

Into the Deep

Issue 104

Newsletter of orthodox Catholics of Gippsland

May 2011

Death and Life

St Gregory of Nazianzus (328-389)

He prays, but he hears prayer.
He weeps, but he puts an end to tears.
He asks where Lazarus was laid, for he was a human being;
And he raises Lazarus, for He is God.
As a sheep he is led to the slaughter
But he is the Shepherd of Israel and now of the whole world.
He is bruised and wounded,
But he heals every disease and every infirmity.
He is lifted up and nailed to the tree,
But by the tree of life he restores us.
He lays down his life,
But he has the power to take it again;
And the veil is rent, for the mysterious doors of heaven are opened;
The rocks are cleft, the dead rise.
He dies, but he gives life, and his death destroys death.
He is buried, but he rises again.

Big Day, 14 May

The 2011 Marian Conference is being held in Traralgon at St Michael's church, on Saturday 14 May (9am – 3.15pm). Guest speakers are worth their weight in gold! – Fr John Speekman and Fr Nicholas Dillon. Fr Speekman is well known to ITD readers. Fr Dillon is a fine young priest from New Zealand and is incardinated in the Melbourne Archdiocese, currently parish priest at Blackburn North.

Also on 14 May is the Life Dinner in Melbourne, a fund-raising event for the Life Coalition. The evening starts at 6.30pm and costs \$75 for adults/\$50 for students for the 3-course dinner and drinks. The speaker is Dr Patrick Fagan, speaking on strong families being the answer to abortion and euthanasia. Contact Phyllis Restall to book: 9816 0800 or 0429 336 053 or phyllis@family.org.au.

Most Beautiful Flower

Pope Benedict XVI, Regina Caeli address 09-05-2010

May is a month that is loved and its arrival is welcomed for several reasons. In our hemisphere spring advances with so many and colourful blossoms; the climate is favourable for walks and excursions. For the liturgy, May always belongs to the Easter Season, the season of the “alleluia,” of the revelation of the mystery of Christ in the light of the Resurrection and of the Easter faith; and it is the time of expectation of the Holy Spirit, who descends with power on the nascent Church at Pentecost.

With both these contexts, the “natural” and the liturgical, the tradition of the Church is well in tune in dedicating the month of May to the Virgin Mary. She is, in fact, the most beautiful flower to blossom in creation, the “rose” that appeared in the fullness of time, when God, sending his Son, gave the world a new spring. And she is at the same time humble and discreet protagonist of the first steps of the Christian community: Mary is its spiritual heart, because her very presence in the midst of the disciples is a living memory of the Lord Jesus and pledge of the gift of his Spirit.

www.zenit.org 09-05-2010

The Cost of Baptism

Pope Benedict XVI, 04-03-2011

Baptism, we know, does not automatically produce a coherent life: this is the fruit of the will and the persevering commitment to work with the gift, with the Grace received. And this commitment has a cost: there is a price to be paid in person. ... Following Christ means sharing his Passion, his cross, following him to the end, and this participation in the Master's fate binds one fast to him...

www.zenit.org 07-03-2011

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

Stop Press - Bishop Morris “Retires”!

It may have been a slow process, but Rome has actually acted against a dissenting bishop here in little old Australia!

The following is from a letter by Bishop William Morris of Toowoomba Diocese, which was read to parishioners in the diocese on 01-05-2011:

“Some of those who have been disaffected by my leadership have exercised the option of making complaints about me, some of these complaints being based on my Advent Pastoral Letter of 2006 which has been misread and I believe deliberately misinterpreted. This led to an Apostolic Visitation and an ongoing dialogue between myself and the Congregations for Bishops, Divine Worship and Doctrine of the Faith, and eventually Pope Benedict. The substance of these complaints is of no real import now but the consequences are that it has been determined by Pope Benedict that the diocese would be better served by the leadership of a new bishop.”

(The Advent Letter of 2006 reflected on the shortage of priests in the diocese. In it, Bishop Morris referred to the “current” celibate male priesthood while noting the need to be open to “other options” of ensuring that the Eucharist is celebrated. These other options included allowing married priests, ordaining women and recognising some Protestant ministers as Catholic priests.)

Thank you, Papa Benedict! Thank you to Rome for safeguarding the flock and showing that bishops are *not* free to spread dissent after all.

- Ed.

Country Retreat

Fr John Speekman will be conducting a weekend retreat at Marlo.

Date: Friday 3 June till Monday 6 June 2011

Where: ‘The Ark’ near Marlo, Victoria

Theme: *Lectio Divina*

Cost: Anonymous donation. All inclusive.

Each day includes Holy Mass, talks, rosary, Holy Hour with Benediction, and free time.

The Ark is situated on a farm close to the ocean with rosary walks, Stations of the Cross, chapel and shrines. We can accommodate up to 30 in 2 or 3 bedded rooms each with en suite. Contact Richard and Kate for further details, invitation and information. Tel. 5154 8419.

Richard Earle, Marlo

The Seventh Day and The First Day

From Pope Benedict XVI's homily at the Easter Vigil, 2011

The Old Testament account of creation ... has structured the process of creation within the framework of a week leading up to the Sabbath, in which it finds its completion. For Israel...the Sabbath was an expression of the Covenant between God and man and creation. ...

Sabbath is the seventh day of the week. After six days in which man in some sense participates in God's work of creation, the Sabbath is the day of rest. But something quite unprecedented happened in the nascent Church: the place of the Sabbath, the seventh day, was taken by the first day. As the day of the liturgical assembly, it is the day for encounter with God through Jesus Christ who as the Risen Lord encountered his followers on the first day, Sunday, after they had found the tomb empty. The structure of the week is overturned. No longer does it point towards the seventh day, as the time to participate in God's rest. It sets out from the first day as the day of encounter with the Risen Lord. This encounter happens afresh at every celebration of the Eucharist, when the Lord enters anew into the midst of his disciples and gives himself to them, allows himself, so to speak, to be touched by them, sits down at table with them. This change is utterly extraordinary, considering that the Sabbath, the seventh day seen as the day of encounter with God, is so profoundly rooted in the Old Testament. If we also bear in mind how much the movement from work towards the rest-day corresponds to a natural rhythm, the dramatic nature of this change is even more striking. This revolutionary development that occurred at the very the beginning of the Church's history can be explained only by the fact that something utterly new happened that day. The first day of the week was the third day after Jesus' death. It was the day when he showed himself to his disciples as the Risen Lord. In truth, this encounter had something unsettling about it. The world had changed. This man who had died was now living with a life that was no longer threatened by any death. A new form of life had been inaugurated, a new dimension of creation. The first day, according to the Genesis account, is the day on which creation begins. Now it was the day of creation in a new way, it had become the day of the new creation.

We celebrate the first day. And in so doing we celebrate God the Creator and his creation. Yes, we believe in God, the Creator of heaven and earth. And we celebrate the God who was made man, who suffered, died, was buried and rose again. We celebrate the definitive victory of the Creator and of his creation. We celebrate this day as the origin and the goal of our existence.

www.zenit.org 23-04-2011

The Face of Satan in ITD

This quote in the April edition of ITD (p.3) by St Ignatius of Antioch struck me like a bolt from heaven:

“You must all follow the bishop as Jesus Christ follows the Father, and the presbytery as you would the Apostles. ... Wherever the bishop appears, let the people be there, just as wherever Jesus is, there is the Catholic Church.”

Reading back over previous editions of ITD I have to say how much this quote exposes the hypocrisy of ITD’s correspondents and editor, who have been more than willing to name and shame certain priests and bishops for their purportedly anti-(“orthodox”) Catholic attitudes and behaviour.

Let me ask you one question: would Mary MacKillop or Mother Teresa or Padre Pio be willing to publish the vitriol against Bishop Coffey and the various named priests (as well as the entire “Joeys” Order) the way you have in ITD over the years?

I think not. We know how Mary MacKillop dealt with the injustice of her bishop’s excommunication of her. She said not a negative thing about him. Not a jot – ever! Shouldn’t you as “orthodox” Catholics be striving to emulate her?

After following your publication over the years, the ultimate question for me is this: Do I see the face of Christ in ITD? Looking at the last 103 editions of it I would have to say I see more the face of the Pharisee – the one upholding the letter of the law at all costs. One reader and supporter of ITD went further than this when he pleaded with you to “desist from publishing hatred” (Bob Cashman, ITD Jan 2011, p.2). In that (hatred) is the face of Satan, and not of our Lord Jesus.

The next question is this, and I mean this quite sincerely: Will you be open to a Damascus experience?

Dominic Charles, Berwick

Cardinal Burke’s Mass in Sydney

A Solemn Pontifical Mass in the Traditional Latin Rite accompanied by Gregorian chant and polyphony, was celebrated by Raymond Cardinal Burke, Prefect of the Supreme Tribunal of the Apostolic Signatura at St Brigid’s Catholic Church, Marrickville Sydney on 12 March 2011. Also in attendance was Bishop Julian Porteous.

A DVD of this Mass is now available. \$25.00 including postage. Cheques made out to: Telepace Australia Inc. P.O.Box 487, Moorebank NSW 1875. Ph 1300 663 502 or email esculli@mmaust.org.au.

Ernesta Sculli, Sydney

Please Explain

In response to Dominic Charles’ letter opposite

- Are we not entitled to expect our bishops and priests to follow Church teaching?
- Are we to follow our bishops and priests quietly when they lead us *away* from Catholic teaching?
- You refer to “purportedly anti-(“orthodox”) Catholic attitudes and behaviour”. This suggests 1) that orthodoxy is in the eye of the beholder, and 2) that there can be legitimate Catholic beliefs that are not orthodox. Please show 1) where ITD has used personal standards and opinions rather than official Church teaching in determining Catholic orthodoxy, and 2) what beliefs can be both Catholic and anti-Catholic at the same time.
- Mary MacKillop may not have published anything against her bishop. But you have. You refer to her bishop’s excommunication of her as being an injustice. Are you spreading vitriol by doing that? Is that not a negative thing to say about her bishop? Shouldn’t you be trying to emulate her? Or are you simply stating a fact about his behaviour (not his character), and defending an innocent woman. Father Speekman, to my knowledge, has not published anything against his bishop. Not a jot. But we are free to speak out about the injustice he has had to endure at the hand of his bishop.
- The Pharisees didn’t believe in what Jesus taught; they held onto their own beliefs and laws instead. We believe what Jesus teaches (safeguarded in the Magisterium of the Church, not individual opinions), we try to spread it, and we try to defend it against those who think all opinions are equal and Church teaching doesn’t necessarily reflect Jesus’ teaching. Where is the face of Satan in that?

- Ed.

All Our Wealth

Cardinal Antonio Cañizares, prefect of the Congregation for Divine Worship and the Sacraments, 09-12-2010

There is nothing that makes me suffer more or worries me more than the crisis of God that contemporary humanity is suffering, the absence of God, camouflaged at times also by an empty religiosity. ... What we Christians can and must offer the world and society is the Good News of the Incarnation-Redemption of Christ and the truth about man that is revealed and verified in the experience of that event, lived in the communion of the Church. That is all our wealth, and we must offer it with as much simplicity as transparency, knowing by our own experience that it is an inestimable and decisive good for people’s lives.

www.zenit.org 10-12-2010

Behaviour in Church

From a letter written by Padre Pio to Annita Rodote, 1915
“Correspondence with his Spiritual Daughters” Volume III

In order to avoid irreverence and imperfections in the house of God, in church – which the divine Master calls the house of prayer – I exhort you in the Lord to practice the following.

Enter the church in silence and with great respect, considering yourself unworthy to appear before the Lord’s Majesty. Amongst other pious considerations, remember that our soul is the temple of God and, as such, we must keep it pure and spotless before God and his angels. Let us blush for having given access to the devil and his snares many times (with his enticements to the world, his pomp, his calling to the flesh) by not being able to keep our hearts pure and our bodies chaste; for having allowed our enemies to insinuate themselves into our hearts, thus desecrating the temple of God which we became through holy Baptism.

Then take holy water and make the sign of the cross carefully and slowly.

As soon as you are before God in the Blessed Sacrament, devoutly genuflect. Once you have found your place, kneel down and render the tribute of your presence and devotion to Jesus in the Blessed Sacrament. Confide all your needs to him along with those of others. Speak to him with filial abandonment, give free rein to your heart and give him complete freedom to work in you as he thinks best.

When assisting at Holy Mass and the sacred functions, be very composed when standing up, kneeling down, and sitting, and carry out every religious act with the greatest devotion. Be modest in your glances; don’t turn your head here and there to see who enters and leaves. Don’t laugh, out of reverence for this holy place and also out of respect for those who are near you. Try not to speak to anybody, except when charity or strict necessity requests this. If you pray with others, say the words of the prayer distinctly, observe the pauses well and never hurry. In short, behave in such a way that all present are edified by it and, through you, are urged to glorify and love the heavenly Father.

On leaving the church, you should be recollected and calm. Firstly take your leave of Jesus in the Blessed Sacrament; ask his forgiveness for the shortcomings committed in his divine presence and do not leave him without asking for and having received his paternal blessing.

IN MEMORIAM

Mal Bugg, of Morwell, passed away suddenly on 16 April 2011 after Mass. “Eternal rest grant unto him, O Lord, and may perpetual light shine upon him. May he rest in peace. Amen.”

Why Must a Child Suffer?

From the Vatican translation of the transcript from Pope Benedict XVI’s appearance on a television program of the Italian channel RAI, where he answered various questions.

Q. The first question comes from a seven-year-old Japanese child who says: “My name is Elena. I am Japanese and I am seven years old. I am very frightened because the house where I felt safe really shook a lot and many children my age have died. I cannot go to play at the park. I want to know: why do I have to be so afraid? Why do children have to be so sad? I’m asking the Pope, who speaks with God, to explain it to me”.

A. Dear Elena, I send you my heartfelt greetings. I also have the same questions: why is it this way? Why do you have to suffer so much while others live in ease? And we do not have the answers but we know that Jesus suffered as you do, an innocent, and that the true God who is revealed in Jesus is by your side. This seems very important to me, even if we do not have answers, even if we are still sad; God is by your side and you can be certain that this will help you. One day we will even understand why it was so. At this moment it seems important to me that you know “God loves me” even if it seems like He doesn’t know me. No, He loves me, He is by my side, and you can be sure that in the world, in the universe, there are many who are with you, thinking of you, doing what they can for you, to help you. And be aware that, one day, I will understand that this suffering was not empty, it wasn’t in vain, but behind it was a good plan, a plan of love. It is not chance. Be assured, we are with you, with all the Japanese children who are suffering. We want to help you with our prayers, with our actions, and you can be sure that God will help you. In this sense we pray together so that light may come to you as soon as possible.

www.zenit.org 22-04-2011

Informative Catechism Course

Your magazine always makes for good Catholic reading, although it is not always the good news one would like to hear about the Church. But these are the times we are living in, so we hope and pray that better times for our Faith will come again.

The parish priest in Mentone is giving a course at the moment, called Evangelium. It’s a multimedia course in the Catholic Faith. It’s about Creed, Sacraments, Morals & Prayer. It’s very interesting and informative, not much talked about nowadays in the church.

Cathy Smit, Melbourne

Basic Catholic Quiz

From Father John Corapi's book, *Letters* www.fathercorapi.com

One of the first things I became acutely aware of as I began ministering as a priest...was that the vast majority of Catholics have never really learned their faith.

For years I administered a simple test at the end of parish missions. The average grade, achieved by adults, was 43%. This failure translates into the ills and evils seen today in contemporary society. Why? For the simple reason that Catholic-Christians are called to be the salt and light of the world. When we fail to do so the world sinks under the weight of its sins. If we do not provide the moral compass to guide the world through dark and turbulent times, no one will.

Learning our faith is a moral mandate. It is not optional. We do it and please God, or we don't do it and don't please God. It isn't rocket science and it doesn't take that great a commitment in time and energy. To fail to do it is to fail in our mission, which is the same as the mission of the Redeemer – Redemption.

There is no opposition between learning and loving. If I love God and my neighbor as myself out of love for God (Charity) then I'll want to know God (Truth). Our ignorance of basic moral and doctrinal teaching is ultimately harmful to ourselves, our families, our Church, our society and our world.

Give yourself this interactive test, which is not an advanced examination, but a very basic one. Any child preparing for Confirmation should be able to earn a grade of at least 80%. Take the exam. Take the exam honestly without looking up the answers, then take appropriate steps to advance in your faith.

[The answers are on p.11 of this issue of ITD. - Ed.]

Basic Quiz: Level 1

Name the sacraments of initiation:

- Holy Orders, Baptism, Anointing of sick
- Baptism, Matrimony, Eucharist, Confirmation
- Penance (Confession), Baptism, Matrimony, Confirmation
- Baptism, Eucharist, Confirmation

2. Name the sacraments of healing:

- Eucharist, Holy Orders, Matrimony
- Holy Orders, Baptism, Matrimony, Confirmation
- Penance, Anointing of the sick
- Matrimony, Holy Orders

3. Name the sacraments of service:

- Eucharist, Holy Orders, Matrimony
- Penance, Anointing of sick, Baptism
- Matrimony, Holy Orders
- Confirmation, Baptism, Holy Orders

4. What are the three elements that would determine if a sin is mortal, as opposed to venial?

- If it involves hurting an actual person, whether we know the person or not, whether we like the person, or not.
- The sin is grave or serious in itself, knowledge that it is grave or serious matter, full consent of the will in the light of that knowledge.
- The action or sin has serious consequences, knowledge of the seriousness, no mitigating or lessening circumstances exist.
- Serious intentions, serious circumstances, serious consequences.

5. What does the word angel mean?

- a purely spiritual creature
- messenger
- flight attendant
- master of man/servant of God

6. What are the 3 critical and essential elements of Divine Revelation:

- God's will, Sacred Scripture, The Church
- God's intent, The Church, the Trinity
- Sacred Scripture, Divine intent, the College of Cardinals
- Sacred Scripture, Sacred Tradition, Magisterium

7. What is the Magisterium of the Church:

- The College of Cardinals in their electoral capacity
- The bishops united to the Pope as a teaching authority
- The final court of appeals in Church law
- The Pope's personal attendants

8. Which of the Ten Commandments specifically deal with truth and sins against truth:

- The ninth and tenth Commandments
- The first, second, and third Commandments
- The fifth Commandment
- The eighth Commandment

9. Is it necessary to confess every single mortal/serious sin when you go to Confession, or can you omit those you feel are irrelevant, or personally too embarrassing to confess?

- Yes, all serious sins must be confessed in kind and number.
- Yes, all serious or mortal sins must be confessed unless the priest tells you not to.
- No, only those you are comfortable confessing need be confessed.
- No, only those sins that actually hurt a person directly must be confessed.

10. How many Gospels are there in the New Testament currently in use in the Catholic Church?

- 6
- 4
- 3
- 26

Dialogue of Dissent

I would like to commend Cardinal Pell for showing spine by criticizing Fr Eric Hodgens' absurd rant against the Church and for taking the 'spirit of Vatican II' clergy to task for their theological extremism (The Swag Autumn 2011 and The Australian 13/04/2011).

The National Council of Priests (NCP) is now under the microscope and it seems that everyone in the blogosphere is on Swag-watch. The extreme theological opinions and rebellious attitude of these 'spirit of Vatican II' bishops and priests are erroneous and deceitful. Subsequently, as leaders they have not only been dysfunctional and sterile but it seems everything they have touched with regards to the faith has turned to dross. One only need look at the diocese of Sale to see the wreckage of the 'spirit of Vatican II' agenda.

What I would like to know is why Archbishop Hart did not step in and correct Fr Hodgens, rather than Cardinal Pell? Fr Hodgens is incardinated in the Archdiocese of Melbourne. The same thing happened with ex-CEO director, Fr Frank Martin a couple of years ago. Has Archbishop Hart become so petrified of the NCP that he fears if he exercises his authority it might provoke a confrontation with this priests' union? Many of these rebels seem to think that early retirement gives their public heretical views immunity against any canonical consequences.

Fr Peter Maher in his response (The Australian, 14/04/2011) to Cardinal Pell's criticism seems to think that being editor of the Swag gives him the right to publicly challenge, contradict and criticise his bishop. His claim that The Swag is a space for priests "to dialogue" and "share opposing theological opinions" is laughable. For years it has been a forum for dissent, a space for dissenters to dialogue with each other and to extol those who champion their agenda within (and against) the Church.

These priests have forgotten who they are and what they have been called to preach. The priestly vocation demands that they be consecrated "in the truth" (Jn 17:17-18). As Catholic priests they were called and sent to be authoritative preachers in the same way as Christ was sent by the Father. This means believing what they preach, teaching what they believe and living what they believe. Their words, choices and behaviour must increasingly become a reflection and a proclamation of the truth in which they were consecrated. For Catholics this truth is not a word, an idea, a theory or an evolving whim, but a real living person, Jesus Christ.

Fr Maher and his ilk have not been consecrated and sanctified to enter into a Marxist dialectical process with this Truth. Besides, how can The Swag claim to be a service to the Church when it provides a "space" for clergy's dissent against Church teaching?

Gregory Kingman, Morwell

The Cardinal Speaks

Excerpts from Cardinal George Pell's article (The Swag, Autumn 2011) responding to Fr Eric Hodgens' article (The Swag Summer 2010):

"[I]t is unbalanced, misguided, selective and sometimes inaccurate."

"We do not know the limits to his [Fr Hodgens] hostility to some ancient devotions such as adoration of the Blessed Sacrament and veneration of Our Lady."

"We cannot be sure whether Eric's theological position is typical of a liberal or a radical Protestantism. But as an exercise in loyal dissent it moves beyond the limits of orthodox Catholicism."

"[I]n my view Eric's prescriptions are a significant cause of our problems. His solutions were put into practice after the Council, to some degree in Australia, but especially in Belgium, Holland and French-speaking Canada. They emptied the Churches there."

"The now aged liberal wing of the Church ... has no following among young practising Catholics, priests or religious. This is not only true in Australia, but everywhere in the Western world. In these different countries dominated by a secular media and intelligentsia, liberalism has no young Catholic progeny."

"Pope John Paul provokes a special hostility [from Fr Hodgens], allegedly an abuser of power, out of touch in scripture, limited in theology, a bad listener. It is a surprise that anyone came to his funeral."

"Eric is a bit too generous to his generation, to which I belong. Many were formidable, but we coincided with a period of decline probably unparalleled since the Reformation."

The Name of that Pearl

From a homily by Father Raniero Cantalamessa, St Peter's Basilica, Good Friday 2011

What do you do to reassure someone that a particular drink contains no poison? You drink it yourself first, in front of him. This is what God has done for humanity: he has drunk the bitter cup of the passion. So, human suffering cannot be a poisoned chalice, it must be more than negativity, loss, absurdity, if God himself has chosen to savour it. At the bottom of the chalice, there must be a pearl.

We know the name of that pearl: resurrection! "In my estimation, all that we suffer in the present time is nothing in comparison with the glory which is destined to be disclosed for us," (Romans 8:18) and again: "He will wipe away all tears from their eyes; there will be no more death, and no more mourning or sadness or pain. The world of the past has gone." (Revelations 21:4)

www.zenit.org 22-04-2011

Bishops to Defend the Splendour of Truth

The Encyclical *Veritatis Splendor* (VS), which was issued by the late Pope John Paul II in October 1993, was reportedly eight years in preparation. The extraordinary length of time involved suggests the importance attached to it. The fact that it was addressed specifically to Bishops has an added significance, which was spelt out in the last pages of the Encyclical.

The Pope's specific objective was to meet "a new situation [which] has come about *within the Christian community itself*, which has experienced numerous doubts and objections...with regard to the Church's moral teachings. It is no longer a matter of limited and occasional dissent, but of an overall and systematic calling into question of traditional moral doctrine..." (VS, no.4). The Pope refers to this as a "genuine crisis" (VS, no.5).

This "genuine crisis" was already obvious at the end of the Second Vatican Council. Later [dissenter] Father Charles Curran himself admitted that the campaign had been well organized and well prepared. This delay has meant, however, that if the crisis can be cured at all, it can only be done with the greatest difficulty. Nevertheless, the crisis must if possible be ended. Is there a "centre of this infection"? and which is the best approach to a cure?

Following the Second Vatican Council we were inflicted with the stripping of the altars, then in 1969 it was the vernacular as instructed by Bishops in various countries with English appearing in Australia. Catholic centres of higher learning – Catholic universities, seminaries, theological schools, teachers' colleges – protected and advanced dissenters, who formed the minds of Catholic academics, theologians, priests, religious and lay teachers. This of course then advanced the degree of religious illiteracy bringing on that which we have today in the colleges, schools and primary schools.

Pope John Paul II was so aware of this that he felt impelled to include the following in the concluding pages of *Veritatis Splendor* (no.116).

"We have the duty, as Bishops, to be vigilant that the word of God is faithfully taught. My Brothers in the Episcopate, it is part of our pastoral ministry to see to it that this moral teaching is faithfully handed down and to have recourse to appropriate measures to ensure that the faithful are guarded from every doctrine and theory contrary to it. In carrying out this task we are all assisted by theologians; even so, theological opinions constitute neither the rule nor the norm of our teaching. Its authority is derived, by the assistance of the Holy Spirit and in communion *cum Petro et sub Petro*, from our fidelity to the Catholic faith which comes from the Apostles. As Bishops, we have the grave obligation to be *personally* vigilant that

the "sound doctrine" (1Tim1:10) of faith and morals is taught in our Dioceses.

"A particular responsibility is incumbent upon Bishops with regard to *Catholic institutions*. Whether these are agencies for the pastoral care of the family or for social work, or institutions dedicated to teaching or health care, Bishops can canonically erect and recognize these structures and delegate certain responsibilities to them. Nevertheless, Bishops are never relieved of their own personal obligations. It falls to them, in communion with the Holy See, both to grant the title "Catholic" to Church-related schools, universities, health-care facilities and counselling services, and, in cases of a serious failure to live up to that title, to take it away."

Despite this statement and while the late Pope's words are so clear, his decisions are not being enforced, and the Vatican only too clearly has no effective machinery to ensure that they are.

Have we indeed already become secularized here in Australia and has secularization overpowered our once traditional Catholicity?

Most of these thoughts and writings have come from the period prior to 1995 when it was clearly evident to those of us, now in our twilight years, whose minds are so clear of the destructive ambitions of the "not-so-Young Turks", and the possible or inevitable slide into schism. Again?

John Bohan, Geelong West

Mother of the Church

Pope Benedict XVI, Regina Caeli address 09-05-2010

Jesus says: "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him." (John14:23)

These expressions are addressed to the disciples, but they can be applied precisely to her who is the first and perfect disciple of Jesus. Mary in fact observed first and fully the word of her Son, thus demonstrating that she loved him not only as his mother, but first still as humble and obedient handmaid; because of this God the Father loved her and the Most Holy Trinity made its dwelling in her. Moreover, when Jesus promises his friends that the Holy Spirit will assist them, helping them to remember and understand profoundly every word of his, how can we not think of Mary, who in her heart, temple of the Spirit, meditated and interpreted faithfully everything that her Son said and did? In this way, already before and above all after Easter, the Mother of Jesus became also the Mother and model of the Church.

www.zenit.org 09-05-2010

Giving Away The Master's Property

From a homily by Fr John Speekman for 25th Sunday in Ordinary Time, Year C
homiliesfromaustralia.blogspot.com

[T]oday's Gospel image of the steward *giving away* the master's property to make himself popular (Luke 16:1-13) speaks to me of the dangers inherent in the vocation of the priest.

When I was first ordained it was my habit to invite parishioners to call me by my first name rather than say Father. It seemed like a jolly good idea. It showed people I was not 'hierarchical' which was code for 'power hungry'; it showed them that I didn't want them to think I was better than they were; and, all in all, and perhaps most importantly, showed them what a nice, friendly, approachable guy I was.

To be honest, I have now come to see that what I was really doing was saying to my parishioners, 'Please like me!' What is apparent to me, after twenty-six years of priesthood, is that I was wasting, or giving away the Master's property in order to win a welcome for myself. I was giving away what didn't belong to me. At the time I didn't realize that the familiarity I then sought, even in this seemingly trivial way, would one day become an obstacle for those who needed *Father* John Speekman and not John Speekman. I guess that's why so many parishioners, especially the older ones, resisted me. They understood this title was not *mine* to give away. It had been placed on me at ordination and represented who I had become. Another group of parishioners, however, was only too ready to acquiesce to my invitation.

A little smarter now, I have begun to cast the light of this self-understanding on all sorts of areas of priestly ministry, some minor and some gravely serious. Take the wearing of the Roman collar, for example. Patients and staff at the hospital where I served as chaplain were always grateful to see me wearing clerical attire and occasionally told me so. A religious sister in lay clothes who sometimes visited the wards once chided me and suggested it was a little overdone. She asked 'What difference does it make?' and I answered, perhaps too abruptly, 'When I walk down the street I make people think of God and the Church, and you don't.' Let me hasten to add that there was a time when I didn't wear clerical clothes either, but I have learned.

Rome has repeatedly requested priests to wear clerical attire. Our bishop sets a great standard here. Why then should we not comply with this requirement? For only one reason: *it's easier for us when we are not so conspicuous*. And because people have a right to the example of priestly obedience, and of *visible* priests, I propose this as another example of wasting the Master's property.

We priests need you to love us, though, depending on

circumstances and life situations, some priests more than others. But this need can run very deep and often causes us to balk at making difficult decisions.

'Father, is it OK for me to be on the Pill?'

'Father, can I still go to Holy Communion even though I'm married outside the Church?'

'Is it OK to sing "She'll be coming round the mountain" as the first hymn at Mum's funeral Mass?'

The more a priest needs to be loved the more difficult it is for him to say no. Then we find that awful temptation to give away more of the Master's property. Our loyalty shifts from the Master to his debtors and the consequences are tragic for the Church; it becomes a Church ruled by the wishes of the people rather than the rights of the Master, and there is no place where this becomes more apparent than in the pulpit.

Have you noticed that there are some pulpits from which you never hear anything challenging? There is lots of affirmation, lots of thanking, lots of congratulating, lots of humour, but almost no teaching of prickly truths. It's not that heresy is preached, it's just that the difficult teachings of the Faith are somehow 'left out'. As one Catholic man put it recently, 'Our priest gives us nothing to take home. All he does is talk about climate change, refugees, and progress on the school hall.'

We priests are called to set the hearts of our people aflame, not to blow smoke in their eyes. There will be many to love us today for not challenging them – but tomorrow – they will quietly despise us.

We priests are called to use the Master's riches to make friends who will welcome us 'into the tents of eternity.' I haven't always understood this and have been as guilty as most of self-serving 'wastage'.

Nowadays I deliberately *never* tell a joke at Mass; I am so conscious of how this destroys the (Lord's) sacred atmosphere which should surround it. I don't make use of extraordinary ministers unless it's absolutely necessary. I don't just let the choir sing whatever they want but try to direct them more to appropriate hymns and music. Above all, I never deliberately change the words of the Mass.

All this is learned behaviour, acquired wisdom. If it is essential that we priests, stewards of the Master, remain accountable for our use of the Master's goods, it is equally necessary that religious and lay persons be attentive also. The steward in the Gospel was not a thief, he was just wasteful – but the master still gave him the sack.

Replacing the Celebrant

Over many years I have progressively grown in my understanding and appreciation of the Eucharist and consistently experienced the uplifting impact of this wonderful sacrament each time I receive Our Lord in Holy Communion at Mass. Every informed Catholic knows this would not be possible without our priests who have received the unique power from Jesus Himself to change bread and wine into His Precious Body and Blood at every consecration in Mass.

Closely aligned with this power is the priest's role as the *prime* minister of the Sacred Host to communicants. His role is defined in various Vatican Instructions, one being *Inaestimabile Donum* (Priceless Gift) approved by Pope John Paul II (1980):

"The faithful...who are authorized as extraordinary ministers of the Eucharist can distribute Communion only when there is no priest, deacon or acolyte, when the priest is impeded by illness or advanced age, or when the number of the faithful going to Communion is so large as to make the celebration of Mass excessively long. Accordingly, a reprehensible attitude is shown by those priests who...refrain from distributing Communion and leave the task to the laity." (n.10)

I have always understood this last instruction to mean 'from start to end of Communion'. However, in recent times there have been a growing number of incidents, both in my own parish and others, where priests have started to distribute the Sacred Host, then broken off and returned to the altar, leaving an extraordinary minister (sometimes more than one) to continue distributing to the remaining communicants.

A range of reasons may exist for this: 1) The clear teaching of the Church has not been promulgated effectively by one or more of our local hierarchy to the clergy in their respective dioceses; 2) Many priests may know of the Vatican Instructions but have not devoted sufficient time and prayer to study and absorb them so they can put them into practice; 3) Too many parish priests and/or their assistants consider they are free to make up their own rules; 4) Two other factors appear to contribute to these serious liturgical discrepancies: a) some priests know and understand Church teaching but have a blind spot in their understanding of the essence of their own priesthood and hence of their appropriate ministerial roles; b) often parish councils make liturgical decisions and so infringe on the rightful authority of the parish priest to apply true Church teaching.

All these situations reinforce how much our bishops and priests need our constant prayer. I pray particularly that they will receive from the Holy Spirit humility and filial openness to the mind and heart of the Church and hence more deeply the mind and heart of Jesus Himself.

Peter Phillips, Springvale North

Battle of Cultures

Our society today is facing the challenge between the culture of life and the culture of death.

All carers of people like doctors, nurses, pharmacists, lawyers, parents and teachers etc; must be leaders in upholding the values of the most precious asset we have – human life (do no harm).

We must not tolerate the ideas of those who claim a "right" to an easier lifestyle by promoting contraception, abortion, euthanasia and design infertility; and the many disasters which follow.

All societies have agreed that no one has the "right" to an easier life style by acts contrary to innate natural law – by denying the prior first right to life especially.

Moral disintegration begins with the claim to the "right" to recreational sex without the responsibility of pregnancy or regard for others' rights. Fertility becomes only an optional extra in this selfish narcissism.

We should be grateful for good health and fertility and respond generously and properly to personal needs and the rights of society to expect decent breeding and nurturing for prosperity.

Good carers must be supported in asserting their rights to conscientious objection and resisting the threats of discrimination and legal action by the agitators for unnatural acts. These are culture terrorists who demand their ways of deciding right or wrong or else; and will not tolerate the "imposition" of natural law, as if they could change nature. Would they defy gravity?

Easter is a good time to think of the value and meaning of life, suffering, death and destiny (life is changed, not ended). We should take care to separate healthy aspirations from the temptations of fallen human nature to greed, lust and violence so evident today in a "dumbed down" world. The heart of solving the problems in society is not just in having more police to treat the symptoms (necessary alas) but in restoring the culture of life and peace. It will be worse if good men do nothing.

God help us all!

Fr Bernard McGrath, Bendigo

A Question of Protocol

Re your quotation from Thomas Aquinas, "To reject any article of the faith is to reject the faith itself. This is like pulling one stone out of an arch ... The whole arch tumbles down."

On meeting an archbishop who is heretical on *Humanae Vitae*, is it more correct to refer to him as a fallen arch or a broken arch?

Don Gaffney, Tarragindi, Qld

With Eager Desire

From Pope Benedict XVI's homily at the Mass of the Lord's Supper, 2011

"I have eagerly desired to eat this Passover with you before I suffer" (Lk 22:15). With these words Jesus began the celebration of his final meal and the institution of the Holy Eucharist.

Jesus approached that hour with eager desire. In his heart he awaited the moment when he would give himself to his own under the appearance of bread and wine. He awaited that moment which would in some sense be the true messianic wedding feast: when he would transform the gifts of this world and become one with his own, so as to transform them and thus inaugurate the transformation of the world.

In this eager desire of Jesus we can recognize the desire of God himself – his expectant love for mankind, for his creation. A love which awaits the moment of union, a love which wants to draw mankind to itself and thereby fulfil the desire of all creation, for creation eagerly awaits the revelation of the children of God (cf. Rom 8:19).

Jesus desires us, he awaits us. But what about ourselves? Do we really desire him? Are we anxious to meet him? Do we desire to encounter him, to become one with him, to receive the gifts he offers us in the Holy Eucharist? Or are we indifferent, distracted, busy about other things?

www.zenit.org 21-04-2011

Interesting Leadership

Bishop Christopher Prowse has issued guidelines for Catholic funerals in his diocese of Sale. They're good. They're Catholic. They aim to put secular elements where they belong, and not in the Mass.

But he says it's up to each priest to decide whether he'll follow the diocesan guidelines or not.

"It's inappropriate for me in a draconian way to be bringing down regulations that are quite heartless", Bishop Prowse says in a media interview (ABC Gippsland 07-04-11). Is he really suggesting that appropriate Catholic guidelines (including those he has just released) are heartless? And that asserting his authority as bishop of his diocese is draconian?

A priest who wants to keep inappropriate secular celebrations out of a Catholic funeral in his parish, against the wishes or demands of the bereaved, will still end up having to defend his "personal choice".

I don't see the point in clarifying Church teaching on Catholic funerals, and then saying that putting this into practice is entirely optional.

- Ed.

Muck and Confusion

Newspapers and the internet have lately drawn our attention to something called "The Wilkinson Report". Sounds official, doesn't it? But it isn't. It is a paid effort by some people to tell us why they know better than the Church, and why we should be following their ideas for the future.

The Report concludes that parish ministry is facing disaster, but considers as signs of hope: the growth of permanent deacons, lay pastoral associates and "community leaders" in parishes, and Catholic schools that are better able to stimulate the faith of young people because they are in the hands of lay people.

But the Report maintains that if the disaster of parish ministry is really to be averted, then the priesthood must be opened to married people and to women, and must not be necessarily lifelong or full-time.

Who is paying for this Report? Well, oddly enough, the bishops (if they are still funding WATAC), and a couple of 'ginger' groups. A 'ginger' group is one formed to stir things up, as ginger gives stimulus to food. WATAC (Women and the Australian Church) is one such group – a reformist group of disaffected and anticlerical nuns and other women [which the bishops used to (?) fund with Church money given by the laity]. It commissioned this work, together with a liberal mob of 'modern progressives' associated with ex-priest Paul Collins, and a fair swag of well-to-do academics, many from Canberra. The supposed researcher, Peter Wilkinson, is also an ex-priest.

I took the information on this Wilkinson Report along to a priest for assessment and explanation. He immediately pointed out a glaring error: it confuses the idea of minister with priest. Although there are some factors that they share, they do not share them in the same way, so the terms are not synonymous, and therefore not simply interchangeable – unless you are trying to run your own agenda.

If you think that Catholic life is today a maelstrom of muck and confusion, that is all the more reason why we ought to put a lot of our emphasis on the mainstream beliefs of the official teachings of the Church and its proper disciplines. If we don't, we'll just look more and more like another sect of Christianity, of which there are enough failures already.

S.C., Melbourne

Find Space

Pope Benedict XVI, Angelus address, 16-03-2011

"I exhort you to find space every day for the Word of God, to nourish yourselves from it, to meditate on it continually. It is a precious help for distancing yourself from a superficial activism too, which might satisfy our pride for a moment, but that, in the end, leaves one empty and unsatisfied."

We Must Go and Meet Our Creator

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

We see that Christians, Catholics, want to pray, but we also observe that it is so difficult to pray at home because of all the distractions.

Going before the Blessed Sacrament helps us. Being face-to-face with Jesus in the sacred Host leads us also to a heart-to-heart with him. Jesus became flesh 2,000 years ago to unite himself to us. The Eucharist prolongs his incarnation. He is there in the Eucharist so as to become one with us and in order to give us a new heart and a new spirit.

To remain silent before the Blessed Sacrament may appear difficult. But Jesus is the easiest person to encounter, to love, to visit! Also what is proper to spiritual combat is perseverance. We must not adore for our own sakes or to receive sensible consolations. We must go and meet our Creator, our God and find our joy in this encounter even if we don't "feel" anything. In this way our adoration is more pure because it leaves everything up to God.

St Peter-Julian Eymard once said: "You are suffering from spiritual dryness? You can at least give glory to God's grace without which you can do nothing. Open your soul toward heaven just as a flower opens its petals at sunrise to receive the refreshing dew. [...] But you are in a state of temptation and of sadness; everything rebels in you; everything induces you to leave your adoration under the pretext that you are offending God, and that you are dishonouring him rather than serving Him. Do not listen to that insidious temptation, it is the adoration of combat, of fidelity to Jesus against yourself. No, no, you are not displeasing to him: you are bringing joy to your Master who is looking at you... He expects you to honour him by remaining with him to the last minute of the time you were to devote to him."

www.zenit.org 04-03-2011

Independent Catholic Schools

It might be of some interest to Catholic parents to know that here in the Wagga diocese some Catholic parents in Wagga and Albury have set up independent Catholic schools. They have not been satisfied with the diocesan Catholic school system.

This year there has not been one new student at our seminary for our diocese. There are six Catholic high schools in the diocese.

Revd Fr J Conway, Lockhart, NSW

Exercising Authority

Bishop Samuel Aquila, Bishop of Fargo, USA

Jesus at times was direct in calling people to conversion – to change their way of acting and thinking. This directness makes many of us uncomfortable today. We should follow his example and language, even if we do not use his precise words. His language is good to contemplate and definitely should challenge us to look at how we correct the faithful, including priests and bishops, and speak the truth especially with those who say they are with Christ and the Church but do not accept the teaching of Jesus and the Church. ...

Bishops and priests, as an act of loving obedience to Christ, must return to a full exercise of the governing authority of Christ witnessed in the Gospel. If we do not exercise that authority, are hesitant to exercise it, or doubt it, then it only leads to the "father of lies" taking hold of the minds and hearts of the faithful, and their continuing to act in the ways of man and not the ways of God.

www.zenit.org 22-03-2011

"To love genuinely means to love at a depth where you can no longer lie, because you are alone before yourself, alone before the mirror of your conscience, under the gaze of God."

Fr Raniero Cantalamessa, 08-04-2011

Catholic Quiz Answers

to Fr Corapi's Basic Catholic Quiz, p.5

You should be able to answer these questions easily and without research or a book. A minimum grade of 80% would indicate that you're on the right track, but not there yet. 100% is what excellence is about. Make a commitment to learn your faith. Then live what you have learned with perfection. Then we'll be doing something to turn the tide of evil and make the world a better place.

Answer Key

1. d. Baptism, Eucharist, Confirmation
2. c. Penance, Anointing of the Sick
3. c. Matrimony, Holy Orders
4. b. The sin is grave or serious in itself; knowledge that it is grave or serious matter; full consent of the will in light of that knowledge
5. b. Messenger
6. d. Sacred Scripture, Sacred Tradition, Magisterium
7. b. The bishops united to the Pope as a teaching authority
8. d. The Eighth Commandment
9. a. Yes, all serious sins must be confessed in kind and number
10. b. 4.

www.fathercorapi.com

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.

Keep Watch For Others

Pope John Paul II (Letter to Mgr Houssiau, June 1996)

“Closeness to the Eucharistic Christ in silence and contemplation does not distance us from our contemporaries but, on the contrary, makes us open to human joy and distress, broadening our hearts on a global scale.”

“Through adoration, the Christian mysteriously contributes to the radical transformation of the world and to the sowing of the Gospel. Anyone who prays to the eucharistic Saviour draws the whole world with him and raises it to God. Those who stand before the Lord are therefore fulfilling an eminent service. They are presenting to Christ all those who do not know him or are far from him; they keep watch in his presence on their behalf.”