

# *Into the Deep*

Issue 150

Newsletter of orthodox Catholics of Gippsland

June 2015

## Loved First

*Pope Francis, General Audience, 11-02-2015*

A child is loved because he is a child: not because he is beautiful, or because he is like this or like that; no, it is because he is your child! Not because they think like me or fulfil my wishes. A child is a child: a life generated by us but destined to him, to his good, to the good of the family, of society and of the whole of humanity.

From here stems also the depth of the human experience of being a son and daughter, which enables us to discover the most gratuitous dimension of love, which endlessly amazes us. It is the beauty of being loved first: children are loved before they arrive. ... And this is free, this is love; they are loved before birth, like the love of God who always loves us first. They are loved before doing anything to merit it, before being able to talk or think, in fact, before coming into the world! To be children is the fundamental condition to know the love of God, who is the ultimate source of this authentic miracle.

*Zenit.org 11-02-2015*

## Intended For All

*Pope Benedict XVI on the Feast of Corpus Christi 2011*

The feast of Corpus Domini is inseparable from the Holy Thursday Mass of Caena Domini, in which the institution of the Eucharist is also celebrated. While on the evening of Holy Thursday we relive the mystery of Christ who offers himself to us in the bread broken and wine poured out, today, in celebration of Corpus Domini, this same mystery is proposed for the adoration and meditation of God's people, and the Blessed Sacrament is carried in procession through the streets of towns and villages, to show that the risen Christ walks among us and guides us toward the kingdom of heaven. Today we openly manifest what Jesus has given us in the intimacy of the Last Supper, because the love of Christ is not confined to the few, but is intended for all.

*Zenit.org 24-06-2011*

## Wait Without Fear

*From a commentary of St Augustine on Psalm 95*

He who is without anxiety waits without fear until his Lord comes. For what sort of love of Christ is it to fear his coming? Brothers, do we not have to blush for shame? We love him, yet we fear his coming. Are we really certain that we love him? Or do we love our sins more?

Therefore let us hate our sins and love him who will exact punishment for them. He will come whether we wish it or not. Do not think that because he is not coming just now, he will not come at all. He will come, you know not when; and provided he finds you prepared, your ignorance of the time of his coming will not be held against you. ...

He will judge the world with equity and the peoples in his truth. What are equity and truth? He will gather together with him for the judgement his chosen ones, but the others he will set apart; for he will place some on his right, others on his left. What is more equitable, what more true than that they should not themselves expect mercy from the judge, who themselves were unwilling to show mercy before the judge's coming. ...

What is imputed to those placed on his left side? That they refused to show mercy. And where will they go? Depart into the everlasting fire. The hearing of this condemnation will cause much wailing. ... This is equity, this is truth.

Or do you, because you are unjust, expect the judge not to be just? Or because you are a liar, will the truthful one not be true? Rather, if you wish to receive mercy, be merciful before he comes; forgive whatever has been done against you; give of your abundance. Of whose possessions do you give, if not from his? If you were to give of your own, it would be largess; but since you give of his, it is restitution. For what do you have, that you have not received?

These are the sacrifices most pleasing to God: mercy, humility, praise, peace, charity. Such as these, then, let us bring and, free from fear, we shall await the coming of the judge who will judge the world in equity and the peoples in his truth.

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

# Celebrating Catholic Education

The Latrobe Valley Express had an insert in the April 30<sup>th</sup> edition, on Catholic Education Week. I assume all the other local papers in the diocese had the same thing. Apparently it was a week to “celebrate Catholic education” in the diocese.

The number 43 came up time and again in the articles – the number of Catholic schools in the diocese. Clearly numbers matter and they are really proud of their number.

“Catholic schools offer faith-filled environments”, a large advert claims. The featured schools in the Catholic Education Week insert variously claim to be “a Catholic environment”, “a Catholic community”, or “fulfilling the mission of the Church”.

I know Moira Kirkwood (Director of the Catholic Education Office in the Sale diocese) doesn't like it when I equate faith with Sunday Mass, but I can't help it – Sunday Mass is the essence of the Catholic Faith. Every Catholic has an obligation to go to Sunday Mass. It's a big thing. It's a Catholic thing. So if we have 43 Catholic schools in the diocese that are Catholic communities, faith-filled environments, that means there must be many, many parishes in the diocese where Sunday Mass is full of Catholic school children and teachers. Can readers please write in to ITD to let us know where this is happening exactly?

The weekday “activities” that schools were to be involved in as part of Catholic Education Week included a “leadership Mass”. Very unusual in a Catholic context to read of Mass being referred to as an “activity” for the kids to participate in. It's more the sort of thing you'd read from a non-Catholic who doesn't understand how the Catholic faith works. Maybe the article was written by a newspaper journalist and not submitted by the Catholic Education Office as it appeared to be.

Incidentally, the theme of Catholic Education Week was “Moving with the Spirit”. In the 9 times “the Spirit” is mentioned, there is no mention of “Holy”. Very odd, I thought. I only know the Third Person of the Blessed Trinity as the Holy Spirit. Or the Holy Ghost. What happened to Holy? What a strange omission. Why, I wonder?

- Ed.

*“No one in the world can change Truth.*

*What we can do and should do is  
to seek truth*

*and to serve it when we have found it.”*

- St Maximilian Kolbe

# Anyone Out There?

Pope Francis has recently come out strongly against abortion, same-sex marriage and the questioning of gender.

And yet, in our parish, not a word has been spoken in any homily about these “hot button” issues.

How about other parishes covered by Into the Deep?

*Eirene Angi Bennett, Morayfield, Queensland*

# Adapting to Society

*Cardinal George Pell, prefect of the Secretariat of the Economy, speaking to Vatican Radio, 09-05-2015*

“We [must] explain the importance of faith. Often we can be very, very understated about the importance of faith, prayer, conversion.”

“The secrets for religious prosperity, lie in the Gospels and in the Catholic tradition. We've just got to go to them... And adapting more and more to the society – they'll all say that's good, but they won't join, and it will put us out of business if we do it long enough.”

*Zenit.org 13-05-2015*

# Corpus Christi Procession

The Ordinariate Parish of the Most Holy Family invites you to join the 2<sup>nd</sup> annual Corpus Christi Procession:

**Sunday 7<sup>th</sup> June, 10am**

**St Michael's Catholic Church, Heyfield**

High Mass 10am, then procession around the church and school grounds, followed by Benediction.

Fellowship and refreshments will be in the hall afterwards.

# IN MEMORIAM

Pray for Jean Stewart, late of Girgarre, Victoria (near Shepparton), who died on 10<sup>th</sup> May, aged 84. She was a long-time supporter of Into the Deep.

May her soul, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

# Pray For Him

Could you please take Fr R. Markey off your mailing list. He is now a resident at Corpus Christi Clayton, and sadly unable to read. Thank you. Pray for him.

*His sister, Margaret*

# Valuing the Ministerial Priesthood

By Fr Luke Pirone OFM, in a homily on the occasion of newly-ordained Fr Michael Romeo's first Mass

In order to remain true and faithful to the divine institutions of the royal and of the ministerial priesthood, in the forms willed by the Lord, we must never ignore the recurring lessons we learn from the long and chequered history of the Church. This history teaches us that when a Christian community is tossed around by the whirlwind of human opinions rather than being strengthened by divine truths, it ceases to be a church and becomes a kind of social club, an educational institution, or as Pope Francis loves to repeat constantly to us: "an NGO."

In the light of this new optics, in which the Church risks being perceived, the ministerial priesthood too has no other choice but to share the fate of the royal priesthood. It loses, in this way, the very motion of its divine origin, is divested of its supernal qualities and dynamics, and becomes a common secular mercenary form of loose leadership.

In other words, when we underestimate, alter or distort the true image and nature of the Church and of the royal priesthood of the holy people of God, we also, often unconsciously, underestimate, alter and distort the true image and nature of the ministerial priesthood, not only by devaluing it and its institution, but, still worse, by eliminating it altogether from the Church's very structure and vocabulary.

In order to make this disastrous reality appear to be more acceptable, we fall into the modern trap of making large use of euphemisms as we now do for all embarrassing situations we are afraid to face. And so, we end up qualifying this mess with a more conciliatory clause: we call it 'a crisis of priestly and religious vocations.' It sounds less responsible, less personal and more elegant!

St John Paul II, in his original and personal style of calling a spade a spade, loved to repeat often - including when he came to Australia - "No Priest? No Church!"

## **The sacred minister in persona Christi capitis**

Benedict XVI, with a stroke of his fine theological genius, has given us the best explanation of what the Church means by the canonical term 'sacred ministers' as applied to bishops, presbyters and deacons. In accordance with his new and precise direction, the canons 1008 and 1009 of the *Codex Iuris Canonici*...:

By divine institution, some of the Christian faithful are marked with an indelible character and constituted as sacred ministers by the sacrament of holy orders.

They are thus consecrated and deputed so that, each according to his own grade, they may serve the People of God by a new and specific title. (Can 1008)

Those who are constituted in the order of the episcopate or the presbyterate receive the mission and capacity to act in the person of Christ the Head, whereas deacons are empowered to serve the People of God in the ministries of the liturgy, the word and charity. (Can 1009 § 3)

Hence bishops and presbyters are commissioned to be priests, shepherds and rulers, each according to his office and order.

## **Priest**

As *priest*, a presbyter is a man of prayer, configured to Christ the High Priest, who lives to intercede for us.

In relation to the portion of God's people, entrusted to him by his bishop, a presbyter must become a *mediator* of mercy and reconciliation, not an *intermediary* (as Pope Francis loves to remind us at every possible occasion). This is possible only to the extent that a presbyter's whole lifestyle is constantly oriented to and flooded by the splendour of the eternal truth as revealed and lived by our divine master, and guided, at all times, by the power of the Holy Spirit, he has received at his Ordination.

## **Shepherd**

As *shepherd*, a presbyter will be guided by the example of the Good Shepherd. He will lead God's people to genuine and fresh pastures. He will feed them with unpoisoned food, harvested from the seed of the Word of God, not gleaned from questionable eminent socio-theological opinions! He will walk, at all times, ahead of his flock and never become invisible by hiding himself behind it! He will never abandon his flock and run away in times of danger and confusion. He will not seek to be popular with the world, but will strive to remain a true and faithful servant to God and to God's Holy People. In the very words of Pope Francis, he must have the same smell of the sheep. Above all, a faithful presbyter will never ever forget that only the revealed Word of God and not the loud noise of empty socio-theologies is the true faith-language of the Church as celebrated, proclaimed and lived in the divine liturgies properly and competently prepared.

## **Ruler**

As *ruler*, a presbyter will always remember that he has been called and chosen to serve not to be served. He will never be a dictator over any group that is put in his charge by his bishop. Everything he does must be done for the love of him who has loved us first, whose Church he is called to serve. All sacred ministers are only stewards, not owners of the Church, not inventors of a new church, as Pope Benedict used to say.

*From The Priest, Summer 2014, p.23,24*

# The Answer is Simple

*Pope Benedict XVI, in his book Jesus of Nazareth, p.41-44*  
“What did Jesus bring, then, if he didn’t usher in a better world? ...”

Throughout his public ministry, and again in his discourses after Easter, Jesus had to show his disciples that Moses and the Prophets were speaking of him, the seemingly powerless one, who suffered, was crucified, and rose again. He had to show that in this way, and no other, the promises were fulfilled. “O foolish men, and slow of heart to believe all that the prophets have spoken!” (Lk 24:25). That is what the Lord said to the disciples on the road to Emmaus and he has to say the same to us repeatedly throughout the centuries, because we too are constantly presuming that in order to make good on his claim to be a Messiah, he ought to have ushered in the golden age.

Jesus, however, repeats to us what he said in reply to Satan, what he said to Peter, and what he explained further to the disciples of Emmaus: No kingdom of this world is the Kingdom of God, the total condition of mankind’s salvation. Earthly kingdoms remain earthly human kingdoms, and anyone who claims to be able to establish the perfect world is the willing dupe of Satan and plays the world right into his hands.

Now, it is true that this leads to the great question that will be with us throughout this entire book: What did Jesus actually bring, if not world peace, universal prosperity, and a better world? What has he brought?

The answer is very simple: God. He has brought God. He has brought the God who formerly unveiled his countenance gradually, first to Abraham, then to Moses and the Prophets, and then in the Wisdom Literature – the God who revealed his face only in Israel, even though he was also honored among the pagans in various shadowy guises. It is this God, the God of Abraham, Isaac, and Jacob, the true God, whom he has brought to the nations of the earth.

He has brought God, and now we know his face, now we can call upon him. Now we know the path that we human beings have to take in this world.

Jesus has brought God and with God the truth about our origin and destiny: faith, hope, and love. It is only because of our hardness of heart that we think this is too little.

Yes indeed, God’s power works quietly in this world, but it is the true and lasting power. Again and again, God’s cause seems to be in its death throes. Yet over and over again it proves to be the thing that truly endures and saves. The earthly kingdoms that Satan was able to put before the Lord at that time have all passed away. Their glory, their *doxa*, has proven to be a mere semblance. But the glory of Christ, the humble, self-sacrificing glory of his love, has not passed away, nor will it ever do so.

# The Frog in the Pot

When a young man is first ordained a priest I would imagine he is full of fire and zeal, ready to work zealously for the salvation of souls. How long does this zeal last? In many cases for the rest of their lives. Like me you will all know many holy and faithful priests who work tirelessly for those under their care.

Unfortunately there are a number who see the priesthood as a career. They covet an appointment to a prime wealthy parish. They covet a promotion to the episcopacy and within the episcopacy. As a priest they show blind loyalty to their bishop. They would never question a mistaken decision he makes. And this for what? In case it jeopardises his chances of promotion. They do not want to rock the boat. Others pretend to be orthodox when in fact they are liberals.

How do clergy become feral, be they priests or members of the episcopacy? I would suggest they have forgotten who they really are and have lost sight of why they were ordained. It does not happen overnight. It is a gradual process. I remember the story of the frog in the pot of water. It was slowly heated and the frog didn’t feel a thing until it was boiled alive. With these clergy it begins with them not saying the Divine Office daily and then progresses to maybe missing the morning Mass, to giving away the daily rosary, to spending no time in adoration before the Blessed Sacrament. I can say without hesitation, forget these and you are on a downhill spiral.

I have heard it said that our priests are busy men. Maybe as social workers, but certainly not priestly work. They sometimes are called to a dying person in the middle of the night – big deal. What about those parents raising a young family? They get called out every night. How many of our priests regularly visit the seriously ill to provide them with spiritual welfare?

On the positive side, I know one local priest (90 this year) who should be an inspiration to his fellow priests. He suffered a stroke some years ago and lives in a retirement home. He still says a public Mass every Saturday. He shuffles around the altar with his stick and distributes Holy Communion on his own. He hears Confessions after Mass and if needed attends to those in their last hours. His confreres would do well to follow his example. Well done, Monsignor Allman.

What I have said above applies to us all. If we neglect our Mass, daily rosary, adoration, personal prayer and regular Confession, we too will be on a downhill spiral.

The recent Synod exposed the hidden agenda of these ferals. Remember we do not have to like them. We have to love them and the best way to do that is to pray for the salvation of their souls and the souls of those entrusted to their care. Pray also for those holy and courageous priests and bishops who continue to hold the line.

*John Henderson, Morwell, Victoria*

## If You Still Doubt

Here is further light on Christ's divinity, if some people have doubts after reading Peter Phillips' letter (May ITD, p.9). If they are unaware of Christ's divinity, a reading of these conclusions of the Magisterium may enlighten them to give true internal assent:

In *Mysterium Fidei* Paul VI had said the same even more forcefully the previous year. But the Congregation for the Teaching of the Faith specifically condemned the idea that the human consciousness of Jesus only gradually acquired awareness of His divine Sonship. In so doing, it was reaffirming the teachings of Pius XII in *Mystici Corporis* and *Haurietis aquas*, which insist upon the fact that the human soul of Jesus had the beatific vision from the very first instant of His human conception.

Conclusions from the Magisterium

1) We must never say that *He* did not know some things. For the *He* is a divine Person.

2) The human soul, and so the human consciousness of Jesus did enjoy the beatific vision from the first moment of human conception. That vision made known to Him all the members of His Mystical Body, of all centuries. It made known also His divine Sonship. It also made known to Him the day and hour of the parousia. In itself, the beatific vision contains all knowledge. Yet any created soul, human or angelic, even the human soul of Jesus, is finite. Hence, at any given moment, it will not contain infinite knowledge. So, in itself, that vision could omit a given point such as the parousaic day and hour. Mk 13:32 tells us that such is the case with the angels. However, the Magisterium insists that Jesus, even as man, did know the day and the hour.

3) Since, in the context, Pope Gregory the Great was speaking of the human knowledge of Jesus, we must take his statement, "Is there anything that the Wisdom of God does not know?" as meaning that Jesus, while not having infinite knowledge in His human soul, yet at all times knew all things as the Word, and that whatever pertained in any way to the matter on hand always registered in His human consciousness.

4) The human soul of Jesus enjoyed infused knowledge.

The doctrinal weight of the above statements was treated in the introductory part of this chapter. These teachings are theologically certain, and, according to Vatican II, require true internal assent.

Further reading from Rev. G. Most, *The Consciousness of Christ*.

*Don Kempster, Monbulk, Victoria*

## More Fruits of The 21

A Muslim community in Egypt has donated money for the building of a new Coptic Church.

According to Fides News Agency, Muslims from the Governorate of Al Manufiyya, located in northern Cairo made the donation. The Muslim community wished to show their solidarity with Coptic Christians following the murder of 21 Egyptian Copts in Libya by the so-called 'Islamic State' (IS).

Following a call for collections made by Coptic Orthodox Bishop Benjamin, several leading members of the Muslim community offered a contribution. Young people and even children gave money for the construction project. Bishop Benjamin said that the donation "is a message addressed to the whole world."

*Zenit.org 28-04-2015*

## Talents

*Pope Francis, Angelus address, 16-11-2014*

The man of the parable represents Jesus, we are the servants and the talents are the wealth the Lord entrusts to us.

What is this wealth? His Word, the Eucharist, faith in the Heavenly Father, His forgiveness, so many things. In short, his most precious goods. This is the wealth that he entrusts to us. Not just to guard it, but to make it grow. While in the common language, the word "talent" refers to a distinct individual talent – for example, in music, in sports, etc. – in the parable, the talents represent the goods of the Lord, that He entrusts to us so that we make them fruitful. The hole dug in the ground by the "wicked and lazy servant" shows the fear of risk that blocks the creativity and fruitfulness of love.

Jesus does not ask us to preserve His Grace in a safe. Jesus does not ask us this! He wants us to use it for the benefit of others and that's how it grows. It's as if He tells us: "Here is my mercy, my tenderness, my forgiveness: take it and use it." And what have we done? Who have we "infected" with our faith? How many people have we encouraged with our hope? How much love have we shared with our neighbour?

*Zenit.org 16-11-2014*

## Family Prayer

*Pope Francis, 28-10-2013*

Praying the Our Father together, around the table, is not something extraordinary: it's easy. And praying the Rosary together, as a family, is very beautiful and a source of great strength! And also praying for one another, the husband for his wife, the wife for her husband, both together for their children, the children for their grandparents... This is what it means to pray in the family and it is what makes the family strong: prayer.

# Congregation for Bishops Needs Reform

*From an "Open Letter to Pope Francis: About the Reform of the Congregation for Bishops". By Fr Paul Anthony McGavin, theologian, of the Archdiocese of Canberra and Goulburn, Australia, emeritus head of the School of Business at the University of New South Wales, past parish priest, and now Catholic chaplain to the University of Canberra.*

*The letter was published on 09-02-2015 in full on the Chiesa website: [chiesa.espresso.repubblica.it/articolo/1350987](http://chiesa.espresso.repubblica.it/articolo/1350987)*

Dear Holy Father,

I write to you about the reform of the Congregation for Bishops. You have said that the Cardinals during the conclave for election of the Pope wanted reform of the Roman Curia, and some aspects of that implementation have gained public attention. **We have, however, heard little on the reform of the Congregation for Bishops. I want to argue why this is crucial.**

The most primitive and foundational reference on this is Mark 3:13-14: "And Jesus went up into the hills, and called to him those whom he desired. And he appointed twelve to be with him, and to be sent out to preach". ...

What as a diocesan priest I wish to emphasise is the "to be with him", to be with Jesus. This emphasis could be developed in terms of the relationship between the Successor of St Peter and the Apostolic College of Bishops. **I want, rather, to emphasise and focus the "to be with" in respect of each diocesan bishop "with" his priests.** I now need to say why this entails reform of the Congregation for Bishops.

All bishops will be familiar with the text of Mark 3:14. And all bishops will be familiar with the use of the conciliar term "co-worker" with the bishop in respect of diocesan priests. The 2004 curial document "Directory for the Pastoral Ministry of Bishops" [hereafter, "Directory Bishops"] describes us as "the closest co-workers" of the bishop (n.83). It is one thing to be conversant with these words, and even to recite them. It is another thing actually to practise them. Sadly, it is common for there to be little practical application of this dominical mandate.

...there is an ever-present tendency for episcopal ministry to drift from its foundations. And this is so in practical terms because practice is sustained only where there is accountability. ...

The "Directory Bishops" has a whole section on the personal responsibility of the Bishop where we read: "[The Bishop] acts according to his personal rights and duties of governance that require him to decide independently according to conscience and truth, not simply according to the majority opinion of his counsellors..." (n.160) [and] "In exercising his ministry, the Bishop relates to his priests not merely as a ruler toward his subjects, but rather as a Father and friend... and as far as possible... explains to interested parties the reasons for his decisions" (n.76); ...

**The fact remains that these sentiments do not characterise the experience of most diocesan priests.** For many, it is as though their bishop had never heard the dominical words, "I call you friends" (John15:5), nor "It must not be so among you" (Mark10:43). The typical experience is one of increasing distance and disconnect between priests and bishop. In many dioceses the bishop lives alone in his episcopal palace (now discretely called Bishop's House). In almost all dioceses the bishop's chief focus is on a curial bureaucracy that is a lay bureaucracy. Simply log onto representative diocesan websites, and the corporate configuration typically dominates. Simply open representative diocesan newspapers and turn to the positions vacant sections to find all manner of functional positions that properly are ministerial (presbyteral or diaconal ministerial), and the advertisements are for civil-styled lay functional operations where even "secretaries" are called "executive assistants". I doubt that there is a single diocese in Australia where presbyteral access to the bishop is through a "co-worker" ("closest co-worker"), rather than through a 9am-5pm lay person. It is not unusual for a priest wanting to consult his bishop to be assigned a 50-minute time-slot a month distant from the request. **Bishops in practice have become distant bureaucrats whose episcopal manner is one of ruler toward his subjects.**

Bishops and Episcopal Conferences may strongly deny this perception, and document consultative bodies and consultative processes. Few priests would be convinced, because the widespread experience is of consultative processes that are contrived and orchestrated; of bureaucratic barriers between priests and bishop; and of people who are employees – not "co-workers" – who are implementers of episcopal desires (or at times episcopal desires that serve the desires of those holding diocesan bureaucratic offices).

Such experience of disconnect between presbyterate and bishop may be given an apologetic in terms of "lay collaboration". But where the perspective is lay, rather than ministerial, and where the status is employee rather than ministerial co-worker, the personal and organisational dynamics become civil, rather than ecclesial. **The bishop becomes a CEO (Chief Executive Officer) and "boss", rather than a minister.** And whereas the civil CEO has performance demands, the church CEO may have none, because he has tenure without practical accountability. And he may be the only one with ministerial tenure in the diocese, for it is common for diocesan priests to be without the ministerial stability that a correct reading of Canon Law provides.

*Continued on p.7*

## Bishops Need to be Accountable

Again, one may ask: “How do these observations relate to the reform of the Congregation for Bishops?” The answer lies in a recovery of realistic accountability under the Petrine mandate. The Congregation for Bishops needs to be re-cast and re-resourced as an instrument for the “strengthening of the brethren” in the exercise of an accountable episcopal ministry that reflects the sentiments of the “Directory for the Pastoral Ministry of Bishops” and its undergirding evangelical principles.

How might this be implemented? Just a few and beginning-steps are now offered:

1. It seems that documentation for the 5-year “ad limina” visit mainly derives from the office of the diocesan bishop. In effect, he writes his own performance report. ...

**A visitation delegation from the Congregation for Bishops should be present in selected dioceses prior to “ad limina” visits to the Roman curia and the Pope.** The visitation delegation should operate independently of diocesan bishops, and, because episcopal conferences tend to operate like “boys’ clubs”, independent of national and regional episcopal conferences. The visitation delegation should be accessible to whomsoever requests access, including laity, but especially to clergy and seminarians. ...

2. **The report of the visitation delegation should be acted upon in a timely and pro-active manner by the Congregation for Bishops.** It has been rare in Australia to see bishops removed, and where this has occurred it has been with protracted delays. It seems that only sexual aberration brings swift remedy. Even clear departure from Catholic doctrine provokes only protracted action. Episcopal administration that does not observe due canonical process seemingly provokes no action.

Priests are aware that recourse to the Congregation for Clergy may only provoke different tactics of discrimination and protraction on the part of bishops, because there is an absence of practical oversight in the administration of Congregation for Clergy decrees that are favourable to clergy. Episcopal instinct for absolute rule and for lack of transparency and accountability runs deep. ...

3. From the perspective here argued, it follows that even papal acts of a singular nature should be exercised with prudence and restraint. But there are occasions for such acts.

Your venerable predecessor as Holy Father, by a “*motu proprio*,” inserted the name Joseph into the texts of Eucharistic consecration. There is another liturgical text that requires a “*motu proprio*” insertion. I refer to the rites of diaconal and priestly ordination where the candidate, kneeling before his seated bishop, promises “respect and obedience” to his bishop and his lawful successors.

Read by itself, the liturgical text does not make adequately clear that this is a filial respect and obedience (cf. “*Directory Priests*”, n. 22). ... We need for this crucial and public liturgical moment a textual insertion that makes clear the privileges and the responsibilities of the bishop in receiving this solemn promise by the ordinand.

Such an insertion might have the ordaining bishop respond: “And I in turn promise you a filial stewardship of your ministerial vocation after the pattern of Christ, my Master and yours.” **Each priest and deacon should be able respectfully to ask his bishop to give an account of his manner of dealing with his sons and brothers in the sacred ministry.**

4. There is an inadequate practical perception on the part of bishops that their episcopacy is exercised as “a man under authority”, and that a crucial aspect of this “authority” is the Code of Canon Law. Certainly, the episcopal authority of bishops is personal, but it is also an authority that is exercised canonically, and exercised with an eye to due process.

**The accountability of bishops should involve scrutiny of canonical observance in their administrations, and scrutiny of consistency in the observance of due process.** ... The Congregation for Bishops needs as part of its strategic profile a pro-active stance in requiring an account of just canonical administration by bishops across all aspects of episcopal governance.

5. Too often dioceses experience anomalous extended transitions between episcopal mandates. The reasons for this may be many and complex, but nevertheless it is clear that the **Congregation for Bishops is not sufficiently systematic in forward-looking strategic action in respect of episcopal vacancies.**

It is debilitating for dioceses and for diocesan priests to have extended “*interregnum*” experiences. Diocesan Administrators are not able to initiate policies, and so the policies and programs of the previous bishop become entrenched, including ill-advised and dysfunctional ones. Priests adapt to being without a bishop, and this is not a good adaptation for a diocesan presbyterate.

No doubt there are many more things that may be said on the subject of reform of the Congregation for Bishops. But these few considerations perhaps provide a lead ...

I respectfully commend them to you, Holy Father.

*Fr P. A. McGavin, Canberra*

[bold by Ed.]

## Inspiring Stories

*The following are some of the stories that Fr Gerard Ryan referred to in his talks at the Marian Conference in Traralgon, 08-05-2015. They were interesting enough to make me look them up, and I've summarised them on this page. - Ed.*

### **Susan From Uganda**

*Transcribed from a video by Open Doors – serving persecuted Christians worldwide. The full video is on the ITD blog and Facebook page.*

It reminded me of a girl called Susan, from Uganda. She's 14 years old and from a strictly Islamic family. One day a visiting speaker came to her school. He spoke about this guy called Jesus, who claimed he was the Son of God, and had come to save the world. And right there, Susan decided to give her life to Jesus.

When she got home, her father found out and he was furious. In fact, on one occasion in broad daylight, he grabbed Susan and her younger brother and dragged them outside, he held a knife to their throat and said, Susan if you do not stop going to church and worshipping God, I will kill you and your brother.

But Susan didn't stop. Her father grabbed her, he took her to a room in their house and placed a mat on the floor. He told Susan to sit on that mat and do not move until you are willing to deny Jesus Christ as your Lord and Saviour. Her father turned around, walked out of the room, and locked the door.

Susan's father didn't return to that room for 3 months. The only way Susan survived it was that while her father was out, her brother would dig a hole under the door, he would pour water into it for Susan to lap up. On occasion he would fry up some banana and slide that under the door to his sister.

After about 3 months, the neighbours began to wonder where Susan was and they asked her brother. He told them, and they immediately called the police. When they came, they opened the door, they found Susan. She was sitting on the mat. She was alive, but only just. You see the bones in her legs had begun to grow and conform to the way she'd been sitting. And she weighed 20 kilos. They grabbed her and rushed her to hospital where they began to rehabilitate her.

When Susan was asked why she hadn't tried to escape, why she hadn't even left the mat, without missing a beat she replied, "Because my father said if I was to leave that mat, I would be denying Jesus. I couldn't do that."

*"I cannot leave Jesus. I decided not to leave him because he has given me eternal life and even if I died there, I was sure that I would go to him." - Susan*

*Opendoors.com.au*

## **Boko Haram**

Bishop Oliver Dashe Doeme of Nigeria is encouraging people to pray the rosary as the means of overcoming the Islamist terror group Boko Haram in his country. The Bishop reported that late last year, while he was praying the rosary in his chapel in front of the Blessed Sacrament, he had a vision of Christ, who handed him a sword. When he reached for the sword, it turned into a rosary, and Jesus repeated three times, "Boko Haram is gone."

Bishop Dashe said, "I didn't need any prophet to give me the explanation. It was clear that with the rosary we would be able to expel Boko Haram."

At a recent conference in Spain he said, "These terrorists... think that by burning our churches, burning our structures, they will destroy Christianity. Never. It may take a few months or a few years... but 'Boko Haram is gone.'"

## **Hiroshima**

Eight Jesuit priests who were living just eight blocks from ground zero miraculously survived the atomic blast at Hiroshima on 6 August 1945. The blast killed 80,000 people almost instantly and up to a total of 140,000 eventually.

None of this group of priests suffered major injuries from the bomb blast. Their building was damaged, but remained standing. None of them was affected by the radiation, even decades later. The priests have been examined over 200 times by scientists.

One of the eight, Father Hubert Schiffer, gave his reason: "We survived because we were living the message of Fatima. We lived and prayed the Rosary daily in that home."

## **The Miracle of the Doves**

The statue of Our Lady of Fatima was on pilgrimage from Fatima to Lisbon in 1946. In one town, someone freed four white doves. Three of the doves flew to Our Lady's statue and settled at her feet. They stayed there for nearly two weeks, unruffled by the crowds and noise and people throwing flowers, moving with Her from town to town. They did not leave the statue. They did not eat or drink.

In Lisbon, they went into the church of Our Lady of Fatima on the statue, refusing to be brushed off or frightened away. The next morning at solemn Mass, at the consecration, two of the doves flew off the statue – one to either side of the altar. When the Bishop elevated the Host, the birds folded their wings as though in adoration. They remained there during the rest of the Mass. At the time of Holy Communion, the third dove flew up and perched on top of the statue's crown, and at "Behold the Lamb of God", it spread its white wings and held them open!



## Import Bishops

Our newly installed bishop has announced four new moves for the diocese. All of the priests being moved around as administrators and assistants are from overseas. While this importation certainly solves the problem of ensuring Mass is available, all this stop-gap measure really does is cover up a deeper problem.

Priestly vocations are the most sensitive indicators of the health and vitality of a diocese. If a diocese is not producing adequate priests to meet its needs then it has a serious problem which strikes at the very heart of the Church's faith. It indicates that the diocese as a whole has lost the fundamental understanding of the Church's nature and purpose, and the centrality of the priesthood in relation to her life-giving sacraments. It signifies that a diocese has a serious problem with her liturgy, with handing on faith and ultimately with marriage and family life, the seedbed of vocations.

Our diocese has only itself to blame for its current dire predicament because this was the agenda of the liberal ideological-driven pastoral plan *Journeying Together* of the late Bishop Coffey. It was a plan which promoted lay leadership and ministry, and welcoming and inclusive 'faith communities' so that women could be included in the decision-making process and future leadership of the diocese. Tragically and cunningly, this 'pastoral' plan not only deformed the priesthood but devalued it, and undermined the necessity of priestly vocations.

So strident was the diocese's leadership in the implementation of its plan, that Fr Bernie Krotwaar was free to declare at one of the launches, in the presence of Bishop Coffey, that the absence of vocations was the Holy Spirit's way of showing that the laity should take their rightful place in the Church. Not only did this send a clear message to young men that the Church in Gippsland doesn't need them, it proclaimed that the lack of priestly vocations was a sign from God that the sacred task of its shepherds should be handed over to the sheep.

The other contribution to the continuing decline of vocations is the toxic, sterile culture which prevails in the presbyterate of this diocese. It is a culture which continues to foster a weak priestly identity and sense of the Church. Not only was Fr Speekman a victim of it, but his courageous faithful orthodoxy exposed the main proponents of it. So, while it is all very well for the Church to allow dioceses to import priests to act as administrators, it seems pretty pointless to bring them in only to have them drawn into a clerical culture which is incapable of producing life and attracting vocations.

Logic would dictate that rather than importing African and Indian priests, the Church should allow the importation and appointment of orthodox bishops from these countries.

*Gregory Kingman, Morwell, Victoria*

## Contemporary Thinking

The following topics have been adapted from various writings of the apostle of common sense, GK Chesterton, compiled by Dave Armstrong, "The Wisdom of Mr Chesterton" (2009).

According to the thinking of some eminent personages in whom many have faith:

**Miracles:** It is reasonable to believe in the miracle that life, intelligence and free will rose out of lifeless matter despite there being no witness to the event, but it is unreasonable to believe in a 'sham' miracle even though many witnesses attested to the fact that life had been restored to a lifeless body, witnesses who were prepared to suffer torture and death rather than deny their testimony.

**Marriage, Equality and Politics:** When metal (something dead) is involved, a key that fits a lock is considered beneficial as it protects something considered valuable; whereas a lock and a key by themselves are practically useless. Yet where love (something alive) is involved two 'locks' or two 'keys' are to be considered of equal benefit to society as that of a perfectly fitting 'lock' and 'key' because there is nothing of value in need of protection.

**Science, Abortion and Legalism:** That which is conceived in the womb can be called either a living, growing human being or a 'bunch of cells' depending on circumstances; and it's legal to do so.

These are attacks, not on faith, but on the mind, on our sanity. Thankfully society, as a whole, is not yet insane as it at least appears concerned at the increasing rates of depression, mental illness, drug abuse and suicide particularly among the young, yet it is apparently unable to 'connect the dots'. Free will is indeed a dangerous, yet necessary, possession.

May it be only the Holy Spirit who guides us and may St Michael guard and protect us.

*John Royal, Bundaberg West, Queensland*

## Boy Girl Scouts

Girl Scouts of Colorado have accepted a 7-year old boy as a member, because his family is raising him as a girl. Their statement says:

"Girl Scouts is an inclusive organization and we accept all girls in Kindergarten through 12<sup>th</sup> grade as members. If a child identifies as a girl and the child's family presents her as a girl, Girl Scouts of Colorado welcomes her as a Girl Scout. Our requests for support of transgender kids have grown, and Girl Scouts of Colorado is working to best support these children, their families and the volunteers who serve them."

So the madness continues. Is there no common sense anymore?

- Ed.

# Year of Consecrated Life

## **8. Why make a vow of Chastity? Doesn't everyone have to live a chaste life?**

The Vow of Chastity, as the Church understands it, is a vow to live celibacy life-long *for the sake of the Kingdom of Heaven*. It is made by men and women who choose to imitate Christ in His own virginal life.

**If religious women make a vow of celibacy, how is it that we can refer to them as “Brides of Christ”?**

A religious woman, by her vow of celibacy is a virgin, but a virgin espoused to Christ, the Divine Bridegroom. This is a spiritual marriage that makes present the reality of Christ's bridal relationship with the Church.

**How does the vow of virginity further the Kingdom of Heaven?**

- Christ Himself chose a life of virginity in order to be free to dedicate Himself totally to His Father, and to all people without exclusion.
- Religious who take the vow of Chastity, do so for the same reason – to be free to love God and all people with an undivided love. This vow is a mighty witness to the world of the pure and limitless love of God for mankind.
- It is also a reminder that in the next world there will be no ‘marrying and giving in marriage’. Far from being a life of deprivation, vowed chastity is a kind of anticipation of the life of heaven.

*The Conventual Sisters of St Dominic in Ganmain, NSW, have put together these paragraphs on the simple truths of Religious Life, to mark the Year of Consecrated Life.*

## **9. The Vow of Obedience**

This is the most demanding of all the Vows of Religion. For this reason St Thomas places on it the highest spiritual value.

**Why is Obedience so demanding?**

Obedience binds a person to renounce the autonomy of his/her will – that thing we treasure above anything we possess – and submit all life-choices to the will of a human superior.

**Why would anyone renounce their will to that extent?**

This vow, like the others, is made in imitation of Christ who submitted Himself totally to the will of His Father – even to death.

**Of course! Everyone should aim to imitate Christ's obedience to the Father, but why obey a human superior?**

The Church teaches that all true authority is God given and represents God for us. We must all submit to the true laws made by true authority. But religious go further and bind themselves by *vow* to obey God through the commands of their legitimate religious superiors.

**Does this mean that they no longer think for themselves?**

Religious don't give up their powers of intellect, reason and judgement. But they freely renounce the right to choose the details of their life, submitting themselves to a Rule and to the legitimate decisions of their superiors.

**Doesn't the Vow of Obedience take away a person's liberty?**

The Vatican Council says the opposite: It says that liberty is ‘strengthened by obedience’ and that ‘religious obedience not only does not lessen the dignity of the human person but it brings it to maturity...’

**How can this be so?**

By their vow of obedience, religious *freely* choose to place themselves under the obligation to obey their superiors. They do so because they want to follow Christ more radically in His obedience which caused Him to suffer and to die for the world's redemption.

**Are there situations when a Religious should not obey?**

Religious are obliged to obey all the legitimate commands or directions of their superiors. If a superior commands something sinful or something contrary to the law of God, or of the Church, or of the religious community, a religious should obviously not obey.

**Where does the conscience of the individual Religious come in?**

Superiors should not command a religious to do something against their conscience, but much depends on how informed and well-formed the conscience of the religious actually is. Our ‘conscience’ is not to be confused with our feelings or our personal likes or dislikes. What most people don't realise is that doing God's Will, in any walk of life, involves obedience to the legitimate laws/commands of legitimate superiors.

*The Conventual Sisters of St Dominic in Ganmain, NSW, have put together these paragraphs on the simple truths of Religious Life, to mark the Year of Consecrated Life.*

# Not Simply Kindness and Cooperation

*Pope Benedict XVI, General Audience, 18-01-2012*

The full and visible unity of Christians for which we long demands that we allow ourselves to be ever more perfectly transformed and conformed to the image of Christ. The unity for which we pray requires interior conversion, both communal and personal.

It is not simply a matter of kindness and cooperation; above all, we must strengthen our faith in God, in the God of Jesus Christ, who has spoken to us and who made Himself one of us; we must enter into new life in Christ, which is our true and definitive victory; we must open ourselves to one another, cultivating all the elements of that unity that God has preserved for us and gives to us ever anew; we must feel the urgency of bearing witness before the men of our times to the living God, who made Himself known in Christ. ...

From the time the modern ecumenical movement was born over a century ago, there has always been a clear recognition of the fact that the lack of unity among Christians prevents the Gospel from being proclaimed more effectively, because it jeopardizes our credibility. How can we give a convincing witness if we are divided? Certainly, as regards the fundamental truths of the faith, much more unites us than divides us. But divisions remain, and they concern even various practical and ethical questions – causing confusion and distrust, and weakening our ability to hand on Christ’s saving Word. ...

The Church’s journey, like that of all peoples, is in the hands of the Risen Christ, who is victorious over the death and injustice that He bore and suffered on behalf of all mankind. He makes us sharers in His victory. Only He is capable of transforming us and changing us – from being weak and hesitant – to being strong and courageous in working for good. Only He can save us from the negative consequences of our divisions.

Dear brothers and sisters, I invite everyone to be more intensely united in prayer... so that common witness, solidarity and collaboration may grow among Christians, as we await the glorious day when together we may profess the faith handed down by the Apostles, and together celebrate the Sacraments of our transformation in Christ.

*Zenit.org 18-01-2012*

*“Prayer is a sweet friendship,  
a surprising familiarity...  
it is a sweet conversation of a child  
with his Father.”*

Curé of Ars

# Bishops and their Priests

*Pope Francis to Bishops, 09-05-2015*

In your pastoral solicitude, reserve a particular place, a very particular place, for your priests. God commands us to love our neighbour, and the first neighbours of the Bishop are his priests, indispensable collaborators, whose advice and help you seek, whom you look after as fathers, brothers and friends. The time spent with them is never lost. Among your first duties is the spiritual care of the presbytery, but do not forget the human needs of each priest, especially in the most delicate and important moments of their ministry and their life.

*Zenit.org 11-05-2015*

# Steps to Peace

*Pope Francis to children, 11-05-2015*

The real peacemaker is the one who takes the first step towards the other. And this is not weakness, but strength, the strength of peace. How can wars end in the world if we are not capable of surmounting our little misunderstandings and quarrels? Our acts of dialogue, of forgiveness, of reconciliation are “bricks” that serve to build the edifice of peace.

*Zenit.org 12-05-2015*

# How Many Candles?

*General Instruction for the Roman Missal, No. 117*

[O]n or next to the altar are to be placed candlesticks with lighted candles: at least two in any celebration, or even four or six, especially for a Sunday Mass or a holy day of obligation. If the Diocesan Bishop celebrates, then seven candles should be used.

# Imagine

*Pope Francis, General Audience, 08-04-2015*

Think what a society would be like that decided once and for all to establish this principle: “It’s true that we aren’t perfect and that we make many mistakes. However, when it is a question of children who come into the world, no sacrifice of the adults is deemed too costly or too great, in order to avoid a child thinking that he is a mistake, that he had no value and that he is abandoned to the wounds of life and to the arrogance of men.” How beautiful such a society would be! I say that much would be forgiven such a society, its innumerable errors – much, truly.

The Lord judges our life by listening to what the angels tell him about the children, angels that “always behold the face of the Father who is in heaven” (cf. Mt18:10). We must ask ourselves always: What will the children’s angels tell God about us?

*Zenit.org 08-04-2015*

## 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–8.30pm<br>Heyfield 10am – 4.30pm   |
| Cowwarr Ord'te  | Wednesday (Low Mass 10am) 10.30 – 11am  |
| Churchill       | Saturday (9.30am Mass) 10am – 11am  |
| Cranbourne      | Friday and Saturday in the Church:<br>(9.30 Mass) 10am – 11am<br>Adoration Chapel accessible 24 hours by<br>PIN available at parish office. |
| Drouin          | Thursday 10am – 11am<br>First Friday 4pm – 8pm<br>(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<br>First Friday 11.30am – 4pm  |
| Trafalgar       | Wednesday and First Saturday:<br>(9.30am Mass) 10am – 10.45am   |
| Traralgon       | Wednesday 11am – 12 noon  |
| Warragul        | Saturday 10am – 11am<br>First Friday 4pm – 8pm<br>(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.

## “The Body of Christ”

St Augustine helps us to understand the dynamics of holy Communion when referring to a kind of vision he had, in which Jesus said to him: “I am the food of the mature: grow, then, and you shall eat me. You will not change me into yourself like bodily food; but you will be changed into me.” Therefore... the Eucharist is a different bread: We do not assimilate it, but it assimilates us to itself, so that we become conformed to Jesus Christ and members of his body, one with him. ... While the Eucharist unites us to Christ, we open ourselves to others making us members one of another: We are no longer divided, but one thing in him. Eucharistic communion unites me to the person next to me, and to the one with whom perhaps I might not even have a good relationship, but also to my brothers and sisters who are far away, in every corner of the world.

- Pope Benedict XVI, 23-06-2011