

Into the Deep

Issue 129

Newsletter of orthodox Catholics of Gippsland

June 2013

IN MEMORIAM

TERRY HENDERSON

Terry, wife of John Henderson, died peacefully on 29 May in Morwell after a rapid progression of motor neurone disease. She was 78.

Terry was a woman of faith, and died a holy death. Her journey of suffering through the disease was remarkable. Terry gave a powerful example of how to suffer well. She lost her strength and her independence, and yet she never complained; she remained bright-eyed, cheerful and prayerful to the end, with her faith and hope always in the Lord. Terry was an inspiration. She lived her life bound to the Sacraments and faithful to prayer, and it was a privilege and a blessing to witness the fruits of this in how she suffered and died.

Terry was, of course, an integral part of *Into the Deep* from the beginning, and a dear friend. We will miss her dearly, but trust that she is in the loving care of Our Lord and Our Blessed Mother.

Eternal rest grant unto her, O Lord, and let perpetual light shine upon her. May she rest in peace. Amen.

Entrust the Church to the Lord

Pope Francis, morning Mass, 30-04-2013

The Lord is the only One who can look into the face of evil and overcome it. If we do not want the prince of this world to take the Church into his hands, we must entrust it to the One who can defeat the prince of this world. ...

Entrusting the Church to the Lord is a prayer that makes the Church grow. It is also an act of faith. We can do nothing, we are poor servants – all of us – of the Church. It is He who keeps her going and holds her and makes her grow, makes her holy, defends and protects her from the prince of this world and what he wants the Church to become, in short more and more worldly. This is the greatest danger! ...

Entrusting the Church to the Lord will do us and the Church good. It will give us great peace [and although] it will not rid us of our tribulations, it will make us stronger in our sufferings.

Zenit.org 30-04-2013

Overcoming Fragile Faith

Pope Francis in a question-and-answer session with ecclesial movements and communities, 18-05-2013

Q: "...what way do you indicate so that each one of us will be able to overcome the fragility of our faith?"

A: ... The enemy that is greater than fragility – it's curious, no? – is fear. But don't be afraid! We are fragile, and we know it. But He is stronger! If you go with Him, there's no problem! A child is very fragile ... but he is with his father, with his mother, he is safe! We are safe with the Lord. Faith grows with the Lord, in fact, from the hand of the Lord; this makes us grow and makes us strong. But if we think we can arrange ourselves on our own ... Let us think what happened to Peter: "Lord, I will never fall away!"; and then the cock crowed and he had denied Him three times! Let us think: when we have too much confidence in ourselves, we are more fragile, more fragile. Always with the Lord! And to say with the Lord means to say with the Eucharist, with the Bible, with prayer ... but also in the family, also with our mother, also with her, because she is the one who takes us to the Lord; it is the mother, the one who knows everything. Hence pray also to Our Lady and ask her that, as Mother, she make me strong. This is what I think about fragility, at least it's my experience. One thing that makes me strong every day is to pray the Rosary to Our Lady. I feel such great strength because I go to her and I feel strong.

Zenit.org 21-05-2013

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

It's the Mass that Matters

It is a while since we celebrated Anzac Day. Although social critics talk about the decline of values, and why such public manifestations become arid, there seems to have been a resurgence of interest in the mythology of Anzac Day by a new and younger generation, and the sacrifices of so many made for the cause of freedom.

I saw one image of a parade where adults were accompanied by children, some just toddlers, or even babies. The parade was well-attended and the onlookers enthusiastic. Many men were holding babies, or had toddlers on their shoulders so that they could see what was happening. A TV journalist, the ubiquitous career female still in her twenties, was a bit non-plussed by the way so many people joyously supported the show, and asked a parent with a child what was the point of bringing children too young to understand all that was represented by the celebration.

Ah, it's the values, he said, which they imbibe and come to understand more and more over the years and for a lifetime. As I heard this I was struck by what ought to be the psychology of the Faith when teaching catechetics. This is why children – and adults – ought to be at Sunday Mass. There are things that are grasped at a level beyond that of the conscious mind and adult understanding. How come teachers in Catholic schools and directors of Catholic education don't grasp what ordinary people see so clearly at a social level?

It all gets down to a very fundamental question: what does it mean to be Catholic? There are many levels of participation in God's grace, but if we want our children to grow up Catholic we have to teach them, and there is no better way than actual involvement in participation in the sacred mysteries.

The growth of cerebral understanding may be quite simple, but that is not the main issue. It is knowing and adhering to the basic elements of Christian *Faith* (not reason) that we need. That is why we used to say in an earlier time, when there was not much upper level schooling, "It is the Mass that matters", and this is still the case, perhaps more so than in the past.

S.C., Melbourne

Church's Credibility

Pope Francis, homily 14-04-2013

Let us all remember this: one cannot proclaim the Gospel of Jesus without the tangible witness of one's life. Those who listen to us and observe us must be able to see in our actions what they hear from our lips, and so give glory to God! Inconsistency on the part of pastors and the faithful between what they say and what they do, between word and manner of life, is undermining the Church's credibility.

Zenit.org 15-04-2013

Queensland Life Conference

The Cherish Life Queensland Conference "*Start the Conversation*" is rapidly approaching – **Saturday 15 June, in Brisbane.**

Speakers include:

- Mike Sullivan, Founder of "Saving Downs" in New Zealand, which is an affiliated member of the International Down Syndrome Coalition.
- Anne Lastman, Author of "Redeeming Grief" and Post-abortion Counsellor who speaks world-wide.
- Dr Graeme Cumming, Mackay GP who surprises his medical colleagues by challenging the legality of their abortion referrals.
- Wendy Cumming, 'Keeper of the Shoes' for the Cry Without A Voice campaign (please feel free to bring a tiny pair of baby booties to donate to this cause).
- Ada Koy: "I've been shown the baby I lost to abortion, safe now with God."
- Pastor Glen Vines, Lion's Roar House of Prayer church pastor and pro-life prayer warrior.

The Conference cost includes morning tea and lunch, *however* in order to ensure you don't miss out on these refreshments, you *must* let us know you are attending and if you have any dietary requirements by Friday 7 June.

Registration: 8.45am-9am

Venue: Undumbi Room, Parliamentary Annex, Alice St, Brisbane city.

Free parking: Parliamentary Carpark – enter via Gardens Point Rd.

Adults \$70, Pensioners x \$40, High School/Uni students x \$25.

We hope you are able to attend. If not, please consider donating to allow someone else to attend.

*Teresa Martin, State President
Cherish Life Queensland Inc.*

Vitamin Supplement

Thank you to readers for their continuing donations and support. Ed.

Into the Deep was once again excellent reading, thought provoking, and a source of vitamins to those who desire to remain informed and true to Church teachings. Thank you for the vital information which many of us may never have known. A wonderful tool which has helped increase my love for Christ's Holy Church. - *N.F., Moe*

Keep up the good work with ITD. God's on our side!
- *N.E., Melbourne*

371 Times a Week

Fr Brendan Arthur gave a wonderful talk at the Diocese of Sale Marian Conference in Traralgon on 11-05-2013. The theme was "Mary, Full of Grace and Faith". Fr Arthur is Parish Priest of St Gerard's in Dandenong North.

The following is a summary from notes taken at his talk. – Ed.

For those of us who say a daily rosary, we pray 53 Hail Marys a day. This works out to be 371 weekly, and 19,292 in a year. Over a period of 50 years, that means we would pray nearly a million Hail Marys! And each time we start with, "Hail Mary, Full of Grace".

Yet many people are not sure of what grace is. We need to have a proper understanding of grace. If we don't, we don't understand the purpose of our creation, of our redemption, the purpose of the Sacraments, and the dignity and the role of Mary.

The Catechism is an invaluable tool.

On the Nature of Grace, St Peter says that it is God's will that we be made partakers of the Divine nature. God has created us, and we have our human nature; but we are not merely human – God has created us to raise us up as far as possible to the divine.

St Augustine says that God became man so that man can become God. God wants to share his goodness and power with us.

This doesn't mean that we become a god, but we partake of the divine life.

In Baptism, as the water is poured, sin is taken away – and divine life is poured into the soul: we become children of God!

To be a child of God is not a metaphor. Jesus is divine by nature – we are not the same. But our divine adoption is not like human adoption we know here, where adoption is legal, not biological. With divine adoption, God gives some of Himself to us at Baptism – like giving us some of his DNA! (so to speak) – and this is grace.

Grace is a spiritual quality. By grace, the Blessed Trinity enters our soul, and remains there forever (unless we commit mortal sin, which drives His life out of our soul).

The grace we have now is the same grace we'll have in heaven. It is sometimes called the Seed of Glory – it flowers in the presence of God after death.

Our first parents were created in the state of grace. They were tested, they failed, and lost grace (they threw it away) – and death came into the world. Death wasn't part of God's plan. Death isn't natural – on the Last Day we will rise body and soul, that is, as we should be.

With the New Adam (Jesus) and the New Eve (Mary), obedience undid disobedience. By dying, He conquered our death.

Mary was conceived without sin – the Devil never had

any power over her.

Adam and Eve lost grace for all of us and we were all conceived with original sin. The New Eve was conceived without sin.

Original sin is like a roadblock stopping grace from flowing into the soul.

Our Lady was completely whole in her human nature, there was never any darkness in her soul, not any spiritual weakness.

She continued to grow in grace. Every moment she lived, she received all the graces offered, took hold of every grace poured into her soul.

In spite of so much, she was humble.

When we're tempted, in darkness, remember that Mary is one of us, and she has been given the power, she is our leader, our defender – and also our Mother.

She is the Mother of Grace. She gives birth to us, to our spiritual lives, at the foot of the cross. She is the Mediatrix of all grace – without Mary there would have been no grace.

Don't put limits on the grace God gives us.

Remember the greatness and the power of the one we're praying to – made mighty by the Almighty.

We can't really become holy without her assistance. We can't become children of God without being children of Mary. A child of Mary is never lost.

Devotion to Mary is not just a nice extra; it's an essential part. She completes our spiritual life. Children who have no mother in their lives are at a great disadvantage. Mary intercedes for us like a mother would intercede for her naughty boy.

Grace

Catechism of the Catholic Church, para.1996, 1997

Our justification comes from the grace of God. Grace is *favour*, the *free and undeserved* help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life.

Grace is a *participation in the life of God*. It introduces us into the intimacy of Trinitarian life: by Baptism the Christian participates in the grace of Christ, the Head of his Body. As an "adopted son" he can henceforth call God "Father," in union with the only Son. He receives the life of the Spirit who breathes charity into him and who forms the Church.

Stand Up and Speak Out

The true Catholic faith has gone through many, many challenges since the reformation of the 16th century. Many have been martyred and many have caved into following the easy course and go along with the crowd or the fashion of the day.

I draw your attention to a situation that brings much sadness and abhorrence. A priest by the name of Fr John Knox walked into St Giles Cathedral Scotland, removed the sacred host from the tabernacle, walked outside, dropped the Body and Blood of Our Divine Lord on the ground, proceeded to stomp on it and then spat on it. That was in the 16th century and today the spot is identified by a heart-shaped design in the pavement. People still stop and spit on the spot. Christ has endured that humiliation for over 5 centuries and what is said today by our Bishops on the issue?

Today what difference? We have people receiving the Body and Blood of Our Lord in the state of mortal sin. Bishops do not speak up about the sins of missing Mass, of abortion and contraception as being mortal sins. Therefore unless those sins are confessed then to receive the Body and Blood of Our Lord in communion at Mass is a sacrilege.

Christ's Church faces serious challenges and evil forces as it did in the 16th century from within and outside. Many bishops, priests and lay people stood up and spoke out in an unambiguous manner against those forces back then and again today. But sadly today many lay people are ignored by their priests and bishops.

Bishops speak of the teachings of Christ but do not follow what they preach. Actions speak louder than words.

Bruce Freeman, West Tamworth, NSW

“The problem is not that we are sinners: the problem is not repenting of sin, not being ashamed of what we have done.”

Pope Francis, 17-05-2013

Coming Out

Pope Francis, General Audience, 03-04-2013

Let us feel the joy of being Christians. We believe in a Risen Lord who has defeated evil and death! Let us have the courage to ‘come out’ to bring this joy and this light into all the places of our lives! The resurrection of Christ is our greatest certainty; it is our most precious treasure! How can we not share with others this treasure, this certainty? It is not only for us, it is to be communicated, to be given to others, to be shared with others. This is precisely our testimony.

Zenit.org 04-04-2013

Lukewarm Bishops

Pope Francis to Italian Bishops, 24-05-2013

...The consequence of loving the Lord is giving everything – absolutely everything, even one's very life – for Him: this is what must distinguish our pastoral ministry; it is the litmus test that shows how profoundly we have embraced the gift received in response to the call of Jesus, and how we are joined to the people and the communities that have been entrusted to us.

We are not expressions of a structure or an organizational need: even with the service of our authority we are called to be a sign of the presence and action of the Risen Lord, and so, to build up the community in fraternal charity.

Not that this is taken for granted: even the greatest love, in fact, when it is not continuously fed, fades and goes out.

Not without reason the Apostle Paul warns: Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the Church of God which he obtained with the blood of his own Son (Acts 20:28).

The lack of vigilance – we know makes the Pastor lukewarm; he becomes distracted, forgetful and even impatient; it seduces him with the prospect of a career, the lure of money, and the compromises with the spirit of the world; it makes him lazy, turning him into a functionary, a cleric worried more about himself, about organizations and structures, than about the true good of the People of God. He runs the risk, then, like the Apostle Peter, of denying the Lord, even if he is present to us and speaks in His name; the holiness of the hierarchy of Mother Church is obscured, making it less fertile. ...

Yes, to be pastors means to believe every day in the grace and strength that comes to us from the Lord, despite our weakness, and to fully assume the responsibility of walking in front of the flock, freed from the burdens that hinder a healthy apostolic swiftness, and without hesitation in leading, to make our voice recognizable both to those who have embraced the faith, but also to those who are not of this fold (John 10:16): we are called to make our own the dream of God, whose house knows no exclusion of persons or nations, as Isaiah prophetically announced in the First Reading (cf. Is 2:2-5). ...

Among these, a special place is reserved for our priests: especially for them, our hearts, our hands, and our doors remain open at all times. They are the first faithful we bishops have, our priests. Let us love them! Let us love them from the heart! They are our sons and our brothers.

Zenit.org 24-05-2013

Hiding Behind Initials

I am so tired of reading all this pious, pompous, prattling of some of your correspondents, correspondents who cannot gather up enough courage to sign their name to their correspondence. Instead, we have a plethora of 'experts' who hide behind their initials whilst accusing others of being "too frightened", "too confused", "too lazy" and all the rest of it, in not standing up for the 'Truth'.

Instead of praying for everyone else, E.P. of Tasmania should spare some time out to pray for himself and some 'I'humilite'. Or does he not think he needs it? And so it is for all the others who criticize and pontificate whilst hiding behind their initials. If one has something to say, then say it and acknowledge it even if one arouses criticism and adverse feedback. At least one demonstrates the courage of one's convictions. We don't all have to agree with each other.

Personally, I think most people do the best they can with what they have, and I don't think God expects anything more of us. Maybe I am wrong but there you are. Of course the Church is in a sad and sorry state but it is not helped by constantly bleating about it. Is it not a fact that: "More things are wrought by prayer than this world dreams of"?

M.P. Emerson, Murchison, Vic

Harvest Time

The Year of Grace organised by the Australian Bishops has come to an end. In order to "harvest the fruits" of the Year of Grace, the National Planning Team created a survey "to capture Catholics' hopes and dreams for the Church".

The survey, called Capturing the Wisdom, notes: "In our sharing, may we attune our hearts and minds to the presence of God's Holy Spirit, so that our shared wisdom will transform our Church..."

One of the questions is: "What do you believe the Holy Spirit is now calling our Church to be and to do?"

Our hopes, *our* dreams, *our* wisdom, *our* beliefs on what the Church should be.

This all leaves me wondering – was the Year of Grace called to help us learn and grow in grace so that we may become more holy? Or was it called so that we can help the Church learn from us? Are our bishops leaders and teachers, or do they just facilitate the gathering of opinions from people?

- Ed.

The Age of Martyrs

Pope Francis, 15-04-2013

But the age of martyrs is not yet over, even today we can say, in truth, that the Church has more martyrs now than during the first centuries. The Church has many men and women who are maligned through calumny, who are persecuted, who are killed in hatred of Jesus, in hatred of the faith: some are killed because they teach the catechism, others are killed because they wear the cross ... Today, in many countries, they are maligned, they are persecuted ... they are our brothers and sisters who are suffering today, in this age of the martyrs. ...

We pray to Our Lady to protect us, and in times of spiritual turbulence the safest place is under the mantle of Our Lady. She is the mother who takes care of the Church.

Zenit.org 15-04-2013

Christ Yes, Church No

Pope Francis, General Audience, 29-05-2013

Still today someone says: "Christ yes, the Church no." Like those who say, "I believe in God but not in priests".

But it is precisely the Church that brings us Christ and leads us to God; the Church is the great family of God's children.

Of course it also has human aspects; in those who compose it, pastors and faithful, there are flaws, imperfections, sins, even the Pope has them, and he has many, but the beautiful thing is that when we realize that we are sinners, we find the mercy of God, which always forgives.

Don't forget it: God always forgives and receives us in his forgiving and merciful love. Some say sin is an offence against God, but it is also an opportunity to be humbled, to realize that there's something more beautiful: the mercy of God. Let us think of this.

Let us ask ourselves today: how much do I love the Church? Do I pray for her? Do I feel part of the family of the Church? What do I do so that it may be a community where everyone feels welcomed and understood, feels the mercy and love of God that renews life? Faith is a gift and an act that affects us personally, but God calls us to live our faith together, as a family, like the Church.

Let us ask the Lord, in a special way in this Year of Faith that our communities, the whole Church, may increasingly be true families living and bearing within them the warmth of God.

[Translation by Peter Waymel] zenit.org 29-05-2013

"Kindness has converted more people than zeal, science, or eloquence." *Blessed Teresa of Calcutta*

Abandoning the Flock

There is no doubt that we live in a time of apostasy. Most people ignore the Church's teaching on contraception and abortion, and just about everything else. Few Catholics know the faith, or even seem to care about it.

Have we been in this situation before, where our shepherds left the flock to fend for itself?

In the gospel we learn about the first act of collegiality on the part of bishops: *Mark 14:50. Then his disciples, leaving him, all fled away.* We hear St John Chrysostom in the 4th century, a bishop himself, telling us that the floor of Hell is paved with the skulls of bishops. And in the 16th century, we see a similar act of cowardice on the part of the English bishops, with St John Fisher paying the lone price for adherence to the faith.

It is possible to argue that we are today facing a similar abandonment of the flock. Bishops are placed in charge of their flocks in order to protect their souls. Let's see how they are doing this.

1. Contraception: A typical Sunday brings few children to Mass. A normal healthy marriage should produce perhaps five or more children. Families rarely have more than two. It is clear that parents are not having the children God wishes to send them. It would be ludicrous for them to claim poverty, in one of the richest countries in the world. How have our bishops responded to this?

2. Abortion: Catholics abort at the same rate as non-Catholics. Catholic politicians posture that although they personally oppose abortion, they vote in favour of it because they don't want to impose their religion on others. They don't say this about slavery, however. And it is not unknown for a pro-abortion politician to act as an extraordinary minister of Holy Communion.

3. Same sex marriage: Hardly a day goes by without hearing about this, usually from those in favour. Many days go by without a word from our bishops and priests.

4. Mass at Christmas and Easter: All of a sudden the churches become crowded. Now maybe some are visitors and maybe others have just been to confession. But the vast majority are receiving the Blessed Sacrament in sin. It would be an act of charity to advise them of the fearful danger to their souls.

5. Social justice: The Catholic media is full of the demands of the social justice industry, a great evil which arrived about 50 years ago. This industry proposes a new deity, the worship of the poor, which is intended to replace the harvesting of souls for Christ, to stop us from worrying about salvation. Catholics help the poor. The Church exists to save souls.

6. Feminism: God invented families. The father is the head of the family, and he represents God Himself to the other members. He is required under pain of sin to provide for his wife and children by working for them.

It is a great injustice for a husband and wife to decide to have no children in order that both can pursue lucrative careers, thus tying down two jobs, leaving another family without any job at all. What bishop ever argued against this evil?

7. Abuses in the sacraments: The Holy See has published more than one collection of common abuses, and the response has been silence. The abuses continue.

8. Behaviour in church: Can anyone remember seeing a 'eucharistic minister' enter the church and immediately acknowledge the Real Presence? What about 'eucharistic ministers' who turn up in shorts, thongs and T-shirts? Once upon a time the priests would give an annual sermon on modesty and dress, when in those days it was hardly necessary. And what about chatting in the church? One unnecessary word in the church is worth 1000 days in Purgatory, said Jesus to St Margaret Mary. On Sunday morning before Mass the roar of conversation in some churches is unbelievable. They surely cannot believe in the Real Presence.

9. Catholic schools: About 5% of Catholics go to Mass each Sunday. About 2% of children leaving Catholic schools continue with the Mass. Fifty years ago about 80% of Catholics attended each Sunday, and close to 100% of children who went to Catholic schools continued with the faith. The problem lies not with the children. The problem is to educate the teachers. And the parish priests.

10. Attendance at Mass: The next generation looks about to disappear completely from Sunday Mass. What will happen to the income of the diocese then?

11. Apologetics: At this moment in history, the followers of Islam are in the process of colonising the Western world. Very few Catholics know what Islam entails, because no one tells them. Now it would be an act of charity for the Church to take an active part in converting Muslims, along with other non-Catholics, in order to give them a good chance of making it to Heaven.

12. Church teaching: The Church teaches that mortal sin leads to Hell. That Hell is eternal. That few people are saved. When did we last hear all this from the pulpit? When did we ever hear it?

13. Evicting Christ: In many churches the tabernacle has been placed in a small room outside the church, where Christ is conveniently forgotten. In Europe, where churches are tourist attractions, the Blessed Sacrament has been removed to a side chapel. That is as it should be. But parish churches in Queensland? Hardly visited by tourists. Indeed, hardly visited by anyone.

These points are not exhaustive. But they need urgent attention. The Church on earth has God's guarantee of survival. It has no such guarantee in this country.

Richard Stokes, Burpengary, Queensland

‘Spiritual’ Doesn’t Mean ‘Good’

Our Holy Father, Pope Francis, has indicated the need to return to the Church’s spiritual foundations, without which she will be seen as just another public charity.

This is necessary as a growing number of people now claim to be atheist, thereby denying our supernatural origins [atheistic Darwinism], or are living lives as though God does not exist and has not spoken to us [rejection of objective and revealed Truth – relativism]. The secular world has largely trivialised the supernatural and relegated it to the realm of entertainment. There is also a fascination with astrology, and praise for the generosity of community spirit is given in times of natural disaster.

Within religious circles, the ‘spirit of Vatican II’ is invoked to justify many things. Frequent reference is made to creation spirituality and that of other religions and cultures. Within the Church there has been a pronounced emphasis placed on God’s immanence [His presence in/to creation and/or our relationship with Jesus seen only as a true man – Christology from below] to the detriment of His transcendence [the relationship between a superior and lesser being].

Our imperfect intellect can easily then tend to equate ‘spiritual’ with ‘good’ and drift into the belief that it is only God’s spirit that is influencing our thoughts and decisions. Do we sometimes forget that our decisions can also be the result of our own spirit being prompted by evil spirits because we have been influenced by the opinions of certain theologians who deny that man has a spiritual and immortal soul or who place the existence of angels in doubt? It was to refute these and other erroneous ideas that resulted in Pope Paul VI proclaiming The Creed of the People of God on 30/06/1968.

Scripture says “even Satan disguises himself as an angel of light”. Cardinal Ratzinger said, “The devil can take refuge in his favourite element, anonymity...” [Ratzinger Report, p.148].

May it be only the Holy Spirit who guides us and may St Michael guard and protect us.

John Royal, Bundaberg West, Queensland

God Guides His Church

Pope Benedict XVI, 27-02-2013

Dear friends! God guides His Church, he sustains her always, and especially in difficult times. Let us never lose this vision of faith, which is the only true vision of the Church and the world. In our heart, in the heart of each of you, may there always be the joyous certainty that the Lord is near us, he does not abandon us, he is near us and surrounds us with his love.

Zenit.org 27-02-2013

Singing at Mass

By Fr Edward McNamara, professor of liturgy and dean of theology at the Regina Apostolorum university

It is highly recommendable to sing the Gospel on all major solemnities and feasts so as to underline its importance within the celebration. The liturgical norms also highly recommend the singing of the responsorial psalm. This does not mean that the singing of the other readings is to be excluded if the readers can be sufficiently well trained. ...

Regarding the importance of singing at Mass, the Introduction to the Roman Missal says the following: ...

“40. Great importance should therefore be attached to the use of singing in the celebration of the Mass.... Although it is not always necessary (e.g., in weekday Masses) to sing all the texts that are of themselves meant to be sung, every care should be taken that singing by the ministers and the people is not absent in celebrations that occur on Sundays and on holy days of obligation.

“In the choosing of the parts actually to be sung, however, preference should be given to those that are of greater importance and especially to those to be sung by the priest or the deacon or the lector, with the people responding, or by the priest and people together.

“41. All other things being equal, Gregorian chant holds pride of place because it is proper to the Roman Liturgy. Other types of sacred music, in particular polyphony, are in no way excluded, provided that they correspond to the spirit of the liturgical action and that they foster the participation of all the faithful.

“Since faithful from different countries come together ever more frequently, it is fitting that they know how to sing together at least some parts of the Ordinary of the Mass in Latin, especially the Creed and the Lord’s Prayer, set to the simpler melodies.”

Zenit.org 16-04-2013

Let the Lord Look Upon You

Pope Francis, 18-05-2013

[Prayer:] To look at God’s face but, above all... to feel oneself looked upon. The Lord looks at us: He looks at us first. My experience is what I experience before the Tabernacle when I go to pray, in the evening, before the Lord. Sometimes I fall asleep a little; this is true, because the exhaustion of the day makes you fall asleep a bit. But He understands me. And I feel so much comfort when I think He is looking at me. We think that we must pray, talk, talk, talk... No! Let the Lord look at you. When He looks at us, He gives us strength and helps us to witness Him.

Raising a Martyr

From an interview by Zenit with the Marianna Popieluszko, the mother of Polish Blessed Jerzy Popieluszko.

Jerzy Popieluszko was born on 14 September 1947, and was murdered on 19 October 1984 by agents of the Polish communist internal intelligence agency. He was beatified on 6 June 2010 as a martyr.

Did you wonder why the communist authorities were persecuting your son so much?

In the Holy Scripture it is written that when a pastor is attacked, his sheep will get dispersed. Communists were fighting against the Church and its pastors. They were persecuting Father Jerzy, because they thought that when they frightened one priest, then others will be scared of them.

When did you last see your son?

It was in September. He arrived home unexpectedly. He did not say anything about himself but I knew that he was still being persecuted. Cars of the Security Services were even seen through a window. But he was brave, although he was physically weak. At that time he brought me his cassock to sew, saying: 'I will take it back next time; or mum will have it as a remembrance'. And saying farewell to us, he said: 'In case I am killed, please, do not cry about me.' I was petrified, because he had never spoken so.

On 30 October there was information about the finding of the corpse of Father Jerzy in the river Vistula...

I found out about it on TV. My husband was crying and yelling and I was silently sitting motionless. In the early morning Father Gnidziejko, my nephew, arrived to us and took us to the church of St Stanisław Kostka in Warsaw, where there was Holy Mass celebrated for my son. Next day we had to go to Białystok, where the autopsy had been done. My son Józef and priests from the Warsaw curia entered a mortuary. I was not present at identifying the body, because my heart would not have endured it. But I knew that, finally, I had to see Father Jerzy. I and my husband entered and started crying – it was my beloved son. I kissed his legs and hands because I felt unworthy of kissing his face. Then I felt the relationship with Mary – she also saw her dead Son and was suffering, but she agreed with God's will. So did I agree with suffering.

Did you think that your son, who had become a priest, might die as a martyr?

Of course I didn't. But today I think that if he decided to become a priest, he must have known that he might become a martyr, because it is inscribed in the priestly vocation.

Father Jerzy was acknowledged as a martyr for the faith. Do you perceive him in this way?

Since his death, my son has been considered as a martyr for the faith, for the cross and love of Homeland. In my opinion, the murderers were fighting not against my son, but against God. It was an expression of hatred of the faith and the Church, and my son was a victim of this hatred.

At your son's grave you started meeting powerful people of this world, prime ministers, presidents...

That's true, but the most important thing for me was meeting with John Paul II, when he arrived on his pilgrimage in 1987. The Pope was praying at my son's grave for a long time, and later he kissed the plate of the grave. Later he cuddled me and kissed me on my head and said: 'Mother, you gave us a great son'. I answered him that it was God who had given him to the world through me. After that I fell onto my knees, kissed the Holy Father and asked him for a prayer for Father Jerzy.

What did the pope say to you?

He assured me that he remembered him. I was moved and glad because the Pope convinced me that my son had chosen a right way in his life. I do not want to judge anybody, as God will judge the murderers by himself. I would be glad the most, if they experienced conversion. I have already forgiven them.

Do you pray to Blessed Father Jerzy?

I pray to God. We can ask the saints and the blessed only for their intercession. I have experienced many graces through the intercession of Father Jerzy.

What is the most important message of Blessed Father Jerzy in your opinion?

'Overcome evil by good.' If people implemented these words in life, they would be better and the world would be better.

You repeat that you have had 'a good life'. Where do you get this optimism?

I am always glad because all is good as it is. Our life is in God's hands, and God knows what he is doing. In our life there is also suffering, but every suffering makes sense if you devote it to God. It is impossible to get to Heaven without the cross – he who is sowing in tears, he will reap in joy.

Zenit.org 10-05-2013

Persecuted Christians

Following the butchery on a busy London street, someone suggested the war in Afghanistan is enraging elements of Muslim communities that live in Western democracies to commit terrorist acts for revenge. This may well be so, but it is hardly the story of the persecution per se by Muslims of non-Muslims in countries that are overwhelmingly Islamic.

Of the 49 countries with a Muslim majority, 17 have Islam as the official state religion – with consequences that range from the exclusion of all non-Muslim religious practices (as in Saudi Arabia), to cases in which other faiths are strictly controlled in their activities, or are intimidated into converting to, usually, Sunni Islam. In 1997 and 1998, over 500 Catholic and Protestant churches were burnt down in Indonesia, an overwhelmingly Sunni Muslim country.

With 940 million adherents out of about 1.1 billion Muslims, Sunni Islam is the largest Islamic sect. Sunnis have their historical roots in the majority group that followed Abu Bakr as Muhammad's successor instead of the Prophet's cousin and son-in-law Ali. The Sunnis believe themselves to follow the *sunnah* ("custom" or "tradition") of the Prophet.

Forced conversions from Catholicism and Protestantism have been common in parts of our nearest northern neighbour: according to a report by AFP, 93 Christians were massacred on the island of Kasui in the Moluccas. Not surprisingly, over 700 Catholics and Protestants who lived in fear of their lives on the island of Teor subsequently agreed to convert to Islam. After their 'life-preserving conversions' to Islam, circumcisions were carried out with old Gillette blades by so-called female priests.

The silence of official Islamic leaders and spokespersons in Indonesia and Australia regarding the shocking treatment of Indonesia's Christians in the Moluccas (old people, young people, children and pregnant women) should be seen by everyone as loathsome. By the way, has even one of those persecuted persons ever been able to 'catch a boat' to Australia?

Henk Verhoeven, Beacon Hill, NSW

Leaders

I saw this sign in a shop recently. Couldn't help thinking of some of our priests and bishops. Oh, for a leader who leads! - Ed.

"Which way did they go?
How many were there?
How fast were they going?
I must find them,
I am their Leader!"

We Believe This

Credo of the People of God, Pope Paul VI, 1968

Sacrifice of Calvary

24. We believe that the Mass, celebrated by the priest representing the person of Christ by virtue of the power received through the Sacrament of Orders, and offered by him in the name of Christ and the members of His Mystical Body, is the sacrifice of Calvary rendered sacramentally present on our altars. We believe that as the bread and wine consecrated by the Lord at the Last Supper were changed into His body and His blood which were to be offered for us on the cross, likewise the bread and wine consecrated by the priest are changed into the body and blood of Christ enthroned gloriously in heaven, and we believe that the mysterious presence of the Lord, under what continues to appear to our senses as before, is a true, real and substantial presence.

Transubstantiation

25. Christ cannot be thus present in this sacrament except by the change into His body of the reality itself of the bread and the change into His blood of the reality itself of the wine, leaving unchanged only the properties of the bread and wine which our senses perceive. This mysterious change is very appropriately called by the Church transubstantiation. Every theological explanation which seeks some understanding of this mystery must, in order to be in accord with Catholic faith, maintain that in the reality itself, independently of our mind, the bread and wine have ceased to exist after the Consecration, so that it is the adorable body and blood of the Lord Jesus that from then on are really before us under the sacramental species of bread and wine, as the Lord willed it, in order to give Himself to us as food and to associate us with the unity of His Mystical Body.

26. The unique and indivisible existence of the Lord glorious in heaven is not multiplied, but is rendered present by the sacrament in the many places on earth where Mass is celebrated. And this existence remains present, after the sacrifice, in the Blessed Sacrament which is, in the tabernacle, the living heart of each of our churches. And it is our very sweet duty to honour and adore in the blessed Host which our eyes see, the Incarnate Word whom they cannot see, and who, without leaving heaven, is made present before us.

In Perspective

The 2013 edition of the Church's statistical yearbook shows that the number of Catholics in Oceania with respect to the total Catholic population remains at 0.8%.

Female religious in Oceania have decreased by 21% from 2001 to 2011.

Zenit.org 13-05-2013

Treated Worse Than a Criminal

The Victorian Inquiry into child sexual abuse so far has really revealed how derelict bishops and leaders of religious organizations have been. Some of their responses to questions put to them by the inquirers have been pathetic and have exposed the hypocrisy and contradictory thinking of these leaders.

Take for instance the deputy provincial of the Christian Brothers who was asked to explain how so many notorious paedophiles could have been allowed to offend for so long at St Alipius Catholic school in Ballarat – he said it was an accident of history. Lost for a further explanation, he then went on to blame the “spartan and repressive” culture within the order. As if Blessed Edmund Rice dragged these men into the order, pressured them into consecrated service and then forced them to take vows of chastity, poverty and obedience. Can you believe it?

Then there was Archbishop Denis Hart, who admitted that it was the culture of secrecy and cover-ups that allowed paedophile priests to be moved from parish to parish and that the Church then was more concerned about its good name than the victims. He said he took full responsibility but then went on to blame the late Archbishop Frank Little. When it was suggested that there was still a cover-up taking place he strongly rejected it. When pressed for an explanation as to why on his watch steps were only taken in 2012 to defrock paedophile priest Desmond Gannon who was convicted in 1993, he blamed Rome for requiring absolute certitude as to what took place, but that it was better late than never. Yes, 18 years, that’s how long it took.

But just to give you some insight into the inequity of justice in the Church and how bishops use their discretion to make judgments that suit their own pragmatic interests, let me take you back to the Fr Speekman case.

Now he did not come within coo-ee of this priest’s crimes and nor did he violate Canon Law, commit heresy or sacrilege, publicly dissent (or verbally abuse a woman to the extent that archbishop Hart did), yet within 6 months of a complaint by the Catholic Education Office he was removed and had his priesthood threatened by Bishop Coffey. What for? Because he did not like Fr Speekman’s manner of speaking and acting when he preached, catechized and corrected cafeteria-Catholic parishioners.

While Fr Speekman’s case lay suspended at the Signatura, within 6 months of succeeding Bishop Coffey, Bishop Prowse proceeded afresh with ‘new information’ gathered from Fr Speekman’s detractors to definitively remove him. What was his reason for the fresh process of removal, given that Fr Speekman had not been in

the parish for 6 years? His manner of speaking and acting caused grave division and an aversion to him which would not quickly come to an end.

Now I know canonically there is a big difference between the processes of removing a priest and laicizing him, however the point is that there were priests who had seriously violated civil law and canon law and scandalized the Church but had never been penalized or suffered any consequences. And an orthodox priest who remained true to the priesthood of Christ was treated worse than a criminal and made an outcast because bishops let collegiality and their own interest prevail over what is right, just and true.

Gregory Kingman, Morwell, Vic

What Does He Mean?

“During this Easter Liturgical Season and beyond I will confer the Sacrament of Confirmation in most of our parishes. There is a real opportunity in the preparation and celebration of this wonderful Sacrament for conversion and a return to our Catholic Faith. It is easy to be cynical in assessing whether a real return to our faith is actually happening when families participate in Confirmation. However, we cannot deny that an invitation of Grace and Faith is offered to every child confirmed and every family involved.”

So writes Bishop Prowse in the May issue of Catholic Life (p.2). If he sees Confirmation as a Sacrament of return to a faith that is not lived, we can only hope that he’s ensured that Confirmation preparation courses across the diocese are solid, comprehensive, catechetical, intensive, parish-based programs that lead to a real understanding of the Catholic faith so that a real commitment can be made. Does anyone know if this is happening anywhere in the diocese?

He also writes that he is seeing “many fruits of the Holy Spirit” in the Diocese of Sale already as a result of the Year of Grace and the Year of Faith. He sees that there is a “deepening awareness among us that all is from the Grace of Jesus.”

Just when you’re thinking, ‘I wonder where on earth he sees this?’, he proceeds to give “just two manifestations” of this: One is the fact that he’s conferring the Sacrament of Confirmation in the parishes now, and the other is that he’s released his pastoral letter about the upcoming diocesan pastoral plan.

Confirmation rounds happen every year, regardless of whether children and their parents know and live their faith or not. The pastoral letter is just a letter outlining the future pastoral plan. So what does he mean that these are fruits of the Year of Grace?

- Ed.

It's What He Will Do

Homily by Fr John Speakman on the new adoration chapel at St Mary's Cathedral Parish, Sale
homiliesfromaustralia.blogspot.com.au

Embedded in the existential fact of our existence, in our very DNA, is the question *Why? Why do I exist?*

Some look for an answer in philosophy or one of the sciences. They have their heads down – peering through telescopes, running clinical experiments, observing the laws of nature and proposing theories.

We who believe, we have our heads up. Our answer to the question *why?* has come to us from heaven; and we have believed it. We call that revelation from God – the Good News, the Gospel, Jesus.

We know that Jesus came from the Father to call humanity to faith in him. And we know that he continues to call humanity today. Moreover, we know that he is calling each one of us – individually. He is calling me; he is calling you.

And we have to answer his call; we have to look for God. The truth of our need to search is always present, unavoidable, because we long to see the face of the One who gives us meaning; to see and understand the face of our future.

Are you looking for God in your life? It would surprise me greatly if you replied with a *no* because to search for the footsteps of Jesus in our lives is a profound Christian instinct. We all search for signs of his presence; we can't help it.

So where do you look for Jesus? Since he is *everywhere* spiritually we can look for him *anywhere* and find his spiritual presence. However, he does have some preferred 'hangouts' (if you'll pardon the slang), some places he is more easily found:

The Scriptures, for example, are a wonderful rendezvous with the Lord – we listen, he speaks, and then we speak and he listens; Where two or three are gathered in his name, he is always present; In the person of the priest Jesus is mysteriously present and many have had reason to experience this reality; And, of course, Jesus is present in the Eucharist, but with one difference – in the Bread of the Eucharist Jesus is not only spiritually present but he is present, as Catholic theology puts it, in his *Body, Blood, Soul and Divinity*.

I have spent many hours reading Scripture, talking to priests, and praying with other believers but I have never encountered this *fullness* of presence, this 'real' presence, except in the Eucharistic species. Here, our Faith tells us, the 'whole' Jesus is to be found and, if in faith we approach him there, we will not be disappointed.

On numerous occasions I have spoken with converts who tell me they were initially drawn to the faith by the 'presence' they experienced only in Catholic churches. This presence is Jesus Christ in the tabernacle in his *most excellent* mode of presence on earth – Body,

Blood, Soul and Divinity. When Helena Kowalska knocked on the door of the convent she wished to join the Mother Superior told her to go to the chapel and ask 'the Master of the house' if he would accept her. She obeyed and the Lord told her 'I do accept you.' When Helena became a Sister she was given the name Faustina and we know her today as St Faustina.

As Jesus in the Blessed Sacrament gave new direction to the life of St Faustina so he will do for us; nothing is more certain. I say this with all the confidence of my own experience because as a layman, for seven years, without missing a single day, I spent an hour with the Lord in the Blessed Sacrament, right up to the day of my ordination. My ears never heard a single word from the Tabernacle but I guess my soul must have been paying more attention.

For some their lives are a mess – they need special graces. Some are in danger of making wrong choices and need light. Some feel unloved – they seek consolation. Some are sunk in sin and need forgiveness, a fresh start. Some are seeking perfection of soul and need his help and guidance. Some are lost and need to rediscover the road.

To anyone who is searching for the Lord, wanting to speak with him, to be with him, to ask him for something, or to listen to what he has to say to them – I would point and say – He is there, behind that door, waiting for you.

And if you are faithful enough to spend some time with him he will 'tune you in' to his presence. We all need this. You will come to love his presence and will learn that it is not a waste of time to sit and do nothing before the Lord. He will be exceedingly busy with you.

We need to learn that God is heard in silence. That is his language.

Let me give you this bit of practical advice which you should take seriously. If you can manage to go to the office and get a key card to open the electronic lock on the chapel door, and if you can then walk the twenty steps to the prayer chapel and sit down before the Lord – say hello to him and tell him up front how long you are going to be with him. 'Hello, Lord, I have stepped in here to be with you for three minutes', for five minutes, for ten or twenty minutes – however long you wish. And then stay precisely that long. Don't leave it up to your feelings to decide when to go. And don't squib it.

The bottom line is to *be there* with him. You may say your favourite prayers, read the Bible, say the Rosary, read a holy book or just gaze at him and speak your thoughts. It doesn't matter. The important thing is not what you do; it's what he will do.

Hours of Eucharistic Adoration in Gippsland

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

Mary, our mother

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

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

Pope John Paul II

*“Meditate daily on the words of your
Creator. Learn the Heart of God in
the words of God, that your soul may
be enkindled with greater longings
for heavenly joys.”*

St Gregory the Great

Contact *Into the Deep*

www.stoneswillshout.com

stoneswillshout@yahoo.com.au

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

- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
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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.

Maintain Our Treasure

Pope Francis, 12-05-2013

Dear friends, let us maintain the faith that we have received and that is our treasure, let us renew our fidelity to the Lord, even in the midst of obstacles and misunderstandings; God will never let us lack strength and serenity.