

# LEPANTO

PUBLISHED BY: LEPANTO LEAGUE AUSTRALIA INC.

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VOLUME 12, NO. 1 - FEBRUARY, 2009

*At a time when new questions are being put and when grave errors aiming at undermining religion, the moral order and human society itself, are rampant, the Council earnestly exhorts the laity to take a more active part, each according to his talents and knowledge and in fidelity to the mind of the Church, in the explanation and defence of Christian principles and in the correct application of them to the problems of our times.*

Decree of the Apostolic of Lay People, 18.11.'65

## GNOSTICISM AT THE PEOPLE'S REPUBLIC OF ST MARY'S

*"We are not angry with the Dean and we are not angry with Archbishop Bathersby – I mean they are who they are and we are who we are I guess, and I am who I am."*

- Fr Peter Kennedy, ABC Local, 17 Feb '09

Readers will note the use of the royal plural above; and of the divine singular. At time of writing, events are moving quickly at St Mary's, with no doubt further drama in the offing.

The media provide the story as it unfolds, though the media tend to overlook key questions, such as: Are St Mary's and Fr Kennedy Catholic? Or, are St Mary's and Fr Kennedy something else? This issue of *Lepanto* examines key events and issues concerning the controversy at St Mary's, with a view to providing some real insight into what is going on.

### It's been a long time coming

The long-running saga of the dysfunctional and rebellious Catholic parish of St Mary's, South Brisbane features regularly in the pages of *Lepanto*. Readers

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will recall the baptismal formulae used at St Mary's, ruled invalid by the Vatican in 2004; the ambiguous, tendentious eucharistic liturgies; the blessing of illicit unions; the disregard for Christian faith and morals; the promotion of "interfaith" practices as if they were validly Catholic or Christian; the installation of a Buddhist statue in the sanctuary; the use of a consecrated Catholic church for purposes of entertainment and the partisan politicisation of a Catholic parish.

St Mary's has for some time characterized itself not as a Catholic parish but as the "St Mary's Catholic Community". It is well known, of course, that the congregation of St Mary's is not a typical, local parish congregation. Rather, the congregation is as much one comprised of disaffected elements gathered from across the archdiocese, including members of religious orders and, one way or another, employees of the Church, non-Catholics and non-Christians. Reforming such a hard core, disaffected group will be highly problematic. Almost certainly, the wiser approach will be to re-establish St Mary's as a normal, local parish. That could take some doing ...



### Grounds for Intervention

Brisbane Catholics have complained to Archbishop Bathersby about St Mary's over the years. Some have also taken the issue to Rome. Yet, it was not until shortly after the Pope's visit to Australia for World Youth Day that the archbishop, by letter dated 22 August 2008, was moved to intervene in a serious way. As he acted, the terminology he used sounded robustly Catholic and, for that matter, Roman. The archbishop

specified four matters wherein St Mary's had broken communion with the Church:

The matter of Faith: the Triune God; Is Jesus Christ accepted at St Mary's as the Son of God or "just another holy person like Buddha or Mohammed?"; the primacy of worship over action;

The matter of Liturgy: uncertainty re validity of baptism; the rules for validity of marriage; the use of eucharistic prayers selected at random;

The matter of Governance: Fr Terry Fitzpatrick's attaching of himself to St Mary's; St Mary's refusal to acknowledge any difference between ordained and non-ordained membership; St Mary's tendency to congregationalism in governance and culture;

The matter of Authority: the authority of the Church and its Magisterium; the Apostolic tradition.

The archbishop also gave Fr Kennedy some timely advice, "A Buddhist statue in a Catholic Church or sanctuary just does not make sense ... only extreme recklessness would place a

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Buddhist statue in a Christian Church. No matter where that takes place there is every possibility it would arouse angry feelings, particularly with Christians from different religious cultures.”

The archbishop also wrote: “In reality St Mary’s South Brisbane has taken a Roman Catholic parish and established its own brand of religion. Undoubtedly it does good, it promotes a strong sense of community, opens its doors to all who wish to come, but its own style of worship and sacramental practice can hardly be described as Roman Catholic. As such it is out of communion with the Roman Catholic Archdiocese of Brisbane and the Universal Roman Catholic Church under the leadership of the Bishop of Rome.”

### Seeing but not Perceiving

At times, the archbishop has ventured into the media to explain his position. As he said to ABC Radio National’s Stephen Crittenden on 27 August 2008,

*“What I was conscious of was certainly the attitude towards the social justice matters over there. But apart from that I didn’t really know much about it, and certainly some of the things which came to light with the letters that were written overseas to Rome, certainly were a surprise to me. I did think that there was a certain laxity about the liturgy, but I didn’t know to what extent. And that certainly was a revelation to me.”*

Clearly, the archbishop had not been reading *Lepanto* and the other media which had covered St Mary’s, nor it seems the letters that had been sent to him. In fact, given the long running controversy at St Mary’s and the interest shown by the media, it is a matter of surprise to hear that the archbishop should have had such limited awareness of what was going on at St Mary’s.

In the matter of lack of interest at least, the archbishop appears to have shown a significant measure of consistency - and not just in relation to St Mary’s. Those who have complained to him over the years have a certain familiarity with the questions of his awareness and interest. Among the issues which have gone un-addressed or insufficiently attended to for extended periods may be mentioned:

- The New Age Womenspace centre at Kedron, involving Sisters of Mercy and the Presentation order. Womenspace has been the subject of numerous media reports, including feature articles in *The Courier-Mail*. It is business-as-usual at Womenspace to this day.
- Earth Link, another New Age operation run by the Sisters of Mercy, which has twice in recent years been covered by the nationally prominent and respected Catholic journal *AD2000*.
- The New Age “Human Search for God” shrine, which was removed from St Stephen’s Cathedral in 2005 following lengthy controversy, only to be relocated in the nearby Francis Rush Centre, a location apparently considered less vulnerable to potential canon law action.

The factors common to the above and to the St Mary’s situation are: complaints to the archbishop; public and media controversy; and long delayed or inadequate responses or inaction. The pathology is one of a persistent failure of

responsibility and accountability. None of the above problems could have emerged or been sustained had a proper regime of archdiocesan supervision been in place.

There is also another common factor. All the controversies mentioned - Womenspace, Earth Link, the former Cathedral “shrine” and St Mary’s - have involved New Age and gnostic implications of one kind or another.

### Recognizing and Naming

In this respect, the record of written communication between the archbishop and Fr Kennedy of St Mary’s is as remarkable for what it does not say as for what it does say. It is almost as if the dispute with Fr Kennedy were concerned with technical issues of theology and adherence to Church law and did not somehow concern a parish or a “community” which had in a thorough-going way embraced New Age gnosticism.

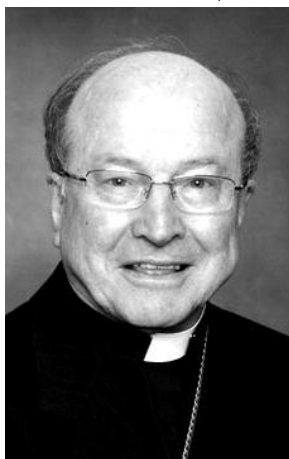
That the St Mary’s “community” - the People’s Republic of St Mary’s, if you like - had in a fundamental way embraced New Age gnosticism is beyond question. The evidence is everywhere - in the language of the liturgy, the hymns being used, the books being sold in St Mary’s, homilists’ notes, the groups and “regular meetings” being hosted, the celebration of the sacraments, etc. Space does not here permit a full analysis of St Mary’s and its New Age, gnostic character. Suffice it to say that the relevant Vatican document on the New Age is “Jesus Christ, The Bearer of the Water of Life: A Christian reflection on the ‘New Age’”, published in February 2003. Interested readers can find the document on the Vatican website.

It is almost as if Fr Kennedy set out to implement New Age gnosticism as outlined in this Vatican document, page by page, so strongly does the evidence of the record of St Mary’s correlate with the description of New Age gnosticism in “Jesus Christ, The Bearer of the Water of Life”. The document provides the following by way of definition:

*“Gnosis: in a generic sense, it is a form of knowledge that is not intellectual, but visionary or mystical, thought to be revealed and capable of joining the human being to the divine mystery. In the first centuries of Christianity, the Fathers of the Church struggled against gnosticism, inasmuch as it was at odds with faith. Some see a rebirth of gnostic ideas in much New Age thinking, and some authors connected with New Age actually quote early gnosticism. However, the greater emphasis in New Age on monism and even pantheism or panentheism encourages some to use the term neo-gnosticism to distinguish New Age gnosis from ancient gnosticism.”*

In neglecting to mention the New Age and (neo-)gnosticism in relation to St Mary’s, the archbishop has simply maintained his long standing practice of neglecting to name and deal with the New Age generally in the archdiocese - and that in an archdiocese notorious for its many and various manifestations of the New Age. In the archdiocese of Brisbane, New Age gnosticism is truly the elephant in the room - unnameable yet frequently seen and a topic to be avoided at any price.

To recognize and name New Age gnosticism at St Mary’s would be to recognize and name it elsewhere in the archdiocese. To recognize and name it would be to teach against it, and to clearly distinguish and differentiate this



amorphous counterfeit faith from Christianity and Catholicism. Cleaning out the stables at St Mary's will, however, require recognition and naming of the problem, even perhaps some kind of "truth commission". As they say, how can we ultimately have reconciliation without truth?

### **A Crafty Ambiguity**

Another key aspect of the story is the way a certain lack of specificity and a crafty ambiguity have been employed to camouflage the New Age, gnostic character of St Mary's. Indeed, it seems that Fr Kennedy has come out into the open with clear and explicit New Age, neo-gnostic statements on the public record only subsequent to his realisation that the game was over.

In his letter of 22 August 2008, the archbishop had asked a direct question: "At St Mary's is Jesus Christ accepted as Lord and Saviour, Son of God, or is Jesus regarded as just another Holy person like Buddha or Mohammed? Certainly in such circumstances the placing of a Buddhist statue in a Christian Church is extremely confusing."

Fr Kennedy's answer came in his letter of 30 November and it appears evasive: "You asked about our position on the Trinity and other dogma. As we have already said, we cannot state the exact beliefs of every community member, moreover we believe this is a question that is not asked of other parishes. We can say, however, that prayers within our liturgies reflect a Triune God and our prayers are enthusiastically expressed by the community. Like other churchgoing Catholics, many believe without question in the Triune God whereas others struggle with the concept, and some may even reject it. We do not ask people to sign a pledge or nominate to which 'team' they belong."

### **Belling the Cat ...**

Fr Kennedy's blunt responses on his lack of belief in heaven and hell were given to Richard Fidler of ABC Radio on 27 January 2009:

Richard Fidler: "Do you still think there is a hell, now?"

Fr Kennedy: "No, not at all. The Pope does. (laughs)

But, um, no."

Richard Fidler: "Do you think there is a heaven?"

Fr Kennedy: "No."

With no heaven and no hell, little room remains for the kind of Jesus Christ, Lord and Saviour, Son of God, that Christians and Catholics believe in. With what is now on the public record, the questions associated with the sacramental practice at St Mary's can be seen in a clearer, more revealing light. It would seem that many masses and baptisms were invalid. The ambiguity in the wording of the St Mary's "eucharistic liturgies" appears calculating and opportunistic. The continuing intransigence in St Mary's over the words of baptism can also now be seen as in all likelihood cynical - and as fully justifying the stand taken by the Vatican in 2004.

Perhaps no factor is as revealing of the mindset of St Mary's and its shepherd Fr Kennedy as the books on sale inside the Church. *Lepanto's* commentary on the New Age content of the books - often simply quoting New Age writers

themselves - appears in the accompanying "Guide to the St Mary's Bookshelf". Reading the guide will show how St Mary's has not lacked for material promoting New Age belief and speculation, indeed, superstition. As you read about the books, remember that the New Age, gnostic spirit which informs them also informs the St Mary's liturgies, baptisms, newsletters, groups and meetings. More on these in another issue. Also, note the significant content from well known New Age gurus such as Eckhart Tolle and 'Sailor Bob' Adamson and the absence of authentic Catholic material.

### **At One with the Universe**

Perhaps a final word should be given to Fr Kennedy. Below is another excerpt from his 27 January 2009 interview with ABC Radio's Richard Fidler:

Richard Fidler: "Do you think there is an afterlife?"

Fr Kennedy: "... I personally think that, that life is such an incredible mystery... Is there..an afterlife? Well.. I just think there is an incredible mystery of life itself. What it is, I don't know. I have no idea. I tend to think though that ah -and this is probably not very good Catholic doctrine - that um the personality that I am, that I appear to be, if you like, the personality.. after all the personality that's developed, is what, it's really my story, it's how my story has shaped me, my personality, what I have inherited from my parents and the living of life.. I think that personality will actually die.."

Richard Fidler: "And something of that will actually remain?"

Fr Kennedy: "Remain? Yes. Who I truly am, my essential nature ... the mystics talk like this .. Not that I am a mystic, unfortunately; I wish I was. But all the mystics of the great religions talk like this, talk about the oneness, and science talks about it today too; it talks about consciousness, talks about awareness, consciousness. Like, who was that... There is a philosopher, Quentin de Quincey, and he talks about consciousness going right down into the deepest, right down into the merest atoms, like there is a consciousness that the world is sacred, nature is sacred and the human species as part of that, is sacred. So who I truly am is, is, like it really is quite radical really, it's that consciousness, that awareness, that spirituality, that, you know it's the God thing, call it spirit, call it soul."

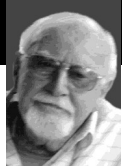
Fr Kennedy's kind of radical "oneness", as expressed above, appears to represent a world view or cosmology in which we are all "God", the Christian God no longer being seen as separate from and above the universe. This, of course, is both an effective denial of the core Christian understanding of the Trinity and Jesus Christ as well as a classic statement of New Age perspective, more than a little reminiscent in fact of the views of the dismissed American Dominican Fr Matthew Fox and his New Age, Goddess-friendly, effectively pagan "creation spirituality".

Should Fr Kennedy have an interest in further clarifying his position or in responding, *Lepanto* is prepared to print whatever he may have to say.

- Tim Pemble-Smith

TURN TO PAGE 6 FOR THE GUIDE TO ST MARY'S BOOKSHELF.





## Editorial:

# The Resurrection of a Parish

Many *Lepanto* readers may remember a book published some 20 or so years ago that recounted the story of what happened to a Catholic parish in a large Victorian country town when two young “modernist” priests came to town and took charge of the place. It was called **“Death of a Parish”**. I don’t know if it is still in print. My copy I lent to someone and now have no idea where it is.

I recall that dissension, despair and, in the end, desolation of the parish followed in the wake of their “wreckovation”. They were intoxicated with the so-called “spirit of Vatican II”. They introduced startling and controversial liturgies, terminated long standing devotional practices and generally succeeded in upsetting everyone but a number of activists of the same mindset. Parishioners organised protest meetings, letters were sent to the bishop - all to no avail.

Mass attendances fell away, many choosing to go to Mass in other towns, often an hour or so drive away; older folk unable to do so were left confused and desolate. Emotions ran high, there was dissention between life-long friends and even members of Catholic families.

***It would be interesting to know how this parish is faring today.***

However the story I have to tell here is somewhat different. It is a positive story, one of hope. One that illustrates how vital is the role of the priest in the life or death of a parish facing up to the crisis of Faith that has all but overwhelmed the Church in Australia over the last 40 years. Such priests are to be found scattered in parishes here and there in every State. They are getting older now as they and the Church in general anxiously awaits the input of the young priests from the new seminaries of Wagga Wagga, Sydney, Melbourne and Perth (I believe Wagga diocese has a head start with the average age of their priests by far the youngest in Australia)

***It concerns a parish in a suburb of a large city on the south coast of NSW. I haven’t told it before out of respect for the privacy of the principal players involved. Most have now died or moved on.***

It was a growing Catholic parish. However the population was increasing at a brisk rate and the church building was becoming too small. Extensions and renovations were planned and eventually approved by the local bishop. The parish priest then was apparently an enthusiastic “spirit of Vatican II” man and incorporated the amphitheatre concept of the altar “in the midst of the people”. In this case it was placed half way down along the west wall with three groups of chairs replacing pews (no kneelers), one group in the centre and one to either side. Altar rails disappeared and a sort of mini baptismal pool was installed at the southern end of the sanctuary area. The tabernacle was nowhere to be seen. There was a narthex or “gathering space” at the front of the church opening on to a circular drive through for the convenience of wedding cars and hearses. Statues including that of Our Lady and St. Joseph were stored away. The Stations of the Cross were removed from the church and re-located on an outside wall area

between the church and the parish hall (meeting rooms). They were of painted plaster cast and exposed to all the sun, rain and wind from the ocean not far away.

I had moved into the area some time previously and had been going to Mass at a parish elsewhere. I decided to get involved with some work for St. Vincent de Paul and approached a Society member. When he learnt my address he advised me I actually belonged to the parish I’ve mentioned above and should join their StVdeP conference.

Some days later driving past this church I decided to “pay a visit” and if anyone was around ascertain the name of the StVdeP president. The church was open. I was standing in some puzzlement looking for the red tabernacle light and somewhere to kneel. I then heard this voice behind me and this figure was standing there. He was middle aged and dressed as I hadn’t seen a priest in many years – Roman collar and full length black soutane. He said: “It’s not even a decent sort of Protestant church, is it!” - or words to that effect. This was back in the late 80s. He introduced himself and I told him why I was there. He explained he had only been there himself a few weeks as the previous parish priest who had organised all the changes had died recently of a brain tumour. He told me that he was also the diocesan vicar-general in charge of Catholic education. “I’ve also got to make this place look like a



Catholic Church again: I should have jobs for you StVdeP men to help me with in coming months” he added in his quiet manner.

He didn’t waste any time.. The wall area behind the altar was repainted and decorated to take away the stark ‘minimalist’ look so beloved by the modernists. The tabernacle cleaned and installed prominently in the sanctuary. It is one of the most beautiful parish church tabernacles I’ve seen – with the Ten Commandments engraved on the doors - the 3 relating to God on one side and the remaining 7 on the other. The statues of St. Joseph and Our Lady were professionally restored and back in the church.

Father confided to several parishioners that he didn’t want to approach the Diocesan Development Fund for more money to re-install proper pews. However he placed an order for the pews anyway and Novenas to Our Lady were urgently requested. I’ve been told that at about the time they were to be installed the parish received a healthy cheque from the estate of a deceased parishioner that just about covered the cost.

There remained the Stations of the Cross. Having done a couple of statue restoration jobs with some success I volunteered to see what I could do with them. They were laid out on trestle tables in the glassed-in verandah of the empty convent building. They were in a sorry state – Roman soldiers without arms, some other figures without heads, all the colour and background peeled and faded. With some assistance from a local sculptor for the most difficult repairs I worked on them in spare time for about six months. Father wanted them completed and up for the beginning of the next Lent. With the help of StVdeP men we installed them in the Church on the Tuesday before Ash Wednesday. ►

While architecturally and liturgically the layout of the church was not ideal there was no mistaking the reality of it now being “a Catholic church again”. I understand one parishioner wanted to put up a sign out the front saying “Under New Management” – a suggestion firmly rejected by parish priest, Fr. Leo Stevens.

All through this time and subsequently I’ve learnt that Father Leo was having a very difficult time – and not only with his health. (I came up to Queensland early in ’93). As he had been a teaching Marist Brother before he left them to become a priest, he took his responsibilities for the teaching of the Catholic Faith in Catholic schools seriously. Realising the inadequacy of the resource material being used he bought new, authentic Catholic material out of his own pocket. “His great desire was to assist teachers to have the resources that would enable them to educate in Faith the children in their care” (Quote from Fr. Leo’s obituary in the *Catholic Weekly*, May 27 2001)

The schools rejected this material and virtually told him to “butt out”. When he attended diocesan meetings he, as always, wore his clericals - other priests came in shorts and shirts. This did not enhance his acceptance. I understand he received little if any support, even from those in a position to provide it.

His illness progressed and he was unable to carry out his pastoral work. He was away from the diocese, under treatment and rehabilitation, for some four years or so. Again quoting from his obituary in the *Catholic Weekly*: “He was known for his pastoral care of people. His help and support was always generously given. People sought him out because they saw a generous and genuine man of God. Even during his illness people recognised his wisdom, compassion and gentleness and gained considerably from his love of people.”

Fr. Leo achieved his immediate parish objective of “making this church look like a Catholic church again”, it also became just as Catholic in worship and liturgical practice. He even celebrated a Latin Mass once a month on a Saturday morning at a time when such an event was rare indeed. That he didn’t have the same success in the Catholic education arena was a heavy cross for him to bear and must have contributed to his illness. However a still operating special diocesan education unit for disadvantaged students is a monument to his efforts.

When at last he was able to return to his diocese the new diocesan bishop (now Archbishop Wilson of Adelaide) told him he had a place to stay at the Archbishop’s House for as long as he lived. There he said Mass and was chaplain for a convent of nuns nearby, he heard confessions and celebrated an occasional Mass in the Cathedral. Fortunately I was able to visit him in February 2000. He died on April 17 2001.

*Some 16 years after these events there has been a sequel to this story. Recently I was reading an article on the Internet on the Stations of the Cross. The author – with an impressive theological background – made a point of the fact that each Station did not depend on a carved image, statuary or pictorial representation of some sort. All that was needed was a simple cross of some kind. After all, it was the Cross that mattered, the physical representations were only there to help our concentration and reflection. Suddenly I remembered – the*

*restored Stations of the Cross I’d worked on had no Crosses on top. Some had been missing, some damaged, others had cracked away from the plaster frame. There was no time to get new ones if the Stations were to be installed for Lent so they went up without them! I contacted a friend, a long-standing parish member who talked with the now parish priest. He approved the idea that we obtain wooden crosses to be installed on top of or near each Station. Through the Australian office of Aid to the Church in Need arrangements were made for the Palestinian Catholics of Bethlehem to provide Crosses made from olive wood from the Holy Land.*



*These have now arrived and been installed. Fr. Leo Stevens from the special place in heaven reserved for faithful parish priests probably said “about \*\*\*\*\* time!”*

- Maxwell Lynch

*In view of Max Lynch’s recent and ongoing battle with illness, we are pleased to announce that Tim Pemble-Smith has joined Lepanto in the role of Co-Editor*

## Novena of the Miraculous Medal

O Immaculate Virgin Mary,  
 Mother of Our Lord Jesus and our Mother,  
 penetrated with the most lively confidence in your all-  
 powerful and never-failing intercession, manifested so often  
 through the Miraculous Medal,  
 we your loving and trustful children implore you to obtain for  
 us the graces and favors we ask during this novena,  
 if they be beneficial to our immortal souls,  
 and the souls for whom we pray.  
 (Here form your petition)

You know, O Mary, how often our souls have been the sanctuaries of your Son who hates iniquity. Obtain for us then a deep hatred of sin and that purity of heart which will attach us to God alone so that our every thought, word and deed may tend to His greater glory. Obtain for us also a spirit of prayer and self-denial that we may recover by penance what we have lost by sin and at length attain to that blessed abode where you are the Queen of angels and of men. Amen.



# Guide to the St Mary's Bookshelf

The commentary below concerns books on sale in St Mary's, as photographed and supplied to Lepanto. All the books in the photographs have been included.

<p>THE BIOLOGY OF TRANSCENDENCE <i>A Blueprint of the Human Spirit</i> by Joseph Chilton Pearce</p> <p>(per front cover, "Author of <i>The Crack in the Cosmic Egg</i>")</p>	<p>In this book, Jungian New Ager Joseph Chilton Pearce addresses "how we can transcend our current evolutionary capacities and limitations ... As Pearce shows us, it is the dynamic interaction of our head brain (intellect) and heart brain (intelligence) that allows transcendence from one evolutionary place to the next ... Conversely, it is the breakdown of this interaction through the cultural dictates of society and religion ... that keeps us where we are, mired in the current crises of violence among people and between people and the planet." A former faculty member of the Jung Institute in Switzerland, Pearce believes in "the inherent potential which he claims lies dormant within all human beings." Per <i>The Biology of Transcendence</i>, "Why do we as humans seem stuck in a culture of violence and injustice? How is it that we can recognize the transcendent ideal represented by figures such as Jesus, Buddha, Lao-tzu, and many others who have walked among us and yet cannot seem to reach the same state?"</p>
<p>A NEW EARTH <i>Awakening to Your Life's Purpose</i> by Eckhart Tolle</p> 	<p>Eckhart Tolle is well known, in fact notorious internationally as Oprah Winfrey's New Age guru. As Warren Smith writes, "Tolle's book <i>A New Earth</i> ... exploits the idea that the world is at a crisis point and insists that we must 'spiritually evolve' as a species to avoid personal and planetary disaster. According to New Age leaders like Tolle, spiritually evolving means 'shifting' or converting to the heretical belief that we are all 'God' and that we are all 'Christ'."</p> <p>Tolle's worldview is of interest. As he says in an interview, "Some of the first human beings in whom the new consciousness emerged fully became the great teachers of humanity, such as Buddha, Lao Tzu, or Jesus ... On the periphery of the established religions, from time to time certain movements appeared through which the new consciousness manifested. This enabled a number of individuals within those movements to awaken spiritually. Such movements, in Christianity, were Gnosticism and medieval mysticism; in Buddhism, Zen; in Islam, the Sufi movement; in Hinduism, the teachings called Advaita Vedanta."</p>
<p>THE POWER OF NOW by Eckhart Tolle</p>	<p>Tolle writes in this book, "Don't get attached to any one word. You can substitute 'Christ' for presence, if that is more meaningful to you. Christ is your God-essence or the Self, as it is sometimes called in the East. The only difference between Christ and presence is that Christ refers to your indwelling divinity regardless of whether you are conscious of it or not, whereas presence means your <i>awakened</i> divinity or God-essence."</p>
<p>PRACTICING THE POWER OF NOW <i>Essential Teachings, Meditations, and Exercises from The Power of NOW</i> By Eckhart Tolle</p>	<p>This is Tolle's 'how to' instruction book, an aid to achieving the spiritual <i>Power of NOW</i>: meditations and exercises to assist you to "fall into that void" and to dissolve "that sense of self" which is "ultimately false", "ultimately a mental fiction". Tolle's teachings and methods of achieving "awakening" are essentially neo-gnostic rather than Catholic or Christian.</p>
<p>WHAT THE BLEEP DO WE (K)NOW! <i>Discovering The Endless Possibilities for Altering Your Everyday Reality</i> by William Arntz, Betsy Chasse and Mark Vicente</p>	<p>This well known book, based on the documentary of the same name, investigates science and spirituality from a New Age perspective. As the What the Bleep website says, "This beautifully formatted and illustrated book takes the scientific and mystical information in <i>What the BLEEP DO We Know!?</i> and explores it more deeply. It is also a revealing and personal book. All three filmmakers candidly talk about their individual spiritual evolution, as well as share their thoughts and breakthroughs about the topics presented."</p> <p>Per Ron Hogan, as also published on the What the Bleep website, "Why is this relevant to the New Age market - or, as many prefer to call it these days, mind/body/spirit? Because the film's most significant expert is Ramtha, a 35,000-year-old warrior-guru (channelled by middle-aged blonde JZ Knight), who teaches the acolytes at his 'school of enlightenment' - including What the Bleep? codirectors William Arntz, Betsy Chasse and Mark Vicente - that the world around us is an illusion and that creating a better reality is as easy as thinking it so."</p>



<p>WHAT'S WRONG WITH RIGHT NOW <i>unless you think about it</i> talks with 'Sailor' Bob Adamson</p> <p>(Quoted on the front cover of this book is, "A fine contribution to contemporary Advaita teaching" – Joan Tollifson, <i>Awake in the Heartland</i>".)</p>	<p>"Sailor Bob Adamson's search came to an end in the mid 1970s with an encounter with Sri Nisargadatta Maharaj, the revered jnani of Bombay. Since that time he has shared his understanding with those who look for answers to the essential questions of life." (from back cover of book)</p> <p>According to Sailor Bob Adamson, "If you are seeking truth, reality, God or whatever you like to call it, I suggest that you start with the only reality you are absolutely certain of - that is the fact of your own being. There is no one sitting here who can say 'I am not'. Each one of us knows 'I am'. But that thought 'I am' is not the reality. It is the closest you will ever get to it with the mind. That 'I am' is just a translation by the mind of that sense of presence, the awareness of presence or the presence of that awareness. That is the only reality we are absolutely certain of. Nobody under any circumstances can say 'I am not'. That knowing is constantly and ever with us. And that is why we say that what you are seeking you already are ... We base what we talk about here on what the ancient traditions tell us. In Advaita (Hindu), for instance, they call it non-dual - one-without-a-second."</p>
<p>ONE ESSENCE <i>Expressing and Appearing as Everthing</i> by Sailor Bob Adamson</p>	<p>Everything in essence is that changeless natural knowing and nothing other than that." More from Sailor Bob.</p>
<p>REALITY <i>My Extraordinary Summer with "Sailor" Bob Adamson</i> By James Braha</p>	<p>More on Sailor Bob, by James Braha. More of James Braha's works can be purchased at the Melbourne Theosophical Society Bookshop, according to Sailor Bob's website.</p>
<p>THE LAUGHING JESUS <i>Religious Lies and Gnostic Wisdom</i> by Timothy Freke and Peter Gandy,</p> <p>(per front cover, "Authors of The Jesus Mysteries and Jesus And The Lost Goddess")</p>	<p>"<i>The Laughing Jesus</i> is a manifesto for Gnostic mysticism. Freke and Gandy's exposition of Gnostic enlightenment is lucid and accessible; their critique of Literalist religion is damningly severe." - Robert M. Price, professor of scriptural studies, Johnnie Colemon Theological Seminary, and editor of <i>The Journal of Higher Criticism</i>.</p> <p>Commentary on Amazon website: "The first half solidly deconstructs and demolishes any claim to historical accuracy or legitimacy for the Holy Books of the Jewish, Christian, and Moslem religious traditions. All Holy Books are the work of men, not of God (including Gnostic books, but Gnostics realize this.)"</p> <p>"The second half of the book deals with the nature and obtainment of Gnosis. The authors' model holds that Gnosis is a natural state akin to lucid dreaming (dreaming, yet consciously recognizing that you are dreaming.) You experience a shift in consciousness and perspective. Your ordinary world and life does not disappear as you enter some new supernatural state or dimension. No, but your consciousness expands ... We are all one. The purpose of life is to awaken and personally experience to this knowledge - this Gnosis."</p>
<p>THE JESUS MYSTERIES <i>Was The 'Original Jesus' A Pagan God?</i> by Timothy Freke and Peter Gandy</p> <p>(per front cover, "an erudite and well researched book stuffed with plenty of controversial ideas – Book of the Year, 1999, Daily Telegraph")</p>	<p>Per Library Journal review, "Freke (a philosopher and author of books on spirituality) and Gandy (who is studying classical civilization) believe that first century Jewish mystics adapted the potent symbolism of the Osiris-Dionysus myths into a myth of their own, the hero of which was the Jewish dying and resurrecting godman Jesus. Therefore, the story of Jesus is a consciously crafted vehicle for encoded spiritual teachings created by Jewish Gnostics. We are unaware of this, they claim, because the Roman Catholic Church destroyed evidence of the connection between Christianity and the pagan mysteries ... Freke and Gandy are familiar with a significant amount of recent biblical scholarship, though they rely mostly on Elaine Pagels work on the Gnostics."</p> <p>"A wonderful blend of detective story, historical research, and clear thinking, <i>The Jesus Mysteries</i> explains in accessible form what has been known to scholars for centuries. The time for the inner mysteries of Christianity to be brought out of the closet is long overdue, and this book is a powerful and courageous voice for the cause." - Roger Housden, author of <i>Sacred America</i>.</p>
<p>GOD'S UNIVERSE by Owen Gingerich</p>	<p>Mainstream book discussing science and religion by a distinguished academic.</p>

<p>LUCID LIVING (small book) by Tim Freke</p>	<p>Per Steve Burns on Amazon website, "I love the Timothy Freke writings and this book will be awakening to people who have not deeply studied Buddhism or Timothy's previous Gnostic slanting books. It is a very small book that uses a page for each paragraph. However let me sum his book up and save you the purchase price: We are all asleep in the illusion that we are human beings and that we have a body and a mind and have thoughts. However we can wake up by realizing that we are not human, we are simply the awareness that perceives the illusion of us being a human with a body ... Wake up!"</p>
<p>YOU WERE NEVER BORN by John Wheeler</p> 	<p>Per Annette Nibley on John Wheeler's website, "John has titled this, his fourth collection of dialogues and pointers, "You Were Never Born," which speaks to the very first principle: the fact that pure nothingness is all that exists, and that all our personal problems and suffering are imaginary. John says, 'You cannot speak of the birth of that which has no form or limits. We are that, and that has never come into form. So we have never been born.' This simple truth is the bedrock underlying all the slippery layers of assumptions and projections that we try to heap on top of it. There is only the one truth, only the one principle, only the one which has no form or limits, and this is what you are. And that is the point to which John returns over and over again."</p> <p>John Wheeler's website also offers that in 2003 John Wheeler met "Sailor" Bob Adamson, "who pointed out our nature of non-conceptual awareness and the absence of the limited self we imagine ourselves to be. With this heart-to-heart sharing, the spiritual search naturally and effortlessly ended. John enjoys sharing the pointers with those sincerely interested in self-knowledge and the ending of seeking, suffering and doubt."</p>
<p>AWAKENING TO THE NATURAL STATE by John Wheeler</p>	<p>Per Sailor Bob Adamson on John Wheeler's website, "John Wheeler has written these articles, which are a clear, simple and direct expression of his own innate understanding or knowing. He continually points to the obvious and evident fact of being, just as it is – unaltered, unmodified, uncorrected.</p>
<p>PRESENCE – AWARENESS <i>Just This and Nothing Else</i> by Sailor Bob Adamson (author) and John Wheeler (editor)</p>	<p>"The search itself is the trap. You are already what you are seeking. You think there is something to attain or to get. You have never been anything other than that, and never could be. We hear that, but how many of us really take a good look at it and stick with it, hang onto it? What do we do? 'That is not good enough!' We will race away and look at somebody else. We will go to somebody else, hear somebody else, read another book or do this or do that, thinking that we will get the answer somewhere else. But the only place the answer is, is with you. It is not with anybody else. You already are that. You can't be anything else other than that. (From Chapter 13; The Search is the Trap, as quoted on the back cover.)</p>
<p>AWAKENING TO THE DREAM <i>The Gift of Lucid Living</i> by Leo Hartong</p>	<p>Per Leo Hartong's website, "<i>Awakening To The Dream</i> is a book about you. It points to and from the source of your true identity. The clear seeing that it refers to is neither complex nor simple. It is not something exclusive for an intellectual or spiritual elite, nor is it remote or hiding in the future. It is all inclusive, pure presence, closer than your breath. It is the heart of hearts, your birthright and innermost Self. This is your invitation to <u>re</u>-member what was never really forgotten."</p>
<p>RADICAL KNOWING <i>Understanding Consciousness through Relationship</i> by Christian de Quincey</p> <p>(Per the front cover, "...opens the way for a new kind of science that honors wisdom as much as truth." – Michael Toms, cofounder of New Dimensions World Broadcasting Network".)</p>	<p>Amazon Product Description: "In <i>Radical Knowing</i> Christian de Quincey makes a provocative claim: We are not who we think we are. Instead, we are what we <i>feel</i>. Giving disciplined attention to feelings reveals the most fundamental fact of life and reality: We are our relationships ... De Quincey explains that participating in shared consciousness literally builds the fabric of reality, and that understanding this process is key to unlocking our potential for higher consciousness and spiritual evolution."</p> <p>"When it comes to the subject of consciousness, Christian de Quincey is like a dragon on fire ... The split between inner and outer knowing is healed, and we are awakened to the sky-high possibilities of enlightenment as a manifestation of universal mind. This book alters energy patterns and installs new microchips into the philosopher's stone." (Suzi Gablik, author of <i>Has Modernism Failed?</i> and <i>Living the Magical Life</i>)</p> <p>"Mr. de Quincey, who is co-founder of The Visionary Edge, is quite familiar with the mind-brain-consciousness connection ... Many of the subjects dealt with in this book will resonate with both students of esoteri(ci)sm and those working within the various fields of scientific endeavor." (The Beacon, Mar-Apr 2006)</p>
<p>THE CATHOLIC CHURCH by Hans Kung</p>	<p>Book by a well known dissenter from the Catholic Church.</p>



# Popes' Quotes

## ON THE DEFENCE OF HUMAN RIGHTS

**Pope St. Gregory VII** (August 22 1078: Letter to Hugo, Bishop of Die and Hugo, Abbot of Cluny)

*“Act wisely and manfully; do all things in charity, so that the oppressed may find you cautious defenders and oppressors may learn that you are lovers of justice.”*

**Pope Leo XIII** (May 15 1891 *Rerum Novarum*)

*“To misuse men as though they were things in pursuit of gain, or to value them solely for their physical powers – that is truly shameful and inhuman”*

**Pope John Paul II** (March 25 1995, *Evangelium Vitae*)

*“Where God is denied and people live as though He did not exist, or His commandments are not taken into account, the dignity of the human person and the inviolability of human life also end up being rejected or compromised”.*

## ON HUMAN LIBERTY

**Pope Leo XIII** (November 1 1885 *Immortale Dei*)

*“The Church cannot approve of that liberty which begets a contempt of the most sacred laws of God, and casts off the obedience due to lawful authority for this is not liberty so much as license, and is most correctly styled by St Augustine the ‘liberty of self-ruin’ and by the Apostle St Peter the ‘clock of malice’.”*

**Pope John XXIII** (April 11 1963 *Pacem in Terris*)

*“Those, therefore, who claim their own rights, yet altogether*

*forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other.”*

**Pope John Paul II** (March 25 1995 *Evangelium Vitae*)

*“When freedom is detached from objective truth it becomes impossible to establish personal rights on a firm rational basis; and the ground is laid for society to be at the mercy of the unrestricted will of individuals or the oppressive totalitarianism of public authority.”*

## ON THE SEARCH FOR TRUTH

**Pope St. Leo the Great** (August 18 460 Letter)

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

**Pope Leo XIII** (June 20 1894 *Praeclara Gratulationis Publicae*)

*“The true union between Christians is that which Jesus Christ, the Author of the Church, instituted and desired, and which consists a unity of faith and a unity of government”.*

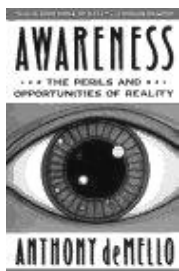
**Pope John Paul II** (May 25 1995 *Ut Unum Sint*)

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

### AWARENESS

*the Perils and Opportunity of Reality*

by Anthony de Mello



Book by Jesuit priest and psychotherapist who died in 1987. Fr de Mello is the subject of a lengthy “notification” concerning his writings issued by the Congregation for the Doctrine of the Faith under the former Cardinal Ratzinger. An excerpt from the Vatican “notification”:

“In place of the revelation which has come in the person of Jesus Christ, he (Fr de Mello) substitutes an intuition of God without form or image, to the point of speaking of God as a pure void. To see God it is enough to look directly at the world. Nothing can be said about God; the only knowing is unknowing ... ‘God’ is considered as a cosmic reality, vague and omnipresent; the personal nature of God is ignored and in practice denied. Father de Mello demonstrates an appreciation for Jesus, of whom he declares himself to be a ‘disciple.’ But he considers Jesus as a master alongside others. The only difference from other men is that Jesus is ‘awake’ and fully free, while others are not. Jesus is not recognized as the Son of God, but simply as the one who teaches us that all people are children of God. In addition, the author’s statements on the final destiny of man give rise to perplexity. At one point, he speaks of a ‘dissolving’ into the impersonal God, as salt dissolves in water. On various occasions, the question of destiny after death is declared to be irrelevant; only the present life should be of interest. With respect to this life, since evil is simply ignorance, there are no objective rules of morality.”

The above Vatican “notification” on Fr de Mello reads as if it were written specifically for the benefit of Fr Kennedy and the St Mary’s community.

THE SIXTH PARTITA  
by Juliet Hoey

Literature – fiction by local writer

CONFRONTING POWER AND SEX  
IN THE CATHOLIC CHURCH  
*Reclaiming The Spirit Of Jesus*  
by Bishop Geoffrey Robinson

Book by a well known dissenter from the Catholic Church.



## MESSAGE OF HIS HOLINESS BENEDICT XVI FOR LENT 2009

*Dear Brothers and Sisters!*

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" (*Paschal Præconium*). ... 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 read in the Gospel: "Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was hungry" (*Mt 4,1-2*). Like Moses, who fasted before receiving the tablets of the Law (cf. *Ex 34,28*) and Elijah's fast before meeting the Lord on Mount Horeb (cf. *1 Kings 19,8*), Jesus, too, through prayer and fasting, prepared Himself for the mission that lay before Him, marked at the start by a serious battle with the tempter.

We might wonder what value and meaning there is for us ... 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. In the very first pages of Sacred Scripture, the Lord commands man to abstain from partaking of the prohibited fruit: "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die" (*Gn 2, 16-17*). ... 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.

... 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" (*Mt 6,18*). 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" (*Mt 4,4*). The true fast is thus directed to eating the "true food," which is to do the Father's will (cf. *Jn 4,34*). 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 (cf. *Acts 13,3; 14,22; 27,21; 2 Cor 6,5*). ...

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. ... Lent could be a propitious time to present again the norms contained in the Apostolic Constitution, so that the authentic and perennial significance of this long held practice may be rediscovered, and thus assist us to mortify our egoism and open our heart to love of God and neighbor, the first and greatest Commandment of the new Law and compendium of the entire Gospel (cf. *Mt 22, 34-40*).

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. ... By freely embracing an act of self-denial for the sake of another, we make a statement that our brother or sister in need is not a stranger. 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 (cf. *2 Cor 8-9; Rm 15, 25-27*), the faithful being invited to give to the poor what had been set aside from their fast (*Didascalica Ap., V, 20,18*). This practice needs to be rediscovered and encouraged again in our day, especially during ... 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. ...

Dear brothers and sisters, it is good to see how the ultimate goal of fasting is to help each one of us, as the Servant of God Pope John Paul II wrote, to make the complete gift of self to God (cf. Encyclical *Veritatis splendor*, 21). May every family and Christian community use well this time of Lent, therefore, in order to cast aside all that distracts the spirit and grow in whatever nourishes the soul, moving it to love of God and neighbor. 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 this interior disposition, let us enter the penitential spirit of Lent. May the Blessed Virgin Mary, *Causa nostrae laetitiae*, accompany and support us in the effort to free our heart from slavery to sin, making it evermore a "living tabernacle of God." 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. *From the Vatican, 11 December 2008.*

full text: [http://www.vatican.va/phome\\_en.htm](http://www.vatican.va/phome_en.htm)

# RALLY FOR LIFE 2009 - UNITED WE STAND

Over 1000 wonderful pro-life men, women and children filled Queens Park in the Brisbane CBD on a the hot afternoon of Saturday 7th February 2009 - the last Saturday before parliament resumed after their Christmas break. Whilst tackling the difficult and depressing topic of abortion, there was joy on the faces of those attending, a life-affirming peaceful heart beating in each person there, knowing we are on the side of right and true justice for all. It was also a wonderful opportunity for the many pro-life and pro-family groups from the south-east corner to work together – and a sincere “thank you” to all the groups participating.

Our excellent speakers included **Christine Campbell, Labor MP of Pascoe Vale**, Victoria, Dr Eamonn Mathieson, Specialist Anaesthetist, Victoria, Doctors in Conscience, and our very own Dr Belinda Goodwin, GP, wife and mother of soon-to-be six.

**Ms Campbell** spoke first and said that “Whilst the pregnancy ends, the motherhood remains. Forever she is a woman who has been pregnant, her motherhood cannot be diversified, cannot be surgically removed from all that is an integral part of her personhood, her womanhood. She has, for a period of time, carried her own unborn human life, she is forever that child’s mother, intellectually physiologically and psychologically, whether that pregnancy ends in stillborn, abortion, miscarriage or adoption.”

She said whilst visiting the Royal Women’s Hospital in Victoria prior to the recent shocking legislation changes, Ms Campbell asked medical personnel what is the risk factor and criteria that would lead them to recommending an abortion for a women. Incredulously, their first answer was “homelessness”. How is it fathomable that giving her an abortion in any way fixes her homelessness? She stressed that we must make it clear to politicians that “One choice (abortion) is no choice”.

**Dr Eamonn Mathieson** addressed those gathered from a doctor’s perspective describing how the legislation now compels doctors, nurses and pharmacists to go

against their conscience and deeply held beliefs and do what they know is wrong, that they find morally abhorrent, against their moral and personal integrity, against the practice of good medicine, and against the Hippocratic Oath that was founded

on deep respect for human life. The legislation cares nought for the circumstance and welfare of the mother and is a social and moral quagmire. The legislation’s far-reaching effect is against freedom of conscience, religion and thought. The legislation compelling doctors and medical

personnel to either perform or assist with an abortion was a very deliberate action put forth by the pro-abortion politicians and abortion industry to force medical personnel to participate in greatly immoral practices. It was a desperate attempt – blatant resort to naked power when propaganda failed. It will marginalise doctors from the care of women.

**Dr Belinda Goodwin** started her talk, “Silence Kills” with a quote from Planned Parenthood Federation in 1963, “Abortion Kills the life of a baby after it has begun. It is dangerous to your life and health”. She stated, “Nothing has changed except that it (abortion) has become socially and morally sanctioned.” Dr Goodwin’s talk was a call to action, a strong suggestion and direction to all pro-lifers to get involved, to get more active.

We can’t do everything, but everyone can do something. If you want an end to abortion, you must help pro-life politicians get elected. Please consider which of the many suggestions you are capable of and start today.

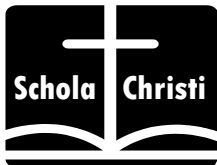
“Silence kills. We can do something here in Queensland, we **must** do something! Evil prospers because good men do nothing – this is something the pro-abortion groups depend on.”

Email the website link of the Rally For Life talks to your friends. Watch the Rally For Life videos on the computer as a family. Organise for your church or organisation to watch them as a group and then, most importantly, **act upon them**.

Thank you all for coming to the Rally, without you there it is a non-event. And remember – everyone can do something!

*Teresa Martin,  
State President, Cherish Life*





# The Luminous Angelic Assistance

- By Christine Fitzgerald

Your Guardian Angel is your companion and your friend. He is given to you at the first moment of existence and stays with you to the end. He inspires you with good and holy thoughts. He protects you from many dangers and accidents, and assists you in a thousand ways throughout your life. The Angels are most desirous to be our friends and they love us with all the intensity of their angelic natures. "He hath given His Angels charge over thee: to keep thee in all thy ways. In their hands they shall bear thee up lest thou dash thy foot against a stone" (Psalm 91).

The Angels are pure spirits, mighty Princes of Heaven who stand before God. They are burning fires of love, filled with the plenitude of happiness. No two Angels are alike and there are too many to be numbered. All of them are indescribably beautiful. "Thousands and thousands ministered to Him and ten thousand times a hundred thousand stood before him" (Dan 7:10).

St. Frances of Rome saw her own Angel. She said the splendor of her Angel dimmed the light of the sun and moon and stars in comparison. Often she could read her prayers by the light of her Angel. When the Angel rolled back the stone from the holy sepulcher, Sacred Scriptures says that the countenance of the Angel was like lightning and his clothes white as snow. His appearance was so full of majesty that the soldiers at the tomb were terrified and could not look at him. "For an Angel of the Lord descended from Heaven, and coming, rolled back the stone, and sat upon it. And his countenance was as lightning and his raiment as snow" (Matt 28: 2,3).



Angelic intelligence is immeasurably superior to our own. We plod from truth to truth, studying, steadily investigating in order to understand a topic, but they understand the entire subject at a single glance. In that same glance, they immediately see all the nuances and consequences of a particular action. It is easy to see how important their assistance would be for us, who need help in making decisions each day of our lives.

There are angels in Heaven and also on earth, each with different jobs to do. Nations, cities, families, towns - all have their special Angels. St Thomas Aquinas teaches us that there are Angels that guide the stars, the moon, the sun, and the planets, keeping everything in harmony according to God's plan. Scripture tells us of the Angels that perform duties that some attribute to chance.

It was an Angel that gave its medicinal quality to the pool at Bethesda; an Angel generated the fires on Mount Sinai; the thunder and lightning were the work of Angels; and in the Apocalypse we read of the Angels restraining the winds. Thus, we learn that the course of nature, so marvelous and at times so fearful, is moved by these unseen beings.

Angels act as messengers as in the Annunciation when the Archangel Gabriel came to Mary, or as protectors as when Archangel Raphael helped to guide young Tobias on a dangerous journey, or as avengers as when God sent an Angel who killed 70,000 Egyptians in one night as a punishment for the Pharaoh not releasing the Hebrews from slavery.

They are also powerful protectors against the tricks of the devil. They will fight by your side and inspire you on how to resist the temptations of the devil. "Be sober and watch: because your adversary the Devil, as a roaring lion, goeth about, seeking whom he may devour" (1 Pet 5: 8). The Angels protect us from falling into temptations and avert natural disasters from befalling us - often the person never even realizes the tragedy he narrowly missed.

It is interesting to note that at the time of the Renaissance, Angels began to be portrayed as fat, sweet babies with wings. This artistic style continues to our day. It is a shame for such

militant warriors to be reduced to these weak, infantile representations. In the mind of the viewer, the role of the Angel as protector and avenger fades away, replaced by a different idea. It is a subtle way of gradually changing the notion of the principle that life is a war between good and evil with the agents of each side fighting to win the souls of men.

There is no spirit of fight in the fat baby angels - in fact, they are so smiling and happy that it appears nothing is amiss in their world.

And yet, there are many incidences in the lives of the Saints that show the militant, protective mission of the Angels toward men. St John Bosco, for example, was a man who fought vigorously against the Waldensian

heresy. Many of the heretics hated him for his unrelenting fight and tried to kill him many times. During this dangerous period of his life, a large grey dog appeared and would accompany him as he walked the streets of the city, fighting off any attackers. When the danger passed, the dog disappeared. In his writings, Don Bosco called this dog Grigio [Grey], and he believed that it was an angelic intervention protecting him so many times over a period of 30 years.

Angels also reflect God's goodness, kindness, and generosity. He gave us these Angels to "level out the playing field." Man by himself is no match for the wily Devil, a fallen angel that still retains all his intellectual prowess and powers. Without some kind of supernatural help, we would be certain to make many mistakes, some irreparable.

God in His goodness gave us Angels. Knowing this, wouldn't it be foolish to ignore our Guardian Angels and not ask often for their help?

"Ask us and we will give you a share of all our treasures, all our graces, all our happiness," they seem to say. The only thing standing between us and these benefits is our forgetfulness of these wonderful beings.

[http://www.traditioninaction.org/religious/f012rpAngels\\_Fitzgerald.htm](http://www.traditioninaction.org/religious/f012rpAngels_Fitzgerald.htm)

February 2009

# Eucharistic Adoration

## STRENGTH AND ENDURANCE

*(This article first appeared 40 years ago, see acknowledgement at end.)*

Rosewood is not a town of roses: it is a railway station once made important by coal mines. Some mines have now been closed and the workers go to Ipswich or the airforce base at Amberley. But in the wooden houses are miners in their forties who are crippled by bad backs. The older mines had low shafts and the men dug the coal by lying on their stomachs or by crouching. Where backs are not the problem you hear the cough, hard and constant, caused by the coal dust. These men have a deep respect for both the strength and endurance in each other. I will never forget the awed hush after they heard of seventeen friends who had been sealed into a mine that had caught fire.

There is no firm grip on health or life in this town. Fr. Alan Brown had taught them to remember that while they were on their way to the mines, he was offering Christ Our Lord in their name to God the Father. Apparently they do remember, for their priest always has a long list of requests for Masses to be said. Besides that, some families have made a point of spending an hour each month contemplating the Heart of Christ, Fr. Brown with them, and I wonder about the connection between devotion to the Eucharist and devotion to the Sacred Heart.

This year *(remember it was 1979)* Fr. Brown mentioned how an altar boy had brought him a host after Sunday Mass, it was found on the floor, and judging by the way it was soiled must have lain there for some time. Not knowing if it was consecrated or not the priest put it into a small bowl of water that is kept alongside each Tabernacle. But this host did not dissolve even after a week, in fact it was becoming pink. The clergy retreat took up the following week, and when Fr. Brown next checked, the bowl of water was still clear, the host had not dissolved and it had turned blood red. So he phoned the Cathedral and was advised to bury it. He made a small hole in the garden, placed

the host on a piece of cotton wool and covered it with soil. Some weeks later, a consecrated host slipped from the ciborium after Holy Communion and he followed the usual custom of putting it into the bowl of water. This one did not dissolve either and while the water stayed clear it also became

blood red. Again he checked with the Cathedral, was told to bury it, and advised to place an unconsecrated host in the bowl. That host quickly dissolved as is normal, and did not lose its whiteness. Fr. Brown has mentioned nothing of these incidents to his people: he could see no point in doing so, and their faith did not need such help.

I remember how St. Margaret Mary had received all her revelations about the Sacred heart while worshipping the Blessed Eucharist. She realised that in the Mass the link between love for God and love for all men is rooted and developed. At the very moment when we are called upon to give thanks to the Father for giving us His Son as a sacrifice, we are also called upon to be united in Communion with others. The thanksgiving is centred around the brotherly sharing of the same Bread. Contemplation of the heart of Christ, "Looking at the one they had pierced" – St. John expresses it, gives me the conviction that He is my friend. There is no need to take refuge behind the general statement "Jesus is the friend of all", because in my psychology that finishes up being synonymous with another statement: "Jesus is the friend of no one".

To appreciate the Eucharistic presence we need to live a personal encounter, a heart to heart exchange with Christ. Sacred Heart devotion gives an interior knowledge and a lived conviction that Jesus is our friend.

**A. Yelds, M.S.C.**

*(With acknowledgement to Annals Australia where this article first appeared in the issue of August 1979. One can only wonder how many priests in 2009 would be so sanguine about their peoples' faith in the Real Presence as Fr. Alan appeared to be in 1979.)*



*Come, taste the sweetness of  
being in  
His Real Presence.  
He makes himself a prisoner of  
His love for us,  
as he awaits our presence  
before Him.  
Come and sit before our Lord,  
he is always there  
in the Tabernacle.*

*Magnificat ánima mea Dóminum, et exsultávit spíritus meus in Deo salvatóre meo ...*

## Dancing in the aisles?

A Greek playwright once observed: "Whom the gods will kill, they first drive mad!" Among the follies afflicting those young people (and adults) who still assist at Holy Mass is the apparent belief of a particular priest that only by "making the Mass relevant to our day" can we hope to attract and keep our young. So he has them dancing in the aisles during Mass. This reminds me of a parish I used to attend where every Saturday evening the church would be crammed to standing room only, with most of those present in the age range from 5 to 25. In just five years, that has changed. Not only were there no longer any children, there was no one under fifty left to worship God.

What happened?

The incoming parish priest decided to jazz up the music and to bring all the children up around the altar at the holiest moments of Mass. Well, the later disobedience saw the consequent loss of grace in the flight of all the children. And the former led the youth to ponder that if one is going to play music more suited to the pub than to a church, then one may as well go to the pub where the spirit is materially present. And so, with this latest clerical folly, we wonder just how long it will be before the youth – the few that remain – will realise there are better ballrooms with strobe lights and other excitements that the church will never be able to match.

Why go to church to dance?

## PRAY FOR VOCATIONS:

Please offer Masses  
and pray the Rosary  
for our Bishops, Priests and religious;  
for our organisations;  
and for more vocations  
to the Priesthood and religious life.

✠ *O Holy Spirit, Spirit of wisdom and divine love, impart Your knowledge, understanding, and counsel to the faithful that they may know the vocation wherein they can best serve God. Give them courage and strength to follow God's holy will. Guide their uncertain steps, strengthen their resolutions, shield their chastity, fashion their minds, conquer their hearts, and lead them to the vineyards where they will labour in God's holy service. Amen.*

## Assistance in praying the Rosary.

With Candlemass (February 2) behind us and as we enjoy the somewhat relaxed weeks leading up to Ash Wednesday it may be as well to redouble our efforts in learning to pray more effectively. Has sent a suggestion for those who need assistance in meditating prayerfully on the mysteries of the Rosary. The method is most suited to those who have to pray the Rosary on their own. It involves the simple device of adding a brief statement immediately after the Holy Name of Jesus and another after the phrase "Mother of God". For example in praying the first Joyful Mystery - *the Annunciation and the Incarnation of Jesus Christ* - the ten *Hail Marys* would be recited as follows: "Hail Mary, full of grace, the Lord is with thee, Blessed art thou among women and blessed is the fruit of thy womb, Jesus, *Who became incarnate for love of us*. Holy Mary, Mother of God, *Virgin of the Incarnation*, pray for us sinners, now and at hour of our death. Amen.

The following phrases (though others could easily be devised) are drawn from the Rosary itself and from the teachings of Pope Paul VI in *Marialis cultus* and Pope John Paul II in *Rosarium Virginis Mariae*.

## The Joyful Mysteries

- (a) Who became incarnate for love of us. (b) Virgin of the Incarnation
- (a) Thy Joy (b) Mother of wonderful Love.
- (a) Born in Poverty (b) Queen of Bethlehem
- (a) Priest and Victim (b) Virgin most faithful.
- (a) Our Wisdom (b) Seat of Divine Wisdom

## The Luminous Mysteries

- (a) Baptised by John (b) Comforter of the afflicted.
- (a) Manifest at Cana (b) Our Advocate
- (a) Who preached the Kingdom (b) First of all Disciples
- (a) Who was transfigured (b) Lady of Light
- (a) Truly present in the Blessed Eucharist (b) Our Lady of the Blessed Sacrament

## The Sorrowful Mysteries

- (a) In agony for love of us (b) Comforter of the afflicted
- (a) Scourged at the pillar (b) Refuge of sinners.
- (a) Crowned with thorns (b) Queen of martyrs
- (a) Who bore the cross (b) Virgin most sorrowful
- (a) Crucified for us (b) Mother of our Redeemer

## The Glorious Mysteries

- (a) Risen from the dead (b) Joy of Jesus
- (a) Ascended into heaven (b) Queen of Apostles
- (a) Who sent the Holy Spirit (b) Spouse of the Holy Spirit
- (a) Who assumed you into heaven (b) Sign of our hope
- (a) Who crowned thee Queen of heaven (b) And our Mother too.







# Date Claimers:

Contact the Editor to have your event listed here  
- events must be in accord with *Lepanto* objectives

## LATIN MASS

### QUEENSLAND

**Buranda:** St Luke's, Taylor St - Sunday, 9.30am  
**Fortitude Valley:** Legion House, St Paul's Tce - Wed. 7.30pm  
**Rockhampton North:** St Mary's, Nobbs St - 2nd Sundays, 7.30am  
**West Mackay:** St Francis of Assisi Chapel, 1st Saturdays, 9am  
**Cairns:** Our Lady Help of Christians, 18 Balaclava Rd.  
- First Saturday of the month, 10.30am

### VICTORIA

**Geelong:** info at [http://www.geocities.com/geelong\\_latin\\_mass](http://www.geocities.com/geelong_latin_mass)

### ACT

**Canberra:** John XXIII Chapel at Australian National Uni  
- Sunday 11.30am: Missa Cantata

## PRAY FOR AN END TO ABORTION

**Spring Hill:** 383 Wickham Tce, outside clinic - Saturday am  
Enquiries: ph. 3324 2575  
**Bowen Hills:** 8 Campbell St, outside clinic - Fridays 7-9am  
Also - **40 DAYS FOR LIFE** - 24hrs from 25th Feb - 5th April  
details: [www.40daysforlife.com/brisbane](http://www.40daysforlife.com/brisbane) ; see p.11  
**Salisbury:** Hayling St, outside clinic - Every Friday 7-8 am  
**Morayfield:** 40 Cresthaven Dve, outside clinic - Tuesday am.s  
Enquiries: Bob 5496 7884  
**Rockhampton:** 123 Bolsover St, outside clinic  
- from 7.30am, alternate Fridays  
**Cairns:** Day Surgery, Cnr Florence & Grafton St.s  
- Friday 12.30 - 1.30pm  
**Red Hill:** St Brigid's - Vigil Mass for Life -  
- 2nd Saturday of every month, 7.30am  
followed by prayer vigil opposite abortuary in Wickham Terrace.

## RELIGIOUS PROGRAMMES

**EWTN** - **Brisbane:** BRIZ31, Sundays, 10-11am *and now*  
Monday to Friday 12.30 - 1.30 pm  
- **Perth:** TV Channel Access 31, Sundays 1-2pm

### "The Gate of Heaven"

on Radio Fremantle, 107.91FM, Sundays, 7.30pm.  
Hosted by the Franciscan Friars of the Immaculate  
- now featuring EWTN Radio Programmes.

## GROUPS

### **Apologetics Study Group**

**Banyo:** Parish Centre, 352 St Vincents Rd  
- every Friday night (except school holidays)  
Enquiries: Vince McHugh - 3267 0265.

### **Toowoomba:**

four Apologetics Study Groups. Details: Mavis Power  
- 4632 5523

*St Joseph is known as the guardian of Mary and protector of the Infant Saviour ... has anyone considered planting a St Joseph's Medal in the grounds of St Mary's?*

## EUCCHARISTIC ADORATION

**Brisbane:** St Stephen's Cathedral - Mon-Fri 10.30am-12.15pm  
**Dorrington:** St Michael's, 250 Bank St  
- Mon, Wed 7pm-12mn; First Fridays 7pm-1am Sat.  
**Fortitude Valley:** Villa Maria Chapel, 123 Warren St  
Mon-Fri 6.30am-4pm, Sat-Sun: 10.30am-4.30pm  
**Geebung:** St Kevin's, 251 Newman Rd -  
Monday after 8.40am Mass - 10am (except school holidays)  
**Marian Valley, Canungra:** Monday - Friday, 10am - 3pm  
**Toowong:** St Ignatius' - Saturday 7-10pm  
**Toowoomba:**  
Sacred Heart Church, 302 North St, Wilsonton,  
- every First Friday 11am-12.10pm  
'The Shrine', Ruthven St - Mon-Fri 9am-4.30pm  
**Woodford:** St Mary's - Fridays after 8am Mass  
**Nambour:** St Joseph's, Currie St  
- 2nd & 4th Sundays, 11am-4pm  
**Clear Island Waters:** Sacred Heart Church  
Tuesdays 9.30-11.30am; Fridays 7.30-9.30pm  
ALL NIGHT ADORATION: First Friday, 7.30pm - 7.30am Saturday.  
**Surfers Paradise:** St Vincent's Church  
Mon, Wed, Fri, 5.20-6.30am; Tues, Thurs, 6-6.30am;  
Thursdays 9.45-11am.

## Mass and Adoration

### **New Farm:**

Holy Spirit Church, Villiers St  
- Every Friday, 8pm

### **Bray Park:** Holy Spirit, Sparkes Rd

- Wed after 8am Mass 'til 9pm;  
- 1st Friday after 7 pm Mass until 8 am Saturday

### **Rockhampton North:**

St Mary's, Nobbs St  
- Thursday 10.00 am - 10.00 pm weekly

### **Clermont:** St Mary's, Capricorn St

- Thursday 9am - Friday 9am before First Friday each month

## Mass, Rosary, Benediction & all night Adoration

**Bowen Hills:** Our Lady of Victories, Roche Ave  
- Every 13th of the month, from 7.15pm

### **Coorparoo:** St James', 165 Old Cleveland Rd

**Gordon Park:** St Carthage, 115 Beaconsfield Tce  
First Friday/Saturday from 7pm in honour of the Sacred &  
Immaculate Hearts. Also confessions.

**Gordonvale:** St Michael's, every First Friday - Mass 7pm,  
Adoration vigil from 7.30pm through to Saturday 7am Mass.

### **Jindalee:** Twelve Apostles Church, Valambee Rd

- 1st Saturday after 5pm Mass through to 8am Mass Sunday  
Contact: Sue Martin 0418 792 021

**New Farm:** Holy Spirit Church Villiers St - Fridays - Mass 8pm,  
followed by Adoration till 6am Mass Saturday

### **Toowoomba:**

Sacred Heart, 302 North St, Wilsonton  
- Tuesday 6.30am Mass then Adoration (& Mass 12.10pm)  
until Wednesday Benediction 6.20am, Mass 6.30am  
- Friday Adoration until Sat. Benediction 8.20am, Mass 8.30am



*I reckon ...*

**PRAY!**

- Kathleen Ashworth

In all the fuss about America electing it's first black president, there has not been much reported in our media about Barack Obama's aggressively pro-abortion stance.

"... Obama's record on abortion is extreme. He opposed the ban on partial-birth abortion - a practice a fellow Democrat, the late Daniel Patrick Moynihan, once called "too close to infanticide." Obama strongly criticized the Supreme Court decision upholding the partial-birth ban. In the Illinois state Senate, he opposed a bill similar to the Born-Alive Infants Protection Act, which prevents the killing of infants mistakenly left alive by abortion. And now Obama has oddly claimed that he would not want his daughters to be "punished with a baby" because of a crisis pregnancy - hardly a welcoming attitude toward new life."

(Michael Gerson, *Washington Post* 02.04.08; pA19)

On his first day in office, George W. Bush reinstated a pro-life policy that barred recipients of U.S. foreign aid from providing abortions or promoting them as a method of family planning. On January 23rd, Barack Obama overturned that ban. In this economic crisis, he is happy to spend taxpayers' money on overseas abortion.

While a senator, Obama voted against a bill that would make it a crime to kill babies, who had managed to survive their abortion, by leaving them to die of neglect. He also voted against banning partial-birth abortions. In this barbaric practice, performed after 20weeks gestation, the abortionist delivers the baby legs first, then, while the baby's head is still in the mother's birth canal, he pierces it's head with scissors and sucks out its brains. This contrasts somewhat with his inaugural speech denouncing "those who seek to advance their aims by inducing terror and slaughtering innocents!"

What can we do? Pray!

In a pre-election photograph of Barack Obama's hands holding some of his "lucky charms" (<http://www.time.com/time/politics/whitehouse/photos/0,27424,1811278,00.html>), an assortment of trinkets, religious and otherwise. This is, in all probability, a blatant attempt to endear himself to as many people as possible.

One of the 'charms' is a Miraculous Medal.

When Our Lady asked St Catherine Labore to have the medal produced, she promised great graces to those who wear it when blessed. I have no idea if Obama's medal is blessed - or even if he carries it with him regularly, but I find it very amusing that he may be accidentally carrying a key to his salvation! Consequently, there is a movement starting to pray the Miraculous Medal prayer for Barack Obama's conversion.

Please say the prayer:

*O Mary, conceived without sin,  
pray for us who have recourse to thee*

- three times, at least once a day (it doesn't take long) for Barack Obama's conversion and for the future of the unborn. Or you could say the Miraculous Medal Novena on page 5 of this issue.



FEBRUARY 25  
TO APRIL 5, 2009

**40 DAYS FOR LIFE™**

**End abortion through prayer!**

From 25 February to 5 April 2009, Brisbane will unite with 125 cities around the world for the *40 Days for Life* campaign. This will be a 24-hour a day, 40 day peaceful prayer and fasting vigil held outside the abortion clinic at 8 Campbell St, Bowen Hills.

*40 Days for Life* has generated measurable lifesaving results in more than 200 cities where it has been implemented. The 40 day prayer campaigns have saved over 1,100 lives and caused some abortion clinics to close their doors for good.

Can you devote a few hours a week to take part in the vigil? Many lives in the womb urgently need your help! For more information or to sign up, please contact Brendan & Judy Wong on 07 3305 0104, [40daysbrisbane@gmail.com](mailto:40daysbrisbane@gmail.com) or visit:

**[www.40daysforlife.com/brisbane](http://www.40daysforlife.com/brisbane)**

*For you created my inmost being;  
you knit me together in my mother's womb" (Psalm 139:13)*



**LEPANTO LEAGUE OBJECTIVES :**

- 1 Uphold & promote the teachings of the Catholic Church.
- 2 Be Loyal to the Magisterium of the Catholic Church and to the teachings of the Holy Father.
- 3 Oppose the teaching of the so-called Personal Development/Sex Education in the class room environment.
- 4 Foster vocations to the Priesthood and to the religious life by personal and formal group devotion to the Blessed Sacrament and by the support of seminaries, whose formation and training is in accord with the guide-lines and directions of the Holy See.
- 5 Foster devotion to the Blessed Virgin Mary and daily praying of the Holy Rosary.
- 6 Provide active support for other groups and organisations who are loyal to the Magisterium of the Catholic Church.
- 7 Support parents as the prime educators of their children.
- 8 Insist that Catholic schools teach the full content of the Catholic Faith without compromise.
- 9 Foster love for the Holy Sacrifice of the Mass and to actively work for the fulfillment of the legitimate aspiration of having the traditional Latin Rite (Tridentine) Mass available regularly.
- 10 Advance these objectives & to defend them with vigour from all attacks no matter from what source they may arise, & to provide mutual support & assistance amongst members.