

Into the Deep

Issue 140

Newsletter of orthodox Catholics of Gippsland

July 2014

Trust and Hope

Pope Francis, 05-06-2014

Trust and hope. How much these are needed! They are needed by our Christian brothers and sisters in the Middle East, especially those living in areas racked by conflict and violence. But we too need them, as Christians who are spared such sufferings yet so often risk losing our way in the desert of indifference and forgetfulness of God, or living in conflict with our brothers and sisters, or succumbing in our interior struggle against sin. As followers of Jesus Christ, we need to learn humbly to bear one another's burdens and to help each other to be better Christians, better followers of Jesus. So let us advance together in charity, as Christ loved us and gave himself for us, offering himself to God as a pleasing sacrifice.

Zenit.org 05-06-2014

Producing Antibodies

Pope Benedict XVI, General Audience, 07-11-2012

Instilling in someone from a young age the taste for true joy, in every area of life – family, friendship, solidarity with those who suffer, self-renunciation for the sake of the other, love of knowledge, art, the beauty of nature – all this means exercising the inner taste and producing antibodies that can fight the trivialization and the dulling widespread today.

Adults too need to rediscover this joy, to desire authenticity, to purify themselves of the mediocrity that might infest them. It will then become easier to drop or reject everything that although attractive, proves to be, in fact, insipid, a source of indifference and not of freedom. And this will bring out that desire for God of which we are speaking.

The Gift of Counsel

Pope Francis, General Audience, 07-05-2014

This is another gift of the Holy Spirit: the gift of counsel. We know how important it is, in the most delicate moments, to be able to count on the suggestions of wise persons who love us. Now, through the gift of counsel, it is God Himself, with his Spirit, who illumines our heart, to make us understand the right way to speak and to behave and the way to follow. But, how does this gift act in us? ...

The essential condition to preserve this gift is prayer. We always come back to the same subject: prayer! But prayer is so important. To pray with the prayers that we all know from childhood, but also to pray with our own words. To pray to the Lord: "Lord, help me, counsel me, what must I do now?" And with prayer we make room for the Spirit to come to help us at that moment. To counsel us on what we must all do. Prayer, never forget prayer! Never! No one is aware when we pray in the bus, in the street: we pray in silence with our heart. Let us take advantage of these moments to pray, to pray that the Spirit will give us this gift of counsel.

In intimacy with God and in listening to his Word, little by little we put aside our personal logic, dictated most often by our closures, our prejudices and our ambitions, and we learn instead to ask the Lord: what is your desire? What is your will? What pleases you?

In this way, a profound attunement matures in us, almost innate in the Spirit and we experience how true Jesus' words are reported in Matthew's Gospel: "When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak, but the Spirit of your Father speaking through you."

Zenit.org 07-05-2014

Shout

"It is part of your vocation to shout the Gospel from the rooftops, not by your words, but by your life."

Blessed Charles de Foucauld

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

World Congress of Families

Regional Event in Melbourne

Saturday 30th August

“Family, Life and Freedom”

- Don't forget to register for this one-day event which sounds amazing!
- Speakers include Cardinal Raymond Burke, Bishop Peter Elliot, Mr Bernie Finn, Dr Angela Lanfranchi, among many others.
- **Note change of address: St Patrick's Hall, 16 Childers Street, Mentone**
- Registration is free, donations are welcome.
- Pre-registration is essential for security reasons.
- Contact John Brennan jabrennan@omni.net.au, or
- Babette Francis, (03) 9822 5218, babette@endeavourforum.org.au.
- See the ITD blog www.stoneswillshout.com/wp for full details of the day and the speakers.

A Measure Without Measure

Pope Francis, Angelus address, 22-06-2014

Every time we take part in the Holy Mass and nourish ourselves with the Body of Christ, the presence of Jesus and of the Holy Spirit acts in us, it moulds our heart...

Thus the Eucharist makes a Christian lifestyle mature.

The charity of Christ, received with an open heart, changes us, transforms us, renders us capable of loving not according to the human measure, always limited, but according to the measure of God.

And what is God's measure? It is without measure! The measure of God is without measure. All! All! All! The love of God cannot be measured: it is without measure! And then we become capable of loving even those who do not love us: and this isn't easy – to love someone who doesn't love us. It isn't easy! Because if we know that a person doesn't love us, we are also led not to love him. And instead, no! We must also love one who doesn't love us. We must oppose evil with good, we must forgive, share and welcome. Thanks to Jesus and to his Spirit, our life also becomes “broken bread” for our brothers.

And living this way we discover true joy! The joy of making ourselves gift, to exchange the great gift that we received first, without our merit. This is beautiful: our life becomes gift! This is to imitate Jesus.

Zenit.org 22-06-2014

You Can't Do It Alone

Pope Francis, General Audience, 25-06-2014

No one, no one becomes a Christian on his own.

If we believe, if we are able to pray, if we know the Lord and can listen to His Word, if we feel Him close and recognize him in the brethren, it is because others, before us, lived the faith and then transmitted it.

We have received the faith from our parents, from our forebears, and they have taught it to us. If we think well, perhaps how many dear ones pass before our eyes at this moment: it might be the face of our parents who asked for Baptism for us; that of our grandparents or of some relatives who taught us to make the sign of the cross and to recite our first prayers. I always remember the face of the Sister who taught me the catechism, it always comes to my mind – she is in Heaven, I'm sure, because she was a holy woman – but I remember her always and I thank God for this Sister. Or the face of the parish priest, of another priest, of a Sister, of a catechist who transmitted to us the content of the faith and made us grow as Christians. See, this is the Church: a great family, in which we are received and learn to live as believers and disciples of the Lord Jesus.

We can live this journey not only *thanks* to other persons but *together* with other persons. “Do it yourself” does not exist in the Church... There are those who think they can have a personal, direct, immediate relation with Jesus Christ outside the communion and mediation of the Church. These are dangerous and harmful temptations. They are, as the great Paul VI said, absurd dichotomies.

It is true that to walk together is demanding, and sometimes it can be exhausting: it can happen that a brother or a sister causes one a problem, or gives scandal. But the Lord entrusted his message of salvation to human persons, to all of us, to witnesses; and it is in our brothers and our sisters, with their gifts and limitations, that He comes to meet us and makes us recognize Him. And this means to belong to the Church. Remember this well: to be a Christian means to belong to the Church. ...

Dear friends, let us ask the Lord, through the intercession of the Virgin Mary, Mother of the Church, for the grace not to fall into the temptation of thinking that we can do without others, that we can do without the Church, that we can save ourselves on our own, that we are laboratory Christians. On the contrary, we cannot love God without loving our brothers, we cannot love God outside the Church; we cannot be in communion with God without being so in the Church, and we cannot be good Christians without being together with those who seek to follow the Lord Jesus, as one people, one body, and this is the Church.

Zenit.org 25-06-2014

Piety

Pope Francis, General Audience, 04-06-2014

Today we want to pause on a gift of the Holy Spirit which is often misunderstood and considered in a superficial way; instead it touches in the heart our identity and our Christian life: it is the gift of piety. ...

This bond with the Lord is not intended as a duty or an imposition. It is a bond that comes from within. It is a relation lived with the heart: it is our friendship with God, given us by Jesus; a friendship that changes our life and fills us with enthusiasm and joy.

Therefore, the gift of piety arouses in us, first of all, gratitude and praise. This is, in fact, the motive and the most authentic meaning of our worship and of our adoration. When the Holy Spirit makes us perceive the presence of the Lord and all his love for us, He warms our heart and moves us almost naturally to prayer and to celebration.

Piety, therefore, is synonym of authentic religious spirit, of filial confidence in God, of that capacity to pray to Him with love and simplicity which is proper of persons who are humble of heart.

If the gift of piety makes us grow in our relation and communion with God and leads us to live as His children, at the same time it helps us to pour this love also on others and to recognize them as brothers. ...

The gift of piety means to be truly capable of rejoicing with those in joy, to weep with those who weep, to welcome and help those who are in need. There is a very close relation between the gift of piety and meekness. The gift of piety that the Holy Spirit gives us makes us meek, it makes us tranquil, patient, in peace with God, and at the service of others with meekness. ...

Let us pray to the Lord that the gift of his Spirit may conquer our fear, our uncertainties, also our restless, impatient spirit, and be able to render us joyful witnesses of God and of his love, adoring the Lord in truth and also in the service of our neighbour, with meekness and with the smile that the Holy Spirit always gives us in joy.

Zenit.org 04-06-2014

ITD Layout

The ITD layout issue is not resolved. Since changing it last month, I've had more comments asking for the previous style of two columns. So I'm going to revert to that, plus a few across-the-page articles in each issue. Any further comments are welcome, and you can post them on the blog under the heading of ITD Layout. Thanks for your help! I had one suggestion of changing to *three* columns! What do you think about that?

- Ed.

Is Consistency Too Much to Ask?

I had the strangest experience recently at Confession and Mass with a retired visiting priest. It was full of unsettling contradictions and inconsistencies.

In Confession, he reprimanded me for *confessing too many sins*, told me to just confess one or two – I've never heard of that before! At the absolution, he used a severely shortened version. I love the formula the priest is supposed to use, the one that starts with, "God, the Father of Mercies..." and goes through the Son, the Holy Spirit, the Church, and finally the priest. This priest only said, "Jesus absolves you, and I absolve you, in the name of the Father..." I hope that's still valid. But why do it anyway? Why strip away such beautiful and powerful words? If it's too hard to remember, read it! No excuse!

At Mass, he made the words up as he went along – he added, subtracted, and changed things in almost every part of the Mass, even when reading it directly. At Communion time, he distributed Hosts to the (unnecessary but rostered-on) extraordinary ministers *before* he completed his own Communion.

Yet for all this disobedience, during his homily, he preached strongly on living our Catholic faith, not taking it for granted, not neglecting it. And he strongly encouraged us to go to Confession often! What a wonderful thing to hear.

But then part of his preaching was on how we all go to God when we die, and that Jesus has prepared a place for us in Heaven, so we have no need to worry. He mocked those Catholics who, when asked if they thought they were going to Heaven, showed any hesitation – of course we're going to Heaven, he says, of course!

So, in that case, why would he see the need to encourage Confession? If we are assured of our place in Heaven, then sin is obviously not getting in our way, and if sin is not getting in our way, why Confession? But then he continued, saying that we must go to Confession regularly, *even if we have no sins* to confess (can he be serious?), that we can go to Confession to express sorrow and thanksgiving for another sin that we may have been forgiven for in the past, "even 20 or 30 years ago, it doesn't matter!" says he.

What was this priest thinking? Does he not see his own inconsistencies? What a confusing message he sends. Go to Confession, but no need to confess actual sins (or if you do, then not too many of them); take your Catholic faith seriously, but we're all going to heaven anyway; love the Church, but no need to obey.

Why is it so hard for priests to simply do and say what the Church says they must do and say? We deserve no less.

- Ed.

St Vincent de Paul Issues

For some time I have noticed the controversial views espoused by those in charge of the St Vincent de Paul society, such as those who publish the Spiritual Reflection Guide, who quote non-Catholics e.g. Mahatma Gandhi, Nelson Mandela, Moslems, dissident Catholic nuns, or Protestant female pastors.

What annoys me is that after 2000 years of Catholicism and with no shortage of saints, Doctors of the Church and so many well-known Catholic writers, why search outside of our own Church?

In a recent article, Dr John Falzon, Chief Executive of the St Vincent de Paul Society National Council, praises Marxism and forgets that Catholics who are members of a Catholic lay sodality have the right and freedom to be members of a political party of their choice, but they cannot use their position in the Church to promote their political ideologies.

I think Into the Deep should know what is happening in the Saint Vincent de Paul Society. I am full of praise for the members (the foot soldiers), they do a tremendous work for the poor, but I have doubts about those at the top.

Ron Cini, Winston Hills, NSW

No To Drugs

Pope Francis, to drug conference, 20-06-2014

I would like to say with great clarity: drugs are not defeated with drugs! Drugs are an evil, and there cannot be a giving-in or compromises.

To think that the damage can be reduced by agreeing to the use of psycho-drugs for persons who continue to use drugs, does not in fact resolve the problem. The legalization of so-called "light drugs," even partial, beyond being less debatable on the legislative plane, do not produce the effects fixed beforehand. Substitutive drugs, then, are not a sufficient therapy but a veiled way of surrendering to the phenomenon.

I intend to confirm what I already said on another occasion: no to every type of drug; simply no to any type of drug.

However, to say this no, it is necessary to say yes to life, yes to love, yes to others, yes to education, yes to sport, yes to work, yes to more work opportunities.

Let us think of a youth who has no work... he does not study and he does not work. He enters into this lack of a horizon, of hope, and the first offer is dependencies, among which are drugs. This, the opportunity of work, education, sport, healthy life: this is the way for the prevention of drugs. If we realize these "Yes's," there is no place for drugs, there is no place for the abuse of alcohol and for other dependencies.

Zenit.org 20-06-2014

Ask a Plumber

The following is a letter to the editor of the Express newspaper in June 1988 by Fr Laurie Cusack. Fr Cusack died before I could meet him, but I have heard much about him from orthodox Catholics who loved and respected him for his faithfulness and courage. This letter was recently shown to me by one of those Catholics, and I can see why Fr Cusack inspired them. May God rest his soul. - Ed.

The first thing I noticed about I. Kulnick's letter (Express, May 24), singing the praises of homosexuality and fornication, was that his name doesn't appear in the phone book. If the name is a 'nom-de-plume' he is obviously not proud of what he is saying.

If he wants to know why homosexuality is not "natural", I suggest he consults a plumber. Despite all the "nice-guy" propaganda in support of it, homosexual acts are, objectively, serious sins and therefore, in the long run, always destructive of the human personality, producing guilt-ridden addicts who are unable to form natural relationships with others.

Fornication is a common vice in the modern world. Anyone who marries a virgin must consider himself or herself very lucky to have found a pearl of great price. Until recently this luck was the norm. Young people often "shack-up" together. Put plainly, this sexual association is fornication. This sort of situation is almost standard on TV, in films and in modern novels, but the truth of the matter is often obscured by the glamorous presentation. Sooner or later these naïve women must face the moment of truth when they are ditched or beaten up. This is the ugly face of sex.

They must stop short of living together, but young couples who are keeping company or are engaged will often embark on intercourse. Once again, please describe it plainly as fornication. "Why wait until we're married? That's only a formality if we really love each other." "If you won't have sex with me, you don't love me" (this, of course, just social blackmail). "No sex? Right, that's the last time I'll take you out on a date" (blackmail again). "Everybody's doing it, don't be a fool! Get with it kid, you don't know what you are missing" (peer group blackmail).

These spurious arguments are both stupid and bullying. Sexual maturity and experience can develop only slowly, and only within the privacy and security of a permanent marriage. To engage in fornication is to take the first step toward becoming one of the modern sexual casualties in society, always seeking self-gratification, but never finding satisfaction. Only the generous lover within an exclusive marital relationship, making a complete gift of self to the spouse, can achieve true sexual success. There is an old saying: "The chaste husband or wife makes the best lover." I have seen this truth confirmed hundreds of times. Fornication is a sin. It kills the life of grace in the soul. St Paul writes: "Be not deceived; neither fornicators, nor adulterers, nor effeminate, nor sodomites, shall inherit the kingdom of heaven."

Confusion Between Good and Evil

From a speech given by Cardinal Raymond Burke, prefect of the Supreme Tribunal of the Apostolic Signatura, at the Rome Life Forum in Vatican City, 03-05-2014

Essentially connected with the discussion of the natural moral law is the correct understanding of conscience.

Pope John Paul II ... reflected upon the situation of the conscience which “is today subjected, also as a result of the penetrating influence of the media, to an *extremely serious and mortal danger*: that of *confusion between good and evil*, precisely in relation to the fundamental right to life.” (*Evangelium Vitae*, n.24)

He did not fail to warn about the gravity of the situation, declaring: “When conscience, this bright lamp of the soul (cf. Mt 6:22-23), calls “evil good and good evil” (Is 5:20), it is already on the path to the most alarming corruption and the darkest moral blindness.” (*Evangelium Vitae*, n.24)

At the same time, the very existence of the conscience gives hope of a transformation of the situation. Pope John Paul II observed: “And yet all the conditioning and efforts to enforce silence fail to stifle the voice of the Lord echoing in the conscience of every individual: it is always from this intimate sanctuary of the conscience that a new journey of love, openness and service to human life can begin.” (*Evangelium Vitae*, n.24)

Notwithstanding pervasive confusion and error regarding the fundamental truth of the inviolable dignity of human life, the Gospel of life corresponds always to the deepest desire of man, which is to know and live the truth in love.

It is the conscience, the voice of God speaking to souls, which is, in the words of Blessed John Henry Cardinal Newman, “the aboriginal Vicar of Christ.” As such, the conscience is ever attuned to Christ Himself Who instructs and informs it through His Vicar, the Roman Pontiff, and the Bishops in communion with the Roman Pontiff. Blessed Cardinal Newman observed that conscience “is a messenger of him, who, both in nature and in grace, speaks to us behind a veil, and teaches and rules us by his representatives.”

Today, one must be attentive to a false notion of conscience, which would actually use the conscience to justify sinful acts.

In his 2010 Christmas Address to the Roman Curia, Pope Benedict XVI reflected at some length on the notion of conscience in the writings of Blessed John Henry Cardinal Newman, contrasting it with a false notion of conscience which is pervasive in our time. He described the Church’s understanding of conscience, as faithfully and brilliantly taught by the Blessed Cardinal Newman, with these words:

“In modern thinking, the word “conscience” signifies that for moral and religious questions, it is the subjective dimension, the individual, that constitutes the final authority for decision. The world is divided into the realms of the objective and the subjective. To the objective realm belong things that can be calculated and verified by experiment. Religion and morals fall outside the scope of these methods and are therefore considered to lie within the subjective realm. Here, it is said, there are in the final analysis no objective criteria. The ultimate instance that can decide here is therefore the subject alone, and precisely this is what the word “conscience” expresses: in this realm only the individual, with his intuitions and experiences, can decide. Newman’s understanding of conscience is diametrically opposed to this. For him, “conscience” means man’s capacity for truth: the capacity to recognize precisely in the decision-making areas of his life – religion and morals – a truth, *the truth*. At the same time, conscience – man’s capacity to recognize truth – thereby imposes on him the obligation to set out along the path towards truth, to seek it and to submit to it wherever he finds it. Conscience is both capacity for truth and obedience to the truth which manifests itself to anyone who seeks it with an open heart.”

Conscience, therefore, does not set individuals apart from one another as arbiters of what is right and good, but unites them in the pursuit of the one truth, ultimately Our Lord Jesus Christ Who is the only arbiter of the right and good, so that their thoughts, words and actions put that truth into practice.

Zenit.org 06-05-2014

He is Already There

Pope Francis, 28-09-2013, International Congress of Catechesis

Jesus did not say: go out and get by. No, he didn’t say that! Jesus said, go, I am with you! This is our beauty and our strength: if we go, if we go to bring the Gospel with love, with true apostolic spirit, with boldness and candidness, He walks with us, He goes before us. ... When we think of going far away, to an extreme periphery, and perhaps when we are a little afraid, in reality He is already there: Jesus awaits us in the heart of that brother, in his wounded flesh, in his oppressed life, in his soul without faith.

Vatican Information Service, 28-09-2013

The Fear of God

Pope Francis, General Audience, 11-06-2014

The gift of the fear of God... does not mean to be afraid of God: we know well that God is Father, and that He loves us and wants our salvation, and He always forgives, always, so that there is no reason to be afraid of Him!

The fear of God, instead, is the gift of the Spirit that reminds us how little we are before God and His love, and that our good lies in abandoning ourselves with humility, with respect and with trust into His hands. This is the fear of God: abandonment into the goodness of our Father who loves us so. ...

However, we must be careful, because this gift of God, the gift of the fear of God is also an “alarm” in face of the tenaciousness of sin.

When a person lives in evil, when he blasphemes against God, when he exploits others, when he tyrannizes them, when he lives only for money, for vanity or power or pride, then the holy fear of God puts us on alert: be careful! With all this power, with all this money, with all your pride, with all your vanity, you will not be happy. No one can take with him to the other side money, or power, or vanity or pride. Nothing! We can only take the love that God the Father gives us, God’s caresses, accepted and received by us with love. And we can take what we have done for others.

Be careful not to put your hope in money, in pride, in power, in vanity, because all this cannot promise us anything good! I am thinking, for instance, of persons who have responsibility over others and who allow themselves to be corrupted; do you think a corrupt person will be happy on the other side? No, all the fruit of his corruption has corrupted his heart and it will be difficult for him to go to the Lord. I am thinking of those who live from the traffic of persons and of slave labour; do you think that these people who traffic in persons, who exploit people with slave labour have the love of God in their heart? No, they do not have the fear of God and they are not happy. ... May the fear of God make them understand that one day everything will end and they will have to render an account to God.

Zenit.org 11-06-2014

God Knows Me

“I am created to do or to be something for which no one else is created: I have a place in God’s counsels, in God’s world, which no one else has.

Whether I be rich or poor, despised or esteemed by man, God knows me and calls me by my name.”

Blessed John Henry Newman

Badly Mistaken

Both sides of politics are badly mistaken in believing that mothers with young children should be in the workforce while their children are raised by paid strangers in child-care.

Late last year, Treasurer Joe Hockey asked the Productivity Commission to collect evidence here and overseas, to show how institutionalised child-care, rather than home-care, would be of greater benefit both to the economy and the children’s development.

The Productivity Commission has already received well over 1,000 submissions and comments and will give its final report in October. One of the best submissions was from a Sydney-based group of about 25 mothers ranging in age to mid 40s and all having tertiary degrees (plus) and with about 75 children (so far), who have made a detailed submission to the P.C. enquiry showing how short-sighted and narrow it is in judging productivity only in material terms.

The essential task in generating and forming future workers and taxpayers, whom we so badly need in times of below replacement levels of fertility, and with the increasing numbers of unsocialised children, is only solved by enabling stay-at-home mothers to have larger, and better-formed families, as they wish.

These mothers create far greater human capital than the immediate smaller material gains foregone.

A healthy society should give a generous homemaker’s allowance to these unwaged stay-at-home mothers with children, rather than subsidise the child-care industry already showing diminishing returns from its increasing costs, eg. 300% recent \$ increase for an extra 20% attendance. (A. Shanahan, Australian).

Unpaid work in Australia is worth about 40% of G.D.P. We applaud child-care workers, nannies, and carers of those in genuine need, but to label unwaged stay-at-home mums as “unemployed” is a derogatory insult by those materialists of the left and the right who think that productivity should come at the expense of the family.

Brendan Keogh, Eaglehawk, Vic

“If charity and sweetness have not truth for their companion they do not deserve the names of charity and sweetness, but those of hypocrisy and vanity.”

St Ignatius of Loyola

The Seven Gifts of the Holy Spirit: Pope Francis has recently completed a series of general audience catecheses on the seven gifts of the Holy Spirit. Do you remember the seven gifts? See page 10 for a refresher.

ITD Blog: Latest News

ITD recently started a blog at 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 June. - Ed.

99-year-old priest shows his strength: "He did not betray the truth." Below is a beautiful quote from an "elderly", shall we say, Canadian priest, who has just celebrated his 75th anniversary of ordination! He speaks of not having fear in upholding the Church's teachings, and of... [READ MORE](#)

Finding Peace After Confession: Sometimes Confession doesn't make us "feel" forgiven, even though we know we are. Sometimes we still feel resentment or anger towards others, or guilt or bitterness; we continue to battle with our feelings. Here is an article published in a... [READ MORE](#)

Before You Judge Us... Here is a wonderful letter from Archbishop Cordileone of San Francisco, published in today's Zenit news. He explains why defending marriage is not the same as targeting any group for hatred. He asks of those who oppose his involvement in... [READ MORE](#)

The Duty to Die: Here is another excellent video by Dr David van Gend, this time on euthanasia. Euthanasia & the 'Duty to Die' "There is a point when the succeeding generations deserve to be disencumbered of some unproductive burdens." – Bill Hayden, Governor-General... [READ MORE](#)

Some orthodox Masses in Gippsland: Have a look at this blog of the Gippsland Ordinariate. Fr Ken Clark is the local Ordinariate priest. Apart from his Ordinariate Masses, Fr Clark also helps out in the Sale Cathedral parish and regularly says the Saturday evening Mass in Rosedale... [READ MORE](#)

Unconvinced and Unrepentant

ITD blog post, 22 June 2014:

Dissenting ex-Bishop Bill Morris was removed from his position as Bishop of Toowoomba in 2011 after years of patient urging by the Vatican to reform his ways and adhere to Church teaching again. He had refused to acknowledge error, refused to repent, refused to change, refused to resign, and so he was removed. Eventually. It took long enough, but at least it happened.

Now, following in the footsteps of other dissenting and defiant bishops (heroes to other dissenting Catholics, of course), ex-bishop Morris has written a book. That's not interesting in itself; it's sort of predictable. But what is interesting is where the book launches are being held and who the guest speakers are at the launches.

Thanks to Tim Pemble-Smith who forwarded the telling book launch brochure, and his comment "The usual suspects" which sums it up:

In Sydney, Fr Frank Brennan was scheduled to launch the book, at the crypt of St Patrick's Church in the Rocks; in Adelaide, Fr Brennan again, this time at St Ignatius parish in Norwood; in Canberra, it was good old Bishop Pat Power to launch the book, fortunately not on Church property; and in Melbourne Sr Maryanne Confoy, RSC, at Trinity College in Parkville. Neither launch in Toowoomba nor Brisbane were on Church property.

- Ed.

Courted His Own Ruin

Comment on ITD blog post (left):

I went to EurekaStreet.com to read a rather lengthy testimony delivered by Fr Frank Brennan titled 'Why Bishop Morris was sacked' to launch Bishop Morris' book. ... It was quite an achievement by Fr Frank Brennan to deliver such a lengthy testimony about Bishop Morris without once mentioning his desire or pursuit of holiness or his efforts to seek, find and bring back the lost sheep of Christ's flock.

Interestingly, below the comments heading on the blog there was a request that comments be short, respectful and on topic, but throughout the launch neither Fr Brennan nor Bishop Morris, both of whom hold a sacramental and privileged office in the Church, afforded any respect whatsoever to the discernment, discretion and judgment of Pope Benedict XVI and the three Prefects.

Bishop Morris thought he could defy three Vatican congregations in much the same way as his mate Bishop Jeremiah Coffey did the Congregation of the Clergy when they upheld Fr Speekman's appeal, and came off second-best.

The Holy Father is the supreme judge of the Church; by the time he is called on to exercise his judgment, the case is at the end of the process and not at the beginning, that is why there is no means of appeal. Surely Bishop Morris knew this and should have thought about it before he decided to treat the respective Vatican congregations with contempt. In the final analysis Bishop Morris courted his own ruin.

- GK

Break a Leg

People regularly claim that the Catholic Church “harbours criminals via the confessional”. This reveals an appalling ignorance concerning the nature of Confession, and ignores the hundreds of millions of non-criminals ‘harboured’ by the Church – good people who take Confession seriously. The assumption is, without even the flimsiest shred of evidence, that all former priestly child-sex abusers were regular Confession-goers.

Even Catholics engaged in criminal behaviour know full well that if they merely pretend sorrow and deceive a Confession-hearing priest in serious matters, their sins would not be forgiven, and they would go away with the additional mortal sin of sacrilege. Penitents must tell fully all their serious sins, and also make good any injury.

Do Catholics not sin because they know they can get absolution? asked someone. Does a bloke break his leg because he knows a doctor can fix it? Do Protestants sin because they know they can get forgiveness *without* confession? (Presumably, atheists cannot sin as they believe sin is but a myth.)

Henk Verhoeven, Beacon Hill, NSW

IN MEMORIAM

YVONNE DIGNAN

Pray for the repose of the soul of Yvonne Dignan, who died in her sleep on 12 June at Ashleigh House, Sale. She was 81. Yvonne and her husband Leo have been long-time supporters of Into the Deep, and solid defenders of the Faith. We pray for them both, that God may give eternal rest to Yvonne’s soul, and comfort and strength to Leo in his grief.

Mediocrity

Pope Francis, General Audience, 26-03-2014

The Bishop who does not pray, the Bishop who does not listen to the Word of God, who does not celebrate Mass every day, who does not go regularly to Confession - and the same for a priest who does not do these things - in the long run lose their union with Jesus and become a mediocrity which does no good to the Church.

Therefore, we must help Bishops and priests to pray; to listen to the Word of God, which is the daily meal; to celebrate the Eucharist every day and to go to Confession regularly. This is so important because it concerns in fact the sanctification of the Bishops and priests.

Zenit.org 26-03-2014

The Devil

“The devil can take refuge in his favourite element, anonymity...” (Ratzinger Report p.148)

Holy Scripture says: “Even Satan disguises himself as an angel of light.” (2 Cor 11:14)

The Catholic Church is often the target of hostile criticism because of her firm teachings on abortion, contraception and euthanasia. While culpability in the commission of these actions may vary, at their essence, they are intrinsically evil, (CCC 2271, 2370, 2277) thus posing a threat to our eternal salvation.

The presence /gravity of sin, has to some degree either been negated or watered down, through the moral systems of ‘fundamental option’, ‘situation ethics’, ‘consequentialism’ and ‘proportionalism’. The latter two are described by Pope Emeritus Benedict XVI as a moral relativism that has generated profound confusion and outright error regarding the most fundamental truths of the moral law. (cf. Cardinal Raymond Burke in the foreword to *Absolute Relativism* by Chris Stefanick)

These three issues, there are others of course, are Satan’s subtle way of mocking the roots of Christian belief.

Contraception mocks Our Blessed Mother who said yes to pregnancy. Abortion mocks Our Lord who humbled Himself to enter this world as an innocent vulnerable baby. Euthanasia mocks both the Crucifixion and the Resurrection by saying “save yourself from this suffering and escape into the finality of Death”. To this the Resurrection responds: “Where, O Death, is your victory?”

Have we become, perhaps unknowingly, sifted like wheat? Do we need to be like the prodigal son?

J. M. Royal, Bundaberg West, QLD

God is Waiting For You

Pope Francis, Angelus Address, 04-11-2013

If you have a burden on your conscience, if you are ashamed of many things you have done, stop a moment; do not be afraid. Think that someone is waiting for you, because He has never forgotten you; and that someone is your Father, God who awaits you! Climb, like Zacchaeus did; climb the tree of the wish to be forgiven, and I assure you, you will not be disappointed. Jesus is merciful and never tires of forgiving. Remember this well; thus is Jesus. ...

In the depths of our hearts, let us listen to His voice that says to us: ‘Today I must call at your house’, that is, your heart, your life. And let us welcome Him with joy: He is able to change us, he is able to transform our hearts of stone into hearts of flesh, he is able to free us from selfishness and make our lives into a gift of love.

Vatican Information Service, 04-11-2013

Does Society Need Marriage?

Archbishop Salvatore Cordileone of San Francisco at the March for Marriage on 19-06-2014 in Washington, D.C.

Every child comes from a man and a woman, and has a right, a natural human right, to know and be known by, to love and be loved by, their own mother and father. This is the great public good that marriage is oriented towards and protects.

The question is then: does society need an institution that unites children to the mothers and fathers who bring them into the world, or doesn't it?

If it does, that institution is marriage – nothing else provides this basic good to children.

Yes, this is a foundational truth, and one to which we must witness by lives lived in conformity to it, and which we must proclaim with love. Love for those millions of loving single mothers and fathers who struggle to pick up the pieces of their lives and succeed in creating loving homes for their children – they need and deserve our love, affirmation and support. Love for the husband struggling with fidelity, for the woman who feels abandoned and pressured into abortion, for the teenager struggling to believe in the heroic vision of love that makes sense of chastity, for the single person who cannot find a mate, for the childless couple trying to cope with infertility, for the wife who finds herself nursing a sick husband in her marriage bed, for the young person trying to navigate through sexual identity issues and may feel alienated from the Church because of it, maybe even because of the sort of treatment received from those who profess to be believers. To all of you, I say: know that you are a child of God, that you are called to heroic love and

that with God's help you can do it, that we love you and want to support you in living your God-given call.

And let us not forget: we must also proclaim this truth especially with love for those who disagree with us on this issue, and most of all, for those who are hostile toward us.

We must be careful, though, not to paint our opponents on this issue with broad strokes. There is a tendency in our culture to do this to groups of people the powerful don't know and think they don't like. We must not do that.

We must recognize that there are people on the other side of this debate who are of good will and are sincerely trying to promote what they think is right and fair. It is misdirected good will.

But even those from whom we suffer retribution – and I know some of you have suffered in very serious ways because of your stand for marriage – still, we must love them. That is what our ancestors in faith did, and we must, too.

Yes, it is easy to become resentful when you are relentlessly and unfairly painted as a bigot and are punished for publicly standing by the basic truth of marriage as a foundational societal good; it is tempting to respond in kind. Don't. For those of us who are Catholic, we just heard our Master command us in the gospel proclaimed at Mass the day before yesterday: "love your enemies and pray for those who persecute you." We must not allow the angry rhetoric to co-opt us into a culture of hate.

Zenit.org 20-06-2014

Confirmed in What?

A month or two ago, Sunday Mass numbers were boosted by children and their families – a rare and brief sighting. These were the children being "presented" to the parish as those preparing for Confirmation. Why would they need to be presented, if they were already active members of the parish, coming to Mass every Sunday, ready to be confirmed in the faith they've been practising all their young lives? Some children gazed around the church curiously, as if they had never seen the inside of the church before. They apparently only came to receive their 'workbook' for Confirmation preparation, and were not seen again. In another church, the walls are lined, as always at this time of year, with the faces and drawings of the children to be Confirmed. Faces on the wall. But not in the pews on Sundays.

The question that kept coming to my mind was – confirmed in *what*? What are these children being confirmed in? They don't know their faith. They are not given an opportunity to practise it by their parents (who no doubt also don't know the faith). When they do come to Mass (to be presented with their book, or to be Confirmed, or at school Masses to read or to present the gifts or do their part), it doesn't seem like they even understand that they come to pray. It seems that they come to "be presented" or to "do their activity". If we don't even teach them the basics that Mass is not about them, and that Sunday Mass is an obligation, then the rest is really all a pretence. Why is no one willing to stop the nonsense and start some real teaching? Who is afraid of losing what?

- Ed.

Catechism of the Catholic Church, para 1285: "For by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed."

Why Latin?

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

One reader wrote: “My concern with the new emphasis on the use of Latin is that the assembly does not understand what is being said. What was the reason in the first place that the language of the Mass was encouraged to be in the vernacular, from the constitution on sacred liturgy from Vatican Council II? The use of Latin seems to be depriving the assembly of full active participation. Why is the extraordinary form even being emphasized and allowed?”

A: ...I believe that our reader is not correct in seeing a danger in an increased use of Latin.

...The total abolition of Latin was never desired by Vatican II. The Church has repeatedly encouraged its continued use and has expressly desired that all the faithful should know the basic Latin responses and the simpler Gregorian chants for use at Mass.

The question of the people’s understanding as a requirement for worship is a valid question to which there is no easy answer. If we claim that understanding is essential to worship, then we call into question the authenticity of the worship of countless Catholics for most of the Church’s history – including that of many canonized saints. Even today it is probable that not every member of the faithful who attends a Mass in Latin has an understanding of the language, but it is difficult to deny that they achieve authentic worship at such celebrations.

Although understanding the language is of great benefit to many, the use of the vernacular is just one level, helpful, but insufficient in itself. The liturgy is a complex tapestry interwoven with biblical references, signs and symbols. It will always need some mediation and explanation. Even if a member of the faithful understands all the words, but fails to grasp them in all their scriptural and theological richness, is he or she somehow deprived of authentic worship? I very much doubt it. God does not require a degree in theology to give him glory.

That the Church now permits several possibilities in the liturgy should be seen as an enrichment rather than something to be rejected. It is a sign that the Church is fully alive, open to new possibilities without leaving behind the good things that made her what she is today.

Zenit.org 24-06-2014

Still Latin

Sacramentum Caritatis, no. 62

None of the above observations should cast doubt upon the importance of such large-scale liturgies. I am thinking here particularly of celebrations at international gatherings, which nowadays are held with greater frequency. The most should be made of these occasions. In order to express more clearly the unity and universality of the Church, I wish to endorse the proposal made by the Synod of Bishops, in harmony with the directives of the Second Vatican Council, that, with the exception of the readings, the homily and the prayer of the faithful, such liturgies could be celebrated in Latin.

Similarly, the better-known prayers of the Church’s tradition should be recited in Latin and, if possible, selections of Gregorian chant should be sung.

Speaking more generally, I ask that future priests, from their time in the seminary, receive the preparation needed to understand and to celebrate Mass in Latin, and also to use Latin texts and execute Gregorian chant; nor should we forget that the faithful can be taught to recite the more common prayers in Latin, and also to sing parts of the liturgy to Gregorian chant.

Sacrosanctum Concilium, no.36

1. Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.
2. But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters.

Sacrosanctum Concilium, no.54

In Masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and “the common prayer,” but also, as local conditions may warrant, to those parts which pertain to the people... Nevertheless steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them.

Code of Canon Law, can. 249

The program of priestly formation is to provide that students... also understand Latin well...

The Seven: The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.

Tell the World Who and What We Are

Recently we were able to celebrate Anzac Day by the wonderful possibilities of new technology that TV affords us. This has become an important National Day – if not *the* most important one – for Australia, eventually recognised by the Church, long after the nation generally had come to understand its significance.

I enjoyed the different presentations of Gallipoli (Turkey), Fromelles (France), Ypres (Belgium), our own in the state capitals of Australia, in the Federal capital, Canberra, and even a couple of the small but loyal ceremonies that occur every year throughout Australia and New Zealand.

I have mentioned only a few of the main commemorations that would have taken place, but some impressions that I formed I have found confirmed by others who watched these world-wide presentations.

What was evident at each memorial was a *sense of occasion*. Everybody knew why they were there, and how to conduct themselves. There was an official emcee to announce the order of procedure, and appointed speakers who told us something of *the inner meaning* of what was going on, but the events really spoke for themselves.

All this projected *a sense of awe*, and rightly so. Each country, both host and visitor, was represented officially, and those so privileged showed the world who and what they were by their *uniforms*, with rank, decorations, badges, awards etc.

In the midst of this panoply of display I asked myself: Where are the clergy? Yes, there were some senior clerics/chaplains appointed to rescue religious values in the face of the triumphs of courage, loyalty, dedication, sufferings and sacrifice of the warrior code, but other than that I didn't see evidence of clergy. Were they there, but without the distinctive dress that people easily recognise and respect – still.

This highlights the problem raised by John Bohan (ITD, May 2014, p. 8). Why *won't* our priests and religious wear their "uniform", so helpful to people seeking recognition of who's who these days? The story that he relates has several versions and dimensions, but perhaps the one that we ought to ponder now is that which concerns Sir Alec Guinness, the famous British stage and screen actor.

Guinness was making a film on location in France, playing the role of a Catholic priest, even though he himself was not a Catholic. After the work of shooting the bit of film for that day he was returning to his hotel, still wearing his "work clothes", a black cassock and clerical hat with a wide brim.

England is not a Catholic country, so it would be quite unusual to see a priest wearing a cassock in the streets, but not in certain parts of France. Before reaching his quarters he was stopped by a twelve-year old child in the street. Neither knew each other, but the child, trusting the figure of local experience where a man dressed like that was a priest, took Guinness by the hand and walked with him to his hotel, where they parted. This experience had such a profound effect on Guinness that he never forgot it. In fact he pondered it for some years after, asking himself the question: What is it that a priest has, even as a stranger, that would induce a child to trust him merely by recognition of his form of dress?

Guinness came to the conclusion that *what it represents* must be the explanation. Seeking further knowledge of the Catholic Church and understanding of its Faith, he took instruction and became a convert, all on the basis of a child's level of trust in the priesthood!

This whole matter revolves around the notion of *witness*, and *proclamation*. Jesus called his disciples to be witnesses to him and his message. If we are not prepared to tell the world who and what we are, we will never evangelise it. That is one reason why the military ethos is so important to us today.

An army is, at basis, about peace, but it has to be able to face difficult times. *Courage* in our beliefs is needed today, otherwise we might as well surrender and leave the Holy Spirit to do it afresh with a new generation, but that would be both despair and presumption.

Every generation has a responsibility to itself and its time. We cannot shelve this just because it is difficult. *Now is that hour!*

S.C., Melbourne

Guard What You Have Received

"Recall then that you have received the spiritual seal, the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence, the spirit of holy fear in God's presence. Guard what you have received. God the Father has marked you with his sign; Christ the Lord has confirmed you and has placed his pledge, the Spirit, in your hearts."

St Ambrose

Hours of Eucharistic Adoration in Gippsland

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

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

Pope John Paul II

It Starts Here

Pope Francis, Calabria, 21-06-2014

If you will adore Christ, follow him and walk with him, your diocesan Church and your parishes will grow in faith and charity, in the joy of evangelizing. You will be a Church in which fathers, mothers, priests, religious, catechists, children, the elderly and the young walk alongside each other, support each other, help each other, love each other like brothers, especially in moments of difficulty.

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Editor - Janet Kingman

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

- no longer have a voice in Catholic Life, 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.

Have Your Say!

→ Visit the ITD blog at

www.stoneswillshout.com/wp

and add your comments.

→ Update your records. ITD's email address is stoneswillshout@bigpond.com.