

# *Into the Deep*

Issue 186

Newsletter of orthodox Catholics of Gippsland

September 2018

## Spring Blossoms

**Pope Francis, General Audience, 21-03-2018**

And today is the first day of spring: happy Spring! But, what happens in spring? Plants flower; trees flower. ... Christian life must be a life that must flower in works of charity, in doing good. But, if you don't have roots, you won't be able to flower, and what is the root? Jesus! If you're not with Jesus, rooted there, you won't flower. If you don't water your life with prayer and the Sacraments, will you have Christian flowers? No, because prayer and the Sacraments water the roots and our life flowers. I hope that this Spring will be for you a flowering Spring... flowering with good works, virtues, doing good to others. Remember this; this is a very beautiful verse of my Homeland: "What is flowering in the tree, comes from what is buried." Never cut the roots with Jesus.

Zenit.org 22-03-2018

## IN MEMORIAM

Pray for the soul of Ann O'Brien, late of Sale, who died on the Feast of the Assumption, 15 August 2018 aged 80.

Ann was the beloved wife of Pat O'Brien, founding member of Into the Deep. Gentle in nature and strong in faith, Ann was a stalwart supporter of the fight for orthodoxy.

Ann had a peaceful death with all her family around her. We extend our condolences to Pat and his family and remember them in our prayers.

Eternal rest grant unto her, O Lord, and let light perpetual shine upon her. May her soul and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

## Sunday Mass

**Pope John Paul II, General audience, 15-12-1993**

We must once again emphasize how important it is, in obedience to the precept of the Church, to take part in the celebration of the Sunday Eucharist.

For everyone, this is the highest act of worship in the exercise of the universal priesthood, just as the sacramental offering of the Mass is the highest act of worship, for priests, in the exercise of priestly ministry. Participation in the eucharistic banquet is a vital condition for everyone for union with Christ, as he himself has said: 'In all truth I tell you, if you do not eat the flesh of the Son of man and drink his blood, you will have no life in you' (Jn 6:53). The Catechism of the Catholic Church reminds all the faithful about the significance of participating in the Sunday Eucharist (cf. nn.2181-2182).

Agenda for the Third Millennium, p.78

## Mass Obligation

**Catechism of the Catholic Church**

**2181** The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason (for example, illness, the care of infants) or dispensed by their own pastor. Those who deliberately fail in this obligation commit a grave sin.

**2182** Participation in the communal celebration of the Sunday Eucharist is a testimony of belonging and of being faithful to Christ and to his Church. The faithful give witness by this to their communion in faith and charity. Together they testify to God's holiness and their hope of salvation. They strengthen one another under the guidance of the Holy Spirit.

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

# Catechism Revision on Death Penalty

Catechism of the Catholic Church, para 2267 Revised

## *The death penalty*

**2267.** Recourse to the death penalty on the part of legitimate authority, following a fair trial, was long considered an appropriate response to the gravity of certain crimes and an acceptable, albeit extreme, means of safeguarding the common good.

Today, however, there is an increasing awareness that the dignity of the person is not lost even after the commission of very serious crimes. In addition, a new understanding has emerged of the significance of penal sanctions imposed by the state. Lastly, more effective systems of detention have been developed, which ensure the due protection of citizens but, at the same time, do not definitively deprive the guilty of the possibility of redemption.

Consequently, the Church teaches, in the light of the Gospel, that "the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person", and she works with determination for its abolition worldwide.

## **Congregation for the Doctrine of the Faith: Letter to the Bishops regarding the new revision of number 2267 of the Catechism of the Catholic Church on the death penalty, 01-08-2018**

1. ... This development centres principally on the clearer awareness of the Church for the respect due to every human life. Along this line, John Paul II affirmed: "Not even a murderer loses his personal dignity, and God himself pledges to guarantee this." ...
3. In this development, the teaching of the Encyclical Letter *Evangelium vitæ* of John Paul II is of great importance. The Holy Father enumerated among the signs of hope for a new culture of life "a growing public opposition to the death penalty, even when such a penalty is seen as a kind of 'legitimate defense' on the part of society. Modern society in fact has the means of effectively suppressing crime by rendering criminals harmless without definitively denying them the chance to reform." The teaching of *Evangelium vitæ* was then included in the *editio typica* of the Catechism of the Catholic Church. In it, the death penalty is not presented as a proportionate penalty for the gravity of the crime, but it can be justified if it is "the only practicable way to defend the lives of human beings effectively against the aggressor," even if in reality "cases of absolute necessity for suppression of the offender today are very rare, if not practically non-existent" (n. 2267).
4. John Paul II also intervened on other occasions against the death penalty, appealing both to respect for the dignity of the person as well as to the means that today's society possesses to defend itself from criminals. Thus, in the *Christmas Message* of 1998, he wished "the world the consensus concerning the need for urgent and adequate measures ... to end the death penalty." ...
5. The motivation to be committed to the abolition of the death penalty was continued with the subsequent Pontiffs. Benedict XVI recalled "the attention of society's leaders to the need to make every effort to eliminate the death penalty." ...
8. All of this shows that the new formulation of number 2267 of the *Catechism* expresses an authentic development of doctrine that is not in contradiction with the prior teachings of the Magisterium. These teachings, in fact, can be explained in the light of the primary responsibility of the public authority to protect the common good in a social context in which the penal sanctions were understood differently, and had developed in an environment in which it was more difficult to guarantee that the criminal could not repeat his crime.

"He who is fretted by his own failings will not correct them; all profitable correction comes from a calm, peaceful mind."

**St Francis de Sales**

## Donations

Thank you to all who have recently donated (some anonymous via direct deposits). You are keeping us going. God bless you! - Ed.

## Evil Will Not Prevail

If only the contents of Into the Deep could be shouted from the hilltops, as it were, or even just from the pulpits of Catholic churches. I have read and re-read the August issue and felt my heart soar with intense approval.

When I attend Mass, most times there is constant chatter in the church beforehand, even from the elderly folk who really should know better from their former teaching of the faith.

Always comes to my mind the prediction of Our Lady's last apparition, of the terrible consequences which lay ahead for the world, and indeed the situations appearing around the world at the present time indicate those times are already upon us – floods, earthquakes, drought, terrible fires. But dire lack of religious practices and attendance at Holy Mass are high in the cause of all these happenings. Our materialistic world and the ignorance of spiritual belief and practice will lead to inevitable destruction as Our Lady forecast. God will not be mocked and evil cannot be allowed to prevail.

**Moya Morrissey, Sandringham, Victoria**

O King of peace, give us your peace  
and pardon our sins.

Dismiss the enemies of the Church  
and protect her so that she never fail.

Emmanuel our God is in our midst in the glory  
of the Father and of the Holy Spirit. May he  
bless us and purify our hearts and cure the  
sicknesses of our soul and body.

We adore you, O Christ, with your good Father  
and the Holy Spirit because you have come  
and you have saved us. Amen.

**Coptic Incense Prayer**

Compendium of the Catechism of the Catholic Church, p.190

## \$2 Market

There will be a \$2 Market in Heyfield on Saturday 22<sup>nd</sup> September. Everything you can purchase on the day will be only \$2 – sausage sizzle, cold drinks, hot drinks, morning tea, books, clothing, music, magazines, tools, kitchenware, household goods, plants, toys, preserves, fresh produce, fairy floss and more!

The \$2 Market will be held in the St Michael's hall in Temple Street, Heyfield, from 9am-2pm. The market is a fundraising event for the Ordinariate Parish of the Most Holy Family, Gippsland.

Please come and support the \$2 Market – browse the tables, grab yourself some great bargains, treat yourself to morning tea or lunch, and have a fun day!

If you have any goods you wish to donate for the market, we would be most grateful. Why not take the opportunity to clear out your cupboards and garage for a good spring clean! You can deliver donated goods to the house at St Brigid's, Church Street, Cowwarr, in the weeks prior to the event. All items will be sold for only \$2.

Mark your diaries now, and we'll see you in Heyfield at the \$2 Market!

**Laurence Martin, Maffra, Victoria**  
**Ph 0427 846 032**

## For Us Men

A little bit of a worry when watching a livestream of the new Melbourne archbishop celebrating his 1st Sunday mass at Saint Patrick's cathedral.

During the creed, the line that says "for us men and for our salvation", Archbishop Peter Comensoli could be heard saying "for us and for our salvation". I hope this isn't a sign of one of the directions the Melbourne archdiocese is heading under its new leader.

**Name and address supplied**

## A Child's First Act of Faith

**Pope Francis, General Audience, 22-08-2018**

I would like to confirm once again: teach the children to make the sign of the cross. Have you seen how children make it? Children are told: "Make the sign of the cross," and they do something that they don't know what it is. They don't know how to make the sign of the cross! Teach them to make it in the name of the Father, of the Son and of the Holy Spirit. It's a child's first act of faith. It's a task for you, a task to do: to teach children to make the sign of the cross.

# Bishop Objects to Babette Francis Speaking

## Letter to the Bishops of Australia

I am appealing to you to do something about the spiritual abuse directed at me by Bishop Tomlinson of Bendigo. I became aware earlier this year that he had discouraged a Catholic organisation in his diocese from inviting me as a speaker. When I queried him about this, he admitted he knew I was a Catholic and pro-life, and that I would be hurt by his action, but wrote that he had objections to my "manner of pursuing" my agenda. Bishop Tomlinson has never met me nor so far as I am aware has he ever attended any of the public meetings I have organised or at which I have been an invited speaker, many of the latter recently in Bendigo itself.

I explained in writing and by email to Bishop Tomlinson that I implemented my agenda through the Endeavour Forum Inc. Newsletters, public meetings at which one Catholic bishop or another has always been present and has been invited to say the opening prayer, articles in conservative outlets such as Quadrant Online, On Line Opinion, letters (published) to the editor of The Australian, and most important of all, organising "Parallel Events" (i.e. NGO workshops) on pro-life and pro-family issues in New York and Geneva during UN conferences relating to women's issues and population. We are enabled to do this through our singular achievement in being the only Australian pro-life organisation which has special consultative status with the Economic & Social Council (ECOSOC) of the United Nations. (The Catholic Women's League of Australia which is of course pro-life also has such accreditation but it is not a political organisation as is Endeavour Forum Inc.).

I received no acknowledgement or withdrawal of his objections to me from Bishop Tomlinson despite repeated requests that he explain what he objected to in my "manner" so that I could correct it if there was something sinful or offensive. I do not use bad language or swear words, and I do not dress immodestly nor do I get inebriated. So what exactly does Bishop Tomlinson object to in my "manner"? He has made his objections both publicly and privately, yet refuses to explain what he means.

Why is a Bishop allowed to name and publicly criticise the "manner" of a practising, pro-life Catholic, without explaining what he means by "manner"?

For the record, although I am a supporter of Right to Life Australia and Pro-Life Victoria, what I speak about is not primarily the sad incidence of abortion in Australia, but about Australia's dismal voting record at the UN on abortion-related issues and population control. You may recall that when President Trump cut all funding for abortion and abortion-related services in US AID, our Foreign Minister immediately donated over \$9million to abortion-related services. This deplorable policy is reflected in Australia's lamentable voting record at the UN on pro-life issues. This is what I speak about – and would like to speak about to the Catholic groups in the Bendigo diocese, so that they can be informed and lobby their local Federal MPs.

My many invitations to speak in Bendigo have come from evangelical Protestant groups and there were also some Catholics who attended my talks, so it is sad and outrageous that a Catholic bishop is discouraging other Catholics from inviting me, *returning my letters unread* and refusing to explain what he finds objectionable in my "manner".

I have researched Bishop Tomlinson's CV and it appears he has little international experience, and none at the UN, unlike for example Bishop Peter Elliott.

Catholic bishops have had a poor record in dealing with instances of sex abuse in their dioceses. However I trust you will act more expeditiously in dealing with the spiritual abuse to which I have been subjected by Bishop Tomlinson, and that is hampering the efforts of Endeavour Forum Inc. and our magnificent Canadian team to witness for Life and Family at the UN and to provide this information to Australians. An example of our Canadian team's work is enclosed.

I would be grateful if you would treat this matter as urgent.

Yours sincerely,

**Babette Francis. National & Overseas Co-ordinator. Endeavour Forum Inc.**

# Declaration of War

Countries around the world are joining to hold Rosary Rallies across the world on 7<sup>th</sup> October, the Feast of Our Lady of the Rosary.

The formation of the New Holy League of Nations declares a united front in worldwide spiritual battle, defending the Dignity of the Human person – Life, Marriage, Family, as well as Religious Liberty. This “declaration of war” is “not against flesh and blood; but against principalities and power, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.” (Eph 6:12). Together we are calling upon God, through the powerful intercession of Our Lady of the Rosary, to heal our countries and return them to Holiness.

Countries involved so far are USA, Poland, UK, Ireland, Australia, New Zealand, Canada, Lebanon, India, Mexico, Panama, Nigeria, France, Italy, Denmark, Zimbabwe.

Our intentions for the world rosary will be family, rekindling of faith and continued Godly protection. We are hoping that bishops from each diocese might be involved. The website to register your involvement for the world rosary is [holyleagueofnations.com](http://holyleagueofnations.com).

**Jane Chifley, OzRosary, 0476 535 595**

# It Can Be Done

**Pope Francis to recently confirmed, 15-01-2017**

**Q:** To forgive is important in Christianity... But are you always able to forgive?

**A:** ... It's difficult to forgive, but it can be done. We think of Jesus, of the example He gives us, when He says to the Father: "Forgive them, Father, for they know not what they do". One can forgive. The wound can heal... But many times the scar remains. And this means: "I can't forget, but I've forgiven" – always, forgiveness.

But don't go to that person to forgive them as if you were giving alms, no. Forgiveness is born in the heart and one begins to treat that person as if nothing had happened... A smile, and gradually forgiveness comes. Forgiveness is not done by decree: there must be an interior journey to forgive. It's not easy...but this can be done.

[Translation by ZENIT] 16-01-2017

"The Cross was the first Christian altar, and when we approach the altar to celebrate Mass, our memory turns to the altar of the Cross where the first sacrifice was made."

Pope Francis, 28-02-2018

# Where Daring Christians Are Lacking

**Pope Francis, Angelus Address, 12-08-2018**

In today's second Reading, Saint Paul addresses an urgent invitation to us: "Do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption" (Eph 4:30).

But I wonder, how is the Holy Spirit grieved? We all received Him in Baptism and in Confirmation, therefore, to not grieve the Holy Spirit it's necessary to live in a consistent manner with the promises of Baptism, renewed in Confirmation. In a consistent manner, not with hypocrisy: don't forget this. A Christian can't be a hypocrite; he must live in a consistent way. The promises of Baptism have two aspects: the giving up of evil and adherence to the good. ...

How many people don't do evil but don't do good either, and their life unfolds in indifference, in apathy, and in tepidness. ...

Remember this: "It's good not to do evil, but it's evil not to do good." Saint Albert Hurtado said this.

Today I exhort you to be protagonists of the good. Don't think you are OK when you don't do evil. Each one is culpable for the good he could have done and didn't do. It's not enough not to hate; one must forgive. It's not enough not to be resentful; it's necessary to pray for one's enemies. It's not enough not to be the cause of divisions; it's necessary to bring peace where there isn't peace. It's not enough not to speak badly of others; it's necessary to interrupt when we hear someone being spoken of badly: to stop the gossip is to do good. If we don't oppose evil, we fuel it in a tacit way. It's necessary to intervene where evil is being spread because evil spreads where daring Christians are lacking, ...

[Translation by Zenit] Zenit 12-08-2018

# Eucharistic Adoration is Dying Out

When reading the article 'Nothing Else Matters' (August ITD, p.2), I couldn't help but reflect on the tragic history of Eucharistic adoration in Morwell Catholic Parish, and why it is dying out. One of the greatest spiritual treasures of the Church in our diocese is becoming extinct.

Fr Speekman, with the help of John Henderson, was the parish priest who, with a view of establishing a chapel of perpetual Adoration, introduced 24 hour Eucharistic Adoration into Morwell parish back in 2001. The measly 4 hours we currently have, bears testimony to the sad reality that our living Eucharistic Lord, has been and is being persecuted in his own Church, his own Body, by the very priesthood he instituted to make Him present, adored, loved and worshipped.

Since Fr Speekman's removal, successive administrators have 'waged war' so to speak, on Adoration (various priests have shortened it, interrupted it, forbidden it, denigrated it, mocked it, and ignored it). What truly grieves me is how priests who are called, consecrated and ordained as other Christs, who chose him as the only meaning of their lives, can 'wage a war' against faithful Catholics who desire adoration. What grieves me even more, is how priests who are ordained to offer the Sacrifice of the Mass every day, make Him present and lead us into communion, would not want us to establish an ever more profound communion with the Father, through the Son, in the Holy Spirit.

Parishes, the Church and the world, now more than ever need Eucharistic Adoration. It astounds me how a Catholic priest cannot know this or realise that our essential commitment in life is to grow spiritually in the climate of the Holy Mass; that our communal worship at Holy Mass on Sundays must go together with our personal prayer and worship of Christ in Exposition so that we may grow in holiness, love and virtue.

Finally, I realised once again just how diabolical the actions of the late Bishop Coffey, and his then successor Archbishop Prowse were, in removing Fr Speekman, a parish priest steeped in a spirituality centred on Christ's real presence; who by modelling this spirituality day in and day out, penetrated the consciousness of his flock, young and old entrusted to his fatherly care. Those who still continue to adore, and delight in the mere 4 hours of adoration in Morwell parish bear testimony to that.

**Gregory Kingman, Morwell, Victoria**

## Faith Comes From What is Heard

**Pope Francis, General Audience, 14-02-2018**

**Catechesis on the Mass: Creed**

When we go to Mass, each of us has the right to receive in abundance the Word of God read well, said well and then, explained well in the homily. It is a right! And when the Word of God is not read well, not preached with fervour by the deacon, by the priest or by the bishop, then the faithful are deprived of a right.

We have the right to hear the Word of God. The Lord speaks for everyone, Pastors and the faithful. He knocks at the heart of those who participate in the Mass, each one in his or her condition of life, age, situation. The Lord comforts, calls, brings forth sprouts of a new and reconciled life. And this is through his Word. His Word knocks at the heart and changes hearts!

Therefore, after the homily, a moment of silence allows the seed received to settle in the soul, so that intentions to heed what the Spirit has suggested to each person may sprout. Silence after the homily. A good moment of silence must be observed there, and each one should ponder what he or she has heard.

After this silence, how does the Mass continue? The personal response of faith is integrated in the Church's Profession of Faith, expressed in the Creed. ... There is an essential nexus between listening and faith. They are linked. Indeed, this – faith – does not arise from human imagination, but, as Saint Paul recalls, "comes from what is heard, and what is heard comes by the preaching of Christ" (Rom 10:17).

Thus, faith is nourished by what is heard and leads to the Sacrament. In this way, reciting the Creed enables the liturgical assembly to "call to mind and confess the great mysteries of the faith ... before these mysteries are celebrated in the Eucharist" (General Instruction of the Roman Missal, 67).

w2.vatican.va

# When a Priest Dies During Mass

My parish priest recently had a heart attack, was taken to hospital, and had to cancel his Sunday Masses. It led me to wonder what would've happened if he had his heart attack during Mass. I remembered reading about that one day, so looked it up and here it is. Interesting. Our PP is recovering well, by the way, thanks be to God. -Ed.

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

**Q:** If, after the consecration of the bread, the priest dies or forgets the consecration of the wine, do we have a Mass? I know that the consecrated host is the Body of Christ. Is the consecration of the wine absolutely necessary for a valid Mass? – G.D., Chicago

**A:** In part, we have responded to this question on Jan. 29, 2008. The reply was partly based on a moral and pastoral theology manual published by Jesuit Father Henry Davis in 1935. The nucleus of our answer regarding the interruption of Mass was:

"Should a priest have to interrupt the Mass due to illness or another grave reason after he has consecrated either or both species – and is unlikely to be able to recover sufficiently within an hour – there is a grave obligation to have the celebration continued by another priest. ... If the first priest is able to communicate he should be given communion from the species consecrated during the Mass. If no priest is immediately available, the hosts and the chalice (even if not yet consecrated) should be placed in the tabernacle until a priest can come to finish the Mass. The interval elapsing between the two parts may be of any duration but should be as soon as possible. ...

"Only in very rare and extreme situations may the consecrated species of an interrupted Mass be consumed. Such occasions would be, for example, an imminent danger of profanation of the sacred species or the objective impossibility of safely keeping them, such as during wartime conditions or a climate where the species of wine would certainly become corrupt before a priest can come to complete the Mass.

"If the interruption were to occur before the consecration, with no priest to continue the celebration and no other Masses reasonably available, then a deacon, instituted acolyte or authorized extraordinary minister could distribute Communion from the tabernacle using the rite for Communion outside of Mass. If the interruption occurs after the priest's communion, then the same ministers can administer the consecrated species to the faithful using the same rite."

From what has been said, it is clear that the consecration of wine is an absolute necessity for a valid Mass. And the priest's communion is necessary for its completeness as a sign of sacrifice. It is true that Christ is really present in the hosts immediately after the consecration of the bread, but the sacrifice of the Mass requires the consecration of both species.

If a priest forgets to consecrate the chalice and then administers the hosts to the faithful they would receive the Body of Christ but, strictly speaking, would not have participated at the sacrifice of the Mass. It would not even be the same as the distribution of Communion outside of Mass as hosts thus received are the fruit of a complete sacrifice. Should this happen, the deacon, an acolyte or anybody at all should immediately inform the priest that he has not consecrated the wine. The priest should then interrupt the Eucharistic Prayer and proceed to consecrate the wine before continuing. He should preferably repeat the second part of the Eucharistic Prayer as these orations only make sense in the presence of the complete sacrifice. If he finds out later, say just before communion, he would only need to say the words of consecration.

If it happens that a priest is told that he omitted the consecration of the chalice after the Mass is over, he should privately complete the sacrifice by pouring wine and water into the chalice, consecrate and consume the *Sanguis*. The same basic principles would apply in the less likely situation of a priest skipping directly to the consecration of the chalice omitting the consecration of the hosts. The change in order of the two consecrations would not invalidate the Mass.

Needless to say, such distractions ought never to occur, but frail humanity – and priestly humanity is no exception – is fraught with imperfections and limitations. Thus, such things do happen.

Zenit.org 22-06-2010

# Re-Evangelise

If the 2020 Plenary Council is really about discerning "the future of the Catholic Church in Australia" then, of necessity, the Person of Jesus of Nazareth, the Christ of the Gospels, must figure prominently in the "discussions". As he founded the Church, she is his Church not our Church to do with as we like and he entrusted her with the mission to spread the Gospel, the Good News which includes many "hard sayings" not particularly agreeable, cheerful or pleasant to the modern mindset.

In his homily before the conclave during which he was elected to the See of Peter (18-04-2005), the then Cardinal Joseph Ratzinger, with powerful pastoral concern, said:

"How many winds of doctrine have we known in recent decades, how many ideological currents, how many ways of thinking. The small boat of the thought of many Christians has often been tossed about by these waves... and what St Paul says about human deception and the trickery that strives to entice people into error (cf. Eph 4: 14) comes true.

"Today, having a clear faith based on the Creed of the Church is often labelled as fundamentalism. Whereas relativism, that is, letting oneself be "tossed here and there, carried about by every wind of doctrine", seems the only attitude that can cope with modern times. We are building a dictatorship of relativism that does not recognize anything as definitive and whose ultimate goal consists solely of one's own ego and desires."

We may be concerned over the present state of the Church but we should not be surprised. St Paul faced division at Corinth, had to deal with matters within the Church while at the same time living in a pagan society (unless we are blind we know we live in a subjective, relativistic and neo-pagan society) and faced the question of either pleasing people or serving Christ Jesus.

It seems, to me anyway, that in calling the 2020 Plenary Council and inviting all to supply input, the Australian Bishops, as a body, and mindful of the advice Jesus gave in the parable of the wheat and the darnel, are confirming the influence of relativism both within their own ranks and all areas of the Church.

In the Plenary Council's deliberations and in the interest of transparency, the Bishops would do well to imitate Jesus, who on the very day of his Resurrection, met up with two sad, confused and disillusioned disciples walking towards Emmaus. What did Jesus do? Sure, he enquired what they were talking about and listened to their concerns, but what was his response? Did he give them a lesson in theology, philosophy or provide them with some pastoral initiative? No, he gave them a lesson in catechetics, he re-evangelized them.

**John Royal, Bundaberg West, Queensland**

## Advice for Enemies of the Church

If I had any advice for the serious enemies of the Church who really want to wipe it out, it would be, "Don't touch the majority of our bishops." They are running our schools so that just 2% of our children retain their faith. Not even Hitler with public beheadings of catechists, nor Stalin with similar measures, could achieve that 'success' rate. I would ask Archbishop Coleridge, and all our bishops, to face up to this disaster which is among the most deadly of all our problems. Yet these reverend gentlemen sail along as if nothing is amiss.

In spite of the clearest official declarations by the Church of the primacy of parents in the teaching of their children, the reality is that they have no influence at all. How can Bishops say that they are providing a Catholic education when this is not even remotely true? And now Victoria has officially removed their parish priests of any oversight of schools in their area.

Religious education in Brisbane is, quite possibly, the worst in Australia. It is certainly seriously defective. Parental protests have been effectively smothered, and now we have another batch of poison, known as ECSIP (Enhancing Catholic School Identity Project), which we are sharing with Victoria. It purports to teach Catholicism but in fact presents a series of options with no guidance to distinguish between them.

I pray regularly for the salvation of our bishops, as I pray for my own.

**Don Gaffney, Moorooka, Queensland**



## Criticism

John Bohan's piece 'Missionary Task of ITD' (August ITD, p.3) touches on an issue that gets a lot of coverage in ITD. Presumably he is not advocating yet another religious body, although the success of U.S. megachurches indicate that this is a very viable option.

As it happens, another companion piece in the August ITD (p.5), 'Why No Renewal of Wedding Vows', is also illuminative. For 'the exchange of vows is seen as the sacramental form and is thus essentially unique for the same couple'. In short, there are two vocational sacraments, orders and matrimony. The priest takes bread and wine and turns them into the body and blood of Jesus. Married couple pass life on to others made in the image and likeness of God. So sexual intercourse is a sacred act. Those grappling with the sacrament of orders undoubtedly have to contend with many demanding challenges. Those of us grappling with the sacrament of marriage also have great challenges that, of course, demand our first response. Criticism of the priesthood runs the risk of implying that our own house is in an impeccable order.

**John Cooney, Cowwarr, Victoria**

## House Arrest

**Zenit report, 15-08-2018**

Archbishop Philip Wilson of Adelaide on August 14, 2018, was assigned by Newcastle Magistrate Robert Stone, to one year of house arrest. He will serve the sentence in his sister's home, wear a tracking device, and not be eligible for parole for 6 months.

Pope Francis on July 30, 2018, accepted the resignation of the archbishop. The archbishop was convicted in May of covering up abuses by Fr James Fletcher in the 1970s. On July 2, 2018, the archbishop was sentenced to a jail term of 12 months. Two altar boys, 10 and 11 at the time of the incidents, said they told the archbishop that Fr. Fletcher had abused them, but he did nothing. Fr. Fletcher was convicted of abuse in 2004 and died in prison in 2016.

With his resignation, Archbishop Wilson became the highest-ranking Catholic cleric to resign for his role in hiding abuse. The archbishop is 67, and suffering from the early stages of Alzheimer's disease, said during his trial that he had no recollection of the cases. Ironically, when Wilson was bishop of the Diocese of Wollongong, he gained a reputation as a "healing bishop" for handling child-abuse scandals.

## Ready to Levitate!

*This has to be the most flattering change-of-address request I've ever received - thank you! - Ed.*

The diocese is wonderful...the education department moreso...children's drawings on climate change are wonderful...and their teachers out-of-this-world...we are all journeying together... Alas, like Humpty it could come tumbling down, under challenge. But not so, not so the wonderful Into the Deep. In moments of deep chagrin, I turn to editorials and special pieces of classic journalism, replete with scintillating wit, and I'm almost ready to levitate! Bishops, God's strong men chosen to blaze the tortuous pathway to faith, to teach, to sanctify and ever to inspire...seated at their desks before paperwork mountains, parishes to be closed, and their P.A.'s fielding calls! Wow, this was just the best, indeed! (April ITD, p.2)

Congratulations on all your superb work to defend and promote the true faith so much under siege. I do hope it does not become stressful and a burden too hard to carry. Total trust in Heaven. But do go gently. We privileged recipients of ITD owe you ever so much. Thank you one million.

I have moved address. Please, please could you send the priceless publication to my new address.

**Name and address supplied**

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession, was left unaided. Inspired by this confidence I fly unto thee, O Virgin of virgins, my Mother. To thee do I come, before thee do I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

# Spiritual Suicide

**From a pastoral letter by Bishop Robert J. Baker of Birmingham, Alabama**

I find it no coincidence that these reports arrived on the heels of the 50<sup>th</sup> anniversary of *Humanae Vitae*, Pope Paul VI's encyclical, dated July 25, 1968. We know that *Humanae Vitae* addresses the regulation of birth, and the sacredness, dignity, and life-affirming nature of conjugal love shared within the Sacrament of Marriage. The question might arise, "How does that relate to the scandals of the day?" The answer is quite simple and something we don't hear often enough: Virtue. More specifically, and something we hear of even less: Chastity. Sadly, chastity is not a word that is highly utilized in common parlance, nor is it a concept that is highly valued or understood in our culture. Even more sadly, it is a virtue that obviously has been too frequently lost to the powers of the world, the flesh, and the devil within the ordained ministry of our Church. This is the greatest sadness of all; and when you combine this with narcissism, pride, and abuse of power, you elicit the perfect storm that we see today.

St Francis de Sales (1567-1622) was no stranger to a Church that shared the similar ingredients of lust, narcissism, pride, power, and greed, as he devoted his priestly ministry, often at times of great risk to his life, to bringing some 40,000 Calvinists back to the Catholic faith post-Reformation. In short, Francis ministered to the souls who departed the faith in part because of the scandalous reign of Pope Alexander VI (Rodrigo Borgia 1431-1503) and the immoral behaviours of ordained clergy across Europe. Pope Alexander VI was known to have fathered numerous children by various concubines, as well as to have had criminal involvement in the Italian underworld. Similarly, it was not uncommon to find priests in open relationships with their mistresses and fathering children on the side. These scandals, along with others, scattered the seeds of contempt that helped lay the foundation for the Protestant Reformation.

At the time, St Francis de Sales uttered these prophetic words, that are as relevant today as they were during his priestly ministry, "Those who commit these types of scandals are guilty of the spiritual equivalent of murder, but I'm here among you to prevent something far worse for you. While those who give scandal are guilty of the spiritual equivalent of murder, those who take scandal – who allow scandals to destroy their faith – are guilty of spiritual suicide."

What is the difference between the scandals of the Church of the 16<sup>th</sup> and 17<sup>th</sup> centuries and the Church of today? The lust, narcissism, pride, and abuse of power are pretty much the same. The difference we see now lies in the nature of the lust. We are forced today to face the tragic revelation of scores of accusations of predominately homosexual behaviour and abuse. ...

We cannot allow these scandals to destroy our faith. We, as a diocese, cannot be guilty of spiritual suicide any more than I and my brother priests can be guilty of spiritual murder. We all must turn to the Bread of Life for our sustenance. Only by turning to prayer and penance, and by living a life of sacrificial virtue, steeped in the Sacraments of the Church, does any one of us stand a chance against the great evils of our time. Please consider giving at least an hour a week of Eucharistic Adoration, or more, to pray for our Church and its clergy.

## Lord, Save Us!

**Cardinal Joseph Ratzinger, Good Friday 2005, Way of the Cross, Ninth Station**

Should we not also think of how much Christ suffers in his own Church? How often is the holy sacrament of his Presence abused, how often must he enter empty and evil hearts! How often do we celebrate only ourselves, without even realizing that he is there! How often is his Word twisted and misused! What little faith is present behind so many theories, so many empty words! How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to him! How much pride, how much self-complacency! What little respect we pay to the Sacrament of Reconciliation, where he waits for us, ready to raise us up whenever we fall! ... His betrayal by his disciples, their unworthy reception of his Body and Blood, is certainly the greatest suffering endured by the Redeemer; it pierces his heart. We can only call to him from the depths of our hearts: *Kyrie eleison* – Lord, save us.

# Pure in Heart

**Father Raniero Cantalamessa, preacher of the Pontifical Household, 5<sup>th</sup> Lenten Homily 2018**

One of the “excuses” that contributes the most to justify the sin of impurity in people’s minds and to relieve them of all responsibility is that it does not hurt anyone else, it does not violate the rights and freedom of anyone unless, they say, it involves sexual abuse. But apart from the fact that this approach violates God’s fundamental right to give his creatures a law, this “excuse” is also disingenuous in regard to neighbours. It is not true that the sin of impurity ends with the person who commits it. There is a solidarity among all sins. Every sin, wherever and whoever commits it, infects and defiles the moral atmosphere for human beings. Jesus calls this infection “scandal” and condemns it with some of the most horrific words in the whole gospel (see Mt 18:6ff; Mk 9:42ff; Lk 17:1ff). Even evil thoughts that linger in our hearts, according to Jesus, defile a person and thus the world: “Out of the heart come evil thoughts, murder, adultery, fornication... These are what defile a man” (Mt 15:19-20). ...

In studying the history of the origins of Christianity, one can clearly see that there were two principal instruments by which the Church succeeded in transforming the pagan world of that time. The first was the proclamation of the gospel, the kerygma, and the second was the testimony of Christians’ lives, their witness. ... The Apologists, the Christian writers who wrote in defense of the faith in the first centuries of the Church, attest that the pure and chaste manner of life of the Christians was, for the pagans, something “extraordinary and incredible.” In particular, the restoration of the family had an extraordinary impact on pagan society, which the authorities at the time had wanted to reform, but they had been powerless to slow down its disintegration. ...

This does not mean that the Christian community was completely free of sexual disorders and sins. St Paul even had to deal with a case of incest in the Corinthian community. But such sins were clearly recognized as sins, denounced, and corrected. It was not required to be without sin in this area, as in other areas, but to fight against sin.

Now let us move from early Christianity to today. What is the situation in the world today regarding purity? It is the same if not worse than the ancient situation! We live in a society, in terms of morals, that has fallen back into full-blown paganism and full-blown idolatry of sex. ... If we closely examine what is being called the sexual revolution of our day, we realize with shock that it is not simply a revolution against the past but is also often a revolution against God and at times even against human nature. ...

God is calling us to the same task to which he called our first brothers and sisters in the faith, to “stand against this wild profligacy.” He is calling us to make the “beauty” of Christian life shine again before the eyes of the whole world. He is calling us to fight for purity, to fight with persistence and humility...

We need to reawaken in human beings a nostalgia for the innocence and simplicity that they long for in their hearts, even if those hearts are quite often covered with sludge. ... This is what St Paul has in mind when he writes to the Philippians “that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life” (Phil 2:15-16). This describes what Paul calls in our passage “putting on the armour of light.”

It is no longer enough to have a purity based on fear, taboos, prohibitions, and men and women avoiding each other as if the other is always necessarily a snare and a potential enemy rather than a “help.” ... We need to aspire, thanks to the presence of the Spirit in us, to a purity that is stronger than its opposite vice – a positive purity, not just a negative one, that is able to make us experience the truth of this word from the apostle, “To the pure all things are pure” (Tit 1:15)...

We need to begin with healing the root, which is the “heart,” because everything that defiles a person’s life comes from the heart. Jesus said, “Blessed are the pure in heart, for they shall see God!” (Mt 5:8). They will truly see, they will have new eyes to see the world and God, clear-sighted eyes that know how to discern what is beautiful and what is hideous, what is truth and what is a lie, what brings life and what brings death – eyes, in brief, like Jesus’ eyes.

[Translation by Zenit] Zenit.org 23-03-2018

## Hours of Eucharistic Adoration

### in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfield	1 <sup>st</sup> 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 <sup>nd</sup> 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 <sup>nd</sup> month, Jan on)
Wonthaggi	First Friday 7.00pm – 8.00pm

“Jesus in the Blessed Sacrament is the Living Heart of each of our parishes.”

**Pope Paul VI**

## How Great a Blessing

### Blessed Anne Catherine Emmerich

Many things were shown me on the importance of celebrating and hearing Mass, and I saw how great a blessing it is that so many are said though even by ignorant and unworthy priests, as it averts all sorts of dangers, chastisements, and calamities from humankind. It is well that many priests do not realize what they do, for if they did they would be so terrified as not to be able to celebrate the holy sacrifice.

I saw the marvellous blessings attached to hearing Mass. It facilitates labour, promotes good, and prevents loss. One member of a family returning from Mass carries home a blessing to the whole house and for the whole day. I saw how much greater is the advantage attached to hearing a Mass than to having one said without assisting at it. I saw all defects in the celebration of Mass supernaturally supplied.

Spiritual Works and Journeys, pp. 95–96

## Contact *Into the Deep*

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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.

## 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**