

Into the Deep

Issue 105

Newsletter of orthodox Catholics of Gippsland

June 2011

Handing on the Faith in the 21st Century

Father John Flader is launching his latest book, *The Creed*, volume 1 of a commentary on the Catechism of the Catholic Church, published by Connor Court.

The Melbourne launch will take place on **Tuesday 21 June**, at 7.30pm at Holy Family Parish Hall, 100 Power Road, Doveton. He will give a talk on "Handing on the Faith in the 21st Century" and will be happy to take questions and answers. Coffee and tea will follow.

Copies of the book, as well as his earlier book *Question Time* (Connor Court 2008) will be available for sale.

For further information contact Fr Michael Shadbolt, Parish Priest, on 9792 4317.

Father Flader, an Opus Dei priest, was the Director of the Catholic Adult Education Centre in Sydney from 2002 to 2010. He is currently serving as chaplain at Montgrove College in Sydney run by the Pared Foundation.

Doveton is off the Monash freeway, just east of Dandenong, making it easier for those of us in Gippsland to attend. Let's go and support Fr Flader who is willing to teach and defend our Catholic faith with such clarity. [See his Q&A on page 10 of this ITD].

- Ed.

Listen, Lord

Father Florian Racine, founder of the French clerical association of the Missionaries of the Most Holy Eucharist

The contemplation of the face of Christ helps me to re-centre my life on him. Before the Blessed Sacrament I am led to say, like the young Samuel: "Speak Lord, your servant is listening" and not, "Listen Lord, your servant is speaking!" It is a school of silence in which I let Jesus speak to my heart.

www.zenit.org 06-03-2011

The Catholic Gift to Civilisation

ACCC Public Lecture

The Australian Confraternity of Catholic Clergy (ACCC) holds its annual conference in Melbourne in June this year. The conference is for priests only, but the public lecture is open to all.

The public lecture this year will be given by Fr Marcus Holden from the UK, who is the Conference Speaker. He is a co-founder of the Evangelium Project. The Evangelium Project produces resources for catechetical teaching, and hosts conferences for youth adults.

Fr Holden will be talking on "The Catholic Gift to Civilisation", on **Wednesday 22 June** at 7.30pm at the Cardinal Knox Centre, 383 Albert Street, East Melbourne.

Everyone is most welcome! Please support the ACCC as this is the association that is loyal to the Magisterium, and is not to be confused with the National Council of Priests in Australia.

- Ed.

Pope Benedict 60 Years a Priest

The Pope will celebrate his anniversary on June 29, the Solemnity of Sts. Peter and Paul.

The Congregation for Clergy has issued an appeal to Catholics worldwide to mark the Pope's anniversary with 60 hours of Eucharistic prayer for vocations and the sanctification of the clergy. ...

Some celebrations will conclude on July 1, the feast of the Sacred Heart of Jesus and the World Day of Prayer for Priests.

www.zenit.org 26-05-2011

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

Unfaithful Rebellion

The Catholic Church is one of Tradition and traditions. Notice the capital T and the small t. We all know what traditions are: customs or practices that are carried on for some time – but how does the Church understand Tradition? It is something ‘handed down’ (that is what the word means) from the belief practice of the Church. So it is somehow tied to Divine Revelation, which mere customs or habits or traditions are not.

It is of practical importance for us to grasp the difference between Tradition and traditions. The former helps to tell us what to believe and how we should be acting down through the ages, whereas mere traditions don’t have such force or authority. If people confuse the two, as modern religious liberals do, then various issues (e.g. women priests, abortion etc) are just matters of custom for argument and political pressure to change.

The word ‘liberal’ is another interesting word. Its origin is the idea of being free, so we might think that liberalism is about freedom within the Church, but that is not the reality. The liberals within the Church have rejected Tradition and its religious authority as no more than traditions that ought to be thrown off. This is very clear now in the matter of the liturgy. What is the liturgy of the Church, and who should be free to make it up for themselves? Control of the liturgy is the most widespread public struggle in the Church today.

The liturgy is the public and official prayer of the Church. It is how the Church expresses to its people, and to the world at large, what it is on about. True Catholic belief is found in the liturgy. Private prayer and devotions are something quite different. Individual people hold all sorts of views and theories, which are mostly OK I suppose, but the liberals don’t offer freedom to believe Traditional faith; they want freedom for themselves to impose their ideas on everyone else.

That is why the struggle for orthodoxy and control of the liturgy is so important. It means that the wording of some expressions becomes crucial. This is why we needed a more accurate translation of the Roman Missal. An inconvenience? Yes, but in view of the bigger picture a necessary one, with which we will very soon be comfortable. People in the pews cannot be other than shocked by priests telling the world that they will not do their duty to hand on Tradition. This is an unfaithful rebellion.

S.C., Melbourne

“To pray and to meditate on the Word of God is not time wasted.”

Pope Benedict XVI

Good News, Bad News

The good news is, and much to the delight of the good Catholics of the diocese of Toowoomba, the Church has at last sacked Bishop William Morris.

The bad news is, his poisonous views are shared by the majority of his fellow clergymen in Australia.

As expected, anti-Catholic mass media came down on the side of Bishop Morris, but what was really telling was how completely mystified his supporters were as to why Rome acted against their much-admired friend. Their lack of understanding proves one thing – they are dangerously out of touch with the Spirit that guides the Church “to all truth”.

What can be done for these poor, lost souls but for us to pray for their conversion to true Catholicism (as opposed to the counterfeit, politically correct (i.e. Marxist) version they presently follow)?

When God inspired St John to write the following words, perhaps the masses of today’s secularised Catholics were whom he had in mind, “If we say we have fellowship with Him while we walk in darkness, we lie and do not live in accordance with the truth.” (1 John 1:6)

Anthony Blain, Gladstone, Qld

The Dynamic Presence of Christ in the Eucharist

Pope Benedict XVI, 08-05-2011, Venice

Dear friends, the mission of the Church bears fruit because Christ is truly present among us in a quite special way in the Holy Eucharist. His is a dynamic presence which grasps us in order to make us his, to liken us to him. Christ draws us to himself, he brings us out of ourselves to make us all one with him. In this way he also inserts us into the community of brothers and sisters: communion with the Lord is always also communion with others.

For this reason our spiritual life depends essentially on the Eucharist. Without it, faith and hope are extinguished, love cools.

I therefore urge you increasingly to pay special attention to the quality of Eucharistic celebrations, especially those on Sunday, so that the day of the Lord is lived fully and may illuminate the happenings and activities of daily life.

From the Eucharist, the inexhaustible source of divine love, you can tap into the energy needed to bring Christ to others and to bring others to Christ, to be daily witnesses of charity and solidarity and to share the goods that Providence gives you with brothers and sisters who lack the necessities of life.

www.zenit.org 17-05-2011

The “Business Card” of the Church

From Pope Benedict XVI's homily for Pentecost 2010

The account of Pentecost in the Acts of the Apostles (Acts 2:1-11) presents the “new course” of the work that God began with Christ’s resurrection, a work that involves man, history and the cosmos. The Son of God, dead and risen and returned to the Father, now breathes with untold energy the divine breath upon humanity, the Holy Spirit. ...

This is the effect of God’s work: unity; thus unity is the sign of recognition, the “business card” of the Church in the course of her universal history.

From the very beginning, from the day of Pentecost, she speaks all languages.

The universal Church precedes the particular Churches, and the latter must always conform to the former according to a criterion of unity and universality. The Church never remains a prisoner within political, racial and cultural confines; she cannot be confused with states nor with federations of states, because her unity is of a different type and aspires to transcend every human frontier.

From this, dear brothers, there derives a practical criterion of discernment for Christian life: When a person or a community limits itself to its own way of thinking and acting, it is a sign that it has distanced itself from the Holy Spirit.

The path of Christians and of the particular Churches must always confront itself with the path of the one and catholic Church, and harmonize with it.

This does not mean that the unity created by the Holy Spirit is a kind of homogenization. On the contrary, that is rather the model of Babel, that is, the imposition of a culture of unity that we could call “technological.” The Bible, in fact, tells us (cf. Gen 11:1-9) that in Babel everyone spoke the same language. At Pentecost, however, the Apostles speak different languages in such a way that everyone understands the message in his own tongue. The unity of the Spirit is manifested in the plurality of understanding.

The Church is one and multiple by her nature, destined as she is to live among all nations, all peoples, and in the most diverse social contexts. She responds to her vocation to be a sign and instrument of unity of the human race (cf. *Lumen Gentium* 1) only if she remains free from every state and every particular culture.

Always and in every place the Church must truly be catholic and universal, the house of all in which each one can find a place.

[Translation by Joseph G. Trabbic] www.zenit.org 23-05-2011

Their Greatest Achievement

The story of Bishop Morris makes interesting reading. I suspect that Rome had to act when it did for two reasons.

First, we have many Anglicans joining us because of things like women priests. Rome could hardly be seen to tolerate the silliness of bishops like Morris.

Second, it is a shot across the bows of the Brisbane Archdiocese. We have already begun celebrations for the retirement of Archbishop Bathersby, with Powerpoint clips of his achievements.

This has served the purpose of bringing out of the woodwork the priests who support the activities of Bishop Morris, so that a future bishop and archbishop can recognise them. I wonder if they realise this.

The real achievement of our bishops is the elimination of sin. No more First Confession. The confessionals removed from churches. The Third Rite is the only way the vast majority experience confession. Those old-fashioned Catholics who think they have a problem can make an appointment.

Today I went to Mass at Deception Bay. The priest and his Extraordinary Minister of Holy Communion gave Communion under both kinds to just four people. Yes, an extraordinary minister was needed.

By the way, the modernists here have already begun revising history. Some strange accounts are surfacing, showing how great was the injustice to Bishop Morris.

As St Pius X said, in *Pascendi Dominici Gregis*, the Modernists write ambiguously, so that they can claim victimhood when their writings are exposed.

Richard Stokes, Caboolture QLD

More Than We Could Ask

Pope Benedict XVI, Good Friday 2011, Way of the Cross

But let us look more closely at that man crucified between earth and heaven. Let us contemplate him more intently, and we will realize that the cross is not the banner of the victory of death, sin and evil, but rather the luminous sign of love, of God’s immense love, of something that we could never have asked, imagined or expected: God bent down over us, he lowered himself, even to the darkest corner of our lives, in order to stretch out his hand and draw us to himself, to bring us all the way to himself.

The cross speaks to us of the supreme love of God and invites us, today, to renew our faith in the power of that love, and to believe that in every situation of our lives, our history and our world, God is able to vanquish death, sin and evil, and to give us new, risen life. In the Son of God’s death on the cross, we find the seed of new hope for life, like the seed which dies within the earth.

Vatican Information Service 22-04-2011

The Bells Are Silent

The early Fathers of the Catholic Church (St Benedict, St Clement of Rome, St Ignatius to name a few) encouraged the faithful members to pray, to do penance, attend Mass regularly and to read spiritual books as a means of salvation of their souls. Today if you practice those virtues you are considered foolish and simple.

The Catechism of the Catholic Church (CCC) devotes a full section on prayer – but no one reads it as a guide any longer.

The bells that once called us to Mass or to prayer (The Angelus) have been silenced by those who no longer need God in their lives. The alarm bells at the fall of attendance at Mass, especially among the young, are also ignored. Catholic children in Catholic schools are taught by teachers who no longer practise what they teach in regard to instilling the faith into their students. Surely we should hear something from the pulpit on that matter. Penance is recommended throughout the pages of the CCC that urges us to reconciliation.

There are many Catholic periodicals that offer excellent spiritual reading. The April issue of *Into the Deep* is a fine example of this. Encourage spiritual reading by leaving a copy of your favourite Catholic magazine on display in the home for the family to read. Leave a Catholic booklet in the porch of the Church for other parishioners to read. Why not leave a copy of a Catholic promotional brochure on the seat of the train, bus or tram as a means of spreading the faith? When you visit the doctors surgery next, leave a Catholic periodical among the glossy magazines for other patients to read while they wait for their appointment.

Be faithful to His teaching, heed the advice of the early Fathers of the Church, be loyal to the truth and practise the faith that was handed down to us from the Apostles.

Leo Morrissey, Sandringham, Vic

No Dignity

Is voluntary euthanasia not a modern trend because many people see no purpose in suffering? And why should we suffer? After all, if this life is all we have, then the only goal worth pursuing is to maximise our pleasure and minimise our pain. Indeed, in such a context, suffering makes no sense.

But since there's not a shred of dignity when one is being annihilated with a measure of poison, it's high time supporters of voluntary euthanasia abandon the highly inappropriate "dying with dignity" slogan.

Henk Verhoeven, Beacon Hill, NSW

Why Do We Believe in the Trinity?

*Father Raniero Cantalamessa, OFM Cap,
Pontifical Household Preacher, 16-05-2008*

Why do Christians believe in the Trinity? ...

The answer is that Christians believe that God is triune because they believe that God is love! If God is love, then he must love someone. There is no such thing as love of nothing, a love that is not directed at anyone. ...

In every love there are always three realities or subjects: one who loves, one who is loved and the love that unites them. Where God is understood as absolute power, there is no need for there to be more than one person, for power can be exercised quite well by one person; but if God is understood as absolute love, then it cannot be this way.

Theology has used the term "nature" or "substance" to indicate unity in God and it has used the term "person" to indicate a distinction. Because of this we say that our God is one God in three persons. The Christian doctrine of the Trinity is not a regression, a compromise between monotheism and polytheism. On the contrary, it is a step forward for the human mind that could only be brought about by God.

The contemplation of the Trinity can have an important impact on our human life. The life of the Trinity is a mystery of relation. The divine persons are defined in theology as "subsistent relations." This means that the divine persons do not "have" relations, but rather "are" relations. We human beings have relations – of son to father, of wife to husband, etc. – but we are not constituted by those relations; we also exist outside and without them. It is not this way with the Father, Son and Holy Spirit.

We know that happiness and unhappiness on earth depend in large part upon the quality of our relationships. The Trinity reveals the secret to good relationships. Love, in its different forms, is what makes relationships beautiful, free and gratifying. Here we see how important it is that God be seen primarily as love and not as power: love gives, power dominates.

www.zenit.org 16-05-2008

God Can Be Seen

Pope Benedict XVI, 22-05-2011

The New Testament put an end to the Father's invisibility. God has shown his face, as Jesus' answer to the Apostle Philip confirms: "He who has seen me has seen the Father" (John 14:9). With his incarnation, death and resurrection, the Son of God has freed us from the slavery of sin to give us the freedom of the children of God and has shown us the face of God, which is love: God can be seen, he is visible in Christ.

What is Wrong with ITD?

I was recently scolded by my parish priest Fr Bernard O'Brien for handing out Into the Deep. At the time I'd been asked by a parishioner about the Marian Conference, as she couldn't find anything on the noticeboard; so I said I have ITD in the car. I brought it out for her and Father was there, talking to another lady. I offered her a copy too.

Father said that I was not allowed to hand ITD out on church property. I asked Father what is wrong with our orthodox newsletter/magazine, as it's full of Pope Benedict's writings and teachings on how to do things correctly according to Church teachings. He wouldn't answer except to say that I'd been told before not to hand it out by Fr John Dunlea. I said that I couldn't ever recall that, and that it might have been said to someone else. Father then said, I am parish priest and I'm telling you don't. Is the problem with ITD that it pricks consciences?

I didn't take umbrage or lose my peace as I don't mind being a white martyr for our suffering Mother Church in these times so full of disobedience of priests and ex-priests who won't be faithful to their holy vocation of being shepherd fathers to their flock. I am not afraid to stand and follow our Holy Father's teachings, and not the personal interpretation of the Holy Sacrifice of the Mass by some priests, or the 'get it over quick' attitude of some priests who have time for a joke but not a special blessing.

Blessed Pope John Paul II on being made Pope said: Be not afraid. I pray for priests to be faithful fathers to their children – us. Like Fr Nicholas Dillon and Fr John Speekman at the Marian Conference. Fr Dillon talked about the failing of belief in the True Presence of Christ in the Holy Eucharist, and Fr Speekman gave a powerful talk on the messages of Our Lady, and warnings especially of wolves in sheep's clothing in the Church. What examples of true pastors of the flock we had, in dress and in deed. They did not give sweet patronising talks.

As Our Blessed Mother warns, we're heading into great chastisements and crises in our world and Church; there is lack of faith and faithfulness of bishops, priests, religious and laity, of our youth especially in Catholic schools.

I have family who refuse to go to church. They are affected by the crisis in Morwell parish, with the Bishop not putting Fr Speekman back. Bishop Prowse told me that he has no authority or can't. I said, 'You have, but you choose not to, my Lord. You can put him in Iona parish but not where Rome said he was to be. Aren't you, my Lord, in charge of the Diocese of Sale?' How many more will be lost? Be not afraid.

Thank you ITD for your courage and perseverance in bringing the truth.

Wilma Byrne, Moe, Vic

Noble Beauty of Vestments

*From an article by Fr Uwe Michael Lang, CO,
Consultor of the Office of Liturgical Celebrations of the
Supreme Pontiff, and an official of the Congregation for
Divine Worship and the Sacraments*

The liturgy calls for the best of our possibilities, to glorify God the Creator and Redeemer.

In the end, the care for the churches and the liturgy must be an expression of love for the Lord. Also in a place where the Church does not have great material resources, this duty cannot be neglected. Already an important Pope of the 18th century, Benedict XIV (1740-1758)...exhorted his clergy to have the churches well kept and equipped with all the necessary sacred objects for the worthy celebration of the liturgy: "We wish to stress that we are not speaking of the sumptuousness and magnificence of the Sacred Temples, or of the preciousness of the sacred furnishings, we knowing as well that they cannot be had everywhere. We have spoken of decency and cleanliness which it is not licit for anyone to neglect, decency and cleanliness being compatible with poverty."

The Constitution on the Sacred Liturgy of the Second Vatican Council pronounced itself in a similar way: "Ordinaries, by the encouragement and favour they show to art which is truly sacred, should strive after noble beauty rather than mere sumptuous display. This principle is to apply also in the matter of sacred vestments and ornaments" (*Sacrosanctum Concilium*, no. 124). ...

From such considerations it is evident that the sacred vestments must contribute "to the decorum of the sacred action" (GIRM no.335), above all "in the way and in the material used," but also, though in a measured way, in the ornaments (GIRM, no.344). ...

[Translation by ZENIT] www.zenit.org 26-11-2010

Bishops Take a Stand

Theologian Sr Elizabeth Johnson of the Sisters of St Joseph, New York, wrote a book called "Quest for the Living God: mapping frontiers in the theology of God." She says, "I wrote this book because as I say in the preface, it strikes me that there is such a hunger for a mature faith in people today and that hunger isn't often met; it's not being fed by much that we hear in the Church."

The U.S. Conference of Catholic Bishops Committee on Doctrine judged otherwise. They wrote a 21-page statement warning that the book "does not accord with authentic Catholic teaching on essential points."

"The committee has concluded that this book contains misrepresentations, ambiguities, and errors that bear upon the faith of the Catholic Church as found in Sacred Scripture, and as it is authentically taught by the Church's universal magisterium."

Enough is Enough

Recently a “fundamentalist” group of Catholics – the so-called “temple police” – has been blamed for the removal of Bishop William Morris from his diocese of Toowoomba.

Rubbish – the Bishop fell on his own sword.

Since his appointment in 1993, Bishop Morris has engaged in his liberal views of the teachings of the Church. It began with him issuing guidelines for the celebration of the Third Rite of Reconciliation – a rite that we all learnt in Grade 3 was to be used only in cases of imminent death e.g. soldiers going in to battle.

His liberal views for the remainder of his reign culminated in his Advent Pastoral letter of 2006 canvassing the ordination of women and recognition of the validity of orders of Anglican, Lutheran and Uniting church clergy. These were heretical views. Bishop Morris and those bishops with similar views are obliged to teach what the Church teaches rather than sowing error.

The good Bishop, despite five years of dialogue with Rome, has persisted in error. And he wonders why he has been sacked. Archbishop Bathersby of Brisbane has stated that he doesn't know why the sacking of Bishop Morris happened. Instead of asking what planet he thinks he is on, I will be more charitable and simply say he must be suffering from “old timers disease”.

Isn't it amazing – Bishop Morris blames everyone but himself! No apology for betraying his Lord, for leading his flock up the garden path, or should I say, down the path to perdition. No – blame the Pope, the “temple police” etc. – all but himself.

For those who are beating their chests and complaining about Rome's harsh stance, the Bishop was given every chance to recant. After all, it took nearly five years for Rome to finally take the decision to say enough is enough.

A great many would say that at long last a rogue bishop has got his comeuppance. There would now be a number of others looking over their shoulders.

Of course we had the usual suspects bleating about the sacking – the National Council of Priests, and female religious. Get over it, boys and girls, and get back on track.

In the meantime be afraid, very afraid, of that “despicable” group, the “temple police”. And keep reading that “nasty” publication, Into the Deep – put out by those who won't be bullied and who are prepared to defend the faith.

John Henderson, Morwell

Our Duty to Pray for China

Pope Benedict XVI, General Audience 18-05-2011

The whole Church joins in prayer with the Church in China. There, as elsewhere, Christ is living out his passion. While the number of those who accept him as their Lord is increasing, there are others who reject Christ, who ignore him or persecute him: “Saul, Saul, why do you persecute me?” (*Acts 9:4*). The Church in China, especially at this time, needs the prayers of the universal Church. In the first place, therefore, I invite all Chinese Catholics to continue and to deepen their own prayers, especially to Mary, the powerful Virgin. At the same time all Catholics throughout the world have a duty to pray for the Church in China: those members of the faithful have a right to our prayers, they need our prayers.

We know from the Acts of the Apostles that when Peter was in prison, everyone prayed fervently, and as a result, an angel came to free him. Let us do likewise: let us all pray together intensely for this Church, trusting that by our prayers we can do something very real for her.

www.zenit.org 18-05-2011

You Know, Life Moves On

Cardinal George Pell's comments on Bishop Morris' sacking, in an interview with Catholic News Agency in Rome

“Rome was very patient. You could say the dialogue had continued on for 13 years and unfortunately Bishop Morris felt unable to give satisfactory clarifications.”

“He's a very good man. He had a lot of pastoral strengths. He's got a lot of good points. He's done a lot of good work. He's got quite a strong following in the diocese. But the diocese was divided quite badly and the bishop hasn't demonstrated that he's a team player. I mean even at the end he didn't wait for the official Vatican announcement. He sent around messages to every parish, to all his priests, the Australian bishops before the official announcement and since then he's made a number of public announcements which haven't been helpful.”

As for critics of the Pope's decision to sack Bishop Morris? “There's been a predictable chorus from a minority, but such is life.”

“You know, life moves on, but also I think it will be a useful clarification for people that Catholic doctrine is there to be followed, and bishops take promises to defend the integrity of Catholic teaching.”

www.catholicnewsagency.com 28-05-2011

“When the priest gives the absolution, we should think of only one thing: that the blood of the good Lord is poured out on our soul to wash it, purify it and make it as beautiful as it was after baptism.”

Curé of Ars

Messages of Our Lady

Notes taken from Father John Speekman's talk at the 2011 Marian Conference in Traralgon, 14-05-2011

Father Speekman began with the Church-approved apparitions of Our Lady to Sr Natalia in Hungary in the early 1900's, where Our Lady is given the title "Victorious Queen of the World". Our Lord has given her power over the world and victory over evil, and we should pray this prayer often: "*Our Virgin Mother, Victorious Queen of the World, show us your power.*"

Sr Natalia says that it was clear that the world was to do much penance, reparation and make many sacrifices. Jesus explained to her that reparation meant that everyone was to strive to change his life; to pray a holy hour each day; to fast; to awaken at night to pray; to endure suffering patiently for the Lord's sake; and to pray in small communities. Our Lady asked for a special fast of the tongue – refraining from gossip, which she likened to us scourging her.

In Medjugorje, Our Lady appears as Queen of Peace. Father talked on how her messages always start with, "Dear Children". He noted that this is a true statement of our Christian identity – we are God's *children*. Before God, we are only little children – the age of every sincere believer. Fr Speekman said how he has tremendous admiration for those who confess their sins like children, even the 'embarrassing' sins, and how humbled he is by it. Also those who come to Communion like children, especially when receiving Communion on the tongue.

However, we must remember that we are called to be *childlike* and not *childish*. We must avoid the so-called "adult faith" or "mature faith" that considers knowledge a substitute for faith. Those who consider themselves "thinking Catholics" usually refer to Church teaching as "policies" and demand that they be changed. Their thinking ends up in dissent, like "knowing" that the Church is wrong about women's ordination, homosexuality, Sunday Mass obligation, Confession, adoration, the rosary. When priests publicly dissent and argue against Church authority, causing division and scandal, they call it "maturity".

On the other hand, being childlike doesn't mean we must be ignorant of our faith. We must be well-educated in the faith and obedient to the faith. Our Lady comes to remind us what to do. She comes to us with a very simple message – so simple that the complicated ones among us can't do it.

[In response to those who question apparitions that are not approved by the Church, Fr Speekman explained that although the Church has not approved the apparitions at Medjugorje at this stage, so far there have been no messages of Our Lady there that have not been in conformity with the teaching of the Church. Just because it's not approved, doesn't mean it's wrong, and given that there is nothing contrary to the faith, and there have been significant fruits of conversion, we should at least give it provisional credence, he says.]

Our Lady's messages are simple:

- God exists. He is the fullness of life. People who do not believe in God, do not believe in suffering. This makes sense. If there is no God, why not end our lives when sufferings become too great? We must return to God.

- Satan exists. The name of Satan is seldom heard among Christians today, but Our Lady doesn't hesitate to use it (like a doctor who doesn't hesitate to name your disease). She understands the power of Satan to lead us away from God. Satan does not care for us in any way, we're not important to him; he doesn't even really hate us unless we oppose him – *his* plan is really to spoil *God's* plan. But he hates Mary. She has confounded his plan. Her humility terrifies him.

- Purgatory exists. Pray daily for the souls in Purgatory. By doing this we will obtain new intercessors.

To achieve a *really* adult, mature, Catholic spiritual life, Our Lady gives us five safeguards:

1. Prayer – Prayer helps us comprehend God's love. Catholics who don't want to pray are at risk – they are unchained to God and can be snatched away. Too many of us tinker with prayer, saying a few little prayers now and then. If these prayers were our money, we'd be living in absolute poverty. And what prayer does Our Lady particularly want us to pray? The rosary (that "awful babble"!)- she seems to like it! Over and over Our Lady begs us to say the rosary, as a family. Satan hates it. It's his biggest fear.

2. Fasting – ideally on bread and water, Wednesdays and Fridays, Our Lady asks. Fasting purifies, strengthens, humbles, clears the way for God to enter our lives, detaches us. Fasting is difficult; it is a good offering to God – who is our ultimate food and drink.

3. Reading the Bible – if you only want to know God a little bit, don't bother with the Bible. Our Lady calls on us to read the Bible every day, and keep it visible in the home. When you read the Bible, your heart begins to pray. It's a big smorgasbord for your soul.

4. Confession – Many Catholics are no longer sure that Confession is a necessary Sacrament; and they try to lobby others. It's a serious matter. Catholics are seriously confused. The fruits of the elicit Third Rite of Reconciliation have been confusion. Our Lady calls us *all* to Confession, not just those with mortal sins. She is not interested in legalism; she knows the value of reconciliation. It is the first act of conversion.

5. Mass/Holy Communion – this is to become the centre of our day. It is a top priority to be at Sunday Mass. It is a non-negotiable. We must build our lives around faithfulness to Sunday Mass.

Take home this message, if nothing else: "*From today, I'll try again.*"

[Notes from Fr Dillon's talk will be in the July ITD. – Ed.]

Turning Tables on Atheists

Patrick Madrid, in an interview with Zenit.

Madrid is co-author with Kenneth Hensley of the book "The Godless Delusion: A Catholic Challenge to Modern Atheism," in which the internal contradictions of a non-belief in God, as well as the various incoherencies in the atheistic worldview, are exposed.

A significant incoherence in atheist thought becomes clear when atheists insist, on the one hand, that the natural order is governed by the blind, random forces of nature, resulting in the "survival of the fittest" evolution of species and yet, on the other hand, they complain about the problem of evil, or decry violent acts of Muslim jihadism, or excoriate those who engage in "immoral" behavior, especially among those who believe in God (and most especially among Christians).

But if, as atheists claim, God does not exist and all of us are simply the byproducts of natural selection's "survival of the fittest," why shouldn't the strong among us dominate and kill off the weak? Why shouldn't we adopt an "every man for himself" attitude and get what we want from whomever we want it by whatever means we can get it? Atheism can offer no meaningful, much less plausible, answer to that question.

One of the many ironies of atheism is that atheists dismiss the Christian claim that God has revealed a transcendent moral law to all human beings. ...

It's true that many atheists not only regard themselves to be good people, but they really do try to be good people. Many of them strive to be kind, tolerant, generous, and respectful toward others. This is because they recognize that "right" and "wrong" behavior is real and not merely theoretical.

But this recognition, as important as it is for peaceful and harmonious human interaction, is still utterly inconsistent with the atheist worldview's foundational claim that only natural, material things exist. To be consistent with this claim, they are forced to admit that "being good" is really just a matter of personal conviction or group consensus, not an ideal that God desires for all of us to strive for.

Atheists cannot justify, according to atheist principles, why they believe it is "wrong" to pollute oceans, cut down rainforests, or hack into someone's bank account and steal their life savings. If the stronger members of the human species engage in such behaviors in their pursuit of dominating the weaker members, and if there is no God and therefore no transcendent, prescriptive moral law given by God to guide us into knowing what is right and what is wrong, then on what grounds can atheists legitimately oppose such behaviors?

Doing so would be intolerant and would have the net result of the atheist forcing his morality on others – the very thing atheists object to in the first place.

www.zenit.org 12-05-2011

Stand Up, Speak Up, Pray

We refer to Dominic Charles' letter 'The Face of Satan' in the May issue of ITD (p.2). Your subsequent reply 'Please Explain' was 'spot on'.

The following is a quote from the late Archbishop Fulton J Sheen – 'Who is going to save our Church? Not our Bishops, not our Priests and Religious. It is up to the people. You have the minds, the eyes, the ears to save the Church. Your mission is to see that your Priests act like Priests, your Bishops like Bishops and your Religious act like Religious'.

Father William Casey, CPM, is a Missionary Priest who features on Eternal Word Television (EWTN). In one of his presentations he makes no apology and minces no words regarding the state of the Church, the lack of sound teaching of the faith by bishops and priests. He also urges the faithful to stand up and speak up and of course, pray, pray, pray. It is an excellent presentation and we have made a number of copies to give to parishioners in our parish.

We thank God for the faithful priests that we are privileged to know. Each year we travel to Smithtown (170km) from where we live, for Divine Mercy Sunday celebrations. The parish priest, Father Kenny, a very holy priest always preaches the truth and expects silence in the church. He makes himself available for Confession every day before and after Mass and is past retiring age.

We are grateful to EWTN, to ITD and to other sources for standing up for the faith. How else can the faithful know what is going on unless someone is willing to speak up. If the bishops and priests in question were good shepherds in the first place, their flock would not be in the mess that they are in.

Les and Marie Gapps, Forster Keys NSW

Be Fascinated with Holiness

Pope Benedict XVI, 08-05-2011, Venice

Dear lay faithful, may you always and everywhere know how to account for the hope that is in you (cf. 1Pt 3:15).

The Church needs your gifts and your enthusiasm. Know how to say "yes" to Christ who calls you to be his disciples, to be holy.

I would remind you, once again, that "holiness" does not mean doing extraordinary things, but following the will of God every day, living one's own vocation really well, with the help of prayer, of the Word of God, the sacraments and with the daily effort for consistency.

Yes, it takes lay faithful who are fascinated by the ideal of "holiness", to build a society worthy of man, a civilization of love.

www.zenit.org 17-05-2011

Courting One's Own Ruin

The way the emeritus Bishop of Toowoomba has conducted himself publicly in the media since his dismissal from office has been scandalous to say the least, and unbecoming of a successor of the Apostles. How have his actions, words and spirit of defiance throughout the 5-year investigation been an expression of obedience to the Vicar of Christ? How has his governance and pastoral plan been an expression of communion and love for Christ and his Body, the Church? Any bishop who publicly dissents from Church doctrine and flagrantly disregards her disciplines, should not be entrusted with the authority to teach the apostolic faith; any bishop who publicly denounces souls entrusted to his care as doblers, temple police, pharisees and spies because they strive to be worthy of their baptismal calling by rejecting everything opposed to it, is undeserving of the honourable office of bishop in the Church.

And how ironic that a member of the 'club of rebels' who supported Bishop Jeremiah Coffey in the unjust removal of Fr Speakman, should publicly protest about being denied due process and natural justice by the Vatican and the primary judge in the Church.

However, among his many 'I'm a victim' statements, it was the assertion in the National Catholic Reporter (11 May 2011) that his forced retirement is intended to send a message to the bishops of the world, that caught my attention. He is right about the Vatican sending a clear message to dissenting and rebellious bishops around the world. And hopefully the Pope's action in this country in which the faith is dying is the first shot to be fired at those he holds responsible.

If it wasn't for his arrogance and pride, Bishop Morris could be forgiven for feeling victimised by the Vatican. After all he is but one member of the 'club of rebels' who took exception to the Vatican giving them a dressing down for the deplorable state of the Church in Australia during their *ad limina* visit in 1998. He is but one of a club who believes that Rome does not understand the 'unique culture' of the church in Australia and is therefore not in a position to be telling them how to act. Why should Rome single him out when all the bishops of this club have enshrined more or less the same liberal dissenting views, the 'spirit of Vatican II', in their diocesan pastoral plans and policies?

From all the available indications and information Bishop Morris was given every opportunity to cooperate, to obey Church teaching and correct the error of his ways. But he defiantly refused. Hence, he knew all along what the consequences of his public dissent and spirit of defiance would be.

For some time he had Bishop Coffey as a conspicuous example of being uncooperative and defying the

Vatican and in delaying the dispositions of its lawful decrees. And, for many years it would seem he was getting away with it.

Since Fr Speakman's appeal was first upheld in 2004, Bishop Coffey used his privileged position and the processes of the law, void of all substance whatsoever, to delay justice to Fr Speakman and his parishioners. During this time he, and his successor Bishop Prowse, in accordance with the principle of subsidiarity was given every opportunity to implement the Congregation for the Clergy's decrees and resolve the scandal justly and peacefully before pursuing the case legally at the Apostolic Signatura. However they both refused.

So who knows, the Vatican may yet fire a few more shots at the 'club of rebels' in Australia in order to send a message to the bishops around the world who think that the Church's judicial system is defunct.

Gregory Kingman, Morwell

Bishop Morris in the Media

Courier Mail, 03-05-2011

"I believe the Vatican hasn't given me a voice. If it hasn't given me a voice, it means it hasn't given the people a voice."

"My leadership was questioned as too open."

"I think - and I'm not the only one - that there is a creeping centralism in the church at the moment. here's a creeping authoritarianism."

"I don't think they like questions, when they make a particular decision on an issue and when you start asking questions you seem to be dissenting from their decision."

"I believe a conversation needs to be had, whether it's ordaining women or birth control."

The Australian, 03-05-2011, quoting Bishop Morris in his letter to priests of his diocese:

"It has been my experience and the experience of others that Rome controls bishops by fear, and if you ask questions or speak openly on subjects that Rome declares closed...you are censored very quickly, told your leadership is defective...and are threatened with dismissal."

The Australian, 21-05-2011

Of the third rite he says: "The Church community as a whole were crying out for it; they were saying 'we want this'. If the voice of the people is going to be heard then the bishops must carry that voice."

Vatican Information Service Notice

VATICAN CITY, 2 MAY 2011 (VIS) - The Holy Father removed Bishop William M. Morris from the pastoral care of the diocese of Toowoomba, Australia.

The Divorced and Communion

I was interested when reading the article from Fr Speekman's homily (ITD May 2011, p.8). Some years ago I asked one of our priests if two people living together both divorced but not remarried should be going to communion? His reply was it was between them and God! Last year I asked a similar question of another priest and was told it was in the grey area! So now I am asking again: this couple have recently married outside of the Catholic Church, one has annulment, one doesn't, both go to Mass and receive communion – is it in or out of Communion with God and the Church?

Gwen Thomas, Sale

The following answer provided by Father John Flader, Director of the Catholic Adult Education Centre of the Archdiocese of Sydney (2002-2010)

This is not a matter for individual conscience nor a grey area. People married outside the Church are not able to receive Communion since they are living in a state of grave sin.

The following is from one of my columns from the Catholic Weekly on the matter. It is question 61 in my book *Question Time*.

The divorced and Communion

Q: Can someone who marries a divorced person outside the Church receive Holy Communion? I know the divorced person cannot but what about the other person who has not been married previously? The reason I ask is that I know people in this situation who do receive Communion, apparently with the knowledge of the parish priest.

A: This matter was raised with the occasion of the Synod of Bishops meeting on the Eucharist in Rome in October 2005. Cardinal Lopez Trujillo, President of the Pontifical Council for the Family, clarified after the Synod that the position of the Church on this question remains unchanged. One can understand the pastoral desire to help people in this awkward situation, but the solution must always be in accordance with the teachings of Christ and his Church.

It was Jesus himself who said: "Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery." (Mk 10:11-12) From the beginning, the Church, in obedience to her divine founder, has not allowed divorce and remarriage in the Church. As a consequence those who remarry outside the Church are considered to be living in a state of sin and cannot be admitted to holy Communion. This applies both to the previously divorced person and to their spouse.

The Church should not be considered to be acting harshly in this matter. It was Jesus who gave the teaching on which it is based and the Church is only being faithful to his teaching. The teaching concerns the indissolubility and sanctity of marriage, which is so important for the life of the Church and of society. And the Church is not imposing anything on the couple. It was they, after all, who freely chose to enter into a situation in which they knew they would not be able to receive holy Communion.

While they cannot receive Communion, the Church, as the good mother she is, opens her arms wide to welcome them into other aspects of the life of the Church, including attendance at Mass, prayer, reading of Scripture, participation in the charitable and other works of the Church, etc. Both the couple and the Church community wait in hope for a time when the couple will once again be able to receive the sacraments, through a declaration of nullity of the previous marriage by a Church tribunal, the decision to live together as brother and sister, or the death of the previous spouse.

On the other hand, one can never make a judgment about a priest who allows a couple in this situation to receive Communion. He may not be aware of the true marital situation of the couple. Or he may know that the situation of the couple has changed in one of the ways just mentioned, so that they are now able to receive Communion.

What priests should not do, of course, is to turn a blind eye to a situation that could lead others into error regarding the Church's teaching on the indissolubility of marriage. A letter from the then Prefect of the Congregation for the Doctrine of the Faith, Cardinal Joseph Ratzinger, to the bishops of the Church on 14 September 1994, makes this clear:

"Members of the faithful who live together as husband and wife with persons other than their legitimate spouses may not receive holy Communion. Should they judge it possible to do so, pastors and confessors, given the gravity of the matter and the spiritual good of these persons (cf. 1Cor11:27-29), as well as the common good of the Church, have the serious duty to admonish them that such a judgment of conscience openly contradicts the Church's teaching." (n.6)

The Only Gospel Some Read

Pope Benedict XVI, Ash Wednesday 2011

We can all open ourselves to God's action, to his love; with our evangelical witness, we Christians must be a living message, in fact, in many cases we are the only Gospel that the men of today still read.

My Sons

*From Cardinal George Pell's homily at the ordination
Mass of 21-05-2011, Sydney*

My sons, you are now to be advanced to the order of the presbyterate. You must apply your energies to the duty of teaching in the name of Christ, the chief Teacher. You must pray daily for your people as you pray for yourself. Daily Mass, daily prayer, daily meditation, devotion to Our Lady are essential, part of your priestly work or duty. Share with all mankind the word of God you have received with joy.

Meditate on the law of God, believe what you read, teach what you believe, and put into practice what you teach.

Let the doctrine you teach be true nourishment for the people of God. Let the example of your lives attract the followers of Christ, so that by word and action you may build up the house which is God's Church.

In the same way you must carry out your mission of sanctifying in the power of Christ. Your ministry will perfect the spiritual sacrifice of the faithful by uniting it to Christ's sacrifice, the sacrifice which is offered sacramentally through your hands. Know what you are doing and imitate the mystery you celebrate. In the memorial of the Lord's death and resurrection, make every effort to die to sin and to walk in the new life of Christ.

When you baptize, you will bring men and women into the people of God. In the sacrament of penance, you will forgive sins in the name of Christ and the Church. With holy oil you will relieve and console the sick. You will celebrate the liturgy and offer thanks and praise to God throughout the day, praying not only for the people of God but for the whole world. Remember that you are chosen from among God's people and appointed to act for them in relation to God. Do your part in the work of Christ the Priest with genuine joy and love, and attend to the concerns of Christ before your own.

www.sydney.catholic.org

Why We Pray

Pope Benedict XVI, General Audience 04-05-2011

Persons of every age pray because they cannot stop asking themselves the meaning of their existence, which remains obscure and discouraging if they are unable to enter into relationship with the mystery of God and His plan for the world. Human life is a mixture of good and evil, of unwarranted suffering and of joy and beauty that, spontaneously and irresistibly, move us to ask God for the inner light and strength to sustain us on earth, revealing a hope that goes beyond the limits of death.

Vatican Information Service 04-05-2011

Not a Dead Hero

From a homily by Pope Benedict XVI, Cyprus, 06-06-2010

Today, we celebrate the Solemnity of the Lord's Body and Blood. Corpus Christi, the name given to this feast in the West, is used in the Church's tradition to designate three distinct realities: the physical body of Jesus, born of the Virgin Mary, his Eucharistic body, the bread of heaven which nourishes us in this great sacrament, and his ecclesial body, the Church. By reflecting on these different aspects of the Corpus Christi, we come to a deeper understanding of the mystery of communion which binds together those who belong to the Church. All who feed on the body and blood of Christ in the Eucharist are "brought together in unity by the Holy Spirit" (Eucharistic Prayer II) to form God's one holy people. Just as the Holy Spirit came down upon the Apostles in the Upper Room in Jerusalem, so too the same Holy Spirit is at work in every celebration of Mass for a twofold purpose: to sanctify the gifts of bread and wine, that they may become the body and blood of Christ, and to fill all who are nourished by these holy gifts, that they may become one body, one spirit in Christ. ...

We must think not in terms of 'me' but 'we'. That's why every day we pray 'our' Father, 'our' daily bread. Breaking down the barriers between us and our neighbours is the first prerequisite for entering the divine life to which we are called. We need to be liberated from all that imprisons us and isolates us: fear and mistrust towards others, greed and selfishness, unwillingness to run the risk of vulnerability to which we expose ourselves when we are open to love. ...

It is important to understand that when we participate in his healing work, we are not honouring the memory of a dead hero in extending what he did: on the contrary, Christ is alive in us, his body, the Church, his priestly people. By feeding on Him in the Eucharist and receiving the Holy Spirit in our hearts we truly become the Body of Christ that we receive, we are truly in communion with him and with each other, and we truly become instruments, in witness to him before the world. ...

Dear brothers and sisters in Christ, today we are called, just as they were, to be of one heart and one soul, to deepen our communion with the Lord and with one another, and to bear witness to him before the world. We are called to overcome our differences, to bring peace and reconciliation where there is conflict, to offer the world a message of hope. We are called to reach out to those in need, generously sharing our earthly goods with those less fortunate than ourselves. And we are called to proclaim unceasingly the death and resurrection of the Lord, until he comes.

www.zenit.org 06-06-2010

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	6pm Thursday – 6pm Friday (Sacred Heart Church)
Orbost	Friday 9.30am – 10.30am
Rosedale	First Wednesday 10am – 11am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
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

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- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- We rely on donations (cheques made out to John Henderson please).
- 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.

How can parishes be renewed by Eucharistic Adoration?

Answered by Father Florian Racine, founder of the French clerical association of the Missionaries of the Most Holy Eucharist

This renewal is brought about through the numerous fruits and graces of Eucharistic adoration, but first of all there is a grace of unity. Eucharistic adoration unites the different parish realities. We also observe the grace of vocations. Occasionally there are people who enter the priesthood or the religious life but very frequently there are lay people who commit themselves to the parish with much generosity. Adoration renews zeal for the Mass and for sacramental confession. In praying before the Blessed Sacrament, adorers receive the divine light which illuminates the conscience so as to better live the sacramental life of the Church.

www.zenit.org 06-03-2011