

Into the Deep

Issue 79

Newsletter of orthodox Catholics of Gippsland

April 2009

Holy Saturday

Pope Benedict XVI, General Audience 19-03-2008

Holy Saturday is marked by a deep silence. The Churches are left undecorated and there are no particular liturgies set aside for this day. While waiting for the Resurrection, the faithful persevere in the wait with Mary by praying and meditating. A day of silence is necessary to ponder the reality of human life, the forces of evil and the enormous power of good unleashed by the passion and resurrection of Christ.

Great importance is given during this time to participation in the sacrament of reconciliation, indispensable for the purification of the heart and to prepare for the celebration of Easter completely renewed. We need to undertake this inner purification and renewal of ourselves at least once a year.

This Saturday of silence, of meditation, of forgiveness, of reconciliation leads into the Easter Vigil, which introduces the most important Sunday in history, the Sunday that marks the Passover of Christ.

The Church holds vigil next to the newly blessed fire and meditates on the great promise contained in the Old and New Testaments, of the conclusive liberation from the ancient slavery to sin and death. In the darkness of the night, the Easter candle is lit from the new fire as a symbol of Christ who rises again in glory.

Christ, the light of humanity, dispels any shadows in the heart and the spirit and illuminates all men who come into the world. Together with the lighting of the Easter candle, the great Easter announcement reverberates throughout the Church: Christ has truly risen, death no longer has any power over him. With his death he defeats evil forever and makes man a gift of God's own life.

www.zenit.org 19-03-2008

“We are each of us like a small mirror in which God searches for his reflection.” St John Vianney

Showing Us Christ

From a reflection by Father Thomas Rosica, CSB

As we commemorate the fourth anniversary of John Paul II's death on April 2, I cannot help but recall those moving days and see how much he revealed to us the face of God and the image of Jesus crucified.

One of the most powerful lessons he taught us in the twilight of his Pontificate was that everyone must suffer, even the Vicar of Christ. Rather than hide his infirmities, as most public figures do, he let the whole world see what he went through. In the final act of his life, the athlete was immobilized, the distinctive, booming voice silenced, and the hand that produced voluminous encyclicals no longer able to write.

Yet nothing made John Paul II waver, even the debilitating sickness hidden under the glazed Parkinsonian mask, and ultimately his inability to speak and move. Many believe that the most powerful message he preached was when the words and actions failed.

One of the unforgettable, silent, teaching moments of those final days took place on Good Friday night 2005, while the Pope, seated in his private chapel in the Vatican, viewed the television coverage of the Via Crucis from Rome's Colosseum. At the station commemorating the death of the Lord, a television camera in the papal chapel showed the Pope embracing a cross in his hands with his cheek resting against the wood. His accepting of suffering and death needed no words. The image spoke for itself.

Several hours before his death, Pope John Paul's last audible words were: "Let me go to the house of the Father." In the intimate setting of prayer, as Mass was celebrated at the foot of his bed and the throngs of faithful sang below in St Peter's Square, he died at 9:37 p.m. on April 2.

Through his public passion, suffering and death, this holy priest, Successor of the Apostles, and Servant of God, showed us the face of Jesus in a remarkable way.

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Unthinkable

Father Benedict Groeschel

(one of the founders of the Franciscan Friars of the Renewal; and host of "Sunday Night Live with Father Benedict Groeschel" on EWTN)

"If you look at the religions of the world, there are unique qualities about each of them, that were founded by sincere people, far away from Christianity, and perhaps with the inspiration of the Holy Spirit in those cultures: Buddhism, for instance. And in those religions, God never suffers. In the Jewish religion, from which we come, God gets mad. He gets annoyed. He also gets happy; he rejoices when things are going well. But in Christianity, God suffers. An incredible, impossible thought. The absolute, infinite, divine being, eternal, unchangeable... That he could weep: This is the mystery of the Incarnation. Christ comes and weeps with us. He suffers with us. We have the unthinkable reality of a God who dies. Incomprehensible. Theologically, we have explanations through the Councils of how it could happen, but it's a mystery of mysteries. And the devotions of the centuries, especially of the Sacred Heart, reveal that Christ in a mysterious way suffers with us today."

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We're All in This Together

Thank you for your wonderful newsletter/magazine. I send it on to quite a few of my friends. You find wonderful items to share as well as giving people the knowledge that they are not on their own when they encounter the problems besetting us these days in the Church. God bless you for that!

I remember how I felt years ago in Papua New Guinea when I was first brought face to face with it all. Confused and alone was only the start of it. It wasn't until The Ratzinger Report came out around 1984 that I realised that there were far more important people in the Church than I who had knowledge and understanding of what was going on!

God bless you and all your good efforts to bring the Truth out in these times.

Maria O'Connor, Perth

Book Nook

This month's 'thank you book' goes to Joe and Teresa Krusec of Morwell. They will receive a copy of Anne Lastman's book, *Redeeming Grief*, kindly donated by Anne Lastman.

Thank you to all those supporters who have kept us going over the years with prayers and donations.

- Ed.

Catholics With Such Venom in Their Hearts

I read with some incredulity and disbelief the pompous posturings in your newsletter "Into the Deep". Disbelief, that in this era of supposed enlightenment, a journal so singularly lacking in Christian charity could exist, let alone have a readership; and posturing as a Christian publication! The most frightening part of course is the existence of people who perpetrate this atrocity, are they hoping to form a second Spanish Inquisition?

Isn't the basic tenet of our precious faith "Love one another as I have loved you"? Nowhere have I discovered Christ exhorting us to spy on each other, do in each other, make mischief wherever possible, and make negative judgements constantly. By what right? This is the very same behaviour which characterised the people who put Christ to death on the Cross. Are these your heroes?

How Christian are people who "church hop", salaciously prying for something to report, make videos on their phone cameras, and make judgements without accounting for context? Actually, make judgements full stop. By what authority? At whose command? Absolutely malicious mischief makers it would seem. Imagine gate-crashing a private party and acting like this – such behaviour would result in legal consequences for the gatecrasher, not the host.

We've all had to adapt to the changes following Vatican 2 – very difficult for lots of us who loved the Latin Mass and all the pomp and ceremony of the old ways, but we've had to be humble and grow, not become vigilantes. Most of us have better manners than to spy on what is happening in other parishes.

As for "Praying for Fr Kennedy who already has a foot in Hell" (or whatever the drivel said) by all means pray for him as our brother in Christ, but don't presume to judge him. You know, I wonder who will ultimately be more acceptable to Almighty God: Fr Kennedy, despite his unorthodox ways – Christ himself was pretty unorthodox I seem to recall – with his all-encompassing acceptance and love of all God's creatures, or his spiteful, "pious" detractors who object to the words he uses in his ministry and have beaten up such a case against him!

Should you decide to publish this letter by all means show my name. I proudly stand by what I say.

There are many thousands of devout Catholics who feel as I do and find it hard to believe that there are people masquerading as "Catholics", perhaps even in our own parishes, who have such venom in their hearts, and act with such malicious intent. We shall pray for them nonetheless.

Robyn King, Koorringal, NSW

In Deep Freeze

My clear understanding of the South Brisbane issue and other dysfunctional problems in the western church is simply that Moral Theology of the Church has been in deep freeze. The Catechism clearly outlines, as with tradition, from the words of Jesus that the Decalogue specifies the commands of God. Note: Vatican II did not remove this! It is obedience to the Word of God that is paramount to all other issues. Subsequently, obedience to the teaching of the Church is essential in being Catholic. This has not been taught!

I believe that this issue is above the issues of liturgical and traditional Church Canon Law which we do not deny. The public (sadly our own congregations!) do not appreciate these issues clearly e.g. homosexuality, abortion, celibacy, women priests and the concept of sin. Bishops and priests are here to teach this!

The danger is that the concept of sin in the present post-modernist time is “anti-cultural” as it defies the precept of relativism. Already, the latest Oxford Junior Dictionary in the U.K. has *removed* the word sin!

For 2000 years the Church has worked for social justice and cared for the weak and the oppressed. Jesus loved and embraced the oppressed but repudiated sin. The origins of *social injustice* are *personal sins*.

My conclusion:

1. Firmly and urgently request that the Pope strongly direct all bishops and priests *to teach and define sin*, especially to our children! The clergy should take a solemn vow to teach the following: we must *confess* and *repent* in order to receive grace! This has been a foundation of our faith.
2. Consistently remind the Archbishop of this fact.

Laurence Ryan, Brisbane

With the Eyes of Hope

From Pope Benedict XVI's Easter Message 2007

Dear brothers and sisters, through the wounds of the Risen Christ we can see the evils which afflict humanity with the eyes of hope. In fact, by his rising the Lord has not taken away suffering and evil from the world but has vanquished them at their roots by the superabundance of his grace. He has countered the arrogance of evil with the supremacy of his love. He has left us the love that does not fear death, as the way to peace and joy. ‘Even as I have loved you’ - he said to his disciples before his death - ‘so you must also love one another.’

Christ is risen and he is alive among us. It is he who is the hope of a better future. ... United to him and ready to offer our lives for our brothers, let us become apostles of peace, messengers of a joy that does not fear pain - the joy of the Resurrection. May Mary, Mother of the Risen Christ, obtain for us this Easter gift.

Holy Thursday Adoration

Answered by Fr Edward McNamara, professor of liturgy at the Regina Apostolorum university

Q: I have noticed that it is becoming common for priests to remove the Blessed Sacrament from the altar of repose at midnight on Holy Thursday and place it in the sacristy safe. ... Some priests insist that what they are doing is the correct liturgical interpretation of the rubric that says “Solemn adoration ends at midnight.” ... What do you advise? - M.W., Melbourne, Australia

A: The missal for Holy Thursday states: “The faithful should be encouraged to continue adoration before the Blessed Sacrament for a suitable period of time during the night according to local circumstances, but there should be no solemn adoration after midnight.”

The above norm implies that adoration may continue during the night but not “solemn adoration.” This interpretation is confirmed by other documents such as the Directory of Popular Piety and a circular letter on the celebration of the Easter solemnities published by the Holy See in 1988. No. 56 of this letter states:

“Where appropriate, this prolonged Eucharistic adoration may be accompanied by the reading of some part of the gospel of Saint John (ch.13-17). From midnight onward, however, the adoration should be made without external solemnity, for the day of the Lord’s passion has begun.”

The crux of the matter, therefore, lies in the interpretation of “solemn adoration” and here the authors take different views. Some authors say that at midnight, almost all the lights and candles of the altar of repose should be extinguished but that people may still take turns “watching” with the Lord during the night. Others believe that the prohibition of solemn adoration simply means that there should be no community vocal prayer, nor any reflections or exhortations before the altar of repose once Good Friday has begun. There is sufficient leeway in the norm to allow for different expressions in accordance with local traditions and culture.

Therefore the practice of withdrawing the Blessed Sacrament to the sacristy safe is not a correct interpretation of the norms of the Roman Missal.

Even if local circumstances don’t allow for the church to remain open after midnight, the Blessed Sacrament should remain in the altar of repose until the moment of holy Communion during the Good Friday rites. Placing the Blessed Sacrament in the safe would be a viable option only if theft of the tabernacle or closed pyx of the altar of repose was a positive danger. In this case it should be restored to the altar either before the church is reopened or at least before the Good Friday services begin.

Finally, all the documents recall that it is totally forbidden to expose the Blessed Sacrament in a monstrance at any moment of Holy Thursday.

Marian Conference 16 May

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

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

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

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

MAC is Backed

Thank you for publishing the letter from 'MAC' (March 09 ITD, p. 11), which gave me to think that Fr Kennedy, of St Mary's South Brisbane's fame or infamy, is at least deserving of our prayers, as well as disapproval.

I feel that Fr Kennedy is really just another 'silly old bugger' suffering from 'false prophet syndrome'. I too am a 'silly old bugger' (hopefully not suffering from any popularity induced syndrome). Also we should pray for his 'flock' who are certainly poor self-deluded people who know in their hearts that they are not enjoying the full light of God's grace, but yet desperately crave it. So we should also pray for them. And they for all I know probably enjoy God's favour more than I do, for I too am a sinner.

I don't particularly want my name published, but deeply feel that if one holds to an opinion, one should be prepared to put one's name to it.

Peter Norton, Leongatha

Concern for Fr Kennedy

The letter, "Pray for him" (ITD March 09, p.11), was an excellent reminder. Charity is trying to love God more than you love yourself, and in consequence working for the welfare of all God's creation, especially the salvation of souls. I go to daily Mass and among others pray regularly for Frs. Kennedy and Speekman, obviously for different reasons, but hoping for the same result. We owe it to our adversaries to show them that we care. - D.G., Qld

A reader is concerned that no one is praying for Fr Kennedy. Fortunately this is not true. Saving his soul is on the mind of all those who are opposed to his behaviour. Already at least one priest has said Mass for him, and also for Archbishop Bathurst. - R.S., Qld

Allow Your Trust to Grow

Pope Benedict XVI, meeting with the sick in Cameroon

To those of you who endure the trials of sickness and suffering, and to all your families, I wish to bring a word of comfort from the Lord, to renew my support, and to invite you to turn towards Christ and towards Mary, whom he has given to us as our mother. She knew suffering, and she followed her Son along the path to Calvary, preserving in her heart that love which Jesus came to bring to all people.

Faced with suffering, sickness and death, it is tempting to cry out in pain, as Job did, whose name means "suffering". Even Jesus cried out, shortly before his death. As our condition deteriorates, our anguish increases; some are tempted to doubt whether God is present in their lives. Job, however, was conscious of God's presence; his was not a cry of rebellion, but, from the depths of his sorrow, he allowed his trust to grow. His friends, like each of us when faced with the suffering of a loved one, tried to console him, but they used hollow and empty words.

In the presence of such torment, we feel powerless and we cannot find the right words. Before a brother or sister plunged into the mystery of the Cross, a respectful and compassionate silence, a prayerful presence, a gesture of tenderness and comfort, a kind look, a smile, often achieve more than many words.

This was the experience of a small group of men and women, including the Virgin Mary and the Apostle John, who followed Jesus in the depths of his suffering at the time of his Passion and his death on the Cross.

Among them, the Gospel tells us, was an African, Simon of Cyrene. He was given the task of helping Jesus to carry his Cross on the way to Golgotha. This man, albeit through no choice of his own, came to the aid of the Man of Sorrows when he had been abandoned by all his followers and handed over to blind violence. ... Simon of Cyrene could not have known that it was his Saviour who stood there before him. He was "drafted in" to assist him; he was constrained, forced to do so. It is hard to accept to carry someone else's cross. Only after the resurrection could he have understood what he had done.

Brothers and sisters, it is the same for each of us: in the depths of our anguish, of our own rebellion, Christ offers us his loving presence even if we find it hard to understand that he is at our side. Only the Lord's final victory will reveal for us the definitive meaning of our trials. [...]

Let us fix our gaze upon the Crucified one, with faith and courage, for from him come life, comfort, and healing. Let us learn to gaze on him who desires our good and knows how to wipe the tears from our eyes. Let us learn to abandon ourselves into his embrace, like a small child in his mother's arms.

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Failing the Christianity Test

There was an article in the 'The Sunday Mail' of March 08, 2009 by Daryl Passmore, on Richard Stokes. To say it was biased against Mr Stokes is an understatement, but I will ignore the numerous errors in the article, in favour of the mind-boggling quotes from priests expressing their loathing towards Stokes.

Consider this, from **Father John Dobson**, Dean of the North Coast:

"He is a very divisive, destructive man. He has a closed mind and he has proven that over many years. He engages in this sort of espionage. He's been doing it all his life. Christians don't do what he does. He fails the Christianity test.

And **Fr Wrex Woolnough** in his Caboolture parish newsletter:

"There is a very small, but strong, group of right-wing Catholics who will go round from church to church searching out things to report to authorities. They attend services in bad faith, at no time intending to participate fully or reverently, but to take notes and pick the service to pieces. We had experiences of that in this area eight years ago when it was openly declared by one of the leaders of this group that their intention was to force Catholics back into the Confessional box. Their concern is not to be able to worship as they prefer, but to impose their preferred ways of living their faith on to everyone."

And "**another priest**" in the Brisbane Northern Rivers Deanery claims that Mr Stokes is the leader of an organised group, 10 to 20 in number, in the Brisbane region who go from parish to parish. "If they see something they think is not right, they write to the Vatican. They are church vigilantes – self-appointed. They are fundamental Catholics. They are not in any way representative of mainstream Catholics," the priest said. "He (Mr Stokes) is a troublemaker. He wants a more legalistic church, a stricter church. He's a person you cannot reason with."

What happened to the non-judgemental attitude of liberals? Divisive, destructive, closed mind, espionage, not Christian, bad faith, bad intentions, trouble-maker, unreasonable.

Interesting that the liberals have the same complaint against orthodox Catholics as they do against the Pope/Vatican/Rome - wanting all Catholics to worship "as they prefer", wanting to "impose" their "ways" onto all Catholics, correcting error, worrying about souls, criticising abuses, calling to conversion, respecting the Sacraments, daring to believe that what the Church teaches is right. At least we're in good company!

But the question always remains – if these people, priests included, loathe the Church so much, and insist on doing things their own way, why do they insist on remaining Catholic? I still don't understand. -Ed.

Priests Need Not Apply

Another article by Darryl Passmore [see alongside] in the same paper (The Sunday Mail, 08-03-2009) quotes Karyn Walsh, the "spokeswoman" for the "community" at St Mary's South Brisbane as saying that a "way forward" for St Mary's would be to simply allow them to be a "parish without a priest". She says there are "plenty of people capable of leading this community without a priest", and they can have priests "visit" instead.

Yet another indication that this community has no idea what it means to be part of the Catholic Church.

- Ed.

Did He Rise From the Dead?

While idling through some websites recently, I came across a reference to an article entitled "Was Jesus a real person?" I clicked on the article and found it very convincing. It proved beyond any reasonable doubt that He was a real person and that He was indeed the Son of God!

A further bonus was that there were several other articles using the same format of looking at the evidence of opponents, examples of famous historians and others, e.g. English journalist Dr Frank Morison, C.S.Lewis and Malcolm Muggeridge, who set out to prove that Jesus did not exist but were convinced by the evidence that Jesus did exist and that He was the Son of God.

There were several other articles in a similar vein e.g. "Did Jesus rise from the dead?", "Was there a Da Vinci conspiracy?" and "Is Jesus relevant today?"

"Did Jesus rise from the dead" not only proved that He did but went on to explain the implications for each and every one of us, that God gave us the awesome gift of free will and will not force us to reciprocate His love, but explains the certainty that we can achieve eternal happiness with God if we love Him in return.

I found these articles very timely in the present state of uncertainty in the Church and the world. They are available on the website www.y-jesus.com and I suggest readers have a look for themselves.

Pat O'Brien, Sale

The Hard Part

"It doesn't matter what we claim to believe if we're unwilling to act on our beliefs. What we say about our Catholic faith is the easy part. What we do with it shapes who we really are."

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

Inept or in Sympathy

The scandal at St Mary's South Brisbane escalates by the day. Fr Kennedy continues to disobey and defy his archbishop. Viewing the way the Holy Sacrifice of the Mass at St Mary's was mocked as shown on national TV was a sickening experience. The subsequent appearance of Fr Kennedy on the Q&A program on the ABC would have made all Catholics cringe. Surely the time has come when the archbishop should no longer delay the removal of Fr Kennedy and Fr Fitzpatrick, and shut down St Mary's. The whole saga has become farcical.

Why has the situation been allowed to come to this stage? For a number of years the abuses at St Mary's have been known to all and sundry. There is no doubt that the archbishop would have known how bad the situation was. Why did he fail to act when he knew? When he was made aware of the illicit baptisms why didn't he ensure that his directive to rectify the illicit celebration was carried out? What would have happened if Richard Stokes had not reported the matter to Rome? It is safe to assume that the abuses at St Mary's would have been allowed to continue. This assumption can be made due to the way Richard Stokes has been vilified by various priests.

Archbishop Bathersby's handling of this very serious situation makes you think he is either inept or is in sympathy with the way Fr Kennedy has acted. How many parishes under his jurisdiction are acting in the same manner as St Mary's? If the archbishop does not have the courage to do what he must, then he has no alternative other than to resign. If he cannot stand the heat in the kitchen he should get out.

Fr Kennedy has claimed that he has the support of several bishops but that they will not declare themselves publicly. What has happened at St Mary's and to the Church in Australia generally can be attributed to the ineptness of the episcopacy.

The deterioration of the practice of the faith can be traced back to the disastrous Renew program of the early 70's. This has been followed by dodgy pastoral programs such as Journeying Together. Suppression of the Catholic Catechism has contributed to the parlous state of religious education in our schools. It has not been helped by the lack of competent teachers to teach the faith. There is a crisis in the ranks of the episcopacy which translates into a crisis in the priesthood.

Surely Archbishop Bathersby can withdraw the faculties of Fr Kennedy. Whatever, the scandalous situation has to be rectified immediately.

John Henderson, Morwell

"Though time may pass, the teaching incessantly proclaimed by the Church remains unchanged: human life is beautiful and must be lived to the full even when it is weak and enveloped by the mystery of suffering." Pope Benedict XVI

Who is Fr Richard Rohr?

It has been advertised in Queensland that Fr Richard Rohr will be coming to give talks. The following is interesting information regarding this priest, from an article by Fr Bryce Sibley, which appeared in the New Oxford Review in March 2006. The full article is posted, with permission, on the ITD website www.stoneswillshout.com under 'Documents'. - Ed.

Rev. Bryce Sibley, STL, holds a Licentiate degree from the John Paul II Institute for Marriage and the Family in Rome, and is Pastor of St Joseph Catholic Church in Parks, Louisiana, Diocese of Lafayette

During the past few years, I've noticed among Catholic circles a marked increase in the attention paid to the work of Fr Richard Rohr. Back in the late 1980s and early 1990s, Fr Rohr wrote and spoke often on the Enneagram, but lately he seems to have abandoned "personality spirituality" for the now-popular "male spirituality."

Through several recent visits to my own diocese, Rohr has attracted quite a local following. So, in order to better understand the increasing "Rohr phenomenon," I decided to purchase his most recent book, *Adam's Return*, and attend a conference given by him titled "Men Matter: A Quest for the True Self." Surprisingly, there were over 400 people in attendance, some having traveled hundreds of miles to be there. After reading the book, going through a few of his other writings, and then listening to his presentations, I have come to believe that Fr Richard Rohr adheres to some very questionable, if not dangerous, beliefs. Although most of what he says and writes may appear harmless to most people, the discerning Catholic reader will notice that underneath the surface lie ideas and opinions, some of them fundamental to Rohr's message, that reside outside of the realm of orthodox Catholic teaching.

[...The author continues by looking at some of these ideas in depth in his article - Ed. ...]

In sum, Rohr's presentation of his so-called "male spirituality" should certainly not be called Catholic. Though he claimed at his conference to sit in the "larger Christian and Catholic tradition," he fails to demonstrate how referring to God as Mother, encouraging homosexual advocacy, denying the spiritual reality of Original Sin, denying the necessity of the Cross for redemption, and promoting pagan rituals resides within the Catholic or even Christian tradition.

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The Best Thing About Living in Indonesia

Since emigrating to Indonesia a few months ago, numerous Australian friends have emailed me asking 'What's the best thing so far about living in Indonesia?' I reply to them all - Going to Mass.

I live in BSD City (Peace on Earth City), 35km south-west of downtown Jakarta. Every morning I wake up to the sound of the Call to Prayer from the local mosques - there are about 6 in walking distance of my house. The local Catholic church, St Monica's, is a 10 minute drive away, served by the Holy Cross Fathers. There are three Masses on weekdays and five on Sunday. I go to the 8.30am each Sunday. The building is octagonal in shape with wide verandahs on all sides to keep out the rain and provide some shade from the ever-present heat. The 'walls' of the church, apart from those forming the sanctuary, consist of iron trellises which let in the coolish morning and evening breezes. No chance of rain coming in as rain in Indonesia falls straight down; never at an angle.

I appear to be the only 'bule' (westerner) in the parish and have been made very welcome by the friendly priests and people. I purchased a Mass Booklet from one of the local Catholic Bookshops (even the Protestant bookshops sell statues of Our Lady and rosaries; figure that one out!) as well as a hardcover Hymnal published by the Bishops' conference of Indonesia, which also contains Morning, Evening Prayer and Compline, Baptism, Wedding and Funeral Liturgies, Benediction, and various Litanies. Everything a person could need. Following the liturgy in Indonesian has proved easy (and when I get lost, I respond in Latin!)

The first thing I noticed at Mass was the number of the faithful. I arrive ¼ hour before Mass and the church is already full. All age groups are represented. Many people are seated outside on the verandahs or on seats under cover in the courtyard. On any given Sunday, the congregation numbers about 2000. Often I stand inside at the back of the church. Occasionally someone takes pity on me and finds a box for me to sit on; I am a retiree, and possibly look a bit feeble.

Prior to Mass people visit one of the two main shrines there - the Pieta or Our Lady of Lourdes. Candles are lit and rosaries silently said; others are intent on reading their prayer books or praying. There is a great sense of reverence before the Blessed Sacrament, tabernacled in the sanctuary. No one is chatting to neighbours. The many young children do not run around or make a sound. They don't bring toys to Mass.

They all sing, including those sitting outside. The entire Mass is sung, not just a hymn here and there. To hear 2000 Catholics singing the Mass stunned me after years of being told in Australia, 'Catholics don't sing'. The music is good liturgical music, sometimes complex, and still the congregation joins in wholeheartedly. It does not sound like the fair-ground, hurdy-

gurdy stuff that is the fare of so many Australian parishes. It is well written and is about God - not about us. And after a few weeks, I was not at all surprised to find that they occasionally use Gregorian Chant. I was reduced to tears as I joined in the official music of the Catholic Church, sung beautifully and so gently by my Indonesian brothers and sisters - singing the timeless Latin chants that express universally our Catholic heritage. No howls here from anyone protesting that it is not possible or desirable to sing in Latin because people won't understand what they are singing. The congregation at St Monica's knows and understands.

The priest celebrates Mass fully vested. It's hot but that's no concern to them. The male servers are likewise vested in white albs and cinctures - and bare feet, padding about the cool marble floor. Incense is used throughout the Mass. There are no digressions from the text of the liturgy; no gimmicks, no personalist intrusions by the priest. The most moving moment in the Mass comes at the elevation of the Host and Precious Blood. The first time I experienced this solemn moment something touched me at the core of my being. When the Host is lifted slowly on high, instead of sanctuary bells being rung, a deep, quiet, sonorous temple gong is sounded and the congregation raises their hands high joined palm to palm above their bowed heads - a beautiful, cultural act of adoration offered to our crucified and risen Saviour, present to us on the altar.

In recent years, going to Mass in my local parish in Australia was a cause of great spiritual anguish to me. I watched with sadness and dismay as week by week the priest introduced more novelties until it got to the point where we were just a hair's breadth away from lay presidency. I knew from experience that liberals generally don't countenance any questioning of their power and actions so I sought counsel from another priest, who just laughed when I told him what was happening and said I had to 'put up with it'. It's that feeling of helplessness and isolation, and being bullied that drives a man under. I knew I was not alone - there are thousands of Catholics in Australia who have quietly and unfairly put up with 'it' for too long.

Thankfully changes are on the way and many of the new young priests and young lay Catholics have discovered the splendour of truth and the beauty of the liturgy thanks to the leadership of some bishops. For myself, I thought I would die without seeing the day when I could go to Mass and not be bullied by these self-appointed 'proprietors' of the Liturgy and their fellow travellers. My own prayers have been answered in an unexpected way. I pray that the Catholic Church in Australia will continue to catch up with the Church in Indonesia, and indeed, the thriving Church outside the ghetto that is dull Australian cafeteria catholicism.

Phillip Turnbull, BSD City, Indonesia

The Litmus Test

“Every new election cycle I hear from unhappy, self-described Catholics who complain that abortion is too much of a litmus test. But isn’t that exactly what it should be? One of the defining things that set early Christians apart from the pagan culture around them was their respect for human life; and specifically their rejection of abortion and infanticide. We can’t be Catholic and be evasive or indulgent about the killing of unborn life. We can’t claim to be “Catholic” and “pro-choice” at the same time without owning the responsibility for where the choice leads – to a dead unborn child. We can’t talk piously about programs to reduce the abortion body count without also working vigorously to change the laws that make the killing possible. If we’re Catholic, then we believe in the sanctity of developing human life. And if we don’t really believe in the humanity of the unborn child from the moment life begins, then we should stop lying to ourselves and others, and even to God, by claiming we’re something we’re not.”

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

Aim to Please

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

St John Vianney

Praying for Priests

I have been enjoying your publication almost since your beginning and it gets better all the time. I don’t have the internet so I’m always interested in the Zenit news and articles from the Pope and Vatican.

I have followed the sad state of St Mary’s South Brisbane from your bulletin and from several other Catholic sources and have been praying for the priests involved and the archbishop.

I agree with the person ‘MAC’ in the March issue (p.11) that we need to pray far more for these dissident priests and parishes as well as our bishops because it is only through God’s grace that they will see the light and begin to change. For that reason I say two Prayers for Priests each day, which I think are rather beautiful.

I enjoyed the editor’s article “Calling for Complaints” (p.7). Sorry, I haven’t any. I’ve always been very happy and feel blessed to be a woman and to participate in the wonderful role of helping creating with our Creator, God, and having as our role model the most wonderful of God’s creation, our Heavenly Mother.

May God continue to bless you all and help you spread the Good News.

Mary Ross, Seymour

Is Jesus God?

On the ABC’s Question and Answer Program, 19 March 2009, Fr Peter Kennedy was asked if he thought that Jesus was God. His response was:

“Well, Jesus was a Jew and it would have been the utmost blasphemy for a Jew to say that he or she was God. ... The first 300 years of Christianity ...there are all sorts of understandings of Jesus. I mean nothing is said in the first three gospels, which were written 40, 50, 60 years later - nothing there to say that Jesus is the son of God.”

And Fr Kennedy on the Church and her teaching:

“I think that the Church really is so wrong about its teaching on sex, and one of the reasons that it is that, is because women are excluded from any say in the teaching authority of the Church. It’s just amazing to think about it, that women have no say in the teaching of the Catholic Church. It’s all unmarried men who are talking about women’s issues like contraception, like abortion. If women were part of the Magisterium, and that’s what must happen actually, the Church must become a democracy, it has to come that way.”

And another opinion of Fr Kennedy’s:

“85% of people who put their names down as Catholic on the census forms, they are what I call recovering Catholics, recovering from Catholicism.”

Fr Kennedy at one stage explained that he has appealed “to Rome itself” for his sacking to be revoked – “on the grounds that the accusations were never tested.” Does he honestly not realise that he has given *more* than enough evidence to prove that he is outside of the Catholic faith!?

In an ABC Radio interview a few days earlier (Encounter, 15-03-2009) he had this to say:

“Of course I don’t believe in Hell. And what sort of a God would create a Hell? But we can’t even dialogue about that, we can’t even talk about it. That’s all I’m saying, let’s talk about it. And we’ve always done that with our people at St Mary’s, they’re adults, for God’s sake, they’re professional people, they’re far more educated than most priests. I mean why can’t we dialogue about these questions? Why can’t we look at it? But the Church is, ‘No, no, no,’ you can’t even dialogue about it. John Paul II - you can’t even dialogue about women being priests.”

In the same interview, this revealing look at a Catholic school in the area:

“Last night a gay guy who is a teacher in a Catholic school and he is in a relationship with another gay guy who’s a teacher in a Catholic school, they’ve been in a good relationship now for a number of years ... he was crying last night, saying ‘What will happen to me? I need this community.’”

- Ed.

Prayer in Agony

*From a Lenten sermon by Fr Raniero Cantalamessa,
Pontifical Household Preacher, 2006*

“Being in agony, he prayed more earnestly.” ...

Human life is strewn with many little nights of Gethsemane. ... Jesus teaches the first thing to be done in these cases: to turn to God in prayer. We must not deceive ourselves: It is true that Jesus in Gethsemane also sought the company of his friends, but, why did he seek it? Not so that they would say good words to him, to be distracted or consoled. He asks that they support him in prayer.

It is important to observe how the prayer of Jesus in Gethsemane begins, in the oldest source, which is Mark: “Abba, Father, all things are possible to thee”. ... Man falls into real despair only when he no longer has before him any possibility, any task; when, as one says, there is nothing to do. “When one faints,” says philosopher Kierkegaard, “one goes in search of smelling salts; but when one despairs, one must say: ‘Find an opportunity; find him an opportunity!’ The opportunity is the only remedy; give him an opportunity and the one in despair regains his appetite, is reanimated, because if man remains without an opportunity, it is as if he was lacking air. Sometimes the inventiveness of human imagination can suffice to find an opportunity, but in the end, when it is a question of believing, only this serves: that for God all things are possible.”

This possibility, always within reach for a believer, is prayer: “to pray is like breathing.” And if one has already prayed without success? Pray again! Pray “prolixius,” with greater earnestness. One might object that, however, Jesus was not heard, but the Letter to the Hebrews says exactly the opposite: “He was heard because of his piety.” Luke expresses this interior help that Jesus received from the Father with the detail of the angel: “And there an angel appeared to him from heaven, who comforted him”. But it was a “prolepsis,” an anticipation. The Father’s great help was the resurrection.

God, St Augustine observed, hears even when he does not hear, that is, when we do not get what we ask for. His delay in responding is also him listening, so that he can give to us more than we asked for. If despite everything we continue praying, it is a sign that he is giving us his grace. ...

The capacity to pray is our great resource. Many Christians, including truly committed ones, experience their powerlessness in face of temptations ... and sometimes conclude that ... it is impossible, to fully live the Christian life. In a certain sense, they are right. It is impossible, in fact, on their own, to avoid sin; grace is needed; but in addition - we are taught - grace is free and cannot be merited. What should we do then: despair, surrender? The Council of Trent says: “God, giving you the grace, commands you to do what you can and to pray for what you cannot.” *Zenit 19-03-2006*

Saint Fulton Sheen?

I am trying to publicize the Cause for Canonization of Archbishop Fulton J. Sheen. Archbishop Sheen was a relative of mine through marriage. My father’s cousin married the Archbishop’s niece (Joan Sheen) and as a child I had the opportunity to meet the Archbishop at numerous family functions. I am still very close to Joan and have been working with her on the Archbishop’s Cause for Canonization.

This has been a very arduous task considering all of his writings must be examined and authenticated i.e. 66 books, 62 booklets, thousands of letters, editor of two magazines for 16 years and a columnist in the secular press for 30 years, not to mention his 22 years of hosting his radio show, “The Catholic Hour” plus his ground breaking television program “Life is Worth Living” [1951-57] for which he received an Emmy award. He also served as the United States National Director of the Society for the Propagation of the Faith for 16 years and was appointed by Pope Paul VI to the Vatican II Commission on Missions.

The Archbishop died at his home in New York in 1979 at the age of 84. The Cause for his Canonization was started in 1998 with the permission of Cardinal O’Connor of New York but it has since been transferred to the Most Rev Daniel Jenky, Bishop of Peoria, IL where Fulton Sheen attended school and was ordained.

On 3 February 2008 the ceremony of the “Postema Sessio” took place at St Mary’s Cathedral in Peoria whereby all the documents, books and testimonials collected on behalf of the Cause were certified and forwarded to His Holiness, Pope Benedict XVI. The “Positio”, an extensive précis of all of the information, has been prepared and submitted along with the thousands of pages of documentation to be printed and distributed to the examining boards of Cardinals and other theologians of the Congregation for the Causes of Saints. This, along with the validation of the two proposed miracles, is just a sampling of the procedure involved in the continuance of the Cause.

On 9 December 2009 a Memorial Mass will be held in the Cathedral of St Patrick, New York City on the 30th Anniversary of the death of the Archbishop. We are hoping to make this a national event to educate younger generation Catholics on the holiness and piety of the Archbishop, to gain publicity for the Cause and solicit support from Bishops around the world. My desire is that Joan Sheen Cunningham and the other living members of his close family may at least witness the Archbishop’s beatification. Your prayers and support for this endeavour are appreciated. Thank you!

Martin Grasmeder, Doylestown, PA, USA

Martin has kindly provided ITD with prayer cards for the Canonization Cause and to obtain a favour through the intercession of the Servant of God Archbishop Fulton Sheen. Contact ITD if you would like one. - Ed.

The Rest of the Iceberg

There are some well and widely known places in Australia that I would call “liturgical hot-spots”. That is, where the issues of correct and legitimate liturgy are being fought out in the form of local practices that simply do not conform to either the mind or law of the Church. These places are the more infamous ones, but, to some extent, the wider problem must be like the unseen part of an iceberg.

The clergy of these places are to blame; either for their stubborn personal refusal to adhere to what is asked and commanded of them as stewards, or their weakness in failing to correct and guide those associated with them in the carrying out of the liturgy.

Lay people everywhere tell of what they have experienced. Have the bishops no power to deal with these situations? To whom must we go?

Since the year dot we know St Paul, faced with problems of varying practices, told the early Christians of the Church (1Cor.1:26): “Consider your own calling, brothers.” Do the priests of today not do that? Paul’s later advice (4:1) is so timely today – we are no more than “servants and stewards of the mysteries of God.” So he could go on to tell us: “Now it is of course required of stewards that they be found trustworthy.” (4:2)

How do they get away with it? Have they no conscience? They can’t plead ignorance. Don’t they care, or do they just not grasp their role in their own decline and that of the church and people committed to their care?

The Nazis on trial at Nuremberg tried to evade responsibility by pleading ignorance and putting the responsibility on others higher up. This defence collapsed once they were forced to view the evidence. What would our bishops reply if forced to face the consequences of their own inaction or powerlessness? There must be something terribly wrong at the heart of the Church’s ministry today.

S.C., Melbourne

Tolerance

“We need to remember that tolerance is not a Christian virtue. Charity, justice, mercy, prudence, honesty – these are Christian virtues. And obviously, in a diverse community, tolerance is an important working principle. But it’s never an end itself. In fact, tolerating grave evil within a society is itself a form of serious evil. Likewise, democratic pluralism does not mean that Catholics should be quiet in public about serious moral issues because of some misguided sense of good manners.”

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

“My Lord and My God!”

From Pope Benedict XVI’s Easter Message 2007

We too renew that profession of faith of Thomas. ...[H]umanity today expects from Christians a renewed witness to the resurrection of Christ; it needs to encounter him and to know him as true God and true man. If we can recognize in this Apostle the doubts and uncertainties of so many Christians today, the fears and disappointments of many of our contemporaries, with him we can also rediscover with renewed conviction, faith in Christ dead and risen for us. This faith, handed down through the centuries by the successors of the Apostles, continues on because the Risen Lord dies no more. He lives in the Church and guides it firmly towards the fulfillment of his eternal design of salvation.

We may all be tempted by the disbelief of Thomas. Suffering, evil, injustice, death, especially when it strikes the innocent such as children who are victims of war and terrorism, of sickness and hunger, does not all of this put our faith to the test? Paradoxically the disbelief of Thomas is most valuable to us in these cases because it helps to purify all false concepts of God and leads us to discover his true face: the face of a God who, in Christ, has taken upon himself the wounds of injured humanity. Thomas has received from the Lord, and has in turn transmitted to the Church, the gift of a faith put to the test by the passion and death of Jesus and confirmed by meeting him risen. His faith was almost dead but was born again thanks to his touching the wounds of Christ, those wounds that the Risen One did not hide but showed, and continues to point out to us in the trials and sufferings of every human being.

“By his wounds you have been healed” (1 Peter 2:24). This is the message Peter addressed to the early converts. Those wounds that, in the beginning were an obstacle for Thomas’s faith, being a sign of Jesus’ apparent failure, those same wounds have become in his encounter with the Risen One, signs of a victorious love. These wounds that Christ has received for love of us help us to understand who God is and to repeat: “My Lord and my God!” Only a God who loves us to the extent of taking upon himself our wounds and our pain, especially innocent suffering, is worthy of faith.

www.zenit.org 08-04-2007

Family Dignity

“Everything that weakens the family causes harm that is discharged on children; where the dignity of woman and motherhood is not promoted, the dignity of boys and girls is also wounded.”

*Cardinal Renato Martino, president of the Pontifical
Council for Justice and Peace*

Fathers of Mercy Retreat

Fr Louis Guardiola of the Fathers of Mercy will be giving a retreat at The Ark, Marlo from Saturday 2 May (afternoon) to Thursday 7 May (morning). The theme of the retreat is "The Church is the Ark of Salvation leading us to our heavenly homeland." Topics covered will include The Four Last Things, The Sacrament of the Divine Mercy: Confession, The Holy Eucharist: Holy Communion, Sacrifice and Real Presence sacrament, The Culture of Life and Death: The Eucharistic Solution, and Mary Mother of God and the Church.

Payment is by anonymous donation, but a \$50 non-refundable deposit is required to secure a booking (includes Father's stipend). Everything is provided: 5 days accommodation and all meals. Some help is appreciated. Contact Richard or Kate on 5154 8419.

Fr Louis was born in Michigan in 1953 and entered religious life with the Fathers of Mercy in 1996. He was ordained in 2001. Father resides at the Fathers of Mercy Generalate in Kentucky when he is not preaching missions, retreats and 40 hour devotions.

Richard Earle, PO Box 141, Marlo, Vic 3888

Divine Mercy Sunday

*From the Decree of Indulgence of 29-06-2002,
issued by the Apostolic Penitentiary*

To ensure that the faithful would observe this day with intense devotion, the Supreme Pontiff himself established that this Sunday be enriched by a plenary indulgence ... so that the faithful might receive in great abundance the gift of the consolation of the Holy Spirit. In this way, they can foster a growing love for God and for their neighbour, and after they have obtained God's pardon, they in turn might be persuaded to show a prompt pardon to their brothers and sisters. [...]

[A] plenary indulgence [is] granted under the usual conditions (sacramental confession, Eucharistic communion and prayer for the intentions of Supreme Pontiff) to the faithful who, on the Second Sunday of Easter or Divine Mercy Sunday, in any church or chapel, in a spirit that is completely detached from the affection for a sin, even a venial sin, take part in the prayers and devotions held in honour of Divine Mercy, or who, in the presence of the Blessed Sacrament exposed or reserved in the tabernacle, recite the Our Father and the Creed, adding a devout prayer to the merciful Lord Jesus (e.g. "Merciful Jesus, I trust in you!")...

Priests who exercise pastoral ministry, especially parish priests, should inform the faithful in the most suitable way of the Church's salutary provision. They should promptly and generously be willing to hear their confessions. ...

Easter Quiz

- circle your answers -

When is Easter each year?

- g) 12 April
- h) the Sunday following the first full moon after the northern spring equinox
- i) 3 months and 19 days after Christmas

Why Easter bunnies?

- a) symbol of fertility, used to symbolize new life in Christ
- b) symbol of nuisance
- c) symbol of chocolate

How long is Easter?

- n) 1 day
- o) 3 days
- p) 8 days

What is the day before Easter Sunday called?

- o) Easter Saturday
- p) Holy Saturday
- q) Good Saturday

How long is the Easter season?

- w) 1 day
- x) 1 week
- y) 50 days

Why is Good Friday called Good?

- c) because it's a public holiday
- d) because there's no football
- e) because it commemorates the greatest act of love of God for us, the suffering and death of His Son on the cross, for our sins

Why Easter eggs?

- a) symbol of new life, used to symbolize new life in Christ
- b) because rabbits lay eggs
- c) because eggs are easy to decorate

Why do we eat fish on Good Friday?

- r) because of the omega-3 fats in fish that are good for us
- s) Good Friday is a day of penance, involving fasting and abstaining from eating meat
- t) because Jesus ate fish

Why is Easter Monday a public holiday?

- r) the early Christians celebrated the resurrection of Christ on this day
- s) there is football on
- t) there is no religious significance to the Easter Monday holiday

Why is Sunday the day Catholics always have to go to Mass?

- e) it commemorates the day of Christ's resurrection from the dead
- f) it's most convenient
- g) Catholics don't have to go to Mass on Sundays

What is Holy Thursday?

- p) the first day of the Easter Triduum – the 3 holiest days of the Church year (along with Good Friday and Easter Sunday)
- q) the day Christ instituted the Mass and the Priesthood
- r) both of the above

Answers: **Happy Easter!**

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

The Centre of our Life

Pope John Paul II, Redemptor Hominis, n.20

When celebrating the Sacrament of the Body and Blood of the Lord, the full magnitude of the divine mystery must be respected, as must the full meaning of this sacramental sign in which Christ is really present and is received, the soul is filled with grace and the pledge of future glory is given.

This is the source of the duty to carry out rigorously the liturgical rules and everything that is a manifestation of community worship offered to God himself, all the more so because in this sacramental sign he entrusts himself to us with limitless trust, as if not taking into consideration our human weakness, our unworthiness, the force of habit, routine, or even the possibility of insult.

Every member of the Church, especially Bishops and Priests, must be vigilant in seeing that this Sacrament of love shall be at the centre of the life of the People of God, so that through all the manifestations of worship due to it Christ shall be given back “love for love” and truly become “the life of our souls.”

Mary, our mother

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

Pope John Paul II

Contact *Into the Deep*

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- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- We rely on donations (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 about 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, and other diocesan newspapers,
- wish to understand and defend the teachings of the Catholic Church,
- wish to support and defend those who are unjustly treated by Church bureaucrats and organisations,
- wish to campaign for the renewal of our Catholic schools,
- wish to promote Eucharistic adoration in all parishes,
- wish to have a means of support and contact for one another in remaining true to our Catholic faith.

Letters to the Editor

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