

Into the Deep

Issue 103

Newsletter of orthodox Catholics of Gippsland

April 2011

Betraying Jesus

Pope Benedict XVI, in his book "Jesus of Nazareth: Holy Week From the Entrance into Jerusalem to the Resurrection"

Judas' betrayal was not the last breach of fidelity that Jesus would suffer.

"Even my bosom friend, in whom I trusted, who ate my bread, has lifted his heel against me" (Ps41:9).

The breach of friendship extends into the sacramental community of the Church, where people continue to take "his bread" and to betray him.

How to go to Mass and not lose your faith

The following were comments at the launch of the (Italian) book, 'How to Go to Mass and Not Lose Your Faith', written by Father Nicola Bux. Fr Bux serves as a consultant to the Congregations for the Doctrine of the Faith and for Saints' Causes and to the Office in Charge of Papal Liturgies.

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"If we err by thinking we are the centre of the liturgy, the Mass will lead to a loss of faith."

"Liturgical abuses lead to serious damage to the faith of Catholics."

Cardinal Raymond Burke, Prefect of the Apostolic Signatura

.....

"Participating in the Eucharist can make us weaken or lose our faith if we do not enter into it properly."

Cardinal Antonio Cañizares Llovera, Prefect of the Congregation for Divine Worship and the Sacraments

.....

"If you go to a Mass in one place and then go to Mass in another, you will not find the same Mass. This means that it is not the Mass of the Catholic Church, which people have a right to, but it is just the Mass of this parish or that priest."

Father Nicola Bux

All is Not Lost

Pope Benedict XVI, after the Way of the Cross, 2010

Good Friday is the greatest day of hope, come to fruition upon the Cross. ... From the day on which Christ was raised upon it, the Cross, which had seemed to be a sign of desolation, of abandonment, and of failure, has become a new beginning: from the profundity of death is raised the promise of eternal life. The victorious splendour of the dawning day of Easter already shines upon the Cross.

In the silence of this night, in the silence which envelopes Holy Saturday, touched by the limitless love of God, we live in the hope of the dawn of the third day, the dawn of the victory of God's love, the luminous daybreak which allows the eyes of our heart to see our life afresh, its difficulties, its suffering.

Our failures, our disappointments, our bitterness, which seem to signal that all is lost, are instead illumined by hope. The act of love upon the Cross is confirmed by the Father and the dazzling light of the resurrection enfolds and transforms everything: friendship can be born from betrayal, forgiveness from denial, love from hate.

Vatican Information Service 02-04-2010

Feelings on Religion

Fulton J. Sheen, 1945

You are not allowed an individual interpretation of the Constitution of the United States. A Supreme Court does that for you. Why, then, should you insist on an individual interpretation of religion and begin all religious discussions with: "I feel this way about God." "I feel." Never were the sublime and beautiful realities put so much at the mercy of a stomach. Do you have your own individual astronomy and individual mathematics? Why, then, do you want your own individual religion?

From the book You, p.43

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

Lent Teaches of Baptism

Pope Benedict XVI, Ash Wednesday General Audience

In the Sundays of Lent, in a very particular way in this liturgical year of Cycle A, we are introduced into living a baptismal itinerary, virtually following the journey of the catechumens, those who are preparing to receive baptism, to revive this gift in us, so that our life will recover the demands and commitments of this sacrament, which is at the base of our Christian life. ...

The readings we will hear in the forthcoming Sundays and to which I invite you to pay special attention, are taken precisely from the ancient tradition, which accompanied the catechumen in the discovery of baptism: They are the great proclamation of what God does in this sacrament, a wonderful baptismal catechesis addressed to each one of us.

The First Sunday, called Sunday of the Temptation because it presents the temptations of Jesus in the desert, invites us to renew our definitive decision for God and to face with courage the struggle that awaits us to remain faithful to him. The need for this decision, to resist evil, to follow Jesus, is always anew. ...

The Second Sunday is called that of Abraham and the Transfiguration. Baptism is the sacrament of faith and divine filiation; like Abraham, father of believers, we are also invited to leave our land, to leave the securities we have built for ourselves, to again put our trust in God; the goal is presented in the transfiguration of Christ, the beloved Son, in which we also become "children of God."

In the following Sundays, baptism is presented in the images of water, light and life:

The Third Sunday has us meet the Samaritan woman. Like Israel in Exodus, we have also received in baptism the saving water; as he says to the Samaritan woman, Jesus has the water of life, which slakes all thirst, and this water is his own Spirit. ...

The Fourth Sunday has us reflect on the experience of the "blind man from birth". In baptism we are liberated from the darkness of evil and we receive the light of Christ to live as children of the light. We must also learn to see the presence of God in the face of Christ, and thus the light. ...

Finally, the Fifth Sunday presents to us the resurrection of Lazarus. In baptism we passed from death to life and we are made able to please God, to make the old man die, to live from the Spirit of the Risen One. ...

Dear friends, on this Lenten journey let us be careful to accept Christ's invitation to follow him in a more determined and coherent way, renewing the grace and commitments of our baptism, to abandon the old man that is in us and to clothe ourselves with Christ, so that renewed, we will reach Easter and be able to say with St Paul, "It is no longer I who live, but Christ who lives in me".

[Translation by ZENIT] www.zenit.org 09-03-2011

Exciting News!

Something really exciting happened on the 4th day of the 40 Days for Life campaign!

Not once; not twice but *three* times! And we believe all thanks to the intercession of our Lady of Guadalupe and St Joseph. Please let me explain.

A) Number one turnaround: an Ethiopian couple already with two lovely children changed their minds and are keeping the baby after our counsellors were given the opportunity to talk to them.

B) An Indian couple, also with two beautiful children, decided to keep their baby after a long, friendly but intense discussion with our wonderful counsellors.

C) Saturday afternoon, through God's providence, a petite very pretty young lady stopped in front of the abortion mill, bowed her head and started to pray but could not because she burst into tears and was sobbing uncontrollably. Two counsellors comforted her and gave her information and phone numbers to contact our superb grief counsellor Anne Lastman. During the conversation she said that she had an abortion a year ago and admitted also to having strong suicidal tendencies. She left after about half an hour very much relieved. This was her first step towards her recovery.

Thanks be to God that there were prayers present at that time of day!

A big thanks to you dear people who have dedicated some of your time to be valuable witnesses in front of 118 Wellington Parade, East Melbourne. To the ones who have not decided yet – please take part! It is absolutely vital for pray-ers to be there at any time between 7am and 7pm, especially needed between 4pm and 7pm.

40 Days for Life continues until 17th April.

All life is precious and of infinite value. We thank all of you. We pray that many of you can and will become powerful witnesses. Thank you so much.

Fons Janssen, Campaign Director, 40 Days for Life Melbourne
www.40daysforlife.com/melbourne, Ph 51942340

Make a Sincere Effort

Pope Benedict XVI, 07-03-2010

During Lent each of us is invited by God to bring about a change in our lives, thinking and living according to the Gospel, correcting something in our way of praying, of acting, of working and in our relations with others. Jesus makes this appeal to us not with a severity that is an end in itself but precisely because he is concerned about our good, our happiness, our salvation. On our part we have to answer him with a sincere interior effort, asking him to make us understand those particular things about us that we need to change.

www.zenit.org 07-03-2010

They Will Be Found

*From an article by Chiara Santomiero, on a reflection by
Monsignor Slawomir Oder,
postulator of the cause of Pope John Paul II*

As many witnesses attested, for John Paul II “the first task of the Pope for the Church and the world is to pray.”

“It was from prayer that the fecundity of his action stemmed,” the monsignor affirmed. When the Pontiff asked collaborators to suggest solutions to particular problems and they said they had not found any, he would repeat to them, “They will be found when we have prayed more.” ...

The Pope was a man who knew how to accept criticism, and he would not shun a difficult position out of fear – neither fear of authorities during his years in Poland, nor of public opinion during his years as Pope.

Success was never his objective, Monsignor Oder said. Rather, it was “to proclaim the truth of the Gospel and to defend the truth about man.”

From this liberty, he continued, founded on his relationship with God, “was born the cry, ‘do not be afraid,’ the beginning and motto of his pontificate.”

www.zenit.org 01-03-2011

The Four Last Things

*Monsignor Ignacio Barreiro-Carámbula
Interim President, Human Life International*

The most reasonable concern that a man should have is on the salvation of his own soul.

How can we be concerned with the salvation of others if first we are not concerned with our own salvation? How can we give to others something that we do not have ourselves? Such questions lead us to meditate on the Law of God, and on all the moral teachings of the Church.

When we teach on the gift of life and the reasons for the existence of this great gift, we also necessarily consider the teachings of the Church on the four last things: Death, Judgment, Heaven and Hell. A serious Catholic might be reasonably concerned that these teachings are only rarely mentioned in homilies.

Meditating on the four last things leads us to examine our lives and consider in some way the individual judgment that all of us will have to endure.

Examining one’s life always leads to a deeper conversion, because practically no one will reach the conclusion after an honest look at his life that he is doing everything that he ought to be doing in accordance with the will of the Lord.

Spirit & Life, HLI e-column 18-03-2011

Perpetual Adoration in Every Diocese

*From a letter by Cardinal Mauro Piacenza, Prefect of the
Congregation for the Clergy, to Bishop Dominique Rey of
Frejus-Toulon, France, who is promoting an international
conference on Eucharistic adoration, 20-24 June, Rome*

We cannot overestimate the importance of adoring the Lord in the Most Blessed Sacrament, knowing that worship is the highest act of the People of God and an effective means toward promoting the sanctification of the Clergy, reparation for sin, and vocations to the Priesthood and to the Consecrated Life.

With courage, we must ask the Lord to send forth new laborers into the harvest, and in every diocese there should be at least one church, chapel, or shrine set aside for perpetual adoration of the Eucharist, specifically for the intention of the promotion of new vocations and the sanctification of the clergy.

I strongly encourage all Bishops, Priests and members of Religious Institutes to consider participating in this upcoming International Conference. A renewed sense of devotion to Christ in the Eucharist can only enrich every aspect of the Church’s life and mission in the world, for as the Holy Father reminded us in *Sacramentum Caritatis*, “an authentically Eucharistic Church is a missionary Church”.

[*Imagine* if every diocese took this seriously! Where would the vocations crisis be? - Ed.]

Wow!

I am at the moment reading the writings of the early Church Fathers. Wow! If anyone wants to find out how the early Church was this is a *must*. Through reading these writings, many have been drawn to the Catholic Church; Alex Jones is a wonderful example.

Maybe you could include some of the writings in ITD so that readers will have the necessary knowledge when confronted by modernists about getting back to the real Church practices as in the early Church. Just by reading the Letters of St Ignatius of Antioch you hear how the Bishops, Presbyters (priests) and Deacons were already a hierarchy and the Eucharist was truly Jesus’ Body and Blood.

Informing your readers about this wonderful work would complement beautifully what you are already presenting, especially what the Pope is saying.

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

Maureen Wright, Lurnea, NSW

Culture Terrorists

Many people today think that religion should be only a private affair. They think we should tolerate each other's ideas of right and wrong and not impose any public morality (relativism). But this restriction of religious liberty has serious consequences. The separation of Church and State only means the State should not favour a particular Church.

Our Judeo-Christian, Greco-Roman heritage provides the solid foundation for the dignity of every human person (womb to tomb), for our rights and freedoms, for the rule of law, for representative government, for the balance of powers and for all our liberal institutions.

By allowing relativism to be our civil religion and public morality, we do not have the necessary common core of fixed moral principles to guide us.

It is the common-sense of faith and reason that some ideas and behaviours are wrong, unnatural and dehumanise us – like the claim of a “right” to kill the innocent by contraception, embryo experiments, abortion, suicide, euthanasia; or the claim of the “right” to enjoy sex as a recreation outside marriage at any time, with either sex, in any numbers or arrangements, and with no concern for private or public responsibilities – for diseases, earlier deaths, broken homes, lives, hearts or the proper care of those conceived.

People of all times and places have known by better instinct and reason that only the natural law should govern morality for the health and happiness of mankind. Morality cannot be decided by a majority or by an ideology-dominant group (eg. Nazism, communism, feminism, or market forces). Morality is a serious challenge with life and death consequences.

The agitators for relativism present their morality claims to the uninformed silent majority as only a matter of mere tolerance for their harmless, plausible “rights” to free choices. Now they clamour for the “rights” and acceptance of same-sex “marriages” and vehemently reject any opposition as discrimination and hate speech. But those of the silent majority are becoming more aware of the implications of such behaviour and have every right and duty to defend civilisation against such universally condemned sexual disorders.

What hypocrisy it is! These agitators for depravity are the real perpetrators of discrimination and hate speech in their intimidation and law threats to deny free speech to the defenders of our heritage. They are culture terrorists.

All good men must reject the evil culture of greed, lust and death and promote the true culture of life and love for our survival. We can't have peace at any price. We must tolerate people to a point but not their evil ideas and ways. Only the truth can set men free. God help us all!

Fr Bernard McGrath, Bendigo

Just Love Him

*Pope Benedict XVI, General Audience 02-03-2011
on St Francis de Sales (1567-1622),
bishop of Geneva and doctor of the Church*

During his tranquil youth, while reflecting on the thought of St Augustine and St Thomas Aquinas, he had a profound crisis that drove him to question his eternal salvation and God's predestination in his respect, thus suffering as a true spiritual drama what were the principal theological questions of his time.

He prayed intensely, but doubt tormented him so strongly that for some weeks he could scarcely eat or sleep. At the height of this trial, he went to the church of the Dominicans in Paris, opened his heart and prayed thus: “No matter what happens, Lord, you who have everything in hand, and whose ways are justice and truth, whatever you have established in my regard ... you who are always a just judge and merciful Father, I will love you, Lord ... I will love you here, O my God, and I will always hope in your mercy, and I will always repeat your praise ... O Lord Jesus, you will always be my hope and my salvation in the land of the living”.

The 20-year-old Francis found peace in the radical and liberating reality of the love of God: to love him without asking anything in return and to trust in his divine love; not to ask any longer what God will do with me: I will simply love him, regardless of what he does or does not give me. Thus he found peace, and the question of predestination - which was being discussed at that time - was resolved, because he no longer sought what he could have from God; he simply loved him, abandoned himself to his goodness.

www.zenit.org 02-03-2011

Not Shallow Piety

Pope Pius XI, in his encyclical Ad Catholici Sacerdotii (on the Catholic Priesthood), 1935

It is plain, then, that all Christian virtues should flourish in the soul of the priest. Yet there are some virtues which in a very particular manner attach themselves to the priest as most befitting and necessary to him. Of these the first is piety, or godliness ...

Without piety the holiest practices, the most solemn rites of the sacred ministry, will be performed mechanically and out of habit; they will be devoid of spirit, unction and life.

But...the piety of which We speak is not that shallow and superficial piety which attracts but does not nourish, is busy but does not sanctify. We mean that solid piety which is not dependent upon changing mood or feeling. It is based upon principles of sound doctrine; it is ruled by staunch convictions; and so it resists the assaults and the illusions of temptation. (n.39)

Country Retreat

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

Date: Friday 3 June till Monday 6 June 2011

Where: 'The Ark' near Marlo, Victoria

Contact Richard and Kate for further details, invitation and information. Tel. 5154 8419.

Theme: *Lectio Divina*

Cost: Anonymous donation. All inclusive.

The Ark is situated on a farm close to the ocean with rosary walks, Stations of the Cross, chapel and shrines. We can accommodate up to 30 in 2 or 3 bedded rooms each with en suite. Each day includes Holy Mass, talks, rosary, Holy Hour with Benediction, and free time.

Richard Earle, Marlo

Believers and Non-Believers

Pope Benedict XVI in a video message sent to youth at the launch of the Courtyard of the Gentiles, a forum for dialogue between believers and nonbelievers.

Nowadays many people acknowledge that they are not part of any religion, yet they long for a new world, a world that is freer, more just and united, more peaceful and happy.

In speaking to you tonight, I think of all the things you have to say to each other. Those of you who are nonbelievers challenge believers in a particular way to live in a way consistent with the faith they profess and by your rejection of any distortion of religion which would make it unworthy of man.

Those of you who are believers long to tell your friends that the treasure dwelling within you is meant to be shared, it raises questions, it calls for reflection.

The question of God is not a menace to society, it does not threaten a truly human life! The question of God must not be absent from the other great questions of our time.

Dear friends, you are challenged to build bridges between one another. Take advantage of this opportunity to discover, deep within your hearts and with serious arguments, the ways which lead to profound dialogue. You have so much to say to one another! Do not turn away from the challenges and issues before you! ...

If we are to build a world of liberty, equality and fraternity, then believers and nonbelievers must feel free to be just that, equal in their right to live as individuals and in community in accord with their convictions; and fraternal in their relations with one another. ...

www.zenit.org 26-03-2011

Out Into the Darkness

An excerpt from Pope Benedict XVI's book, "Jesus of Nazareth: Holy Week"

"Then after the morsel, Satan entered into him" (Jn 13:27).

For John, what happened to Judas is beyond psychological explanation. He has come under the dominion of another. Anyone who breaks off friendship with Jesus, casting off his "easy yoke", does not attain liberty, does not become free, but succumbs to other powers. To put it another way, he betrays this friendship because he is in the grip of another power to which he has opened himself.

True, the light shed by Jesus into Judas' soul was not completely extinguished. He does take a step toward conversion: "I have sinned", he says to those who commissioned him. He tries to save Jesus, and he gives the money back (Mt 27:3-5). Everything pure and great that he had received from Jesus remained inscribed on his soul – he could not forget it.

His second tragedy – after the betrayal – is that he can no longer believe in forgiveness.

His remorse turns into despair. Now he sees only himself and his darkness; he no longer sees the light of Jesus, which can illumine and overcome the darkness.

He shows us the wrong type of remorse: the type that is unable to hope, that sees only its own darkness, the type that is destructive and in no way authentic.

Genuine remorse is marked by the certainty of hope born of faith in the superior power of the light that was made flesh in Jesus.

John concludes the passage about Judas with these dramatic words: "After receiving the morsel, he immediately went out; and it was night" (13:30).

Judas goes out – in a deeper sense. He goes into the night; he moves out of light into darkness: the "power of darkness" has taken hold of him (cf. Jn 3:19; Lk 22:53).

www.zenit.org 03-03-2011

Legal Support At Last!

At last! Legal support for post-abortive women!

It is with great joy that we see the launch of a website to help women seek legal justice for their unwanted abortions or abortions performed where they were not told the truth about post-abortion trauma.

We strongly urge you to pass this information on to all your friends: www.abortionlegalsupport.com or free-call 1800 768 833.

You may not even know some of them have had abortions and are hurting. Let's help support them and get the word out there.

*Teresa Martin, State President
Cherish Life Queensland*

Catholic Preaching is in a Dismal State

*Extracts from a talk by Fr. John Corapi, S.O.L.T. from EWTN in 2009
Compiled by Anne Onumos*

Preaching is of enormous importance in the Church. The great Fr John Hardon, SJ, in his *Modern Catholic Dictionary*, defines preaching as a public discourse on a religious subject by one having authority to do so.

Preaching therefore can be properly applied only to bishops, priests and deacons in the exercise of their office of proclaiming the word of God. God gives that authority through the Church.

A preacher who avoids controverted issues, who won't speak the hard sayings of the scriptures, who won't confront evil, is *useless*. Such a preacher is about as good as salt that has lost its taste, as Jesus says, good for nothing, thrown out and trodden underfoot. So too a preacher who won't confront the evils of the time – that preacher is *useless*.

A preacher who comes into the congregation and gives you nice fuzzy warm sermons on love (although it almost is never the authentic Christian concept of love, which is agape love, which is sacrificial) – people go out feeling nice, warm and fuzzy, but it doesn't go far enough, it doesn't have the power to *save*.

Preaching in general in the Catholic Church is in a dismal state. We have some good preachers but very few. There's not a whole lot of powerful good strong preaching in the Catholic Church. Those who like to hear only positive things – tough, that's how it is.

The preacher has to be *one* with Christ, and preach the *truth* in all its fullness, convenient or inconvenient, in season or out of season, accepted or rejected. The preacher has to be strong in the faith and then he has to preach in the strength and light of that faith.

The preacher who is afraid of anything is good for nothing. You can't be a collaborator in gross evil such as abortion. Where are the voices thundering against the evils of our time? A good preacher is a defender of that which is true and good. A preacher who is not powerful at preaching and teaching against this evil, no matter what else he's saying, is an impotent weak preacher.

The preacher has to be a man of God. Imagine a humble man. That is the foundation of the entire spiritual life. Without humility you won't get it right. No humility, no holiness, no heaven.

Bishop Fulton Sheen exhorted priests to make a Holy Hour – every day! You will have more power when you speak and people will listen to you. And the reason is – the Holy Hour.

Mother Teresa once said to a priest, who went on about how busy he was and had no time to pray, "Father, if you are too busy to pray, you are too busy".

A priest as a preacher has to be a man of prayer, first and foremost. The degree of apostolic fruitfulness (salvation of souls) is directly proportional to his union with the Trinity. If he has very little or no union with the most Holy Trinity then he will not succeed. He can preach eloquent sermons, give a beautiful eloquent presentation and the less-than-holy or less-than-intelligent will say: "Oh! Isn't that beautiful".

Education and *inspiration* the two edges of a sword. One without the other is much weaker. You can't give what you don't have. Many priests have been mal-educated – bad theology! The function of the bishop is to safeguard the sacred deposit of the doctrine of the faith. Correct those who stray from the teachings of the Catholic Church, harshly if necessary, those who don't teach authentic Catholic doctrine but their *personal* opinions!

Bishops *must* have courage. The Catholic Church doesn't go, or shouldn't, and never went, "with the flow". When the Catholic Church begins to be conformed to the distorted image of the world, that is the kiss of death to power in preaching. Good preaching would go a long way to overcoming this crisis. You've got to have a backbone. If you don't have a backbone you can't stand upright. You won't stand for anything and will fall for everything.

The first dissenter was the devil. He is the one who said *non serviam*; he is the one who refused to serve; he is the one who thought he had a better idea than God. His descendants are the dissenters. They think they have a better idea than God, have a better idea than the Holy Father and the Magisterium.

Study the scriptures. You have to know the Word of God. You can't give what you don't have. St Paul said, "We preach Jesus Christ and Him crucified." If you are preaching anything else, you are barking up the wrong tree. Be humble and simple and you will be ahead of the game.

You have to be a true son of the Blessed Mother. Every priest has to accept her as their spiritual Mother. Those who don't, boy, you can spot them a mile away. Any priest who doesn't have authentic, true devotion (relationship) with the Blessed Virgin Mary, is going to be very weak in accomplishing the mission. She is the Mother of Priests.

Love Jesus and His Holy Mother. What the preacher gives in the end is *Jesus Christ*, and His mission, which is *redemption*.

Be filled with Jesus in order to impart Jesus. In so doing you will be lifting up the world in the most important way possible through the *salvation* of souls!

Good Enough For Some

Father John Speekman has been appointed as supply priest at Iona-Maryknoll parish for the months of April and May 2011.

After 5 years working in Sydney Archdiocese as a parish administrator *pro tem* while awaiting an outcome on his case in Rome, and over recent months saying Masses in various parishes in the Sale diocese, including at the Cathedral, it's hard not to wonder why Fr Speekman is considered "good enough for some", but not for those of his own parish of Morwell. Since his removal from Morwell parish in 2003, the parish has suffered a continual changeover of supply priests, administrators, neighbouring priests and shared priests. No stability, no unity, and very little orthodoxy. Yet our parish priest Fr Speekman has to bide his time elsewhere. And for what? Year after year the farce continues.

2002 – Morwell schools are removed from Fr Speekman's authority, by decree of Bishop Coffey. No reason or evidence of wrong-doing given.

2003 – Fr Speekman is removed as Parish Priest of Morwell, by decree of Bishop Coffey. No evidence of wrong-doing given.

2004 – Father Speekman's appeal is upheld by decree of the Congregation for the Clergy. Bishop Coffey is instructed to reinstate him as Parish Priest of Morwell.

2005 – Father Speekman is removed again as Parish Priest of Morwell, by another decree of Bishop Coffey (without previously having been reinstated). Still no evidence of wrong-doing given.

2006 – Father Speekman's appeal is again upheld, by another decree of the Congregation for the Clergy. Bishop Coffey is again instructed to reinstate him as Parish Priest of Morwell.

2007 – Bishop Coffey appeals his case to the Apostolic Signatura, refusing to reinstate Fr Speekman.

2008 – Bishop Coffey retires.

2009 – Bishop Prowse is appointed Bishop of Sale; decides to proceed with the case at the Signatura rather than reinstate Fr Speekman himself.

2010 – Father Speekman returns to the Diocese of Sale after having worked as parish administrator in the Archdiocese of Sydney for 5 years while awaiting an outcome on his case.

2011 – Father Speekman acts as supply priest in the Diocese of Sale while continuing to await an outcome.

At least his presence in a local parish is a blessing for those looking for an orthodox celebration of Lent and Easter (Father Speekman will be saying all Masses in Iona, Maryknoll, Kooweerup, Nar Nar Goon and Lang Lang during April and May).

- Ed.

Don't Let the Worm Return

Bishop Robert F. Vasa, Diocese of Baker City

Christ died for us to deliver us from slavery to sin and death. Many of our attachments have the semblance of a kind of enslavement.

If we are enslaved then we are not free and if we are not free then we have not yet allowed the full joy of the Easter resurrection to shine upon us. If our Lenten goal is to stockpile our attachments so that we may overindulge in them after Easter then we have not really detached from them, we have simply suffered their absence with a hope of their return. This type of thinking belies the butterfly as a symbol of the resurrection.

That ugly caterpillar, that squirmy worm, that voracious eater of plants goes into a kind of hibernation, the cocoon stage. After several weeks of apparent death when nothing observable to the eye is occurring the day of Easter, its resurrection, approaches. We have all watched this process in grade school science class.

Imagine the dismay on the part of the anxiously waiting children if that cocoon finally finishes its time of incubation and out from it emerges the same ugly caterpillar, that same squirmy worm that resolutely resumes its prior habit of voracious consumption of anything green. Such a returned worm would hardly be a suitable Easter symbol candidate.

Unfortunately, that is us if our ultimate goal is to return to the same place we were before Lent began.

I obviously do not want to spoil your Easter but I also do not want you to negate your Lent. Perhaps our perception of Easter needs to change. Jesus did not simply "return to life;" He rose to a new life.

Our Easter is also to be different from a simple "return to life" as we knew it before Lent. If that is all we look for, if that is all we expect then we risk missing the glory of Easter, the true joy of genuine rising with Christ.

*Truth Be Told, issue May-June 2010
laydominicanswest.org/newsletter*

Wisdom of St Teresa of Avila

Let nothing disturb you
nothing affright you;
all things are passing .
God is unchanging;
patience obtains everything;
he who possesses God
lacks nothing
God alone suffices!

Quoted by Pope Benedict XVI, General Audience 02-02-11

Australia a Secular Nation?

In an article in the Herald Sun of 16 March, Gillian McGee reports that a single complaint has forced the removal of an illuminated crucifix in Warrnambool.

McGee's report continues:

"Resident Graham Keith told *The Standard* he objected to the "religious advertising" at the west Warrnambool water tower and said it should be removed. The company behind the display, Wannon Water, has confirmed the cross will be taken down following the complaint. "The complainant claimed that the cross on the tower was inappropriate as Australia has a secular constitution and therefore a religious symbol has no place on a publicly owned structure," said Wannon Water managing director Grant Green."

It must be demanded from Mr Graham Keith to establish proof that Australia is a secular nation. Is it so stated in the Australian Constitution, or even the Victorian Constitution for that matter?

Until he can prove his claim (and that's what it remains at the moment – a trivial vexatious claim only), then the crucifix must be returned.

Otherwise all religious garb, including the Islamic burqa, must be banned from public streets and buildings, particularly council and state government offices.

Otherwise this will be seen to be a discriminatory action against Christians and Christianity.

John McMahon, Kolonga, Qld

Faith or Opinion – Not Both

St Thomas Aquinas

To reject any article of the faith is to reject the faith itself.

This is like pulling one stone out of an arch; it is like putting one hole in the hull of a ship. The whole arch tumbles down; the whole ship sinks.

A man who has the faith, accepts God's word. Now, God's word has set up the Church as man's infallible teacher and guide. If a man, therefore, rejects one article of the faith, and says that he believes all the other articles, he believes these by his own choice and opinion, not by faith. Rejecting one article of the faith, he rejects the whole authority of the Church, and he rejects the authority of God who has set up and authorized the Church to teach truth.

Hence, it is entirely incorrect to say that a man may have lifeless or formless faith in some article of the Creed while he rejects others; such a man has not the faith at all, living or lifeless."

The World Needs The Cross

Pope Benedict XVI, at the Church of the Holy Cross, Cyprus, 05-06-2010

The Cross, then, is something far greater and more mysterious than it at first appears.

It is indeed an instrument of torture, suffering and defeat, but at the same time it expresses the complete transformation, the definitive reversal of these evils: that is what makes it the most eloquent symbol of hope that the world has ever seen.

It speaks to all who suffer – the oppressed, the sick, the poor, the outcast, the victims of violence – and it offers them hope that God can transform their suffering into joy, their isolation into communion, their death into life. It offers unlimited hope to our fallen world.

That is why the world needs the Cross. The Cross is not just a private symbol of devotion, it is not just a badge of membership of a certain group within society, and in its deepest meaning it has nothing to do with the imposition of a creed or a philosophy by force. It speaks of hope, it speaks of love, it speaks of the victory of non-violence over oppression, it speaks of God raising up the lowly, empowering the weak, conquering division, and overcoming hatred with love.

A world without the Cross would be a world without hope, a world in which torture and brutality would go unchecked, the weak would be exploited and greed would have the final word. Man's inhumanity to man would be manifested in ever more horrific ways, and there would be no end to the vicious cycle of violence. Only the Cross puts an end to it.

While no earthly power can save us from the consequences of our sins, and no earthly power can defeat injustice at its source, nevertheless the saving intervention of our loving God has transformed the reality of sin and death into its opposite. That is what we celebrate when we glory in the Cross of our Redeemer. Rightly does Saint Andrew of Crete describe the Cross as "more noble, more precious than anything on earth ... for in it and through it and for it all the riches of our salvation were stored away and restored to us".

www.zenit.org 05-06-2010

Baby or Not

Recently there were news reports that an unborn baby was killed in a car accident in Victoria (where abortion is legal up til full birth). The baby's death was added to the annual road toll count.

I don't understand how society can accept that an unborn baby can be killed in a car crash, but maintain that there is no unborn baby killed in an abortion. How does the circumstance of death make the baby different?

- Ed.

The Crucifix on the Altar

By Fr Mauro Gagliardi, consultant of the Office for the Liturgical Celebrations of the Supreme Pontiff and of the Congregation for Divine Worship and the Sacraments

...[T]he liturgy was not imagined primarily as a dialogue between the priest and the assembly. We cannot enter into details here: we limit ourselves to saying that the celebration of the Holy Mass “toward the people” is a concept that entered...only in the modern age, as serious studies demonstrate and Benedict XVI confirmed: “[t]he idea that the priest and the people in prayer must look at one another reciprocally was born only in the modern age and is completely foreign to ancient Christianity. In fact, the priest and the people do not address their prayer to one another, but together they address it to the one Lord.” (*Teologia della Liturgia*, Vatican City, 2010, p. 7-8).

Despite the fact that Vatican II never touched this aspect, in 1964 the instruction *Inter Oecumenici*, issued by the Council in charge of enacting the liturgical reforms desired by the Council in No. 91 prescribes: “It is good that the main altar be detached from the wall to be able to turn around easily and celebrate ‘versus populum.’” From that moment, the position of the priest “toward the people,” although not obligatory, became the most common way of celebrating Mass. Things being as they are, the Holy Father proposes, also in these cases, that the old meaning of “oriented” prayer not be lost and suggests that difficulties be averted by placing at the centre of the altar the sign of Christ crucified (cf. *Teologia della Liturgia*, p. 88).

...[Q]uoting Benedict XVI: “It is not necessary in prayer, and more than that, it is not even appropriate to look at one another reciprocally; much less so when receiving Communion. ... In an exaggerated and misunderstood implementation of ‘celebration toward the people,’ in fact, the crosses at the centre of the altars were removed as a general norm – even in the basilica of St Peter in Rome – so as to not obstruct the view between the celebrant and the people. However, the cross on the altar is not an impediment to sight, but rather a common point of reference.

“It...does not impede being mutually in communion, but is a mediator and still signifies for everyone the image that concentrates and unifies our sight. I dare to propose the thesis that the cross on the altar is not an obstacle, but the preliminary condition for the celebration ‘versus populum.’ Also made clear with this would be the distinction between the liturgy of the Word and the Eucharistic prayer. Whereas the first is about proclamation and hence of an immediate reciprocal relationship, the second has to do with community adoration in which all of us continue to be under the invitation: ‘Conversi ad Dominum’ – let us turn toward the Lord; let us convert to the Lord!”

(*Teologia della Liturgia*, p. 536).

www.zenit.org 25-02-2011

Mardi Gras Maths

Homosexual activists (as distinct from homosexuals, who mind their own business) are forever preaching tolerance for their lifestyle, while displaying no tolerance themselves for Christians, with their mocking displays while conducting their homosexual Mardi Gras. They deliberately choose our most important season, Easter to vent their venom.

The claim that the event delivers a huge boost for Sydney’s economy is debatable. In the past, claims that 500 000 or 700 000 are in attendance, depending on which TV channel you’re watching, is ludicrous. The Melbourne Cup, held yearly in a much more expansive area, attracts a bit over 100 000.

In past years, the Mardi Gras was conducted over a distance of 2 500 metres. Any recent changes to the distance would not be that significant. Do the sums. Along a 2 500 metre stretch, two people standing in a square metre comes to 5 000 bodies. Suppose the crowd is six deep on each of two opposite footpaths, that makes 30000 people on each footpath – total 60 000 if chock-a-block. Some would be visitors but some would be Sydneysiders.

Frank Bellet, Petrie, Qld

Diet of Crusades Myths

In 2008, London mayor Boris Johnson, introduced a BBC program about the Crusades that unequivocally blamed Christians. The program noted that, after the Moors had been expelled from Spain, Christians converted a mosque into a church, labelling it “an act of vandalism.”

What the blatantly biased program failed to explain was that the Crusades were a reaction against more than three centuries of jihad and persecution of Eastern Christians. During that period, Muslims destroyed hundreds of churches and transformed many others into mosques, including the glorious Byzantine church Hagia Sophia in Istanbul.

A new generation of Western scholars is trying to correct many evergreen misconceptions about the Crusades: for example, historian Jonathan Riley-Smith has pointed out that “modern Western public opinion, Arab nationalism, and Pan-Islamism (a political movement advocating the unity of Muslims under one Islamic state) share perceptions of the Crusades that have more to do with 19th-century European imperialism than with actuality.”

How many Australians have grown up, alas, on a rich diet of Crusade myths disseminated by family, friends and the media, and how many have actually studied medieval history at their high schools?

Henk Verhoeven, Beacon Hill NSW

Let Us Pray for Mercy

We celebrate the Feast of Divine Mercy on the first Sunday after Easter.

It is a Feast of Mercy requested by Our Lord Himself when he spoke to Saint Faustina.

Jesus said, "This Feast emerged from My most tender pity and it is confirmed in the depths of My mercy ... I desire that it be celebrated with great solemnity on the first Sunday after Easter ... I desire that the Feast of Mercy be a refuge and shelter for all souls and especially for poor sinners. The very depths of My tender mercy are open on that day. I pour out a whole ocean of graces upon souls who will approach the fount of My mercy."

Jesus stated further, "The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. ... Let no soul fear to draw near to Me, even though its sins be as scarlet."

For this Feast of Mercy, Our Lord prescribes:

- The reception of Holy Communion on that Sunday;
- Availing oneself of the Sacrament of Reconciliation on that Sunday or several days before or after.

Our Lord also desires that adoration take place for the intention of imploring mercy for the world.

Let us all make a special effort to celebrate this very special Feast of Mercy not only for ourselves but for the whole world. Let us pray that the Mercy of God will touch all sinners, priests and religious, our families, the enemies of the Church, those involved in abortion, and not forgetting the Holy Souls in Purgatory. Pray that our bishops and priests will promote and preach on the importance of this devotion to all of us.

John Henderson, Morwell

Judging Good and Evil

Saint Robert Bellarmine, cardinal, bishop and doctor of the Church (1542-1621)

(quoted by Pope Benedict XVI, General Audience 23-02-11)

"If you have wisdom, understand that you were created for the glory of God and for your eternal salvation. This is your end, this is the centre of your soul, this is the treasure of your heart. Because of this, esteem as truly good for yourself that which leads you to your end, and as truly evil what makes you lack it. Prosperous or adverse events, riches and poverty, health and sickness, honours and insults, life and death – the wise man must never seek or flee from them for himself. They are good and desirable only if they contribute to the glory of God and to your eternal happiness; they are bad and to be fled from if they impede it."

[Translation by Zenit] www.zenit.org 23-02-2011

Re-Evangelise Priests

Last month I wrote about the myth of the 'spirit of Vatican II' and how Australia is littered with 'spirit of Vatican II' priests who no longer know who they are, what they have become and who or what they have been sent to preach. To a great extent this is the reason why so many dioceses are in chaos and parishes are in a mess. If priests do not know who they are and what is fundamental to their identity and ministry, then how on earth are the laity supposed to know who they are and what they have been called to be?

When Catholics have an erroneous vision of the Church then they will be unable to know and live their lofty calling. For the most part, their vocation will be felt only as a crushing burden imposed upon them, something that restricts their freedom in this world. Understanding the Church and the reason for her existence is pivotal in order to grow in the knowledge of the mysteries of the faith. It is central to understanding the liturgy, the sacrament of Holy Orders, sin, the primacy of grace and our call to a life of Holy Communion with the Triune God and one another. Hence small errors in understanding the Church will lead to immense problems, incoherencies and general confusion, especially in the practice of one's faith.

Many of the 'spirit of Vatican II' priests point to the Church's unwillingness to change (i.e. her faithfulness to the liturgy, tradition and the truth) as the reason why Catholics have left. What they forget is that for the last 40 years their mythical 'spirit of Vatican II' agenda is what has been holding sway in most dioceses and parishes. No wonder people have left.

Recently it was reported that Cardinal Pell had drawn a line in the sand when it comes to politicians who claim to be Catholic but then when it comes to voting in parliament they take an anti-Catholic stand. Well, it's high time diocesan bishops showed some of the same spine and drew a line in the sand when it comes to these 'spirit of Vatican II' priests. These consecrated men have publicly broken promises and betrayed Christ, his Church and thousands of souls. Unlike politicians, these priests are primarily the responsibility of their bishops. So why have they not acted?

Some of them are forever writing about the new evangelization in the hope that somewhere in their diocese it will take effect through a process of osmosis. Well, may I be so bold as to suggest that they begin this all-important mission of the Church by re-evangelizing the 'spirit of Vatican II' priests under their jurisdiction. This process should involve a coherent and consistent catechesis on praying the Holy Mass, the source and summit of the faith, the very foundation of their own identity and life. Teach them to 'say the black and do the red' deliberately and reverently so that the fruits of the Mass can sanctify the faithful and build up the faith of the Mystical Body of Christ rather than destroy it.

Gregory Kingman, Morwell

Covering Statues in Lent

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

Q: “Why do we cover up all the statues and crucifixes in the church with purple cloth, two weeks prior to Easter? Do we extend the practice to our individual homes by covering all the statues and crucifixes in our offices, homes, etc.? Any historical explanation?” - *Lagos, Nigeria*

A: Although the custom is evidently a sign of sadness and penance that goes well with the overall Lenten climate, the historical origin of the custom is probably found elsewhere.

In all probability the custom derives from a medieval usage of extending a large veil or curtain in front of the altar at the beginning of Lent, hiding it completely from view. This fabric, of which there is evidence from the ninth century, was called the cloth of hunger (*Hungertuch*) in Germany. This veil was removed on proclaiming the words “The veil of the temple was rent in two” during the reading of the Passion on Holy Wednesday.

There are probably several reasons for this practice. First of all, it was a practical way of informing an illiterate population that Lent had begun. It might also have been a vestige of the ancient practice of expelling public penitents from the church at the beginning of Lent. In time, public penance disappeared, but with the advent of Ash Wednesday all Christians in a sense ritually entered into the order of penitents. It being no longer possible to expel everybody from the church, this was done symbolically by shrouding the Holy of Holies until all were reconciled with God at Easter.

Following the same principle, many churches in the later Middle Ages began to cover the statues and crosses from the beginning of Lent. In the 17th century the bishops’ ceremonial manual limited the veiling to Passiontide or from the Fifth Sunday of Lent, and this custom may still be followed. If not covered at this time, the images should be veiled or removed after the Mass of the Lord’s Supper on Holy Thursday.

Given the historical context of the origin of this practice, there is no requirement to extend it to the home, school or other areas where sacred images are set up for devotional purposes.

*“Truth is stronger than lies;
love is stronger than hatred,
God is stronger than all adverse forces.”*

Pope Benedict XVI, 10-03-2011

The Angel’s Monday

Pope Benedict XVI, 05-04-2010, Easter Monday

As you know, the Monday following the Sunday of the Resurrection is called traditionally “the Angel’s Monday.” It is very interesting to reflect more deeply on this reference to the “angel.” Of course, our thought goes immediately to the evangelical accounts of the resurrection of Jesus, in which the figure of the Lord’s messenger appears. ...

However, the angel of the resurrection also has another meaning. It is appropriate to recall that the term “angel,” in addition to describing the angels, spiritual creatures gifted with intelligence and will, servants and messengers of God, is also one of the oldest titles attributed to Jesus himself.

For example, in Tertullian, in the 3rd century, we read: “He – Christ – has also been called ‘angel of counsel,’ that is, herald, term that denotes an office, not his nature. In fact, he had to proclaim to the world the great plan of the Father for man’s restoration”. Thus writes Tertullian. Consequently, Jesus Christ, Son of God, is also called the angel of God the Father: He is the Messenger par excellence of his love.

Dear friends, let us think now of what the resurrected Jesus said to the Apostles: “As the Father has sent me, even so I send you”; and he communicated his Holy Spirit to them.

This means that, as Jesus was the herald of the love of God the Father, we must also be so of the charity of Christ: We are messengers of his resurrection, of his victory over evil and death, bearers of his divine love. Of course we continue to be by nature men and women, but we receive the mission of “angels,” messengers of Christ: We are all given it in baptism and in confirmation.

[Translation by ZENIT] www.zenit.org 12-04-2010

Faithful Dissent

Bishop Samuel J. Aquila, Diocese of Fargo, USA
in a conference address 18-03-2011

To be “in profound inner communion with Christ” means putting aside one’s personal opinions and seeing with the eyes and heart of Christ. Thus, one can see in the light of Christ that so called “faithful dissent,” when this phrase describes a refusal to adhere to the deposit of faith, is really the work of “the father of lies” (Jn 8:44) and not a docile receptive heart to the objective truth revealed and handed on by the Church. There is a value to theological speculation, which leads to a deeper experience of “faith seeking understanding” and enriches the life of the Church. However, this is much different than dissent, which is not faithful. This distinction is vital!

Hours of Eucharistic Adoration in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Friday and Saturday in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Friday 4pm – 8pm (every second month, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	6pm Thursday – 6pm Friday (Sacred Heart Church)
Orbost	Friday 9.30am – 10.30am
Rosedale	First Wednesday 10am – 11am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
Trafalgar	Wednesday and First Saturday: (9.30am Mass) 10am – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Friday 4pm – 8pm (every second month, January onwards)
Wonthaggi	First Friday 7pm – 8pm

Mary, our mother

And mother of the Redeemer,
Gate of heaven and Star of the sea,
Come to the aid of your people,
Who have sinned,
Yet also yearn to rise again!
Come to the Church's aid,
Enlighten your devoted children,
Strengthen the faithful throughout the world,
Let those who have drifted
Hear your call,
And may they who live as prisoners of evil
Be converted!

Pope John Paul II

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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.

Approaches to Eucharistic Adoration

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

We cannot judge what happens in hearts. However, we can acknowledge the difference between the two following approaches: to come and adore when I have a bit of time, after I have done all my personal activities and if I feel like it... and to come and adore faithfully every week, choosing to consecrate a specific hour every week to prayer before the Blessed Sacrament. This second approach commits me to the Church. I don't go first of all to present my personal intentions, but rather I am sent on mission by the pastor, to carry the world, to intercede in the name of all the people of the world. I am interceding for the sick, for those who are making important decisions, for those at home, at work, on the road. In short, I am there, I am a presence of the Church before the Lord in the name of all the others.