

Into the Deep

Issue 174

Newsletter of orthodox Catholics of Gippsland

August 2017

But You

Pope Francis, Homily on the Feast of Saints Peter and Paul, 29-06-2017

"But *you*, who do *you* say that I am?" At this point, Peter alone replies: "You are the Christ, the Son of the living God". To confess the faith means this: to acknowledge in Jesus the long-awaited Messiah, the living God, the Lord of our lives.

Today Jesus puts this crucial question to us, to each of us, and particularly to those of us who are pastors. It is the decisive question. It does not allow for a non-committal answer, because it brings into play our entire life. The question of life demands a response of life. For it counts little to know the articles of faith if we do not confess Jesus as the Lord of our lives. Today he looks straight at us and asks, "Who am I *for you*?" As if to say: "Am I still the Lord of your life, the longing of your heart, the reason for your hope, the source of your unflinching trust?" ...

Let us ask ourselves if we are *parlour Christians*, who love to chat about how things are going in the Church and the world, or *apostles on the go*, who confess Jesus with their lives because they hold him in their hearts. Those who confess Jesus know that they are not simply to offer opinions but to offer their very lives. They know that they are not to believe half-heartedly but to "be on fire" with love. They know that they cannot just "tread water" or take the easy way out, but have to risk putting out into the deep, daily renewing their self-offering. Those who confess their faith in Jesus do as Peter and Paul did: they follow him to the end – not just part of the way, but to the very end.

They also follow the Lord along *his* way, not our own ways. His way is that of new life, of joy and resurrection; it is also the way that passes through the cross and persecution. ...

Zenit.org 29-06-2017

Press Forward in Moments of Darkness

Pope Francis, Homily on the Feast of Saints Peter and Paul, 29-06-2017

Prayer is the water needed to nurture hope and increase fidelity. Prayer makes us feel loved and it enables us to love in turn. It makes us press forward in moments of darkness because it brings God's light. In the Church, it is prayer that sustains us and helps us to overcome difficulties. ... A Church that prays is watched over and cared for by the Lord. When we pray, we entrust our lives to him and to his loving care. Prayer is the power and strength that unite and sustain us, the remedy for the isolation and self-sufficiency that lead to spiritual death. The Spirit of life does not breathe unless we pray; without prayer, the interior prisons that hold us captive cannot be unlocked.

Zenit.org 29-06-2017

"The Church is not simply about unity – as valuable as that is – but about unity in God's love rooted in truth." **Archbishop Charles Chaput**

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

Doors a Little Bit Open

Pope Francis, flight from Fatima, 13-05-2017

On meeting with someone who has different views to your own:

Always there are doors that are not closed. Look for the doors that are at least a little bit open, enter and talk about common things and go on. Step by step. Peace is handcrafted. It is made every day. Also friendship among people, mutual knowledge, esteem, is handcrafted. It's made every day. Respect the other, say that which one thinks, but with respect, but walk together ...

Zenit.org 15-05-2017

"We give you thanks, Almighty God,

for all your blessings: who live and reign for ever and ever. Amen." (Roman Breviary)

Partial indulgence [see p.12]

Enchiridion of Indulgences, no.7

Wow!

Wow, what an issue! Every issue is a great read, full of important reminders and challenges from our Pope, saints and fellow Catholics who love our Faith, but Fr Speekman's homily for the feast of Corpus Christi (July ITD p.11) is so strong it "should be shouted from the rooftops". How much do our congregations at holy Mass on Sunday's need to hear this sermon.

Also it was good to read of the Springfield bishop giving guidelines to his priests on same-sex marriage (July ITD p.8). The point on denying a Catholic burial for unrepentant gays made me wonder whether this guideline would also hold for partners in a de-facto relationship, adulterers in a divorced and re-married relationship and women using artificial contraception?

Thank you for continuing to provide strong spiritual reading to help us keep to the narrow path.

Maureen Wright, Lurnea, New South Wales

A Great Mystery That Concerns Each One of Us

Pope Francis, Angelus Address, Feast of the Assumption 2016

The reading from today's feast day describes the meeting between Mary and her cousin Elizabeth, stressing that, "during those days Mary set out and travelled to the hill country in haste to a town of Judah." (Lk 1:39).

In those days, Mary ran to a small city on the outskirts of Jerusalem to meet Elizabeth. Today, we contemplate her on her journey to the heavenly Jerusalem, to finally see the Father's face and to see again the face of her Son Jesus. Many times during her earthly life, she had gone to hilly areas, up to the last sorrowful stage of Calvary, associated with the mystery of Christ's Passion. Now, we see her reaching God's mountain, "clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars" – as the Book of Revelation says – and we see her crossing the threshold of the celestial homeland.

She was the first to believe in the Son of God, and she is the first to be assumed into Heaven in soul and body. First, she received Jesus and took Him in her arms when He was still a baby, and she is the first to be received by His arms to be introduced into the Eternal Kingdom of the Father.

Mary, a humble and simple girl of a lost village on the fringes of the empire, precisely because she received and lived the Gospel, is admitted by God to be for eternity beside the Son's throne. It is thus, that the Lord puts down the mighty from their thrones and exalts those of low degree.

Mary's Assumption is a great mystery that concerns each one of us; it concerns our future. Mary, in fact, precedes us on the way on which all those go that, through Baptism, have bound their life to Jesus, as Mary bound her life to Him.

Today's feast pre-announces the "new heavens and the new earth," with the risen Christ's victory over death and the definitive defeat of the Evil One. Therefore, the exultance of the humble girl of Galilee, expressed in the canticle of the *Magnificat*, becomes the song of the whole of humanity, which is pleased to see the Lord bend over all men and all women, humble creatures, and assume them with Himself into Heaven. ...

And now we turn with trust to Mary, sweet Queen of Heaven, and we ask her: "Give us days of peace, watch over our path, let us see your Son, full of the joy of Heaven" (Hymn of the Second Vespers).

Zenit.org 15-08-2016

ITD is the Answer to That Question

Thank you very much for your monthly paper - Into the Deep. I enjoy reading it each month, most particularly the articles written by Catholic lay men and women about their local Church and about the issues we all face. (As an online reader of news I have already come across much of what Pope Francis or other bishops have written and so I mostly skip these.)

I recall that ITD began as a place in which lay men and women could "have their say" because Letters to the Editor were becoming more and more unpopular with many diocesan monthlies as they showed up more and more the increasing anger and division among the faithful. It seemed that all avenues for them to make known and to discuss the issues to do with their local churches were being denied them. As one lady put it to me "I've spoken with the teacher, I've had an interview with the principal, I've complained to the priest, I've written to the bishop but nothing changed; what now?"

ITD is the answer to that question. It is one of the few places where a Catholic man or woman from Queensland can share his or her distress about the way things are going in the Church, with a fellow Catholic in South Australia or Tasmania or even overseas. And what I then particularly like about ITD is the way it follows up these 'sharings' from various individuals with what the Church actually teaches in her documents, the Catechism, Canon Law, liturgical directives, and so on.

I would hate to see Australia lose ITD. I know it is unpopular in some quarters but I have never heard a really convincing argument against it from any of its detractors. The sad fact is that the Church is divided and we need firstly to acknowledge the divide and secondly, to dialogue across the divide ... with love, patience and respect. I think ITD is doing that well. Keep it up!

Fr John Speekman, Howlong, New South Wales

Family Conference

The 2017 National Association of Catholic Families (NACF) conference/retreat will be held in Melbourne (Belgrave Heights) September 29 - October 1.

Activities during the weekend will include Mass, rosary procession, talks running concurrently for parents, youth and children, sporting events, workshops, and a family bush dance on Saturday evening.

The conference will feature many speakers and presenters from across Australia including: The NET Ministries, Fr Andrew Grace, Fr Paschal Corby, Annie & Steve Lawrence, Anna Krohn, Peter Stevens, James Parker, Andrew Mullins and Pat Byrne.

This is a chance for Catholic families to come together for mutual spiritual, moral and social support in a fun holiday atmosphere. Rates are designed to be family-friendly and affordable.

Registrations close 10 September 2017.

For more information contact Claire on 9543 5613 or go to www.nacf.info.

Dennis Murphy, Bunyip, Victoria

Our True Enemy

Pope Francis, Angelus Address, 29-06-2017

The Lord is always at our side, He walks with us; He never abandons us. Especially in the moment of trial, God gives us His hand, He comes to our aid and liberates us from the threats of enemies.

However, we remind ourselves that our true enemy is sin, and the Evil One who pushes us to it. When we are reconciled with God, especially in the Sacrament of Penance, receiving the grace of forgiveness, we are liberated from the bonds of evil and relieved of the weight of our errors. Thus we can continue on our way as joyful heralds and witnesses of the Gospel, demonstrating that we have first received mercy.

Zenit.org 29-06-2017

Thank You

Thank you to those who have donated to ITD over the last month. You keep us going. A couple of people have made donations via direct debit without indicating who they are, so I cannot thank them individually. Please consider this a grateful acknowledgement of your donations.

Ed.

Bishop's Response to Criticism

An article in the July issue of ITD (p.8) was about Bishop Thomas Paprocki of Springfield USA issuing a decree about those in same-sex "marriages" receiving sacraments in the Catholic Church. Here is a follow-up interview with Bishop Paprocki by The Catholic World Report (www.catholicworldreport.com, 28-06-2017)

Have you been surprised at the extensive national media coverage it has received?

Yes, to the extent that the decree is a rather straightforward application of existing Church teaching and canon law. The Catholic Church has been very clear for two thousand years that we do not accept same-sex "marriage," yet many people seem to think that the Church must simply cave in to the popular culture now that same-sex "marriage" has been declared legal in civil law. From a pastor's perspective, it is quite troubling to see that so many Catholics have apparently accepted the politically correct view of same-sex "marriage." This just shows how much work needs to be done to provide solid formation about the Catholic understanding of marriage.

Fr. James Martin, SJ, has complained (on his Facebook page) that this decree is "discrimination" against people with same-sex attraction because it does not include heterosexuals who commit sin or non-sexual sins. Additionally, relating to people in same-sex "marriages" receiving Holy Communion, he recently told *The New York Times*, "Pretty much everyone's lifestyle is immoral." How do you respond?

Father Martin gets a lot wrong in those remarks. Everyone is a sinner, but not everyone is living an immoral lifestyle. Since we are all sinners, we are all called to conversion and repentance. He misses the key phrase in the decree that ecclesiastical funeral rites are to be denied to persons in same-sex "marriages" "unless they have given some signs of repentance before their death." This is a direct quote from canon 1184 of the Code of Canon Law, which is intended as a call to repentance. Jesus began his public ministry proclaiming the Gospel of God with these words: "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel" (Mk 1:15). Applying this biblical teaching to the specific issue of funeral rites, people who had lived openly in same-sex "marriage," like other manifest sinners that give public scandal, can receive ecclesiastical funeral rites if they have given some signs of repentance before their death.

Father Martin's comments do raise an important point with regard to other situations of grave sin and the reception of Holy Communion. He is right that the Church's teaching does not apply only to people in same-sex "marriages." According to canon 916, all those who are "conscious of grave sin" are not to receive Holy Communion without previous sacramental confession. This is normally not a question of denying Holy Communion, but of people themselves refraining from Holy Communion if they are "conscious of grave sin." While no one can know one's subjective sinfulness before God, the Church can and must teach about the objective realities of grave sin. Speaking objectively, one can say, for example, that all those who have sexual relations outside of valid marriage, whether they are heterosexual or homosexual, should not receive Holy Communion unless they repent, go to confession and amend their lives. This includes the divorced and remarried without an annulment, as is well known from all the recent media attention on that issue.

Francis DeBernardo, Executive Director of New Ways Ministry, said that the decree will drive people with same-sex attraction away from the Church. What is your response?

The real issue is not how many people will come to church, but how to become holy, how to become a saint. The Church is a means on the path to holiness. Jesus teaches us how to be holy, but not everyone accepted His teaching, for example, the rich young man who walked away from Jesus sadly because he did not want to sell his possessions to follow Jesus (Mt 19:16-22). People are free to accept or reject Church teaching, as they are free to accept or reject Jesus Himself. It is disappointing when people leave the Church, just as it surely must have been disappointing for Jesus when people walked away from Him.

Has the negative press on this issue been difficult for you personally, or have you come to see that it goes with the office you hold? I'll take my cue on that question from my patron saint, Sir Thomas More, who said, "I do not care very much what men say of me, provided that God approves of me."

Condemned to Hell

If we wonder why young people and many of the not-so-young are leaving the Church, I think you need to go no further than July's ITD, page 5.

Pope Francis entreats us to be aware of how much we are loved by God ("To Be Loved") yet just above his gracious message we read in Mr Richard Stokes' letter ("A Chorus of Crickets") how that very same God condemns most of the world's population to "the horrors of Hell, unending pain beyond their imagination, without letup for all eternity".

Who honestly and truly would want to worship a tyrant like that?

Christopher Holt, London, England

Hell

Catechism of the Catholic Church

Profession of Faith, Article 12: "I believe in life everlasting", IV: Hell

1033 We cannot be united with God unless we freely choose to love him. But we cannot love God if we sin gravely against him, against our neighbour or against ourselves... To die in mortal sin without repenting and accepting God's merciful love means remaining separated from him for ever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called "hell."

1034 Jesus often speaks of "Gehenna", of "the unquenchable fire" reserved for those who to the end of their lives refuse to believe and be converted, where both soul and body can be lost...

1035 The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, "eternal fire." The chief punishment of hell is eternal separation from God...

1036 The affirmations of Sacred Scripture and the teachings of the Church on the subject of hell are a call to the responsibility incumbent upon man to make use of his freedom in view of his eternal destiny. They are at the same time an urgent call to conversion...

1037 God predestines no one to go to hell; for this, a willful turning away from God (a mortal sin) is necessary, and persistence in it until the end.

Needing Our Lady's Intercession

I wrote to the Australian Catholic Bishops Conference asking that Australia be consecrated to the Immaculate Heart of Mary. The response I received from the General Secretary, Fr Stephen Hackett, noted that the bishops have considered this on a number of occasions, "However, in light of the consecration by Pope Saint John Paul II of the whole world to the Immaculate Heart of Mary on 25th march 1884, the Bishops do not believe that any gesture on their part can improve on what the Sainted Pontiff has already done."

In the light of this, how is it that many other countries have made such a consecration in these very dangerous times? Recent are England and Wales, 18 Feb 2017; Holland 13 May 2014; Belgium 2016; Philippines 8 June 2013. Cardinal Rai recently consecrated Lebanon and the Middle East. These countries realise the great dangers they are suffering from, the spirit of relativism and loss of faith. We only look at Portugal. The bishops consecrated their country 13 May 1931 to the Immaculate Heart of Mary. That country was transformed. Cardinal Cerejeira recalled it was the sheer number of conversions that convinced him and led to his belief in the authenticity of Fatima. Portugal was preserved from the communist terror, especially from the Spanish civil war raging next door. Portugal was also preserved from the devastations of the Second World War. Even Pius XII was amazed at this.

How much more does our country need Mary's intercession? It would be good if more people would write to our bishops, encouraging them to consecrate our nation.

Don Kempster, Monbulk, Victoria

Have You Noticed?

While it's hard to find Catholic priests wearing their clerical clothes and Roman collar, Protestant 'women priests' always seem to be proudly wearing theirs. I bet the feminist Catholics who browbeat our priests into not wearing their collars, would insist on wearing theirs if they left the Catholic church and became 'women priests' themselves.

Ed.

With A Grain of Salt

A comment posted on the ITD website, www.stoneswillshout.com, in response to the July issue of ITD

Firstly I thank Mr Peter Phillips for his assurances of prayer. He had hoped that my time of sabbatical would miraculously cure me of my propensity for liturgical abuse. At the risk of prolonging this argument, may I ask the ITD readers to join me in earnest prayer for Mr Peter Phillips and take whatever he has to say about me, my parish or my priesthood with a grain of salt. No offence, but Mr Phillips is like a dog with a bone. For a man his age he is more akin to a five-year-old screaming in the shopping centre aisle because his mother won't buy him what he demands!

Mr Phillips has continually aired his grievances about me to this publication, and has in the past even gone so far as to say he had found a new home in another parish. Oh, if only that were true! For someone who does not reside in my parish he seems to have plenty to complain about. Indeed his letters have been offensive to me personally, they have bordered on libel and slander, and all due to a misplaced understanding on his part of the Church's Magisterium when it comes to the role of Extraordinary Ministers of Holy Communion (may I add my only "liturgical abuse"!).

And may I add, when he speaks of my community, he also has a complete ignorance of Religious Life and the vow of obedience! No, I don't put my confreres "under obedience" to ignore Mr Phillips' correspondence!

Mr Phillips likes to quote from the 1980 "Instruction Concerning Worship of the Eucharistic Mystery" from the Sacred Congregation for the Sacraments and Divine Worship. May I also quote from it:

"The faithful, whether religious or lay, who are authorized as extraordinary ministers of the Eucharist can distribute Communion only when there is no priest, deacon or acolyte, when the priest is impeded by illness or advanced age, or when the number of the faithful going to communion is so large as to make the celebration of Mass excessively long." (Article 8, par. 2).

Anyone who attends St Joseph's in Springvale knows that our weekday Mass attendance can number in the 100s! Thus I am validated by the Instruction's permission to have an Extraordinary Minister of Holy Communion as the "number of the faithful going to communion is so large as to make the celebration of Mass excessively long"!

I am further validated in my use of Extraordinary Ministers of Holy Communion by the Code of Canon Law (Can 910,2), the Instruction by the Congregation for Divine Worship, "Holy Communion and Worship of the Eucharist" (1973), and particularly by the Instruction by the Congregation for Divine Worship, "Redemptionis Sacramentum" 2004 (nn 154-160). Of course I could mention diocesan guidelines, guidelines given by the Australian Catholic Bishops' Conference etc.

Mr Peter Phillips is not the guardian of the sacred Magisterium; he hardly understands it! I only reply this one time to set the matter straight. Mr Phillips can write all the replies to this letter he likes... in all charity I will take them all, as I have his others, with a grain of salt.

**Rev. Benedict La Volpe OFM Conv, PP
Springvale, Victoria**

Ordinary and Extraordinary

Code of Canon Law

Can. 910 §1. The ordinary minister of holy communion is a bishop, presbyter, or deacon.

§2. The extraordinary minister of holy communion is an acolyte or another member of the Christian faithful designated according to the norm of ⇒ can. 230, §3.

Can.230 §3. When the need of the Church warrants it and ministers are lacking, lay persons, even if they are not lectors or acolytes, can also supply certain of their duties, namely, to exercise the ministry of the word, to preside over liturgical prayers, to confer baptism, and to distribute Holy Communion, according to the prescripts of the law.

The Extraordinary Minister of Holy Communion

Redemptionis Sacramentum

[154.] As has already been recalled, “the only minister who can confect the Sacrament of the Eucharist *in persona Christi* is a validly ordained Priest”. Hence the name “minister of the Eucharist” belongs properly to the Priest alone. Moreover, also by reason of their sacred Ordination, the ordinary ministers of Holy Communion are the Bishop, the Priest and the Deacon, to whom it belongs therefore to administer Holy Communion to the lay members of Christ’s faithful during the celebration of Mass. In this way their ministerial office in the Church is fully and accurately brought to light, and the sign value of the Sacrament is made complete.

[155.] In addition to the ordinary ministers there is the formally instituted acolyte, who by virtue of his institution is an extraordinary minister of Holy Communion even outside the celebration of Mass. If, moreover, reasons of real necessity prompt it, another lay member of Christ’s faithful may also be delegated by the diocesan Bishop, in accordance with the norm of law, for one occasion or for a specified time, and an appropriate formula of blessing may be used for the occasion. This act of appointment, however, does not necessarily take a liturgical form, nor, if it does take a liturgical form, should it resemble sacred Ordination in any way. Finally, in special cases of an unforeseen nature, permission can be given for a single occasion by the Priest who presides at the celebration of the Eucharist.

[156.] This function is to be understood strictly according to the name by which it is known, that is to say, that of extraordinary minister of Holy Communion, and not “special minister of Holy Communion” nor “extraordinary minister of the Eucharist” nor “special minister of the Eucharist”, by which names the meaning of this function is unnecessarily and improperly broadened.

[157.] If there is usually present a sufficient number of sacred ministers for the distribution of Holy Communion, extraordinary ministers of Holy Communion may not be appointed. Indeed, in such circumstances, those who may have already been appointed to this ministry should not exercise it. The practice of those Priests is reprobated who, even though present at the celebration, abstain from distributing Communion and hand this function over to laypersons.

[158.] Indeed, the extraordinary minister of Holy Communion may administer Communion only when the Priest and Deacon are lacking, when the Priest is prevented by weakness or advanced age or some other genuine reason, or when the number of faithful coming to Communion is so great that the very celebration of Mass would be unduly prolonged. This, however, is to be understood in such a way that a brief prolongation, considering the circumstances and culture of the place, is not at all a sufficient reason.

[159.] It is never allowed for the extraordinary minister of Holy Communion to delegate anyone else to administer the Eucharist, as for example a parent or spouse or child of the sick person who is the communicant.

[160.] Let the diocesan Bishop give renewed consideration to the practice in recent years regarding this matter, and if circumstances call for it, let him correct it or define it more precisely. Where such extraordinary ministers are appointed in a widespread manner out of true necessity, the diocesan Bishop should issue special norms by which he determines the manner in which this function is to be carried out in accordance with the law, bearing in mind the tradition of the Church.

Fatima Sacrifice Prayer

Our Lady taught the children a prayer to be said when they would have something to offer up to God, such as some suffering, or an act contrary to what they wanted to do but which was necessary in order to please God.

“Oh my Jesus, it is for love of You, in reparation for the offences committed against the Immaculate Heart of Mary, and for the conversion of poor sinners.”

World Apostolate of Fatima prayer card

Vatican Press Release

Press Release from the Holy See Press Office,
29-06-2017

The Holy See has learned with regret the news of charges filed in Australia against Card. George Pell for decades-old actions that have been attributed to him.

Having become aware of the charges, Card. Pell, acting in full respect for civil laws, has decided to return to his country to face the charges against him, recognizing the importance of his participation to ensure that the process is carried out fairly, and to foster the search for truth.

The Holy Father, having been informed by Card. Pell, has granted the Cardinal a leave of absence so he can defend himself. ...

The Holy Father, who has appreciated Cardinal Pell's honesty during his three years of work in the Roman Curia, is grateful for his collaboration, and in particular, for his energetic dedication to the reforms in the economic and administrative sector, as well as his active participation in the Council of Cardinals (C9).

The Holy See expresses its respect for the Australian justice system that will have to decide the merits of the questions raised. At the same time, it is important to recall that Card. Pell has openly and repeatedly condemned as immoral and intolerable the acts of abuse committed against minors; has cooperated in the past with Australian authorities (for example, in his depositions before the Royal Commission); has supported the Pontifical Commission for the Protection of Minors; and finally, as a diocesan bishop in Australia, has introduced systems and procedures both for the protection of minors and to provide assistance to victims of abuse.

Zenit.org 29-06-2017

Abp Fisher on Pell

From 'Letter from Archbishop Anthony Fisher OP following Cardinal George Pell charges', 29-06-2017

Many people will be shocked, as I have been, by the news that Victoria Police have issued charges against Cardinal George Pell in relation to sexual abuse allegations.

Cardinal Pell has repeatedly and vehemently rejected these allegations and insisted that he is completely innocent. He will now have the opportunity to put his case in court and is determined to clear his name.

While Archbishop of Sydney and during his current role, Cardinal Pell has cooperated with parliamentary, Royal Commission and police investigations and has ensured that clergy and church workers have done the same. ...

...the George Pell I know is a man of integrity in his dealings with others, a man of faith and high ideals, a thoroughly decent man.

Where complaints of abuse are made, victims should be listened to with respect and compassion and their complaints investigated and dealt with according to law. No one should be prejudged because of their high profile, religious convictions, or positions on social issues. The justice and compassion we all seek for victims of abuse includes getting to the truth of such allegations. We must allow the impartial pursuit of justice. ...

www.sydneycatholic.org

My Day in Court

From Cardinal Pell's statement, Vatican, 29-06-17

I am looking forward finally to having my day in court. I repeat that I am innocent of these charges. They are false. The whole idea of sexual abuse is abhorrent to me.

A Right to Due Process

Victoria Police Deputy Commissioner Shane Patton, Press Conference, Melbourne 29-06-2017:

"It is important to note that none of the allegations that have been made against Cardinal Pell have obviously tested in any court yet. Cardinal Pell, like any other defendant, has a right to due process and so therefore, it's important that the process is allowed to run its natural course.

"Preserving the integrity of that process is essential to all of us, and so for Victoria Police, it's important that it's allowed to go through unhindered and allowed to see natural justice is afforded to all the parties involved including Cardinal Pell and the complainants in this matter."

Evils That Bishops Do

A couple of weeks ago, I was once again reminded of the Diocese of Sale's evil actions against Fr John Speekman in removing him from Morwell Catholic Parish on fabricated allegations of "verbal bullying".

The website of the Royal Commission into Institutional Responses to Child Sexual Abuse made public reports and various other forms of correspondence with regards to the late Fr Dan Hourigan's homosexual proclivities. A report conducted by Fr Ian Waters in 1986 revealed that Fr Hourigan admitted to sexually abusing two boys. Fr Waters stated to Bishop Eric D'Arcy that the acts which Fr Hourigan subjected the boys to would be deemed criminal should the police get involved.

Incredibly, here was a priest who was a parent's worst nightmare, who admitted that he was guilty of sexual abuse, that he had a problem; a priest whose actions did untold damage to families, the Church, and the Church's faith and mission – and when Bishop Coffey took over, all he did was "retire" him due to ill health! Talk about criminal negligence of the highest order! No canonical action was taken against Fr Hourigan, no referral to Rome, no public hounding of him, no getting the priests of the diocese to gang up against him.

But all this – canonical action, appeals to Rome, public humiliation, priests signing petitions against him – was done with Fr Speekman because he allegedly raised his voice in a meeting! As a matter of fact, the correspondence shows that Fr Hourigan, in spite of his crimes, was treated like some sort of a social welfare case by Bishop Coffey and his Bishop D'Arcy. Fr Speekman was innocent of the vague verbal bullying charges, but was pursued to the hilt.

What this correspondence shows is that while both Bishop Coffey and Bishop Prowse were secretly sitting on this explosive criminal evidence about Fr Hourigan, they abused their episcopal powers to the nth degree to remove Fr Speekman and assailed him relentlessly for years. The bishops and priests involved, including Fr Ian Waters who acted on behalf of the Diocese against Fr Speekman, knew that their actions were cowardly, capricious and wrong. This evil dominated the Church in the Diocese of Sale for 10 years and has left a lasting stain.

Rather than take drastic action to protect the innocent souls of families, the Body of Christ, his mission and his priesthood, the liberal left establishment of the Diocese went to war against an innocent orthodox priest for wicked ideological reasons instead. Very much in the tribal fashion the Marxist left in the country and the Church are currently doing to Cardinal Pell.

Gregory Kingman, Morwell, Victoria

Full-Time Priests

Cardinal Beniamino Stella, Prefect of the Congregation for the Clergy, to participants in a course on the formation of priests

We are in need of priests that do not put anything before the relationship of friendship with the Lord; who have with Him bonds of 'flesh and blood' capable of involving them totally, of involving them body and soul, spirit and heart; so that their bonds with Him and their service are never subordinated to other bonds, darkened by disordered affective dependencies, bowed to interests of power and career or polluted by logics contrary to the Gospel. In brief, priests and pastors interiorly free and consecrated full time to the cause of the Gospel.

Zenit.org 13-07-2017

Justice Requires

After a Royal Commission which tried hard to demonstrate guilt, we now have the Victorian Government gearing up to put Cardinal Pell through yet another process. A process which some apparently hope will end in a lengthy prison term, and the final destruction of the Catholic Church in Victoria, if not in Australia.

Should Cardinal Pell be demonstrated to be clearly innocent of all charges, justice requires that any witnesses who made false allegations be subjected to the same penalty that their claims would have ensured.

That will tell us if those responsible are genuinely committed to justice.

Richard Stokes, Stanthorpe, Queensland

Safe Schools is Not Dead

Beware Safe Schools. The controversial school program that has been withdrawn in Tasmania and NSW is still going strong in Victoria. It needs to be stopped.

I recently listened to a summary by a desperate parent on Facebook (Politicalpostingmumma), and was jolted into reality again, after thinking Safe Schools had been scrapped or was on its way out. But it's still being thrust upon children, and what it teaches children is foul.

Safe Schools, under the guise of being an anti-bullying program, is an extreme gender ideology program, teaching children that there is no male-female dichotomy but that you can be any of 63 genders, and you can have sex with whomever you want and in whichever way you want to, at any age you want to. It is basically a radical sex-"education" program being carried out without parental consent. How the educational authorities can allow this, while at the same time purportedly being opposed to child abuse, is beyond me.

I read a lesson for children on how to masturbate. Literally. A How-To guide, including how to use household items to masturbate with, or how to use their fingers, and what to do. Along with regular encouragement and reminders that it's normal and natural and they mustn't feel there's anything wrong with it. I felt sickened as I was reading it, and it haunted me for days afterwards. This was a resource for 12-13 year olds. I recalled how my Dad used to say that that he wasn't "old enough" to be watching some movies or TV serials, and so we weren't allowed to either. I felt like I wasn't "old enough" to be reading this smut. No one should have to read that. And this is only a small part of what is foisted onto children at school, without their parents' consent. Children are advised at the beginning of each of these "lessons" that they are not to tell their parents or speak of it outside the classroom. That is evil.

Safe Schools is disgusting. Rise up and speak out, for the sake of your children and our society. It must be stopped.

Ed.

Bishops Warn of Safe Schools

The following are excerpts from the document, "Information for Parents about Safe Schools Coalition Australia", prepared by the Australian Catholic Marriage and Family Council. The document was distributed to all dioceses in September 2016 by Bishop Michael Kennedy on behalf of the Bishops' Commission for Family, Youth and Life.

The Safe Schools Coalition actively promotes the use of the picture book "The Gender Fairy" to be read to children as young as 4 years old. This book includes the message that only the child knows if they are a boy or girl and that no-one else can tell them their gender. ...

The Safe Schools Coalition also promotes the obligatory inclusion of LGBTI issues into all subjects, providing the example of drafting a maths problem referring to "David and his boyfriend Tuan" as a way to present "inclusive" content. ...

As part of changing the thinking of children at school, the unit guide says students should:

- not ask new parents whether their child is a boy or a girl – that emphasises stereotypes
- not ask boys if they have a girlfriend – instead ask if they have a girlfriend or a boyfriend
- recognise at least 13 gender identities, including Trans Girl, Genderqueer and Brother Boy
- have access to unisex toilets, in addition to male/female toilets. ...

The rights and responsibilities of parents in this area must not be undermined by Government-enforced programs. ...

Children can learn to treat each other with respect and compassion without being coerced to agree with radical gender theory. With this in mind, there are many important and simple actions you can take as a parent:

- Talk to other parents to raise awareness of this program and discuss your concerns with them
- Talk to your school principal – let them know you are concerned about the use of this program
- Raise your concerns with your local politician both in writing and also through face-to-face conversations.

www.acmfc.org.au

Does Anyone Go To Hell?

Fr John Flader, Question Time 2

I am becoming more and more confused about hell. I have always believed in hell myself but in recent years I have heard people say no one goes there, that a good God couldn't send anyone to eternal torment. What does the Church say about this?

You are not the only one confused about the matter. I too have heard many conflicting ideas about the subject. Let us begin by looking at what Jesus himself has to say. In his description of the Last Judgment he speaks of the Son of man coming in his glory and gathering before him all the nations, separating them as the shepherd separates the sheep from the goats. After describing the reward of eternal life to be given to the righteous, he says to those on his left hand, "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink... And they will go away into eternal punishment, but the righteous into eternal life" (Mt 25:31-46).

So it is Jesus himself, the Son of man, who speaks of eternal punishment. Moreover, he makes it clear that it is not easy to go to heaven: "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few" (Mt 7: 13-14). By these words Jesus seems to be saying that it is much easier to go to hell, to "destruction", than to heaven, to "life". If we think about it, we would all agree. Given the effects of original sin such as pride, self-centredness, laziness, self-indulgence, etc., and the *fomes peccati* or inclination to sin, we know well that unless we struggle to resist temptation and to do good, it is easy to lapse into a way of life that is grievously sinful and offensive to God. If we died unrepentant we would go to hell.

Because of Jesus' preaching in this way, his hearers understood that it was not easy to go to heaven. For that reason on one occasion someone asked him, "Lord, will those who are saved be few?" (Lk13:23) Given the widespread notion today that hell does not even exist or, if it does, few go there, people would probably rephrase the question: "Lord, will those who go to hell be few?"

Jesus' teaching, then, is clear. But does the Church still believe in hell? Of course it does. It has always believed in hell. According to the Catechism of the Catholic Church, "The teaching of the Church affirms the existence of hell and its eternity" (CCC 1035). The Second Vatican Council declared, "Since we know neither the day nor the hour, we should follow the advice of the Lord and watch constantly so that, when the single course of our earthly life is completed, we may merit to enter with him into the marriage feast and be numbered among the blessed and not, like the wicked and slothful servants, be ordered to depart into the eternal fire, into the outer darkness where men will weep and gnash their teeth" (LG 48).

But, we might ask, how can a good God sentence anyone to eternal punishment? The answer is simple. God doesn't sentence anyone to hell. Rather, he wants all to be saved and to come to the knowledge of the truth (cf. 1Tim 2:4), and he gives everyone sufficient grace to be saved (cf. 2Cor 12:9). It is the person who sends himself or herself to hell. The Catechism explains: "To die in mortal sin without repenting and accepting God's merciful love means remaining separated from him for ever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called 'hell'" (CCC 1033).

But couldn't God take everyone to heaven if he wanted? He could. But it would mean not respecting the freedom he gave us, and God is too much of a father to do that. The then Cardinal Ratzinger, later Pope Benedict XVI, explains: "God never, in any case, forces anyone to be saved. God accepts man's freedom. He is no magician, who will in the end wipe out everything that has happened and wheel out his happy ending. He is a true father; a creator who assents to freedom, even when it is used to reject him. That is why God's all-embracing desire to save people does not involve the actual salvation of all men. He allows us the power to refuse. God loves us; we need only to summon up the humility to allow ourselves to be loved" (*God is Near Us*, p. 36-37).

If we make use of the graces God gives us through his Church, if we struggle to avoid sin and go frequently to the sacraments of the Eucharist and Penance, we can be very confident of going to heaven. And we do very well to remind others of these important truths.

Question 183, Question Time 2: Another 150 Questions and Answers on the Catholic Faith, Connor Court Publishing 2012

Hours of Eucharistic Adoration

in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfield	1 st Friday alternately: Cwr 7.30pm–8.30pm Heyfield 10.00am – 4.30pm
Cowwarr Ord.	Wednesday (Low Mass 10am) 10.30 – 11.00am
Churchill Saturday	(9.30am Mass) 10.00am – 11.00am
Cranbourne	Fri & Sat in church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11.00am First Fri 4pm–8pm (every 2 nd month, Dec on)
Lakes Entrance	Friday 9.30am – 11am
Maffra	Wednesday (5pm Mass) – 6pm
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday 2pm - 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am – 12pm First Friday 11.30am – 4pm
Trafalgar	Wed & First Sat: (9.30am Mass) –10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10.00am – 11.00am First Fri 4pm–8pm (every 2 nd month, Jan on)
Wonthaggi	First Friday 7.00pm – 8.00pm

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

“Direct, we beg you,

O Lord, our actions by your holy inspirations, and carry them on by your gracious assistance, that every prayer and work of ours may begin always with you, and through you be happily ended. Amen.” (Roman Ritual)

Partial Indulgence

Enchiridion of Indulgences, no.1

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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. There is no guarantee that every letter will be published, and we reserve the right to edit letters. 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.

Norms on Indulgences

Enchiridion of Indulgences

1. An indulgence is the remission before God of the temporal punishment due for sins already forgiven...
2. An indulgence is partial or plenary, according as it removes either part or all of the temporal punishment due for sin.
4. ...indulgences can always be applied to the departed...
24. § 3. A partial indulgence can be acquired more than once a day, unless otherwise expressly indicated.
26. To acquire a plenary indulgence it is necessary to perform the work to which the indulgence is attached and to fulfill the following three conditions: sacramental confession, eucharistic Communion, and prayer for the intention of the Pope. ...
28. A single sacramental confession suffices for gaining several plenary indulgences; but Communion must be received and prayer for the intention of the Sovereign Pontiff must be recited for the gaining of each plenary indulgence.