

# *Into the Deep*

Issue 145

Newsletter of orthodox Catholics of Gippsland

December 2014

## Be Moved!

*Pope Francis, Christmas Day 2013*

Let us pause before the Child of Bethlehem. Let us allow our hearts to be touched, let us not fear this. Let us not fear that our hearts be moved. We need this! Let us allow ourselves to be warmed by the tenderness of God; we need his caress. God's caresses do not harm us. They give us peace and strength. We need his caresses. God is full of love: to him be praise and glory forever! God is peace: let us ask him to help us to be peacemakers each day, in our life, in our families, in our cities and nations, in the whole world. Let us allow ourselves to be moved by God's goodness.

## Next Issue of ITD

There will be no usual January issue of ITD in the new year so that I can have a little end-of-year break.

The next issue will be a combined January/February issue released sometime late January. In the meantime, I will try to keep the blog reasonably up to date with posts.

## And ITD Facebook Page

There is now also a Facebook page to "Like" so that you can be alerted to the latest news posted on the blog. Search for "Into the Deep" on Facebook to find us, and then "like" or become a "friend". You can also send news or interesting articles yourself via comments on the ITD Facebook page.

- Ed.

## Preparing for Christ

*Catechism of the Catholic Church, para 522-524*

The coming of God's Son to earth is an event of such immensity that God willed to prepare for it over centuries.

He makes everything converge on Christ: all the rituals and sacrifices, figures and symbols of the "First Covenant".

He announces him through the mouths of the prophets who succeeded one another in Israel. Moreover, he awakens in the hearts of the pagans a dim expectation of this coming.

St John the Baptist is the Lord's immediate precursor or forerunner, sent to prepare his way.

"Prophet of the Most High", John surpasses all the prophets, of whom he is the last. He inaugurates the Gospel, already from his mother's womb welcomes the coming of Christ, and rejoices in being "the friend of the bridegroom", whom he points out as "the Lamb of God, who takes away the sin of the world".

Going before Jesus "in the spirit and power of Elijah", John bears witness to Christ in his preaching, by his Baptism of conversion, and through his martyrdom.

When the Church celebrates the liturgy of Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Saviour's first coming, the faithful renew their ardent desire for his second coming.

By celebrating the precursor's birth and martyrdom, the Church unites herself to his desire: "He must increase, but I must decrease."

## Proof God Has Heard Our Cry

*Pope Benedict XVI, Christmas 2011*

God is the Saviour; we are those who are in peril. He is the physician; we are the infirm. To realize this is the first step towards salvation, towards emerging from the maze in which we have been locked by our pride. To lift our eyes to heaven, to stretch out our hands and call for help is our means of escape, provided that there is Someone who hears us and can come to our assistance. Jesus Christ is the proof that God has heard our cry.

*Zenit.org 25-12-2011*

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

## ***Prof. Nicholas Tonti-Filippini R.I.P.***

It was with great sadness that we heard of the death of Nick Tonti-Filippini on 7 November 2014. He was a world-renowned ethicist, faithful Catholic and staunchly pro-life. He argued quietly, clearly and logically with any opponent, and was well-respected by all.

Nick was due to speak at an event in Maffra organised by Action for Life on 7 December 2014 (as per Nov ITD, p.7). This event has been cancelled.

We pray for the repose of the soul of Nicholas Tonti-Filippini and for comfort for his family.

## **Catholic Freemasons**

I was sent a copy of your newsletter today and thoroughly enjoyed its comments. The information on freemasonry (Nov ITD p.4) was especially good. Many American Catholics do not know that one cannot be a Catholic and a Freemason. Secular humanism is another name for freemasonry and is the root cause of many of the evils of contemporary society. Please send future copies of your newsletter.

*Rosemary Reid, Birmingham, Alabama U.S.A.*

## **Advent Study Group**

I'd like to let people know that I am running a course on the Sacrament of Confession over Advent.

The Advent Study Group will be held on the Tuesdays of Advent, 7 - 9pm, in the **Maffra** parish hall.

We will look deeply at Confession: the Church's teaching, historical development of confession/penance, how it existed in the early church with Saint Paul and the early Christians; public penance and reconciliation to the community after baptism; canonical penance; tariff penance; the development of confession as we know it today; and the art of the examination of conscience. There are many things we will look at with Confession. If you have any particular questions about confession, let me know.

The other thing I am doing is that for the four Sundays of Advent I will be preaching solely on Confession. The Ordinariate Mass is on Sundays at 10am in **Heyfield**. We are usually at St Michael's parish church in Heyfield but while the church is being renovated, we'll be having Mass in the hall at St Michael's. Everyone is welcome. The Ordinariate is Catholic, in full communion with the Catholic Church, and coming to an Ordinariate Mass fulfils the Sunday obligation.

*Fr Ken Clark OLS, Maffra, Victoria  
gippslandordinariate.wordpress.com*

## **Christmas is a Revolution!**

*Archbishop Charles J. Chaput*

Two of the recurring themes for "the holidays" each December are joy and peace.

But beset by so much frantic marketing, and with so many seasonal distractions and pressures, many Americans can't remember why they should feel happy. Warm feelings need a better reason than the winter solstice.

For the believer who stops and prays, nothing can obscure the real meaning of Christmas. Nothing can diminish the clean, bright beauty of Christmas Mass, or the glory of the carols we hold dear.

Christmas is the birthday of life. This day is the beginning of hope. Jesus Christ is Lord – the only name under heaven by which anyone can be saved (Acts 4:12); there is no other – and his birth is our rebirth.

The joy in Christmas is the fact that God's love becomes flesh. God enters a sinful world in order to redeem it.

The peace in Christmas is the reconciliation God begins in Bethlehem between himself and humanity.

The stable leads to the cross. The cross leads to a tomb. And the tomb leads to resurrection and life. Easter begins in Christmas, and that's the reason we sing.

This is a good time of year to remember that what we celebrate as Christians is much more than a pious story about a baby, or a parable about new life. Christmas is real. Christmas is a revolution. Christmas begins an uprising against the world, against sin, against death, against despair, against loneliness, led by the loving God who created us.

In Genesis, God said, "Let there be light," and creation began. This Christmas, and every Christmas, God speaks again – through his Son, his Word made flesh – saying "Let there be a light," and in the Christmas sky, rises a light unto the gentiles that renews the world.

The source of our joy is the hope Christmas Day kindles in our hearts. And the reason for our hope is the coming of a Saviour in the birth of Jesus Christ.

May his coming fill each of us with happiness – today, every day of the Christmas season and throughout the coming year.

*Zenit.org 20-12-2013*

*"It is a form of trade, you see. I ask God for souls and pay Him by giving up everything else."*

*Saint John Bosco*

## Facing East for Advent

*From an article by Bishop James Conley of Lincoln, USA*

Jesus Christ will return in glory to the earth. We do not know when he will return. But Christ promised us that he would return in glory, "as light comes from the east" to bring God's plan of redemption to its fulfilment. ...

It has been nearly two thousand years now since Christ ascended into heaven. It has become easier to forget that he will come again to earth. It has become easier to forget that we must be waiting, we must be watching, and we must be ready. In the season of Advent, as we recall Christ's Incarnation at Christmas, we are reminded to be prepared for Christ's coming. ...

Since ancient times, Christians have faced the east during the Holy Sacrifice of the Mass to remember to keep watch for Christ. Together, the priest and the people faced the east, waiting and watching for Christ. Even in Churches that did not face the east, the priest and people stood together in the Mass, gazing at Christ on the crucifix, on the altar, and in the tabernacle, to recall the importance of watching for his return. The symbolism of the priest and people facing *ad orientem* – to the east – is an ancient reminder of the coming of Christ.

More recently, it has become common for the priest and the people to face one another during the Holy Sacrifice of the Mass. The priest stands behind the altar as he consecrates the Eucharist, facing the people. The people see the face of the priest as he prays, and he sees their faces. These positions can have important symbolism too. They can remind us that we are a community – one body in Christ. And they can remind us that the Eucharist, at the centre of the assembly, should also be at the centre of our families, and our lives.

But the symbolism of facing together, and awaiting Christ, is rich, time-honoured and important. Especially during Advent, as we await the coming of the Lord, facing the east together – even symbolically facing Christ together at the altar and on the crucifix – is a powerful witness to Christ's imminent return. Today, at a time when it is easy to forget that Christ is coming – and easy to be complacent in our spiritual lives and in the work of evangelization – we need reminders that Christ will come.

During the Sundays of Advent, the priests in the Cathedral will celebrate the Mass *ad orientem*. With the People of God, the priest will stand facing the altar, and facing the crucifix. When I celebrate midnight Mass on Christmas, I will celebrate *ad orientem* as well. This may take place in other parishes across the Diocese of Lincoln as well.

In the *ad orientem* posture at Mass, the priest will not be facing away from the people. He will be with them – among them, and leading them – facing Christ, and waiting for his return.

*Zenit.org 20-11-2014*

## Risking Open Abuse

Christopher Holt, Kensington, U.K. stated in the November issue of ITD (p.3) that if a priest were to walk down O'Connell Street in Dublin today he would face open abuse. Sadly, that may be very true, but we must take a wider look at what has happened in the land of my birth.

When Pope Saint John Paul visited Maynooth on 1<sup>st</sup> October 1979, he challenged the priests, missionaries, religious brothers and sisters with the following words:

"Rejoice to be witnesses to Christ in the modern world. Do not hesitate to be recognizable, identifiable, in the streets as men and women who have consecrated their lives to God and who have given up everything worldly to follow Christ. Believe in the value for contemporary men and women of the visible signs of your consecrated lives. People need signs and reminders of God in the modern secular city, which has few reminders of God left. Do not help the trend towards "taking God off the streets" by adopting secular modes of dress and behaviour yourselves."

We must never forget that life is also very difficult for practising Catholics in Ireland working on Holy days of Obligation, nonetheless, these faithful lay men and women accept any unfortunate remarks as they absent themselves during lunch hour to attend Holy Mass.

Some priests may feel that they are being asked to do the impossible by permitting themselves to be identified and possibly abused as priests. Let them ask themselves how Noah reacted when Almighty God tested him. Noah lived in the desert and He told Noah to build an ark. Was God asking the impossible? What a terrible experience Noah must have endured, simply because he obeyed God. Who had ever heard of a reasonable man building an ark in the middle of a desert? Noah loved God and did what he was told to do. Can we escape the corollary – did Noah have greater love and trust for God than our fearful priests who are hesitant to be identified as an "Alter Christus"?

The biggest shock I experienced when I came to London many years ago was to witness the faith of the people working in the City of London on Ash Wednesday. Many of these souls had a reputation for toughness, but the church of Mary Moorfields was packed out. There was not even room for a mouse in the vestibule so these wonderful people merely stood outside on the busy London pavement until the end of Holy Mass. That is what I call *witness!*

Finally, may I be permitted to say that I find it an absolute scandal that about one fifth of the Irish clergy disagree with Papal pronouncements regarding women priests, same sex "marriages", homosexuality etc. Did our Saviour not say, "A house divided against itself cannot stand?"

Do I worry? No! Because God is in charge.

*Pat Ryan, London, UK*

# Advent Wreath Not Part of Penitential Rite

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

**Q:** I am hesitant to layer the introductory rites of the Mass during Advent with more words; the Church omits the Gloria during Advent to remind us of the season's simplicity and even its penitential character.

However, the Advent wreath has become an important symbol in many parishes. For the lighting of the candles to be featured at one weekend Mass but not the others would make little sense to the people, since they don't attend more than one weekend Mass. I have resolved the situation by having an acolyte or server light the candles during the Penitential Act. We use the third form, and for the first three Sundays we use the first option: "You came to gather the nations ...." On the last Sunday, and on Christmas, we use the second option, "Lord Jesus, you are mighty God and Prince of peace ...." Thus, something is being sung or said, and the lighting is not simply perfunctory. On weekdays, the candles are lighted before Mass. Any comment? - *T.D., Western Australia*

**A:** These comments were originally spurred by a follow-up article from Dec. 20, 2011, in which I wrote: "From a liturgical point of view, only the blessing of the wreath on the first Sunday of Advent is included among those that may be used at Mass. This rite has received the approval of the Holy See for those countries that requested its inclusion in their translation and adaptation of the Book of Blessings. It is not found in the original Latin benedictional.

"The multitude of other rites and ceremonies that have grown up around the lighting of the wreath are mostly geared to family celebrations. These may be profitably used in church but outside of Mass. For example, it is possible to organize a prayer service before the Saturday evening Mass.

"If, however, there is no ceremony outside of Mass to light the candles on Sundays 2, 3 and 4 of Advent, I think that it is legitimate for the priest to do so at the very beginning of the first Mass of the corresponding Sunday (or Saturday evening) with no added rituals or texts. For example, after genuflecting toward the tabernacle or bowing toward the altar, the celebrant could simply light a taper from an earlier candle and, saying nothing, use this to light the next candle. He could then go to kiss the altar and continue Mass as normal. The sacristan would light the wreath candles before the celebration of later Masses."

While I would agree with our reader that the role of the Advent wreath has become more important, it is still only one non-liturgical symbol and its importance should not be exaggerated. The Advent liturgy is itself sufficient to provide all the necessary teaching

material so as to prepare for Christmas.

With respect to my earlier reply I see no great difficulty in lighting the candle at the beginning of each Sunday Mass in the simple manner I described.

I would balk, however, at mixing it with the Penitential Act in the manner described by our reader. Four reasons come to mind.

First, general liturgical principles do not allow anyone, on his own authority, to add or remove anything from the sacred rites.

Second, this proposal removes the necessary freedom of the celebrant to use any other form of the penitential rite and thus subjects the liturgy to the needs of a devotional practice.

Third, I doubt that combining the lighting of the candle with the penitential rite sends the right message. The admission of our sinfulness is an important part of every Mass, as we prepare our souls to live the sacred mysteries. Combining it with the lighting of the candle quite likely would distract from this primary meaning toward various other messages that are best reserved for other moments.

Finally the Advent wreath itself has various shades of meaning and is not essentially penitential in character. The circle of the wreath, with no beginning or end and made with evergreens, represents eternity and the everlasting life found in Christ. The four candles represent the four weeks of Advent whose progressive lighting expresses the expectation and hope surrounding the coming of the Messiah.

These other nuances could be lost by associating it too closely to the penitential rite.

I am certain of our reader's good faith and his desire to obtain the best pastoral benefit from this devotional act. However, I remain unconvinced that this proposal is a viable pastoral action and in full conformity with liturgical norms.

*Zenit.org 27-11-2012*

## Guardian Angel

Following the articles in last month's ITD on Guardian Angels, a friend told me this story.

He had asked a Grade 3 boy what prayers he said before bed. The boy proceeded to tell him what he prayed while kneeling at his bedside each night, and finished by saying: "And then I shake hands with my Guardian Angel and I go to bed."

What a good example of a real relationship with your Guardian Angel, from a young boy. God bless him!

- Ed.

## Danger for the Weak

At Mass last Sunday, here in Tamworth NSW, we were told at the end of Mass that there were books for the taking at the back of the Church. By the time we finished saying the Rosary they were all gone. A friend phoned from South Tamworth church and told me that they were about the Bruderhof community and were books relating to the rearing of children and the problems and remedies associated in today's culture of death climate.

The Bruderhof are protestant in their faith belief, but their document "A call to walk together" found on the internet, claims that they are united with the Catholic Church and our teachings on "purity before marriage, the sanctity of marriage of one man and one woman for life, and the right to life for the unborn".

The Bishop of Armidale is promoting this distribution from all the churches in the diocese and encouraging them to come to our Masses. There is also one of their houses in Armidale.

My hesitation in all this is that we have been trying to promote the family Rosary to be said before Mass, and especially at the family Masses they have once a month, and to promote Adoration and Reconciliation, but these have not been talked about or encouraged from the pulpit. Nor have we been allowed to place flyers and promotional material offered for distribution from the back of the church, and Into the Deep is definitely refused.

Having recently talked with the Bishop of Armidale, he more or less inferred that the Catholic Faith as we know it is considered old-fashioned and not relevant, which confirmed to me the reason a Monsignor stopped the Rosary from being said before Mass, because 18 people in the Church did not want it said; and these people happen to be on the Parish Council. But he is happy for it to be said at the end of the Mass we attend, where the congregation is made up of elderly people and of whom about 5 or 6 remain, no young ones.

This Bruderhof promotion by our bishop must be in conjunction with all that is Catholic. If the people are confronted with this without knowing the truths of the Catholic faith, it can attract the young ones and their families to thinking that the Catholic Church would approve of them leaving the Church to follow them. They are so weakened by the lack of knowledge about the Faith, the Real Presence, Our Blessed Mother, the Rosary, that this could be a very real danger. Confusion and compromise are served up to them constantly by the priests, who themselves out of fear of not being accepted in telling the Truth, water the Faith down so that it is unrecognisable and protestant, but what the people want to hear.

St Paul says, "Am I now seeking the favour of men or of God?" (Gal 1:10). Let us pray for the Bishops of Australia.

*Bernadette Maguire, Tamworth, NSW*

## The Reality of Communion

*Pope Francis, Angelus Address, 01-11-2014*

Today's Solemnity thus helps us to consider a fundamental truth of the Christian faith that we profess in the Creed: the communion of saints.

It is the communion that comes from faith and unites all those who belong to Christ by Baptism. It is a spiritual union that is not broken by death, but continues in the next life.

In fact there is an unbreakable bond between us living in this world and those who have crossed the threshold of death. We here on earth, along with those who have entered into eternity, form one great family.

This beautiful communion between heaven and earth achieves its highest and most intense manifestation in the Liturgy, and especially in the celebration of the Eucharist, which expresses and fulfils the deepest union between the members of the Church.

In the Eucharist, we encounter the living Jesus and His strength, and through Him we enter into communion with our brothers and sisters in the faith, those who live with us here on earth and those who have gone before us into the next life, life without end.

This reality of communion fills us with joy: it is good to have so many brothers and sisters in the faith who walk alongside us, supporting us with their help and together we travel the same road toward heaven.

And it is comforting to know that we have other brothers and sisters who have already reached heaven ahead of us and who pray for us, so that together in eternity we can contemplate the glorious and merciful face of the Father.

*Vatican Information Service 01-11-2014*

## Why Oppose Abortion?

*Pope Francis, to Italian Catholic Doctors, 15-11-2014*

So many times in my life as a priest I have heard objections:

"But tell me, why the Church is opposed to abortion, for example? Is it a religious problem?" No, no. It is not a religious problem.

"Is it a philosophical problem?" No, it is not a philosophical problem.

It's a scientific problem, because there is a human life there, and it is not lawful to take out a human life to solve a problem.

"But no, modern thought..." But, listen, in ancient thought and modern thought, the word "kill" means the same thing.

*Zenit.org 16-11-2014*

# Independence Comes From Dependence on God

*A Declaration of Dependence, Fulton Sheen (1941)*

In these days when everyone talks of rights and few of duties, it is important for us Americans to recall the Declaration of Independence is also a Declaration of Dependence. The Declaration of Independence asserts a double dependence on law as derived from God.

Where do we get our right of free speech? Where do we get freedom of conscience? Whence is derived the right to own property? Do we get these rights and liberties from the State? If we did, the State could take them away. Do we get them from the Federal Government in Washington? If we did, the Federal Government could take them away. Whence comes the right to life, liberty, and the pursuit of happiness?

Read the Declaration of Independence and there find the answer: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." Notice these words: The Creator has endowed men with rights and liberties; men got them from God! In other words, that initial dependence is the foundation of our independence.

Suppose we interpret independence, as some liberal jurists do, as independence of God; then rights and liberties come either from the State, as Bolshevism contends, or from the dictators, as Nazism and Fascism believe.

But if the State or the Dictator is the creator of rights, then the State or the Dictator can dispossess men of their rights. That is why in those countries where God is most denied, man is most tyrannized, and where religion is most persecuted, man is most enslaved. It is only because we are dependent on God that we are independent as persons from the total will of any man on earth.

Let us not think that by denying God we have purchased independence. The pendulum of the clock that wanted to be free from its point of suspension, found out that on becoming independent of its suspension, it was no longer free to swing. ...

Democracy is based not on the Divine Right of kings but on the Divine Right of Persons. Each person has a value because God made him, not because the State recognizes him. The day we adopt in our democracy the already widespread ideas of some American jurists that right and justice depend on convention and the spirit of the times, we shall write the death warrant of our independence. When we deny God as the foundation of our rights, we shall no longer have rights.

# Worst Violence!

On October 11, The Herald Sun reported that Premier Napthine was to announce that \$150 million would be allocated to ending the scourge of domestic violence. Seemingly, a very laudable project.

Then after the March for the Babies in Melbourne that afternoon, and after a mob of thugs had done their best to stop the march, both Napthine and the Leader of the Opposition, Mr Andrews, emphatically declared that there would be no change to Victoria's horrific abortion laws. Napthine said that this issue had been decided in 2008 and would not be changed by his Government.

Of course, the worst domestic violence of all is the fact that some fifty babies are violently destroyed every day under these horrific laws that "will not be changed" by either major party. Women demanding an end to domestic violence by men but also demanding that the domestic violence by women against defenceless babies should continue, would be one of the greatest paradoxes imaginable.

After all violence is violence even if it is hidden in our hospitals and abortion clinics.

A TV advert for a pregnancy aid product proclaims that before a woman knows she is pregnant, "a little person is growing within her," while an ultra sound depicts a live baby in the womb, giving the lie to the furphy that it is not really a human baby.

*Pat O'Brien, Sale, Victoria*

# Marlo Retreats

Many thanks for advertising The Ark retreats. Fr Brendan Arthur's was a great blessing and much appreciated by all present.

The next two will be:

Weekend 16-19 January – Fr Bernie McGrath

Week 9-13 March – Fr John Speekman

Themes to be decided.

*Richard Earle, Marlo, Victoria*

*Ph 5154 8419*

# Ecumenism of Blood

*Pope Francis, 31-10-2014*

We must not forget that today the blood of Jesus, shed by His many Christian martyrs in various parts of the world, challenges and drives us to unity. For the persecutors, we are not divided: we are not Lutherans, Orthodox, Evangelicals, Catholics. No! We are one! For the persecutors we are Christians – nothing else matters. This is the ecumenism of blood lived today.

# Declining Mass Attendances – The Real Reason

There are many disaffected Catholics in the blogosphere cheering the collapse of the faith and the demise of the Church in this country. They feverishly search the net and gleefully extoll any news of declining Sunday Mass attendances. They insist that the reason for the continued exit is that the Church has become irrelevant.

Irrelevance for them, of course, means not ordaining women or implementing their other Protestant left-wing agenda items. This deceitful leftist myth is what they want everyone to believe is why Sunday Mass attendances are in free-fall.

The truth is that it is on account of the obligation-free policies of disaffected bishops, that the sacraments, of which the Mass is the beating heart of the Church's life, have come to mean very little and have hardly had any effect on the life and salvation of souls.

I mean, what did these Catholics expect would happen to the source and summit of the faith when leaders indiscriminately allowed the baptism of babies without evangelizing the parents? When children in primary schools continue to routinely make their first Confession and Holy Communion without adequate preparation or expectation that they attend Sunday Mass?

What did they expect would happen when bishops conferred Confirmation in the full knowledge that the children do not come to Sunday Mass and that for the majority of them this sacrament marked the end of their relationship with the Church? What did they expect would happen when they allowed school Masses to be celebrated for these children as an alternative to the holy day of obligation?

What did they expect would happen when these bishops allowed couples who have been cohabiting and have no intention of adhering to the Church's precepts be married in the Church? And then at

weddings, funerals, Easter and Christmas, they are all welcomed to Holy Communion even though their lifestyles contradict Church teaching and they haven't been practising for years? What message are they sending Catholics and the wider community about the living presence of Christ in his Church? What message are they sending about the primacy of grace in the spiritual development and life of Catholics?

What did they expect when negligent shepherds allowed the appointment of principals and teachers in schools without any requirement that they give witness to their faith by living lives anchored in the sacraments of the Church? What did they envisage would happen when they turned schools into doctrine-free and obligation-free faith communities and set them up as *de facto* parishes?

What were they hoping for, when not so long ago bishops allowed a couple of religious superiors and a director of Catholic education to recklessly proclaim that one does not have to fulfil the Sunday obligation to be a good Catholic? And then of course to top it all off, a couple of years ago, some of these disaffected bishops themselves were going around declaring that the Sunday obligation was really an imported Irish tradition.

Their dysfunctional and permissive leadership has not only devastated parishes but has precipitated a monumental sacramental crisis in many country dioceses. And as it currently stands, is there a single bishop in the country with the fortitude to tackle it? To do it, he would have to admit not only to himself and his brother bishops, but to the parents of a lost generation, that Catholic education has been a major contributor in the collapse of the faith and in the ongoing failure of the Church's all important evangelizing mission.

*Gregory Kingman, Morwell, Victoria*

## Distinguishing Shepherds from Hirelings

*Pope Francis, Homily, 23-11-2014*

Today's liturgy invites us to fix our gaze on Christ, the King of the Universe. The beautiful prayer of the Preface reminds us that his kingdom is "a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace". The readings we have listened to show us how Jesus established his kingdom; how he brings it about in history; and what he now asks of us.

First, how Jesus brought about his kingdom: he did so through his closeness and tenderness towards us. He is the Shepherd, of whom the Prophet Ezekiel spoke in the First Reading (cf. 34:11-12, 15-17). These verses are interwoven with verbs which show the care and love that the Shepherd has for his flock: to search, to look over, to gather the dispersed, to lead into pasture, to bring to rest, to seek the lost sheep, to lead back the confused, to bandage the wounded, to heal the sick, to take care of, to pasture. All of these are fulfilled in Jesus Christ: he is truly the "great Shepherd of the sheep and the protector of our souls" (cf. Heb 13:20; 1 Pt 2:25).

Those of us who are called to be pastors in the Church cannot stray from this example, if we do not want to become hirelings. In this regard the People of God have an unerring sense for recognizing good shepherds and in distinguishing them from hirelings.

# Hierarchical Holy Mother Church

*Pope Francis, General Audience, 05-11-2014*

Now, in the power and grace of His Spirit, Christ does not fail to give rise to ministries, in order to build Christian communities as His Body.

Distinguished among these ministries is the episcopal. In the Bishop, helped by the Presbyters and Deacons, is Christ Himself who renders Himself present and who continues to take care of His Church, ensuring her protection and guidance.

In the presence and ministry of the Bishops, of Presbyters and of Deacons we can recognize the true face of the Church: it is the Hierarchical Holy Mother Church.

And truly, through these brothers chosen by the Lord and consecrated with the Sacrament of Holy Orders, the Church exercises her maternity: she generates us in Baptism as Christians, making us reborn in Christ; she watches over our growth in the faith; she supports us between the Father's arms, to receive His forgiveness, she prepares for us the Eucharistic table, where she nourishes us with the Word of God and the Body and Blood of Jesus; she invokes upon us God's blessing and the strength of His Spirit, sustaining us throughout the course of our life and enveloping us with His tenderness and warmth, especially in the most difficult moments of trial, of suffering and of death.

This maternity of the Church is expressed in particular in the person of the Bishop and in his ministry. In fact, as Jesus chose the Apostles and sent them to proclaim the Gospel and to feed His flock, so the Bishops, their successors, are placed at the head of the Christian communities, as guarantors of their faith and as a living sign of the Lord's presence in our midst.

Therefore, we must understand that it is not about having a position of prestige, an honorific charge. The Bishop is not an honorary role. It is a service! Jesus wanted it this way. There must be no place in the Church for a worldly mentality. A worldly mentality speaks of a man who has an 'ecclesiastical career and has become a bishop'. ... Holy Bishops - and there are so many in the history of the Church - show us that this ministry is not sought, it is not requested, it cannot be bought but it is received in obedience, not to elevate oneself, but to lower oneself, as Jesus "humbled Himself and became obedient unto death, even death on a cross". ...

When Jesus chose and called the Apostles, He thought of them not separated from one another, each one on his own, but together, so that they would be with Him, united, as one family. The Bishops also constitute one College, gathered around the Pope ... Christian communities...are called to nourish a sincere and profound communion with him, beginning with the Presbyters and the Deacons.

*Zenit.org 05-11-2014*

# House of Entertainment

A friend invited me to her son's First Holy Communion in Our Lady Help of Christians parish, Narre Warren, on 26 October. Given my past experience there, I felt some misgivings beforehand about the liturgy and spiritual atmosphere. My apprehension was verified. On arrival early, I was engulfed by a chorus of chatter and laughter throughout the church, making it impossible to pray quietly before Mass.

The Mass began with a rousing hymn led by a choir with loud music boosted by pounding drums (another major distraction that pervaded the liturgy). A total absence of the people's 'I confess' or a prayer from the celebrant for forgiveness was followed by the 'Lord, have mercy' led by children. Sunday sermon was a dialogue between celebrant and congregation. The celebrant only *bowed* after consecrating the bread and wine (he appeared to be in good health).

Distribution of Holy Communion had *thirteen* Extraordinary Ministers of Holy Communion (EMHC) – five for the Sacred Host, six for the Precious Blood. When no more communicants stood before the celebrant, he returned to the altar leaving an EMHC with the last queue of recipients – a glaring example of a priest either not aware of or intentionally disregarding clear Church Teaching on distribution of Holy Communion.

Before the final blessing, during that special time for meditation and prayer with Jesus fully present in our hearts in Holy Communion, we were subjected to the 'customary' marathon of distracting speeches of thanks and congratulations with regular applause.

Immediately after Mass, the church interior suddenly erupted into a blaring exchange of talk and laughter, with scattered groups and individuals posing for photos, notably before the altar and tabernacle. It was practically impossible for me to even see the small abode where Our Lord dwells day and night, let alone focus my mind and heart on Him amid the cacophony (I've experienced the same or similar in St Patrick's Cathedral, East Melbourne).

As I left the church, I sensed Our Lord crying out: "My Father's House is a house of prayer; but you have made it a social club, entertainment centre, presentation hall, photographic studio." The afternoon-long post-celebrations in the parish hall seemed superfluous.

*Peter Phillips, Springvale, Victoria*

# The Best We Have

*Pope Francis, Morning Mass, 14-11-2014*

A Christian has to take care of children, little ones, and pass on the faith, pass on what he lives, what is in his heart. ... We all have a responsibility to give our very best, and the very best that we have is our faith. Give it to them, but give it by example!



## What You Missed on the ITD Blog Last Month

*Go to [stoneswillshout.com/wp](http://stoneswillshout.com/wp) to read more!*

### Rainbow Pope

*Richard Stokes, of Burpengary, Queensland, sent photos and a brief story on what's been happening at St Eugene's parish there. Photos are on the blog. He writes:*

"We have a cut-out of the Pope, apparently available at the cathedral, for purchase by parishes. Ours was placed by our parish priest in the foyer of St Eugene's Burpengary. Someone has used blu-tac to cover the original message with a rainbow WELCOME sign. This tells every homosexual in the world that the Pope, since the synod, is a supporter of the 'gay' (how I hate that word) agenda. The parish priest has been approached (quite assertively) and no longer claims that everyone else approves the image. But now it's up to the archbishop to find out exactly who in the system is trying to prepare the ground for the next homosexual invasion of the parishes...."

### Albury Pro-Abortion Madness

*People regularly pray and offer help outside the abortion facility in Albury. On 18 November, a disturbing article appeared in Wagga Wagga's The Daily Advertiser, by Ella Smith, titled: "Extremist Catholic sect sparks campaign for abortion clinic exclusion zones." I sent a letter to the editor. The article and full letter are on blog.*

I am intrigued as to why this is considered a matter of medical privacy. Anyone can see anyone walking in a public place or walking into a building's entrance. This is not medical privacy. None of these people praying outside the abortion facility is accessing anyone's medical files. They are simply standing in a public place. If walking into an abortion facility is a matter of medical privacy, then the building's location should be secret and the entrance should be concealed, with private underground access from afar. ...

'Rights To Privacy, Albury' spokesman Dr Pieter Mourik... says the clinic "only" performs early terminations, up to 12 weeks into a pregnancy, and mostly at 9 weeks. Why is size or age of the child a factor? Killing a toddler is no less awful than killing a teenager. We were all only 9 weeks old in our mother's womb once. And here we are now. Same person. Just bigger and older. And more able to defend ourselves.

The article states, "Dr Mourik refuted protesters' beliefs that a termination was murdering an unborn child because a pregnancy was only considered a foetus after 20 weeks." A gynaecologist and obstetrician should know better than to think a woman can be pregnant with anything other than another human being. We should be able to trust that educated doctors know that. ...

We have to remember that the only way a woman can become un-pregnant, is for her child to be born, or to die before birth. For her child to die, is a tragedy. Why do we pretend it's a good and noble thing?

## Lead By Example

I sent this letter to the Director of the Catholic Education Office, Diocese of Sale. I will let you know if I get a reply to my letter.

*Name and address supplied*

Why don't all baptised children in our Catholic Schools find it compulsory to receive the sacraments in our junior Catholic Schools? There should be more parent involvement and on enrolment, the sacraments should be compulsory inclusion!

Our Catholic Schools are failing on teaching the faith to these children so how on earth does one expect them to grow up in the faith. Too many teachers in schools, junior and senior level are not practising their faith so surely this should be a prerequisite of being employed, and most certainly those in charge of Religious Education in our schools should be practising Catholics.

If parents were really sincere at baptism about raising their children in the faith their involvement in Sacraments surely would not be a problem and they would lead by example.

I took my youngest son away from Catholic College and sent him to local High School and there were more practising teachers there than are in Catholic College. He learnt more about his faith at High School also!

I am sincerely hoping and praying that changes will be implemented to ensure our families will once again be prominent at our Sunday Masses.

I await your reply.

## It Was Here

*St Jerome, on being in the Grotto of the Nativity in Bethlehem*

"O my soul, it was here in this little hole in the ground that the one who built the heavens was born; here He was wrapped in humble swaddling clothes; here He laid on a little straw in a manger; here the Baby Jesus wailed in the rigours of the winter season; here is where He was warmed by the ox and the ass; this is where He was found by the shepherds; here He was indicated by the star; here He was adored by the Wise Men; here the angels first sang: *Glory to God in the highest, and on earth peace to people of good will.*"

## Further Than You Think

*Pope St Pius X*

"To seek to reconcile the faith with the modern spirit leads much further than people think, not only to the weakening of the faith, but to its total loss."

# What (Some) Women Want

Donella Johnston, Director of the ridiculous “Office for the Participation of Women” of the Australian Catholic Bishops Conference (ACBC), recently wrote an article titled “Backwards, Forwards or Sideways” published on the ACBC media blog.

Donella writes about an open day held by the Archdiocese of Canberra and Goulburn “Women’s Commission”. (Nothing like “women’s commissions” and “women’s offices” to make you realise how hung-up women are about ‘only’ being women – if they were secure and comfortable in their femininity and equal dignity, they’d have no need to run around trying to ‘prove’ themselves.)

The theme of the open day was “Backwards, Forwards or Sideways: What Progress for Women in the Church?” What an insulting title. What “progress” are they looking for? A career path? What “progress” is there for men in the Church? The Church is not about career opportunities or progress up some kind of ladder. What specifically do they want? I’m guessing it can only be women running parishes, without the need for those redundant and irrelevant male priests. What else can it be? Women can be involved as they like in any other capacity of service in their parish, just as men can be. What are they looking for that they don’t already have?

This Canberra Goulburn open day had a presentation by Sandie Cornish, who, Donella gushes, co-edited the “ground-breaking” ACBC Report called “Women and Man: One in Christ Jesus.”

Donella used the following quote from Sandie to frame her article: “Have you noticed the vitality and strength of those Church entities where women exercise leadership and diversity is valued?” Oh, please! What sort of leadership? What sort of diversity? What drivell!

But it’s the following line from Donella Johnson on Sandie Cornish’s talk that is the most disturbing and the most telling: “The patriarchal and hierarchal nature of the Church was seen as the fundamental barrier to women’s participation.”

These are supposedly Catholic women, working for and with the Catholic bishops (and presumably getting paid substantially for it). And yet they have such an embarrassingly poor understanding of the Catholic Church as to see it as a “fundamental barrier” to women. Cornish has apparently been involved in this “research” since the 1990’s, and yet still has no idea what she’s doing. Johnston has been allowed to regurgitate such utter nonsense and have it published on the ACBC’s official media blog. What are our Bishops thinking? They aren’t, apparently.

Cornish outlined some “priorities for the participation of women in the Church”. These included: “a better gender balance” – can you believe that? Now we’re on about numbers.

Donella finishes with this: “Our call to action was to start to put these priorities into practice by gathering data about women’s participation in decision-making and leadership in an effort to gauge our progress in these key areas.”

Ah, so there it is – decision-making and leadership. We are talking about women who want to run parishes (and dioceses, perhaps). Nothing less than that will do for them. Some of that, of course, is already going on, although not officially. How can Catholic bishops be supporting and funding women who have theories and beliefs and agendas that are so contrary to the Catholic Church? Either they agree with them, or they have allowed themselves to be conned by them. Shouldn’t we be able to expect leadership from our leaders?

- Ed.

## Let Us Thank The Lord!

*Pope Francis, Midnight Mass, 24-12-2013*

...Jesus is Love incarnate. He is not simply a teacher of wisdom, he is not an ideal for which we strive while knowing that we are hopelessly distant from it. He is the meaning of life and history, who has pitched his tent in our midst.

The shepherds were the first to see this “tent”, to receive the news of Jesus’ birth. They were the first because they were among the last, the outcast. And they were the first because they were awake, keeping watch in the night, guarding their flocks. ...

Together with them, let us pause before the Child, let us pause in silence. Together with them, let us thank the Lord for having given Jesus to us, and with them let us raise from the depths of our hearts the praises of his fidelity: We bless you, Lord God most high, who lowered yourself for our sake. You are immense, and you made yourself small; you are rich and you made yourself poor; you are all-powerful and you made yourself vulnerable.

On this night let us share the joy of the Gospel: God loves us, he so loves us that he gave us his Son to be our brother, to be light in our darkness. To us the Lord repeats: “Do not be afraid!” As the angels said to the shepherds: “Do not be afraid!” And I also repeat to all of you: Do not be afraid! Our Father is patient, he loves us, he gives us Jesus to guide us on the way which leads to the promised land.

*Zenit.org 26-12-2013*

# How Dumb Can You Get?

Too many of us Catholics are weak. We are not only weak but dumb (because we think we are smart).

How many of us really know our faith and what the Church teaches? We have lost our way.

We have discarded our traditional devotions. Christ and his Church has given us all the means we need to save our souls. But no, we think we know better. How dumb can you get?

Take the Mass for instance. We think we can improve on what Jesus instituted at the Last Supper. The Mass has become a social occasion. People talking before and after, even during Mass. The Holy Sacrifice of the Mass is the passion, death and resurrection of Jesus. Jesus offered himself to the Father as a sacrifice for our sins to save us from eternal damnation. He suffered for my sins, your sins.

Does anyone think that if we really believed this, we would treat the Holy Sacrifice of the Mass as a social occasion? Do we really believe that Jesus is truly present, Body, Blood, Soul and Divinity in that small Host we receive in Holy Communion?

If we did, we would be on our knees. This is our God. If we did, don't you think we would prepare ourselves before, and make a truly fervent thanksgiving after? The Holy Sacrifice is the greatest prayer we can offer God.

Jesus has given us those great sacraments of confession and Holy Communion to help us along the way. We all receive Holy Communion, but very few seem to need the sacrament of confession. We have been sucked in – no one sins anymore. When was the last time you heard of sin? It seems to be a taboo word these days, and has been so for a long time.

One hundred years ago our Blessed Mother appeared to three little children at Fatima. Her message was the same as always – prayer and penance. She especially requested that we recite her great prayer, the rosary, daily. She gave us that great “Oh my Jesus” prayer to recite between each decade but some discard it because it mentions Hell.

Do we believe in Hell and Purgatory? Not if you believe the modern catch-cry – everyone goes to Heaven. Yeah! Well, why did the Blessed Mother, that gentle, beautiful lady, show the children at Fatima the vision of Hell? They described it as horrifying, seeing souls falling into Hell like leaves falling off trees in the autumn.

There are those amongst us who don't believe in Hell, even some clergy – what good God would send anyone to Hell? He doesn't send us, we condemn ourselves.

Do we take Our Lady's request on board and recite the daily rosary? She describes it as the weapon, and her scapular as the armour. Are you wearing yours?

Of course, the rosary and scapular, like confession, are old hat – no longer relevant. Why? Because we don't sin anymore. And pigs fly.

If we believe that, we are well on our way to eternal damnation. We should be faithful to our Sunday obligation. Recite the rosary daily, even if you start on one decade each day. Go to confession regularly. Meditate on the sorrowful mysteries and the Stations of the Cross. Make a special visit to the church to adore Jesus in the tabernacle and especially when he is exposed in Eucharistic adoration. Pray for a happy and holy death for yourself, your family, and all sinners.

Some years ago, a priest friend of mine told me, “There will come a time when what is right will be called wrong, and what is wrong will be called right.” That time has long since come. Don't be fooled – always do what you know to be true.

It is important to reflect on death at times, not in a macabre way, and particularly on our own death. To borrow a quote – “At the end, we will be winners or losers.” Make sure you are not a loser. The way to do that is to use every means Christ and His Church has given us. Do not be afraid.

You would have read recently reports on the Synod of bishops in Rome. The dissident liberals amongst the hierarchy attempted to change Christ's and his Church's teaching on sexual morality in the case of homosexuality, gay marriage and the admittance to Communion of divorced and remarried Catholics. Thank God they were defeated by the holy and courageous orthodox bishops and cardinals, amongst them our own Cardinal George Pell. The dissidents wanted changes in the guise of pastoral charity. However, no one can change the teachings of Christ. Beware of wolves in sheep's clothing.

That phrase “pastoral charity” has been bastardised in recent years by some priests and bishops. These days you cannot preach on the contraceptive pill, abortion, or the seriousness of deliberately missing Sunday Mass, on the basis of driving people away. That is not pastoral charity, it is pastoral treachery. Christ's followers walked away from his teaching saying they were too hard. He did not change them.

Priests who have attempted to preach on these matters according to Christ's and his Church's teaching, have been accused of lacking in pastoral charity – pray for them, pray for all the clergy that they will be true followers of Christ. Mary, pray for us and for all sinners, now and at the hour of our death.

Incidentally, I pose a final question: how many of our bishops sided with the dissidents at the recent Synod in Rome?

*John Henderson, Morwell, Victoria*

## 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
Cowwarr	Wednesday (Low Mass 10am) 10.30 – 11am
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)
Heyfield Ord'te	4 <sup>th</sup> Sunday 4pm Evensong & Benediction
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*

## Contact *Into the Deep*

Blog - [stoneswillshout.com/wp](http://stoneswillshout.com/wp)  
Email - [stoneswillshout@bigpond.com](mailto:stoneswillshout@bigpond.com)  
Mail - 12 Vincent Road, Morwell, Vic 3840  
Australia

- Contact ITD if you would like to be added to the monthly mailing list (email or hard copy).
- There is no subscription fee; we rely on donations only.
- ITD's bank details for direct deposits:  
Account name: Janet Kingman  
BSB: 013-745  
Account number: 2901-63632
- Cheques to be made out to Janet Kingman
- Donate via Ritchies Supermarkets Community Benefit program by nominating Into the Deep, CB number 81799.

ITD is released on or around the first day of each month by email and on the blog; 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.

**“As the year comes to an end,** we gather, as in a basket, the days, the weeks, the months that we have lived, to offer everything to the Lord. And we ask ourselves: how have we lived the time He has given us? Did we use it above all for ourselves, for our interests, or did we know how to spend it also for others? And God? How much time did we reserve to “be with Him,” in prayer, in silence? ...

This evening we conclude the Year of the Lord, giving thanks and asking for forgiveness. We are thankful for all the benefits that God has lavished on us, especially for his patience and fidelity... May the Mother of God, in whose name we will begin tomorrow a new stretch of our earthly pilgrimage, teach us to welcome the God made man, so that every year, every month, every day is filled with His eternal Love.”

*Pope Francis, 31-12-2013*