of the liturgy, or not sing. No one tells me that women are not allowed to pray at Mass, not allowed to join the community, not allowed to receive Holy Communion, not allowed to worship in a Catholic church. Am I just lucky enough to attend a particularly welcoming and inclusive parish? What happens to other faithful Catholic women out there?

And if they're simply talking about 'jobs' in the Church - goodness me, there are women everywhere! Sacristans, cleaners, flower-arrangers, Extraordinary Ministers of Holy Communion, readers - I've even seen women taking up the offertory gifts! Not to mention parish secretaries, committee members, prayer groups, Catholic Women's League, Legion of Mary, St Vincent de Paul, choirs ... the list is endless. The only 'area' of the Church that I can possibly think of that women are not allowed "to belong" is the priesthood, and we all know that's got nothing to do with any "anti-woman" sentiment but is rooted in the origins of mankind and the fundamental character of the Church Herself as the Bride of Christ, with the priest standing in place of Christ the Bridegroom. And we know the Church can never change this.

The Office for the Participation of Women wants parishes to "reflect on the inspirational role of the women in their midst and to pray for women both here and overseas." When do parishes reflect on the inspirational role of men in their midst, or pray 'for men' in particular? Can you imagine the outcry if that were to happen!

Bishop Michael Malone, Chair of the Bishops' Commission for Church Ministry (doesn't that give us a clue) says that the deep injustice against women is still continuing in the Church, that women have suffered and do suffer in the Church. "Their place" has not been sufficiently recognized - what on earth does that mean? And because 'our place' is not recognized, this apparently results in a deep injustice still being perpetrated against us?! What are they talking about?

- Ed.

No Need to Envy Them

Saint Alberto Hurtado

"The marvellous presence of Christ in our midst should revolutionise our life. We have nothing to envy in the apostles and the disciples who walked with him in Judea and Galilee. He is still here with us. In every city, in every village, in each of our churches; he visits our homes carried on the heart of the priest, and we receive him each time we draw near to the sacrament of the Altar."

Stewards or Sinatra

Frank Sinatra is well known for a number of things, but particularly because he expressed so well the spirit of the age: "I did it my way". This sums up the mentality of many clergy; they do it *their* way, not the Church's way!

If they were to leave and get a job with a large commercial company, or an undertaker, they would be told their responsibilities, even in matters of dress. If they don't like it, outski!

There is a fundamental hypocrisy at work here. Some years ago a Melbourne priest well known for his refusal to wear clerical dress, and other eccentric practices, eventually left and got a job as a Commonwealth car driver. Immediately he conformed with a hair cut, shave, uniform, etc. Now Fr Kennedy, the administrator of the parish of South Brisbane, tells the Archbishop that 'conscience' - meaning his own - is the *ultimate* arbiter (of right and wrong I suppose).

That is simply wrong. An individual's conscience is a *proximate* guide, but for that individual only, of what is to be done or not. Because as humans we are part of some system or other, there is always a higher authority for our guidance, since human beings make mistakes. The *ultimate* authority is God, not any one of us. The Bible puts it: "It is true that my conscience does not reproach me, but that is not enough to justify me: it is the Lord who is my judge" (1 Cor 4:4). Until then it will be for my boss to call the shots.

A parish is not just a sub-branch of H.Q., even though many bishops think and act as if it is. That is why the church grants the Parish Priest rights in Canon law - to protect him and the parish. But neither is it fully independent of the diocese, able to act like some autonomous entity. If there are parishes known to be "liturgical hot-spots", it means clerical authorities - parochial and diocesan - think, like Sinatra, it is O.K. to "do it my way". Then they are no longer stewards.

S.C., Melbourne

"A spiritual joy is the greatest sign of the divine grace dwelling in a soul." *St Bonaventure*

Crosses on the 14 Stations

Answered by Father Edward McNamara, professor of liturgy at the Regina Apostolorum university, www.zenit.org

Q: Are wooden crosses on top of depictions/ paintings of each Station of the Cross required? These have been removed from our church. - P.C., Laplace, Louisiana

A: The principal document relating to the external form of the Via Crucis, or Way of the Cross, is the Enchiridion of Indulgences, No. 63. The Church grants a plenary indulgence to a member of the faithful who practices the pious exercise of the Way of the Cross. In order to obtain this indulgence the exercise must be fulfilled before legitimately erected stations.

For the legitimate erection of the Via Crucis, 14 crosses are needed, to which may be added images or sculptures that represent the station.

According to the most common custom, the pious exercise consists of 14 pious readings to which are added some vocal prayers. However, in order to fulfill the pious exercise all that is required is a meditation on the Lord's passion and death without having to make a particular consideration of each station.

It is necessary to move from one station to the next. But if the stations are done in a large group where moving is difficult, it is sufficient for at least the guide to move from station to station. The faithful who are legitimately impeded from making the stations may gain the same indulgence by dedicating about 15 minutes to meditating and spiritual reading on the Passion.

Therefore, to answer the specific question at hand: A legitimate Way of the Cross consists of 14 crosses. These may be wooden, stone, metal or some other suitable material. The images are an optional, albeit very useful extra. The crosses may be relatively small compared to the images or representations, but they should be visible. They may also be located at any suitable place near the images - above, below, beside or even incorporated within the frame.

Possibly the local parish church could be encouraged to restore the crosses to its Way of the Cross. It could also be a wonderful teaching moment to explain the Church's doctrine on indulgences as well as foment the practice of the Via Crucis. As No. 133 of the Directory of Popular Piety says: "The Via Crucis is a journey ... well esteemed by the Church since it has retained a living memory of the words and gestures of the final earthly days of her Spouse and Lord.

"In the Via Crucis, various strands of Christian piety coalesce: the idea of life being a journey or pilgrimage; as a passage from earthly exile to our true home in Heaven; the deep desire to be conformed to the Passion of Christ; the demands of following Christ, which imply that his disciples must follow behind the Master, daily carrying their own crosses."

Shouting from the Rooftops

In the February issue of ITD was an article about Bishop Patrick O'Donoghue of Lancaster, U.K. ("Facing Dissent in the Church", p.8) and his courageous documents calling for a return to orthodoxy in Catholic teaching.

His documents, "Fit for Mission? Church" and "Fit for Mission? Schools" have been praised by numerous Vatican congregations and Pontifical Councils.

In a recent article in Zenit (www.zenit.org 06-02-2009) there were further quotes from Bishop O'Donoghue:

"Now, more than ever, Catholics need to have a confident understanding of the Church's teaching on marriage and family life. We need to help society resist the reduction of human nature and life to a 'consumable' that can be manipulated without restraint, as we see in the homosexual and transsexual culture or IVF and experiments on embryonic human beings, just to name a few."

"We must shout this truth from the rooftops, 'God has made human beings in his own image, as male and female. True happiness and fulfillment in sexual love can only be found in the diversity and complementarity between a man and a woman, united in lifelong marriage and open to new life. Anything else is a delusion. To live by a delusion that denies this truth not only harms individuals, it also obviously harms their families, their communities and society in general.'"

The prelate noted that the endeavour to not only proclaim this truth, but also to live by it, had resulted in separating a charity in his diocese from affiliation with the Catholic Church.

He explained how he asked Catholic Caring Services to seek legal avenues to uphold the teaching of the Church against legislation that seeks to place Catholic children with individuals in same-sex unions. The trustees' refusal to abide by his request, and the "clear moral teaching of the Church, has painfully resulted in the Diocese of Lancaster declaring that Catholic Caring Services is no longer a Catholic charity, and can no longer claim the support of Catholics," he said.

For the beginning of the New Year, Bishop O'Donoghue wrote further on the theme of marriage and families:

"The Church is living through troubled times, but it is perhaps reassuring to know that there hasn't been a time in the history of the Church that has been untroubled! We mustn't become despondent or angry, but rather, allow the Holy Spirit to deepen within us the virtues of faith, hope and charity, as Pope Benedict XVI invites through his wonderful teaching."

SSPX Clarification

From a note of clarification released by the Secretariat of State of the Holy See on 04-02-2009 regarding the lifting of the excommunication of the four bishops of the Society of St Pius X (see ITD Feb 09, p.5):

“His Holiness wished to remove an impediment that hindered the opening of a door to dialogue, and he now awaits a similar readiness to be expressed by the four bishops, in complete adherence to the doctrine and discipline of the Church.

“The extremely serious penalty of excommunication ‘*latae sententiae*’, which these bishops incurred on 30 June 1988, formally announced on 1 July of the same year, was a consequence of their illegitimate ordination by Archbishop Marcel Lefebvre.

“The remission of the excommunication has freed the four bishops from a serious canonical penalty, but it has not altered the juridical position of the Society of St. Pius X which, at the present time, enjoys no canonical recognition within the Catholic Church. Even the four bishops, though released from excommunication, have no canonical function in the Church and cannot legally exercise a ministry within her.

“An indispensable condition for any future recognition of the Society of St. Pius X is their full recognition of Vatican Council II and of the Magisterium of Popes John XXIII, Paul VI, John Paul I, John Paul II, and Benedict XVI.”

Defined by Limitations

From a reflection by Fr Thomas Rosica, CSB

John’s whole mission was a preparation for the Messiah’s coming. When the time had come, John led his own disciples to Jesus and indicated to them the Messiah, the True Light, and the Lamb of God who takes away the sins of the world. John, himself, was not the light. He came to testify to the light. He didn’t spend time thinking about his shadow. He just allowed the light to shine on him.

John considered himself to be less than a slave to Jesus, “There is one among you whom you do not recognize – the one coming after me – the strap of whose sandal I am not worthy to unfasten” (John 1:26-27). When John’s own disciples came to him and were troubled about the meaning of Jesus’ baptism in the Jordan, he answered them confidently: “No one can receive anything except what is given them from above.” John says he is only the friend of the bridegroom, the one who must decrease while his master increases (John 3:25-30). The Baptizer defined his humanity in terms of its limitations.

www.zenit.org 10-12-2008

Democratic Church

I would like to sign up for your newsletter. I am a 72 year old retired, practising (daily communicant), questioning Catholic living in Northeastern USA and I have been having difficulty in finding other Catholics who are willing to have an open dialogue about the current crisis that I see engulfing our Church.

For a short period of time, I have been a subscriber to “*Catholica Australia*” but do not accept their position of the post Vatican II Catholic Church “being a democratic institution wherein Church doctrine should be decided by referenda”. This position was contained in a commentary written by Mr Frank Purcell entitled “*Infallible does not mean Unaccountable*” and contained in the *Catholica Newsletter* (14 Feb ’09).

Mr Purcell seems to forget or not believe that the Catholic Church is the Church founded by Jesus the Christ which has survived for close to 2000 years, and that the leadership of His Church has been passed down starting with His disciple Peter, through 266 successor Roman Pontiffs. The Roman Pontiff, as the successor of Peter, is the perpetual and visible principle and foundation of unity of both the bishops and of the faithful (*Lumen Gentium*, 23).

Christ did not establish his Church as a democratic institution wherein Church doctrine would be decided by referenda. The Church He established was based on His teachings which He instructed His disciples to teach to all peoples. Jesus entrusted to Peter and his successors the keys to the kingdom of heaven. In addition, His Holy Spirit has been the fortifying Divine Grace passed onto each of the successors of Peter providing them to speak with “infallibility” only in the definition of matters of “faith and morals”.

What Mr Purcell is advocating is a counterfeit apostate church founded on the cult of man, exalting religious liberty and the protection of human rights in Church procedures. Mr Purcell asserts that the Pope “is required to find out what is the belief of the Church. If he fails to do that, he cannot assert that his teaching is infallible.” He also contends that Pope Paul VI’s *Humanae Vitae* was a classic example where this moral teaching was not accepted by many bishops, priests and an overwhelming majority of the laity and that this lack of acceptance meant that the teaching was not infallible. Mr Purcell espouses that the “ego of man” or the laity, and not the law of God, is supreme in the church. This is totally against the Faith required by Christ as part of his new covenant with mankind after his crucifixion.

I will pray for the repentance and reparation of those members of the Australian Catholic Church, and in particular for Mr Purcell, who place themselves at the service of an impious political power under the apostate guise of “modernism”.

Martin Grasmeyer, Doylestown, PA, U.S.A.

Be Proud of our Heritage

A previous issue of ITD raised the concern for Catholic traditions. In the December issue Dianne Smyth is right in pointing out the traditions that have been lost and will not return.

A new threat to an old Catholic tradition is the use of the new term 'The Celebration of a Life' as a funeral rite, not 'Requiem Mass for the repose of the soul' as it should be. It is a non-Catholic expression and it is more common to use it today to celebrate the life of a deceased person than it is to pray for their soul – as it once was. Scripture states that as the body is the temple of the soul it is therefore "a holy and a wholesome thought to pray for the dead that they may be loosed from their sins." It does not say to 'celebrate the life'.

Usually, a service to 'celebrate the life' of a deceased person is little more than a story of his or her life. They are often long, tearful, and sentimental and do not always reflect on the life of the deceased as we had known of them in life. It adds to the sadness of the death and it lacks the prayers that the soul may well be in need of.

A Requiem Mass is celebrated for the repose of the soul. The final blessing of the Church at the end of the Mass is "to receive his/her soul and present it to God the Most High" – a prayer that is much more suited for the Christian soul.

Let us then not lose sight of the tradition of a Christian burial. Pray (especially in the month of November) for the souls of the faithful departed that they may be loosed from their sins and, that they may "Rest in Peace". It is the true final custom of the Church for a Catholic soul. The Rosary is another great prayer for the soul. Be proud of our Catholic heritage. Maintain our constancy in the faith and to the traditional ways of the past.

Leo Morrissey, Sandringham, VIC

Our Feeble Love

St Therese of Lisieux

Do not let your weakness make you unhappy. When, in the morning, we feel no courage or strength for the practice of virtue, it is really a grace: it is the time to 'lay the axe to the root of the trees', relying upon Jesus alone.

If we fall, an act of love will set all right, and Jesus smiles. He helps us without seeming to do so; and the tears which sinners cause him to shed, are wiped away by our feeble love. Love can do all things. The most impossible tasks seem to it easy and sweet. You know well that Our Lord does not look so much at the greatness of our actions, or even at their difficulty, as at the love with which we do them. What, then, have we to fear?

The Angelus, Astronomy, Popes and Clocks

From the address Pope Benedict XVI delivered on 21 December 2008 before reciting the Angelus together with those gathered in St Peter's Square:

... the mystery of God who becomes man. This is the first hinge of Redemption. The second is Jesus' death and resurrection, and these two inseparable hinges manifest a single divine plan: to save humanity and its history, assuming it to the very end by completely taking on all the evil that oppresses it.

Beyond the historical dimension of this mystery of salvation, there is a cosmic dimension: Christ is the sun of grace who, with his light, "transfigures and inflames the universe with expectation" (Liturgy). The time of the Christmas feast is linked with the winter solstice, when the days of the northern hemisphere begin to get longer again. In this connection, perhaps not many people know that St Peter's Square is a meridian: the great obelisk, in fact, casts its shadow upon a line that runs along the pavement toward the fountain below this window, and in these days the shadow is the longest of the year. This reminds us of the function of astronomy in marking the times of prayer. The Angelus, for example, is recited in the morning, at noon and in the evening. The meridian, which in the past served for helping one to know "true noon," was the standard for clocks.

The fact that the winter solstice occurs precisely today, December 21, at this exact hour, gives me the opportunity to greet all those who are participating in various ways in the events of the International Year of Astronomy, 2009, marking the 4th centenary of Galileo Galilei's first observations with his telescope. There have been practitioners of this science among my predecessors of venerable memory, such as Sylvester II, who taught it, Gregory XIII, to whom we owe our calendar, and St Pius X, who knew how to build solar clocks. If the heavens, according to the beautiful words of the psalmist, "narrate the glory of God", even the laws of nature, which in the course of centuries many men and women of science have helped us to understand better, are a great stimulus to contemplating the works of the Lord with gratitude.

www.zenit.org 21-12-2008

The Soul of Prayer

Saint Peter Chrysologus

"Fasting is the soul of prayer, mercy is the lifeblood of fasting. So if you pray, fast; if you fast, show mercy; if you want your petition to be heard, hear the petition of others. If you do not close your ear to others, you open God's ear to yourself"

Sermo 43: PL 52, 320. 322 (quoted in Pope Benedict's Lenten Message 2009)

Divine Mercy in My Soul

With the approach of the season of Divine Mercy upon us [Divine Mercy Sunday is 19 April this year], I am compelled to witness to the great promises offered by our Lord to those who partake in this wondrous gift.

For some years now, I have thought it prudent to keep certain spiritual revelations to myself, for fear of sounding proud in revealing them to others. Yet now I feel that so precious a gift is wasted if kept locked away in my heart alone. I recall it as if it were only moments ago; I attended the first Divine Mercy Sunday mass in 2000.

The mass was held at Sacred Heart in Morwell, a beautiful service conducted by Father Speekman and enjoyed thoroughly by all who attended. As our Lord promised Saint Faustina in the 1930's, whoever went to Reconciliation and Holy Communion on the Feast of Mercy would receive such graces and mercy – a whole ocean of graces poured out upon those souls who approach the fount of His mercy (Diary 699). Saint Faustina was instructed by our Lord to paint a portrait of this vision of Him showing rays of light coming from His heart – pale for the water that makes souls righteous, and red for the Blood that is the life of souls (Diary 299).

After having received Communion, I returned to my seat and gazed back up to the altar where the monstrance stood before all with the Host therein. At this moment I perceived my body being penetrated as if by a light, as though I were made of transparent crystal; that light radiating from the Host in the monstrance through me, and feeling as though I had been washed clean of all that had stained me.

The rays represent the blood and water which gushed forth from the depths of My mercy when My agonized Heart was pierced on the cross (Diary 299).

This coming feast of Divine Mercy know that what our good Lord promised Saint Faustina all those years ago is true. Go to confession, receive Holy Communion with an open heart and trust in the Lord. Inconceivable love awaits the soul that trusts in the Lord. An ocean of graces and mercies to be poured out! You too will be washed clean from all stain of sin by the water and blood which flowed for you. Why waste this great opportunity of love, given freely to those who trust...

Jesus, I trust in you.

Name and address supplied

Anti-Catholic Education

“Talking in the same way about all religions is almost like an anti-Catholic education, because this creates a certain relativism.”

*Cardinal Zenon Grocholewski,
prefect of the Congregation for Catholic Education*

Pray For Him

The following is from a reader who would not provide name and address, but I have published it anyway as a gentle reminder to us all. Of course we assume that everyone is praying for souls, but perhaps it's not always the case and it's worth being reminded of our duty. - Ed.

Often there are criticisms of Fr Kennedy of South Brisbane in ITD, but never do you ask prayers for his conversion.

Fr Kennedy is not young, and will be judged sooner rather than later. He has one foot in hell and no one is praying for him. Do you have no care for his immortal soul?

The saints immediately thought to pray for sinners. I can only assume that your crowd does not, because in several issues of ITD there have been stories about the evils at St Mary's in South Brisbane where Fr Kennedy is pastor but I have never seen a request for prayers for his conversion. It will take a miracle of grace to save his soul.

'MAC'

Fasting and Feasting

From a reflection by Fr Thomas Rosica, CSB

Fasting helps us not to be reduced to pure “consumers”; it helps us to acquire the precious “fruit of the Spirit,” which is “self-control,” it predisposes us to the encounter with God.

We must empty ourselves in order to be filled by God. Fasting creates authentic solidarity with millions of hungry people throughout the world. But we must not forget that there are alternative forms of fasting and abstinence from food. We can practice fasting from smoking and drinking. This not only benefits the soul but also the body. There is fasting from violent and sexual pictures that television, movies, magazines and Internet bombard us with daily as they distort human dignity. There is the fasting from condemning and dismissing others – a practice so prevalent in today's Church.

“For now is the acceptable time! Now is the day of salvation!” We need Lent to help us recognize that our identity and mission are rooted in Jesus' dying and rising. Prayer, fasting and almsgiving are the pillars of the Lenten journey for Christians.

Lent is a time to fast from certain things, but also a time to feast on others.

Fast from discontent, anger, bitterness, self-concern, discouragement, laziness, suspicion, guilt.

Feast on gratitude, patience, forgiveness, compassion for others, hope, commitment, truth, and the mercy of God. Lent is just such a time of fasting and feasting!

www.zenit.org 22-02-2009

Hours of Eucharistic Adoration in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfld	1 st 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

A Mystery of Love

Sacramentum Caritatis n.8

In the bread and wine under whose appearances Christ gives himself to us in the paschal meal, God's whole life encounters us and is sacramentally shared with us.

God is a perfect communion of love between Father, Son and Holy Spirit. At creation itself, man was called to have some share in God's breath of life. But it is in Christ, dead and risen, and in the outpouring of the Holy Spirit, given without measure, that we have become sharers of God's inmost life.

Jesus Christ, who "through the eternal Spirit offered himself without blemish to God", makes us, in the gift of the Eucharist, sharers in God's own life.

This is an absolutely free gift, the superabundant fulfilment of God's promises. The Church receives, celebrates and adores this gift in faithful obedience.

The "mystery of faith" is thus a mystery of trinitarian love, a mystery in which we are called by grace to participate. We too should therefore exclaim with Saint Augustine: "If you see love, you see the Trinity."

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

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- 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 15th 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.