

Into the Deep

Issue 74

Newsletter of orthodox Catholics of Gippsland

November 2008

Thank You from ITD!

Thank you to all who sent their donations to Into the Deep last month. We depend on your generosity to keep going and are always grateful! All donations go toward printing and postage costs only.

As promised in last month's ITD, we had a few books and goodies to give away. Here are the lucky ITD readers who will receive the following shortly:

- Joseph Vanjek, Vic: Question Time: 150 Questions and Answers on the Catholic Faith – by Fr John Flader (2008), *kindly donated by Connor Court Publishing.*
- Pauline Bourke, Vic: Redeeming Grief: Abortion and its pain – by Anne Lastman (2007), *kindly donated by Anne Lastman.*
- Mary Ross, Vic: Bush Boys on the Move – by Fr James Tierney (2003), *kindly donated by Fr Tierney.*
- Leo Morrissey, Vic: Compendium of the Catechism of the Catholic Church – WYD08 pocket edition.
- Henk Verhoeven, NSW: Smoking and Abortion: Debunking the Politicians' Double Standards – CD by Raymond de Souza.
- Mr R Roodenrys, Vic: EWTN Down Under: Interviews with Fr Paul Newton – DVD by EWTN.

Thank you to everyone!

In addition, Anne Lastman has donated a few more copies of her book *Redeeming Grief*; and Anthony Cappello of Connor Court Publishing donated Cardinal George Pell's book *God and Caesar* a few months back that I forgot to list in last month's collection of giveaways. So for the next few months, each month one donor will receive a book as a thank you from ITD.

- Ed.

“I consider a day in which I have not suffered as a day lost to me.”

*St Alphonsa of the Immaculate Conception,
recently canonised Indian saint*

Some Struggles Are Too Hard

From a homily of Pope Benedict XVI, 15-09-2008

Unfortunately we know only too well: the endurance of suffering can upset life's most stable equilibrium, it can shake the firmest foundations of confidence, and sometimes even leads people to despair of the meaning and value of life.

There are struggles that we cannot sustain alone, without the help of divine grace. When speech can no longer find the right words, the need arises for a loving presence: we seek then the closeness not only of those who share the same blood or are linked to us by friendship, but also the closeness of those who are intimately bound to us by faith.

Who could be more intimate to us than Christ and his holy Mother, the Immaculate One? More than any others, they are capable of understanding us and grasping how hard we have to fight against evil and suffering. The Letter to the Hebrews says of Christ that he “is not unable to sympathize with our weaknesses; for in every respect he has been tempted as we are” (cf. Heb 4:15).

I would like to say, humbly, to those who suffer and to those who struggle and are tempted to turn their backs on life: turn towards Mary! Within the smile of the Virgin lies mysteriously hidden the strength to fight against sickness, in support of life. With her, equally, is found the grace to accept without fear or bitterness to leave this world at the hour chosen by God.

All We Need

“From the Eucharist we receive the grace and strength for everyday life, for living a truly Christian existence, in the joy of knowing that God loves us, that Christ has died for us and that the Holy Spirit lives in us.”

Pope John Paul II

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

ITD Inspiring Others

I learned of your publication through a friend, and I laud your attempt to bring the light of truth to your readers.

I have recently been appointed editor of the newsletter of the Laity of the Western Dominican Province (Province of the Holy Name of Jesus) in the US. This newsletter has over time become increasingly oriented towards various liberal causes in its 18 years of existence; it has been “put down” and a new publication is to replace it.

I am fond of simplicity; your fine publication is laid out in a clear and pleasing, as well as simple manner. I would like to emulate this as well. I hope you do not mind, in this case “imitation is a sincere form of flattery.”

Thank you for being my inspiration; well, I guess thanks are due to God who has inflamed in your heart the love for His Son, His Church, and the holy bishops and pastors, and given you the voice and courage to speak. Deo Gratia!

*Mark Gross, Boise, Idaho USA
<http://dominicanidaho.org/TBT.html>*

Too Many Masses?

Dear friends in Gippsland,

Just to let you know that I enjoy reading your newsletters and am comforted to know that the Roman Catholic Church is alive and well, despite some poor leadership and guidance.

In the pastoral area where I am, there are serious problems too. An article in our latest diocesan magazine is entitled: “Are There Too Many Masses?” written by a religious sister who has been appointed the diocesan liturgical consultant.

There may well be too many Masses in some places, but here, there are 6 priests in the area, 6 churches, and 6 Sunday Masses (note that each priest only does one Sunday Mass) and she argues that there are too many! Her real agenda is to reduce the Masses and replace them with ‘Communion Services’ conducted by her and her fellow ‘New Church’ disciples. God help us!

Every blessing in your effort to remain true to the faith. I will be praying for you.

*Fr John Houston, Missionary in Africa for over 20 years
(originally from Inverloch)*

“The sacrament of penance always purifies us, washes away the grime that daily life deposits in us.”

Pope Benedict XVI

Remain Faithful Like Mary

Pope Benedict XVI's Angelus Address, WYD 19-07-2008

In the beautiful prayer [of the Angelus], we reflect on Mary as a young woman, receiving the Lord's summons to dedicate her life to him in a very particular way, a way that would involve the generous gift of herself, her womanhood, her motherhood. Imagine how she must have felt. She was filled with apprehension, utterly overwhelmed at the prospect that lay before her.

The angel understood her anxiety and immediately sought to reassure her. “Do not be afraid, Mary The Holy Spirit will come upon you and the power of the Most High will overshadow you.” It was the Spirit who gave her the strength and courage to respond to the Lord's call. It was the Spirit who helped her to understand the great mystery that was to be accomplished through her. It was the Spirit who enfolded her with his love and enabled her to conceive the Son of God in her womb.

This scene is perhaps the pivotal moment in the history of God's relationship with his people. During the Old Testament, God revealed himself partially, gradually, as we all do in our personal relationships. It took time for the chosen people to develop their relationship with God. The Covenant with Israel was like a period of courtship, a long engagement. Then came the definitive moment, the moment of marriage, the establishment of a new and everlasting covenant. As Mary stood before the Lord, she represented the whole of humanity. In the angel's message, it was as if God made a marriage proposal to the human race. And in our name, Mary said yes.

In fairy tales, the story ends there, and all “live happily ever after”. In real life it is not so simple. For Mary there were many struggles ahead, as she lived out the consequences of the “yes” that she had given to the Lord. Simeon prophesied that a sword would pierce her heart. When Jesus was twelve years old, she experienced every parent's worst nightmare when, for three days, the child went missing. And after his public ministry, she suffered the agony of witnessing his crucifixion and death. Throughout her trials she remained faithful to her promise, sustained by the Spirit of fortitude. And she was gloriously rewarded.

Dear young people, we too must remain faithful to the “yes” that we have given to the Lord's offer of friendship. We know that he will never abandon us. We know that he will always sustain us through the gifts of the Spirit. Mary accepted the Lord's “proposal” in our name. So let us turn to her and ask her to guide us as we struggle to remain faithful to the life-giving relationship that God has established with each one of us. She is our example and our inspiration, she intercedes for us with her Son, and with a mother's love she shields us from harm.

www.zenit.org 19-07-2008

Informative and Helpful

Thank you for the ongoing supply of your bulletins – the 6 years has flown. I think I've been getting it for at least 5 years and it gets better with each year. It appears to have a very wide circulation now thank goodness, which enables more people to be aware of many of the antics within our church nowadays. I enjoy the many excerpts from the Vatican and Pope which are very informative and helpful.

I must congratulate Mr Gregory Kingman on his excellent articles in the last few months on the Sacrament of Baptism, most especially his final one this month (October 2008). It has renewed my understanding of the Sacrament, as it is not preached, along with other Sacraments, these days. Usually they are only given a brief and cursory teaching. Thank him very much on my behalf. Would it be possible for him to give a similar teaching on the other Sacraments? We need this kind of explanation from the pulpits.

I am enclosing a donation to help with printing and postage. Thank you once again for your generosity and time in producing this regular paper. God bless and reward you all for trying to keep the truth going and pass it on.

Mary Ross, Seymour

Saints and Souls

Pope Benedict XVI, All Saints' Day 2007

Sometimes it is thought that sainthood is a privilege reserved only for the chosen few. Actually, to become a saint is the task of every Christian, and what's more, we could even say it's the task of everyone! St Paul wrote that God has blessed us from all eternity and has chosen us in Christ "to be holy and without blemish before him". All human beings are therefore called to sainthood, which ultimately consists in living as children of God, in that "likeness" to him according to which humanity was created.

All human beings are children of God, and they all should become what they are through the demanding path of freedom. God invites everyone to form part of his holy people. The "way" is Christ, the son, the Holy One of God: No one reaches the Father if not through him.

The Church has wisely placed in close succession the feast of All Saints' Day with the commemoration of All the Faithful Departed. May our prayers of praise to God and veneration of the beatific souls...be united to our intercessory prayers for those who have preceded us in the passage from this world to eternal life. ... In fact, the Church invites us to pray for them every day, offering our daily sufferings and weariness so that, completely purified, they may enjoy forever the light and peace of the Lord.

www.zenit.org 02-11-2007

Referee or Coach?

From a Zenit interview with Legionary of Christ Fr Thomas D. Williams, Professor of theology and ethics at Rome's Regina Apostolorum university

We tend to reduce the moral life to a list of prohibitions and obligations. But that's a mistake. As Christians we are called to moral excellence, and not merely to the avoidance of evil. The wonderful thing is, this moral excellence coincides with the deepest human joy. God only asks us for things that are truly good for us. His commandments are not arbitrary but reflect the truth of the human person and our most profound aspirations to freedom, goodness and love. [...]

Depending on how we view the moral life, our view of conscience and its role also changes. If the moral life is made up of rules, then conscience is only a bothersome referee, blowing his whistle when we step outside our boundaries or commit some foul. At best, conscience would be a necessary evil, but hardly a friend or ally.

If, on the other hand, we understand the moral life as the pursuit of moral excellence, then conscience becomes much more than a referee; it becomes a coach. Conscience urges us toward personal moral excellence, not merely toward the avoidance of evil. Just as a coach helps us to play better, and fine-tunes our athletic qualities, so too conscience pushes us to be everything we are called to be. This is a much more positive – and accurate – description of the role that conscience should play in the life of a Christian.

In the end, conscience is a precious gift that God gives us to help guide us through life. It becomes the voice of God himself in our interior, inviting us, inspiring us, and impelling us toward moral greatness.

www.zenit.org, 23-09-2008

We Are Not Slaves of the Universe

Spe Salvi, n. 5

"It is not the elemental spirits of the universe, the laws of matter, which ultimately govern the world and mankind, but a personal God governs the stars, that is, the universe; it is not the laws of matter and of evolution that have the final say, but reason, will, love – a Person. And if we know this Person and he knows us, then truly the inexorable power of material elements no longer has the last word; we are not slaves of the universe and of its laws, we are free. In ancient times, honest enquiring minds were aware of this. Heaven is not empty. Life is not a simple product of laws and the randomness of matter, but within everything and at the same time above everything, there is a personal will, there is a Spirit who in Jesus has revealed himself as Love."

Tolerance and Inclusiveness at South Brisbane

Over the last few months I have been providing Vatican authorities with material showing how far the St Mary's community has strayed from what others might consider normal in a Catholic church. By now your readers will know that there has been no real attempt to reform the behaviour of those responsible for the events at St Mary's.

At the meeting there on 29 September supposedly to discuss their response to Archbishop Bathersby's letter, Fr Kennedy's supporters were clear that there was to be no change in their behaviour. It was a succession of speakers praising themselves, telling how Jesus would have loved the work they do, and how much they care for the poor and the aborigines, and how they don't want those people in Rome telling them what to do. The meeting heard from a number of speakers who claimed to be Catholic school teachers. The priest made the point that they had come long distances to attend, leading me to assume that few were actually of the parish. Although I was regarded as an outsider, I suspect I attend more often than most, although Mass during the week doesn't count with them.

Fr Kennedy came over to me after the meeting, and started to harangue me about the things I had supposedly done. I am not a parishioner, he said, and I have no right to be in his church. I do not have the right to write to the archbishop or to Rome. He didn't want to discuss it, he said. He shook as he spoke.

On 12 October I attended a Sunday Mass there. It had to be witnessed to be believed. The congregation sat in pews arranged in a square around a central table that serves as an altar, with the singers and priests behind the altar rails near the original altar. The ceremony was unrecognisable as a Catholic Mass. The Mass was mostly 'said' by laity. The Gospel was read by a woman, and the homily given by a homosexual activist. Fr Kennedy, wearing casual clothes with an 'aboriginal' stole, came to the altar-table only when it was time for the Eucharistic Prayer. He waved a chalice and host in the air, and invited all the people to gather around. He led them as they said the words of consecration. The Our Father began with 'Our Mother'. At Communion it was pandemonium.

Christ appointed the apostles and their successors to rule the Church. That is, whatever the Church binds on earth is bound also in Heaven. The Church does not issue instructions on trivia; defiance of expressed Church discipline is not a minor matter. When a priest openly goes against these rules, he is signalling to the people that it is somehow alright to ignore Christ's will. We call this the sin of scandal, leading others to consider sinful behaviour acceptable. It is a sin against the fifth commandment, known also as the murder of souls. So is not Fr Kennedy, in his open behaviour, leading his flock to Hell? This is the question his archbishop must ask.

Should Catholics avert their gaze and hope that this evil will die out eventually? Do we have a responsibility to bring it to a higher authority? And what is the responsibility of this higher authority?

After this Mass Fr Terry Fitzpatrick, also dressed casually with an 'aboriginal' stole, performed baptisms, for which St Mary's is infamous. Many were taking pictures. I saw this as an opportunity to take a discreet photograph, and moved behind him and to his left. It was a spur-of-the-moment decision, and I used my mobile phone rather than get out a camera. Before I got a chance to point and click, my arms were knocked upwards, and the phone flew up and landed in pieces. As I felt the blow, I saw a blur out of the corner of my eye.

There was Fr Kennedy. His face was quite livid, and his words and demeanour did not exhibit the peace and tolerance he likes to preach. He tried to force me toward the exit. He apologised to the crowd on my behalf, telling them that I had disrupted the baptism.

I rang police. While we were waiting, a group of 'parishioners' came out to harangue us. They claimed that I had been taking pictures of children for illicit purposes. I was repeatedly told to get lost, etc. All in the name of inclusiveness and tolerance. You will notice the irony. Where great aberrations are taking place in the Mass and the sacraments, the only evil that they perceive is contacting Rome.

Shortly after this altercation, daily Masses – which I usually attend – ceased at St Mary's. These were Masses said by a visiting priest; neither of the two priests at St Mary's says Mass there during the week. The Church expects priests to say Mass daily. In the Brisbane archdiocese this is unfortunately rare. But there are few parishes that have no weekday Mass at all.

Fr Kennedy has made it clear that only those who agree with him are permitted to attend St Mary's. And it seems that he has added commandments eleven and twelve to the Decalogue: 'taking pictures', and 'sending them to Rome'. But the real 'sin' is exposing the horrors which are the norm at St Mary's.

Outside St Mary's there is a huge banner. It says: EVERYONE HAS A PLACE IN THE CHURCH, EVERY PERSON WITHOUT EXCEPTION SHOULD BE ABLE TO FEEL AT HOME AND NEVER REJECTED.

Yes, it really says that. Perhaps they ran out of space and had to leave some words out. Maybe it should have said something like: EVERYONE WHO AGREES WITH FR KENNEDY HAS A PLACE IN THE CHURCH ...

Archbishop Bathersby now has enough material to make a decision. It would be a tragedy if Fr Kennedy and his supporters were allowed to continue on their chosen path, using Catholic property to promote public dissent. There are souls at stake here.

Richard Stokes, Caboolture QLD

Sound Familiar?

No prizes for guessing which Queensland parish this comes from:

“Lord, remember your Church throughout the world. Make us grow in love together with Benedict our Pope, the Dalai Lama who’s unwell at the moment, with Rowan Williams who’s the leader of the Anglican community ...”

“Have mercy on us all and make us worthy to share eternal life with Mary the mother of Jesus, Mary Mackillop - Mother Mary Mackillop, John XXIII, Dorothy Day, with your apostles and all your saints who have done your will throughout the ages...”

The Art of Proper Celebration of the Eucharist

Sacramentum Caritatis n.38

The primary way to foster the participation of the People of God in the sacred rite is the proper celebration of the rite itself.

The *ars celebrandi* [art of proper celebration] is the best way to ensure their *actuosa participatio* [full, active and fruitful participation of all the faithful].

The *ars celebrandi* is the fruit of faithful adherence to the liturgical norms in all their richness; indeed, for two thousand years this way of celebrating has sustained the faith life of all believers, called to take part in the celebration as the People of God, a royal priesthood, a holy nation.

Being Truly Alive

Pope Benedict XVI, Sydney, 18-07-2008

When we love we are fulfilling our deepest need and becoming most fully ourselves, most fully human. Loving is what we are programmed to do, what we were designed for by our Creator. Naturally, I am not talking about fleeting, shallow relationships, I am talking about real love, the very heart of Jesus’ moral teaching: “You must love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength” and “You must love your neighbour as yourself”. This, if you like, is the programme that is hard-wired into every human person, if only we had the wisdom and generosity to live by it, if only we were ready to sacrifice our own preferences so as to be of service to others, to give our lives for the good of others, and above all for Jesus, who loved us and gave his life for us. That is what human beings are called to do, that is what it means to be truly alive.

Catholics Coming Home

By David Hartline www.zenit.org 08-07-2008

For many who have left the Catholic Church, there is often a great desire to come home. However, fear and guilt often lead many to put off the gnawing decision to return to the Church. Not knowing where to turn, many who were once faithful feel lost and ashamed.

Tom Peterson, founder of Catholicscomehome.org, has found television and the Internet to be just the place to reach out to those wishing to come back to the Church. Earlier this year Peterson tested his methods and ideas using an advertising campaign geared toward the 3.5 million who live in the Diocese of Phoenix.

More than 6,000 people inquired and came back to the Church via the Catholicscomehome.org Web site, and many more came back to Catholicism by reporting directly to a parish near their home. One priest reported that 16 people came to him for confession after they saw the television ad.

“One of the biggest surprises for us was the amount of inquiries from those who are not Catholic,” said Peterson. “About one quarter of those expressing an interest in the Catholic Church are from those who have seen our commercials or visited our Web site and want to better understand the Catholic Church, or have actually made the decision to become Catholic.”

When sorting out what caused many to leave the Church, Peterson said “about 90% of those who left the Church can’t give a good reason.” He also explained that many can’t express why they want to come back. Many simply say they felt something was missing.

“They often want to come home but don’t know how. They feel uncomfortable about coming back and don’t know what to do - when to sit and when to stand, and what to pray. We try to ease those fears and remind them of God’s desire to see them come home,” the director said.

Once they come back to Church, he added, they feel renewed. “They experience the Eucharist again and the power of confession. They feel their hunger for the truth has been met and a feeling of joy overcomes them.”

When asked why he thought his brief television commercials had such an impact, Peterson said: “Our commercials are a basic reminder of who we are, the Church Jesus founded, the Church that Jesus entrusted to Peter and every pope who followed him. We are the Church that gave the world the Bible. When we quickly explain these facts and use the Bible to do it, people really respond. They admit that either they never really knew this or simply forget.” [...]

While the results have surpassed his expectations, Peterson explains that this is only just the beginning. “We are ramping up to 2010,” he added, “when we hope to start a national advertising campaign ...”

Peterson takes no credit for his success. He simply says: “The world needs Jesus...”

Seeking Travel Info for Italy

My wife and I shall be going to Rome on 14 January, and we have just a week there. I have not been to Europe before so I have been looking for help in locating places for Mass. A priest living in Rome has kindly offered to arrange accommodation, and he will be able to guide me in Rome. However, in the short time I am there I hope to visit Orvieto, Lanciano, Loreto, San Giovanni Rotondo, and Galgano.

If you have readers who live there, or know Italy, I'd be grateful for any advice they can give. I can be contacted on richardstokes@yahoo.com.au

Richard Stokes, Caboolture QLD

When Good People Disagree

From a Zenit interview with Legionary of Christ Fr Thomas D. Williams, Professor of theology and ethics at Rome's Regina Apostolorum university

Church teaching refers not to the imposition of one person's will over another's, but the continuation of Christ's mission as authentic teacher of the truth. This includes moral truth. Catholics are obliged to form their consciences according to this teaching.

Usually when a Catholic's moral criteria diverge from magisterial teaching, the problem lies at the level of faith. We stop believing in the Church and the divine guidance that Christ promised, and instead start valuing public opinion and our own personal judgment more than magisterial teaching.

The Church's moral teaching is reasonable, but that doesn't mean that everyone understands it immediately, or spontaneously comes to the same moral judgment that the Church does. But it is precisely here that the gift of the magisterium shines in all its splendour. When moral questions are obvious, we really have no need for a magisterium. It is when good people disagree and confusion reigns that the magisterium shows its true worth. But believers must be willing to be taught; otherwise the magisterium would be just another opinion in the marketplace of ideas, and we would cease to be Catholics except in name. [...]

[W]e must remember that many things that we call moral dilemmas are really just situations where doing the right thing is difficult. Doing good often means suffering unpleasant consequences, and this is tough for all of us. But it isn't a moral dilemma. It requires virtues such as courage, willpower and integrity, but our choice is clear.

www.zenit.org, 23-09-2008

Perpetuating the Chaos

I would like to commend Mrs Josie Vitale for taking her responsibility as the primary educator of her children's faith seriously by having the disdainful responses and failures of Lavalla College principal, Mrs Erica Pegorer and Sale diocesan administrator Fr Peter Slater published (ITD Aug 08, p.2). Mrs Vitale's family is just one of the many thousands of families who have been the victims of Bishop Jeremiah Coffey's chronically dysfunctional leadership which Fr Slater appears determined to continue.

Fr Slater's response to Mrs Vitale's concerns and distress is the clearest indication to date that he has little idea about the primary reason for the existence of Catholic schools in the Church. Nor does he seem to have an understanding of how Catholic schools aid the Church in the work of evangelization and saving souls, and the appropriate method that should be used to transmit the contents of the Catholic faith.

Catholic schools in this country stopped being fertile havens of evangelization years ago and numerous academics with myriads of facts and figures have demonstrated that Catholic schools have become the graveyards of the Catholic faith in this country instead. Catholic Education Office (CEO) 'experts' and misguided priests have persisted in ruining young people's meagre faith and leading them out of the Church altogether. For the best part of 18 years, Bishop Coffey allowed himself and his priests to be brainwashed by the CEO bureaucrats and Thomas Groome about the purpose and mission of Catholic education.

Hence Fr Slater's response does not surprise me at all. After all he was the parish priest before Fr Speekman that allowed protestant altar servers to serve at Holy Mass and who admitted to ITD that he gave Holy Communion to protestants on occasion (see ITD Feb & Aug 06). No wonder he had no problem with a protestant teacher teaching Religious Education in a Catholic school.

Fr Slater supported Bishop Coffey in the double removal of Fr Speekman from his parish. And to cap it off, when Bishop Coffey rebelled against the two decrees of the Vatican to reinstate Fr Speekman, Fr Slater orchestrated a petition among the priests and deacons of the diocese to support the bishop in his rebellion.

We can only continue to pray and trust that soon we will have strong Catholic leadership in our diocese.

Gregory Kingman, Morwell

“Accept whatever He gives, and give whatever He takes, with a big smile.”

Blessed Mother Teresa

Falling in Love

By Father Raniero Cantalamessa, OFM Cap, Pontifical Household preacher

Why are faith and religious practice in decline and why do they not seem to constitute, at least not for most people, the point of reference in life? Why the boredom, the weariness, the struggle for believers in performing their duties? Why do young people not feel attracted to the faith? In sum, why this dullness and this lack of joy among the believers in Christ? The event of Christ's transfiguration helps us to answer these questions.

What did the transfiguration mean for the three disciples who were present? Up until now they knew Jesus only in his external appearance: He was not a man different from others; they knew where he came from, his habits, the timbre of his voice. Now they know another Jesus, the true Jesus, the one who cannot be seen with the eyes of ordinary life, in the normal light of the sun; what they now know of him is the fruit of a sudden revelation, of a change, of a gift.

...[S]omething needs to happen in our lives similar to what happens when a young man and woman fall in love. In falling in love with someone, the beloved, who before was one of many, or perhaps unknown, suddenly becomes the only one, the sole person in the world who interests us. Everything else is left behind and becomes a kind of neutral background. One is not able to think of anything else. A very real transfiguration takes place. The person loved comes to be seen as a luminous aura. Everything about her is beautiful, even the defects. One feels unworthy of her. True love generates humility.

Something concrete also changes in one's own habits. I have known young people whose parents could not get them out of bed in the morning to go to school; or they neglected their studies and did not graduate. Then, once they fall in love with someone and enter a serious relationship, they jump out of bed in the morning, they are impatient to finish school, if they have a job, they hold onto it. What has happened? Nothing, it is just that what they were forced to do before they now do because of an attraction. And attraction allows one to do things that force cannot make one do; it puts wings on one's feet. Something of this kind must happen once in our lives for us to be true, convinced Christians, and overjoyed to be so.

Some say, "But the young man or young woman is seen and touched!" I answer: We see and touch Jesus too, but with different eyes and different hands – those of the heart, of faith. He is risen and is alive. He is a concrete being, not an abstraction, for those who experience and know him.

Indeed, with Jesus things go even better. In human love we deceive ourselves, we attribute gifts to the beloved that she does not have and with time we are often forced to change our mind about her. In the case of Jesus, the more one knows him and is together with him, the more one discovers new reasons to be in love with him and is confirmed in one's choice.

This does not mean that with Christ too we must wait for the classic "lightning bolt" of love. If a young man or woman stayed at home all the time without seeing anyone, nothing would ever happen in his or her life. To fall in love you have to spend time with people! If one is convinced, or simply begins to think that it is good and worthwhile to know Jesus Christ in this other, transfigured, way, then one must spend time with him, to read his writings. The Gospel is his love letter! It is there that he reveals himself, where he "transfigures" himself. His house is the Church: It is there that one meets him.

[Translation by Joseph G. Trabbic] www.zenit.org 15-02-2008

Prayer and Protest for Life

Ironically, we have reached the stage in Victoria where it is illegal to dock the tail of your puppy, yet human babies can be murdered up to birth, and doctors and nurses who refuse to abort or refer for abortion are guilty of a criminal offence!

On 7 October 1571, through praying the rosary, Our Lady brought about the miracle of Lepanto which enabled the small Christian fleet to defeat the vastly superior Muslim fleet thus saving Christian Europe. Although still only a minority, a growing number of committed Christians are at last starting to wake up; storming Heaven with Novenas of prayer, swamping politicians with letters, phone calls and emails and filling streets with peaceful protests. From 4-7 October 2008, Youth for Life, Archbishop Hart, the Coalition Against Decriminalisation of Abortion (CADOA), the Helpers of God's precious infants and other pro-lifers sponsored rallies, vigils, community prayer and protests. Archbishop Hart is to be congratulated for his leadership and example. He led the magnificent sung Holy Mass for Life at St Patrick's Cathedral, followed by an Hour of prayer to defeat the ignominious Bill. The Cathedral was packed. Following this, there was a huge Christian Prayer and Protest gathering sponsored by CADOA on the steps of Parliament House.

But for the most part the media works for the Culture of Death, so they largely ignore peaceful, powerful pro-life rallies. Hence we must place all our trust in our much more powerful Patroness. Mary Help of Christians, Mother of the unborn and Patroness of Australia, work your miracle and may your Immaculate Heart triumph soon in our troubled world.

Richard Earle, Marlo

Tradition!

Every action by the Jewish people in the film 'Fiddler on the Roof' was full of tradition. Tradition was a large part of the life in the Jewish community in which the story was set. They have a long history of tradition and it is still a part of their life today.

We as Catholics also have a strong and a long tradition. It goes back 2000 years but few practice as they did then.

The traditional teaching of the Church has slackened over the time instead of the other way around. The present status mars the future for the good of the Church and for the Catholic people. No one seems to care that much about the future life of the Church or to be part of it as they once were. We ignore the presence of God in our Churches and talk openly of social matters; we no longer genuflect as the Gospels ask of us, or to bow our head at the mention of the name of Jesus. The Stations of the Cross and The Angelus we no longer recite. The solidarity we once had for each other is gone and so has our tradition.

Our greatest tradition is the Mass, yet attendances are down. No longer do we pass on the articles of faith through our schools. The youth of today are being robbed of their birthright – their rightful tradition – that of the true faith of our fathers. It is not the fault of our youth, but one of the Catholic Education system that has let them down badly.

Religious no longer wish to wear the traditional clerical dress. If they were to be members of a football club and not wear the colours of the team the opposition wouldn't know them. The traditional Catholics don't know our Religion today, nor are they able to identify them.

It's time for our clergy to return to the long stable religious traditions we practised so long ago and teach our tradition from the pulpit – as the Jewish people did in the 'Fiddler on the Roof' – Tradition!

Leo Morrissey, Sandringham, Vic

Forgiveness at the Altar

Pope Benedict XVI, homily, 21-09-2008

Indeed, how is it possible to be in communion with the Lord if we are not in communion with one another? How can we present ourselves divided, distant from one another, at God's altar? May this altar on which the Lord's sacrifice will shortly be renewed, be a constant invitation to you, dear brothers and sisters, to love; you will always approach it disposed to accept love in your hearts, to spread it and to receive and grant forgiveness. ... Thus, every time you approach the altar for the Eucharistic Celebration, may your soul be open to forgiveness and fraternal reconciliation, ready to accept the apologies of those who have injured you and ready, in turn, to forgive others.

Faith and Reason

Pope Benedict XVI

Reason discovers that beyond its own achievements and conquests there exists a truth that can never be discovered by using its own parameters, but only received as a gratuitous gift.

The truth of Revelation is not superimposed on the truth achieved by reason, rather it purifies and exalts reason, enabling it to expand beyond its confines to become part of a field of research as unfathomable as the mystery itself.

The passion for truth impels us to turn into ourselves to discover the profound meaning of our lives in the interior man. True philosophy must lead people by the hand and bring them to discover how fundamental knowing the truth of Revelation is for their own dignity.

Judge the Sin

"In our judgements, we must never confuse the sin, which is unacceptable, with the sinner, the state of whose conscience we cannot judge and who, in any case, is always capable of conversion and forgiveness."

Pope Benedict XVI, Homily 13-09-2008

Something to Smile About

A fun email going around...

Isn't it strange ...

...How \$20 seems like so much when you put it in the collection plate at Mass, and so little when you go shopping?

...How an hour seems so long when you're praying, and so short when you're watching TV?

...That you can't find a word to say when you're praying, but you have no trouble thinking of what to talk about with a friend?

...How difficult it is to read one chapter of the Bible but how easy it is to read 100 pages of a novel?

...How we all want front-row-tickets to concerts or games but we do whatever is possible to sit at the back of the church?

...How we need to know about a parish event 2-3 weeks before the day so we can include it in our agenda, but we can adjust it for other events at the last minute?

...How difficult it is to learn a fact about our Faith and share it with others; but how easy it is to learn, repeat and extend gossip?

Solemnities, Feasts, and Memorials

Answered by Legionary of Christ Fr Edward McNamara, professor of liturgy at the Regina Apostolorum university

Q: We as Catholics commonly use the word “feast” to cover everything from church feasts of various saints and the Blessed Mother, to Corpus Christi, etc. We also understand that there are three kinds of feasts/celebrations: memorial, feast, solemnity. Could you kindly elaborate on these three categories? ... - R.D., Enderamulla, Sri Lanka

A: Effectively we use the word “feast” to cover all levels of celebration, even though the word also has a precise technical meaning in the hierarchy of celebrations. There is no great difficulty in this, as the context usually clarifies whether we are speaking technically or in general. [...]

The difference between the three basic categories resides in their importance, which in turn is reflected in the presence or absence of different liturgical elements.

Solemnities are the highest degree and are usually reserved for the most important mysteries of faith. These include Easter, Pentecost and the Immaculate Conception; the principal titles of Our Lord, such as King and Sacred Heart; and celebrations that honour some saints of particular importance in salvation history, such as Sts Peter and Paul, and St John the Baptist on his day of birth.

Solemnities have the same basic elements as a Sunday: three readings, prayer of the faithful, the Creed and the Gloria which is recited even when the solemnity occurs during Advent or Lent. It also has proper prayer formulas exclusive to the day: entrance antiphon, opening prayer, prayer over the gifts, Communion antiphon, and prayer after Communion. In most cases it also has a particular preface.

Some solemnities are also holy days of obligation, but these vary from country to country.

A solemnity is celebrated if it falls on a Sunday of ordinary time or Christmastide. But it is usually transferred to the following Monday if it falls on a Sunday of Advent, Lent or Easter, or during Holy Week or the Easter octave.

A **feast** honours a mystery or title of the Lord, of Our Lady, or of saints of particular importance (such as the apostles and Evangelists) and some of historical importance such as the deacon St Lawrence.

The feast usually has some proper prayers but has only two readings plus the Gloria. Feasts of the Lord, such as the Transfiguration and Exaltation of the Holy Cross, unlike other feasts, are celebrated when they fall on a Sunday. On such occasions they have three readings, the Gloria and the Creed.

A **memorial** is usually of saints but may also celebrate some aspect of the Lord or of Mary. Examples include the optional memorial of the Holy Name of Jesus or the obligatory memorial of the Immaculate Heart of Mary.

From the point of view of the liturgical elements there is no difference between the optional and obligatory memorial. The memorial has at least a proper opening prayer and may have proper readings suitable for the saint being celebrated. The readings of the day may be used, and the lectionary recommends against an excessive use of specific readings for the saints so as not to interrupt too much the continuous cycle of daily readings.

On the other hand, the specific readings should always be used for certain saints, above all those specifically mentioned in the readings themselves, such as Martha, Mary Magdalene and Barnabas.

During Lent and Advent from December 17 to 24 memorials may be celebrated only as commemorations. That is, only the opening prayer of the saint is used and all the rest comes from the day.

Nov. 2, All Souls' Day, is something of a special class that, without being a solemnity, still has precedence over a Sunday.

It is also important to note that the same celebration may have a different classification in various geographical areas, as some celebrations and saints are venerated more in one place than in another. ...

www.zenit.org

Understanding the Law

Archbishop Raymond Burke, Prefect of the Supreme Tribunal of the Apostolic Signatura

“In the Church, as in society, the understanding of the law has been obscured and, in some cases, lost, leading to gravely harmful effects, for example, the widespread disregard of liturgical laws and the failure to follow the procedural laws by which the faithful vindicate their rights and ecclesiastical delicts are duly sanctioned.”

Keep Out the Wolves

Pope Pius VII, 1800

“Carefully investigate the directors given charge of boys and young men in seminaries and colleges, and the courses they are to follow, the teachers chosen for secondary schools, and the schools which are to be run. Keep out the ravening wolves who do not spare the flock of innocent lambs, and expel them if necessary by the way they entered.”

keysofpeter.org

Acting in Our Interests

Voters in the Eastern Division of Victoria, which includes all Gippsland, in the Legislative Council of the Victorian Parliament, must be concerned that a 'culture of death' is firmly entrenched in the views and actions of the five Members representing us.

They are P. Hall, National Party, P. Davis and E. O'Donohue of the Liberal Party, and M. Viney and J. Scheffer of the Labor Party.

Voting on the two life and death issues of Physician Assisted Dying and then Abortion "reform," four of the five voted for legislation which would require doctors to assist people to die rather than live, and then later four of the five voted to decriminalise abortion in this State.

Hall, Davis and Scheffer all voted for both Bills, while O'Donohue voted for the suicide Bill but against the Abortion Legislation, and Viney opposed Suicide but supported abortion. Davis, who has an office in Sale, refused to receive deputations from local constituents on both Bills, claiming he did not have time. Hall admitted on ABC radio that of all the letters he received, a sizeable majority opposed the Abortion Bill but he was going to vote for it anyway. As the other three are neither seen nor heard in this area of the electorate, we do not know whether they also treated constituents with a similar lack of respect.

In his speech to Parliament on the Abortion Bill, Hall said it was difficult to obtain accurate numbers of abortions in Victoria and that there were too many abortions, but he hoped that passage of the Bill would "assist in efforts to reduce the number of abortions."

Does this mean that if we decriminalise violent stabbings, assault, rape, murder and robbery, then it may 'assist in efforts to reduce these crimes?'

He went on to say that he had concerns that 24 weeks was too late for abortion on demand, and was concerned that doctors, nurses and ancillary staff may be forced to act against their conscience. Despite these concerns, he then said, "I say, Why not give it a go?" – a frivolous attitude to a life and death issue.

Supposedly acting in the interests of all Victorians, including the unborn, our less than honorable Members completely ignored the fact that at the end of each year there are 20 000 dead babies resulting from abortions, (or should we say 20 133 to satisfy Hall's desire for accurate numbers). Shame on all of them.

P.J. O'Brien, Sale

Not Like the Price of Oil

"Abortion is a foundational issue; it is not an issue like housing policy or the price of foreign oil. It always involves the intentional killing of an innocent life, and it is always, grievously wrong."

Archbishop Charles Chaput and Aux Bishop James Conley of Denver

Abortion Decriminalised

Have women who have had an abortion in Victoria ever been referred to as "criminals"? (Greens MP Colleen Hartland: "The first thing I thought of was I am no longer a criminal...") What a load of codswallop!

Should it not strike horror in the hearts of citizens when parliamentarians, fellow mortals, have the power to proclaim that human beings residing in mothers' wombs can be annihilated - i.e. murdered - arbitrarily and legally?

Are the politicians who support the barbaric practice of butchering large numbers of helpless human beings guilty of genocide? Or do we now well and truly live in an era when "Fair is foul and foul is fair..."? (Act 1 Scene 1 of Shakespeare's *Macbeth*).

Henk Verhoeven, Beacon Hill, NSW

Confession and Indulgences

Sacramentum Caritatis, n.21

All priests should dedicate themselves with generosity, commitment and competency to administering the sacrament of Reconciliation. In this regard, it is important that the confessionals in our churches should be clearly visible expressions of the importance of this sacrament.

I ask pastors to be vigilant with regard to the celebration of the sacrament of Reconciliation, and to limit the practice of general absolution exclusively to the cases permitted, since individual absolution is the only form intended for ordinary use.

Given the need to rediscover sacramental forgiveness, there ought to be a Penitentiary in every Diocese.

Finally, a balanced and sound practice of gaining indulgences, whether for oneself or for the dead, can be helpful for a renewed appreciation of the relationship between the Eucharist and Reconciliation. By this means the faithful obtain "remission before God of the temporal punishment due to sins whose guilt has already been forgiven."

The use of indulgences helps us to understand that by our efforts alone we would be incapable of making reparation for the wrong we have done, and that the sins of each individual harm the whole community.

Furthermore, the practice of indulgences, which involves not only the doctrine of Christ's infinite merits, but also that of the communion of the saints, reminds us "how closely we are united to each other in Christ ... and how the supernatural life of each can help others." Since the conditions for gaining an indulgence include going to confession and receiving sacramental communion, this practice can effectively sustain the faithful on their journey of conversion and in rediscovering the centrality of the Eucharist in the Christian life.

Notes From Speakers of Note

Bishop Peter Elliot gave the public lecture at the recent Australian Confraternity of Catholic Clergy conference in Brisbane. He talked on the vision, teaching and action of Pope Benedict XVI in regard to the liturgy. The following are some points from notes I took during his talk:

- Bishop Elliot explained that the Second Vatican Council was in continuity with all previous Councils – he doesn't accept the notion of 'pre-Vatican II' and 'post-Vatican II' Catholicism.
- In Exodus we learn how the people were called out into the desert to learn how to pray, even before they knew the name of God. It was about prayer and worship (not liberation theology!).
- The Last Supper is what Christ prescribes for us.
- When the liturgical community turns in on itself, it ends up worshipping itself. This doesn't build community but undermines it.
- Liturgical dance that results in people clapping, is not about worship. The worship stops.
- The meal dimension of the Mass has been taken too far. "Meal" cannot convey the depth and meaning of the Mass.
- Bishop Elliot referred to the "post-Conciliar game of Hunt the Tabernacle"!
- The Mass is primarily about worship – not about edifying ourselves.
- Every liturgical abuse is a moment of rupture.
- We are all bound by liturgical law – even bishops are not free to change things as they please.
- There are young people who want the Extraordinary form of the Mass celebrated – we must listen to their needs, even if they surprise us.
- Bishop Elliot expressed the hope that seminarians will be taught to say the Extraordinary form of the Mass as easily as the Ordinary form, and learn Latin.
- Personal prayer needs the great prayer of the liturgy.
- By example, Pope Benedict XVI teaches us. He practises what he preaches. When he celebrates Mass he is reverent, engrossed in the mystery of faith.
- The altar is not a setting to display a man!
- It is not a matter of where we face, but of turning to the Lord. The altar should draw us around Christ crucified – there should be a crucifix at the centre of the altar, with large candles.
- At the Pope's Masses now, people kneel and receive Holy Communion on the tongue from him. In this way, Bishop Elliot says the Pope is gently showing priests who abuse their power that the faithful are still allowed to kneel.
- The Pope insists on using the best vestments and the best vessels, whether old or new.
- The re-translated Eucharistic prayers are much more beautiful and richer than the current.

The Apostolic Nuncio, Archbishop Giuseppe Lazzarotto, was the principal celebrant of the Mass on the Feast of St Therese of Lisieux. His homily, addressed primarily to the priests, included the following (also from my notes only):

- We [priests] didn't invent the priesthood – it was a gift. We have to understand the priesthood as a gift and what Christ wants of us.
- There is a great danger that we will lead our people the wrong way – mislead them.
- It shouldn't be our way, but the Lord's way.
- There is a strong link between the holiness of the priest and the joy of the faithful. Everywhere priests try to live the Word of God and be faithful to their priesthood, there is joy all around. In Isaiah we hear: I will clothe the priests with holiness and the faithful will shout with joy!
- St Therese of Lisieux shows us how to walk along the way of holiness; she was a masterpiece of holiness.
- She is a Doctor of the Church but never went to university. She was barely 24 years old. Hers cannot be human wisdom.
- If God reveals himself to us, and we accept him, we can no longer be for ourselves the source of all knowing – this results in turmoil, it changes our values.
- Looking at St Therese we are captivated by the degree of holiness she attained by entrusting herself completely to God; we are also captivated by her humanity. The school of sanctity is the school of humanity.
- Nothing can ever be lost if exposed to the rays of the Lord's love. Everyone, no matter how bad or corrupt, has a spot of innocence.
- John Paul II said that the saints never grow old – they are always in the Church, always modern, never of the past.

- Ed.

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 Fridays 4pm – 8pm (every second month, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday (10am Mass) 10.30am – 12 noon
Orbost	Friday 10am – 11am
Rosedale	First Wednesday 10.30am – 11.30am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
Trafalgar	Tuesdays 10am – 11am First Saturdays 10am – 11am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Fridays 4pm – 8pm (every second month, January onwards)

St Joseph's Adoration

St Peter Julian Eymard

“Words cannot express the perfection of his adoration. If Saint John leaped in the womb at the approach of Mary, what feelings must have coursed through Joseph during those six months when he had at his side and under his very eyes the hidden God! If the father of Origen used to kiss his child during the night and adore the Holy Spirit living within Him, can we doubt that Joseph must have often adored Jesus hidden in the pure tabernacle of Mary? How fervent that adoration must have been: My Lord and my God, behold your servant! No one can describe the adoration of this noble soul. He saw nothing, yet he believed; his faith had to pierce the virginal veil of Mary. So likewise with you! Under the veil of the Sacred Species your faith must see our Lord. Ask St Joseph for his lively, constant faith.”

Grieve over the contempt cast upon Jesus Christ in the Blessed Sacrament, and try to make amends for it by a greater and more ardent love.

St John Vianney, Curé of Ars

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

Contact Into the Deep

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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.
- Donations are welcome! (Cheques made out to John Henderson please)

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Editor - Janet Kingman

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

- no longer have a voice in Catholic Life, our diocesan newspaper,
- 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.