

Into the Deep

Issue 122

Newsletter of orthodox Catholics of Gippsland

November 2012

The Same Faith

*From the apostolic exhortation Petrum et Paulum apostolos
by Pope Paul VI,
for the Year of the Faith 29 June 1967 - 30 June 1968:*

We wish to beg all of you...to remember the Saint Apostles Peter and Paul who bore witness to the faith of Christ with their words and their blood, so that you may profess truthfully and sincerely the same faith that the Church, founded and made splendid by these persons, assumed devotedly and expounded with authority.

...This profession of faith which...we render to God, should certainly be individual and public, free and conscious, interior and exterior, humble and decisive. We would also like this profession of faith to come from the innermost heart of every man, and that its echo throughout the Church be one, identical and overflowing with love.

In fact, what more grateful service of memory, of honour, of communion could we offer Peter and Paul if not the declaration of the same faith we received from them in legacy?

Renewed Education

Pope Benedict XVI, 24-10-2012

In our time, we need a renewed education in the faith. Certainly this must include a knowledge of its truths and of the events of salvation, but above all it must arise from an authentic encounter with God in Jesus Christ.

“Only in truth does charity shine forth, only in truth can charity be authentically lived. Truth is the light that gives meaning and value to charity... Without truth, charity degenerates into sentimentality. Love becomes an empty shell, to be filled in an arbitrary way.”

Caritas in Veritate, n.3

Bad Fish

Pope Benedict XVI, 11-10-2012

On this day fifty years ago I was in the square looking up at this window where the Good Pope, Blessed John XXIII, appeared and addressed us with unforgettable words, words full of poetry and goodness, words from the heart.

We were happy, full of enthusiasm. The great Ecumenical Council had begun and we were certain that a new springtime for the Church was in the offing; a new Pentecost with a new and powerful presence of the liberating grace of the Gospel.

Today too we are happy. We have joy in our hearts but, I would say, it is perhaps a more sober and humble joy. Over these fifty years we have learned and experienced how original sin exists and is translated, ever and anew, into individual sins which can also become structures of sin. We have seen how weeds are also always present in the field of the Lord. We have seen how Peter's net also brings in bad fish. We have seen how human fragility is also present in the Church, how the ship of the Church is also sailing against a counter wind and is threatened by storms; and at times we have thought that the Lord is sleeping and has forgotten us.

This is part of the experience of these last fifty years. But we have also had a new experience of the Lord's presence, of His goodness and power. The fire of the Holy Spirit, the fire of Christ, does not devour and destroy; it is a silent fire, a small flame of goodness and truth which transforms, giving light and heat. We have seen how the Lord does not forget us. Even today, in His humble way, the Lord is present and brings warmth to hearts, He shows us life, He creates charisms of goodness and charity which illuminate the world and give us a guarantee of God's goodness. Yes, Christ is alive and is with us today. And today too we can be happy because His goodness does not die, it remains strong even today!

Vatican Information Service 12-10-2012

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

Thank you to all those who wrote in to ITD wishing us happy 10th birthday and for all the generous donations and words of encouragement. They are much appreciated.

- Ed.

Stop Press!

Fr Speekman under attack again!

In a letter to the editor of the Gippsland Times (30-10-2012), Stephen Baldwin and Kevin Young of Sale accuse Fr John Speekman (and Fr Andrew Wise by implication) of “lack of Christian empathy” and “seemingly uncaring nature”.

They add: “Bishop Coffey dismissed Father Speekman from the Morwell parish for his narrow and inflexible views which, under our current bishop, are apparently now acceptable.”

It would be interesting to hear what narrow and inflexible views these men assume Fr Speekman was removed for. No one else knows. By the way they refer longingly to “the ideals of Vatican 2” in their letter, I suspect the narrow and inflexible views would simply relate to Church discipline. Liberals don’t like that.

The writers accuse the Sale priests of “burning and destroying” (which is pre-Vatican II apparently) instead of “loving and forgiving” (apparently what Vatican II was all about).

The fact that these men have their gripes is not the issue though. The question is how their vague, generic and unsubstantiated accusations will be treated – will they be given unquestioning credence and be escalated towards removal of a priest, or will they be tested simply and logically – what happened, when did it happen, what did he say or do, who was there, what were the circumstances, what was the problem, who reported it when and to whom, what was the outcome of the initial conversation about it in case it was purely a misunderstanding, what steps were taken to resolve the issue, and how does it all relate to Catholic teaching? Take it from there and we’ll see if there is a case to answer. But with the Morwell debacle, none of this happened. Complaints were accepted at face value, from nameless people about non-specific events and then treated with gravity, with measures of punishment decided and implemented before the accused was even consulted. Let’s not see all this start again!

- Ed.

All Saints and All Souls

Pope Benedict XVI, Angelus Address, 01-11-2011

The Solemnity of All Saints is a propitious occasion to lift our gaze from earthly realities marked by time, to the dimension of God, the dimension of eternity and of sanctity.

The liturgy reminds us today that sanctity is the original vocation of every baptized person. Christ, in fact, ... loved the Church as his Bride and gave himself for her, in order to sanctify her. Because of this, all the members of the People of God are called to become saints, in keeping with the Apostle Paul’s affirmation: “For this is the will of God, your sanctification”.

We are invited to consider the Church not only in her temporal and human aspect, marked by fragility, but as Christ wished her to be, that is “the communion of saints”. In the Creed we profess that the Church is “holy”, holy because she is the Body of Christ, she is the instrument of participation in the Holy Mysteries – in the first place the Eucharist – and the family of the saints, to whose protection we are entrusted on the day of our baptism.

Today we venerate this innumerable community of all the Saints, who, through their diverse life journeys, point out to us different ways of sanctity, gathered under a common denominator: to follow Christ and to conform ourselves in Him up to the last of our human affairs. ...

The commemoration of the deceased faithful, to which November 2 is dedicated [All Souls], helps us to remember our dear ones who have left us, and all souls on the way to the fullness of life, on the horizon of the heavenly Church, to which today’s Solemnity [All Saints] has elevated us.

From the earliest times of the Christian faith, the earthly Church, acknowledging the communion of the whole Mystical Body of Jesus Christ, has cultivated with great piety the memory of the deceased and has offered prayers for them. Our prayer for the dead is, therefore, not only useful but also necessary, given that it not only can help them, but that at the same time it makes effective their intercession in our favour.

Also the visit to cemeteries, while protecting the bonds of affection with those who have loved us in our life, reminds us that we are all going to another life, beyond death. May tears due to the earthly distancing not prevail over the certainty of the resurrection, over the hope of attaining the blessedness of eternity ...

The object of our hope is the enjoyment of the presence of God in eternity. Jesus promised it to his disciples, saying: “but I will see you again and your hearts will rejoice, and no one will take your joy from you” (John 16:22).

[Translation by ZENIT] www.zenit.org 03-11-2011

Reading ITD

When my copy of ITD comes in the mail I'm always just a little bit excited – what is it this time?

On first opening it I flick through quickly to see what is new in it. Then I have to put it away as I have other things to do, but not without first having registered the 'issues' in my mind.

Later I look for a chance to have a closer look at the contents overall, their sources, authors etc. I will probably have a chance to read quickly a couple of articles that grab my interest, but that is all for the moment.

Still later I seek the opportunity to sit down at a table, with a pen, to begin my serious reading. I underline those bits that I think valuable for one reason or another, but still have to leave parts of it unread or un-noted, even though by this stage I have a fairly good grasp of what I think is the value of the production for that particular month.

At some stage or other, it might be a day or so later, I'm awake in bed during the wee small hours, when the 'idiot box' has nothing intelligent or attractive to offer. Then, being confined to a lying position, I reach for ITD to start from the heavy material that I had glossed over earlier. With no interruptions I can give some solid thought as to what the papal quotations are saying and why they were selected.

Inevitably a lot more of importance sinks in. It strikes me that this is possible only when one takes the trouble to read the whole production, not just one's first interests. Further, that you can't take a computer to bed! Reading requires thought, time and mental effort to appreciate just what a great little magazine ITD is. Congratulations!

S.C., Melbourne

Keep Sowing

St Augustine

We speak, we cast the seed, we scatter the seed. There are those who despise, those who criticize and those who scoff. If we fear them, we shall have nothing more to sow, and the day of harvest will remain without a crop. Therefore, may the seed come forth from good soil.

Don't Be Too Effective

I read with interest an article in the October issue of AD2000, relating to the effectiveness of the Church's "new evangelization", by Cardinal Raymond Burke, Prefect of the Apostolic Signatura, the Church's highest judicial authority after the Pope.

He says: "*A new evangelization is teaching the faith through preaching, catechesis and all forms of Catholic education, celebrating the faith in the Sacraments and in their extension through prayer and devotion, and living the faith through the practice of the virtues, all as if for the first time, that is with the engagement and energy of the first disciples and of the first missionaries.*"

This is as it should be.

Later in the article he talks about the harmful fruits that are growing due to the lack of knowledge of the Church's discipline, violation of the Church's liturgical law, catechesis which "often rendered the teaching of the faith vacuous and confused, if not erroneous", breakdown of discipline of priestly formation and priestly life, devastating loss of direction in many congregations and Orders, loss of identity of the name Catholic in our educational and healthcare institutions, lack of discipline regarding the Sacrament of the Holy Eucharist, and the list goes on.

Fr John Speekman was working towards evangelizing Morwell Catholic Parish and the schools by correcting the abuses that were happening in the Liturgy, towards the Holy Eucharist, and in the preparation and teaching of the Sacraments. Therefore, without sounding disrespectful, I don't understand how the Apostolic Signatura found the judgment that it did (or Bishop Coffey for that matter), when Fr John was doing the Church's work, with the aim of achieving precisely what Cardinal Raymond Burke is asking, of knowledge and observance of canonical discipline.

Fr John can make a difference and bring souls back to the Church with his orthodox teaching. He is restricted in his role as assistant priest – why can't he have a parish? I can't get over it. If I feel like this after 14 months since that wrong decision, I can't even imagine how Fr John is feeling. These cardinals and bishops want to mend the errors in the church, but when there are priests who are working hard to do it, they get removed. I'm just flabbergasted!

Josie Vitale, Morwell

Priests Prepared to Address the Problems

Cardinal Raymond Burke, Prefect of the Apostolic Signatura

"Before the forces of secularization which dominate society and culture, the faithful need the spiritual ministrations of priests who recognize the gravity of the situation and are prepared to address it steadfastly with apostolic zeal, with fervent prayer, especially prayer before the Blessed Sacrament; with sound teaching, and with obedience to the Holy Father and the Bishops in communion with him."

What is Chosen Can Also Be Forsaken

Over the years, my wife and I have had many same sex friendships, before and during our married life; but at all times, they were purely platonic in nature. This was and still is a choice we make deliberately.

Many people today seem to be motivated and attracted towards a homosexual lifestyle. This motivated me to read the book, "AIDS and the New Puritanism" by Dennis Altman, a prominent homosexual activist and academic who stated: "to be Haitian or a haemophiliac is determined at birth; but being gay is an identity that is socially determined and involves personal choice."

Even though he wrote his book as a homosexual partisan, promoting the homosexual cause, he insisted that "being gay is a choice" (p.188), regardless of the news of more and more people dying from "the homosexual plague".

Today's society seems to be interested in turning sex from its true purpose and seeks to use it as a mere tool for pleasure and self-gratification. As sex is the very well-spring of human life, poison the spring and one has poisoned humanity.

I therefore had to assess its moral nature; for the question of morality depends on the question of choice.

If a person who is a homosexual cannot control his or her sexual urges any more than the colour of their eyes, then plainly they cannot be blameworthy for those urges any more than for their eye colour.

However, if their homosexual behaviour is a chosen behaviour, if it is subject to the will, then it is open to moral evaluation.

If a person who is a homosexual chooses to do what he or she does, then we as non-homosexuals have every right to debate the rightness or wrongness of their choice; and hold them accountable for it.

In order to be fair, it is essential to understand that homosexual behaviour is a chosen behaviour; for nothing seems to be more dehumanising than to say that homosexuals cannot help themselves; they are after all humans, not animals. For while we have every right to judge a person for behaving in a wilfully evil way, we have no right to dehumanise or condemn that person.

It is also necessary to understand that the homosexual lifestyle is a chosen lifestyle, in order to safeguard non-homosexuals from it. If "being gay is a choice" then it follows that people can be swayed to make that choice. People can be influenced by pro-homosexual propaganda and positive homosexual role models. If homosexuality is not confined, by nature, to some, then it is open by choice to all. It follows therefore that the more it is promoted, the more it will be desired and embraced.

I've read many articles on the above-named subject, especially those given out by the Australian Union of Students, and on those accounts it is evident that homosexual behaviour is a chosen behaviour. Certainly, some people lust to be homosexuals while others learn to be so; but all, in the end, elect to be homosexual.

If a person is gay by nature then that person can never get free of it. If, however, it is chosen, it can also be forsaken. If one chooses to go into it, one can also choose to come out of it. Indeed, this is the testimony of many people.

We have an obligation to realise that sex is the wellspring of human life, and in poisoning that spring, one is poisoning humanity.

Many disasters have come about by not reading one's 'compass' correctly; but with love and care we can help one another move in the right direction.

Bert Van Galen, Launceston, TAS

Prayer and Purity

*From INFORM no.140, "November: month of the Holy Souls"
by Rev Dr Peter Murphy*

Never forget the dead in your prayers. One does not appreciate in this life how holy one needs to become to enter heaven. Are we not called to serve Our Lord in "holiness and justice" (Lk 1:75) and does not this holiness denote a certain purity? Saint Thomas Aquinas claimed that sanctity implies purity because it is derived from the Greek word *agios* meaning unsoiled, or better put, uncontaminated.

Silver requires purification from dross and impurities. In the past a silversmith would heat his silver with much care to purify it. Being careful not to burn the silver, he knew it was pure only when he could see his own reflection in it.

In like matter, somehow between now and then, between time and eternity, we need to become pure, so that God sees himself in us: "He will sit as a refiner and purifier of silver" (Mal 3:3). Every year this theme is repeated on the Solemnity of All Saints when the Church reminds us of purity and its inseparable link with holiness when we hear the words: "Blessed are the pure for they shall see God" (Mt5:6).

So pray often for the dead. Every time you pass a cemetery pray for the faithful departed. Also, have the Sacrifice of the Mass said for their souls on their anniversary. As we loved them on earth let us not forget them in death. Always remember as you pray for them now, so they will remember you later!

Catholic Adult Education Centre, Archdiocese of Sydney

Bishop Discourages Confession

For those who may be wondering why we don't have queues at the Confessional anymore, the following may be enlightening. It's from a letter by Bishop Jeremiah Coffey to his people of the Sale diocese, published in Catholic Life shortly after the Australian Bishops' ad limina visit in 1998. The cutting was given to me recently by a Catholic concerned about the general attitude to Confession in the diocese. She wondered if this 'training' may have something to do with it.

Bishop Coffey writes:

The catechism that the older ones of us memorised at school, tended to give the impression that the Sacrament of Penance was the only way to have our sins forgiven and that this called for individual confession. ...

There was also a tendency to exaggerate the seriousness of many sins, and hence the need to confess them. ...

Many Catholics, with no mortal sins to confess, find confession difficult; yet they still want to receive the Grace of the Sacrament. This has led to the popularity of the Third Rite of Reconciliation... Many cannot understand why the Pope was so adamant in his address to the Australian Bishops that this practice is only permitted in rare and exceptional circumstances. ...

The Church still encourages confessions of devotion as a worthy practice. However, it needs to be stressed that the reception of the Sacrament is only necessary for those who are guilty of serious sin. If communal penitential services prove to be pastorally valuable ... they are to be encouraged. They should not conclude with the priest saying the words of sacramental Absolution... The formula should be that used in the Penitential Rite at Mass...

This change may seem trivial, but it will help break down the over-dependence on the Sacrament as the sole means of forgiveness that has for so long existed in the Church.

Bishop Coffey credits Bishop Satterthwaite of Lismore Diocese in NSW for what he refers to as "this piece of lucid thinking."

Can you believe that any bishop would consider this "lucid thinking"? It's almost as if you can hear their indignation at the Pope's 'interference' in their local affairs, where bishops had been approving the illicit use of the Third Rite of Reconciliation because 'people liked it'.

- Ed.

Private Revelation

Cardinal William Joseph Levada, prefect of the Congregation for the Doctrine of the Faith, in the preface to the Congregation's "Norms regarding the manner of proceeding in the discernment of presumed apparitions or revelations":

... The Synod [on the Word of God, 2008] pointed to the need to 'help the faithful to distinguish the word of God from private revelations' whose role 'is not to complete Christ's definitive revelation, but to help live more fully by it in a certain period of history'.

The value of private revelations is essentially different from that of the one public revelation: the latter demands faith; in it God Himself speaks to us through human words and the mediation of the living community of the Church.

The criterion for judging the truth of a private revelation is its orientation to Christ Himself. If it leads us away from Him, then it certainly does not come from the Holy Spirit, Who guides us more deeply into the Gospel, and not away from it. Private revelation is an aid to this faith, and it demonstrates its credibility precisely because it refers back to the one public revelation.

Ecclesiastical approval of a private revelation essentially means that its message contains nothing contrary to faith and morals; it is licit to make it public and the faithful are authorised to give it their prudent adhesion. A private revelation can introduce new emphases, give rise to new forms of piety, or deepen older ones. It can have a certain prophetic character and can be a valuable aid for better understanding and living the Gospel at a certain time; consequently it should not be treated lightly. It is a help which is proffered, but its use is not obligatory.

Vatican Information Service 29-05-2012

Not a Thing of the Past

Pope Benedict XVI, 03-05-2008

The Holy Rosary is not a pious practice banished to the past, like prayers of other times thought of with nostalgia. Instead, the Rosary is experiencing a new Springtime. Without a doubt, this is one of the most eloquent signs of love that the young generation nourish for Jesus and his Mother, Mary.

The Work of God

Curé of Ars

All good works, taken together, do not equal the sacrifice of the Mass, since they are human works, while the Holy Mass is the work of God.

Dampening Enthusiasm

Pope Benedict XVI, Angelus Address, 19-08-2012

This Sunday's Gospel (cf. Jn 6:51-58) is the...culmination of Jesus' discourse in the synagogue at Capernaum, after he had the previous day fed thousands of people with only five loaves and two fish. Jesus reveals the meaning of that miracle; namely, that the time of the promise has been fulfilled: God the Father, who fed the Israelites with manna in the desert, now sent him, the Son, as the true Bread of life, and this bread is his flesh, his life, offered in sacrifice for us.

It is a matter, then, of receiving him in faith, of not being scandalized by his humanity, and of "eating his flesh and drinking his blood", in order to have the fullness of life. It is clear that this discourse is not offered to draw approval. Jesus knows this and he delivers it deliberately; and, in fact, it was a critical moment, a turning point in his public mission. The people, and his own disciples, were enthusiastic about him when he was performing miraculous signs; and even the multiplication of the loaves and the fish was a clear revelation that he was the Messiah, so much so that immediately afterward the crowd would have liked to carry Jesus away in triumph and proclaim him king of Israel. But this was not the will of Jesus, who precisely with this lengthy discourse, dampens the enthusiasm of many and provokes much dissent.

Indeed, in explaining the image of the bread, he states that he was sent to offer his very life, and that whoever wishes to follow him must unite himself to him in a deep and personal way, by participating in his sacrifice of love. For this reason, Jesus at the Last Supper would institute the Sacrament of the Eucharist: so that his disciples might have his charity within themselves – this is decisive – and as one body with him, prolong in the world the mystery of salvation.

In listening to this discourse, the people understood that Jesus was not a Messiah as they wanted, one who aspired to an earthly throne. He did not look for a consensus to conquer Jerusalem: indeed, He willed to go up to the Holy City in order to share the fate of the prophets: to give His life for God and for the people. ... Jesus offered the discourse in order to disillusion the crowds and, above all, to provoke a decision in His disciples. In fact, many among them, from that time on, no longer followed Him.

Dear friends, let us allow ourselves once again to be astonished by Christ's words: He, the grain of wheat thrown into the furrows of history, is the first fruits of a new humanity, freed from the corruption of sin and death. And let us rediscover the beauty of the Sacrament of the Eucharist, which expresses all of God's humility and holiness: He makes himself little – God becomes little – a fragment of the universe, to reconcile all things in His love.

www.zenit.org 20-08-2012

Trust and Love – More Than Words

In Catholic Life, October 2012, Bishop Christopher Prowse writes:

In his homily, the Nuncio declared that he was not simply blessing the new administrative centre of the diocese. Sion House, he stated, was to be a dwelling place of the Lord. It was a place where people can come to encounter the Lord. It is a place where the love of Jesus is experienced and shared throughout the diocese.

Surely such wonderful reflections ought to be extended to all our churches, presbyteries, schools, homes and hearts. We are God's dwelling places! We are not efficient machines or robotic dispensers of the Sacred Mysteries. We are the places where the Holy Trinity lives.

...
Such profound foundations express themselves in the way we trust each other. Love – the love emanating from the Divine Mercy of Jesus is the same way we go out to others in missionary charity.

As St Augustine expresses it, "Let there be unity in what is necessary, freedom in what is doubtful, and charity in everything."

How do we reconcile these words of Bishop Prowse with his actions regarding Fr John Speakman? There was no trust or love seen in the decision to keep Fr Speakman out of his parish, nor does there appear to be any trust or love in not giving him a parish now, all these years later.

And talking of "unity in what is necessary", Fr Speakman was uniting his parish around what was necessary – the true teachings of the Church – (and not simply creating "an efficient machine or robotic dispenser of Sacraments"), but he was hanged for it, by his own Bishop, who supported those who divide rather than those who unite.

The Catholic Education Office, now headquartered in "God's dwelling place" of Sion House, caused Fr Speakman to be removed for teaching what the Church teaches, and there have been no consequences for those involved. It seems some people in the diocese are given the Bishop's trust and charity in spite of their immoral actions.

- Ed.

"There is no true and fruitful growth in the Church without an authentic priestly presence to support and nourish it."

Pope Benedict XVI, 12-02-2011

The following summaries are from notes taken at the March for Babies lunch in Maffra on 06-10-2012, where Bernie Finn and Helen Parker each presented inspiring talks. - Ed.

Are You Really Pro-Life?

Bernie Finn, Member of Parliament:

Partial birth abortion is the most gruesome way of killing another human being. And it's perfectly legal in Victoria.

How did it happen? It happened because men and women of goodwill allowed it to happen; they saw the danger and they did nothing.

What do we do? We say we are pro-life, but are we really? Until such time as you can put your pro-life views into action, you have to question your pro-life views. If you know about it all, and don't do anything about it, can you still call yourself pro-life?

This is not an impossible mountain we are climbing. This evil can be stopped. Everyone has a role. If we each play the role we are called to play, we will defeat this evil.

We cannot call ourselves a civilised society if we call it legal to kill babies.

If a building was set up where two-day-old babies could be taken to be chopped up, what would you do? Write a letter? Stand out front and protest? Go in and stop them? If you're prepared to do that for babies two days after birth, why aren't you prepared to do that for babies two days before birth?

This is the issue of our time. There is no greater civil rights issue. 55 million people in the US have died this way since Roe v. Wade. In Australia in the last 20 years, 2 million babies have been killed.

We have declared a group of human beings non-human. In the 1800s it was black people, for slavery. Last century in Germany, the Jews were declared non-human. Declaring people non-human allows us to kill them, use them, burn them, bury them alive. Here in Victoria, the government has declared an entire section of the human community non-human. They can be killed for any reason and none. History does repeat itself.

We need to send the government and community a message – that we are not going to go away until the killing has stopped. One baby is killed by abortion every 10 minutes in Victoria. Babies must be given the same legal protection that everybody else has.

Write to the Members of Parliament and the Premier. Let them know you're angry. Make it clear we want them to repeal the law.

You don't have to be a candidate for the papacy to be pro-life. It's a pretty straightforward thing, to be against killing babies.

Abortion is not good for women. There is never any medical necessity for abortion with our current medical expertise. If a woman says, "I need an abortion to save my life", I would say, "You need another doctor."

Victoria's abortion law was passed in 2008. There was media silence. Most people don't know. Most people would be horrified.

Abortionists don't fall under mandatory reporting laws. They don't need to report incest, rape, or underage girls being pregnant.

We have to start acting as if babies are being killed in there (abortion centres). And we have to do that because babies ARE being killed in there.

We need laws to protect these children.

Supporting Women

*Helen Parker, Founder of the Babes Project
(www.thebabesproject.com):*

People encourage young women with unplanned pregnancies to abort, that it's the best thing under the circumstances; but they don't connect the baby in the womb with the child twelve years on.

There is a spiral of hopelessness after finding out about being pregnant when you don't want to be. The first week is a haze. It's scary. You want to be "unpregnant", you want to wake up from the nightmare. You don't want an abortion, you just don't want to be pregnant. You need one person to say to you, you can do this, you can have this baby and you can manage.

The Babes Project is about supporting women so that they have a real choice.

There is something wrong with society that abortion is easy and accessible.

The abortion law is not about women, it's not about giving women rights. People just want to see their opinions and beliefs being considered as progress.

The Babes Project goes directly to women, giving each the space to see that abortion doesn't benefit her. We want to see abortion ended and women supported.

When women go to welfare agencies for help, the first thing they're encouraged to do is abort.

The Babes Project operates primarily through their Pregnancy Support Centre in Croydon, where women and families can access peer support, life skills training, and referrals to necessary health and relevant services. It is working towards building a home where women can access further support in a residential setting, while being cared for in a nurturing and safe environment.

First Listen

Pope Benedict XVI, General Audience, 26-09-2012

We read in the *Catechism of the Catholic Church*: “A sacramental celebration is a meeting of God’s children with their Father, in Christ and the Holy Spirit; this meeting takes the form of a dialogue, through actions and words” (n. 1153).

Therefore, the first requirement for a proper liturgical celebration is that it be prayer, conversation with God, first listening and then response.

St Benedict, in his “Rule”, speaking about the prayer of the Psalms, points out to the monks: *mens corcordet voci*, “that the mind may be in harmony with the voice.” The Saint teaches that in praying the Psalms the words must come before our minds. Usually it does not happen in this way; first we have to think, and then we convert what we have thought into words.

Here instead, in the liturgy, it is just the opposite – the word comes first. God has given us the word, and the sacred liturgy offers us the words; we must enter into the words, into their meaning, receive them into ourselves, become attuned to these words; thus do we become God’s children, like unto God. As *Sacrosanctum Concilium* reminds us, in order that the liturgy may be able to produce its full effects “it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain” (n. 11).

A fundamental, essential element of dialogue with God in the liturgy is the harmony between what we say with our lips and what we carry in our hearts. By entering into the words of the great history of prayer we ourselves are conformed to the spirit of these words and become capable of speaking with God.

Along these lines, I would like only to touch upon one of the moments during the liturgy that summons us and helps us to find this harmony, this conforming of ourselves to what we hear, say and do in the celebration of the liturgy. I am referring to the invitation that the Celebrant formulates before the Eucharistic Prayer: “*Sursum corda*”, let us lift up our hearts beyond the entanglement of our concerns, our desires, our anxieties and our distractions. Our heart, the most intimate place within us, should open docilely to the Word of God and be recollected in the prayer of the Church, and thereby receive its orientation toward God from the very words that we hear and say. The gaze of the heart must be directed to the Lord, who abides among us: it is a fundamental disposition.

When we live the liturgy with this basic attitude, our hearts are, as it were, withdrawn from the force of gravity that draws them downward, and they are raised interiorly upward, toward truth, toward love, toward God.

[Translation by Zenit] www.zenit.org 26-09-2012

Sinners in the Church

On old saying is: “Those who fail to learn the lessons of history are bound to repeat the errors of history.”

Robert Hugh Benson, youngest son of E.W. Benson, Archbishop of Canterbury, wrote:

“Treat the Catholic Church as Divine only and you will stumble over her scandals, her failures, and her short-comings. Treat her as Human only and you will be silenced by her miracles, her sanctity, and her eternal resurrections.” (Paradoxes of Catholicism)

Many critics of the Church fail to distinguish between “the Church” and the “members of the Church” – somewhat like (say) a Richmond supporter blaming the Collingwood Football Club for one of the latter’s player who has just murdered his daughter!

The Catholic Church claims to be both Divine and Human: Divine in having been instituted by Jesus Christ (and being the Mystical Body of Christ on earth); Human in having all of Her human members – who are all sinners in varying degrees of severity, and who all will be required to give an account of the sins of their lives at the point of death – if not before!

The Church’s founder had 8.3% of His hand-picked bishops traitorously betray Him. In His final hours 91.7% of His bishops failed to support Him – only one was at the foot of the Cross. Of the 5,000 that He fed with bread and fishes – 99.9% gave Him “the flick.”

Just as the Scouts had been invaded, in the 60’s plus years the Catholic Church was invaded by persons who saw Her as a “soft” target to pursue their sexual inclinations. The vast majority of abuses were of a male against male nature.

This is not to say that all clerics are inclined that way or that all are offenders; however, the 95% of innocent priests who are not offenders are tainted by association by the 4-5% of actual offenders.

And, so it has been throughout the 2,000 years of history: so there have been traitorous priests, bishops – and popes! – as well as lay members of His Church who have been far less than “ideal” Christians. In fact, we have been typical “sinners”. And, this is why the Church has often been described as a “Hospital for sinners.”

Just as the Church has never defined that Jesus’ personal traitor, Judas, is in Hell – for the reason that, even in his last few seconds when he hanged himself, Judas may have expressed sorrow and thereby have escaped Hell – there is always hope.

Another sinful member, Augustine of Hippo wrote that we are strange Christians if we allow the sins of others to disturb us – in other words: don’t let the sins of others disturb you – correct your own.

F. John Loughnan, Delacombe, Vic

Controversies and Contradictions

In the July issue of Catholic Life is a book review of “Catholic Curriculum – a mission to the heart of young people”, by Jim and Therese D’Orsa. The article states that the D’Orsas are well known to the diocese of Sale. Therese D’Orsa was the director of Catholic education and her husband Jim was heavily involved as a consultant in co-ordinating Bishop Coffey’s pastoral plan, Journeying Together.

What was the legacy of Therese D’Orsa as director of the Catholic Education Office (CEO)?

We begin in 1998. Greg Kingman was a Religious Education teacher at Catholic College Sale. He had repeatedly expressed concerns about the Catholic ethos, faith leadership and identity of Catholic schools in the diocese. He was told these were only his perceptions.

In an article in Catholic Life, Therese D’Orsa reassured parents that their children’s faith was in good hands in our Catholic schools – “joke”.

In response, Greg raised his concerns in a later edition of Catholic Life (when letters to the editor were still allowed). As a result he, among other things, was censured by the administration of the college. The Provincial of the Marist Brothers suggested that he seek a school that met his own analysis of what Catholic Education should provide.

Of course not to be outdone, Therese D’Orsa sent a circular claiming that Greg had said some very demeaning and hurtful things about teachers, and reassuring teachers of her support and appreciation of their great work in providing good Catholic education.

In the finish he was put in the position of resigning. At the time of his resignation, the principal of the college said he would have great difficulty in being employed in a Catholic school again. This statement proved prophetic.

After applying for many positions, even one in Karratha where they pay you to go, Greg was unsuccessful. The network had gone into action to ensure he was never going to secure a position in the Catholic school system again. An example of Catholic charity at its best.

Another legacy left by the Director was the ever increasing number of non-Catholic students in our schools. This percentage is at least 50% and moving upwards.

Greg’s letter to Catholic Life elicited numerous responses, the majority in his favour. One such response supporting him was from Fr John Speakman. I suspect this was the catalyst that got the CEO to set in motion the strategy to “get” Fr Speakman.

As we all know they got their man.

According to Catholic Life, the D’Orsas are firmly

entrenched in the Broken Bay diocese. Both are visiting lecturers at Yarra Theological Union. But where are the other conspirators? Is Maree Swenson still a Catholic school principal, and is Vincent Carr still a consultant at the CEO?

Of course these were not the only ones involved in Fr Speakman’s removal. There was Sr Roberts in Morwell, some of her cronies on the liturgy committee and the parish leadership, as well as many of his brother priests.

I cannot finish without commenting on other items raised in Catholic Life. In the October issue we had an article on the farewell visit of the Apostolic Nuncio, Archbishop Lazzarotto. He is reported as saying he disagreed with the commonly expressed sentiment that the Church in Australia was declining. He said that in his five years in Australia he had travelled widely. He expressed his opinion that he had met wonderful committed Christians and his lasting memory would be of these people who were the future of the Church. He obviously has not travelled widely enough. The only conclusion I can make is that he, like many bishops and priests, is imitating an ostrich.

Finally Bishop Prowse has regular columns in Catholic Life promoting the Year of Grace. He speaks of starting afresh from Christ and of contemplating the face of Christ. All sounds good. But what is he doing? Has he vigorously promoted Eucharistic adoration, where we can truly contemplate the face of Christ? The Holy Father has requested many times that the Bishops promote Eucharistic adoration. Apparently they choose to ignore these requests. The Year of Grace in this country is nearly at the halfway mark. Will we ever see an increase in adoration, a resurgence of the daily rosary and other devotions such as the 9 First Fridays and the 5 First Saturdays? We can only hope.

John Henderson, Morwell

Devotion to Our Lady

Pope Benedict XVI, General Audience, 22-08-2012

Dear friends, devotion to Our Lady is an important element in our spiritual lives. In our prayer, let us not neglect to turn trustfully to her. Mary will not neglect to intercede for us next to her Son. In looking to her, let us imitate her faith, her complete availability to God’s plan of love, her generous welcoming of Jesus. Let us learn to live by Mary. Mary is the Queen of heaven who is close to God, but she is also the Mother who is close to each one of us, who loves us and who listens to our voice.

www.zenit.org 22-08-2012

Not About Doing

Pope Benedict XVI, General Audience, 26-09-2012

Dear friends, we celebrate and live the liturgy well only if we remain in an attitude of prayer, not if we want to “do something”, to make ourselves seen or to act, but if we direct our hearts to God and if we remain in an attitude of prayer by uniting ourselves to the Mystery of Christ and to his conversation, as Son, with the Father. God himself teaches us to pray, St Paul affirms. He himself has given us the appropriate words for addressing ourselves to Him, words we encounter in the Psalter, in the great prayer of the sacred liturgy and in the Eucharistic celebration itself.

[Translation by Zenit] www.zenit.org 26-09-2012

Advent Wreath

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

Q: Since becoming a pastor I have very rarely allowed the lighting of the Advent wreath after the Mass has started. Does not the addition of this gesture, often accompanied by homemade prayers, etc., constitute an illicit addition to the sacred liturgy? Has the Holy See approved of this ritual? Why not respect the more spare introductory rites of Advent (no Gloria) and light the wreath *before* Mass begins? - A priest from Ontario

A: I would say that I am in broad agreement with our correspondent. From a liturgical point of view, only the blessing of the wreath on the first Sunday of Advent is included among those that may be used at Mass. This rite has received the approval of the Holy See for those countries that requested its inclusion in their translation and adaptation of the Book of Blessings. It is not found in the original Latin benedictional.

The multitude of other rites and ceremonies that have grown up around the lighting of the wreath are mostly geared to family celebrations. These may be profitably used in church but outside of Mass. For example, it is possible to organize a prayer service before the Saturday evening Mass.

If, however, there is no ceremony outside of Mass to light the candles on Sundays 2, 3 and 4 of Advent, I think that it is legitimate for the priest to do so at the very beginning of the first Mass of the corresponding Sunday (or Saturday evening) with no added rituals or texts. For example, after genuflecting toward the tabernacle or bowing toward the altar, the celebrant could simply light a taper from an earlier candle and, saying nothing, use this to light the next candle. He could then go to kiss the altar and continue Mass as normal. The sacristan would light the wreath candles before the celebration of later Masses.

www.zenit.org 20-12-2011

What Grace is Not

Some time ago the Australian bishops announced a year of grace, starting May 2012. Fr Wrex Woolnough, parish priest at Caboolture, responded by explaining his understanding in his bulletin of 15 July. He titled it “What Grace is Not”. Here is how he starts off:

When I was a kid growing up, I had a clear understanding of what grace was. It was something you needed to get into heaven. The more you had, the higher up the place you got to sit in heaven, the less you had the further back you were. And, of course, if you had none, then you slipped off the edge into hell!

Having no grace, or losing it, is a serious subject, worthy of more realistic treatment. Sadly, the tone becomes even less serious.

... it wasn't worth the risk of counting on winning the jackpot by having a priest turn up just as you took your last breath with a wad of brand new notes we called Extreme Unction which would get you straight in.

It is so long since I heard the Church's teaching on Extreme Unction that it is quite possible that this passage would puzzle many of Fr Woolnough's parishioners.

Of course, it was lost by sin, particularly mortal sin. So, as you went through life, we would go to Church or do the right thing and get grace, or swear or lie and lose a bit. Mind you, if we did something truly horrendous like killing somebody or missing Mass on Sunday, we lost the lot and had to go to Confession before we could start earning it again. ...

However you see it, Grace was a THING you needed to get into heaven. ... But Grace is not a thing. Grace is a RELATIONSHIP. And, while these things make a lot of sense if you are talking about your car or mortgage, they don't make quite as much sense if you are talking about your relationship with your spouse or your children. At least I hope they don't!

Now I can remember how grace was described in Catholic schools when the faith was actually taught there. Sanctifying grace, in those days, was a gift of God, rewarding us for good acts and prayer. It increased our place in Heaven, and was lost by mortal sin. Actual grace was another gift of God, intended to strengthen us in times of temptation.

Fr Woolnough's page of frivolity could, with a little consideration, be reduced to such a paragraph, at the same time improving its clarity.

He does actually quote the Catechism in this piece, three times, but only in order to mock it. Church teaching is used as an example of ‘what grace is not’.

Richard Stokes, Caboolture, Qld

Jesus, I Trust in You

From notes taken at Sr Gaudia's talk at St Mary's Cathedral, Sale on 11-10-2012. Sr Gaudia is a member of the Congregation of the Sisters of Our Lady of Mercy, the same Congregation Saint Faustina belonged to. Thanks to Fr Andrew Wise for arranging such a wonderful event! - Ed.

The Divine Mercy image: Jesus looks at me. He speaks to me.

In 1931 Jesus appeared to Sr Faustina for the first time. Our God is a very intimate God. He doesn't speak to crowds. He speaks to you. To me. Separately. Because he wants to have a very special relationship with you. We are not objects for him. We are individuals for him. He knows our names, our fears, our desires.

Sr Faustina wasn't a painter. Why does Jesus ask her to paint? Human limits don't matter. Nothing is impossible. There is a special mission for each one of us. The image was painted. Divine Mercy Sunday is celebrated all over the world now. And it started in a little convent room. Wouldn't it be easier to go straight to the Pope? But Jesus is not in a hurry. His ways are not ours.

Praise the Lord that he doesn't give you visions. Visions mean mission (very serious mission) and mean sacrifice, our life's sacrifice.

He invites, he proposes, and he waits for your answer. If you say no, he won't stop loving you.

In the image, Jesus is walking towards us. In Sr Faustina's diary she explains that Jesus says, "I pursue sinners with my mercy." Imagine Jesus chasing after sinners even when they go into the worst places. Think of those we worry about, family and friends who have turned to darkness and are lost, we worry about their salvation but we can't help them. How consoling to think of Jesus pursuing them into all those bad places, dark alleyways of danger, how consoling to think he is only a step behind them, right there, ready for when they turn to him.

Jesus said, "Tell sinners I am always waiting for them, that I am listening intently to the beating of their hearts – when will it beat for me?" All-powerful God, creator of the universe – and he listens to the beating of my heart!

Faith is fake faith if it's only between God and me and other people don't matter.

Sufferings can sanctify you, if you let them. We must kiss our crosses (goodnight!), embrace them, and say, "Jesus, I trust in you." Join your sufferings to his and believe they can change everything.

Our sins draw God's mercy. O happy fault! Sr Faustina recounts one time when she sinned and then ran to the Tabernacle crying and saying sorry. Jesus said: Don't cry; if you hadn't sinned you wouldn't have come and I'm so happy you came!

Jesus doesn't want to punish us. He cries with us,

because he knows we are wounding ourselves.

The logic of God's mercy is that the more he gives, the more he has to give. Mercy increases with every act of giving.

Don't be terrified by what's happening in the world. The more evil there is in the world, the more abundant is the mercy – Divine Mercy.

The foundation of the Divine Mercy devotion is: merciful love and trust. On that foundation we can build our prayer e.g. the chaplet.

Try to be with him at 3pm every day, by saying the chaplet, or a short prayer, or simply saying, "Jesus, I trust in you".

Trust is an attitude. Expect the best from him. Don't let dark thoughts dominate. Jesus, I trust in you – even though I feel no trust, even though I feel down and dark.

Divine Mercy Sunday is the greatest day you can imagine! It is like the fireworks after the Triduum and the 8 days of Easter celebrations. Jesus is lavishing it all on you. Take it! Will you go with your cap, for graces, or a swimming pool to collect them all? Jesus says I want to give so much and it hurts me when they ask for so little.

The Chaplet of Divine Mercy is one of the most powerful weapons we have. It was dictated by Jesus in 1935. Jesus will answer our prayers if it is good for us (e.g. prayers for conversion, ourselves and those we love). The prayer will be answered. Just trust. Not necessarily in our time – just trust.

Saying the chaplet at the bedside of the dying will give the dying person the grace of a peaceful death. Be with them. Pray with them. A happy and peaceful death means salvation. Of course they can refuse that grace. But what is possible for us is to pray for them. There are thousands of miracles that show that this happens. Enormous and unexpected peace, even if there are dark people with dark consciences.

Sr Faustina took God very seriously. She said all her daily prayers like we all do, went to Confession and Eucharist like the rest of us. She behaved in normal ways. But she took him seriously. She believed that God is with her.

There is no 'original' painting of the Divine Mercy image. The true original is Sr Faustina's description in her diary, in words. Artists' interpretations of this will vary but must be true to her description, without adding or removing components. Even if we don't like a particular image (e.g. some have more vibrant colours than others), it is the same graces that will flow.

Hours of Eucharistic Adoration in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Friday and Saturday in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Friday 4pm – 8pm (every second month, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday 6am – 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am – 12.30pm First Friday 11.30am – 4pm
Trafalgar	Wednesday and First Saturday: (9.30am Mass) 10am – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Friday 4pm – 8pm (every second month, January onwards)
Wonthaggi	First Friday 7pm – 8pm

Mary, our mother

And mother of the Redeemer,
Gate of heaven and Star of the sea,
Come to the aid of your people,
Who have sinned,

Yet also yearn to rise again!
Come to the Church's aid,
Enlighten your devoted children,
Strengthen the faithful throughout the world,
Let those who have drifted
Hear your call,
And may they who live as prisoners of evil
Be converted!

Pope John Paul II

Appropriate Medicine

St Thomas Aquinas

In the life of the body a man is sometimes sick, and unless he takes medicine, he will die. Even so in the spiritual life a man is sick on account of sin. For that reason he needs medicine so that he may be restored to health; and this grace is bestowed in the Sacrament of Penance.

Contact *Into the Deep*

www.stoneswillshout.com

stoneswillshout@yahoo.com.au

**PO Box 446, Traralgon, VIC, 3844
Australia**

- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- We rely on donations (cheques made out to John Henderson please).
- Donate to ITD via Ritchies Supermarkets Community Benefit program by nominating Into the Deep as your group, with CB number 81799, and shopping at your local Ritchies Supermarket (56 supermarkets throughout Eastern Australian) with your Community Benefit Card.

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

Editor - Janet Kingman

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

- no longer have a voice in Catholic Life, and other diocesan newspapers,
- wish to understand and defend the teachings of the Catholic Church,
- wish to support and defend those who are unjustly treated by Church bureaucrats and organisations,
- wish to campaign for the renewal of our Catholic schools,
- wish to promote Eucharistic adoration in all parishes,
- wish to have a means of support and contact for one another in remaining true to our Catholic faith.

Letters to the Editor

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

Do It

Blessed Mother Teresa of Calcutta

Love prayer. Let yourself become aware of the need for prayer often during the day. And do it! Prayer makes the heart grow until it is able to contain God himself. Ask and seek, and your heart will become large enough to include Christ and to keep him inside.