

# *Into the Deep*

Issue 141

Newsletter of orthodox Catholics of Gippsland

August 2014

## Little Flowers

*St Therese of Lisieux, in Autobiography of a Soul*

I had always wondered why it was that God has his preferences, instead of giving each soul an equal degree of grace... Jesus has been gracious enough to teach me a lesson about this mystery, simply by holding up to my eyes the book of nature. I realised, then, that all the flowers he has made are beautiful; the rose in its glory, the lily in its whiteness, don't rob the tiny violet of its sweet smell, or the daisy of its charming simplicity. I saw that if all these lesser blooms wanted to be roses instead, nature would lose the gaiety of her spring tide dress – there would be no little flowers to make a pattern over the countryside.

And so it is with the world of souls, which is his garden. He wanted to have great Saints, to be his lilies and roses, but he has made lesser Saints as well; and these lesser ones must be content to rank as daisies and violets, lying at his feet and giving pleasure to his eye like that. Perfection consists simply in doing his will, and being just what he wants us to be.

This, too, was made clear to me: that our Lord's love makes itself seen quite as much in the simplest of souls as in the most highly gifted, as long as there is no resistance offered to his grace. After all, the whole point of love is making yourself small; and if we were all like the great Doctors who have shed lustre on the Church by their brilliant teaching, there wouldn't be much condescension on God's part, would there, about coming into hearts like these?

But no, he has created little children, who have no idea what's going on and can only express themselves by helpless crying: he has made the poor savages, with nothing better than the natural law to live by; and he is content to forget his dignity and come into their hearts too – these are the wild flowers that delight him by their simplicity.

It is by such condescension that God shows his infinite greatness. The sun's light that plays on the cedar-trees plays on each tiny flower as if it were the only one in existence; and in the same way our Lord takes a special

## This Month! Don't Forget

*World Congress of Families  
Regional Event in Melbourne  
Saturday 30<sup>th</sup> 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](mailto:jabrennan@omni.net.au), or
- Babette Francis, (03) 9822 5218, [babette@endeavourforum.org.au](mailto:babette@endeavourforum.org.au).
- See the ITD blog [www.stoneswillshout.com/wp](http://www.stoneswillshout.com/wp) for full details of the day and the speakers.

## Don't Give Up

*Pope Francis, to prisoners, 21-06-2014*

When God forgives us, he accompanies and helps us on the way – always, also in small things. When we go to Confession, the Lord says to us: "I forgive you. But now come with me." And he helps us to take up the way again. He never condemns. He never forgives only, but he forgives and accompanies.

Then we are fragile and we must return to Confession, all of us. But he does not tire. He always takes us by the hand again. This is the love of God, and we must imitate him! ...

The Lord always forgives, always accompanies, always understands; it is for us to let ourselves be understood, to allow ourselves to be forgiven, to allow ourselves to be accompanied.

*Zenit.org 21-06-2014*

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

## Risk Factors

I have compassion for those who suffer cancer, in any form, and I pray for their recovery or strength to endure. But what I can't get my head around is the duplicity in public "concern" for cancer sufferers. It makes me sick when I hear about fund-raising for the Cancer Council, or wishes for a cure, or warnings about potential risk factors being investigated or discovered.

Take breast cancer for example. All those pretty pink ribbons on everything, and cupcake-baking for morning teas (including in Catholic parishes), and concern for women's health. Yet there is vehement opposition – from women – to any suggestion that abortion might be a risk factor. Here we have a clearly and easily preventable risk factor, a huge factor, and we hear not a peep from the media about it, lest we offend the abortion lobby. Regardless of the baby's health this time, even women's health is considered a lesser concern than the all-important "right" to abort your baby.

Then there's the AIDS issue. Just as fashionable as the breast cancer issue, fighting AIDS is a big thing around the world. We wish for cures, we hold international conferences and candle-light vigils, we lobby for more funding and more understanding. But heaven forbid we suggest any prevention, like don't engage in homosexual sex. Here we have a common risk factor, easy to avoid, within everyone's reach, and reduces risk of AIDS enormously – but we can't mention it (those who do are bigots).

Instead, society is bending over backwards to tell us and our children that homosexual sex is a good and healthy thing, free to all, and will bring health and happiness and freedom and self-worth to anyone who wants it. We all just have to pretend that AIDS is not related, and the early deaths of active homosexuals is just a sad co-incidence and nothing that they brought on themselves by their freely-chosen behaviour.

At the other extreme, we have the poor old smokers. Smoking is a big risk factor for lung cancer, but not the only cause. Yet when you see the anti-smoking lobby stopping at nothing to impose itself on what seems to be every single aspect of public and private life, you'd think smoking is the biggest evil in the modern world. Imagine the Breast Cancer Council working so strenuously to stop abortions, or the AIDS red-ribbon people fighting so vigorously against homosexual sex – never! Because it's not really about health or science, it's about what it's fashionable to believe in.

- Ed.

## Obstacles

*St Ignatius of Loyola*

"We no sooner begin a work for the honour and glory of God, than the world at once becomes uneasy, or the devil throws obstacles in the way."

## It Works!

Our 10<sup>th</sup> 40 Days for Life campaign will commence on Wednesday 24<sup>th</sup> September and end on Sunday 2<sup>nd</sup> November. The prayer vigil is between the hours of 7.00am and 7.00pm.

We would like to extend a warm invitation to everyone to participate in this all-important apostolate because we know that prayer and fasting, with a continuous peaceful presence, is very effective as shown here below:

"It is with great joy that we pass on the extraordinary news from Peter in Tasmania telling us that the "fertility control clinic" at 9 Main Rd. Moonah (Hobart) now has a "for lease" sign. This so called clinic has seen the death of thousands of unborn children! The abortionist, Kathy Lewis, regularly flew to Tasmania from Melbourne and is also the one who travels to the same name abortion centre in Albury. Dr Kathy Lewis has advised that the Fertility Control Clinic at 9 Main Road, Moonah is now closed."

Dear friends, we would love to have:

- A continual, peaceful, prayerful presence in front of the Fertility Control Clinic at 118 Wellington Parade, East Melbourne,
- Conversion of personnel who work there,
- Closure of the FCC.

We have fliers to be distributed to as many sources as you are able. Please send us an e-mail with your address and we will post them out to you, or ring the phone number below.

We also aim to acquire an ultra-sound and the vehicle to go with it. If you have any contacts as to how we can procure this please contact me. "The abortion lobby is pulling out all the stops to prevent women from viewing an ultrasound of their unborn baby before an abortion. You see, studies have found that up to 90% of women who receive an ultrasound before an abortion end up choosing life for their unborn baby!"

*Fons Janssen, Co-ordinator, Ph 0406 322 694  
www.40daysforlife.com/melbourne, vigil@40daysforlifemelb.org*

## Natural Human Instinct

*Bishop Philip Egan, Bishop of Portsmouth, England*

"As any police officer who has tried to talk down a suicidal person from a high building will attest, the natural human instinct is to prevent suicide. There is no 'right to die', regardless of how vociferous the euthanasia lobby might be. The law as it stands is clearly understood and widely accepted: it is not permitted deliberately to help bring about another's death."

# Reports Either Of No Use, or Not Used

I agree with the Editor's comments in the June issue of ITD on Dr Dixon's effort to clarify misunderstandings regarding the reporting of his ABC radio interview, but thought I should look into it further, because, to be honest, I have never taken much interest in the various offices of the ACBC, including Dr Dixon's Pastoral Research Office, since I have never previously seen anything of substance issue therefrom.

Consequently, I began to study some of the Pastoral Research Office's reports more closely.

The first one I encountered was not encouraging. It was *Building Stronger Parishes Preliminary Report: 2012 Supplement*. It covers research in seven rural parishes in 2012, and gives the impression of being an example of how to look busy asking a lot of questions without eliciting a shred of useful information.

Parishes are described in terms of the "wonderful things" that "make them vibrant and alive." Things like Multicultural Festivals, "aspects of social services," "strong ecumenical connections," distinctive identities that allow them to "develop worship and other programs that are appropriate for the local context," "companionship," et cetera, but, unless I missed it, not a mention of insistence on authentic liturgy, as defined by the letter, rather than the personally-interpreted "Spirit," of Vatican II, or of a strong catechetical program that includes doctrinally based homilies during Mass.

And throughout it all, there was the recurring theme of programs anticipating eventual parish lay leadership – the retreat from Catholicism.

The report is a perfect example of what Bishop Athanasius Schneider was talking about in a recent interview when he said, "The real crisis of the Church is anthropocentrism, forgetting the Christocentrism."

I had to ask myself, of what use to the ACBC would such a report be, unless what they were looking for was assurance that there are no problems in the Church, and no effort is required to address any significant issues.

So, I progressed to the 2007 report Dr Dixon referred

to in his clarification statement, and to my surprise, found that some meatier questions had obviously been asked during this project.

Some of the adult lapsed Catholics had put their hands up to, for example: "Disagreement with the Church's teaching on, or attitude to, personal sexual issues;" "Disagreement with the Church's teaching on abortion;" and, "No longer accept many Catholic beliefs."

Surely, this report, unlike the previous one I discussed, contained valuable information for the Bishops to work on, and instruct their priests on ways to combat the problems – to emphasise the sacrifice and generosity required to adhere to the Church's teaching on sexuality, to discuss the disgusting reality of abortion, and to present Catholic beliefs as a cogent way of life, rather than some vague concepts that no one can understand. But has that happened? Have you witnessed it in your parish?

In passing, as an example of the dodging of doctrine in homilies, in the local parish on Trinity Sunday, the (visiting) priest opened his homily with "The Trinity is beyond our intelligence." What utter rubbish! Certainly, we can never, in this life, fully comprehend the Blessed Trinity, but our intelligence was given to us for the specific purpose of pondering, among other matters, what the Almighty has revealed to us about the Godhead. In this particular priest's case, I think, from other evidence, that he was running scared of militant feminism, and any explanation that ventured anywhere near the concept of Fatherhood was quite beyond him.

So, again, I had to ask myself, not of what use the 2007 report might be to the ACBC, but what use they had actually made of the useful information it contained?

The further clarification, therefore, that I seek, is why the ACBC maintains the Pastoral Research Office, since its reports are either of no use, due to having no substance, or not used because their substance is unpalatable. Was it the confronting nature of the 2007 report that brought on the soft-pedal approach of the 2012 report?

*John Daly, Greensborough, Vic*

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## Recall What You Were Asked; Remember What You Answered

*Saint Ambrose*

Open then your ears. Enjoy the fragrance of eternal life, breathed on you by means of the sacraments. We explained this to you as we celebrated the mystery of "the opening" when we said: *Effetha*, that is, *be opened*. Everyone who was to come for the grace of baptism had to understand what he was to be asked, and must remember what he was to answer. This mystery was celebrated by Christ when he healed the man who was deaf and dumb... After this, the holy of holies was opened up for you; you entered into the sacred place of regeneration. Recall what you were asked; remember what you answered. You renounced the devil and his works, the world and its dissipation and sensuality. Your words are recorded, not on a monument to the dead but in the book of the living.

# Inconsistency

Re: Is Consistency Too Much to Ask? (July ITD, p.3)

Did you bring up your concerns to the priest himself about the “Absolution Formula” that he used, or the variations to the Mass liturgy text? If not, why not? Have you only resorted to complaining about him in the safety of Into the Deep? If you haven’t, then you have denied him natural Justice. Every person deserves to know the complaint against him and allow him a right of reply. This was firmly established in English Law with the Magna Carta in 1215.

You have stated that he is a retired priest and a visitor to the parish concerned. He may not be well; he may have been quite disorientated in a strange environment, he may have been suffering early stages of dementia and he might have been upset that you were abusing the process of the sacrament by confessing minor misdemeanours which probably were not sins at all.

Personally, I have yet to see any command of Christ stating that one has to confess one's sins to anyone. Certainly, he gave the Apostles the power to forgive sins but like any other granted power, it does not have to be exercised. I have lots of non-Catholic friends who say they just tell God they're sorry for any wrongdoing and get on with their lives.

Perhaps a sound reading of St Paul's letter to the Corinthians (Chapter 13) evoking the virtue of charity would not go amiss.

*William Power, Knowsley, Vic*

My letter was not about that particular priest, but about the issue of priests being inconsistent, and how lay people are denied their right to the liturgy as the Church intends. Therefore I did not name him, nor expect a justification from him.

*Redemptionis Sacramentum* teaches us (n.12) that “it is the right of all of Christ’s faithful that the Liturgy, and in particular the celebration of Holy Mass, should truly be as the Church wishes, according to her stipulations as prescribed in the liturgical books and in the other laws and norms.” This is all I ask.

With regard to the Sacrament of Confession, Catholics are obliged to believe and practise what the Church teaches. The opinions of others, Catholics and non-Catholics alike, are really not relevant to the issue. Your opinions on my sins are also not relevant.

- Ed.

## **“Regulation of the sacred liturgy**

depends solely on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the bishop. ... Therefore no other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.”

*Sacrosanctum Concilium, n.22*

# Rights of the Faithful

*Redemptionis Sacramentum*

[11.] The Mystery of the Eucharist “is too great for anyone to permit himself to treat it according to his own whim, so that its sacredness and its universal ordering would be obscured” (*Ecclesia de Eucharistia*, n. 52).

On the contrary, anyone who acts thus by giving free reign to his own inclinations, even if he is a Priest, injures the substantial unity of the Roman Rite, which ought to be vigorously preserved, and becomes responsible for actions that are in no way consistent with the hunger and thirst for the living God that is experienced by the people today. Nor do such actions serve authentic pastoral care or proper liturgical renewal; instead, they deprive Christ’s faithful of their patrimony and their heritage. ...

[12.] On the contrary, it is the right of all of Christ’s faithful that the Liturgy, and in particular the celebration of Holy Mass, should truly be as the Church wishes, according to her stipulations as prescribed in the liturgical books and in the other laws and norms.

Likewise, the Catholic people have the right that the Sacrifice of the Holy Mass should be celebrated for them in an integral manner, according to the entire doctrine of the Church’s Magisterium.

Finally, it is the Catholic community’s right that the celebration of the Most Holy Eucharist should be carried out for it in such a manner that it truly stands out as a sacrament of unity, to the exclusion of all blemishes and actions that might engender divisions and factions in the Church.

[18.] Christ’s faithful have the right that ecclesiastical authority should fully and efficaciously regulate the Sacred Liturgy lest it should ever seem to be “anyone’s private property, whether of the celebrant or of the community in which the mysteries are celebrated” (*Ecclesia de Eucharistia*, n. 52).

[186.] ... Let Bishops, Priests and Deacons, in the exercise of the sacred ministry, examine their consciences as regards the authenticity and fidelity of the actions they have performed in the name of Christ and the Church in the celebration of the Sacred Liturgy.

Let each one of the sacred ministers ask himself, even with severity, whether he has respected the rights of the lay members of Christ’s faithful, who confidently entrust themselves and their children to him, relying on him to fulfill for the faithful those sacred functions that the Church intends to carry out in celebrating the sacred Liturgy at Christ’s command. For each one should always remember that he is a servant of the Sacred Liturgy.

# Revealed to Mere Children

A homily by Fr John Speekman, [homiliesfromaustralia.blogspot.com.au](http://homiliesfromaustralia.blogspot.com.au), 14<sup>th</sup> Sunday Year A

Jesus exclaimed, 'I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children.'

The 'learned' and the 'clever' are really an unfortunate bunch mainly because they are blind. This is odd, really, since the gift they claim to have is *sight* or understanding. In fact, they sometimes claim to have more sight and understanding than the Church.

Jesus has no time for them at all; he prefers children: *Let the little children come to me ... for the kingdom of heaven belongs to such as these.* (Mt 19:14)

So what is it about our Faith that is 'hidden' from the learned and the clever and revealed to mere children? I would say, 'just about everything' – especially its truths, and the spiritual logic which binds them together.

Children have a humility which trusts that what we tell them is true. However, they also have an almost inerrant intuition which tells them if we ourselves believe what we tell them. Take for example the 11 year old boy who no longer wanted to go to Mass on Sunday. I pointed out to him how faithfully his parents had been coming all these years and his reply confirmed what I myself already suspected. He said, 'Mum and dad don't really believe.'

I can only guess that this is one of the contributing factors to why so many people have severed their connections to the Church in the face of the abuse crisis. They came to realise that many priests 'don't really believe'.

But there is a deeper humility with a deeper clarity which grasps a deeper logic and understands that the divine face of the Church, as well as her creed, is often disfigured by her human face.

It is God's little children who effortlessly grasp the fact that truth is not destroyed by those who betray it and that it cannot be replaced by an 'easier' or more popular doctrine which is less likely to be betrayed.

God's little children understand that the sacraments are not rendered ineffective by those who merely *pretend* to serve them and that the lovely and radiant bride of Christ, the Church, cannot be deserted at the altar because of the sins of others.

The learned and the clever, pointing self-righteous fingers, are left standing by the side of the road in a noisy, dissident throng. The humble travel on, deeper and deeper into the heart of Christ and deeper into the heart of his Church. It is from within this heart that they hear his call: *Come to me...*

My dear fellow little children of Christ, I invite you, when you are able, when you are ready, to turn your backs on the past and the sins of others. God will deal with the past; only God *can* deal with the past.

Let us again allow ourselves to hear the loving call of the Master: *Come to me...* It comes from many places but, as the Church teaches, it comes *par excellence*, from his abiding presence here in the tabernacle.

The call 'to come' is always firstly a call to the presence of the person of Christ – *Come to ME...*

When we leave this Church after Mass this divine and this human presence will remain. This is the difference between every other building and a Catholic Church. People have told me this church was built with 'seconds' bricks. I have seen lovelier churches. Nevertheless, Jesus Christ has chosen to make his home here, in this place, in this house of bricks.

Many times already, in answer to his call, 'Come!', I have made my way here to sit before him, to listen to him and to speak with him. For me the words of the Entrance Antiphon ring with absolute truth: *Your merciful love, O God, we have received in the midst of your temple.* In this place there are treasures to be gathered; precious jewels to be received.

Christ rules the world from this humble tabernacle. When I pay a visit to this church I am in the presence of the great King of the Universe. All I need, all I long for, all I want is here!

And you know as well as I do that when we come in here to be with him, to say a Rosary or a Chaplet of Mercy or some other prayer, or just to sit, from behind us there are fingers, hands, arms reaching for us – trying to drag us out – telling us, 'That's enough now. Three minutes is enough. Don't waste your time. There is so much to do out here.'

If we resist these voices, the 'unspiritual' self St Paul mentions in the second reading, we soon find ourselves exclaiming: What a wonderful place to be – alone with the Master – the God who made me. I am his and he is mine. He wipes away my tears, he restores my spirit, he give me confidence and hope – he gives me the one thing I crave – real love!

Jesus exclaimed, 'I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children.'

# Break The Spiral By One Word Alone

*Pope Francis, at the Invocation for Peace, 08-06-2014*

Peace-making calls for courage, much more so than warfare. It calls for the courage to say yes to encounter and no to conflict: yes to dialogue and no to violence; yes to negotiations and no to hostilities; yes to respect for agreements and no to acts of provocation; yes to sincerity and no to duplicity. All of this takes courage, it takes strength and tenacity.

History teaches that our strength alone does not suffice. More than once we have been on the verge of peace, but the evil one, employing a variety of means, has succeeded in blocking it. That is why we are here, because we know and we believe that we need the help of God. We do not renounce our responsibilities, but we do call upon God in an act of supreme responsibility before our consciences and before our peoples. We have heard a summons, and we must respond. It is the summons to break the spiral of hatred and violence, and to break it by one word alone: the word "brother". But to be able to utter this word we have to lift our eyes to heaven and acknowledge one another as children of one Father.

*Zenit.org 08-06-2014*

## Our Infinite Sadness

*Evangelii Gaudium, n.265*

Sometimes we lose our enthusiasm for mission because we forget that the Gospel responds to our deepest needs, since we were created for what the Gospel offers us: friendship with Jesus and love of our brothers and sisters. ... We have a treasure of life and love which cannot deceive, and a message which cannot mislead or disappoint. It penetrates to the depths of our hearts, sustaining and ennobling us. It is a truth which is never out of date because it reaches that part of us which nothing else can reach. Our infinite sadness can only be cured by an infinite love.

## Personal Ideas

*Pope Francis, Morning Mass, 16-05-2014*

Ideas by themselves do not lead anywhere and those who pursue the path of their own ideas end up in a labyrinth from where they can't get out again! It's for this reason that heresies have existed from the very beginning of the Church. Heresies are this: trying to understand with our minds and with only our personal light who Jesus is. A great English writer wrote that a heresy is an idea that's gone crazy. That's right; when they are ideas by themselves they become crazy. This is not the right path!

## Time, Prayer, Backbone

*From an article by Fr John Walshe*

*Chairman of the Australian Confraternity of Catholic Clergy  
The Priest, Winter 2014 edition*

When priests think of the challenges to the family in the context of spreading the Gospel, we think first of all about the dramatic falling away of the celebration of valid sacramental marriages amongst Catholics.

It seems to be part of priestly conversation today to note that in many places in Australia the majority of children who are presented for Catholic Baptism are not born of sacramental marriages. An increasing number of Catholics are not aware of or casual towards the requirement of canonical form. This presents a huge challenge to catechesis. We really do need to devote more time, energy and resources to presenting the Church's vision of married love. Our schools may be replete with sexual education but often very lacking in the presentation of marriage in God's plan and the special nature of sacramental marriage.

We have a wonderful resource and opportunity to evangelise through our school system and we need to grasp the nettle and do it! Unless we devote ourselves to a dedicated effort to promote the beauty and dignity of Christian Marriage we will be chasing our tail for many years to come. ...

The spirit of the world always affects the children of the Church and this is never more real than in family life. There are many strengths in family life but there are many things today that seek to destroy it.

The Church has a very rich theology of marriage and the family... Our pastoral challenge is to communicate the teaching of Christ and His Church concerning marriage and the family in the best way we can. We have to be proactive. We can no longer leave marriage to take care of itself. We need to encourage and support our existing faithful families and enable them to be beacons in our Church and our world for all that is best in human life and love.

We do need to minister to and assist an increasing number of the faithful who are in irregular marital situations. Care for such families involves a care for the family as a unit that passes on the faith, but it also entails spiritual care for partners to irregular unions who are not free to receive the Blessed Eucharist in their present circumstance. In this we must be faithful to Christ...

Perhaps the greatest difficulty that we have as priests ministering to those with marriage difficulties is that priests are not united in their care and response. The situation of people getting vastly different responses from priests to the same difficulty just tears the unity of the Church asunder. We need to all be on the same page: faithful first of all to God, true ministers of the Mysteries, understanding and supportive of those in our care. This will involve much time, prayer and at times backbone.

## 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 July. - Ed.*

**How The Media Can Distort:** Things are not always as they seem. This bishop gives us a reminder about how the media can set us up to fight against one another instead of with one another. We can't afford it. ... [READ MORE](#)

### Family, Life and Freedom Angers

**Journalists:** Accused of being a "hardline" pro-life event, "anti-gay", and anti-science, the World Congress of Families Melbourne event has been attacked by journalists who apparently don't believe in free speech, or in the right to life of our unborn brothers and sisters, or in the fact that abortion is a risk factor for breast cancer. Babette Francis, convenor of the WCF Melbourne event, wrote this article in response... [READ MORE](#)

### Tell Us About The Ordinariate in

**Gippsland:** We have an Ordinariate parish in Gippsland, and the local Ordinariate priest, Fr Ken Clark, regularly says Mass for the Cathedral parish of Sale as a supply priest. Yet little is really known about this unusual parish we have in... [READ MORE](#)

**Liberal Conundrum:** When you accuse someone of being judgmental, are you not being judgmental?

**"Married Priests? I am one."** Here's an excellent article by Fr Dwight Longenecker on whether married priests will solve any problems. He touches on all relevant aspects – is it possible to change? will it help vocations? will married priests be perfect? will it solve the sex abuse scandal? how would parishes support priests' wives and families?... [READ MORE](#)

## Extinction is the Result

"The Shakers" were a religious sect derived from a breakaway group well known in England in the 18<sup>th</sup> century as the "Shaking Quakers". Beliefs were those of the millenarian type, promoted by a 'Mother Ann' (Lee) who found devotees in the U.S. who accepted her as a female deity, the second Incarnation of Christ.

Her early colonial followers tried to live a life of rural simplicity, making their own domestic furniture, now very highly prized by those in the arts and crafts movement. One of the principal doctrines developed by 'Mother Ann' was the religious and eternal value of celibacy, so it should come as no surprise to us that their numbers did not grow and the body of believers dried up and eventually died out. Now they are just a relic of the past, like a museum piece.

I am amazed that many of our political and social institutions, meant for the good of a living society and nation, are hell-bent on promoting a form or way of life that can have no natural descendants. Like the Shakers of old, extinction is the end result. If, that is, the proponents of this direction in social life manage to get their way.

Some politicians swallow the guff and claim that they are concerned "for the children" who would be brought up by "parents" in a same-sex relationship – How many children? Where are they to come from? A few hundred, possibly even a few thousand across the whole nation, to satisfy a culture that is, by physical reality, sterile? If only a small percentage of homosexuals are going to want or be able to adopt children, this proposal is no more than a sop to the lesbian lobby.

We should learn the hard truths of history, why the Shakers disappeared, and why other sterile and destructive ideas will ruin us and don't deserve support. It is normal marriage that a sound society needs.

*S.C., Melbourne*

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## Confronting a Culture of Divorce

*Cardinal Raymond Burke, Prefect of the Apostolic Signatura,*

*Interviewed by Thomas McKenna, president of Catholic Action for Faith and Family, EWTN, 29-06-2014*

What has to be made very clear is that the Church's teaching on the indissolubility of marriage is unchanging and unchangeable. ...

Some people say, 'Well the culture is predominantly divorcist, therefore the Church in her practice has to adapt herself to the situation of the culture.' But that's not the nature of the Church. When the Church confronts a culture that is in some way weak or defective, or failing – as our culture is – Her mission is to call the culture to conversion and to teach ever more strongly the truth about marriage and to help, of course, individuals to live according to that truth.

I think, for instance, of examples in France and also in the United States, of associations of those who are divorced who meet regularly to encourage one another to remain faithful to their marriage, to their first marriage, because they believe very sincerely in the Lord's teaching that that marriage was in fact, or is in fact, their way to salvation, and so these are the kinds of things that we ought to be encouraging...

# Freedom From Weak Thought

*Pope Francis, to congress on religious liberty, 20-06-2014*

Religious liberty is not only that of thought or private worship. It is freedom to live according to ethical principles consequent upon the truth found, be it privately or publicly. This is a great challenge in the globalized world, where weak thought – which is like a sickness – also lowers the general ethical level, and in the name of a false concept of tolerance ends up by persecuting those who defend the truth about man and the ethical consequences. ...

It is for me a reason for great sorrow to see that Christians in the world endure the greatest number of such discriminations. The persecution against Christians today is in fact stronger than in the first centuries of the Church, and there are more Christian martyrs than at that time. This is happening more than 1700 years after the Edict of Constantine, which granted freedom to Christians to profess their faith publicly.

*Zenit.org 20-06-2014*

## IN MEMORIAM

PAULINE GALLAGHER

Please pray for the repose of the soul of Pauline Gallagher, a subscriber of Into the Deep from Sandgate, NSW. We have no further information, other than that her ITD was returned to sender with “deceased” written on the envelope. May her soul, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

## Water and Flour

*Saint Irenaeus, bishop and martyr*

So it was [at Pentecost] that men of every language joined in singing one song of praise to God, and scattered tribes, restored to unity by the Spirit, were offered to the Father as the first-fruits of all the nations.

This was why the Lord had promised to send the Advocate: he was to prepare us as an offering to God.

Like dry flour, which cannot become one lump of dough, one loaf of bread, without moisture, we who are many could not become one in Christ Jesus without the water that comes down from heaven.

And like parched ground, which yields no harvest unless it receives moisture, we who were once like a waterless tree could never have lived and borne fruit without this abundant rainfall from above.

Through the baptism that liberates us from change and decay we have become one in body; through the Spirit we have become one in soul. ...

## Respect For Real Presence

Some ‘liturgical’ scenarios should particularly alarm Catholics concerned about the ongoing spiritual crisis within the Church.

Recently at a school children’s Mass (read: children’s ‘concert’) in Springvale North, I was quite disturbed by an intrinsic problem that can often emerge from the distracting Sign of Peace. When the prolonged, raucous exchange of cheers, greetings and affection had subsided, the celebrant announced: “Now the Sign of Peace is over, let’s draw our focus back to Jesus.”

Yes, you read correctly: “Draw our focus back to Jesus.” In effect, the Creator of the universe, Our Crucified Saviour – meant to be the consistent *central focus* in every Mass – for some moments was totally ignored *in His own house* – virtually told to go sit in a corner while his supposedly adoring creatures were absorbed in their own noisy exchanges of peace, love, friendship and affection.

Also recently, I attended Mass in Mitcham to celebrate the 70<sup>th</sup> anniversary of the founding of the Missionary Sisters of Mercy. The main celebrant was Bishop Pat Power. His Lordship, concelebrants, sisters and congregation, shared memorable moments of the sisters’ history during Mass, most of which had little or nothing to do with the liturgy of the Mass. An enthusiastic choir was boosted by romping keyboard and drums. The whole scenario was capped off by applause at the end. Hence everyone must have felt well ‘entertained’.

At Holy Communion my reception of Our Lord on the tongue was, to put it mildly, ‘different’. As I stood before a concelebrant in an appropriate manner, I waited for him to announce: “Body of Christ”. Dead silence. After some seconds I said “Amen” and closed my eyes to receive the Sacred Host. Jesus’ Body and Blood didn’t arrive. As I opened my eyes to see what was happening, the priest gave me a stunned look, held the Host at a short distance, abruptly *tossed* it into my mouth, and quickly withdrew his hand. I can only surmise he had a mild bout of ‘plague-phobia’. Near him stood women extraordinary ministers (I think they were nuns), while some concelebrants were seated behind the altar for the duration of Holy Communion.

These incidents reinforce the sad reality that so many of our priests, religious and laity have lost their awareness and/or understanding of the full meaning of the Real Presence and the priesthood. A revived respect for and appreciation of these intrinsic elements of our Faith are urgently needed, above all among our spiritual leaders. Let’s renew our deep, fervent and persevering prayer for each other – for humility and fidelity to the voice of Our Lord expressed through Church Teaching.

*Peter Phillips, Springvale, Vic*



# Return the Tabernacle

*Bishop Thomas Paprocki, Bishop of Springfield, Illinois, in a pastoral letter*

The art of celebrating the liturgy properly and adoring the Lord in the Eucharist devoutly (*ars celebrandi et adorandi*) is the key to fostering the active participation of the People of God in divine worship.

18. While the Holy Eucharist is reserved in the tabernacle of every parish church in our diocese, the faithful in some places do not frequently come to pray before the tabernacle to be in the presence of the Lord. Several reasons for this certainly exist, but one among them is the reality that the tabernacle is not always easily found in many of our churches today. Over the past few decades, tabernacles all too often were moved from prominent places in the sanctuary to obscure and remote rooms that in some cases were previously supply closets.

19. The present legislation of the Church concerning the placement of the tabernacle states, "In accordance with the structure of each church and legitimate local customs, the Most Blessed Sacrament should be reserved in a tabernacle in a part of the church that is truly noble, prominent, conspicuous, worthily decorated, and suitable for prayer."

Regrettably, this is not always followed. ...

21. The great majority of our parish churches and chapels were designed to house the tabernacle in the center of the sanctuary; removing the tabernacle from these sanctuaries has left a visible emptiness within the sacred space, almost as though the building itself longed for the return of the tabernacle. ...

22. Pope Benedict XVI wrote in his Post-Synodal Exhortation on the Eucharist in 2007, "The correct positioning of the tabernacle contributes to the recognition of Christ's real presence in the Blessed Sacrament. Therefore, the place where the Eucharistic species are reserved, marked by a sanctuary lamp, should be readily visible to everyone entering the church. ... In any event, final judgment on these matters belongs to the Diocesan Bishop."

23. With this in mind, in order that more of the faithful will be able to spend time in adoration and prayer in the presence of the Eucharistic Lord, ***I direct that in the churches and chapels of our diocese, tabernacles that were formerly in the center of the sanctuary, but have been moved, are to be returned as soon as possible to the center of the sanctuary in accord with the original architectural design.***

*"The Lord grants in a moment what we may have been unable to obtain in dozens of years."*

*St Philip Neri*

# Ignorance of the Faith

I write in response to the article, 'Confirmed in What?' (July ITD, p.9). From the description it appears that the children mentioned would have been confirmed in the wholesale ignorance of the faith.

As pointed out so vividly, while these children have been progressively initiated into the life of the Church and the mysteries of her faith, they seem to not have the slightest notion of why they're there and what they're supposed to be doing.

Through grace they have been made members of a royal priesthood and a holy people, and as a result, the rest of their lives should be ruled by regular Sunday Mass and the sacrament of Penance.

On the contrary, for many of them the sacrament of Confirmation has come to mark the end of their relationship with the Church and her life of grace.

This farce has been brought about in the Church in this country by bishops who want to appear compassionate, non-judgmental and 'pastoral'.

However, their 'pastoral' policies, which direct priests to throw sacraments at children of parents who are unevangelized and in whom there is no founded hope that the fruits of the sacrament of Baptism will be realized, have been catastrophic.

To start with, it has undermined the Church's mission, her moral teaching, the integrity of Christ's sacraments, and the teaching authority of orthodox priests.

When you think about it, it has probably been one of the main reasons why there has been such a massive drop-off in the regular participation of Sunday Mass and the sacrament of Penance.

The bishops are primary moderators of the sacraments, and ultimately the ones who make the policies for the preparation and reception of them. For a long time now I have been of the view that the Church in this country has been in the grip of a sacramental crisis which has been deepening yearly as they remain steadfast in denial.

Not so long ago the ACBC launched and distributed glossy pamphlets on "What the Catholic Church teaches on asylum and migration", because they considered it an important issue for Catholics to be informed about. Well, I long for bishops to do the same for the sacraments of initiation in order to teach and form Catholics in what is the source and summit of the Church's life.

Let's face it, the liturgy is the beating heart of the Church's life. Lamentably, over the years this heart has been wounded by abuse and sacrilege, and has been worn out by carelessness, ignorance, neglect and liberalism in general. It is well-known that when the heart is very sick the whole body is affected, to the point where it can no longer function effectively.

*Gregory Kingman, Morwell, Vic*

## Two Ways

*From an article by Fr Ken Clark,  
gippslandordinariate.wordpress.com*

I am constantly amazed by the majority of people, most of them within the Church, that are constructing or have constructed a God and a Church in their own image. Not for them the Magisterium, or what has been traditionally acknowledged as the teaching of the Church; rather, it is what is “acceptable” to themselves, and/or to society. It all comes down to thinking of Jesus as a “nice guy”, as someone who was a man of His time, and was influenced by society around Him. Part of the thinking seems to be that: Jesus is love, and if He is love then He would never condemn; and if you love someone, you “accept” them as they are and are happy for them to stay as they are. Therefore, no matter what your state in life, or what your spiritual state, Jesus will love you, and “accept” you.

It seems as though people want Jesus but they also want to come, and stay, as they are; and if they cannot ‘stay as they are’ then there must be something wrong with the Church, and its teachings, because Jesus is Love and therefore accepting (inclusive), without any change being required on the part of the individual.

Part of this is true – Jesus loves us unconditionally, and no matter what state of life we are in He meets us where we are – but He is never content for us to remain as we are. There is always a sting in the tail for we must change in order to meet His Holiness. To the man at the pool in Bethsaida he said, “Do not sin anymore”; to the rich young man, “Go and sell all you own”; and to the woman taken in adultery, “I do not condemn you, sin no more”. ...

For many, the Church and the world are not separate and apart, but muddled together. So that now we have such nomenclature as “catholics for choice” (pro-reproductive aid), “catholics for abortion”, “nuns for choice”, “LGBT catholics”, “gay catholics”, (and the list of these organisations is long), each and every one against the teaching of the Magisterium as codified in the Catechism of the Catholic Church. ...

There are at least two ways that have developed within the Church. The first is sure and certain, a clear pathway to God, through the Church as called into being by Christ, and the Deposit of Faith as expressed in the Catechism of the Catholic Church. The second is fluid, nothing is certain; it involves becoming the sole arbiter of what is, and what is not, of God. In this second way, individuals, and collectives, decide what the faith should be like, picking and choosing without any recourse to the Magisterium or tradition. Most liberal Protestant churches have travelled this path and are now in steep decline.

For orthodox Catholics, holiness can only come through an intimate relationship with Jesus Christ within His Church, through the sacraments, and in obedience to the teaching of the Church as expressed in the Catechism.

## Work-Free Sundays

*Pope Francis, meeting with workers in Campobasso, 05-07-14*

When a young mom or a dad comes to me, I ask: ‘How many children do you have?’ and I have another question: ‘Tell me, do you play with your children?’ Most respond: ‘Pardon Father?’ - ‘Yes, yes: do you play? Do you waste time with your kids?’

We are losing this knowledge, this wisdom of how to play with our kids. The economic situation compels us to this, to lose this. Please waste time with your children! On Sunday... to spend time together.

This is a “critical” point, a point that allows us to discern, to assess the quality of the human economic system in which we find ourselves.

And within this context is the issue of Sunday working, which affects not only believers but everyone as an ethical choice. The question is: to what do we want to give priority? The work-free Sunday – with the exception of necessary services – is to say that the priority is not economic but human, ... [for] family, friends, for believers to be in relation with God and with the community. Perhaps it is time to ask whether to work on Sundays is a true freedom.

*Zenit.org 05-07-2014*

## Like a Second Baptism

*Pope Francis, General Audience, 13-11-2013*

In a certain sense, Baptism is the identification card of the children of God, their certificate of birth, it is the birth certificate of the Church. All of you know the day you were born and celebrate your birthday, right? We all celebrate our birthday. ... But let us do something: today, when you return home, ask what day you were baptized, search, because this is your second birthday. The first birthday is when you were born into life and the second birthday is when you were born into the Church. ...

At the same time, Baptism is linked to our faith in the remission of sins. The Sacrament of Penance or Confession is, in fact, like a “second Baptism,” which refers always to the first to consolidate and renew it. In this sense the day of our Baptism is the point of departure of a journey of conversion that lasts our whole life and which is continually sustained by the Sacrament of Penance. Think of this: when we go to confess our weaknesses, our sins, we are asking forgiveness of Jesus, but we also go to renew our Baptism with this forgiveness. And this is beautiful, it is like celebrating the day of your Baptism in every Confession. Therefore, Confession is not being seated in a torture room, rather it is a feast. Confession is for the baptized! To keep clean the white garment of our Christian dignity! ...

*Zenit.org 13-11-2013*

# Muslims' Views in Lieu of a Homily

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

**Q:** During our sacred liturgy on Pentecost Sunday, in place of the homily, two leaders from the local mosque were invited to “join us in prayer in light of the example given by our Holy Father.” The first gentleman shared his views on God and how we are all searching for peace and how it can be found only in God. He explained that Muslims believe in the same God as Christians and that they too believe that “Jesus was a prophet, like the great Mohammed.” The second gentleman proceeded to read various selections from the Quran in English and then sung those same verses in Arabic. He read several passages about Mary as well. At the end of their “prayers for peace,” the woman who introduced them explained to the congregation, and I quote, that “Our Muslim brothers would now be leaving the Liturgy of the Word as we prepare to recite the Creed which further isolates us from them.” I do not take issue with Muslims being invited and present at our holy Mass as observers. My question is, was this a grave offense to have them speak in place of the homily, read from the Quran, and state (several times) that they too “believe that Jesus was a great prophet”? I personally felt a prisoner in my own house and felt ashamed because I did not have the courage of the early martyrs to stand and say, “Jesus was not JUST a prophet but the Son of GOD.” I was horrified to hear our Creed be referred to in our own house as a point of “isolation.” I feel our Creed is not a point of isolation, but truth that should not be apologized for, just because we have visitors from another faith with us. Am I overreacting? - H.C., Orlando, Florida

**A:** While our Holy Father has gone to great lengths to promote mutual understanding and acceptance among people of different faiths, he, like his predecessors, has made every effort to avoid any religious syncretism, and I do not recall any incidence where non-Christian prayers were introduced into a Christian liturgical act of worship, much less into a Mass. Therefore, first of all I think calling on Pope Francis' example for this act is simply incorrect.

Second, I do not believe that the Muslim gentlemen involved in this episode would ever think of inviting a Christian minister to Friday prayers to tell his fellow Muslims that Christians believe that Jesus is the Son of God and God's definitive revelation to man. In saying this I am not criticizing the Muslims for lack of reciprocity but would simply say that this would be perfectly coherent from a Muslim point of view, since allowing the Christian to say so would be tantamount to denying the central tenet of Islam itself. I believe it should also be equally obvious to a Catholic minister that there can be no place for expounding a non-Christian religion within the context of a Christian liturgical rite.

There are certainly times and places where the explaining of a non-Christian religion can be done with mutual benefit but never in a Christian liturgical context. All Christian liturgy is a proclamation of faith, and to expound another religion is to deny the very reason for being present at the act of worship. In this sense we are not only “isolated” from Muslims by the Creed but from the moment we make the sign of the cross and proclaim the Trinity at the very beginning of Mass.

To put it plainly: Although there can and should be mutual respect and peace between them, from the standpoint of religious beliefs, Islam and Christianity are incompatible religions. There are indeed some shared values and common points of religious practice, but both religions hold as absolute truths tenets that are mutually exclusive. We can agree to disagree in a friendly manner but must accept that there can be no common ground in the matter of central religious beliefs. Only then can fruitful dialogue ensue.

In this sense we can now address the affirmations made by the Muslims during the Mass. Insofar as both faiths believe there is one God, then it is certain that we both adore the same God. From a more speculative point of view, however, some scholars would argue that the underlying concepts of the nature and attributes of the divinity are not always compatible in both religions.

Likewise, the affirmation that Muslims regard Jesus as a great prophet like Mohammed is practically meaningless for Christians. To use another example: A Christian could tell Jews that the Christians hold Isaiah to be a great prophet. It would be a true statement. However, this does not mean that a Jew could accept the Christian belief that certain texts of Isaiah foretell the life and death of Jesus. To do so would be to deny the Jewish faith.

For Christians, Christ is the Son of God and God's definitive revelation to man. A Christian cannot accept that Mohammed is a prophet in the Christian sense, since all prophecy ceased before Christ and necessarily led to him. Nor can Christianity give any credence to the Quran as divine Revelation, because there can be no public Revelation after the time of the apostles. To affirm otherwise would be to deny a central belief of our faith.

Finally, although it might seem to be legalese, the homily may not be omitted on such a major feast. It may not be delivered by anyone other than an ordained minister and should reflect the faith (*Redemptionis Sacramentum*, n.64-67).

Zenit.org 24-06-2014

## 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*

## New Hours of Adoration

*The following times for the Ordinariate parish in Gippsland  
will be added to the list above:*

Heyfield: St Michael's, 4<sup>th</sup> Sunday 4pm Evensong &  
Benediction  
Cowwarr: St Brigid's, Wednesdays: 10.30 – 11.00am (Low  
Mass 10am)

*“The most important thing is to begin decisively.”*

*St Teresa of Avila*

## Contact *Into the Deep*

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- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- 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.

## Keep in Touch

- ➔ Visit ITD's blog [www.stoneswillshout.com/wp](http://www.stoneswillshout.com/wp)
- ➔ Update your records. ITD's email address is [stoneswillshout@bigpond.com](mailto:stoneswillshout@bigpond.com).