



St Patrick's Parish

65 Clarke St
Lilydale, 3140

www.stpatrickslilydale.org.au

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8th January 2023

THE EPIPHANY OF THE LORD

(Year A)

Mass & Sacrament Times for this week:

Saturday 7th January

10:00-11:00am – Confessions at St Patrick's, Lilydale
6:00pm Vigil Mass at St Patrick's, Lilydale

Sunday 8th January – The Epiphany of the Lord

8:30am Mass at St Brigid's, Healesville
10:30am Mass at St Patrick's, Lilydale

Monday 9th January – No Mass

Tuesday 10th January – Tuesday in the 1st week of Ordinary Time

8:00-9:00am – Exposition of the Blessed Sacrament, Lilydale
(8:30-9:00am – Confession available)
9:15am Mass at St Patrick's, Lilydale
11:00am Funeral of Charles Galea (St Patrick's)

Wednesday 11th January – Wednesday in the 1st week of Ordinary Time

8:00-9:00am – Exposition of the Blessed Sacrament, Lilydale
(8:30-9:00am – Confession available)
9:15am Mass at St Patrick's, Lilydale

Thursday 12th January – Thursday in the 1st week of Ordinary Time

8:00-9:00am – Exposition of the Blessed Sacrament, Healesville
(8:30-9:00am – Confession available)
9:15am Mass at St Brigid's, Healesville

Friday 13th January – Memorial of Saint Hilary

8:00-9:00am – Exposition of the Blessed Sacrament, Lilydale
(8:30-9:00am – Confession available)
9:15am Mass at St Patrick's, Lilydale

Saturday 14th January

10:00-11:00am – Confessions at St Patrick's, Lilydale
6:00pm Vigil Mass at St Patrick's, Lilydale

Sunday 15th January – 2nd Sunday in Ordinary Time

8:30am Mass at St Brigid's, Healesville
10:30am Mass at St Patrick's, Lilydale
5:00pm Mass at St Aloysius, Yarra Glen

For details relating to **Baptisms, Marriages & Anointing of the Sick**, please contact the parish office.

Safeguarding children news

For all enquiries regarding child safeguarding email

Safeguardinglilydale@cam.org.au



Entrance Antiphon

Behold, the Lord, the Mighty One, has come;
and kingship is in his grasp, and power and dominion.

First Reading (Isaiah 60:1-6)

A reading from the prophet Isaiah

Arise, shine out Jerusalem, for your light has come,
the glory of the Lord is rising on you,
though night still covers the earth
and darkness the peoples.

Above you the Lord now rises
and above you his glory appears.
The nations come to your light
and kings to your dawning brightness.

Lift up your eyes and look round:
all are assembling and coming towards you,
your sons from far away
and daughters being tenderly carried.

At this sight you will grow radiant,
your heart throbbing and full;
since the riches of the sea will flow to you;
the wealth of the nations come to you;

camels in throngs will cover you,
and dromedaries of Midian and Ephah;
everyone in Sheba will come,
bringing gold and incense
and singing the praise of the Lord.

The word of the Lord.

Thanks be to God.

Responsorial Psalm (Ps 71:1-2, 7-8, 10-13)

R. Lord, every nation on earth will adore You.

O God, give your judgement to the king,
to a king's son your justice,
that he may judge your people in justice
and your poor in right judgement. R.

In his days justice shall flourish
and peace till the moon fails.
He shall rule from sea to sea,
from the Great River to earth's bounds. R.

The kings of Tarshish and the sea coasts
shall pay him tribute.

The kings of Sheba and Seba
shall bring him gifts.

Before him all kings shall fall prostrate,
all nations shall serve him. R.

For he shall save the poor when they cry
and the needy who are helpless.
He will have pity on the weak
and save the lives of the poor. R.

Second Reading (Ephesians 3:2-3, 5-6)

A reading from the letter of St Paul to the Ephesians

You have probably heard how I have been entrusted by God with the grace He meant for you, and that it was by a revelation that I was given the knowledge of the mystery. This mystery that has now been revealed through the Spirit to His holy apostles and prophets was unknown to any men in past generations; it means that pagans now share the same inheritance, that they are parts of the same body, and the same promise has been made to them, in Christ Jesus, through the gospel.

The word of the Lord.
Thanks be to God.

Gospel Acclamation (Matthew 2:2)

Alleluia, alleluia!

We have seen His star in the East;
and have come to adore the Lord.
Alleluia!

Gospel (Matthew 2:1-12)

A reading from the holy Gospel according to Matthew

After Jesus had been born at Bethlehem in Judaea during the reign of King Herod, some wise men came to Jerusalem from the east. 'Where is the infant king of the Jews?' they asked. 'We saw His star as it rose and have come to do Him homage.' When King Herod heard this he was perturbed, and so was the whole of Jerusalem. He called together all the chief priests and the scribes of the people, and enquired of them where the Christ was to be born. 'At Bethlehem in Judaea,' they told him 'for this is what the prophet wrote:

And you, Bethlehem, in the land of Judah
you are by no means least among the leaders of Judah,
for out of you will come a leader
who will shepherd my people Israel.'

Then Herod summoned the wise men to see him privately. He asked them the exact date on which the star had appeared, and sent them on to Bethlehem. 'Go and find out all about the child,' he said 'and when you have found Him, let me know, so that I too may go and do Him homage.' Having listened to what the king had to say, they set out. And there in front of them was the star they had seen rising; it went forward and halted over the place where the child was. The sight of the star filled them with delight, and going into the house they saw the child with His mother Mary, and falling to their knees they did Him homage. Then, opening their treasures, they offered Him gifts of gold and frankincense and myrrh. But they were warned in a dream not to go back to Herod, and returned to their own country by a different way.

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

Communion Antiphon

We have seen His star in the East,
and have come with gifts to adore the Lord.

For details relating to **Baptisms, Marriages & Anointing of the Sick**, please contact the parish office.

St Vincent de Paul: If assistance is required, please contact 1800 305 330, Mon-Fri 10.00am – 4.00pm

Tuesday Italian Rosary Group is on a break for Christmas & New Year's, and will reconvene 7th February, 2023.

Wednesday Rosary Group is on a break for Christmas & New Year's, and will reconvene 18th January, 2023.

Christian Meditation Group is on a break for Christmas & New Year's, and will reconvene Saturday 21st January, 2023.



PARISH PRAYER LIST

Recently Deceased: Pope Emeritus Benedict XVI, Bruno Schwaetzler, Charles Galea & Vincenzo Giambattista Pedula

Anniversaries:

Sick: Sue Wakeham, Angela Del Guidice, Lynne Fleming, Anne-Maree Sullivan, Aurelia Di Ciero, Tony Cunningham, Claudette & Gilbert Florens, Kate, Tim Lawson, John Hopper, Cassandra, Mary and John Hamilton, Carmel O'Healy, Michelle, Pat Robb, Robert Taylor, Nancy Leonard, Brian Walsh, Michael Paola, Emma, Wayne, Julian Monteiro, Salvacion Santos, Ricky, Giovanna Zammit, Sam Lawson, Stephen, Gael Holliday, Rob Meridith, Bill Meyer, Cathie & Jose Grima, Roman De Angelis, Tedi & Santi, Stephen Wakeham, Gwen Weaver, June, John Phillips, Justin Calle, Michael Di Ciero, Jennifer Berridge, Shayne, Carole Wright, Susan Lee, Jos Vandersman, Carmel Calabro, Frances Lamonica, Joy Layton, Blake, Val Bailey, Andrea German

WEEKLY THANKSGIVING

Weekly Thanksgiving Pledged to Parish
\$1404.50 (does not include Presbytery)

Weekend of 24th/25th December

Presbytery	\$ 1,729.90
Christmas Offering (Presb)	\$ 395.00
Thanksgiving Collection	\$ 1,351.00

Weekend of 31st/1st January

Presbytery	\$ 892.70
Thanksgiving Collection	\$ 861.90

1st Collection is for Presbytery – **Orange envelope**- Fr Francis, plus priests & retired priests of the Archdiocese living expenses.

2nd Collection is Thanksgiving – **Green envelope**- Running expenses of the Church

If you would like to make a donation:

St Patrick's Presbytery Account

BSB: 083-347 Account: 63931 5513

St Patrick's Church Account

BSB: 083-347 Account: 63931 6508

Ref: Surname or Thanksgiving Number



Made for More: Visions of the Promised Land creatively blends **live music, media and sacred art** for an **evening of beauty and reflection on the meaning of life, love and human destiny**. Join Christopher West and team as they offer a vision of the Gospel through the lens of St John Paul II's *Theology of the Body*.

Choose from:

Tuesday 24 January 2023, St Francis of Assisi Parish Hall, 290 Childs Rd, Mill Park or,

Wednesday 25 January 2023, St Mary's Community Centre, 26 New Street, Dandenong

Schedule:

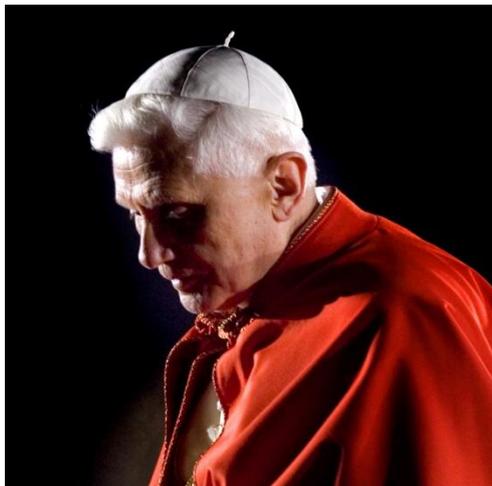
6pm - food for purchase, 7pm start, 9.30pm finish

Open to all. *All children under 18 years must be supervised by an adult.*

Tickets: \$25 general, \$10 concession/student, free for children 10 and under.

Register: www.trybooking.com/CETXQ

Vale: Pope Benedict XVI (1927-2022)



On Saturday 31st December Joseph Ratzinger, better known to the world as Pope Benedict XVI, passed away at the age of 95. From 1982-2005 he served as Prefect for the Congregation of the Doctrine of the Faith under Pope John Paul II, whom he succeeded as Pope from 2005-2013. He left behind the following personal testament.

My spiritual testament

When, at this late hour of my life, I look back on the decades I have wandered through, I see first of all how much reason I have to give thanks. Above all, I thank God Himself, the giver of all good gifts, who has given me life and guided me through all kinds of confusion; who has always picked me up when I began to slip, who has always given me anew the light of his countenance. In retrospect, I see and understand that even the dark and arduous stretches of this path were for my salvation and that He guided me well in those very stretches.

I thank my parents, who gave me life in difficult times and prepared a wonderful home for me with their love, which shines through all my days as a bright light until today. My father's clear-sighted faith taught us brothers and sisters to believe and stood firm as a guide in the midst of all my scientific knowledge; my mother's heartfelt piety and great kindness remain a legacy for which I cannot thank her enough. My sister has served me selflessly and full of kind concern for decades; my brother has always paved the way for me with the clear-sightedness of his judgements, with his powerful determination, and with the cheerfulness of his heart; without this ever-new going ahead and going along, I would not have been able to find the right path.

I thank God from the bottom of my heart for the many friends, men and women, whom He has always placed at my side; for the co-workers at all stages of my path; for the teachers and students He has given me. I gratefully entrust them all to His goodness. And I would like to thank the Lord for my beautiful home in the Bavarian foothills of the Alps, in which I was able to see the splendour of the Creator Himself shining through time and again. I thank the people of my homeland for allowing me to experience the beauty of faith time and again. I pray that our country will remain a country of faith and I ask you, dear compatriots, not to let your faith be distracted. Finally, I thank God for all the beauty I was able to experience during the various stages of my journey, but especially in Rome and in Italy, which has become my second home.

I ask for forgiveness from the bottom of my heart from all those whom I have wronged in some way.

What I said earlier of my compatriots, I now say to all who were entrusted to my service in the Church: Stand firm in the faith! Do not be confused! Often it seems as if science - on the one hand, the natural sciences; on the other, historical research (especially the exegesis of the Holy Scriptures) - has irrefutable insights to offer that are contrary to the Catholic faith. I have witnessed from times long past the changes in natural science and have seen how apparent certainties against the faith vanished, proving themselves not to be science but philosophical interpretations only apparently belonging to science - just as, moreover, it is in dialogue with the natural sciences that faith has learned to understand the limits of the scope of its affirmations and

thus its own specificity. For 60 years now, I have accompanied the path of theology, especially biblical studies, and have seen seemingly unshakeable theses collapse with the changing generations, which turned out to be mere hypotheses: the liberal generation (Harnack, Jülicher, etc.), the existentialist generation (Bultmann, etc.), the Marxist generation. I have seen, and see, how, out of the tangle of hypotheses, the reasonableness of faith has emerged and is emerging anew. Jesus Christ is truly the Way, the Truth, and the Life - and the Church, in all her shortcomings, is truly His Body.

Finally, I humbly ask: pray for me, so that the Lord may admit me to the eternal dwellings, despite all my sins and shortcomings. For all those entrusted to me, my heartfelt prayer goes out day after day.

Benedictus PP XVI

[Source: *Holy See*; translation: *Vatican News*.]

[Image source: <https://www.nytimes.com/2022/12/31/opinion/pope-benedict-dead-catholic-church.html>]

Eternal rest grant unto him O Lord, and let perpetual light shine upon him; may he rest in peace. Amen.

The piety of Pope Benedict XVI and his passion for the truth - Tracey Rowland

Of all the judgements passed on Joseph Ratzinger over the course of his long life (1927-2022), the one that most appeals to me is that of Joachim Cardinal Meisner. He said that Ratzinger had "the intelligence of 12 professors" and was "as pious as a child on the day of his First Communion."

Anyone privileged to hear him deliver a homily or a lecture can attest to his erudition and lucidity, his knowledge of the scriptures, facility with biblical languages, and his awareness of historical contexts and philosophical movements. Even his detractors are not so stupid as to call his intelligence and education into question.

The usual form of attack is to construct psychological explanations for why he preferred to take sacred scripture and ecclesial tradition as his moorings, rather than experiment with contemporary social theories as partners for theology. It was said that he found the student protests of 1968 traumatic. In one of his interviews, he said that what he found most traumatic about 1968 was not the behaviour of the students themselves but the fact that Catholic priests handed out Communion to Marxists on picket lines.

Since he was born in 1927, he belonged to the World War II generation, not to the generation of 1968. The heroes of his youth were men like Romano Guardini and Theodor Haecker who had intellectually opposed the Nazi regime. These types stood for truth against ideology.

A generation later, the Frankfurt School of social theory cast a hermeneutic of suspicion around all truth claims and linked truth claims to social status and an alleged "authoritarian personality". The generation of 1968 desperately needed some explanation for what happened in Germany during the thirteen years of Nazi brutality. The narrative it adopted was that reason itself is dangerous. Ratzinger thus ended up spending much of his life defending concepts like reason, truth, and rationality. He coined the expression "the dictatorship of relativism" and complained of the narrowing of the scope of reason. He believed that faith and reason need to work together to mutually purify each other and that cultures become pathological when these two critical couplets are not allowed to play in concert.

Ratzinger also had a strong aversion to mob judgements (*Pöbelglaube*). He thought calls for the democratisation of the governance of the Church would simply lead to more bureaucracy. A luxuriant growth in committees and quangos would create a new class of professional lay bureaucrats who make it their business to manage, and often oppress, the faithful praying in the pews.

On many occasions he declared that what the Church needed was less management, fewer introspective talk-fests, and more holiness. He understood that democracy does not equate to greater freedom. On the contrary, it means greater uniformity, less freedom for diversity, and trends toward a general levelling down of cultural standards. Committees generate lowest common denominator documents and policies. He never forgot that the strongest opponents of the Nazi regime were strong-minded individuals, including heroic bishops like Clemens August von Galen, who were not afraid to be different and really did not care about majority opinion.

A masterclass in fundamental theology

Ratzinger was the product of the highest educational standards anywhere in the world. The German humanistic gymnasium and the German universities were the bearers of the high culture of classical Greece, Rome, and Christendom, as well as the philosophy of German Idealism and its critics. These institutions produced a man whose academic work was honoured outside the Catholic world by his appointment to the French Académie des Sciences Morales et Politiques, a cardinal chosen to address the Sorbonne to mark the turn of the millennium, and a member of the College of Cardinals with the ability to go head-to-head with Jürgen Habermas.

Quite simply, Ratzinger's knowledge of the Western intellectual tradition — from its tributaries in ancient Israel, Athens, and Rome to its current crisis of faith in itself — was both broad and deep. He was a scholar's scholar, but he also had the ability to convey his wisdom to others much less learned than himself. There is a saying in Rome that crowds would come to see St. John Paul II, but crowds came to hear Benedict. His Wednesday audience addresses were like fireside chat tutorials for undergraduates. Anyone with a basic arts degree and familiarity with the Nicene Creed can read his publications and understand them.

Those theologians who opposed his theological vision would often remark that he never created his own system. He never had some big idea that changed the whole discipline of theology. What he did do, however, was to write numerous books, articles and homilies on contemporary theological crises. When these are all pieced together, what one has is a masterclass on fundamental theology.

One can, for example, go to his publications to find out what he thought about the merits and limits of the historical-critical method; what he thought about the nature of revelation and its relationship to tradition; why he thought that logos must always precede praxis and what goes wrong when this relationship is flipped; what he thought Plato got right and wrong; what was his understanding of the human conscience and its role in moral theology; and dozens of other issues. When the dust finally settles on the current era and a new generation of leaders emerge who care more about the truth and the memoria ecclesiae than about opinion polls and Catholic Inc., the masterclass in fundamental theology is likely to be Ratzinger's most enduring legacy.

The singularity of Christian worship

A further and almost as important legacy will be his contributions to the documents of the Second Vatican Council — especially to *Dei Verbum*, the Dogmatic Constitution on Divine Revelation. He attended the Council as a theological advisor to Cardinal Frings of Cologne at the tender age of 35. With his death we have the end of the Conciliar generation. There are no more living legends who can recall what happened in the committee rooms and the cafés.

As Pope Benedict XVI, he was quite sympathetic to the grievances of those who were distressed by the decisions of the Council, especially those who found folk liturgies intolerable — though such liturgies were not actually mandated by the Council itself, but by bureaucracies put into position by the Council. In God and the World, he acknowledged that such people had been “treated like lepers” and he thought that this was unfair. On 7 July 2007, he famously offered them the olive branch of a rehabilitation of what he called “the extraordinary form” of the Roman Liturgy. He hoped that the two Roman Rites — the new Missal of 1969 and the Tridentine liturgy with a few accretions — would have a mutually beneficial effect on each other.

Benedict liked the idea of the scriptures being read in the vernacular, but he acknowledged that in many parts of the world the Missal of 1969 had given rise to what he called “parish tea party” liturgies. These were self-centric forms of worship focused on the celebration of the local community, not worship of the Holy Trinity. He compared them to the Hebrews' worship of the golden calf and he could completely understand why people ran away from those kinds of liturgies. He also opposed rock music, comparing it to the music of Dionysian cults of ancient Greece. His criticisms of the rock music industry were quite similar to arguments made by the English philosopher Roger Scruton. Both men saw the industry as an attempt to provide young people with an experience of self-transcendence that can only be had in Christian worship.

Ecumenical efforts

Another ecclesial group for which he worked hard during his pontificate was the international network of Anglicans who wanted to return to full communion with the Catholic Church while bringing some of the Anglican patrimony, especially the liturgical patrimony, with them.

The end result was the creation of “Ordinariates” in the United Kingdom and other countries of the British Commonwealth, including Australia, so that such Anglicans could be in full communion with the Catholic Church but continue to enjoy their solemn liturgical traditions. They could join the Catholic Church in parish groups rather than one by one. No doubt his personal appreciation of the scholarship of St. John Henry Newman (whom he beatified) was part of the backstory to his enthusiasm for efforts on this front.

He also worked to improve relations with the churches of Eastern Orthodoxy. In his homilies and other public statements, he was acutely sensitive to their theological positions and historical grievances.

Tenderness and tact

On a personal note, when I was awarded the Ratzinger Prize for Theology I sent Pope Benedict a “thank you” note inside a Christmas card. For the card itself, I decided against an image of the nativity. I thought he had probably seen them all. Instead, I chose a card that featured a cat sitting on a windowsill looking out onto a snowy meadow, at the end of which was a village church with a light glowing inside. I knew that he loved cats and this particular cat looked as if he could possibly be thinking about the meaning of Christmas.

I sent the card and wrote my letter in German, apologising for any mistakes in the grammar. I explained that I had learned German from a nun who had learned it from Papua New Guineans who in turn had picked it up from German missionaries. I received a response saying that even more than the beautiful

picture of the village church and the “pensive cat” (his description), he enjoyed the story about how I came to learn German.

My late colleague, Professor Nicholas Tonti-Filippini, could tell stories of meetings with Ratzinger during the days when Ratzinger was the Prefect of the Congregation of the Doctrine of the Faith (CDF). According to Nicholas, Ratzinger would serve him coffee and Bavarian cake while the two talked about bio-ethical issues. It always seemed to me interesting that Nicholas would mention the coffee and cake, as if it were some kind of special treat. But one Spanish archbishop later remarked to me that for him the most distinctive thing about Ratzinger was his “exquisite manners”. He apparently behaved with each visitor as if he had all the time in the world to chat with them, and conveyed the idea that attending to their comfort and concerns was his joy and his duty.

For his own relaxation he played the piano, and during his lunch hour in his CDF days he often went for a walk around the precinct of St. Peter's basilica. Roman seminarians would talk about how on these walks Cardinal Ratzinger would bend down to pet the stray cats who live on the streets of Rome and as a result they often followed him on his walk. Such was his fame as a cat lover that the Benedictine monks at Pluscarden Abbey (on the edge of the North Sea) sent a letter to him during his pontificate allegedly written by their own famous cat Baxter and Baxter got a formal letter of reply from Pope Benedict.

I mention these stories and impressions because they too are part of the composite picture of the man, though they speak more to his affective than intellectual side. Since he argued that “love and truth are the twin pillars of all reality” any account of his life that left out the affective side, and only mentioned his defence of truth, would be lop-sided.

A love of the truth

So why did Benedict suffer from so much negative publicity? Why did some journalists refer to him as “Der Panzer Kardinal”? My own impression is simply that he loved the truth and would not allow nonsense to be fed to his sheep on his watch.

Someone once described a particular bishop to me as a man who had no interest in theology and did not care what his seminarians were taught in theology classes. This was because he was taught rubbish when he was a seminarian, but he said his prayers and took the sacraments seriously and all the rubbish simply washed over him. He came out of the experience thinking that what really mattered was a person's prayer life — not what a person was taught in class.

Ratzinger, however, was not the kind of person who could tolerate intellectual nonsense — and there was plenty of this about in the Church in Germany. He once used his episcopal authority to thwart an academic appointment of Johann-Baptist Metz, a scholar who had been traumatised by the events of World War II and who fell under the influence of the philosophy of Ernest Bloch, a Marxist philosopher. Ratzinger had no time for Marxism of any sub-species and in his many statements against it his strongest criticism was not, primarily at least, that it was atheistic or materialistic, but that it had the wrong attitude toward truth. It gave priority to praxis, and in Ratzinger's judgement, “mere praxis gives no light”.

A particular version of the “priority of praxis” project takes the form of distilling the “values” of Christ's kingdom from Christ himself. Here Ratzinger charted the moves from ecclesiocentricity (the Church does matter), to Christocentricity (we can have Christ without the Church), to theocentricity (we can have some generic supreme being rather than Christ), and then, finally, we can set aside deism altogether and just forge a social consensus around “the values of the kingdom”: what Ratzinger called regnocentricity. This distillation process — marketed under the banner of the “Weltethos Projekt” by Hans Küng — was regarded by Ratzinger as a recipe for the Church's self-secularisation. The end result (regnocentricity) means that neither the Church nor Christ are necessary. They can be “filtered out”. From the 1970s onwards, Ratzinger resisted this slippery slide into the religion of mere philanthropy.

Thus, while there are some Catholics who want to hook up elements of Christian teaching with contemporary social theories — including, in some cases, social theories with Marxist pedigrees — Ratzinger took a lot of flak for not only opposing this, but in many ways making it his life's work to be a bulwark against it. Positively, however, he would simply say that he was defending and preserving the memory of the Church for future generations, protecting it from corruption. This is, after all, one of the responsibilities of bishops and the primary responsibility of the Prefect for the Congregation of the Doctrine of the Faith. This responsibility, then, increases in such magnitude with the papacy that he described the burden of the Petrine Office as “martyriological”.

If in the future Benedict XVI is canonised and declared a Doctor of the Church, he may be remembered as one of the greatest scholars ever to occupy the Chair of Peter, a master of fundamental theology — but, nonetheless, a man who never lost the piety of his Bavarian childhood and a man for whom the responsibilities that went with holding the keys of St. Peter were truly martyriological.

Tracey Rowland holds the St. John Paul II Chair of Theology at the University of Notre Dame (Australia). She is the author of Ratzinger's Faith: The Theology of Pope Benedict XVI and Benedict XVI: A Guide for the Perplexed.

[Source <https://www.abc.net.au/religion/tracey-rowland-piety-of-benedict-xvi-and-passion-for-truth/101819730>] **Published here with permission from the Author**