

Into the Deep

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Let's Be Honest!

"I trust that some of our programs for 2006 will ... keep the focus on handing on the light of faith to the young people who are present in our schools in increasing numbers." *Keep* the focus? Handing on *faith*? What is she thinking?

Director of the Catholic Education Office in Sale diocese, Dr Therese D'Orsa, writes unfailingly in diocesan newspaper *Catholic Life* of the great job Catholic schools are doing (this time in March 2006 issue). She remains stubbornly in denial about the clearly documented, comprehensive failure of Catholic education to pass on the Catholic faith. It's like obsessive optimism, shared by others in Catholic education – an absolute determination not to let reality interfere with the rosy picture in their minds. *Catholic Life* is, of course, always faithful in supporting this propaganda. But the facts are vastly different, for those who care to see.

We have teachers who are not Catholic and Catholic teachers who don't know or practise their faith; and we have "in increasing numbers", students who are not Catholic and Catholic students who don't know or practise their faith. We have repeated statistics showing that 95% to 97% of Catholic students who finish their schooling in Catholic schools, do not know or practise their faith. Look at Sunday Mass congregations and you know it's true.

We have a Religious Education curriculum that is thick with Thomas Groome's dissenting views, intent on questioning the legitimacy of Church teaching. Is the diocese hoping that this new curriculum will up the failure rate to a pure 100%? What else could it be hoping for, with this sort of nonsense being soaked into schools?

Perhaps what it boils down to is that they really believe that the Catholic Church should change; and so the faith as the Church teaches it, is not *worth* passing on, and it is enough that young people simply show some 'spirituality' (and the Catholic ones 'get' their sacraments, of course).

Dr D'Orsa must back up her whimsical claims that Catholic education hands on the faith to young people. Back it up with facts and figures, Dr D'Orsa. Otherwise, stop pretending!

Wisdom

*Extract from a homily by Most Rev. Julian Porteous,
Auxiliary Bishop of Sydney
30/1/2006 www.sydney.catholic.org.au*

What is wisdom? It is a natural gift in some, born of an insightful mind, a sense of truth, and the product of experience. Our Christian tradition also speaks of it as a distinctive attribute of God that can be shared with us. Divine Wisdom. St Thomas Aquinas thought that though a good mind can give you knowledge of divine things, God's supernatural gift of wisdom makes your mind divine (ST 2-2, 45, 2). Thomas does not mean you become like God, but he means that with the divine gift of wisdom you feel at home with the divine. You accept the divine perspective readily and you now see the world in a literally different way – you see things now through God's eyes.

Accepting this divine gift of wisdom means developing a particular sensitivity towards truth, and a distaste for falsehood and deception. Wise men and women find truth comes as naturally to them as good food and clean air – and falsehood is as repulsive to them as rotten meat and foul stench. People often explain law by appeal to the great cardinal virtue of justice, but justice is meaningless unless it is an attempt to get to the truth. People who are not wise can of course know all sorts of truths, but wisdom means seeing how all these truths fit together as parts of the divine plan, and, indeed, having an absolute love of the truth.

Of course, knowing the truth always has an effect on action; truth does not stay in the mind: it lives through our words and actions. The greatest Catholic thinkers have asserted, often against a hostile world, that our individual and social actions are not to be aimed at pleasure or utility or personal convenience but at truth.

Live For Truth

"If we live in opposition to love and against the truth – in opposition to God – then we destroy one another and destroy the world. Then we do not find life but act in the interests of death."

Pope Benedict XVI

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

The Church and Jesus are Inseparable

Pope Benedict XVI has begun a new cycle of catecheses at the general audiences, dedicated to explaining the mystery of the relationship between Jesus and the Church.

“Between Christ and the Church there is no opposition: They are inseparable, despite the sins of the people who make up the Church,” the Pope told the 30,000 people gathered for the audience in St Peter’s Square on 15 March.

“Therefore, there is no way to reconcile Christ’s intentions with the slogan that was fashionable a few years ago, ‘Christ yes, the Church no,’” he continued.

“The Church,” Benedict XVI explained, “was initially established when some fishermen from Galilee met Jesus; they allowed themselves to be won over by his gaze, his voice and his strong and warm invitation, ‘Come after me, and I will make you fishers of men.’”

After concluding on February 15 the cycle of catecheses on the psalms and canticles used in the Liturgy of the Hours, Benedict XVI announced that he now seeks to delve into the objective that Pope John Paul II had set forth for the Church at the start of the millennium: To contemplate the face of Christ.

“Moving in this direction, in the catechesis I begin today,” Benedict XVI said, “I would like to show that precisely the light of that Face is reflected in the face of the Church, despite the limitations and the shadows of our fragile and sinful humanity.”

“The individualist Jesus is a fantasy,” the Pope insisted. “We cannot find Jesus without the reality that he created and through which he communicates himself” – the Church. “Between the Son of God made man, and his Church, there is a profound, inseparable continuity, in virtue of which Christ is present today in his people,” the Holy Father stated.

For this reason, he acknowledged that Jesus “is always our contemporary – our contemporary in the Church built upon the foundation of the apostles. He is alive in the succession of the apostles.”

“And his presence in the community, in which he himself always gives himself, is the reason for our joy,” Benedict XVI added. “Yes, Christ is with us, the Kingdom of God is coming.”

www.zenit.org 15-03-2006

Lenten Program

“This is the authentic and central program of the Lenten Season: to listen to the Word of truth, to live, speak and do the truth, to reject lies that poison humanity and are the door to all evils.”

Pope Benedict XVI

Adoration Leads to Vocations

It is my conviction, and indeed, my experience, that there is an intimate connection between adoration of the Blessed Sacrament and vocations to the priesthood. For the seven years prior to my ordination as a priest I made a daily Eucharistic Hour. I believe that my vocation grew out of those daily hours.

On rare occasions I was fortunate to have the Sacrament exposed in the monstrance and those times with the Lord were, qualitatively, always very different. Nothing can compare to the wonder of adoration of the Lord in the Blessed Sacrament during Exposition! It is a unique moment.

In Exposition we see Him with our human eyes – Jesus Christ, our Saviour. Yes, we *see* him – *in the form of bread*. It is Him, our Lord and Master, before our eyes – *in the form of bread*.

Jesus did not give Himself to us in the form of a tabernacle but in the form of bread. If we desire to contemplate Him let us contemplate him in the bread. That is why a monstrance has a glass lunette, so our eyes can *see* Him *in the form in which he has chosen to come to us*.

How silly it is when some question the need for Exposition of the Sacrament. They say, “Why can’t you adore Him in the tabernacle? Why do you need to expose Him?”

The same reductive way of thinking, which affirms one truth and denies another, produces such statements as: I don’t have to pray in a church, God is everywhere; I don’t have to go to Mass on Sundays, I can worship at home; I don’t have to confess to a priest, I can confess to God in private.

To adore the Lord during exposition of the Blessed Sacrament is to see and adore the Person of Christ in His Body, Blood, Soul and Divinity – *in the form of bread* – a fullness of presence found nowhere else this side of heaven.

To reduce this mystery to, “I don’t have to ...” can bear no fruit because it is centred in *our* needs and not in the wishes of God. It is like the husband who tells his wife that because he thinks of her all day long he does not need to actually spend time with her. This might suit him but I doubt it is enough for her.

We choose to miss Mass on the pretext of praying at home because it suits us. We decide not to go to Confession because it suits us. We prefer not to commit ourselves to adoration of the Blessed Sacrament because it suits us. I wonder if our self-centred minimalism suits God? I doubt it.

And here’s the rub! What all this eventually produces is young men who say to themselves: *I don’t need to become a priest to serve God. I can serve God in any lifestyle I care to choose*. And there go our vocations!

Fr John Speakman

Intent on Having a Priest Shortage

After the 9.30am Sunday Mass, February 26, 2006, at St Eugene de Mazenod parish, Burpengary, Brisbane, all parishioners were invited to participate in the parish assembly. The aim of the assembly, it seemed, was to discover how we, the lay parishioners, could lighten the burden of our two parish priests and invigorate parish life.

After a brief introduction, we broke into small groups. After we re-assembled, the conclusions of each group were written on a large board by a lay facilitator. This exercise seemed to some of us a little less than honest. For example, in one group it was suggested that the priests should teach the Catholic faith to their parishioners. Also, it was suggested that there should be daily Masses in parishes. This idea was noted on the board as "Education - chaplaincy". The facilitator refused to spell out its clear intention.

The assembly was to end with remarks from the parish priest. The priest focused his remarks on priest shortage and the need for lay people to take over many of the priests' duties. Several parishioners suggested bringing in overseas priests. In some countries, such as Poland, there is a surplus of priests and they could come to Australia. A parishioner asked: Why are they not brought in to alleviate the priest shortage?

The parish priest rejected the idea out of hand. Being strangers to our culture, he said, they would not fit into our culture. They do not speak the language. It would be too much to ask of these young men. "But they want to come," interjected the parishioner. No, we cannot rely on others to solve our problems. Again, he re-iterated they would not fit in our culture. (I thought the last remark a little strange coming from an Irish-born and trained priest.) Another lady added that tens of thousands of Poles have come to Australia as migrants and have been successfully integrated into our culture.

The argument went back and forth until we all grew tired of it and walked out. The assembly broke down in disarray. Nothing was decided. No-one committed himself to any service in the parish. It was sad to see.

Nearby, in the Holy Spirit parish of Strathpine, Brisbane, a Nigerian priest has been relieving the parish priest who is on three-months' leave in Ireland. The Holy Spirit parishioners seem to love his Masses, which he conducts most reverently. His reverence and devotion towards the Holy Eucharist is most obvious.

In his sermons, he calls parishioners to prayer, penance and confession. Yes, "confession". I cannot remember when last I heard a priest talk about confession, except in a disparaging way.

At the Mass for youth that I attended, he directly challenged the young people in the congregation to consider vocations to the priesthood and religious life.

At the Holy Spirit parish, the Sunday Mass attendances have gone up since the 'foreign priest' has taken over. The Sunday collections have gone up, too, by between \$200 and \$500 a week. And, parishioners tell me the new priest just loves his 'cuppa' and a chat with parishioners after Mass, as good as any Aussie (or Irish) priest.

So what's the problem with foreign priests?

Parishes around us are being amalgamated (closed down or scaled down) because of fewer parishioners, less money collected, and too few priests. At the Holy Spirit parish, they are drawing more people and collecting more money with a 'foreign priest'. Is there not a lesson in this?

Bob Osmak, Caboolture, QLD

Time for Civil Action

I'm told that the Church defends the right of a person to his or her good name. So, as lay members of the Church we can avail ourselves of our rights. One of these rights in Church law is compensation for damages, but Fr Speekman is just not going to get that, and the evidence for that is now clear.

However, Fr Speekman is free to pursue another line, and should. Leave the bishop out of it, but take civil action for damages against those who unjustly accused him, causing him loss of status, earnings and livelihood.

Civil courts operate by facts. The facts are stated in Rome's decree in favour of Fr Speekman and critical of the processes and actions of all those who have brought us to where we are. [Read the Decree at www.stoneswillshout.com under Documents – Ed.]

Naturally the civil court would require proof. What better proof than an official Vatican decree? Moreover, it would subpoena the secret communications between those involved; then the cat would really be out of the bag!

Fr Speekman would do us all a favour by taking such action, if only to repay the time, money and support of his supporters – though everyone has a right to the truth.

Perhaps the action would not be defended, as it would be too compromising for the manipulators to be publicly known, but the Church in Australia deserves this. It would go down in the books as an historic case from which we could all learn, since those who claim to be squeaky clean could put their case openly, without fear of losing their job – as some have had to suffer. For the public common good Sale should get behind Fr Speekman on this matter.

S.C., Melbourne

Listen to Him!

From the commentary by Fr Raniero Cantalamessa, preacher to the Pontifical Household, on the Gospel for the 2nd Sunday of Lent.

“This is my beloved Son; listen to him.” With these words, God the Father gave Jesus Christ to humanity as its sole and definitive Teacher, superior to the laws and the prophets.

Where is Jesus speaking today, so that we can hear him? He speaks to us above all through our conscience. It is a sort of “repeater,” set within us, of the very voice of God. But conscience is not enough on its own. It is easy to make it say what we like to hear.

Thus it needs to be illuminated and supported by the Gospel and the teaching of the Church. The Gospel is the place par excellence in which Jesus speaks to us today. But we know by experience that the words of the Gospel can also be interpreted in different ways.

It is the Church, instituted by Christ precisely for this end, which assures us of an authentic interpretation: “He who hears you hears me.” Because of this it is important that we endeavour to know the doctrine of the Church, to know it first-hand, as she herself understands and proposes it, not in the interpretation – often distorted and reductive – of the media.

Almost as important as knowing where Jesus is speaking today is to know where he does not speak.

Needless to say, he does not speak through wizards, fortune-tellers, necromancers, horoscope orators, alleged extraterrestrial messages; he does not speak in spiritualistic sessions, in occultism.

In Scripture, we read this warning in this regard: “Let there not be found among you anyone who immolates his son or daughter in the fire, nor a fortune-teller, soothsayer, charmer, diviner, or caster of spells, nor one who consults ghosts and spirits or seeks oracles from the dead. Anyone who does such things is an abomination to the Lord” (Deuteronomy 18:10-12).

These were the pagans’ typical ways of referring to the divine, who read the future by consulting the stars, or animals’ entrails, or birds’ flight. With that phrase of God – Listen to him!” – all that came to an end. There is only one mediator between God and men; we are no longer obliged to move “blindly” to know the divine will, or to consult this or that source. In Christ we have all the answers.

Lamentably, today those pagan rites are again fashionable. As always, when true faith decreases, superstition increases. [...]

I must allude to another realm in which Jesus does not speak and where, however, he is made to speak all the time: that of private revelations, heavenly messages, apparitions and voices of various kinds.

I do not say that Christ or the Virgin cannot also speak through these means. They have done so in the past and they can do so, of course, also today. It is

only that before taking for granted that it is Jesus or the Virgin [...] it is necessary to have guarantees.

In this area, it is necessary to wait for the judgment of the Church, and not precede it. Dante’s words are still timely: “Christians, be firmer when you move: do not be like feathers in the wind.”

St John of the Cross said that ever since the Father said about Jesus on Tabor: “Listen to him!” God made himself, in a certain sense, dumb. He has said it all; he has nothing new to reveal.

Those who ask for new revelations or answers, offend him, as if he has yet to explain himself clearly. God continues to say to all the same word: Listen to him, read the Gospel: You will find there, no more and no less, all that you seek.

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Divine Mercy Sunday

On 30th April 2000 (the canonisation of St Faustina and Feast of Divine Mercy), Pope John Paul II announced to the world, “It is important that we accept the whole message that comes to us from the word of God on this Second Sunday of Easter (first Sunday after Easter), which from now on throughout the Church will be called ‘Divine Mercy Sunday’.”

Saint Faustina’s Diary (Divine Mercy in My Soul), contains at least 14 passages in which Our Lord is quoted as requesting that a “Feast of Mercy” be officially established in the Church.

“I desire that the first Sunday after Easter be the Feast of Mercy.” (*Diary* 299) “I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day all the divine floodgates through which grace flow are opened.” (*Diary* 699) “Souls perish in spite of My bitter Passion. I am giving them the last hope of salvation; that is, the Feast of My Mercy.” (*Diary* 965)

The conditions required to receive such a great grace are: to place complete trust in God, to carry out acts of mercy, to be in a state of grace (having received the sacrament of Confession), and to receive Holy Communion. The preparation for the Feast is to be a novena consisting of the recitation of the Divine Mercy chaplet for 9 days, beginning on Good Friday. Jesus said, “By this novena, I will grant every possible grace to souls.” (*Diary* 796)

www.divinemercury.com.au

Build Your Life on Christ!

Pope Benedict XVI is encouraging young people to read the Bible in order to get to know Christ.

It is the recommendation he makes in the message he wrote for the 21st World Youth Day, scheduled to be observed at the diocesan level on Palm Sunday, April 9. The theme chosen by the Holy Father for this Youth Day is “Your Word is a Lamp to My Feet and a Light to My Path.” The letter, published by the Holy See, exhorts young people “to become familiar with the Bible, and to have it at hand so that it can be your compass pointing out the road to follow.”

“By reading it, you will learn to know Christ,” the Pope affirms, recalling an expression of St Jerome – Ignorance of the Scriptures is ignorance of Christ. In particular, the Pontiff invites young people to reflect profoundly on the word of God through *lectio divina*, which “constitutes a real and veritable spiritual journey marked out in stages.”

The first stage is “*lectio*, which consists of reading and rereading a passage from sacred Scripture and taking in the main elements,” he writes.

Then, “we proceed to *meditatio*” which “is a moment of interior reflection in which the soul turns to God and tries to understand what his word is saying to us today.” It is followed by “*oratio* in which we linger to talk with God directly,” the Holy Father explains.

“Finally we come to *contemplatio*,” contemplation, which “helps us to keep our hearts attentive to the presence of Christ...”

Benedict XVI continues: “Reading, study and meditation of the Word should then flow into a life of consistent fidelity to Christ and his teachings. ... To build your life on Christ, to accept the word with joy and put its teachings into practice: This, young people of the third millennium, should be your program!”

“There is an urgent need for the emergence of a new generation of apostles anchored firmly in the word of Christ, capable of responding to the challenges of our times and prepared to spread the Gospel far and wide,” the Pope states. “It is this that the Lord asks you, it is to this that the Church invites you, and it is this that the world – even though it may not be aware of it – expects of you!

“If Jesus calls you, do not be afraid to respond to him with generosity, especially when he asks you to follow him in the consecrated life or in the priesthood.” The Holy Father adds: “Do not be afraid; trust in him and you will not be disappointed.”

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*Promote what is good and true;
denounce what is false.*

Pope Benedict XVI, to those in the media

Freedom Only in Truth

I write on the challenge to Cardinal Pell and the Church over the teaching on conscience by some dissenters to which you referred in your March issue.

Pope John Paul II teaches that “freedom of conscience is never freedom ‘from’ the truth but always and only freedom ‘in’ the truth...” (*Veritatis Splendor*, 64, 1993).

Cardinal Ratzinger explains that for Cardinal Newman “...the centrality of ...conscience is linked to the prior centrality of truth and can only be understood from this vantage point.” (Talk to US Bishops in Dallas, Feb ’91, see *The Priest*, Autumn ’93).

So a “primacy” of conscience interpreted to mean that it is above the truth – the doctrine of the Church – is a false idea of primacy.

The Church teaches that ignorance of conscience can often be imputed to personal responsibility (Catechism of the Catholic Church #1790-91) and can include an “assertion of a mistaken notion of conscience, rejection of the Church’s authority and her teaching... these can be at the source of errors of judgment in moral conduct.” (#1792).

The Australian Bishops in 1976 proclaimed that the teaching against contraception in *Humanae Vitae* “binds the consciences of all without ambiguity and excludes the possibility of a probable opinion opposed to this teaching” (*Sydney Morning Herald*, Jan 21, 1977).

So much for the unfettered so-called “primacy” of conscience. In this matter, the doctrine is infallible according to the dogma on papal infallibility of Vatican I, and the teaching of Vatican II in *Lumen Gentium*, 25, as well as from the fact that it is “from the uninterrupted Christian tradition” (Pius XI in *Casti Connubii*, 1930, containing an infallible definition against contraception).

Further on our duty towards the truth, *The Instruction on the Ecclesial Vocation of the Theologian*, CDF, (EVT, 38), teaches that “argumentation appealing to the obligation to follow one’s conscience cannot legitimate dissent.” Further, EVT, 34, refers to “the principle which affirms that Magisterial teaching, by virtue of divine assistance, has a validity beyond its argumentation, which may derive at times from a particular theology.”

There is no such thing as “legitimate” or “loyal” dissent from the Church’s doctrine (see Vatican II, *Lumen Gentium*, 25).

Peter D. Howard, Springwood, QLD

Unite in Friendship

“For those who live in the world and desire to embrace true virtue, it is necessary to unite together in holy, sacred friendship.”

St Francis de Sales

In Defence of Youth

I write in response to the article *In Defence of Lifeteen* which appeared in the March edition of ITD. I am a 21 year old high-school teacher and ex-youth ministry enthusiast and I am opposed to both Lifeteen and youth ministry in general.

Having spent 2 years heavily involved in youth ministry, including Lifeteen youth Masses, being a member of a diocesan team, and applying for assistant coordinator of Lifeteen in the Castle Hill parish of St Bernadette's, I wish to reply with several examples from my experience. It has become rather a common practice to tiptoe around the modernists for fear of saying anything that could be interpreted as 'uncharitable'. It is not uncharitable to speak the truth, and so I write not to offend or to cause friction, but to clear the air regarding the true nature of Lifeteen. After all, by their fruits you shall know them.

True Reverence

Lifeteen youth Masses lack reverence and devotion. The author purports that youth gather before the altar (this is usually done during the consecration, and standing) in order to be closer to Jesus. This attitude is humanistic. There is no reverence signified in standing before the altar or holding hands during what is the most sublime act this side of Heaven. The consecration is about Our Lord, not about us and how close we can possibly get. Christian humility should take us to our knees in adoration and love of this sacred moment.

Music Focus

Music ministry is a strong focus of youth ministry groups. On one memorable occasion, after Holy Communion, I recall being roused from prayer by the sound of Avril Lavigne singing "I'm With You". The youth leaders had apparently decided that some 'soft' rock music, accompanied by a slide show of suicidal-looking teenagers, was just what the doctor ordered for the reflection 'hymn'. Young people need guidelines about what is and is not appropriate music for Mass and the Lifeteen leadership fails to offer these guidelines.

Dress Code

Forgive me if I must speak of such 'trivialities' as clothing, but this is God we're talking about, not some rock star whose lustful gaze we wish to attract. We rarely find a dress code posted on the door of *any* parish church, so it is little wonder that the youth at Lifeteen Masses fail to dress appropriately. There is an attitude, prevalent amongst youth ministry enthusiasts, that God will be happy to see you no matter what you wear. In fact, all the better if we come dressed as a typical teenager, for then God might know where we are coming from and better be able to assist us in our daily struggle!

Such a dangerous attitude this is, for it leads to a lack of respect for the sacred and for each other. Lifeteen should be working with the parish priest to ensure that young people who attend the youth Mass know not only what constitutes acceptable church-wear, but also *why* tank tops, mini-skirts, board-shorts and thongs are not appropriate for the House of God.

Flirting

The behaviour of teens during and after these Masses was also disturbing. Incessant flirting, giggling, whispering and hand-holding seemed to be the order of the day. At more traditional Catholic youth groups that I have attended, any sign of affection between dating couples was strictly forbidden during the youth group time; this being for the purpose of fostering healthy and mature mixed-gender relationships.

Now, I do not object to day-long mixed youth activities which are well-organised, but I object strongly to the concept and practice of mixed-gender youth camps, which often extend for an entire week. To many people nowadays, this may not seem like such a big deal. So some young people get together for a camp or a weekend. At least they're with Catholic friends, they argue. Perhaps some parents are even comforted by the presence of a few parent couple leaders. In his encyclical of 1929, Pope Saint Pius XI wrote that this complacency is dangerous (see: *On Christian Education Divini Illius Magistri*).

Many would argue that I am being unreasonable and completely suspicious of our young folk, but experience with people my age and younger has informed me that the Church has been spot-on in instructing against mixed-gender activities. The nature of boys and girls being as it is – unchangeably directed, one toward the other – it is unfair to them for adults to assume that there can be no harm in allowing mixed-gender youth activities. Moreover, the location of Lifeteen camps is often not terribly conducive to fostering chastity and purity in the young. Whoever thought of a mixed-gender summer camp at the beach was obviously not thinking straight. (See: <http://www.lifeteenaustralia.com>)

Doing Youth a Favour

I resent the inference that those who are opposed to Lifeteen and youth ministry as a generic concept are not 'out there having a go' or are looking down on young people. Quite the opposite! Those who are opposed to Lifeteen and youth ministry because of its humanistic approach to Catholicism are doing the youth a favour. Young people should listen more to the older generation who are better able to see the faults or positive attributes of a certain program designed for youth, and accept their advice with humility.

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Quick-Fix

It seems Lifeteen is trying to create a quick-fix to a deeply-rooted problem – one which stems right back to the parents of many Lifeteen youth group attendees. Many Catholic parents of teens today have trouble accepting the Church's teachings on such issues as contraception, IVF, homosexuality, divorce and remarriage. They don't want to suffocate their children in the Catholic faith in which they were brought up, but they do want them to have some kind of moral compass.

So they send them to Lifeteen; a fun, comfortable, Catholic-but-not-so-Catholic alternative to both *real* Catholicism and atheism. Lifeteen is doing the youth a disservice by pandering to the seldom-voiced but nevertheless implied parental expectations that their kids won't be told that they have to accept all children as a gift from God, or that IVF is never a morally acceptable option to infertility, or that divorce and remarriage is strictly forbidden.

Be Not Afraid

What is the solution? We must offer young people youth group opportunities that are wholesome and most importantly, thoroughly Catholic. We should not be afraid to condemn contraception and homosexual acts, as the Church does, for fear of losing half our followers. We should not hesitate to separate young men and women for youth group activities for fear of appearing old-fashioned and oppressive. We should not hesitate to outline what is and is not acceptable behaviour in church, around members of the opposite sex and at youth events.

Most of all, we should lead by example and pray that young people will have the courage and strength to accept Catholicism in its entirety, as Christ intended. There is nothing easy about deciding to follow the Catholic faith in all its glory, but there is something inherently beautiful and sincere about it. This is what we should be giving to the youth. Let's not cheat them out of their inheritance.

Eva Van Strijp, Nowra, NSW

The Struggle With God

From a Lenten sermon by Capuchin Father Raniero Cantalamessa, Preacher to the Pontifical Household

The word "agony" said of Jesus in Gethsemane (Luke 22:44) must be understood in the original sense of struggle, more than in the present one of agony.

The time comes when prayer becomes combat, effort, agony. I am not speaking, at this moment, of the struggle against distractions, namely, the struggle with ourselves. I am speaking of the struggle with God. This occurs when God asks us to do something that our nature is not ready to give him, and when God's action becomes incomprehensible and disconcerting.

The Bible presents another case of struggle with God in prayer and it is very instructive to compare the two episodes. It is Jacob's struggle with God (Genesis 32:23-33). [...] Jacob struggles to bend God's will to his. Jesus struggles to bend his human will to God's. He struggles because "the spirit is willing, but the flesh is weak" (Mark 14:38). Spontaneously we wonder: Who are we like when we pray in difficult situations?

We are like Jacob if, like the man of the Old Testament when, in prayer, we struggle to induce God to change his decision, more than to change ourselves and accept his will; so that he will remove that cross, rather than to be able to carry it with him.

We are like Jesus if, even amid groans and the flesh sweating blood, we seek to abandon ourselves to the will of the Father. [...]

At times, persevering in this kind of prayer, something strange happens that it is good for us to know in order to not miss out on a valuable moment. The roles are inverted. ... We begin to pray to ask God for something and, once in prayer, we realise little by little that it is He, God, who stretches his hand to us asking us for something. We have gone to ask him to take away that thorn of the flesh, that cross, that trial; that he free us from that function, that situation, the closeness of that person ... and behold, God asks us in fact to accept that cross, that situation, that function, that person.

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Commitment to Dissent

Fr Bernie Krotwaar of Yarram/Foster parish, remains committed to teaching dissent regarding the Eucharist. In the January 2006 issue of ITD (p.6-7) we read of his course using Fr Frank Andersen's and his own beliefs and opinions on the Eucharist, that contrast sharply with Church teaching.

Now Fr Krotwaar is advertising a follow-up course. They will "go through the actual Rite of the Mass together in the light of the material covered in the course," and they will think about "ways to enrich the celebration of the Mass." (parish bulletin 12-03-06) In other words, Fr Krotwaar is going to further infect his parishioners with dissent.

He proposes to "brainstorm and plan any initiatives that we can introduce at Mass to give it more meaning..." That is probably the logical consequence of stripping the Mass of its true meaning – you have to find ways to give it new meaning.

As if to prove the point that this course is not about official Church teaching, Fr Krotwaar encourages participants to bring Fr Andersen's book and his notes, but advises politely that "there will be no need to bring a Missal."

Church in Disarray

Having scanned your website, I see that you are quite faithful to Rome. Thank you for standing up for the true Faith. My wife and I currently live in the diocese of Los Angeles (here to pursue my film career) and not only the culture but even the Church is in dire disarray, with the bishop being borderline schismatic with his penchant for what C.S. Lewis called the "liturgical fidget".

At any rate, please keep up the good work. My wife and I will keep you in our prayers. We need more people to have the courage to do what you're doing. May God bless your work.

Jared Weber, Los Angeles

The Spiritual Works of Mercy

- ✘ Admonish sinners.
- ✘ Instruct the uninformed.
- ✘ Counsel the doubtful.
- ✘ Comfort the sorrowful.
- ✘ Bear wrongs patiently.
- ✘ Forgive offences.
- ✘ Pray for the living and the dead.

The Corporal Works of Mercy

- ✘ Feed the hungry.
- ✘ Give drink to the thirsty.
- ✘ Clothe the naked.
- ✘ Shelter the homeless.
- ✘ Comfort the imprisoned.
- ✘ Visit the sick.
- ✘ Bury the dead.

A Courageous Priest

It was a great honour and privilege to attend the Requiem Mass for the late Fr Laurie Cusack at Cowes.

Having known Fr Cusack most of my life, I admired his utmost devotion to Christ and unerring faithfulness to the true teachings of the Catholic Church. He had the courage to oppose nonsenses like 'Renew' and would have surely done so with more recent nonsense had his health permitted.

As Church attendances dwindled over the years Father Laurie took to spreading the word of Christ and the Church beyond the pulpit through his copious letters to the media, particularly on abortion, and reached many people's hearts and minds, Catholic, non-Catholic, Christian and non-Christian alike.

With Fr Laurie's passing, I worry very much for the well-being of the Church in the Sale Diocese and our Catholic schools. I will miss a very great man and the greatest priest that I have known. May he rest in peace.

Peter Kelly, Morwell

True Colours

Stephen Crittenden interviewed Bishop Michael Malone of Maitland-Newcastle diocese and his Vice Chancellor for Pastoral Ministries, Teresa Brierely on Radio National on 22 March 2006. They talked about "the contentious issue of Australian dioceses pinching foreign-born Catholic priests from churches in the developing world." The Bishop and his Vice-Chancellor made some very revealing statements!

Pandering to a Consumerism - Bishop Malone:

"It concerns me sometimes when bishops in different parts of Australia would ask overseas priests to come to their dioceses simply to fill gaps left by the fact that there are not any home grown vocations for the priesthood. Now if that's the case, it kind of panders to a consumerist mentality I think, in the people who are caught up in this."

Lay Ministry More Important - Bishop Malone:

"Certainly we wanted to explore and still do in fact, what it looks like to have a close collaboration between laity and clergy in both ministry and in pastoral planning, and in the administrative structures of the church. That's something that we wish to explore further and I think that were we to bring in overseas priests, it might put that on hold, and that would be a pity."

No Hierarchy Required - Teresa Brierely:

"I think what we've got in Australia...is a structure that doesn't speak to a secular society, and so the drama is, how do we actually create or recreate a church, a Christianity, a Catholicism that speaks to that. ...But what will happen over the years, in Australia, if we don't invite overseas priests in, is we have to own that we've got problems, and we have to own that and therefore what does that look like, what does it mean to be part of the Catholic church in Australia, where priests may not be operational, what does it mean to be a Catholic church that gathers for Eucharist as a source in summit of its life, if we don't have the priest to be there to minister to that. ...Yet maybe the church as we know it within Western culture, is collapsing because they are the structures that have existed for a very long time that don't speak to us."

Exploiting Poorer Countries - Teresa Brierely:

"...that mentality that we've developed: because we don't have enough of it, therefore we can go out to poorer countries and just take what we need. And so that becomes a critical issue, but most lay Catholics would just be thinking about 'I can't have mass when I want it, therefore let's bring priests in'..."

Selfish to Want Mass - Bishop Malone:

"...A lot of Catholics to whom I speak...will say 'Why don't you bring in priests from overseas like other dioceses have so that we can have our regular masses like we used to?' Now I think that kind of attitude is very, very selfish, it's consumerist, and it speaks of a developed world wanting to be served by a developing world. And that worries me greatly about this entire debate."

Tridentine Mass Question

Please answer this question for me. Thank you.

Are priests allowed to say Tridentine Mass? Is this okay with the Holy Father? If it is okay to say it, but the local Bishop has stopped the priest from saying it and he continues to say it, do we disobey by attending?
Name withheld

As far as I can ascertain, any priest is allowed to and even encouraged to celebrate Mass in Latin using the current Missal. However to celebrate the Tridentine Mass (Latin Mass using the Roman Missal of 1962), he needs special permission, in writing, from his bishop.

The following quotes from relevant documents are helpful. I am unaware of any more recent changes. I will allow you to draw your own conclusions regarding disobedience.
Ed.

Indult For Use of Roman Missal of 1962

(From *Quattuor Abhinc Annos*, Congregation for Divine Worship, 1984):

[...T]he Supreme Pontiff [...] grants to diocesan bishops the possibility of using an indult whereby priests and faithful, who shall be expressly indicated in the letter of request to be presented to their own bishop, may be able to celebrate Mass by using the Roman Missal according to the 1962 edition, but under the following conditions:

- a) That it be made publicly clear beyond all ambiguity that such priests and their respective faithful in no way share the positions of those who call in question the legitimacy and doctrinal exactitude of the Roman Missal promulgated by Pope Paul VI in 1970.
- b) Such celebration must be made only for the benefit of those groups that request it; in churches and oratories indicated by the bishop (not, however, in parish churches, unless the bishop permits it in extraordinary cases); and on the days and under the conditions fixed by the bishop either habitually or in individual cases.
- c) These celebrations must be according to the 1962 Missal and in Latin.
- d) There must be no interchanging of texts and rites of the two Missals.
- e) Each bishop must inform this Congregation of the concessions granted by him, and at the end of a year from the granting of this indult, he must report on the result of its application.

Regarding saying Mass in Latin (not the Tridentine Mass)
(From *Redemptionis Sacramentum* 112):

Except in the case of celebrations of the Mass that are scheduled by the ecclesiastical authorities to take place in the language of the people, Priests are always and everywhere permitted to celebrate Mass in Latin.

The Meaning of Orthodoxy

In the Church today the intellectual elite ('liberals') associate orthodoxy with religious fundamentalism, conservatism and right-wing Catholicism. It has been applied to Catholics as a 'put-down' implying that orthodox Catholics are ignorant, backward, rigid and self-righteous with a very immature faith. But exactly what does it mean to be orthodox?

It means much more than simply having 'right belief' – as the word itself means, from Greek. It means praying with the Church, believing with her, thinking with her, and acting with her. It means submitting your whole mind and heart to divine revelation and the teaching office of the Church. It means to humbly allow the Church, your Mother, to teach, guide and nourish the newness of life you were given through baptism, and to let her lead you in your call to holiness and to communion with Christ in the Holy Eucharist.

Orthodoxy means believing in the Church as a truly divine institution, a mystery, a transcendent saving reality that is revealed in a visible hierarchical way, and not as an invisible fellowship of like-minded believers that has historically been added to faith.

Orthodox Catholics believe that there is only one Truth and that the fullness of divinely revealed Truth exists and is found in the Catholic Church. They believe that this Truth can be recognized, expressed and can be defined by doctrine. This doctrine forms the basis of the Christian life. The currents of their life flow in this direction, and amidst all the difficulties of life and dangers to the faith, they persevere in the doctrines of the Apostles and seize the opportunity to practise virtue, especially the virtue of faith.

They love the Pope and obey and respect him as the universal head of the Church on earth.

Now if this is what it means to be an orthodox Catholic, maybe someone will be courageous enough to explain what it means to be a so-called liberal Catholic?

Gregory Kingman, Morwell

Two Aspects of Calvary

“Suffering would have no meaning without the resurrection. Christ died to rise and we must live in the two aspects of Calvary and paschal joy: They are not two different realities; it is a unique paschal mystery.”

*Cardinal José Saraiva Martins,
Prefect of the Congregation for Sainthood Causes*

Indult: (*Webster's Dictionary* definition) – a privilege or special permission to do something otherwise prohibited, granted by ecclesiastical authority, as by the Pope to a bishop, for a specified or unspecified period of time.

Thanks to Zenit

Zenit is beginning its annual fund-raising campaign. *Into the Deep* donates regularly to Zenit and is grateful to be allowed to reproduce its articles.

Zenit is an orthodox Catholic news service that is faithful to the Magisterium. It keeps us up to date, daily via email, with what is happening in Rome, and is invaluable in allowing us to feel closer to Rome and part of the Universal Church.

Zenit's comprehensive reports on papal homilies, audiences, encyclicals, Catholic world news, interviews, events, liturgy, books and Church documents provide solid Catholic information that is difficult to find anywhere else (especially in our diocese!).

Subscription to Zenit is free. To receive it daily by email go to <http://www.zenit.org/english/subscribe.html>.

Zenit needs readers worldwide to contribute \$1.1 million so that it can continue to carry out its work. Zenit publishes in six language editions: Spanish, English, French, German, Portuguese and Italian. The English edition has 100 000 subscribers and is the second-largest (after the Spanish).

Into the Deep encourages readers to donate to this truly Catholic mission. To donate to Zenit, go to: <http://www.zenit.org/english/donation.html>

Love and Follow the Church

From Pope Benedict's Message for World Youth Day, 2006

My dear young friends, love the word of God and love the Church, and this will give you access to a treasure of very great value and will teach you how to appreciate its richness.

Love and follow the Church, for it has received from its Founder the mission of showing people the way to true happiness.

It is not easy to recognise and find authentic happiness in this world in which we live, where people are often held captive by the current ways of thinking. They may think they are "free", but they are being led astray and become lost amid the errors or illusions of aberrant ideologies.

"Freedom itself needs to be set free" (cf. the encyclical *Veritatis Splendor*, No. 86), and the darkness in which humankind is groping needs to be illuminated.

Jesus taught us how this can be done: "If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free" (John 8:31-32).

The incarnate Word, Word of Truth, makes us free and directs our freedom toward the good.

Better Laugh Than Cry!

Father X of Queensland shares his insights on the state of the Church in Australia today. He notes that his contributions are satirical and are not specifically directed at any one person or event.

Public Service Award

The Diocese of Ootbatoe was today given a special award for its Round Robin approach to priestly appointments to parishes.

To gain a 3-year appointment as an Administrator (no more parish priests in this diocese!) a candidate priest must:

1. Submit an application to the Personnel Board (DPB).
2. Have his application approved and forwarded to the Council of Priests (DCOP).
3. If a two-thirds majority is achieved this is then forwarded for approval to the Forum of Diocesan Deans (FDD).
4. If approved it is then forwarded to the Office of the Supervising Sister (OSS). The Sister is either a religious nun or lay person, but must be female (hence the term Sister).
5. The Sister's recommendations are then considered by the Bishop (who probably made up his mind 12 months ago before the process started).
6. With his approval, the recommendations and reports are then considered by the Pastoral Council of the parish for which the poor cleric is hopefully destined, for a final stamp of approval.

The Secretary of the Public Servants Consultative Board said in an interview that this process was "a truly impressive use of the committee method to de-authoritise the priest to the point of uselessness.

Magnificent! We could not have done better ourselves. In fact we are thinking of using this model for future appointments of directors to the AWB."

Called to Cooperate

"Judaism, Christianity and Islam believe in the one God, Creator of heaven and earth. It follows, therefore, that all three monotheistic religions are called to cooperate with one another for the common good of humanity, serving the cause of justice and peace in the world. This is especially important today when particular attention must be given to teaching respect for God, for religions and their symbols, and for holy sites and places of worship."

Pope Benedict XVI

Make Jesus What You Want

Catholic Australia claims to be “a web resource for parishes, schools and individuals offering accessible information of interest to any Australian wanting to know about anything Catholic.” The website is produced by *Church Resources*, which was launched by the Catholic Bishops Conference, but has since joined forces with Protestant and secular organisations.

In the featured section “Who is Jesus?” you can read 7 pages and still not know anything Catholic.

It starts, “Jesus (c.1BC – c.30AD) was a Jew who lived and taught a small band of followers, which included members of his own family, in Israel at the time of the Roman occupation.” They turn Jesus into a man of history – Jesus was, he used to live, he used to teach... And the careful planting of the plural “members of his own family” already paves the way for the Protestant thinking that the Mother of Jesus had other children.

There is emphasis on Jewish life and on cultural issues at the time (putting him into a context). Under the heading “The teachings of Jesus” all we find is an effort to show that Jesus ‘didn’t want to judge or catch people out, but wanted to love them’. There is no actual teaching of Jesus under this heading, apart from that the “kingdom was now”. No mention of sin or the call to repentance. It ends saying that the “followers of Jesus believed he was the Messiah”, but stops short of saying *we* believe Jesus *is* the Messiah.

Under “Jesus’ ministry and message”, they report various miracles Jesus performed, and how he died, and rose again. “He did not remain bodily with his followers...”, they claim – but what of the Eucharist? Not a mention, not a single word indicating that Jesus has indeed remained with us, Body, Blood, Soul and Divinity, in the Eucharist. Later they repeat that “Jesus did not remain physically with his followers”.

Under the heading, “Jesus and the Church”, there is still no mention of the Catholic church specifically. In fact, they go out of their way to include “great new movements” such as Protestant communities: “The church has continually transmitted the holy spirit down the ages, often being unable to contain it, allowing it to spill out into great new movements: the so-called ‘Nestorian’ churches stretching east from Jordan right across the Arabic countries to the China sea; the great Russian churches in the north; nearer our time, the so-called ‘Protestant’ churches spreading from the north of Europe to California.”

It’s hard to fathom – a feature on a Catholic website that can ‘teach’ about Jesus, his teachings, his ministry, his message, his church – and make no mention of the Eucharist, or the Catholic church.

Don’t rely on “Catholic Australia” for Catholic teaching.

He is Risen!

From Pope John Paul II’s Easter message, 2004

“He is risen, alleluia!” The joyous proclamation of Easter ... strengthens our hope.

“Why do you seek the living among the dead? He is not here, but has risen” (Luke 24:5-6). Thus the angel encourages the women who have hastened to the tomb. Thus the Easter liturgy repeats to us, the men and women of the third millennium: Christ is risen, Christ is alive among us! His name now is “the Living One,” death has no more power over him (cf. Romans 6:9).

Today you, O Redeemer of mankind, rise victoriously from the tomb to offer to us, troubled by many threatening shadows, your wish for joy and peace. Those who are tempted by anxiety and desperation turn to you, O Christ, our life and our guide, to hear the proclamation of the hope that does not disappoint. On this day of your victory over death, may humanity find in you, O Lord, the courage to oppose in solidarity the many evils that afflict it. [...]

You, firstborn of many brothers, grant that all who consider themselves children of Abraham may rediscover the brotherhood that they share and that prompts in them designs of cooperation and peace.

Take heed, all of you who have at heart mankind’s future! Take heed, men and women of good will! May the temptation to seek revenge give way to the courage to forgive; may the culture of life and love render vain the logic of death; may trust once more give breath to the lives of peoples. If our future is one, it is the task and duty of all to build it with patient and painstaking farsightedness.

“Lord, to whom shall we go?” You who have conquered death, you alone “have the words of eternal life” (John 6:68). To you we raise with confidence our prayer which becomes an invocation of comfort for the families of the many victims of violence. Help us to work ceaselessly for the coming of that more just and united world that you have inaugurated with your resurrection.

Accompanying us in this task is “she who believed that there would be a fulfillment of what was spoken to her from the Lord” (Luke 1:45). Blessed are you, O Mary, silent witness of Easter! You, O Mother of the Crucified One now risen, who at the hour of pain and death kept the flame of hope burning, teach us also to be, among the incongruities of passing time, convinced and joyful witnesses of the eternal message of life and love brought to the world by the Risen Redeemer.

Zenit 11-04-2004

“Commitment to truth
is the soul of justice.”

Pope Benedict XVI

Hours of Eucharistic Adoration

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Tues, Wed, Fri, Sat in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by swipe card.
Drouin	Thursday 10am – 11am First Fridays 7.30pm – midnight (alternating months, December onwards)
Lakes Entrance	Friday 9am – 12noon 2 nd Thursday 10am – 11am 11 th of the month 1 Hour after Mass
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	<i>CANCELLED</i>
Orbost	Friday 10am – 11am
Rosedale	First Wednesday 10.30am – 11.30am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
Trafalgar	Tuesdays 10am – 11am First Saturdays 10am – 11am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Fridays 7.30pm – midnight (alternating months, January onwards)

Please contact us to update and extend this list with hours of Adoration throughout Gippsland.

Mass for Vocations

Sale Saturday 9am

Thank God for Adoration!

“I only wish to thank God, that following the [Second Vatican] Council, after a period in which something of the meaning of Eucharistic adoration was lacking, this adoration has been reborn everywhere in the Church, as we saw and heard in the Synod on the Eucharist.”

Pope Benedict XVI

The Great Need

“I am not afraid to say it: the cult of Solemn Exposition is the great need of our times; this public and solemn profession of faith in the divinity of Christ and in the reality of His Sacramental Presence is a necessity. It is the best refutation that can be leveled at the renegades, the apostates, the impious and the indifferent. It will crush them like a mountain of fire, but a fire of love and goodness.

This solemn cult of Exposition is also necessary to arouse the slumbering faith of many good people who have forgotten Jesus Christ, because they have lost sight of the fact that He is their Neighbour, their Friend, and their God.”

St Peter Julian Eymard, 1811-1868

Mary,

our mother

and mother of the Redeemer,

Gate of heaven and Star of the sea,

Come to the aid of your people,

who have sinned,

yet also yearn to rise again!

Come to the Church's aid,

Enlighten your devoted children,

Strengthen the faithful throughout the world,

Let those who have drifted

hear your call,

And may they who live as prisoners of evil

Be converted!

Pope John Paul II

Contact Into the Deep

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- *Please notify by email if you would like to be added to the regular emailing list.*
- *There is no subscription fee.*
- *Donations are welcome! (Cheques made out to John Henderson please.)*

ITD is released on or around the first day of each month by email; printed copies up to a week later. Deadline for contributions is one week before the end of the month.

Editor - Janet Kingman

The purpose of ITD is to provide a forum for those who:

- no longer have a voice in Catholic Life, our diocesan newspaper,
- wish to understand and defend the teachings of the Catholic Church,
- wish to support and defend those who are unjustly treated by Church bureaucrats and organisations,
- wish to campaign for the renewal of our Catholic schools,
- wish to promote Eucharistic Adoration in all parishes,
- wish to have a means of support and contact for one another in remaining true to our Catholic faith.

Letters to the Editor

Readers are encouraged to contribute letters or articles. We cannot guarantee that all will be published, and we reserve the right to edit letters.

The purpose of sharing letters is to pass on relevant information and suggestions for making positive changes, that is, in line with the Catechism of the Catholic Church.

We live in joyful hope that the diocese we love can be faithful to the authentic tradition of the Church. As such, Into the Deep aims to be a messenger of hope and not of doom.

Name, address and phone number 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.