

Into the Deep

Issue 109

Newsletter of orthodox Catholics of Gippsland

October 2011

ITD's 9th Birthday!

This month marks the 9th birthday of Into the Deep! Thank you to all our supporters over the years for keeping us going.

As you know, we have no subscription fees but rely on your generosity. We use our birthday month as a reminder to those who like to donate annually, that another year has gone by. For those who are unable to donate financially, we always welcome prayers, letters, and for you to pass on ITD to others in your family, circle of friends, clubs and meeting groups, and parishes. The other way you can donate without sending money, is to shop at your local Ritchies supermarkets and nominate ITD as your organisation to benefit (see details on page 12 of each issue).

This year we have a signed copy of Father John Flader's new book, *The Creed*, to give away to a reader to celebrate our birthday. See page 7 for more details. We also have three copies each of Fr Flader's booklets, *Why go to Confession?* and *Understanding the Rosary* to give away. Thanks to Anthony Cappello of Modotti Press for these gifts. Mention the booklets when you write to us and we'll pick six of you to receive one of them. ITD's contact details are on the back page of each issue.

- Ed.

False Majority

Pope Benedict XVI to seminarians, Freiburg 24-09-2011

When we say: "We are Church" – well, it is true: that is what we are, we are not just anybody. But the "we" is more extensive than the group that asserts those words. The "we" is the whole community of believers, today and in all times and places. And so I always say: within the community of believers, yes, there is as it were the voice of the valid majority, but there can never be a majority against the apostles or against the saints: that would be a false majority.

Give Yourselves Like Candlewax

Pope Benedict XVI, Freiburg, 24-09-2011

A candle can only give light if it lets itself be consumed by the flame. It would remain useless if its wax failed to nourish the fire. Allow Christ to burn in you, even at the cost of sacrifice and renunciation. Do not be afraid that you might lose something and, so to speak, emerge empty-handed at the end.

Have the courage to apply your talents and gifts for God's kingdom and to give yourselves – like candlewax – so that the Lord can light up the darkness through you.

Mysterious Wisdom

Pope Benedict XVI, before the Way of the Cross, WYD2011

Let us look upon Christ, hanging on the harsh wood of the Cross, and let us ask him to teach us this mysterious wisdom of the Cross, by which man lives.

The Cross was not a sign of failure, but an expression of self-giving in love that extends even to the supreme sacrifice of one's life. The Father wanted to show his love for us through the embrace of his crucified Son: crucified out of love. The Cross, by its shape and its meaning, represents this love of both the Father and the Son for men. Here we recognize the icon of supreme love, which teaches us to love what God loves and in the way that he loves: this is the Good News that gives hope to the world.

Let us turn our gaze now to the Virgin Mary, who was given to us on Calvary to be our Mother, and let us ask her to sustain us with her loving protection along the path of life, particularly when we pass through the night of suffering, so that we may be able to remain steadfast, as she did, at the foot of the Cross.

www.zenit.org 19-08-2011

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

Not Because You Are Good

From an address by Pope Benedict XVI to youth in Freiburg, 24-09-2011

We cannot remain silent about the existence of evil. We see it in so many places in this world; but we also see it – and this scares us – in our own lives.

Truly, within our hearts there is a tendency towards evil, there is selfishness, envy, aggression. Perhaps with a certain self-discipline all this can to some degree be controlled. But it becomes more difficult with faults that are somewhat hidden, that can engulf us like a thick fog, such as sloth, or laziness in willing and doing good.

Again and again in history, keen observers have pointed out that damage to the Church comes not from her opponents, but from uncommitted Christians. So how can Christ say that Christians, presumably including these weak Christians, are the light of the world? Perhaps we could understand if he were to call out to us: Repent! Be the light of the world! Change your life, make it bright and radiant! Should we not be surprised that the Lord directs no such appeal to us, but tells us that we are the light of the world, that we shine, that we light up the darkness?

Dear friends, Saint Paul in many of his letters does not shrink from calling his contemporaries, members of the local communities, “saints”. Here it becomes clear that every baptized person – even before he or she can accomplish good works – is sanctified by God. In baptism the Lord, as it were, sets our life alight with what the Catechism calls sanctifying grace. Those who watch over this light, who live by grace, are holy.

Dear friends, again and again the very notion of saints has been caricatured and distorted, as if to be holy meant to be remote from the world, naïve and joyless. Often it is thought that a saint has to be someone with great ascetic and moral achievements, who might well be revered, but could never be imitated in our own lives. How false and discouraging this opinion is! There is no saint, apart from the Blessed Virgin Mary, who has not also known sin, who has never fallen.

Dear friends, Christ is not so much interested in how often in our lives we stumble and fall, as in how often with his help we pick ourselves up again. He does not demand glittering achievements, but he wants his light to shine in you. He does not call you because you are good and perfect, but because he is good and he wants to make you his friends.

Yes, you are the light of the world because Jesus is your light. You are Christians – not because you do special and extraordinary things, but because he, Christ, is your life, our life. You are holy, we are holy, if we allow his grace to work in us.

www.zenit.org 24-09-2011

Sign Up for Vigil

40 Days for Life has started! 28 September to 6 November this year.

We encourage you to please sign up to our Vigil Schedule to commit to joining us in peaceful prayerful presence at the abortion clinic in East Melbourne (118 Wellington Parade). Please consider volunteering to pray outside the abortion clinic in East Melbourne, for one or more hours during the 40 days. We are aiming for a constant 12 hours a day, 7 days a week presence over the 40 days, but we need YOU to help make this happen.

You can sign up online on our vigil schedule: vigilcalendar.com/melbourne/login/login_page or you send an email to: kristina@40daysforlifemelb.org to inform us of the time & date you want to commit to prayerful witness at the vigil.

Thank you and God bless.

*Fons: (03) 51942340
Kristina: 0414652245
John: 0431894529*

Month of the Rosary

Pope Benedict XVI, Angelus address, 10-10-2010

The month of October is called the month of the Rosary. This is a “spiritual intonation”, so to speak, provided by the liturgical memorial of Our Lady of the Rosary, which is celebrated on October 7. We are thus invited to let ourselves be guided by Mary in this ancient and ever new prayer, which is especially dear to her because it leads directly to Jesus, contemplated in his mysteries of salvation: joyous, luminous, sorrowful and glorious. In the footsteps of the venerable John Paul II, I would like to recall that the Rosary is a biblical prayer, completely interwoven with Sacred Scripture. It is a prayer of the heart in which the repetition of the “Hail Mary” orients one’s thought and affection toward Christ, and thus one confidently supplicates his Mother and ours. It is a prayer that aids meditation on the Word of God and is likened to Eucharistic communion on the model of Mary, who carries in her heart all Jesus did and said and his presence itself.

[Translation by Joseph G. Trabbic] www.zenit.org 10-10-2010

True Unity

Pope Benedict XVI, 28-09-2011

A faith that we ourselves create is of no value; true unity is rather a gift from the Lord, who prayed and who always prays for the unity of His disciples. Only Christ can give us this unity, and we ourselves will be ever more united in the measure that we turn to Him and allow ourselves to be transformed by Him.

Not What a Catholic Would Expect

In response to the “Catholic School Principal’s Response” (ITD Sept 11, p.2), I sent an email to the Principal concerned, the Director of Catholic Education for the Diocese of Sale, the Bishop of Sale’s office, the Director of the Catholic Education Office of Melbourne, Archbishop Hart’s office and Cardinal Pell’s office. In my email I copied the letter from ITD and expressed my concerns as follows:

Below is a copy of a letter from the Principal’s office of St Thomas’ Primary school in Sale, Victoria.

At best it is uncharitable in content and tone. At worst it is arrogant, venomous, non Christian and seemingly driven by the spirit of Satan. It is not what a Catholic would expect from a Catholic school and certainly not what a Catholic would expect from the office of the Principal.

It reflects a lack of integrity and a lack of deliberate, considerable forethought. It certainly warrants censure and a reprimand.

I would expect the author of this “letter” to apologize to the recipient and to ask for their forgiveness for this grossly impertinent, unCatholic act.

I received a reply only from Mr Peter Ryan, Director of Catholic Education of the Diocese of Sale. He had this to say:

I acknowledge your email expressing outrage at the email received from a principal in one of our schools.

I must admit to being surprised that you received such an email, but I guess it is indicative of just how wide-spread was the hurt felt by so many over these years. We will address the matter with the principal.

I ask you to note that I consider this to be a private email sent from me to you alone.

I clarified with him that I had quoted from ITD; and that I had not expressed “outrage” but my disbelief that a principal from a Catholic Primary School would attack another Catholic in such an outrageous *ad hominem* manner using such gutter language.

It is most certainly not what one would expect from a Catholic school “educator”: charged with the responsibility of inculcating not just facts and information but Catholic morals and values as well as guiding and forming the character of a child in the areas of respect for others, self-respect and integrity.

I explained to Mr Ryan that on principle I was unable to comply with his request to consider his email private, so as to avoid the danger of the matter being swept under the carpet. This issue demands Christian admonition and to ensure that the appropriate and adequate level of censure and reprimand is afforded, others must continue to scrutinize developments.

As to his comment, “I guess it is indicative of just how wide-spread was the hurt felt by so many over

these years”, I had to stress that nothing at all excuses or justifies this scandalous conduct!

A few days later I followed up with an email to Bishop Christopher Prowse, drawing his attention to this matter again and requesting that a public apology be made by the principal in question, Mr Jason Slattery.

Bishop Prowse has not replied to me. I have only received acknowledgement from his personal assistant, who advises me that “the matter has been appropriately addressed”. If this is the case, I look forward to reading an apology in the next issue of Into the Deep. Should this not be the case then the Bishop will leave me with no other option than to pursue this matter further, relentlessly so, if need be.

John McMahon, Kolonga, QLD

Clean Up His Own Area

Hopefully the Principal of St Thomas’ Primary School, Sale, Jason Slattery, read the Gospel of September 9 which reminded us that we should take the plank out of our own eye before trying to take the splinter out of others. His rather intemperate comments in the September edition of ITD (p.2) highlighted the fact that liberals in the Church give no credence to those who wish to uphold the teachings of the Church. He has a leading role in a school system (I refuse to call it Catholic) that has dumbed down the teachings of the Church to the stage where some 97% of graduates from those schools no longer practise the faith, after twelve years of supposedly Catholic teaching. Many teachers in that system do not go to Mass on Sundays, anyone teaches R.E., and religion plays only a small part in school activities. It might be a good idea for him to clean up his own area before rubbishing others.

Pat O’Brien, Sale

Defending Their Own

I believe that many will be concerned about the arrogance of the email from a Catholic Principal, reported last month. It is possible that I am not alone in raising this matter with the Bishop of Sale. So far I have not received any response. Perhaps others have been more fortunate.

Readers may indeed note the contrast with the speedy and exhaustive actions taken against Fr Speekman.

Of course, there is always the possibility that this attitude is shared by those in the Catholic education hierarchy, who will want to defend their own. If nothing is done about this matter, it will indicate where the diocese is headed.

Richard Stokes, Caboolture, QLD

Authentic Catholicism vs Cafeteria Catholicism

- Part 2 (also in the September issue of ITD, p.4) - Excerpts of a delightful talk by our beloved Cardinal Pell, at the Catholic Voice Annual Dinner in Cork, Ireland, 29-07-2011. His talk was titled 'Authentic Catholicism vs Cafeteria Catholicism'.

You need priests

The other thing that is essential for the future is to make it absolutely clear that you need priests.

There can be no Church without priests and this means you must have a seminary where young people will be prepared to go, and this means you must have an orthodox seminary.

It means that you must have a seminary that is not sexually corrupt. Of course, we have experienced sexual corruption in the Australian seminaries. I can tell you of one poor lad who knew me from a previous place. He was a teacher who went on to become a priest. When it was announced that I had been appointed Rector of the Seminary I am told he ran weeping from the presbytery. He was a priest for only a few years when he left to live with his male partner after telling his poor mother that his partner was a Catholic. So I am talking from that sort of experience; the young people today are products of the culture in which we live and so we have to be vigilant.

In the seminary they have to be taught to pray; prayer life and spirituality have to be the priority. I should add that when I am entering a diocese I have never thrown [out] all the staff in the diocesan offices but when I became archbishop in Melbourne I instructed that in the Seminary there had to be Mass everyday; they were to have Benediction, Adoration and be able to pray the Rosary together – most people expect this to be a normal part of seminary life. However when I put this to the Seminary staff they said they wouldn't accept it and en bloc offered to resign – so I accepted their resignations and it was one of the best things that had ever happened in the diocese. In other words when you start making changes you can expect resistance.

I recall that when I announced the changes in the Seminary to a meeting of the Melbourne Council of Priests not one of them spoke in support of my plans. I knew there were people who did support it but there was not one who would speak out and support it at the time.

I am sure that the reform of the Seminary was the most important thing I did when I was in Melbourne, even more so than the religious education. Melbourne is now regularly turning out good orthodox priests and of course when you get good young men going through then they attract others.

Priests are leaders

One final thing to highlight is that we have to maintain the morale and the leadership role of the priest.

We had a case in South Brisbane where this poor fellow wasn't sure whether Christ existed and so there was no talk in his sermons on the Divinity of Christ, of the Virgin Birth etc. And he took his concept of divinity from the Hindu scriptures; eventually he went out with his congregation, including many of the leadership team of the Catholic education office!

There was also a women's religious centre connected with a Catholic women's group and one woman went along and asked, 'Where is the crucifix?' She was told there wasn't one because they did not want to be divisive but she did notice a witch's broom hanging in the office!

So we have to preserve the leadership role of the priest. They should never be reduced to being just chaplains to the parish and they should never have to seek the permission of the Parish Council to carry out their priestly duties. Good pastors will work in a communal way with their people but, in the Catholic tradition, the priests are the leaders; not in a dictatorial way, but, nonetheless, they are the leaders. ...

In Sydney I managed to achieve a situation where all the major appointments have gone to people who are genuinely and deeply committed to the full Catholic programme. This is so important because you do not want people in leadership positions who can undermine what you are doing, for example people in the liturgy office who don't believe in priests or in the sacrifice of the ministerial priesthood.

I also encourage lay people to go into politics; most go into the Conservative Party but we also need strong unions and an active Labour Party with good Catholics in them.

We should also make use of the secular media to get our message across and I write a regular column in a weekly newspaper in Sydney.

Finally, we also hope to run a Catholics Come Home programme to bring back lapsed Catholics and others on the outside who might want to learn more about the faith.

I hope this gives you an idea of how I am rejecting cafeteria Catholicism and promoting authentic renewal in Australia.

[Catholic Voice newspaper]

"A sacrifice to be real must cost, must hurt, must empty us of ourselves."

Blessed Teresa of Calcutta

No Liturgical Abuses Here

~ *Parish Priest fights back*

For many years Mr Peter Phillips has written to ITD usually complaining about the state of affairs at St Joseph's Parish Springvale, where I have been Parish priest for nearly two years.

Mr Phillips is a prolific writer and I am edified by his courage to write to secular media about life issues especially in today's anti-life climate in which we find ourselves. What does not edify me is his incessant complaints about a very Catholic Parish such as St Joseph's.

I understand it isn't your policy to censor letters, and that is good policy, however for far too long Mr Phillips has been allowed to use ITD as his soapbox about a Parish that firstly is not in the diocese of Sale, secondly a Parish in which he is NOT resident, and thirdly a Parish that does not contradict any of the purposes of ITD that you publish on the back page of your newsletter.

I have written to Mr Phillips and have told him that if he thinks for a moment that there are any liturgical abuses here at St Joseph's then frankly he has been living in a cave all these years!

I'm sure your readers can give real horror stories about liturgical abuses, but I ask Mr Phillips where are the abuses here? Perhaps at our weekly St Anthony Mass and Novena with veneration of the relic? or at our weekly Mass and Novena to the Blessed Mother with Eucharistic Adoration and Benediction (in Latin!)? or our First Friday devotions also with Eucharistic Adoration and Benediction? I hope you get the picture! Mr Phillips complains that Extraordinary Ministers of Holy Communion are used at weekday Mass. The above Masses mentioned usually have 250-300 people attending!!

Mr Phillips has every right to voice his complaints but his somewhat veiled attack on His Lordship Bishop Vincent Long OFM Conv in your September issue takes the cake. I'm not surprised the Bishop would have responded that way! There are 12 000 Catholics in the Parish, yet Mr Phillips thinks we have to listen to his every complaint, and also lacks the humility to know that we are quite well versed in what the Magisterium has defined!

As I said he is not resident in the Parish, yet comes here every day of the week. If it is so bad Peter, why continue to attend St Joseph's? What is wrong with your own Parish?

Frankly I hope ITD stops printing his attacks on this very Catholic Parish. Just because Mr Phillips writes it, doesn't make it real!!!

*Fr. Benedict Maria LaVolpe OFM Conv, PP.
St Joseph's Parish, Springvale*

Expressions of Anger

On Tuesday 6 September in St Joseph's Church Springvale, the 7pm Mass and weekly novena to St Anthony had just finished and people were, as usual, still praying before Our Lord in the Tabernacle, the Crucifix, Our Lady of Lourdes and St Anthony. The atmosphere of prayerful silence was suddenly broken as the Parish Priest Fr Benedict La Volpe strolled across the front of the sanctuary and in a stern voice within earshot of all nearby told me: "After your last letter [Sept ITD] the Archbishop is very angry!...". Thanks to Jesus, Mother Mary and St Anthony I kept my composure. Such interruptions are just as disturbing as mobile phones ringing in the church.

If Fr Benedict wanted to share something urgent, it's a pity he didn't quietly ask me to meet him privately outside out of respect not just for those praying but above all for the Real Presence.

So far, I have received no expressions of anger from Archbishop Hart.

Peter Phillips, Springvale

Retreat Weekend

When: 14th – 17th October

Where: The Ark, Marlo

Theme: Fatima Urgency

Details: Arrive Friday afternoon. Holy Mass and rosary every day. Divine Mercy Chaplet and Stations. Prayer walks, beach walk. Rome 2011 Fatima Conference DVD's. Shrine to the Unborn.

Accommodation: In 2 or 3 bedded rooms each with ensuite. Home cooked meals. Everything provided.

Cost: By anonymous donation.

Priest: Fr Bernie McGrath.

Contact us for further details on 03 5154 8419.

Richard and Kate Earle, Marlo

Irony

Catholic school principal Jason Slattery's letter published in September's ITD read in part:

"It's a pity people who follow the crap you write in this publication can't see this from the idiots you support. Hopefully this is the end of your laughable rubbish."

Ironically, just as that issue of ITD was being published, we learnt that the Pope's general intention for September was for teachers:

"That all teachers may know how to communicate the love of truth and instil authentic moral and spiritual values."

Let's keep praying.

- Ed.

To Priests and Spouses

Pope Benedict XVI to priests and spouses, 11-09-2011

I would like to pause briefly on the need to lead holy orders and matrimony back to their unique Eucharistic source. Both states of life have, in the love of Christ, who gives himself for the salvation of humanity, the same root...

Dear priests, by the gift that you received at ordination, you are called to serve...this community that is a "family of families," and, hence, you are called to love each one with a paternal heart, with genuine forgetfulness of yourselves, with full, continual and faithful dedication. You are the living sign that points to Christ Jesus, the only Good Shepherd. Conform yourselves to him, to his style of life, with that total and exclusive service of which celibacy is an expression. The priest also has a spousal dimension; it is to be lost in the heart of Christ the Spouse, who gives his life for the Church his Bride. Cultivate a profound familiarity with the Word of God, Light on your way. May the daily and faithful celebration of the Eucharist be the place to obtain the strength to give of yourselves every day in the ministry and to live constantly in the presence of God: He is your abode and heritage. You must be witnesses of this for the family and for every person that the Lord puts on your path, also in the most difficult circumstances. ...

Dear spouses, your matrimony is rooted in the faith that "God is love" and that to follow Christ means "to abide in love". Your union, as the Apostle Paul teaches, is a sacramental sign of the love of Christ for the Church, a love that culminates on the cross and which is "signified and made present in the Eucharist". May the Eucharistic Mystery influence ever more profoundly your daily life: You will draw inspiration and strength from this sacrament for your conjugal relationship and for the educational mission to which you are called. Build your families in unity... Love your priests, express to them your appreciation for the service they carry out. May you be able also to bear with their limitations, without ever ceasing to ask them to be exemplary ministers among you, who speak to you of God and who lead you to him. Your fellowship is for them a valuable spiritual help and support in the trials of life.

Dear priests and dear spouses, may you be able to find always in Holy Mass the strength to live your membership in Christ and his Church, in forgiveness and in the gift of self and in gratitude. May your daily work have its origin and centre in sacramental communion, so that all is done for the glory of God. In this way, Christ's sacrifice of love will transform you, until it makes you in him "one body and one Spirit". Educating new generations in the faith is linked to your coherence too. Give them a witness of the demanding beauty of Christian life, with the trust and patience of the one who knows the power of the seed thrown to the earth. ...

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No Kneeling, Thank You

Here is the response I received from my parish priest, Fr Brian Connolly of St Joseph's Parish, Stanthorpe, following my letter to him asking for the opportunity to receive Holy Communion kneeling, which is not banned (ITD Sept 11, p.9):

In Australia, we all receive Holy Communion standing and we are requested by the Bishops to be consistent in this liturgical practice. We bow, but do not genuflect. There are very good practical reasons for this. You may receive Communion on the tongue, if that is what you choose. Most receive Holy Communion on the hand. You should not conclude that this is less reverent, because it is not. It was the practice for about twelve centuries. We commit more sins with our tongue than our hands. Reverence and adoration are things of the heart and spirit. I will not be putting out a kneeler for you – and ask you not to attempt to kneel. That would just be drawing attention to yourself when you choose to be different, to say nothing of your physical condition and capacity.

I am very happy to take you Communion in your seat – and if you wish to kneel there that is for you to choose, although I would suggest the good Lord Himself would advise you otherwise and so do I.

Bruce, there is no need for you to avoid coming to Mass at St. Joseph's. I do hope you do not continue to be unnecessarily troubled and disturbed by so many issues.

Prayerful best wishes, Fr. Brian

Bruce Freeman, Stanthorpe, Qld

Kneeling for Communion

Redemptionis Sacramentum (n.90-93)

The faithful should receive Communion kneeling or standing, as the Conference of Bishops will have determined, with its acts having received the *recognitio* of the Apostolic See. However, if they receive Communion standing, it is recommended that they give due reverence ...

In distributing Holy Communion it is to be remembered that sacred ministers may not deny the sacraments to those who seek them in a reasonable manner, are rightly disposed, and are not prohibited by law from receiving them. ... Therefore, it is not licit to deny Holy Communion to any of Christ's faithful solely on the grounds, for example, that the person wishes to receive the Eucharist kneeling or standing.

Although each of the faithful always has the right to receive Holy Communion on the tongue, at his choice, if any communicant should wish to receive the Sacrament in the hand, in areas where the Bishops' Conference with the *recognitio* of the Apostolic See has given permission, the sacred host is to be administered to him or her. ...

A Tour of the Catechism: The Creed

Earlier this year, Fr John Flader visited Victoria to launch his latest book, *The Creed*, Volume 1 of *A Tour of the Catechism*. His talk was entitled “Handing on the Faith in the 21st Century”.

Fr Flader started with the question: Why hand on the faith? He recalled the Penny Catechism’s answer to: Why did God make me? The answers are related: If we’re going to know, love and serve God on earth and be happy with him in heaven, we first have to know him. The other reason to hand on the faith is that Jesus commanded us to!

The intellect has a natural appetite for truth, and it seeks answers to the ultimate questions, like Where did the world come from? Is there life after death? Does life have meaning? The answer to all these questions is God, so we’re all looking for God, even if we don’t know it. Looking for truth is looking for God.

Fr Flader lived near St Josemaria Escriva (founder of Opus Dei) for 2 years, and notes how blessed he was to have received much from him – and so feels obliged to pass this on.

Fr Flader’s “lack of faith”

Fr Flader notes that anyone who doesn’t believe in God is deluded and “has more faith than I do!” He says he has enough faith to believe that God created the world, but not enough to believe that this whole world put itself together by chance, from the astronomical to the microscopic.

Catholic school system a great blessing

Who is responsible for passing on the faith?

Bishops are primary teachers, including the Bishop of Rome. They have to hand on the faith to Catholics and non-Catholics alike in their dioceses. Bishops entrust this responsibility to priests in their parishes.

The Catholic school system is a great blessing. But it has let us down in the last 40 years. The new approach to catechetics in the late 1960s moved away from teaching the faith to discussing life experiences. At the time it was thought that this would be a better way, but now we know that it wasn’t.

The primary educators are parents. But younger parents are often not able educate their children in the faith because they haven’t been educated themselves. Sending children to Catholic schools doesn’t relieve parents of their responsibility. They must ensure that their children receive a sound education in the faith, supplementing at home whatever may not have been given in school. They are responsible for giving it to them, although not responsible for what they do with it.

What can we do?

Parents and family groups can teach/learn the Catechism. Parishes can have Catechism classes. Not

only parents, but all of us are responsible for passing on the faith. 99.9% of the Church is lay faithful – priests, bishops and religious can’t do it by themselves. Invite others to go to good speakers when they visit. The Catholic Adult Education Centre (CAEC) in Sydney offers courses in faith formation, youth ministry, and RCIA, also by correspondence. Read good books, like the Catechism. There could be evening seminars on all major Church documents, like the ones organised at the CAEC since 2002.

The Creed

Fr Flader’s latest book, *The Creed*, comes from his experience in teaching the Catechism at the CAEC. The book is based on his comprehensive notes that he gave to his students over the years, refining them as he went along. The aim is to go through the Catechism and explain or simplify it. He also introduces quotes from the Saints, Popes and Fathers of the Church.

The Creed is a good book for anyone to better understand the Catechism; it is a good gift for catechists, a Confirmation gift, a gift for someone’s conversion to the Catholic faith.

The beginnings of change

There is a long way to go before every Catholic school possesses the Catechism in its library and uses it as the basis for its teaching!

The “To Know, Worship and Love” texts for Catholic schools are very good, but teachers need to believe them to be able to teach them.

Campion College in Sydney educates in the faith. The University of Notre Dame campus in Sydney is teaching the faith. More and more teachers are getting solid formation and adult education, being formed in the faith. The CAEC is part of the solution. We need good Directors of Religious Education within Catholic Education Offices, and good Bishops. It’s a long process ... but the beginnings are there.

Free Copy!

Thanks to Anthony Cappello of Modotti Press (an imprint of Connor Court Publishing) and Fr John Flader, we have an autographed copy of “The Creed” to give free to an ITD reader! Send us a note explaining why you want it, and why you read ITD, and we’ll let you know in the next issue who gets it. Don’t forget to include your mailing address.

ITD contact details are on page 12.

Friendly Reminders

Excerpts from a letter by the Congregation for the Clergy to the Rectors of Shrines, 15-08-2011

Avoid setting out private doctrines

Let ministers of Penance be available and willing, cultivating within themselves an attitude that is understanding, welcoming and encouraging.

In order to respect the freedom of every member of the faithful and also to allow for their complete and sincere honesty in the sacramental forum, it is suitable that there be confessionals with a fixed grille found in suitable places (such as, for example, a Chapel of Reconciliation). As Blessed Pope John Paul II says in his Apostolic Letter *Misericordia Dei*: “confessionals are regulated by the norms issued by the respective Episcopal Conferences, who shall ensure that confessionals are located “in an open area” and have “a fixed grille”, so as to permit the faithful and confessors themselves who may wish to make use of them to do so freely”.

Priests, in dispensing divine mercy, should conscientiously carry out this special ministry by adhering with fidelity to the authentic teaching of the Church. Let them be well formed in doctrine and let them not neglect to bring themselves up to date every so often concerning those questions that pertain especially to the sphere of morals and bioethics. In the matrimonial area too let them respect what the ecclesial Magisterium teaches authoritatively. Let them avoid setting out private doctrines in the sacramental seat – personal opinions and arbitrary estimations that do not conform to that which the Church believes and teaches.

Rubrics are not discretionary suggestions

The Holy Father Pope Benedict XVI wrote in the Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* that “the best catechesis on the Eucharist is the Eucharist itself, celebrated well” (n.64).

In Holy Mass, then, let the ministers faithfully respect all that has been established by the norms of the Liturgical Books. The rubrics are not, in fact, discretionary suggestions for the celebrant but rather obligatory prescriptions that he must observe accurately and with fidelity in each gesture and sign. There is an underlying theological meaning, in fact, to each norm that cannot be dismissed or misunderstood.

A style of celebrating that introduces arbitrary liturgical innovations other than generating confusion and division amongst the faithful harms the venerable Tradition and the very authority of the Church, as it does also ecclesial unity.

www.zenit.org 22-08-2011

“Where God is, there is a future.”

Pope Benedict XVI

Modern Surgery

About thirty years ago I was very impressed that Newsweek, a world class U.S. secular magazine, would feature one of its senior journalists, George F. Will, writing a whole page item on the wonders of modern technology as applied to saving the unborn.

His article explained how modern medicine was able to do something previously unthinkable – operate on the child while still in the womb to correct some physical problem. The physical defect known by tests could either be expected to kill the child soon after birth, or at least make its future life difficult.

The idea of a ‘difficult’ life, however that is to be judged, immediately raises the prospect of unpleasantness for the modern mind. We don’t want things to be difficult or unpleasant; we want perfection, so we want nature – and God – to play nice!

The journalist used the capabilities of modern medicine, even as then established, to argue against the need for abortion. Good advanced technical obstetrics and surgery were the answer to the social and eugenic claims being put forward to promote the anti-life idea of abortion.

The journalist concluded his article by answering his personal critics, who would readily point out that theory isn’t much when faced with the daily grind and cost of looking after and raising a disabled child. His answer was simple: he had a disabled child himself!

I relate this stuff from the past because I recently saw two documentaries of what is now called foetal surgery. Using what we now call the technique of ‘keyhole surgery’, the doctors were able to operate on a baby two months from full term to remove a rapidly growing tumour that would otherwise soon have killed the child.

The other case was of a baby of the same age whose lung was not developing. Doctors carefully inserted a tiny balloon into the child’s airway, to restrict the good lung. This forced the undersized lung to work harder for the child to survive. When deemed expedient the doctors punctured the balloon and extracted it, because the child could now survive and grow.

These cases are a great advance since the time when George F. Will wrote his pro-life column. Is abortion any more morally justifiable now?

S.C., Melbourne

Made For Heaven

St Therese of Lisieux

“Do you find as I do that it is sweeter to recall the times of mourning and tears than moments of joy? Our hearts are not made for happiness – even for the purest delight. They are only made for that attained in heaven and suffering alone is able to fill them on earth.”

The Community is Not the Source of All Truth

Donum Veritatis, n.39

The Church, which has her origin in the unity of the Father, Son, and Holy Spirit, is a mystery of communion. In accordance with the will of her founder, she is organized around a hierarchy established for the service of the Gospel and the People of God who live by it. After the pattern of the members of the first community, all the baptized with their own proper charisms are to strive with sincere hearts for a harmonious unity in doctrine, life, and worship (cf. Acts 2:42). This is a rule which flows from the very being of the Church.

For this reason, standards of conduct, appropriate to civil society or the workings of a democracy, cannot be purely and simply applied to the Church. Even less can relationships within the Church be inspired by the mentality of the world around it (cf. Rom 12:2).

Polling public opinion to determine the proper thing to think or do, opposing the Magisterium by exerting the pressure of public opinion, making the excuse of a “consensus” among theologians, maintaining that the theologian is the prophetic spokesman of a “base” or autonomous community which would be the source of all truth, all this indicates a grave loss of the sense of truth and of the sense of the Church.

Support the Pope

After reading the September issue of ITD and in particular the articles on the petition from Catholics for Renewal (p.7), I feel your readers may be interested in signing an alternative petition after reading and understanding the content.

It can be signed online at:

www.petitiononline.com/AMDG/petition.html

Robert Atkins, Horsham

Moving On

In response to the article (Sept ITD, p.2) of parishioners glad to have a Mass said simply and obediently by Fr Speekman with homilies that teach and challenge, is the editor implying that Bishop Prowse or Fr Wise do not do this!

I just think it is time everyone moved on from this saga. No-one can heal or move forward if it is the topic of conversation every month. Rome has ruled, it is final and complete and nothing is going to change that. How do you expect Fr Speekman to put it behind him and move on as I am sure he is trying to do, if it is discussed all the time?

Gwen Thomas, Sale parishioner

Scarecrow Bishops

From a homily by Archbishop Charles Chaput when he was installed as archbishop of Philadelphia, 08-09-2011

St Augustine of Hippo, speaking in the 4th century captured the role of the bishop in these words:

“Jerusalem had watchmen who stood guard ... And this is what bishops do. Now, bishops are assigned this higher place” – the bishop’s chair in the basilica – “so that they themselves may oversee and, as it were, keep watch over the people. For they are called *episkopos* in Greek, which means ‘overseer,’ because the bishop oversees; because he looks down from [his chair] ... And on account of this high place, a perilous accounting will have to be rendered [by the bishop] – unless we stand here with a heart such that we place ourselves beneath your feet in humility.”

Another time, on the anniversary of his episcopal ordination, Augustine described the bishop’s duties in the following way:

“To rebuke those who stir up strife, to comfort those of little courage, to take the part of the weak, to refute opponents, to be on guard against traps, to teach the ignorant, to shake the indolent awake, to discourage those who want to buy and sell, to put the presumptuous in their place, to modify the quarrelsome, to help the poor, to liberate the oppressed, to encourage the good, to suffer the evil and to love all men.”

It’s crucial for those of us who are bishops not simply to look like bishops but to truly be bishops. Otherwise, we’re just empty husks – the kind of men Augustine meant when he said, “You say, ‘He must be a bishop for he sits upon the cathedra.’ True – and a scarecrow might also be called a watchman in the vineyard.”

www.zenit.org 10-09-2011

Empty Words or The Master’s Words

Pope Benedict XVI, Spain, 18-08-2011

There are words which serve only to amuse, as fleeting as an empty breeze; others, to an extent, inform us; those of Jesus, on the other hand, must reach our hearts, take root and bloom there all our lives. If not, they remain empty and become ephemeral. They do not bring us to him and, as a result, Christ stays remote, just one voice among the many others around us which are so familiar.

Furthermore, the Master who speaks teaches not something learned from others, but that which he himself is, the only one who truly knows the path of man towards God, because he is the one who opened it up for us, he made it so that we might have authentic lives, lives which are always worth living, in every circumstance, and which not even death can destroy.

www.zenit.org 18-08-2011

Apathy of Catholics

The apathy of many Catholic people has resulted in the election of politicians to parliament who have no respect, knowledge or concern for the Catholic Church's teaching or beliefs. As a consequence, our moral standards on abortion, euthanasia, same-sex marriage, contraception and IVF are ignored, and state and federal government laws have been passed and will be passed in their favour. Are we to blame for this position?

It is now lawful to perform an abortion (7 million yearly throughout the world) at any stage until birth, the numbers are increasing, and there is more concern for shooting a duck. Same-sex marriage is well on the agenda. The Australian Labor Party in Queensland has endorsed same-sex marriage as part of their platform and that will soon flow on to other states. Marriage is NOT a man-made law; it was instituted for the purpose of a man and a woman for the procreation of children in the natural way as part of a plan to establish family life. The Certificate of Marriage is issued by governments to protect it from the abuse of bigamy, polygamy, adultery and of course marriage of the same sexes. There are many other dangers associated with same-sex marriage. It can be compared to baking a chocolate cake without the chocolate flavour and calling it a chocolate cake. Why not approve all of the impediments to marriage and make them legal too?

The push for euthanasia is still in the forefront as life is being threatened from all fronts. The Australian Greens (the party whose agenda supports abortion, euthanasia and same-sex marriage) are now in control of the Senate and can govern legislation – good or bad – the way they see fitting for their own ends.

Every Catholic teaching is subject to attack by opposing minority groups, and governments vote to adopt the change they call for, and we as Catholics accept this without objection, except for a few good religious magazines (AD2000, ITD) that strongly defend the position and they deserve our Catholic backing.

Catholic children attending Catholic schools are no longer trained in the articles of the faith found clearly explained in the Catechism of the Catholic Church. Inspiring and enlightening sermons are no longer heard from the pulpit – except for the one commandment, “love one another”. There is no longer mention of the other commandments that must be obeyed to keep us on a straight path.

Good Catholic people support the Magisterium and the Holy See. Defend the faith handed down to us by Peter with authority. Encourage community leaders whose desire it is to maintain moral standards.

Please keep in mind that evil will remain while good men and women remain silent.

Leo Morrissey, Sandringham, Vic

All, Everything and Always

From Pope Benedict XVI's Message for World Mission Sunday, which will be observed 23 October 2011

All peoples are recipients of the proclamation of the Gospel. The Church “is missionary by nature, as she takes her origin from the mission of the Son and of the Holy Spirit, according to the plan of God the Father” (*Ad Gentes*, no.2). This is “the happiness and vocation proper of the Church, her most profound identity. She exists to evangelize” (*Evangelii Nuntiandi*, no.14). Consequently, she can never be shut-in on herself. ...

This task has not lost its urgency. On the contrary, “the mission of Christ Redeemer, entrusted to the Church, is still far from being accomplished ... a global look on humanity shows that this mission is still at the beginning and that we must commit ourselves with all our energies in its service” (John Paul II, *Redemptoris Missio*, no.1). We cannot remain tranquil in face of the thought that, after two thousand years, there are still peoples who do not know Christ and have not yet heard his message of salvation.

Not only this; the multitude grows of those that, even having received the proclamation of the Gospel, have forgotten and abandoned it, not recognizing themselves now in the Church; and many environments, also in traditionally Christian societies, today are refractory in opening themselves to the word of faith.

Underway is a cultural change, fuelled also by globalization, by movements of thought and by the prevailing relativism, a change that leads to a mentality and a lifestyle that does without the evangelical message, as if God did not exist, and which exalts the search for well-being, easy earnings, careers and success as the objective of life, even at the cost of moral values.

The universal mission involves all, everything and always. The Gospel is not an exclusive good of the one who has received it, but is a gift to be shared, good news to communicate. And this gift-commitment is entrusted not only to a few, but to all the baptized, who are “a chosen race ... a holy nation, God's own people” (1Peter2:9), to proclaim his wonderful works. ...

May this World Mission Sunday revive in each one the desire and the joy of “going” to meet humanity taking Christ to all. In his name I impart to you from my heart the Apostolic Blessing, in particular to all those who most toil and suffer for the Gospel.

www.zenit.org 25-01-2011

Our Duty

“No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples.”

Blessed John Paul II, Redemptoris Missio (n.3)

Accurate Assessment

I write to support the accurate assessment made by Molly Brennan (Sept ITD, p.3) of Bishop Prowse's public statements regarding the Apostolic Signatura's decision to uphold Bishop Coffey's appeal against the Congregation for the Clergy's decrees. No doubt the liberals out there would be scoffing at what Molly wrote in ITD last month. After all, what would she know? But Molly has been an ITD reader and supporter since its conception and has followed the actions and words of both bishops in this infamous saga.

This faithful, perceptive and wise 96 year-old ex-school principal has defended the faith against numerous liberal bishops whose neglect, failures and dissent have devastated the faith and the Church not only in the Sandhurst diocese but the country. She witnessed it first hand, and recounted the contribution of one of those bishops in a well-known article called the "Death of a Diocese" in Fidelity years ago.

Bishop Prowse's statements are as misleading as Catholic Life's headline (Fr Speekman Case Ends). Fr Speekman's case ended when the Vatican's competent authority, the Congregation for the Clergy upheld his appeal in 2004. After that, it became Bishop Coffey's case. Stunned by the decision of the Congregation for the Clergy, Bishop Coffey set out to have it overturned. So annoyed and aggrieved was he at their decision that he publicly accused the Congregation of being biased (The Tablet, 20-01-2007).

Bishop Prowse also failed to mention that for 8 years the diocese used every means at its disposal to pursue Bishop Coffey's cause; length, cost and souls apparently did not matter. And the longer it went on the more absurd and divisive it became. He did not mention the 2 years which he added to the length of the so-called 'long running dispute' by making a decision to advance Bishop Coffey's cause after he retired. This is why he is as much responsible for Fr Speekman's and Morwell parishioners' current predicament as his predecessor.

There is no doubt Bishop Prowse has vindicated the cause of Bishop Coffey and his mates by winning this case against the Congregation, but at what cost?

Gregory Kingman, Morwell

Pray the Rosary!

Pope Benedict XVI, 06-10-2010

October is the month of the holy rosary, which invites us to appreciate this prayer so dear to the tradition of the Christian people. I invite you, dear young people, to make the rosary your daily prayer. I encourage you, dear sick, to grow in confident abandonment in God's hands, thanks to the recitation of the rosary. I exhort you, dear newlyweds, to make of the rosary a constant contemplation of the mysteries of Christ.

Little Miracles

In the September issue of ITD, John Henderson encourages lay people to foster Eucharistic Adoration in their parish and suggests that lay people could help their priests by encouraging their fellow parishioners to attend for one hour if possible at specific times each week. I have acted as the coordinator in our parish for well-nigh ten years. Let me share some of our experiences.

Albert: About seven years ago Albert approached me to say that his brother was dying in India. There had been some grave mix-up with his medication; his kidneys had failed. The situation was desperate; his brother would probably die before he could fly out to say goodbye. All we could do was put his brother's name on the "signing on list" with the request that everyone attending Eucharistic Adoration would pray for him and pray for a miracle. Six months later I met Albert's brother in our church. He had fully recovered.

Joe: Joe's brother was dangerously ill, there seemed little hope. We placed his name on our list. By a strange coincidence I was walking past the intensive care unit of our local hospital and met Joe's wife as she was just about to bid farewell to her brother-in-law who was expected to die within the hour. Something happened. He recovered but lost both legs. This gentleman is now a visitor to our enthroned Lord on most Fridays.

Kim: Bridie asked us seven or eight years ago to place Kim's name "on the list". This lady had a lumpectomy for breast cancer. The cancer returned and Kim was informed that it was terminal. Since then she has had every kind of treatment and we joke that "we are all worn out praying for her." Kim has taken all kinds of the latest medicines. She has been at death's door but has always recovered. Last week, she was informed by her doctor that he did not need to see her for the next three months.

A Visitor: We had a visiting priest in our parish for the months of July and August. During a sermon, he told us about an unnamed visitor to our presbytery. She told Father that she wished to speak to him. Apparently for the past six months or so she had been suffering from a swelling on her jaw. She visited a number of hospitals and doctors but to no avail, the swelling remained. This lady then experienced a strong desire to visit our church. She arrived on a Friday (the day on which we have Eucharistic Adoration from 10am till 8pm), she prayed in front of the Lord of Miracles for some time and then left to board a bus for home. Imagine her surprise to discover during the hundred yards trip from the Eucharistic Chapel to the bus stop that the swelling was already receding.

Some people will say we have experienced a number of miracles whilst others will say they are all merely coincidences. Only God knows the number of private miracles He has worked in our parish during the past decade.

Pat Ryan, London UK

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	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
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

Natural Consequence

Sacramentum Caritatis n.66

In the Eucharist, the Son of God comes to meet us and desires to become one with us; eucharistic adoration is simply the natural consequence of the eucharistic celebration, which is itself the Church's supreme act of adoration. ... The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself.

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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.

Tabernacle Readily Visible

Sacramentum Caritatis n.69

The correct positioning of the tabernacle contributes to the recognition of Christ's real presence in the Blessed Sacrament. Therefore, the place where the eucharistic species are reserved, marked by a sanctuary lamp, should be readily visible to everyone entering the church.