

# *Into the Deep*

Issue 139

Newsletter of orthodox Catholics of Gippsland

June 2014

## The Angel's Question

*Pope Francis, General Audience, 23-04-2014*

Today this question is also addressed to us. You, why do you seek the living among the dead, you who shut yourself in after a failure and you who no longer have the strength to pray? Why do you seek the living among the dead, you who feel alone, abandoned by friends and perhaps also by God? Why do you seek the living among the dead, you who have lost hope and you who feel imprisoned by your sins? Why do you seek the living among the dead, you who aspire to beauty, to spiritual perfection, to justice, to peace?

We are in need of hearing this repeated and of reminding one another of the Angel's admonition! This admonition, "Why do you seek the living among the dead," helps us to come out of our spaces of sadness and opens us to the horizons of joy and of hope. That hope that removes the stones of the sepulchers and encourages us to proclaim the Good News, capable of generating new life for others. ...

Look, He is alive, he is with us! We go to so many sepulchers that today promise something, beauty, and then do not give anything! He is alive! Let us not seek the living among the dead!

*Zenit.org 23-04-2014*

## Not By Sight

*Pope St Leo the Great*

And so our Redeemer's visible presence has passed into the sacraments. Our faith is nobler and stronger because sight has been replaced by a doctrine whose authority is accepted by believing hearts, enlightened from on high. This faith was increased by the Lord's ascension and strengthened by the gift of the Spirit; it would remain unshaken by fetters and imprisonment, exile and hunger, fire and ravening beasts, and the most refined tortures ever devised by brutal persecutors. Throughout the world women no less than men, tender girls as well as boys, have given their life's blood in the struggle for this faith. It is a faith that has driven out devils, healed the sick and raised the dead.

*"We let ourselves be overcome by human respect, and cease to show ourselves true followers of Our Lord before the world. ... We see truth trodden underfoot, and we remain silent. Why? Because we are cowards. Oh, how we need to renew our faith, to rekindle our hearts in the sublime principles of our holy religion."*

*St Frances Xavier Cabrini*

## Fortitude

*Pope Francis, General Audience, 14-05-2014*

In our continuing catechesis on the seven gifts of the Holy Spirit, we now turn to the gift of fortitude.

We have seen that the first three gifts of the Spirit – wisdom, understanding and counsel – enable us to contemplate God's loving plan and to know his will.

Through the gift of fortitude, we receive the strength to do God's will in spite of our own natural weakness and limitations.

In the parable of the sower and the seed, Jesus teaches us that the seed of God's word sown in our hearts can encounter not only interior resistance, but also be choked by life's sufferings and trials.

Through the gift of fortitude, the Holy Spirit enables us to remain faithful amid every difficulty and – as the experience of so many Christians around the world shows – even amid persecution and martyrdom.

For most of us, the gift of fortitude is exercised in our patient pursuit of holiness in the circumstances of our daily lives. Whenever we feel weary or discouraged along the journey of faith, let us ask the Holy Spirit to grant us the gift of fortitude, to refresh us and to guide our steps with renewed enthusiasm.

*Zenit.org 14-05-2014*

**All issues of *Into the Deep* are at [www.stoneswillshout.com](http://www.stoneswillshout.com)**

# Clarifying Misunderstandings

It seems from your article about my ABC radio interview in the April 2014 issue of "Into the Deep" (p.5) that I did not make myself as clear as I would have liked.

From what you have written in your article, I have apparently conveyed the impression that I think that 'the Church can be performing well without healthy parishes'. It was precisely this view that I was arguing against, and that was the reason for my statement that 'the situation is urgent and severe'. The whole point I was trying to make was that urgent action is required to support and improve parish life. And the idea that 'the local parish is just there to support the school' does not have any resemblance at all to my views about the relationship between the school and the rest of the parish. The [attached] document "Mass attendance in Australia - a critical moment" contains a passage I wrote that much more accurately conveys what I really think about the future of parishes. Here it is:

"The parish has been the bedrock of the Catholic Church in Australia, but its survival in many parts of the country is no longer assured. While there are numerous examples of strong, vital parish communities, in other places the viability of parishes is threatened by declining attendances. Urgent action is required if we are to save the treasure that is the Australian Catholic parish" (page 8).

I would be grateful if you could clarify these points in your next issue so that this misunderstanding of the message I was intending to convey can be corrected for your readers. When such misunderstandings persist, they can lead to even greater misunderstandings, such as that expressed by Maryse Usher in the comments below your article on the "Stones Will Shout" blog, who seems to think that I am advocating a church without the Sacraments!

There are other points in your article where I would probably want to correct the views you have ascribed to me, but perhaps we can chat about those over coffee sometime if you are ever in Melbourne or next time I am in Sale Diocese.

By the way, 'GK' (blog comment) wants us to research "the factors and reasons that have brought about the spectacular decline in Mass attendance in rural parishes". Although we haven't examined this question in rural parishes specifically, in 2007 we did publish a major study of why mature age Catholics stop going to Mass which GK might be interested in. It can be downloaded free of charge from [www.pro.catholic.org.au/pdf/DCReport.pdf](http://www.pro.catholic.org.au/pdf/DCReport.pdf). The [attached] report on the emergency situation of the rural Catholic Church might also be of interest, as might the report on Mass attendance I referred to above. If GK is known to you, you might be able to pass this material on.

Also available on our website, among other things, are detailed demographic profiles based on the Catholic population of the parish for every parish in Australia, based on data from the 2011 Australian Census. If you haven't seen one of these already, you might be interested to have a look at the profile for your own parish. You can download it free of charge. Or let me know if you'd like a hard copy, and I will pop one in the mail for you.

*Dr Bob Dixon, Director, Pastoral Research Office, Australian Catholic Bishops Conference  
Honorary Professor, Australian Catholic University*

## No Clearer

Let's be fair and say that perhaps Dr Dixon didn't express himself as well as he'd hoped to in the ABC interview referred to in my article (April ITD, p.5). However, the quotes I based my article on were direct transcriptions of what he said in that interview.

In an attempt to convey his thoughts more accurately, Dr Dixon's supplies a quote above. But the statements in this quote still convey an understanding that in dealing with the Catholic parish we are dealing with a *part* of the Catholic Church, rather than the Church itself.

In his ABC interview, Dr Dixon mentioned at various points that Catholic schools are performing well, are flourishing, are going very well, are healthy institutions, are part of the Catholic Church. I can't be misunderstanding him on this. And he's worried about Catholic parishes dying, with falling Mass attendance. This concern I share.

But I can't reconcile the two. If you are ready to admit that parishes are dying, then you have to admit that Catholic schools are not Catholic at all, but just using the name and reputation of having been Catholic. You can't have healthy Catholic schools and unhealthy Catholic parishes at the same time. In contrast, Dr Dixon says if trends continue, "we face a prospect where we have healthy institutions without a support base." How can this be possible? A healthy tree with dead roots? A fresh flowing river with no source?

It is true the situation is urgent and severe. Catholic parishes are dying because priests and bishops are not teaching the faith nor expecting Catholics to practise their faith. The tragic failure of Catholic schools is a reflection of this failure in the parish.

- Ed.

# Reform is Not Enough

*Reform* of the Church and *renewal* of people are now being thought of in ways better than the promising but unrealistic atmosphere of the post-Vatican Council honeymoon.

The Pope himself speaks of *reform* of the Vatican curia (governmental system) and everybody thinks it is a good thing, long overdue. The management of the Vatican financial system is to be *reformed*, changed, improved, and nobody quibbles.

Reform of this kind is of the earthly overcoat that the Church wears in this world. It is necessary for the Church, as an institution in the world, to be constantly on guard against those things which, in every age, can so easily distort her true image and purpose.

These are great matters, beyond the ordinary man. They require the proper high powers of the Church to implement and carry through, but it would be a serious mistake to view this aspect of Church reform like the usage of a wristwatch, which can be strapped on – or discarded – at the whim of the owner (or wearer). The religious or moral life of the wearer is immaterial – the watch runs just the same.

But for true *renewal* of the whole Church, reform is not enough. The inner call of response to grace is what it is all about, and structural reforms of the body of the Church at large won't work without personal change for the better.

The fidelity of the baptised is a primordial condition for the proclamation of the Gospel and the Church's mission in the world. In order that the message of salvation can show the power of its truth and radiance before men, it must be authenticated by the witness of the life of Christians.

I'm sure this is what the Pope is appealing for by his own lifestyle – one that can make the world sit up and take notice. It means that while the work of *reform* belongs primarily to others, its *success depends on our personal renewal*.

When Jesus said, "Follow me", he was not talking to legislators and organisers, but to all who would respond – that is, us, as members of the People of God – worth much more than a wristwatch.

*S.C., Melbourne*

## ITD Layout

Thanks to the few who responded regarding their preferred layout for ITD. There seems to be a balance between those who find the two columns easier to read, and those who find the wide single column easier to read (mainly on computer). I realise that many now read ITD online, so I have to take this into account to be fair. What I'm trying in this issue, is to have a more balanced spread between single-column and two-column pages, and in some cases keeping the two columns but restricting them to half a page so that one article can be read on a screen (hopefully) without having to scroll up and down. Once again, I'd appreciate readers' comments on this.

- Ed.

## The Great Forgotten

*Pope Francis, Morning Mass, 22-05-2014*

The Holy Spirit is the great forgotten in our lives! ... how many of you pray to the Holy Spirit? ... He is the great forgotten, the great forgotten! And He is the gift, the gift that gives us peace, that teaches us to love and fills us with joy. In prayer we asked the Lord: 'Guard your gift'. We asked for the grace that the Lord guard the Holy Spirit in us. May the Lord give us this grace to always guard the Holy Spirit in us, the Spirit who teaches us to love, fills us with joy, and gives us peace.

*Zenit.org 22-05-2014*

## An Artificial Thing

*Pope Francis, Morning Mass, 15-05-2014*

But you cannot understand a Christian alone, just like you cannot understand Jesus Christ alone. Jesus Christ did not fall from the sky like a superhero who comes to save us. No. Jesus Christ has a history.

... And you cannot understand Jesus Christ without His history. So a Christian without history, without a Christian nation, a Christian without the Church is incomprehensible. It is a thing of the laboratory, an artificial thing, a thing that cannot give life.

It would do us good today to think about our Christian identity. Our Christian identity is belonging to a people: the Church. Without this, we are not Christians.

We entered the Church through baptism: there we are Christians.

*Zenit.org 15-05-2014*

## Not Appreciated

I have been reading about Fr Speekman leaving the Sale Diocese. It's a pity he was not always appreciated but I'm sure he left his mark on the parish, and will be missed by a lot of parishioners; the committee of the school is another matter.

Thank you for all the trouble to put the newsletter together every month. It's always interesting to share our Catholic Faith. You are in my prayers.

*Cathy Smit, Melbourne, Vic*

## No Undertaker Please

I would like to thank Josie Vitale for her wonderful letter expressing her gratitude for the ministry and presence of Fr Speekman in the diocese of Sale. No doubt her letter echoed the thoughts and sentiments of many people who have benefitted from Fr Speekman's fatherly priesthood and ministry.

It never ceases to amaze me how all the priests from overseas whom we know absolutely nothing about, and various liberal priests from Melbourne who have come to the diocese under a cloud, were all given parishes while Fr Speekman, who according to Bishop Prowse is a priest of good standing in the diocese, was always overlooked.

It occurred to me that by the time Fr Andrew Wise leaves next year, there will not be a single active orthodox priest left in the diocese. The fact that both Fr Speekman and Fr Andrew Wise will have left the diocese is understandable and speaks volumes about its current state. It appears that under the leadership of both Bishop Jeremiah Coffey and Bishop Christopher Prowse the diocese has been 'journeying together' inexorably into an abyss.

As a result, they have left us with a diocese which is in terminal decline. What a disastrous legacy. What an indictment on the liberal leadership of the diocese of Sale. We pray that the new bishop we are waiting for will not be yet another undertaker. May God help us and may our holy Mother Mary intercede for us.

*Gregory Kingman, Morwell, Vic*

## Because the Journey is Long and Tiring

*Pope Benedict XVI, 14-06-2009*

The Solemnity of Corpus Christi is intimately associated with Easter and with Pentecost: its premise is the death and resurrection of Jesus and the effusion of the Holy Spirit. Furthermore it is directly linked to the Feast of the Blessed Trinity, which was celebrated last Sunday. Only because God Himself is a 'God of relation' is it possible to have a relationship with Him; and only because He is love can He love and be loved. Thus Corpus Christi is an expression of God, it is evidence that God is love. In a unique way this feast speaks to us of divine love, of what it is and what it does.

Love transforms all things, and hence we can understand why, at the heart of today's Feast of Corpus Christi, lies the mystery of transubstantiation, the sign of Jesus-Charity that transforms the world. By looking at Him and adoring Him, we are saying: yes, love exists, and because it exists things can change for the better and we may hope.

It is the hope that arises from the love of Christ that gives us the strength to live and to face up to difficulties. That is why we sing as we carry the Blessed Sacrament in procession; we sing and we praise God Who revealed Himself by hiding Himself in the sign of the broken bread. We all need this Bread because the journey towards freedom, justice and peace is long and tiring.

*Vatican Information Service 14-06-2009*

## The Difference Between Sin and Corruption

*Pope Francis, Morning Mass, 11-11-2013*

What is the difference between sinning and scandalizing?

The difference is that one who sins and repents, asks forgiveness, feels weak, feels like a son of God, humbles himself, and asks for salvation from Jesus.

But the other who scandalizes, what is it that scandalizes? That he does not repent. He continues to sin, but pretends to be a Christian: the double life.

And the double life of a Christian does much harm, so much harm. 'But I am a benefactor of the Church! I put my hand in my pocket and I give to the Church.' But with the other hand, he robs: the State, the poor... he steals. He is unjust. This is the double life. And this merits – says Jesus, not myself – that a millstone be placed around his neck and thrown to the sea. He does not speak of forgiveness here.

And we should call ourselves sinners, yes, everyone, here, we all are. Corrupt, no. One who is corrupt... does not know what humility is.

Jesus, to these corrupt ones, says: 'Their beauty is of 'whitewashed sepulchres', that appear beautiful, on the exterior, but within are full of dead bones and decay. And a Christian who boasts about being a Christian, but does not live the Christian life, is one of these corrupt ones.

We all know one person who is in this situation and how much damage they do to the Church! Corrupt Christians, corrupt priests. How much harm they do to the Church! Because they do not live in the spirit of the Gospel, but in the spirit of worldliness.

Jesus does not tire of forgiving, only on the condition of not living this double life, to go to Him repentant: 'Forgive me, Lord, I am a sinner!'

*Zenit.org 11-11-2013*

# We Bishops Have Failed

*From an article by Archbishop Samuel Aquila of Denver, in the UK-based Faith magazine on the key issues his brother bishops may wish to reflect upon during their deliberations in Rome later this year*

This coming October Pope Francis will convene an extraordinary synod dedicated to the “pastoral challenges to the family in the context of evangelization.” ...

In his apostolic exhortation, Pope Francis explained that he wanted “to listen to everyone and not simply those who would tell him what he would like to hear” (*Evangelii Gaudium*, 31). This is exactly what he has done by using the synod’s preparatory document to seek input from a broad range of the faithful. Predictably, the secular media has responded by reporting on the disparity in the responses between what the Church teaches and what people believe.

Some sectors of the people of God have said that, in their view, the gospel of marriage proclaimed by Christ is impracticable and, consequently, non-pastoral; that it conveys no joy to them; that it is passé and archaic; in sum, that it is not good news at all. Considering these opinions, are we to manufacture a pseudo-truth about marriage in the name of being “pastoral” and change the teaching of the Church received from Christ and the tradition? I do not think so.

Listening attentively to these opinions as bishops, we should draw the correct conclusion. In my view, these opinions expressed by the people of God should compel bishops to declare a profound *mea maxima culpa*. They point to our failure as pastors, teachers and spiritual fathers. We have not succeeded in proclaiming the joy of the gospel of marriage to our people.

Perhaps we have not been able to place this gospel in its proper context, namely the adequate anthropology revealed by Christ and so well explained by John Paul II. Perhaps we have wrongly assumed “that our audience understands the full background to what we are saying, or is capable of relating what we say to the very heart of the Gospel” (*Evangelii Gaudium*, 34). In examining our consciences, we should ask ourselves whether or not we have fallen, or are about to fall, into the Pharisees’ rationalizations, which Christ said were rooted in a hardness of heart. Let us repent!

When I was Bishop of Fargo I mandated that a full course of natural family planning, along with the theology of the body, be taught to couples preparing for marriage. Many of the couples were resistant to the change at first. However, as they participated, their hearts changed and they became open and receptive to the teaching. A letter I received from a young woman captured the change of heart that occurred.

She wrote: “At first I was angry that I had to take the course on natural family planning along with the theology of the body. But now, Bishop, while I am deeply grateful for what I have learned, I am angry, and I ask you, ‘why was I not taught this much earlier, in high school?’ I would have been saved much hurt and heartache in college if I had been taught this earlier and not listened to the voice of the world. My younger sister is still in high school and I am going to teach her what I have learned so she does not make the same mistakes I did.”

After receiving the letter I mandated that Theology of the Body for Teens be taught and promoted in Fargo’s Catholic high school and in all religious education programs.

...the solution is fidelity to the only Truth that really saves the human person: Jesus Christ! What we need to do is to relate the truth about marriage and the family to the heart of its gospel...

Vatican II makes clear “that all men should be at once impelled by nature and also bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth, once it is known, and to order their whole lives in accord with the demands of truth” (*Dignitatis Humanae*, 2). This is why the human person has a right and an obligation to listen to the gospel of marriage revealed in the beginning and brought to fulfilment in Christ. For that very reason, bishops have an obligation to form the consciences of God’s people. Thus formed, consciences will truly be attentive to God’s voice. Hence, listening carefully to the opinions presented in the surveys done and sent to Rome, one may conclude that we, as bishops, have not formed our people’s conscience. ...

As Christ said: “You are my friends if you do what I command you.” As bishops, we must be faithful to Jesus’s mandate: “Go therefore and make disciples of all nations... teaching them to observe all that I have commanded you.” We must be compelled by a charity that rejoices in the truth and continues to hand on the received teaching no matter the cost. In doing so, we will adequately prepare for this year’s synod by becoming faithful heralds of the joy of the gospel of marriage.

*Zenit.org 08-05-2014*

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*“Do not put off till tomorrow the good you can do today. You may not have a tomorrow.”*

*St John Bosco*

## Faithful Servants

Every year a devotional pamphlet, *Crusade of Mary Immaculate*, with a daily consecration to Our Lady and monthly intention, is published by the Conventual Franciscans at the National Centre of the M.I. (Maria Immaculata) Kellyville, NSW. This daily commitment to Mother Mary, that includes a desire for the 'coming of the Kingdom of God on earth', is the inspiration of St Maximilian Kolbe, the well-known courageous Conventual Franciscan who died a martyr in Auschwitz. I thank God and St Maximilian for giving us such a beautiful daily consecration to enable us to draw closer to Our Blessed Mother and her Son, Jesus.

This year's May intention is: "That you, O Mary Help of Christians, strengthen our bishops, priests and religious in our nation to be faithful servants of Christ."

This urgent plea struck a deep chord when I read the disturbing, sobering observations by Gregory Kingman and Maryse Usher in the May issue of ITD (p.5&7). In the same issue 'Searching for Good Bishops' (p.6) from an address of Pope Francis, is a leading guide.

The present crisis of faith among Catholics, cleric and lay, should be a wake-up call for us to renew our spirit of prayer that Our Heavenly Father will both forgive us, and send His Spirit to re-invigorate our efforts to restore fidelity to the commandments.

The problems within the Church range from major crises to mild discrepancies. Somewhere in there is the (not-so-mild) wide disregard for Church guidelines on due reverence for the Eucharist, seen in varying levels of misinterpretation, misunderstanding, indifference or outright rejection of clear Vatican instructions on the distribution of Holy Communion.

Almost every parish I have visited (searching for one completely faithful to Church teaching) has these problems which flow from a ready acceptance of practices in place for so long now that most priests, including some bishops, seem to be unaware of Vatican instructions which surely must be in place for sound theological reasons.

I'm sure many more Catholics will gain a deeper understanding and appreciation of the Eucharist if all our clergy applied Church teaching in this area.

So when I make my daily consecration to Mary Immaculate in May with the monthly intention, naturally I include priests in every affected parish. However, as the Crusade is promoted by the Conventual Franciscans, I renew my heartfelt prayer in particular that the parish priest of St Joseph's Springvale will be encouraged by the May intention to become a more 'faithful servant' of Christ by reassessing and renewing his fidelity to Church teaching as expressed in liturgical guidelines. Thus he will lead his flock closer to the same goal if he takes firm, positive steps to correct ongoing liturgical abuses and discrepancies.

*Peter Phillips, Springvale, Vic*

## Adding Our Signatures

*Fr Raniero Cantalamessa, preacher of the Pontifical Household, 3<sup>rd</sup> Lenten Homily 2014*

In the Eucharist two miracles happen: one makes the bread and wine the body and blood of Christ; the other makes us "a living sacrifice acceptable to God" that unites us to Christ's sacrifice as participants and not merely as spectators.

During the Offertory we offered bread and wine that obviously have no value or significance for God in and of themselves. In the consecration it is Christ who imparts the value that I am not able to put into my offering. At that moment, the bread and wine become the body and blood of Christ who hands himself over to death in a supreme act of love to the Father.

Look at the result of this: My poor, worthless gift has become the perfect gift for the Father. Jesus not only gives himself in the bread and wine, but he also takes us and changes us into himself (mystically, not physically); he also gives us the value that his gift of love to the Father has. We too are in that bread and wine: "The Church... herself is offered in the offering which she presents to God," writes Augustine.

I would like to summarize what happens in the eucharistic celebration with the help of an example from normal life. Think of a large family in which there is a first-born son who admires and loves his father without measure and wants to give him a valuable gift for his birthday. Before giving it to him, however, he secretly asks all his brothers and sisters to affix their signatures on the gift. This gift comes into the father's hands as a sign of love from all his children indiscriminately, even though only one of the children has actually paid the price for it.

This is what happens in the eucharistic sacrifice. Jesus admires and loves his heavenly Father without measure. Every day until the end of the world, he wants to give him the most precious gift he can think of, that of his own life. At Mass he invites all his "brothers and sisters" to affix their signatures on the gift in such a way that the gift reaches God the Father as a gift coming from all of his children together, even though only one has paid the price for the gift. And what a price!

Our signature is represented by the little drops of water that are mixed into the wine in the chalice. Our signature, Augustine explains, is above all the "Amen" that the faithful say at the time of receiving communion: "It is to what you are that you reply Amen, and by so replying you express your assent. What... you see is the body of Christ, and you answer Amen. So be a member of the body of Christ, in order to make your Amen truthful. ... Be what you can see, and receive what you are."

*Zenit.org 28-03-2014*

# ITD Blog: Latest News

ITD recently started a blog at [www.stoneswillshout.com/wp](http://www.stoneswillshout.com/wp). Visit it regularly during the month to see what updates there are in-between issues of *Into the Deep*. Add your comments to make it interactive and interesting. Here are some excerpts from what's been happening on the blog during May. - Ed.

**Right the Wrong:** Watch this video, *A Story About Life*, about Victoria's Abortion Law Reform Act. Learn what you probably didn't know about what the legislation allows and doesn't allow. The Law was passed in 2008. It needs to be changed. The video... [READ MORE](#)

**Fascinating Reading!** Cardinal Müller (Prefect, Cong. for Doctrine of the Faith) doesn't mince his words here when he addresses the US religious sisters (superiors), getting stuck into them for their dissenting ways and their rejection of correction and provocation of the Holy... [READ MORE](#)

**Except in the case of rape?** "Make sure you're not pro-life except in the case of Mary Rathke: be pro-life for all." The following stories come from an article by Ann Schneible in *Zenit* news, 06-05-2014 on the annual March for Life in Rome: Two notable... [READ MORE](#)

**Looking for a Latin Mass:** Can anyone help with this question from Janine Morriss in Bruthen, Vic? "Could you please tell me where is the closest Latin Mass to the Gippsland area, now that it is no longer being offered at Sale?... [READ MORE](#)

**Refusing to Give Up Her Christianity:** "We gave you three days to recant but you insist on not returning to Islam. I sentence you to be hanged." A young Christian woman is facing a death sentence for remaining Christian. ... [READ MORE](#)

**Needs of Children vs Gratification of Adults:** "Same-sex marriage is a coldly calculated decision of Government to create motherless families, to create fatherless children... That is very, very bad policy". As a family doctor and President of the Australian Marriage Forum ([www.AustralianMarriage.org](http://www.AustralianMarriage.org)) David van Gend makes an... [READ MORE](#)

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## The Digital Highway

*Pope Francis, in his Message for the 48<sup>th</sup> World Day of Social Communications celebrated 01-06-2014*

In a world like this, media can help us to feel closer to one another, creating a sense of the unity of the human family which can in turn inspire solidarity and serious efforts to ensure a more dignified life for all. Good communication helps us to grow closer, to know one another better, and ultimately, to grow in unity. The walls which divide us can be broken down only if we are prepared to listen and learn from one another. We need to resolve our differences through forms of dialogue which help us grow in understanding and mutual respect. ... The internet, in particular, offers immense possibilities for encounter and solidarity. This is something truly good, a gift from God.

This is not to say that certain problems do not exist. The speed with which information is communicated exceeds our capacity for reflection and judgement, and this does not make for more balanced and proper forms of self-expression. The variety of opinions being aired can be seen as helpful, but it also enables people to barricade themselves behind sources of information which only confirm their own wishes and ideas, or political and economic interests. The world of communications can help us either to expand our knowledge or to lose our bearings. The desire for digital connectivity can have the effect of isolating us from our neighbours, from those closest to us. ...

While these drawbacks are real, they do not justify rejecting social media; rather, they remind us that communication is ultimately a human rather than technological achievement. What is it, then, that helps

us, in the digital environment, to grow in humanity and mutual understanding? We need, for example, to recover a certain sense of deliberateness and calm. This calls for time and the ability to be silent and to listen. We need also to be patient if we want to understand those who are different from us. People only express themselves fully when they are not merely tolerated, but know that they are truly accepted. ...

The digital highway is... a street teeming with people who are often hurting, men and women looking for salvation or hope. By means of the internet, the Christian message can reach "to the ends of the earth". Keeping the doors of our churches open also means keeping them open in the digital environment so that people, whatever their situation in life, can enter, and so that the Gospel can go out to reach everyone. ...

Effective Christian witness is not about bombarding people with religious messages, but about our willingness to be available to others "by patiently and respectfully engaging their questions and their doubts as they advance in their search for the truth and the meaning of human existence" (*Benedict XVI, World Communications Day, 2013*). ...

We have to be able to dialogue with the men and women of today, to understand their expectations, doubts and hopes, and to bring them the Gospel, Jesus Christ himself, God incarnate, who died and rose to free us from sin and death. We are challenged to be people of depth, attentive to what is happening around us and spiritually alert.

## Follow Our Lady

I too believe that the Diocese of Sale has gone without real leadership in the Catholic Church and I have seen many good people martyred because of this, and many good families nearly destroyed also. It has been a great cross for people who pray the rosary and try to follow the teachings of the true Church.

Anyway I believe that like Our Lady said, in the end her Immaculate Heart will triumph and we must believe this.

I remember when I was much younger a very good priest, Father Laurie Cusack, said, "Live here, live there, what difference does it make?" as I had great plans for my life and where I would live. I believe this is true and Our Lady can do great things for us even though we may take a different road to what we expect.

I think that Into the Deep is wonderful with truth and also with helping people who try to follow Our Lady no matter what.

*Denise Turra, Trafalgar, Vic*

## A Great Service

I write to advise you that I am able to receive ITD via email instead of Australia Post.

I take this opportunity also to thank you for the issues so faithfully sent over the years. You are rendering the Catholic community a great service via ITD which is greatly appreciated. Sincere thanks.

*Mr and Mrs I.A. Williams, Dingley, Vic*

## Bargaining With The Mass

I agree with Maryse Usher (May ITD, p.7) regarding Dr Dixon's report. Numbers surely don't mean success in Catholic schools when the majority don't practise their faith.

Recently children were told here that if they attended Mass 70% of the time that would be okay. Of course to go 70% of the time would be a vast improvement, but who has the authority to change Church law on the matter?

To encourage attendance here children have been given Mass diaries and each Sunday they attend they get a stamp in their diaries. I haven't heard of this elsewhere, and whether it would work in the long term I don't know. It seems that children and young people are given the notion that unless they are given some 'active' participation e.g. reading or taking up the gifts, it is hardly worth their while attending.

Thank you for Into the Deep which I find helpful and encouraging.

*Elizabeth Heenan, Kyneton, Vic*

## Homilies That Teach

My examination of conscience allows me to acknowledge my long term of complacency in regards to my only *hearing*, but not truly *listening* to, the priest at Mass during his homily.

The hearing of the homilies turnaround came about for me in the early 2000's when my then parish priest, Fr John Speekman, conveyed the uselessness of despair in one's life i.e. my lack of trust in God and His Son.

A number of years have passed; a number of priests have come and gone at our parish here in Morwell.

Earlier in this month of May 2014, our Franciscan priest, Father Paul, who is on temporary loan here, preached in his Sunday homily solely on the Sacrament of Healing. His well-chosen words were centred on the direct word: Confession.

It was truly riveting and refreshing to listen to a priest espousing the essentials of my maintaining and confronting myself with that ongoing question: Am I on track in living out my daily life with Christian directives based on God's merciful love?

Many years have passed by since the early 2000's till now and I can honestly say I have treasured only on a few occasions, hearing priests targeting in a somewhat blunt manner the valued teachings, and living out of such, of the Catechism of the Catholic Church.

*Phillip Femmessy, Morwell, Vic*

## No Other Type

*Pope Francis, Morning Mass, 22-05-2014*

A Christian without joy is either not a Christian or he is sick. There's no other type! He is not doing well health-wise! A healthy Christian is a joyful Christian. ... Joy is like the seal of a Christian. Even in pain, tribulations, even in persecutions.

*Zenit.org 22-05-2014*

## Prayer of St Thomas More

O Lord, give us a mind  
that is humble, quiet, peaceable,  
patient and charitable,  
and a taste of your Holy Spirit  
in all our thoughts, words and deeds.

O Lord, give us a lively faith, a firm hope,  
a fervent charity, a love of you.

Take from us all lukewarmness in meditation  
and all dullness in prayer

Give us fervour and delight in thinking of you,  
your grace, and your tender compassion toward us.

Give us, good Lord,  
the grace to work for

the things we pray for. Amen.



# Real, Difficult, Unfailing Love

*From a letter by Bishop James Conley to Catholic families and healthcare providers of the Diocese of Lincoln*

We live in a world short on love. Today, love is too often understood as romantic sentimentality rather than unbreakable commitment. But sentimentality is unsatisfying. Material things, and comfort, and pleasure bring only fleeting happiness. The truth is that we are all searching for real love, because we are all searching for meaning.

Love – real love – is about sacrifice, and redemption, and hope. Real love is at the heart of a rich, full life. We are made for real love. And all that we do – in our lives, our careers, and our families, especially – should be rooted in our capacity for real, difficult, unfailing love. ...

Dear married men and women: I exhort you to reject the use of contraception in your marriage. I challenge you to be open to God's loving plan for your life. I invite you to share in the gift of God's life-giving love. I fervently believe that in God's plan, you will rediscover real love for your spouse, your children, for God, and for the Church. I know that in this openness to life, you will find the rich adventure for which you were made.

Our culture often teaches us that children are more a burden than a gift – that families impede our freedom and diminish our finances. We live in a world where large families are the objects of spectacle and derision, instead of the ordinary consequence of a loving marriage entrusted to God's providence. But children should not be feared as a threat or a burden,

but rather seen as a sign of hope for the future. ...

Healthcare is the art of healing. Contraception and sterilization may never be considered healthcare. Contraception and sterilization denigrate and degrade the body's very purpose. Fertility is an ordinary function of health and human flourishing; and an extraordinary participation in God's creative love. Contraception and sterilization stifle the natural and the supernatural processes of marriage, and cause grave harm. They treat fertility as though it were a terrible inconvenience, or even a physical defect that needs to be treated. ...

Today, openness to children is rarely celebrated, rarely understood, and rarely supported. To many, the Church's teachings on life seem oppressive or old-fashioned. Many believe that the Church asks too great a sacrifice.

But sacrifice is the language of love. And in sacrifice, we speak the language of God himself. I am calling you, dear brothers and sisters, to encounter Christ in your love for one another. I am calling you to rich and abundant family life. I am calling you to rejoice in the love, and the sacrifice, for which you were made. I am calling your family to share in the creative, active love of the Father, the Son, and the Holy Spirit.

I pray that in true sacrifice, each of you will know perfect joy.

*Zenit.org 25-03-2014*

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## Preach Boldly on Contraception

*From an interview by Zenit, with Bishop James Conley, on his pastoral letter on contraception, 26-03-2014*

**Q:** Is it a bit scary to write a pastoral letter on contraception? Statistics seem to indicate even your Catholic flock will not be particularly open to this message.

**A:** Most people realize that many Catholics haven't heard, or haven't accepted, the Church's teaching about openness to life. Openness to life is characterized as foolishness or zealotry. But that couldn't be further from the truth. That's what makes it important to provide guidance on this issue. If we want to convince people of the truth, we need to offer real, compelling insights into what we believe. Sadly, the contraceptive mentality has affected even Catholics – so a bishop's job is to offer the opportunity to hear, and follow, the Gospel of Life. ...

**Q:** You encourage your priests to preach about contraception. Is there a risk that taking up this topic at the pulpit will turn Catholics away, presuming that a significant portion of the congregation might be using contraception? Is it better handled one-on-one, for example, in confession?

**A:** A priest is ordained to share the good news of Jesus Christ. He should do so boldly, as so many of our priests do. He should also do so compellingly, convincingly, and compassionately. I know the priests of the Church in Lincoln. I love them, and respect them. I'm certain that they share the Gospel of Life in a way that is attractive to people. I'm proud that they've done so for a very long time. We should talk about contraception in the confessional, but we shouldn't be afraid to preach about it as well.

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*“The proof of love is in the works. Where love exists, it works great things.  
But when it ceases to act, it ceases to exist.” - St Gregory the Great*

# A Priest Exists For Only One Reason

*Fr John Speekman, Homily for 4<sup>th</sup> Sunday of Easter, homiliesfromaustralia.blogspot.com.au*

Today, at my first Mass in the parish, I would like to pick up some ideas from the rich feast of thoughts the Church offers us in the liturgy.

You may have been struck by the Collect which, in a few simple words, clearly points out to us the reason we are all here: *Almighty ever-living God, lead us to a share in the joys of heaven....*

A young man took me to task several months ago. He told me we priests, and I definitely think he was including me, had let him down. He rattled off a whole list of accusations about not keeping up with the reality of the modern world; living in the past; not adapting teachings to suit the present day and so on and so on. His *coup de grâce* was that we were no longer *relevant*.

My answer to him was that a priest exists for only one reason – and that is – to help his people get to heaven. All his other expectations were unreal and unreasonable.

*Almighty ever-living God, lead us to a share in the joys of heaven...*

The next question presents itself quite naturally – *How does a priest lead his people to heaven?* The answer is simple – by leading them to Jesus – in his Church.

And how does he do that? Firstly by his preaching.

Look at the reading from the book of Acts which we have just heard proclaimed: *On the day of Pentecost Peter stood up with the Eleven and addressed the crowd in a loud voice...*

Peter preached to the crowds the gospel he had been given by Jesus. And he preached so that he might win the crowd for Christ, to turn it into a congregation, into a *communio*n of men and women destined to be saved. To put it another way, he was building up the body of Christ, the Church, so that these people would become the People of God.

So what did he preach? How did he preach? What were his *tactics*?

He began by speaking the name of Jesus to them. He announced to them that Jesus was Lord and Christ, and then, astonishingly, he reminded them that *they* had crucified him.

It never ceases to amaze me that the first public command both John the Baptist and Jesus spoke was: *Repent* – and since only sinners need to repent it was tantamount to beginning with the words: *You are all sinners!* No wonder the Pharisees got so upset; their basic refusal was precisely to see themselves as sinners.

Peter's listeners were 'cut to the heart'. In the gospel last Sunday the two disciples experienced their hearts 'burning' within them. Actually, this is really the only appropriate response to the preaching of the gospel.

Some, it seems, will always close their hearts. This is a perplexing mystery. But, fortunately, many of those who initially reject the gospel later come to accept it – and in some cases, even more fully and more passionately than those who accept it at once. Another mystery!

A further obvious question presents itself: Why must we repent? The answer brings us back to our beginning – so that we may be saved; so that we might get to heaven.

*Save yourselves from this perverse generation ...*

Having preached the word a priest now employs the second 'weapon' in his arsenal – the Sacraments. Many were touched by Peter's words: *they accepted what he said*; and asked: *What must we do...?*

Peter answered: *every one of you must be baptised...*

Do you see? He offers them a sacrament! The Church has seven of them. They are the ordinary means by which grace is given to us; the grace which leads us to eternal life: Baptism, Confirmation, Penance, Eucharist, Matrimony, Holy Orders, and Anointing of the Sick.

Finally, to give the tripod its third leg we must add *community*. The Church's life, and yours, stands on these three legs – *word, sacrament and community*.

Peter preaches the *word*; then he confers the *sacrament* and then they join the *community*: *about three thousand were added to their number*.

So, now you know what I am doing here. I am doing the same thing every priest since St Peter is called to do – to help you get to heaven by preaching to you the Word, offering you the Sacraments, so that you can be a member of the community of the Church – so that you can be saved.

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*"We have no reason to be afraid; fear comes only from a lack of faith."*

*Pope John XXIII*

# World Congress of Families Event

The World Congress of Families is holding a free one-day event in Melbourne, with **keynote speaker His Eminence Cardinal Raymond Burke, Prefect of the Apostolic Signatura**.

The event, called "Life, Family and Freedom" will be held on **Saturday, 30<sup>th</sup> August 2014**, 9am-5.30pm, at St Cecilia's parish Hall, corner of Van Ness Avenue & Hillside Parade, Glen Iris.

[For more details, see the May issue of ITD, p.11.]

Other speakers include The Hon. Bernie Finn, MLC, Dr Angela Lanfranchi of the Breast Cancer Prevention Institute, Rev. The Hon. Fred Nile, MLC, Most Rev. Bishop Peter Elliott, Warwick and Alison Marsh of Dads4Kids, Christine de Marcellus Vollmer of the Latin American Alliance for the Family, Paul Hanrahan of Family Life International, and Dr Larry Jacobs of the World Congress of Families.

Admission is free, but we would be most grateful for donations. Due to security concerns pre-registration is essential. Space is limited. To avoid disappointment, register early with:

*Conference Secretary: John Brennan, Knights of the Southern Cross, jabrennan@omni.net.au, or*

*Convener: Babette Francis, Endeavour Forum Inc. babette@endeavourforum.org.au, Ph (03) 9822 5218*

## Sisters of St Dominic

Thank you for sending us copies of Into the Deep, and enclosed is a donation to help cover your expenses.

It is very refreshing to know that there is a strong group of people loving and promoting the Catholic Faith. We will keep you in our prayer and ask that you support our small community with yours.

We are very happy that Fr Speekman is coming to Wagga diocese but I'm sure it will be a great loss for you. We are very fortunate in our diocese to have a great number of excellent priests. Our seminary has trained many of them.

I enclose some information pamphlets. Our website has been changed recently. It is now [www.conventualsistersofStDominic.org](http://www.conventualsistersofStDominic.org)

Our Sisters teach part-time at the college [St Mary MacKillop Colleges, Wagga] – Religion, English and Maths. Every lay member of the staff is a full-on Catholic – many are daily Mass-goers. All the families practise the Faith so this is a strong contrast to the majority of Catholic schools in Australia.

Let us pray for each other that we will fulfil our vocations as God wants us to.

*Sr Mary Thomas O.P., Ganmain, NSW*

## Present and Close

*Pope Francis, General Audience, 17-04-2013*

Saint Luke says that the Apostles, after seeing Jesus go up to Heaven, returned to Jerusalem "with great joy." This seems somewhat strange to us. In general, when we are separated from our relatives, our friends, for a definitive departure and above all because of death, there is a natural sadness in us, because we will no longer see their face, we will no longer hear their voice, we will no longer be able to enjoy their affection, their presence.

Instead, the evangelist stresses the profound joy of the Apostles. But how is this possible?

Precisely because, with the look of faith, they understood that, although removed from their eyes, Jesus always stays with them, He does not abandon them and, in the glory of the Father, He sustains them, guides them and intercedes for them. ...

Dear Brothers and Sisters, the Ascension does not indicate Jesus' absence, but it tells us that He is alive and in our midst in a new way; He is no longer in a specific place of the world as he was before the Ascension; now He is in the dominion of God, present in all space and time, close to each one of us.

*Zenit.org 17-04-2013*

*"The absence of Christ is the greatest poverty of all."*

*Pope Francis, 24-04-2014*

## Twofold

*St Cyril of Jerusalem*

Almost everything about our Lord Jesus Christ is twofold:

He has two births: one from God before the ages, the other from the Virgin at the end of all ages.

He has two comings: the one is hidden and resembles the falling of the dew upon a fleece; the other – the future one – on the contrary will be manifest.

At his first coming, he was wrapped in linens and laid in a manger; at the second, light shall be his robe.

In the first coming he endured the Cross, heedless of its shame; in his second coming he will be in glory surrounded by an army of angels.

Let us therefore not stop at his first coming but look forward to the second. We hailed him at his first coming with the words, "Blessed is he who comes in the name of the Lord!" And we shall hail him in the same way at his second coming. For we shall go out to meet the Lord and his angels, and, prostrating ourselves before him, we shall cry, 'Blessed is he who comes in the name of the Lord.'

## Hours of Eucharistic Adoration in Gippsland

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

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

*Pope John Paul II*

## Let Him Watch You

*Pope Francis, 28-09-2013*

If we remain united to Him, we can bear fruit, and this is familiarity with Him. The first thing, for a disciple, is to stay with the Master, to listen to Him, to learn from Him. ... When you go to the Lord, you look at the Tabernacle, what do you do? "But I say, I say, I think, I reflect, I feel..." Very good! But do you let the Lord look at you? To let ourselves be watched by the Lord. He watches us and this is a form of prayer.

## Contact *Into the Deep*

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Mail - 12 Vincent Road, Morwell, Vic 3840  
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- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- We rely on donations (cheques made out to John Henderson please).
- Donate to ITD via Ritchies Supermarkets Community Benefit program by nominating Into the Deep with CB number 81799, and shopping at your local Ritchies Supermarket with your Community Benefit Card.

ITD is released on or around the first day of each month by email and on the website; printed copies about a week later. Deadline for contributions is one week before the end of the month (but preferably by the 15<sup>th</sup> 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.

## Remember!

**Update your records:**

Please use ITD's new email address:  
**[stoneswillshout@bigpond.com](mailto:stoneswillshout@bigpond.com)**  
and *not* the old yahoo one anymore.

And remember to have a look at the ITD blog:  
**[www.stoneswillshout.com/wp](http://www.stoneswillshout.com/wp)**  
and add your comments.