

Into the Deep

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Discovering the Quest for Truth in Australia

Pope Benedict XVI to Anne Maree Plunkett, Australia's new ambassador to the Holy See

In countries such as yours, where the disquieting process of secularisation is much advanced, many young people are themselves coming to realise that it is the transcendent order that steers all life along the path of authentic freedom and happiness.

Against the tide of moral relativism which, by recognising nothing as definitive, traps people within a futile and insatiable bid for novelty, the young generation is rediscovering the satisfying quest for goodness and truth.

In so doing, they look to both Church and civil leaders to dispel any eclipse of the sense of God and to allow the light of truth to shine forth, giving purpose to all life and making joy and contentment possible for everyone.

It is this same respect for transcendent order that has led Australians to recognise the fundamental importance of marriage and stable domestic life at the heart of society, and to expect that political and social forces – including the media and entertainment industries – recognise, support and protect the irreplaceable value of families.

They appreciate that pseudo-forms of 'marriage' distort the Creator's design and undermine the truth of our human nature, confusing a false sense of freedom with the true freedom of choosing the definitive gift of the permanent 'yes' which spouses promise to each other.

I therefore encourage the people of Australia to continue to take up the challenge of forging a pattern of life, both individually and as a community, in harmony with God's loving plan for all humanity. www.zenit.org 18-05-2006

What Kind of Faith?

There is talk of a crisis of faith in our time. However, I think the question is not so much 'will there be faith?' but 'what kind of faith?'

St Paul lists faith, hope and love as foundational 'virtues'. He was speaking within the Christian context but all human beings need some kind of faith, hope and love to give meaning to their lives. Even an atheist has faith; he or she believes God does not exist, without being able to prove it.

Given the centrality of the subjective element of faith, one can understand the Church's concern for objective truth. It is necessary in order to help us make the right act of faith.

Fr Mark O'Brien, INFORM brochure no.101: What is the Bible? INFORM is produced by the Catholic Adult Education Centre, Sydney

Discover it, Live it!

Cardinal William Levada, prefect of the Congregation for the Doctrine of the Faith, recommended the Catechism of the Catholic Church as a "unique help" for families in discovering the beauty of the faith and transmitting it. The Catechism, and the recently published Compendium which summarises it, "can help families and each one of us to discover the beauty of the Catholic faith and to live it joyfully, to transmit it to the new generations, to the fathers and mothers of tomorrow," Cardinal Levada said. [...]

The cardinal recalled that John Paul II highlighted the importance of the new Catechism as an "instrument of renewal and unity in the Church."

"The Catechism helps the Church to ensure the unity of faith, for which Jesus himself prayed in the Last Supper." [...]

www.zenit.org 10-07-2006

Christ Stays in His Little Boat

"The Church - and in her, Christ - still suffers today. In her, Christ is again and again taunted and slapped; again and again an effort is made to reject him from the world. Again and again the little bark of the Church is ripped apart by the winds of ideologies, whose waters seep into her and seem to condemn her to sink. Yet, precisely in the suffering Church, Christ is victorious. [...] The Lord also commands the waters today and shows that he is the Lord of the elements. He stays in his bark, in the little boat of the Church."

Pope Benedict XVI

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

Readers Respond to Refusal to Allow Adoration

The following are some of the letters received in response to the July 2006 issue of Into the Deep (page 2,3) where we printed the letters of Fr Cleary and Bishop Coffey to John Henderson, refusing to allow the resumption of Eucharistic Adoration with Exposition in Morwell Catholic Parish.

I am blown away by the obstinate refusal of Father Cleary to allow ADORATION in his parish! I'm wondering – in your diocese, how many seminarians studying for the priesthood? [None – Ed.]

Five years ago, in my diocese we had one seminarian. Today we have 20! How? I think the growing devotion to Adoration of the Blessed Sacrament has helped tremendously!

In the United States – especially among the younger crop of priests – the urge to spend more time with Christ in the Blessed Sacrament is growing. Our parish opened its chapel in 2003. There are at least three young men (ages 11-14) who are openly talking about becoming priests. The father of one is taking classes and currently discerning for the Permanent Diaconate!

I cannot help but wonder if Father Cleary is somehow trying to undo all that Father Speekman had done in that parish. To discourage the laity from spending time in Adoration? I consider that on the verge of blasphemous. How any Catholic priest could do that, I don't understand.

I, too, realise the Catholic Church is not a democracy. But if the laity is crying out for time with Jesus... how could the administrator AND the bishop turn a deaf ear? I will keep your struggle in my own prayers.

Maria Rocco, Kokomo, Indiana USA

I was rather shocked at the intemperate language of Fr Cleary, most unbecoming a priest. And his quite personal attack on Mr Henderson. Fr Cleary seems to be able to judge minds and motives. John Henderson's letters are those of a mild-mannered reporter on the Daily Planet by comparison.

I shall be most interested to see what Vatican authorities make of these letters when Fr Speekman's case is finally addressed. Bishop Coffey might be in for a surprise.

Richard Stokes, Brisbane

The responses from the Administrator of Morwell and from the Bishop are mean. It's a hard one for you and those with you. You really have to pray to keep focused so that you find ways to keep going in a positive manner. It is possible that justice may be done. But I think it far more probable that Rome will not act on your bishop. I feel grieved for you. I think you should write to the Papal Nuncio asking him to advise you how to deal with behaviour that drives you to despair. The fact is however that your situation is widespread in Queensland. God be with you.

Name and address supplied

I thought we here in Queensland were pretty badly off but your Bishop Coffey and Fr Cleary are individuals who are beyond understanding.

I guess the positive side of things is that judging by the Pope's recent appointments the likes of Bishop Coffey will not be duplicated.

Bruce Freeman, Stanthorpe, QLD

I have regularly read copies of your circulation since its inception. May I observe from what I have heard that its popularity and success is a consequence of its editorial independence and conformity to the teachings of the Magisterium. The readership appears grateful that ITD prides in publishing articles that dignify the tradition and orthodoxy of the Church. Investigating the activity of the organs of the church with circumspection undoubtedly is an obligation that falls within its purview. Hence, any adverse reaction from those affected should be construed as being sensitive to exposure. Nonetheless it is a good opportunity for them to respond positively.

The correspondence exchanged between Bishop Coffey and Father Cleary on the one hand and John Henderson on the other, only reveals the reluctance of the leadership to adjudicate differences with the abundance of love that they are expected to employ in dealing with their neighbour. I am astounded at the element of suspicion and hatred implied in the verbal exchanges. It also occurs to me that accusations of ignorance and inability to appreciate the nature of the Church are undignified.

Re Father Tom Cleary I am sorry to opine that his language and facts are unbalanced and project the impression that he has lost his rudder.

Jeremias Wijeyeratne, Noble Park

I can only confess myself flabbergasted by the refusal to allow people to adore before the Blessed Sacrament exposed, and the judgemental correspondence of defence emanating from official quarters.

The Blessed Sacrament is the best way we can relate to the mysterious saving presence of the living resurrected Jesus working through us in the Church. Traditionally we have always known this in a simple way, and the Church asks us to show special reverence to Jesus in the Blessed Sacrament, even by forms of *adoration*. If the Church asks this of us, why is it being prevented in some places? It's hard to imagine any church authority telling people not to be generous or not to pray. It just doesn't make sense.

S.C., Melbourne

The Quality of Bishops

The problem, not just in Morwell but throughout Australia, is the quality of the Bishops – their intellectual quality I am speaking of here. The letters of the Bishop and Father Cleary are not the work of scholars. How could a Bishop say anything so silly as “all the difficulties are due to your misunderstanding”? He seems to have forgotten Rome.

Father Cleary’s ignorance regarding the laws of the Church is, perhaps, shared by most other priests and that explains why priests in general do not preach on the laws of the Church so that almost everybody is totally ignorant of them. The Church law which commands me to contribute to the support of my pastors does not specify how I do this. There are a lot of people today who have to find their pastors outside their parish, and in some cases, outside their diocese.

Here in Sandhurst we are having, under the guidance of a Pastoral Planning Officer (no doubt on a fine salary, none of which comes from me) a series of meetings to discuss arrangements for the time when we have practically no priests. I suggested that we instead have a series of meetings to study the steps taken by those dioceses in America that have so successfully turned things around, and to discuss ways of doing the same. Needless to say my suggestion was totally ignored.

Name and address supplied

Keep Calm, Have No Fear

“...Pay attention, keep calm, have no fear, do not let your heart sink because of these two smouldering stumps of firebrands... But if you do not stand by me, you will not stand at all.” (Is.7:3,9)

When I read these lines from Isaiah from Tuesday’s first Reading at Mass (Week 15, Year B), my mind immediately turned to the correspondence that was reported in the July *Into the Deep* re. Exposition and the ongoing battle with the Morwell Parish Administrator and your Bishop.

I think the time has come for you to stop the verbal battle and hand the matter completely to God. Your Priest and Bishop are good men and beloved priests of our Blessed Mother. The problem is that they are Modern – which means they speak a different “language” and have a different mind-set. No amount of arguing will change this. This is a spiritual battle and only a conversion of heart (or death) will change the situation back to authentic Catholic truth and practices.

Therefore you have to let go and let God, and He will work the miracle – in His time. You have only to pray and trust; fasting is also useful. Unite your sufferings of all that is happening and not happening in your parish with those of Jesus when He was betrayed and belittled and thank Him for this time of suffering.

Maureen Wright, Lurnea, NSW

The Fifth Precept

The Catechism of the Catholic Church (para 2043) states: “The fifth precept (“You shall help to provide for the needs of the Church”) means that the faithful are obliged to assist with the material needs of the Church, each according to his own ability.”

Here the Catechism refers to Canon 221 of the Code of Canon Law, which states:

“The Christian faithful are obliged to assist with the needs of the Church so that the Church has what is necessary for divine worship, for the works of the apostolate and of charity, and for the decent support of ministers” (§1) and,

“They are also obliged to promote social justice and, mindful of the precept of the Lord, to assist the poor from their own resources” (§2).

Concern Over Diocesan Endorsement of Groome

In the July 2006 edition of the Sale diocesan newspaper *Catholic Life*, was an article by Thomas Groome titled, “The truth about Groome and Religious Education.” Thomas Groome is given two-thirds of a page of *Catholic Life* “to respond to these totally unfounded allegations that are being made against me”.

According to an article in *Fidelity* in October 2003, Thomas Groome, after leaving the priesthood, “went on to become the Professor of Religious Education at the Jesuit Boston College – in direct contravention of the rescript for laicisation which forbids former priests from teaching religion at any level.” Thomas Groome’s educational methodology has been employed in our diocesan Religious Education curriculum *Journeying Together in Hope*.

Groome mentions that he drew upon “the best of Catholic scholarship” and mentions among them one of the most controversial Catholic theologians of the 20th century, Fr Edward Schillebeeckx [some of his beliefs have been found to be contrary to Catholic teaching by the Congregation for the Doctrine of the Faith, and the public duly warned – Ed.].

Groome also says he is “totally in favour of the ordination of women.” Now I am sure that Groome must have read John Paul II’s *Ordinatio Sacerdotalis*, the Pope’s infallible statement on the women’s ordination debate.

I find it very sad that the article was allowed to be printed in *Catholic Life* as well as the notes by the editor, which said in part, “It is offered here for any who have been troubled by the false allegations being put around.”

Fons Janssen, Willung South

Open to Debate

Thomas Groome writes in the July 2006 issue of Sale diocesan newspaper Catholic Life:

“Yes, I am totally in favor of the ordination of women and I’m fully convinced that the Catholic Church has never offered its present position – opposing it – as an infallible statement of faith. If the Church ever takes such an explicitly infallible position, then I will change mine (I do believe in the teaching authority of my Church). Until then, I will continue to hold the position – with Karl Rahner and umpteen other Catholic theologians – that the Church’s present reasons for refusing ordination to women are not theologically convincing.”

Not Open to Debate

Ordinatio Sacerdotalis ‘On Reserving Priestly Ordination to Men Alone’ - Apostolic Letter of Pope John Paul II, 1994

“Although the teaching that priestly ordination is to be reserved to men alone has been preserved by the constant and universal Tradition of the Church and firmly taught by the Magisterium in its more recent documents, at the present time in some places it is nonetheless considered still open to debate, or the Church’s judgment that women are not to be admitted to ordination is considered to have a merely disciplinary force.

Wherefore, in order that all doubt may be removed regarding a matter of great importance, a matter which pertains to the Church’s divine constitution itself, in virtue of my ministry of confirming the brethren (cf. *Lk 22:32*) I declare that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church’s faithful.” (no.4)

The Problem of Dissent

Instruction on the Ecclesial Vocation of the Theologian Congregation for the Doctrine of the Faith, 1990

32. ... public opposition to the Magisterium of the Church also called “dissent” ...

33. Dissent has different aspects. In its most radical form, it aims at changing the Church following a model of protest which takes its inspiration from political society. More frequently, it is asserted that the theologian is not bound to adhere to any Magisterial teaching unless it is infallible. Thus a kind of theological positivism is adopted, according to which, doctrines proposed without exercise of the charism of infallibility are said to have no obligatory character about them, leaving the individual completely at liberty to adhere to them or not. The theologian would accordingly be totally free to raise doubts or reject the non-infallible teaching of the Magisterium particularly in the case of specific moral norms. With such critical opposition, he would even be making a contribution to the development of doctrine.

34. Dissent is generally defended by various arguments, two of which are more basic in character. The first lies in the order of hermeneutics. The documents of the Magisterium, it is said, reflect nothing more than a debatable theology. The second takes theological pluralism sometimes to the point of a relativism which calls the integrity of the faith into question. Here the interventions of the Magisterium would have their origin in one theology among many theologies, while no particular theology, however, could presume to claim universal normative status. In opposition to and in competition with the authentic magisterium, there thus arises a kind of “parallel magisterium” of theologians.

Congregation for Doctrine of the Faith Dispels Any Doubt

On 8 November 1995, Cardinal Joseph Ratzinger, President of the Congregation for the Doctrine of the Faith wrote to Presidents of Bishops’ Conferences:

“The publication in May 1994 of the apostolic letter *Ordinatio Sacerdotalis* was followed by a number of problematic and negative statements by certain theologians, organizations of priests and religious, as well as some associations of lay people. These reactions attempted to cast doubt on the definitive character of the letter’s teaching on the inadmissibility of women to the ministerial priesthood and also questioned whether this teaching belonged to the deposit of the faith.

“This congregation therefore has judged it necessary to dispel the doubts and reservations that have arisen by issuing a *responsum ad dubium*, which the Holy Father has approved and ordered to be published.”

In the *Responsum* dated 28 October 1995:

“This teaching requires definitive assent, since, founded on the written Word of God, and from the beginning constantly preserved and applied in the Tradition of the Church, it has been set forth infallibly by the ordinary and universal Magisterium (cf. Second Vatican Council, Dogmatic Constitution on the Church *Lumen Gentium* 25, 2). Thus, in the present circumstances, the Roman Pontiff, exercising his proper office of confirming the brethren (cf. *Lk 22:32*), has handed on this same teaching by a formal declaration, explicitly stating what is to be held always, everywhere, and by all, as belonging to the deposit of the faith.

“The Sovereign Pontiff John Paul II, at the Audience granted to the undersigned Cardinal Prefect, approved this Reply, adopted in the ordinary session of this Congregation, and ordered it to be published.”

Obedience to the Faith

*Instruction on the Ecclesial Vocation of the Theologian
Congregation for the Doctrine of the Faith, 1990*

23. When the Magisterium of the Church makes an infallible pronouncement and solemnly declares that a teaching is found in Revelation, the assent called for is that of theological faith. This kind of adherence is to be given even to the teaching of the ordinary and universal Magisterium when it proposes for belief a teaching of faith as divinely revealed.

When the Magisterium proposes “in a definitive way” truths concerning faith and morals, which, even if not divinely revealed, are nevertheless strictly and intimately connected with Revelation, these must be firmly accepted and held.

When the Magisterium, not intending to act “definitively”, teaches a doctrine to aid a better understanding of Revelation and make explicit its contents, or to recall how some teaching is in conformity with the truths of faith, or finally to guard against ideas that are incompatible with these truths, the response called for is that of the religious submission of will and intellect. This kind of response cannot be simply exterior or disciplinary but must be understood within the logic of faith and under the impulse of obedience to the faith.

Motives Misread

I don't know Fr Paul Grant, and I assume that he writes with good will, but I beg to differ with him. I note that he uses the ‘weasel words’ “negative” and “nasty” to judge my stance. We are now so sharp as to recognise this emotive use of language for argumentation, which ill becomes a priest who ought to be better trained to be objective.

Perhaps he has simply misread my motive. It is certainly not meant to be “sterile whingeing”, but a positive means to correction. The medical profession uses a post-mortem to learn from mistakes, and the airline industry examines a crash afterwards to make air travel safer. This is something very positive.

Naturally, there is a human reluctance to be shown to have made a mistake, but sometimes this is necessary, for the greater good of all. This is not negative whingeing or carping. I suggest that Fr Grant has lost sight of an important truth about a proper role for lay people in the Church today: to acquaint those in authority, ie. those truly able to rectify a situation, about a perceived defect.

If Fr Grant does not think big issues are at stake, I suggest he read *The Decline and Fall of the Catholic Church in America*, by David Carlin (Sophia Press) and ponder the warnings.

S.C., Melbourne

Parents Must Learn the Faith

Pope Benedict XVI

In so many of today's secularised communities, the primary need for believers in Christ is precisely that of renewing the faith of adults, that they may become capable of communicating that faith to the new generations. At the same time, the path of Christian initiation of babies and children can become a useful occasion for parents to draw near the Church once more, and deepen their knowledge of the beauty and truth of the Gospel.

The family is a living organism in which a reciprocal exchange of gifts takes place. What is important is that the Word of God, which keeps the flame of faith alive, should never be lacking. During the rite of Baptism, in an extremely significant gesture, the father or godfather lights a candle at the great Easter candle, symbol of the risen Christ; then, addressing the members of the family, the celebrants says: ‘ensure that your baby, illuminated by Christ, always lives as a child of the light’.

In order to be authentic, that gesture – which contains all the significance of the transmission of faith within the family – must be preceded and accompanied by the commitment of parents to deepen their knowledge of their own faith, reviving its flame through prayer and the assiduous practice of the Sacraments of Confession and the Eucharist.

Vatican Information Services 02-07-2006

Countering Hedonism

Benedict XVI affirms that Christian faith and ethics do not stifle love, but make it stronger and freer.

He delivered this message at the vigil of the 5th World Meeting of Families, following testimonies from families of various nationalities.

“To promote the values of marriage does not stand in the way of fully experiencing the happiness that man and woman encounter in their mutual love,” he noted.

“Christian faith and ethics are not meant to stifle love, but to make it healthier, stronger and more truly free ...” he continued. “Human love needs to be purified and to mature if it is to be fully human and the principle of a true and lasting joy.”

The Holy Father added that “this meeting provides a new impetus for proclaiming the Gospel of the family, reaffirming the strength and identity of the family founded upon marriage and open to the generous gift of life, where children are accompanied in their bodily and spiritual growth.”

He concluded saying “this is the best way to counter a widespread hedonism which reduces human relations to banality and empties them of their authentic value and beauty.”

www.zenit.org 09-07-2006

What About Angels?

From an interview by Zenit with Father Marcello Stanzione, a priest at the Abbey of Santa Maria La Nova in Campagna, Italy, and author of numerous essays and books on angelology.

What do angels represent for the Catholic faith and why are they the object of more attention by other groups and religious movements than by Christians?

Father Stanzione: Sadly, the catechesis on evangelization has been somewhat lacking on this point of the world's knowledge of angels. Others have taken advantage of the vacuum that has been created.

What is central in theology is the doctrine on God, the Holy Trinity, and Jesus Christ. But the angels are not useless or superfluous realities, because they are part of God's revelation.

Angels are creatures as we are, with an ontological difference. We are born and die; angels do not die and have been given to us by God to keep us company. The angels are an important complement in the creation of the body; they are human beings' best friends.

A theologian has written that the angels are servants of God, and they make themselves servants of those who make themselves God's servants.

Some maintain that Jesus Christ, being the only mediator, does not need angels. In fact, in the Acts of the Apostles, the history of the early Church makes evident the fundamental role of the angels. We can say that Jesus Christ is the only mediator and the angels collaborate in Jesus Christ's mediation.

The decline in attention and veneration of the angels in the last 50 years is due to a kind of secularisation, influenced by a Protestant deviation, which criticises veneration of the Virgin, saints and angels. There has been no clear evangelization on the nature and role of angels and there is some confusion even among Catholics.

I have written and published several texts of Christian prayers to angels to avoid catechists also believing and using ambiguous texts circulating in bookstores.

Several of these ambiguous texts are reviewed by Catholic magazines without making any critical observation. They are essays that are based on astrology, on the 365 degrees of the zodiac, and they hold that there is a protector angel every five degrees, so that those born in those five degrees have that protector angel.

It is a kind of white magic. I have met several Church people who confused Catholic devotion with these rites. However, it would be enough to enter a bookstore to find in the esoteric section some 30-40 titles on the angels. This indicates the great confusion

that exists. There are few Catholic authors who write orthodox texts on the angels.

Has the intercession of angels before the Lord been forgotten by Catholics?

Father Stanzione: The problem exists. For some people it is comfortable to use the angels to falsify the relationship with Jesus Christ and with ecclesiastical institutions.

In this way, the discourse of the Ten Commandments and of morality is also falsified. It is a religion a la carte, with angels who serve to help one find a fiancé or parking place.

In sum, a trivial, magic use is made of them. Instead, angels have great dignity; even the simplest angel is much more intelligent and powerful than a human being.

Evident is the lack of education of the new generations in devotion and relationship with the angels. I have been concerned with this question for 15 years, and in this endeavour of education I am appreciated and supported by my bishop.

Were angels created before man? What happened with Lucifer?

Father Stanzione: There is an ongoing debate on the birth of the angels, in the sense that some hold that the angels were created before men, and others that they were created contemporaneously with men.

In regard to Lucifer, it is proof that God does not impose faith and does not want to be loved by force but allows freedom of choice.

It must be specified that there is no dualism, in the sense that Lucifer is not God's antagonist. Lucifer is the Archangel Michael's antagonist because God does not lower himself to combat Lucifer, but sends Michael.

Is it plausible and Christian to think that each one of us has a guardian angel?

Father Stanzione: Whoever does not believe in the existence of the guardian angel is outside the doctrine of the faith. Each person has an angel as a good pastor. The Catechism of the Catholic Church also says it.

One cannot say that one believes in God, in the Holy Spirit, in the Virgin, without believing in the angels.

We do not see angels except in the history of the Bible and the history of the Church. Many saints had frequent contacts with angels; they experienced a relationship. Different mystics speak about the relationship with angels. [...]

www.zenit.org 08-06-2006

Obituary

Today we mourn the passing of a beloved old friend, Mr Common Sense.

Mr Sense had been with us for many years. No one knows for sure how old he was since his birth records were long ago lost in bureaucratic red tape.

He will be remembered as having cultivated such valuable lessons as knowing when to come in out of the rain, why the early bird gets the worm and that life isn't always fair. Common Sense lived by simple, sound financial policies (don't spend more than you earn) and reliable parenting strategies (adults, not kids, are in charge).

His health began to rapidly deteriorate when well-intentioned but overbearing regulations were set in place. Reports of a six-year-old boy charged with sexual harassment for kissing a classmate; teens suspended from school for using mouthwash after lunch; and a teacher fired for reprimanding an unruly student, only worsened his condition.

Mr Sense declined even further when schools were required to get parental consent to administer aspirin to a student; but could not inform the parents when a student became pregnant and wanted to have an abortion.

Finally, Common Sense lost the will to live as the churches became businesses; and criminals received better treatment than their victims.

Common Sense finally gave up the ghost after a woman failed to realise that a steaming cup of coffee was hot, she spilled a bit in her lap, and was awarded a huge settlement.

Common Sense was preceded in death by his parents, Truth and Trust, his wife, Discretion; his daughter, Responsibility; and his son, Reason. Not many attended his funeral because so few realised he was gone.

Anonymous, submitted by email subscriber

"I believe, in order to understand; and I understand, the better to believe."

St Augustine

Australian Apologist on EWTN

If you have a bit of free time, and would like to see a familiar face on the net, visit the website of the Eternal Word Television Network (EWTN) and see a friend of yours giving talks on the topic of 'Good and Evil: Who decides?'

It is a series of 13 weekly episodes of 30 minutes each. Every Thursday at 11.00am – Eastern USA time (go to www.worldtimezone.com to figure out the difference between the time in New York and yours). It started a number of weeks ago, but all the talks are available (audio only) for download from the online library at the EWTN website.

To see the remaining talks live, visit the webpage www.ewtn.com. You will see a black band on top of page with several titles: Faith, Television, Radio, News, etc. Rest the browser on 'Television' – a menu will appear, then click on 'Live TV - English' and choose the best connection for your computer – if you do not know, choose, say, 'Real video' and then '300k'. If that does not work, you may choose other configurations. You may have to download one of those free programs to be able to see EWTN. About 60 million people in the English speaking world watch it.

It is encouraging to know that the Apostolate of St Gabriel Communications, established in Perth in 1998, and 'exported' to Europe and the USA via speaking engagements, is now reaching even further afield via EWTN. The Apostolate of St Gabriel Communications is a lay apostolate of Catholic apologetics and evangelisation.

Raymond de Souza, www.saintgabriel.com.au

To Love Christ

"But what does it mean to love Christ? It means trusting him even in times of trial, following him faithfully even on the Via Crucis, in the hope that soon the morning of the Resurrection will come. Entrusting ourselves to Christ, we lose nothing, we gain everything. In his hands our life acquires its true meaning."

Pope Benedict XVI

Enjoy the spiritual and family values of Mother Angelica's ETERNAL WORD TELEVISION NETWORK (EWTN) Catholic Channel, 24 hours per day, 7 days per week in your own home!

To arrange an installation, phone TOTAL TELEVISION SOLUTIONS Pty Ltd on **1300 663 502**. Ask for Ernesta. The total cost of installation in a capital city is \$495 (country areas may incur a travel charge) and in most cases your installation should take place within 14 days of us receiving your confirmation deposit (may take longer in country areas).

TOTAL TELEVISION SOLUTIONS is an Australia-wide installation company and all work comes with a 12-month warranty, plus we are ALWAYS available to you for after-sales service and on-going help and advice.

Pope's Message at Auschwitz

From the address of Pope Benedict XVI at Auschwitz

To speak in this place of horror, in this place where unprecedented mass crimes were committed against God and man, is almost impossible - and it is particularly difficult and troubling for a Christian, for a Pope from Germany. In a place like this, words fail; in the end, there can only be a dread silence - a silence which is itself a heartfelt cry to God: Why, Lord, did you remain silent? How could you tolerate all this? [...] Pope John Paul II came here as a son of the Polish people. I come here today as a son of the German people. For this very reason, I can and must echo his words: I could not fail to come here. [...]

[The] reason why I have come here today: to implore the grace of reconciliation - first of all from God, who alone can open and purify our hearts, from the men and women who suffered here, and finally the grace of reconciliation for all those who, at this hour of our history, are suffering in new ways from the power of hatred and the violence which hatred spawns.

How many questions arise in this place! Constantly the question comes up: Where was God in those days? Why was he silent? How could he permit this endless slaughter, this triumph of evil? [...]

We cannot peer into God's mysterious plan - we see only piecemeal, and we would be wrong to set ourselves up as judges of God and history. Then we would not be defending man, but only contributing to his downfall. No - when all is said and done, we must continue to cry out humbly yet insistently to God: Rouse yourself! Do not forget mankind, your creature!

And our cry to God must also be a cry that pierces our very heart, a cry that awakens within us God's hidden presence - so that his power, the power he has planted in our hearts, will not be buried or choked within us by the mire of selfishness,...indifference or opportunism.

Let us cry out to God, with all our hearts, at the present hour, when new misfortunes befall us, when all the forces of darkness seem to issue anew from human hearts: whether it is the abuse of God's name as a means of justifying senseless violence against innocent persons, or the cynicism which refuses to acknowledge God and ridicules faith in him.

Let us cry out to God, that he may draw men and women to conversion and help them to see that violence does not bring peace, but only generates more violence - a morass of devastation in which everyone is ultimately the loser.

The God in whom we believe is a God of reason - a reason, to be sure, which is not a kind of cold mathematics of the universe, but is one with love and with goodness. We make our prayer to God and we appeal to humanity, that this reason, the logic of love and the recognition of the power of reconciliation and peace, may prevail over the threats arising from irrationalism or from a spurious and godless reason. [...]

www.zenit.org 28-05-2006

To Grandparents

From Pope Benedict XVI

"I would now like to say a word to grandparents, who are so important for every family. They can be - and so often are - the guarantors of the affection and tenderness which every human being needs to give and receive. They offer little ones the perspective of time, they are memory and richness of families. In no way should they ever be excluded from the family circle. They are a treasure which the younger generation should not be denied, especially when they bear witness to their faith at the approach of death."

Build on the Rock!

Benedict XVI exhorted close to 1 million young people not to be afraid "to lean on Christ," as he is the rock on which they can fulfill their dreams. The meeting took place on 27 May at Blonie Park in Krakow, Poland.

"The fear of failure can at times frustrate even the most beautiful dreams," Benedict XVI said. "It can paralyze the will, making one incapable of believing that it is really possible to build a house on the rock."

"[D]o not be afraid to lean on Christ! Long for Christ as the foundation of your life! Enkindle within you the desire to build your life on him and for him! Because no one who depends on the crucified love of the Incarnate Word can ever lose."

Difficulties will not be lacking, added the Pope. "Often, Jesus is ignored, he is mocked and he is declared a king of the past who is not for today and certainly not for tomorrow," the Holy Father said. "He is relegated to a storeroom of questions and persons one dare not mention publicly in a loud voice."

"If in the process of building the house of your life you encounter those who scorn the foundation on which you are building, do not be discouraged! A strong faith must endure tests. A living faith must always grow. Our faith in Jesus Christ, to be such, must frequently face others' lack of faith."

In particular, the Pontiff exhorted young people not to be "fooled by those who want to play Christ against the Church." He recalled that Christ called Peter "the rock" on which he would build his Church.

"Young people, you know well the Rock of our times," Benedict XVI said. "Accordingly, do not forget: Neither that Peter who is watching our gathering from the window of God the Father's house, nor this Peter who is now standing in front of you, nor any successive Peter will ever be opposed to you or the building of a lasting house on the rock."

"Indeed, he will offer his heart and his hands to help you construct a life on Christ and with Christ," he said at the end, prompting applause from his listeners.

www.zenit.org 28-05-2006

Is Into the Deep Reliable?

Readers of Into the Deep will be aware that it claims to represent a position of Catholic orthodoxy. I believe that it does not do so and I here offer three arguments for such a position.

Firstly, there is my own personal experience. In November 2005 an article by John Henderson stated that Holy Communion was regularly given to non Catholic residents in a Morwell nursing home. The article was referring to the period in which I was parish priest in Morwell. I replied to this in a letter (February 2006) in which I acknowledged sometimes giving communion to non Catholics in accordance with Catholic teaching.

This received an interesting reaction. An editorial comment was printed alongside my letter stating that the church law I referred to applied only to members of Eastern churches. That comment was and is false. There are provisions in Catholic Church law for giving communion to members of (Western) non Catholic churches (canon 844 §4).

The following issue contained another article by Mr Henderson in which he referred to my “admission” but completely ignored my assertion that I had acted in accordance with church law. That statement misrepresented me and would have misled readers. Taken with the previous editorial comment it also misrepresented Catholic Church teaching.

Secondly, Into the Deep has regularly published material critical of US theologian Thomas Groome. In effect Groome has been labeled heretical. This is false. Thomas Groome is a well respected theologian and holds a senior position in a Catholic University (Boston College). He has written academic books on theology and religious education for school students. He himself says that he has had thousands of pages of material scrutinized by editors and church censors. He has often had material returned because it didn’t suit the age level for which it was intended but never for heresy.

The fact that this false labeling of Thomas Groome is widespread only shows how great the evil has become. It is contrary to the eighth commandment and therefore contrary to Catholic teaching. The Catechism of the Catholic Church puts it clearly. “The eighth commandment forbids misrepresenting the truth in our relations with others”. (2864) “Respect for the reputation of persons forbids every attitude and word likely to cause them unjust injury. He becomes guilty...of calumny who, by remarks contrary to the truth, harms the reputation of others and gives occasion for false judgments concerning them.” (2477) Into the Deep, and quite a number of its contributors, have been guilty of this.

Thirdly, Into the Deep itself does on occasion publish material that is not orthodox. A letter (May 2006) by Richard Earle stated that we sacrifice nearly one third of our unborn children to the devil. While it is not

perfectly clear its most likely sense is that the victims of abortion are going to the devil. This is not Catholic teaching at all and indeed is contrary to our belief in God’s sovereign power and God’s love. Into the Deep published this letter without as much as a warning to readers.

For all the above reasons and others readers should be extremely wary of Into the Deep. It purports to be faithful to Catholic teaching but it is not.

Fr Peter Slater, Berwick

Editor Apologises

In response to Fr Slater’s three arguments:

Firstly, I apologise if readers were misled by the first line of my editorial comment in the February 2006 issue of Into the Deep (relating to Canon 884 §3). Later in the column I clearly indicated that Canon 884 §4 allows for Holy Communion to be given to non-Catholics not of the Eastern churches, in grave and rare circumstances.

Secondly, I think it is well understood that being a theologian and an author and having a position in a university, is no guarantee that a man’s writings are orthodox. Sadly, there are even Bishops and priest-theologians in the world, who do not hold and keep all Catholic teaching. We are obliged to be vigilant in what is being taught to our children.

Thirdly, I apologise for not warning readers that the Catholic Church does not teach that the innocent unborn babies who are killed in abortions are now in the clutches of the devil. I assumed that any Catholic in good faith would realise that this was not what Richard Earle was implying in his letter.

As an aside, it is fascinating to see Fr Slater quote and explain the implications of the 8th Commandment to us. I wonder how often he, and other priests, teach so well on sin and the Commandments in their homilies. It certainly wouldn’t make them popular among the liberals, as Fr John Speakman found out.

It’s surprising also that Fr Slater is willing to indulge in this finger-pointing, considering that earlier this year he promoted a petition in this diocese for the priests to sign opposing the return of Fr Speakman to his parish. The petition stated that while the priests who signed *did not know the details* of the case submitted to Rome, they were convinced of the damage Fr Speakman had caused in his parish and diocese (no evidence given) and that if he was returned the damage to the parish and the diocese would be “disastrous” (no reasons given). Does this not meet all the criteria Fr Slater mentions – misrepresenting the truth, not respecting the reputation of Fr Speakman, attitudes or words likely to cause him unjust injury, harming his reputation, giving occasion for false judgements concerning him?

Unsuitable and Inadequate

Many Religious Education curricula in our Catholic schools are based on the Shared Christian Praxis methodology developed by Thomas Groome.

According to the Core Document of *Journeying Together in Hope*, the RE curriculum of the Sale diocese, Groome's method is the preferred method because, "The active and reflective aspects of Shared Christian Praxis promote the development within students of a critical consciousness of their own identity and interaction with the world. The creative aspect of Shared Christian Praxis promotes the students' exploration of a new consciousness and way of being in the world inspired by the Christian Story and Vision. Religious Education, for Groome, is an enterprise of information and formation that empowers people to transform themselves and their world." (p. 106)

A lot of interesting words – but does anyone understand it? Can we assume that teachers understand it? And is this really what Religious Education is all about in a Catholic school?

Groome is just one of a multitude of modern speculative theologians who since Vatican II, has proposed a new method for doing theology because they perceived the Church's traditional method to be inadequate and outdated. Theology was no longer perceived as a science about God and all other things in relation to Him, but rather as a reflection on the significance and value of a religion in a given culture. Shared Christian Praxis is simply one of many attempts at a new method for doing theology.

But this can't necessarily be translated into classroom religious education. Studying theology is not catechesis, and neither is it the goal of catechesis. Catechesis is a teaching of the faith and the formation of students' hearts and minds in the doctrines of the Church. Its goal is to lead students in a life of holiness to communion with Jesus in His Church; not a development of the person's critical consciousness or a reflection on the value and significance of religion in various cultures. Groome's method may be appropriate for theology students in universities and colleges in Boston, it is not suitable or adequate for use in schools.

In schools, too much depends on the adaptation of his theological method for the teaching of RE, and it is in the adaptation of the method for the classroom that the confusion arises and the harm to the faith is caused. Any new method for catechesis, if it is to remain true to the integrity of the faith and faithful to the Catechism of the Church, has to take seriously the person's baptismal call to a life of holiness and perfection. As the saints have shown us throughout the history of the Church, this is what brings about renewal.

Gregory Kingman, Morwell

'Creative' Theology

Cardinal Joseph Ratzinger, in an interview with Vittorio Messori

The Ratzinger Report, 1985 (p.71,72)

Broad circles in theology seem to have forgotten that the subject who pursues theology is not the individual scholar but the Catholic community as a whole, the entire Church. From this forgetfulness of theological work as ecclesial service derives a theological pluralism that in reality is often subjectivism and individualism that has little to do with the bases of the common tradition. Every theologian now seems to want to be 'creative'. But his proper task is to deepen the common deposit of the faith as well as to help in understanding and proclaiming it, not 'to create' it. Otherwise faith will be fragmented into a series of often conflicting schools and currents to the grave harm of the disconcerted people of God. [...]

[When] theology can no longer transmit a common model of the faith, catechesis is also exposed to dismemberment and to constantly changing experiments. Some catechisms and many catechists no longer teach the Catholic faith in its harmonic wholeness - where each truth presupposes and explains the other - rather they try to make some elements of the Christian patrimony humanly 'interesting' (according to the cultural orientations of the moment). A few biblical passages are set in bold relief because they are viewed as being 'closer to contemporary sensibility'. Others, for the opposite reason, are set aside.

The Heart of Catechesis

Catechism of the Catholic Church (426)

At the heart of catechesis we find, in essence, a Person, the Person of Jesus of Nazareth, the only Son from the Father... To catechize is to reveal in the Person of Christ the whole of God's eternal design reaching fulfillment in that Person... Catechesis aims at putting people...in communion...with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity.

Why is Prayer a "Battle"?

The Compendium of the Catechism of the Catholic Church

Prayer is a gift of grace but it always presupposes a determined response on our part because those who pray "battle" against themselves, their surroundings, and especially the Tempter who does all he can to turn them away from prayer. The battle of prayer is inseparable from progress in the spiritual life. We pray as we live because we live as we pray. (no.572)

Youth, Arise! Live Again!

Fr Cantalamessa, Preacher to the Pontifical Household

Now, a brief application of Sunday's Gospel [Jairus' daughter raised to life; Mark 5:39-43] to life: There is not only the death of the body but also the death of the heart. Death of the heart exists when one lives in anxiety, discouragement and chronic sadness. Jesus' words "Talitha kum," Little girl, arise, are not addressed only to dead boys and girls, but also to living boys and girls.

How sad it is to see young people...sad. And there are very many around us. Sadness, pessimism, the desire not to live, are always bad things, but when one sees or hears young people express them, the heart is even more oppressed.

In this connection, Jesus also continues today to resurrect dead boys and girls. He does so with his word, and also by sending them his disciples who, in his name, and with his very love, repeat to today's young people that cry of his: "Talitha kum," youth, arise! Live again!

www.zenit.org 30-06-2006

Why the Daily Rosary

Sister Lucia of Fatima

Finally, bearing in mind all that the Magisterium of the Church has said to us over the years about the praying of the Rosary... and what God, through the Message [of Fatima], has asked us for so insistently, we can conclude that the Rosary is the form of vocal prayer which is most suited to people in general, which we must appreciate, and which we must make every effort never to abandon. God and Our Lady know better than anyone else what is most appropriate for us and what we most need. Moreover, it will be a powerful means of helping us to preserve our faith, hope and charity.

Even for those people who do not know how, or who are not able to recollect themselves sufficiently to meditate, the simple act of taking the rosary in their hands in order to pray is already to become mindful of God, and the mention in each decade of a mystery of the life of Christ recalls Him to their minds; this in turn will light in their souls the gentle light of faith which supports the still smouldering wick, preventing it from extinguishing itself altogether.

On the other hand, those who give up saying the Rosary and who do not go to daily Mass, have nothing to sustain them, and so end up by losing themselves in the materialism of earthly life.

Thus the Rosary is the prayer which God, through his Church and Our Lady, has recommended most insistently to us all, as a road to and gateway of salvation: "Pray the Rosary every day."

www.motherofallpeoples.com

The Sign of Peace

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

The theme of the rite of peace (or "kiss of peace") is dealt with in several places in the General Instruction of the Roman Missal. While giving an overall description of the rites of Mass, it says in No. 82:

"The Rite of Peace follows, by which the Church asks for peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament. As for the sign of peace to be given, the manner is to be established by Conferences of Bishops in accordance with the culture and customs of the peoples. It is, however, appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner."

Later, when it says in No. 154: [...] "The priest may give the sign of peace to the ministers but always remains within the sanctuary, so as not to disturb the celebration. In the dioceses of the United States of America, for a good reason, on special occasions (for example, in the case of a funeral, a wedding, or when civic leaders are present) the priest may offer the sign of peace to a few of the faithful near the sanctuary. At the same time, in accord with the decisions of the Conference of Bishops, all offer one another a sign that expresses peace, communion, and charity. While the sign of peace is being given, one may say, 'Pax Domini sit semper vobiscum' (The peace of the Lord be with you always), to which the response is Amen." [...]

Finally, "Redemptionis Sacramentum," No. 71, adds a further note: "The practice of the Roman Rite is to be maintained according to which the peace is extended shortly before Holy Communion. For according to the tradition of the Roman Rite, this practice does not have the connotation either of reconciliation or of a remission of sins, but instead signifies peace, communion and charity before the reception of the Most Holy Eucharist. It is rather the Penitential Act to be carried out at the beginning of Mass (especially in its first form) which has the character of reconciliation among brothers and sisters."

"Redemptionis Sacramentum" highlights another reason. The peace exchanged is the Lord's peace coming from the sacrifice of the altar. An exchange of the sign of peace without an invitation from the altar in a way changes the symbolic value of the rite and could reduce it to signify merely human benevolence.

www.zenit.org

"It must not be thought that the Rosary is only for women and for simple and ignorant people; it is also for men and for the greatest of men."

St Louis de Montfort

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 PIN available at parish office.
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

He Draws Us Toward Himself

“When, in adoration, we look at the consecrated Host, the sign of creation speaks to us. And so, we encounter the greatness of his gift; but we also encounter the Passion, the Cross of Jesus and his Resurrection.

Through this gaze of adoration, he draws us toward himself, within his mystery, through which he wants to transform us as he transformed the Host.”

Pope Benedict XVI

What More Could We Want?

“I cannot doubt at all Your Real Presence in the Eucharist. You have given me such a lively faith that when I hear others say they wish they had been living when You were on earth, I laugh to myself, for I know that I possess You as truly in the Blessed Sacrament as people did then, and I wonder what more anyone could possibly want.”

St Teresa of Avila

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 and on the website; printed copies up to a week later. Deadline for contributions is one week before the end of the month (but preferably by the 15th 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 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.