

Into the Deep

Issue 49

Newsletter of Orthodox Catholics of Gippsland

October 2006

Faith Brings Us Together

Pope Benedict XVI at Regensburg, 12 September 2006

Those who believe are never alone. ... Faith brings us together and gives us a reason to celebrate. It gives us joy in God, joy in his creation, joy in being together.

... Faith is simple. We believe in God – in God, who is the Beginning and End of human life. We believe in a God who enters into a relationship with us human beings, who is our origin and future. Consequently, faith is, always and inseparably, hope: the certainty that we have a future and will not end up as nothing. And faith is love, since God's love is 'contagious'.

The creed is not a collection of propositions; it is not a theory. It is anchored in the event of baptism – a genuine encounter between God and man. In the mystery of baptism, God stoops to meet us; he comes close to us and brings us in turn closer to each other.

Baptism means that Jesus Christ adopts us as his brothers and sisters, welcoming us as sons and daughters into God's own family. He thus makes us one great family in the universal communion of the Church.

Truly, those who believe are never alone.

www.zenit.org

“Fear of God”

Pope Benedict XVI

Perhaps this is a phrase with which we are not very familiar or do not like very much. But “fear of God” is not anguish; it is something quite different. As children, we are not anxious about the Father but we have fear of God, the concern not to destroy the love on which our life is based.

Fear of God is that sense of responsibility that we are bound to possess, responsibility for the portion of the world that has been entrusted to us in our lives. It is responsibility for the good administration of this portion of the world and of history, and one thus helps the just building of the world, contributing to the victory of goodness and peace.

Into the Deep Turns 4!

The first issue of ITD was published in October 2001. It was a single page, printed on both sides. We printed a dozen copies, and emailed it to about 20 people. We had little idea of how long we'd last or what effect we'd have.

But orthodoxy has a strength and appeal all of its own, and Catholics from far and wide have embraced ITD with enthusiasm, and kept it going with prayers, letters and donations.

All we can say is, thank you! and God bless you! How comforting it is to know that orthodoxy brings us all together, in spite of being in different parishes, different dioceses, even different countries. One of the aims of ITD is to provide support and contact with other orthodox Catholics who are fighting their own battles against modernism in their own parishes and dioceses. ITD helps us all to feel less alone, and the wonderful teachings of the Church help us all to feel stronger and full of hope and joy! Thank the Lord for our Holy Mother Church!

R.I.P.

Peter Callahan

Parishioners in Sale and supporters of Into The Deep were shocked to hear of the sudden death of Peter Callahan on Thursday September 14. He died suddenly while bike riding during a holiday, with wife Lorraine, in Marysville.

Peter was a fearless supporter of Into The Deep and other efforts to renew our diocese. He had a special devotion to the Divine Mercy. His many friends have offered prayers and sympathy to Lorraine and family in the loss of their beloved husband, father and grandfather. May his dear soul rest in peace.

Pat O'Brien Sale

Jesus, I trust in you!

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

ITD Reader Survey Results

A sincere thank you to all those who returned their reader survey last month! Our PO Box and email inbox has never been so full! It was very interesting to read the thoughts of some of our readers.

Four lucky readers will receive their copy of the Compendium of the Catechism of the Catholic Church (CCCC) as a gift from ITD. The fifth copy will be given away next month (see below: Last Chance).

The following is a summary of the results:

How long have you been reading ITD?

Most that responded have been reading ITD for more than 3 years. The “newest” reader to complete the survey had only been reading ITD for 25 minutes! He was directed to the website from an internet discussion board 25 minutes before completing his survey. The “second newest” reader is Ken Lees of Marcoola Beach Queensland who has only been reading ITD for 4 months. A copy of the CCCC will be sent to him (the newest reader already has the CCCC) – welcome on board!

Of those who have been reading ITD since the very first issue, Yolanda Shedden of Cranbourne was drawn randomly to receive a copy of the CCCC. Thanks for your loyalty!

Where are you from?

Most were from across Victoria, New South Wales and Queensland. The ‘farthest flung’ was an American living in Japan.

How many people do you pass ITD on to?

The most was 55 – thanks Molly Brennan of Bendigo! A copy of the CCCC is in the mail to Molly.

On average, readers each pass ITD on to 4-6 others.

A copy of the CCCC also goes to David Obeid, a teacher in Goulburn, NSW, who puts a copy in his classroom and a copy in his staff room – well done David!

What do you like most in ITD?

Most responses related to honesty, frank comments, orthodox content, courage to publicise problems, support for others in similar situations, and defence of the faith. Articles on current issues, quotes and addresses from the Pope, and keeping locals informed of what’s happening in the diocese, were mentioned regularly.

What do you like least in ITD?

By far the most common response here was, to our delight – “Nothing!” A few people mentioned criticism of priests. One person said ITD isn’t traditional enough, another said ITD isn’t long enough, and another said it doesn’t come out often enough!

What would you like to see in ITD?

The most common response here was “more of the same”, and all respondents from Morwell (along with a few others) mentioned wanting to see headlines announcing Fr Speekman’s return to his parish!

Some suggestions included: information about orthodox religious orders in Australia, brief biographies of some of the saints, promotion of the writings of the early Church Fathers, encouragement for home-schooling, and advice from one priest – “to encourage people to report abuses to the Nuncio and the Holy See in every edition”.

Please remember that you are free to contribute letters/articles on the topics you’d like to see in ITD, instead of waiting for us to cover them. Those who would like to see more from their own dioceses, please send us your contributions for publication.

In general however, it seems that ITD continues to provide what orthodox Catholics are looking for. Thank you to everyone who has supported us in so many ways over the years!

Last Chance

If anyone still wants to send in their survey, please do so – we’d love to hear from you! We have one more copy of the CCCC to give away.

Blessed is She!

From a homily by Pope Benedict XVI

In the Magnificat, the great hymn of Our Lady, we find some surprising words. Mary says: “Henceforth all generations will call me blessed.”

The Mother of the Lord prophesies the Marian praises of the Church for all of the future, the Marian devotion of the people of God until the end of time.

In praising Mary, the Church did not invent something “adjacent” to Scripture: She responded to this prophecy which Mary made at that moment of grace.

And Mary’s words were not only personal, perhaps arbitrary words. Elizabeth, filled with the Holy Spirit as St Luke said, exclaimed with a loud cry: “Blessed is she who believed.” And Mary, also filled with the Holy Spirit, continues and completes what Elizabeth said, affirming: “All generations will call me blessed.”

It is a real prophecy, inspired by the Holy Spirit, and in venerating Mary, the Church responds to a command of the Holy Spirit; she does what she has to do.

We do not praise God sufficiently by keeping silent about his saints, especially Mary, “the holy one” who became his dwelling place on earth.

www.zenit.org 27-08-2006

Being with the Lord

Pope Benedict XVI to priests

Whenever priests, because of their many duties, allot less and less time to being with the Lord, they eventually lose, for all their often heroic activity, the inner strength that sustains them. Their activity becomes an empty activism.

To be with Christ – how does this come about?

Well, the first and most important thing for the priest is his **daily Mass**, always celebrated with deep interior participation. If we celebrate Mass truly as men of prayer, if we unite our words and our activities to the Word that precedes us and let them be shaped by the Eucharistic celebration, if in Communion we let ourselves truly be embraced by him and receive him – then we are being with him.

The **Liturgy of the Hours** is another fundamental way of being with Christ: Here we pray as people conscious of our need to speak with God, while lifting up all those others who have neither the time nor the ability to pray in this way.

If our Eucharistic celebration and the Liturgy of the Hours are to remain meaningful, we need to devote ourselves constantly anew to the spiritual **reading of sacred Scripture**; not only to be able to decipher and explain words from the distant past, but to discover the word that the Lord is speaking to me, personally, here and now. Only in this way will we be capable of bringing the inspired Word to others as a contemporary and living Word of God.

Eucharistic adoration is an essential way of being with the Lord. ... In one of his parables the Lord speaks of a treasure hidden in the field; the man who finds it sells all he has in order to buy that field, because the hidden treasure is more valuable than anything else. The hidden treasure, the good greater than any other good, is the Kingdom of God – it is Jesus himself, the Kingdom in person. In the sacred Host, he is present, the true treasure, always waiting for us. Only by adoring this presence do we learn how to receive him properly – we learn the reality of communion, we learn the Eucharistic celebration from the inside.

www.zenit.org

What does the Spirit do in the Church?

Compendium of the Catechism of the Catholic Church no.145

The Spirit builds, animates and sanctifies the Church. As the Spirit of Love, he restores to the baptised the divine likeness that was lost through sin and causes them to live in Christ the very life of the Holy Trinity. He sends them forth to bear witness to the Truth of Christ and he organises them in their respective functions so that all might bear “the fruit of the Spirit” (Galatians 5:22).

A Question of Accountability

A crisis always raises the question of accountability. In the diocese of Sale we have to ask the question: how did we get to this point?

As much as the bishop, his vicars general and the majority of the priests and religious would like to hold Fr Speekman, orthodox Catholics, and ITD responsible for the ever-worsening state of the diocese, the facts point to the bishop himself and the group of leaders he has gathered around him.

Hence it is preposterous for Fr Slater and the priests and deacons of the diocese to have made the claims they did in their petition, especially that Fr Speekman’s return to Morwell parish would be disastrous for the whole diocese. This irrational and incoherent ‘group-think’ has been prevalent in the diocese for a long time.

The current disaster gripping the diocese is the result of the crisis of dissent by the bishop, his priests, religious orders, and groups of laity. It is a crisis which has been born out of the systematic rejection of the Church’s teachings under Bishop Coffey’s leadership. This has led to a whole gamut of ambiguous and erroneous pastoral and administrative practices.

The issue that has probably highlighted the spiritual crisis in our diocese the most has been the ‘Father Speekman case’ – a case that has been so poorly handled that the hurt it has caused will only be healed by truth and the damage it has caused will only be corrected by justice. Playing for time only deepens the hurt and worsens the crisis, as we have seen.

When the Congregation for the Clergy made its judgement in Fr Speekman’s favour, and then refused to review its decision when Bishop Coffey requested it, the case should have been closed and justice done. Instead, the Bishop refused to accept the decree, and with the support of his priests, proceeded with a second farcical removal case. The petition which was circulated by Monsignor McCartan and Fr Slater is a sad reflection of the sort of example Bishop Coffey has set as a leader in failing to accept decisions of Church authorities, and the kind of priests he has gathered around himself and who have supported him in corrupting the faith and rendering the diocese spiritually bankrupt.

Gregory Kingman, Morwell

How do Christ and his Spirit act in the hearts of the faithful?

Compendium of the Catechism of the Catholic Church no.146

Christ communicates his Spirit and the grace of God through the sacraments to all the members of the Church, who thus bear the fruits of the new life of the Spirit. The Holy Spirit is also the Master of prayer.

Responses to the Priests' Petition

In the September issue of ITD (p.3) we discussed the petition that priests and deacons of the Diocese of Sale signed in January this year, asking the Congregation for the Clergy not to allow Fr John Speekman to return to his parish of Morwell. Fr Peter Slater, Vicar General and addresser of the petition, defended the petition. This issue drew immediate response from readers.

Praying Harder

We are praying harder, and we know that God is in control, even though the evil one is so active. Our heartfelt prayers and thoughts are with the devout people of Sale and the surrounding area.

Our prayers are for Fr Speekman to be treated with respect, and for good priests to be able to teach the children the faith. In everything in life, it is how we handle it, no matter what trials and difficulties come our way. Letting people know the truth of what is happening is one way.

We know that the traditional Catholic faith is the narrow road leading to eternal happiness. Keep up the valuable and good work you are doing. God bless you, mother Mary stand beside you, and the holy spirit of God guide and protect you.

Dalrene Pompeus, Gladstone Park, Vic

Fighting Over Him

Thanks for the latest issue of Into the Deep. All I can say is that your loss of Fr Speekman in Morwell is our gain in Sydney. I hope the NSW prayers to keep him here are outdoing yours to take him back.

Damien Mackey, Sydney

Nasty

I was appalled by the petition against Fr John Speekman. It was nasty, and I can't believe priests signed it. To read some of what was in it, was horrific. Those who signed it should be ashamed of themselves! I don't know how Fr John can read that – he has gone through so much that he doesn't deserve.

The made-up story about Fr Slater being accused of being a thief was a good example of the unfairness Fr John is going through. If people can't get the message from that and get a tiny look into what has been going on, then what is the world coming to? I hope it made some people wake up.

Has anyone actually thought of how all this would affect Fr John? How it would affect his confidence, his self-esteem, his reputation as a priest and as an individual, his good name, and his relationship with his brother priests? If people would only put themselves in Fr John's position, maybe they would see things more clearly, and understand how disturbing and upsetting it would be to be accused of something that didn't happen.

The question is: Are you praying for this case or are you wanting to know all the gossip about it? If you don't know the facts, then stay out of it, and only become involved with praying for the Bishop and Fr John; but mostly for God's will to be done.

The actions of the bishop mentioned in Peter Duyndam's letter (Sept ITD, p.7) are a shock to my system. He should be so ashamed of himself and what he is doing and preaching in the Sale diocese. I feel like saying, 'Forgive him, for he knows not what he does', but a bishop *does* know what he is doing. He *knows* what is right. However, I will say, forgive him anyway Lord, as he needs many prayers.

Regina Dawson, Albury

Questions for Fr Slater

As a faithful reader of ITD, I would like to ask some questions with regards to Fr Peter Slater's letter in the September issue of ITD, and the petition the priests and deacons signed.

- 1) I would like Fr Slater to explain to me and to the other ITD readers how Fr Speekman's return to Morwell parish would cause disaster to the whole diocese.
- 2) Also if you Fr Slater could explain to Morwell parishioners and to Fr Speekman how this whole process has been painful to the Bishop and the priests and deacons who signed the petition.

I am absolutely flabbergasted as to how our Bishop, priests and deacons could reject the judgement that has been made and handed down by the Holy See.

Fons Janssen, Willung South

Out in the Open

The real issues are now out in the open. In spite of the fact that Fr Speekman has done nothing wrong (quite the contrary) and has been cleared by the Congregation in Rome that is competent to judge the matter, with all the facts before it, a number of craven priests of Sale, who say "they do not know the details", have tried to influence Rome's judgement in order to prevent justice for Fr Speekman. Who would want to come back and work with them?

The Editor has said it all, and she is to be congratulated for a magnificent rebuttal of the disingenuous piffle that Fr Slater and his cohort expect good people to swallow.

S.C., Melbourne

INFORM Yourself

As you are aware, a private member's bills on cloning and stem cell research are soon to be debated in federal Parliament. With the matter very much in the public forum and with people being encouraged to write to their local member, it is important that they have a good understanding of the issues.

To this end, you will find INFORM 99 on "The 'Brave New World' of Cloning" by Dr Amin Abboud very helpful. The article is a clear, concise and thorough treatment of an otherwise difficult subject which has serious implications for how we regard human life. It explains the different types of cloning, especially therapeutic and reproductive cloning, and the ethical considerations that apply in each case.

Also relevant to the issue of cloning are INFORM 92, "When does human life begin?", by Dr Brigid Vout, and INFORM 81, "The Stem Cell Debate", by Dr Amin Abboud. They offer excellent background information on the topic.

And a reminder that our last issue, INFORM 103 on "Suffering - Does it have meaning?" is proving very popular. Many people have commented on how much it has helped them to face suffering in their own lives or to counsel others who are suffering.

If you would like to receive copies of any of these articles, please contact us at the CAEC.

Fr John Flader, Director
Catholic Adult Education Centre, Archdiocese of Sydney
3 Keating Street Lidcombe NSW 2141
Locked Bag 888 Silverwater DC 1811
Ph: 02 9643 3660 Fax: 02 9643 3669
www.caec.com.au www.mustardseed.org.au

Every Friday

Code of Canon Law

Can. 1249: The divine law binds all the Christian faithful to do penance each in his or her own way. In order for all to be united among themselves by some common observance of penance, however, penitential days are prescribed on which the Christian faithful devote themselves in a special way to prayer, perform works of piety and charity, and deny themselves by fulfilling their own obligations more faithfully and especially by observing fast and abstinence, according to the norm of the following canons.

Can. 1250: The penitential days and times in the universal Church are every Friday of the whole year and the season of Lent.

Can. 1251: Abstinence from meat, or from some other food as determined by the Episcopal Conference, is to be observed on all Fridays, unless a solemnity should fall on a Friday. Abstinence and fasting are to be observed on Ash Wednesday and Good Friday.

Can. 1252: The law of abstinence binds those who have completed their fourteenth year. The law of fasting binds those who have attained their majority, until the beginning of their sixtieth year. Pastors of souls and parents are to ensure that even those who by reason of their age are not bound by the law of fasting and abstinence, are taught the true meaning of penance.

Can. 1253: The conference of bishops can determine more precisely the observance of fast and abstinence as well as substitute other forms of penance, especially works of charity and exercises of piety, in whole or in part, for abstinence and fast.

Organ Music Reminds Us of the Magnificence of God!

Pope Benedict XVI

In the constitution on sacred liturgy of the Second Vatican Council ("Sacrosanctum Concilium"), it is emphasized that the "combination of sacred music and words ... forms a necessary or integral part of the solemn liturgy" (No. 112). This means that music and song are more than an embellishment of worship; they are themselves part of the liturgical action.

Solemn sacred music, with choir, organ, orchestra and the singing of the people, is not an addition of sorts that frames the liturgy and makes it more pleasing, but an important means of active participation in worship.

The organ has always been considered, and rightly so, the king of musical instruments, because it takes up all the sounds of creation and gives resonance to the fullness of human sentiments. By transcending the merely human sphere, as all music of quality does, it evokes the divine.

The organ's great range of timbre, from "piano" through to a thundering "fortissimo," makes it an instrument superior to all others. It is capable of echoing and expressing all the experiences of human life. The manifold possibilities of the organ in some way remind us of the immensity and the magnificence of God.

"Sunday becomes more beautiful, the whole week becomes more beautiful, when you go to Sunday Mass together."

Pope Benedict XVI

As I Have Loved You

From Pope Benedict XVI's Wednesday Audience catechesis on the Apostle John's theology Zenit 24-08-2006

True love, in fact, by its nature is never purely speculative but makes a direct, concrete and even verifiable reference to real persons. Well, John, as an apostle and a friend of Jesus, makes us see what its components are, or rather, the phases of Christian love, a movement marked by three moments.

The first concerns the very source of love which the apostle identifies as God, arriving at the affirmation that "God is love" (1 John 4:8,16). [...]

...God has concretely demonstrated his love by entering human history through the person of Jesus Christ, incarnate, dead and risen for us. This is the second constitutive moment of God's love. He did not limit himself to verbal declarations but, we can say, truly committed himself and "paid" in the first person.

Exactly as John writes, "God so loved the world," that is, all of us, "that he gave his only Son" (John 3:16). [...]

This is how Jesus' love for us reaches us: by the pouring out of his own blood for our salvation! The Christian, pausing in contemplation before this "excess" of love, cannot but wonder what the proper response is. And I think each one of us, always and over and over again, must ask himself or herself this.

This question introduces us into the third moment of the dynamic of love: From being the recipients of a love that precedes and surpasses us, we are called to the commitment of an active response which, to be adequate, can only be a response of love.

John speaks of a "commandment." He is, in fact, referring to these words of Jesus: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another" (John 13:34).

Where is the newness to which Jesus refers? It lies in the fact that he is not content with repeating what had already been requested in the Old Testament and which we also read in the other Gospels: "You shall love your neighbour as yourself." In the ancient precept the standard criterion was based on man ("as yourself"), whereas in the precept to which John refers, Jesus presents his own person as the reason for and norm of our love: "As I have loved you."

It is in this way that love becomes truly Christian: Both in the sense that it must be directed to all without distinction, and above all since it must be carried through to its extreme consequences...

Those words of Jesus, "as I have loved you," simultaneously invite and disturb us; they are a Christological goal that can appear unattainable, but at the same time they are an incentive that does not allow us to ensconce ourselves in what we have been able to achieve. It does not permit us to be content with what we are but spurs us to keep advancing toward this goal.

Boxed Visits With Jesus

After reading about Eucharistic Adoration being cancelled in the Morwell Parish, I started thinking about prisoners in jail. When prisoners are to receive visitors, they may speak to their family and friends from behind glass, using a telephone. These are "boxed visits". On the other hand, "contact visits" are exactly that – visitors may be in the same room as the prisoners, having physical contact. Prisoners not receiving visitors may send and receive mail.

How is all this related to Eucharistic Adoration? Jesus is a prisoner of love. He receives our prayers and we read His Word, His love letters. It's almost like letter-writing.

Contact visits with Jesus are very much our Holy Communion. This is what, in His human nature, must thrill Him deeply – the physical contact, the transforming union.

Eucharistic Adoration may be likened to "boxed visits". If anyone had the choice of speaking to loved ones from behind a steel door, or a glass partition, we all know which of the two choices would be preferred.

Why not give Jesus every opportunity of our "boxed visits"? Surely in His humanity, which we believe is just as present as His divinity, He would love that as much as we would? Better still, let's never miss an opportunity of a "contact visit". What pleasure for Jesus! What grace for us!

Conny Drum, Old Junee NSW

Dissent is Unacceptable

The Sunday Herald Sun published a prominent opinion piece on 18 June 2006 by Melbourne priest Fr Frank Martin, expressing his approval of contraception, homosexual activity and women priests. The September issue of AD2000 carries a response from Cardinal George Pell in the form of an interview. The following are excerpts:

"The doctrinal errors which Fr Martin publicly supports are not local and secondary issues. He would like to portray them as permissible but divergent views in one happy family; or perhaps as merely personal differences between himself and his friends on the one hand, and the Pope (or Popes) and myself on the other. They are no such things.

"Fr Martin has contradicted three public and important teachings of the Catholic Church... Moreover he seems to imply that he has taught like this for years. This is unacceptable.

A favourite tactic of dissenters is to try to claim the centre ground; to make it appear that they constitute the moderate mainstream of the Church even when they are denying Catholic doctrines."

"To leave Fr Martin unanswered would risk giving the impression that his views are part of an acceptable spectrum. This is not so. They are imprudent dissent."

True Devotion to Mary

St Louis Marie de Montfort, in True Devotion to Mary

“All our perfection consists in being conformed, united and consecrated to Jesus Christ; and therefore the most perfect of all devotions is, without any doubt, that which most perfectly conforms, unites and consecrates us to Jesus Christ.

Now, Mary being the most conformed of all creatures to Jesus Christ, it follows that, of all devotions, that which most consecrates and conforms the soul to Our Lord is devotion to His holy Mother, and that the more a soul is consecrated to Mary, the more it is consecrated to Jesus.

Hence it comes to pass that the most perfect consecration to Jesus Christ is nothing else but a perfect and entire consecration of ourselves to the Blessed Virgin, and this is the devotion which I teach; or, in other words, a perfect renewal of the vows and promises of holy Baptism.”

Answers to Pope’s Questions

Pope John Paul II

“A work destined to become a classic of Marian spirituality was published 160 years ago. St Louis Marie Grignon de Montfort wrote the *Treatise on True Devotion to the Blessed Virgin* at the beginning of the 1700s, but the manuscript remained practically unknown for more than a century. When, almost by chance, it was at last discovered in 1842 and published in 1843, the work was an instant success, proving extraordinarily effective in spreading the “true devotion” to the Most Holy Virgin.

I myself, in the years of my youth, found reading this book a great help. There I found the answers to my questions, for at one point I had feared that if my devotion to Mary became too great, it might end up compromising the supremacy of the worship owed to Christ. Under the wise guidance of St Louis Marie, I realised that if one lives the mystery of Mary in Christ this risk does not exist. In fact, this Saint’s Mariological thought is rooted in the mystery of the Trinity and in the truth of the Incarnation of the Word of God.”

Prayer Brings Us Closer

“Prayer does not only bring us nearer to God but also nearer to one another. It is a powerful source of peace and joy. Family life becomes more joyful and expansive whenever God is there and his closeness is experienced in prayer.”

Pope Benedict XVI

Diocesan Dissent

When a lesser individual here or there publishes and promotes questionable and possibly erroneous religious stuff, that is bad enough. But if a senior executive of a Catholic Education Office embraces it, that is worse. And if a bishop of a diocese endorses it, or allows it (the same thing really), then it is a whole new ball game, as they say.

In the above scenario it is not just a mere individual making a mistake that is the case, but an officially approved program which will affect many in a diocese for years to come. In effect, such a diocese would be disseminating error instead of teaching truth!

Justice for individuals might be lost sight of in the scramble for episcopal approval and bureaucratic power and salary, but the bishops of Australia, and the Holy See (through our Nuncio in Canberra) cannot afford to ignore it if and when a *diocese* is lapsing into explicit error.

One can only go by the evidence. When outright obstinacy and dissent are endorsed in diocesan actions and publications, ought we not to ponder the significance of a recent utterance by Cardinal Pell, all the more telling because it was made as part of an interview about a former Director of a Catholic Education Office (Melbourne), who publicly revealed that for years he had been dissembling in relation to clear matters of Church belief and doctrine:

“I suspect that history will judge us, the Australian Bishops of the last 40 years, as being more guilty of a reluctance to grasp nettles and exercise authority...” (quoted in AD2000, September 2006, p.5)

Is there any answer, other than the Gospel challenge: Physician, heal thyself!

S.C., Melbourne

Apology to Principal

I need to make an apology. In my review of the Core Document of Journeying Together in Hope (Sept ITD, p10), I said that the principal of Lavalla College “did not want pro-lifers to have contact with her students”. This was my personal understanding of the situation.

After a call from the Life Walk 2006 organiser in Traralgon, I feel that I must apologise to the principal. I was informed that she was concerned for the safety of the students at lunch hour because of the extra traffic in the school grounds, not that she did not want students to mix with the walkers. I am sorry for any upset my reporting may have caused. I thank the principal for the use of the hall and all those who helped to make a wonderful lunch for the walkers.

Richard Earle, Marlo

Do You Know ... the Seven Sorrows of Our Lady? See page 11 to refresh your memory!

Adding to Eucharistic Prayers

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

Q: I have noticed in the past couple of years that priests are inserting into the Eucharistic Prayers the name of St Joseph even though it is not a feast day of St Joseph nor is he the patron of the church where the Mass is celebrated. In Eucharistic Prayer III there is the option of inserting the saint of the day or the patron, but in the other Eucharistic Prayers there is no place indicated for such an insertion. Eucharistic Prayer I includes St Joseph. Is this practice of inserting “St Joseph” in the Eucharistic Prayers acceptable? Also I have frequently heard the phrase “and religious” added to the part of the Eucharistic Prayers that prays for the clergy – is that acceptable? - *S.H., Pennsylvania*

A: In recent years there has been a movement among some priests, and even some bishops, who have petitioned the Holy See to include St Joseph in all of the Eucharistic Prayers, just as he is present in the Roman Canon. This interest is probably inspired by the example of Pope Blessed John XXIII, who added St Joseph’s name to the Roman Canon in 1962 at a time when Eucharistic Prayer I was still the only canon in use in the Roman Church. At the time, this addition caused great surprise as it was the first change made to the Canon in more than 1,000 years. The saintly Pope, however, considered that St Joseph’s unique role as spouse to the Blessed Virgin, foster Father to Our Lord, and patron of the Universal Church more than warranted this adjustment to the Canon. [...]

The practice of naming St Joseph was not carried into the new prayers for many reasons, usually because the new ones, except for the third, mostly specifically mentioned only the Blessed Virgin Mary and afterward the saints in a general way, by classes (apostles, martyrs, etc). It could well be argued that St Joseph is in a class of his own and merits a special mention after the Blessed Mother. Someday, perhaps, the Holy See may see fit to give a positive answer to these petitions.

In the meantime, however, all priests should obey the approved texts and neither add nor subtract anything. Disobedience to Church law is certainly no way to honour the Church’s universal patron who is characterized by silent obedience to all that God asked of him.

The same response can be given to those who add “and religious” to the Eucharistic Prayers, with the added note that it is not good ecclesiology. The prayers intercede for the different sacramental orders in the Church. Religious who are priests are included among the clergy. All other religious are included among the baptized as “the entire people your Son has gained for you,” but they do not constitute a separate sacramental order in the Church.

www.zenit.org

Even a Quarter

“You must be aware that in a quarter of an hour’s prayer spent in the presence of the Blessed Sacrament, you will perhaps gain more than in all the other spiritual exercises of the day.”

St Alphonsus

Purity of Heart

Fr Raniero Cantalamessa, preacher to the Pontifical Household

The distortion that Jesus criticized, of giving more importance to external cleanliness than to purity of heart, is reproduced today on a worldwide scale.

There is very much preoccupation about exterior and physical contamination from the atmosphere, the water, the hole in the ozone layer; instead, there is almost absolute silence about interior and moral defilement.

We are indignant on seeing marine birds emerging from waters contaminated with petroleum stains, covered with tar and unable to fly, but we do not show the same concern for our children, vitiated and spent at an early age because of the mantle of wickedness that already extends to every aspect of life.

Let’s be very clear: It is not a question of opposing the two kinds of contamination. The struggle against physical contamination and care of hygiene is a sign of progress and civilization which must not be given up at any price. However, Jesus told us, on that occasion, that it was not enough for us to wash our hands, our vessels and all the rest; this does not go to the root of the problem.

Jesus then launches the program of an ecology of the heart. Let us take some of the “defiling” things enumerated by Jesus: slander with the related vice of saying evil things about one’s neighbour.

Do we really want to undertake the task of healing our hearts? If so, we must engage in an all out battle against the habit of gossiping, of criticizing, of murmuring against absent persons, of making quick judgments. This is a most difficult poison to neutralize once it has spread.

Once a woman went to confession to St Philip Neri, accusing herself of having spoken badly of some people. The saint absolved her, but gave her a strange penance. He told her to go home, to get a chicken and return to him, plucking its feathers along the way. When she was in his presence again, he said to her: “Now go back home and collect one by one the feathers that you let fall when you were coming here.” “Impossible!” exclaimed the woman. “In the meantime the wind has dispersed them in all directions.”

That’s the point St Philip wished to make. “Now you see - he said - how it is impossible to take back murmuring and slander once they have left the mouth.”

www.zenit.org 01-09-2006

Who Should Make a Holy Hour?

From a homily given by Archbishop Fulton J. Sheen during a Mass at the 41st International Eucharistic Congress in Philadelphia in 1976

Because we live in a demonic age, the time has come to take seriously this Holy Hour. It is the only thing our Blessed Lord ever asked us to do, ever asked directly of His disciples: "Can you not stay awake one hour with me?"

Who should make it? Bishops, for an apathetic world, so that during that Holy Hour the Blessed Lord will speak to them, as He spoke to Paul at Corinth. "Be courageous, be not silent, speak out, I am with you."

I have many in this city who are my friends, priests. Make the Holy Hour. It may be a sacramental sign of our victimhood. Would you have power in the pulpit? Would you be able to console the sick? Would you be able to make converts? Then spend the Hour with our Lord. When you mount the pulpit you will shoot forth sparks, and the people will love you.

Sisters, you wonderful women, who bear a visible sign of your union with Christ, make the Holy Hour – and understand how much the children in schools are yearning for you to come back.

Married couples, make the Holy Hour, to make up for an abortion every thirty seconds. Prove that the Lord is the Lord of life and not of death.

All you who are engaged in social work, treating humanity in any form, make the Holy Hour. Believe me, when you begin to see the invisible Christ behind that visible sign of Bread, you will soon begin to see in the poor and the naked the invisible Christ whom they represent. That is the vision that makes Mother Teresa one of the leaders of the world in the love of the poor.

And you young people, young men and young women, do not believe that the joy of life consists in a titillation of the flesh, but see that love is sacrificial; and when you make a Holy Hour, then you will begin to understand that the real rock is Peter, and the gates of hell shall not prevail.

Everyone, make the Holy Hour, and you will discover as you leave the divine Presence that if you move among people in the world, they will say of you as the maid said of Peter, "You have been with Christ."

www.motherofallpeoples.com

Nobody Dies For Relativism

"Jesus said "I am the Truth" and for this he, and countless good men and women, lived and died. Nobody lives and dies for relativism: people do not sacrifice themselves for a theory which states that such a gesture is merely relative."

George Cardinal Pell

Independent School for Wagga

Wagga Wagga, in New South Wales, will soon have a new secondary school for Catholic students, offering parents a much-needed alternative for Catholic education. As in many dioceses, many orthodox Catholic parents are unhappy with the standard of faith education offered at schools under the Catholic Education Office. Parents in the Wagga diocese must be delighted with this new option!

Blessed Mary McKillop College will reportedly be taking up to 40 Year 7 Catholic students in its first intake next year. The school will be for both boys and girls, but they will be taught separately.

The director of the school, Mr Bill Andrews, said in an article in Wagga's Daily Advertiser (05/09/2006): "We would like to offer an intensive teaching of the Catholic faith to equip the students to be able to defend their faith."

The curriculum will be based on the catechism of the Catholic Church and the International Baccalaureate, a worldwide education movement that aims to focus on independence and analytical thinking, Mr Andrews told the Advertiser. "We want the students to ask questions and work independently but realise there are absolute truths when it comes to religion," he said.

According to two ABC News Online articles, the Catholic Education Office of the Wagga diocese has "expressed concern", but no reasons were reported.

Everybody Loves Raymond!

G'Day to all good EWTN fellow-supporters in Australia!

I've just watched the Birmingham grand finale of the silver jubilee for the third time and enjoyed every bit of it every time! God bless Mother Angelica and all EWTN folks all for such a top class show! Carloads of faith, hope, love, encouragement! It was simply brilliant!

What I loved most was the international touch added by the New Australian Raymond de Souza – like the wedding in Cana, they saved the best wine for the end!

Mother Angelica and all EWTN Board members may be sure that their viewers in Australia and New Zealand will grow from now on in leaps and bounds, making major strides because of Raymond de Souza's presence among their top program hosts.

I think all of us Aussies, born and new, should lobby EWTN to have their new star hosting a *live* weekly show and making the network become truly international, don't you think? Contact EWTN manager Doug Keck at dkeck@ewtn.com asking him to invite Raymond de Souza from Westralia to host a live show for the network. It's high time for Australia to make its contribution to EWTN by having its own international man in the Global Catholic Network!

Jos van der Baay, Dutch-Australian expatriate in the U.S.

Infallibility?

With reference to the continued dissent of Thomas Groome and his attempts to belittle infallible Magisterial teaching, for example, against contraception and women priests, the following may be of interest to your readers. It is from EWTN's questions and answers. David Gregson, a member of the theology department at EWTN, answered a question I put to him on the subject of infallibility being misinterpreted.

I wish you continued success in your defence of truth.

Peter D Howard, Springwood, Qld

Question from Peter D Howard on Oct-23-2002: (edited here)

The article by Fr William Saunders to which you [referred], states that "Actually, only twice in the history of our Church has the Holy Father by himself exercised the charism of infallibility: when Pope Pius IX pronounced the dogma of the Immaculate Conception (1854) and when Pius XII pronounced the dogma of the Assumption (1950)."

This ignores the fact that the Vatican I dogma, precisely on papal infallibility, defines the exercise of infallibility by a pope to be on *doctrine to be held* (rather than on dogma to be believed).

Infallibility in doctrine is covered in the Catechism, para 88. This is complemented by Canon 750 §2. [see opposite]

Would you not agree that infallibility is far too important to be left to "the long-standing confusion (even amongst orthodox theologians) ... and the resulting widespread (though clearly false) impression that it [the Vatican I dogma] guarantees infallibility only for 'de fide' definitions of revealed truth, or of heresies which directly oppose it." [Fr Brian Harrison, O.S., "The Ex Cathedra Status of Humanae Vitae", 1992, p 42]?

Answer by David Gregson on Nov-22-2002:

You are correct in stating that the Pope exercises his charism of infallibility not only in dogmatic definitions issued, *ex cathedra*, as divinely revealed (of which there have been only two), but also in doctrines definitively proposed by him, also *ex cathedra*, which would include canonizations (that they are in fact Saints, enjoying the Beatific Vision in heaven), moral teachings (such as contained in *Humanae vitae*), and other doctrines he has taught as necessarily connected with truths divinely revealed, such as that priestly ordination is reserved to men. Further details on levels of certainty with which the teachings of the Magisterium (either the Pope alone, or in company with his Bishops) may be found in Summary of Categories of Belief.

Science for Life

Pope Benedict XVI

"In the face of the frequent and unjust accusations of insensitivity directed against the Church, I would like to underline the constant support she has given over the course of her two thousand-year history to research aimed at the cure of illnesses and at the good of humanity. If there has been – and there still is – resistance, it was and is against those forms of research that involve the planned suppression of human beings who are already alive, though they may not yet have been born.

"[History] has condemned such science in the past, and will condemn it in the future, not only because it is devoid of the light of God, but also because it is devoid of humanity.

"In the face of the direct suppression of human beings, there can be no compromise or prevarication; it is inconceivable for a society to fight crime effectively when it itself legalizes crime in the field of nascent life."

Definitive Truths

Catechism of the Catholic Church, 88

The Church's Magisterium exercises the authority it holds from Christ to the fullest extent when it defines dogmas, that is, when it proposes, in a form obliging the Christian people to an irrevocable adherence of faith, truths contained in divine Revelation or also when it proposes, in a definitive way, truths having a necessary connection with these.

Code of Canon Law, Canon 750

§1. A person must believe with divine and Catholic faith all those things contained in the word of God, written or handed on, that is, in the one deposit of faith entrusted to the Church, and at the same time proposed as divinely revealed either by the solemn magisterium of the Church or by its ordinary and universal magisterium which is manifested by the common adherence of the Christian faithful under the leadership of the sacred magisterium; therefore all are bound to avoid any doctrines whatsoever contrary to them.

§2. Each and every thing which is proposed definitively by the magisterium of the Church concerning the doctrine of faith and morals, that is, each and every thing which is required to safeguard reverently and to expound faithfully the same deposit of faith, is also to be firmly embraced and retained; therefore, one who rejects those propositions which are to be held definitively is opposed to the doctrine of the Catholic Church.

"The effectiveness of pastoral action depends, ultimately, upon prayer; otherwise, service becomes empty activism."

Pope Benedict XVI

Return the Gaze of Jesus

From Pope Benedict XVI's address to priests and deacons on 14-09-2006
Zenit News

Nevertheless, we must always keep in mind the words of our biblical text: It is the "Lord of the harvest" who "sends" labourers into his harvest. Jesus did not give his disciples the task of calling other volunteers or organizing promotional campaigns aimed at gathering new members; he told them to "pray" to God. What does this mean? Should our vocational work limit itself to prayer? Obviously not.

"Pray to the Lord of the harvest" means something more profound: Only by remaining in intimate communion with the Lord of the harvest, by living immersed as it were in his "heart" full of love and compassion for humanity, can we bring other labourers to share in the work of the Kingdom of God. Ours is not a mind-set of numbers and efficiency, but one of gratuity and self-giving. It is that of the grain of wheat which bears fruit precisely when it falls to the ground and dies.

The labourers in God's harvest are those who follow in the footsteps of Christ. This requires self-detachment and being fully "attuned" to his will. This task is not easy, for it goes against a "force of gravity" deep within us, leading us to become self-centred. We can only overcome this force if we undertake an Easter journey of death and resurrection.

On this journey Christ has not only gone before us, but he accompanies us, indeed he comes toward us, as once he went toward Simon Peter as Peter began to sink while attempting to walk to Jesus on the waters (cf. Matthew 14:28-31). As long as Peter returned Jesus' gaze, he was able to walk on the troubled waters of the Sea of Galilee, remaining so to speak within the gravitational field of his grace. Yet once he turned his eyes away from him, he became conscious of the violence of the wind, he took fright and began to sink.

Jesus then made him sense the power of his saving hand, as if anticipating what was to be the final and definitive "saving" of the apostle: his "resurrection" after the "sinking" of the denial. Through this Easter journey, the disciple becomes a true witness of the Lord.

The Seven Sorrows of Our Lady

1. The Prophecy of Simeon
2. The Flight into Egypt
3. The Loss of Jesus in the Temple
4. Mary meets Jesus Carrying the Cross
5. The Crucifixion
6. Mary Receives the Dead Body of Her Son
7. The Burial of Her Son and Closing of the Tomb

Cultivate a Clear Faith

Cardinal Poupard, president of the Pontifical Councils for Culture and for Interreligious Dialogue

"When knowledge of the content of the Christian faith is weak, sects develop thanks to their alleged answers to the needs of people in search of healing, offspring, financial success." [...]

"To cultivate a clear faith, according to the Creed of the Church, is not fundamentalism but intelligence and also wisdom, so as not to yield to the dictatorship of relativism, which recognizes nothing as definitive, and which leaves the 'I' and its desires as the ultimate measure. Relativism, esotericism and ... agnosticism are the most deceitful 'enemies' of truth and goodness."

Improvising at Mass

The Mass is the unbloody sacrifice of Christ at Calvary on that first Good Friday 2000 years ago. He offers Himself to God the Father for us sinners. Standing at the foot of the altar is Mary His Holy Mother just as she stood at the foot of the Cross.

At the beginning of Mass one of the prayers the priest recites begins, "To prepare ourselves to celebrate the sacred mysteries..."

Why is it that having said that prayer, far too many priests then proceed to de-sacralise the sacred? They do so by using 'inclusive' language, by adding to or taking away from what the Church has prescribed.

Recently I have attended Mass celebrated by different priests. On the first occasion a relieving Columban celebrated Mass at Morwell. Apart from other things, I had difficulty recognising the Eucharistic Prayer. Father seemed to be improvising as he went along. He also invited the congregation to join in reciting the prayer of peace prior to the sign of peace.

A week later I attended Mass at the Cathedral of St Stephen in Brisbane. The problem they have there, is an apparent aversion to the word 'men'. This was left out when reciting the Credo. And the priest received Holy Communion with the extraordinary ministers of Holy Communion.

Back in Morwell the next week, we had another Columban relieving. On this occasion all went according to what the Church prescribes.

Each church has a lectionary and sacramentary. Priests and laity should follow the readings and prayers as prescribed by the Church without alteration. Which particular priest is celebrating Mass should have no bearing on how the Mass is said. Priests who "do it their way" should cease to show their arrogance and pride by thinking they know better than the Church.

Pray for our bishops and priests that they will be faithful to the ministry they have received.

John Henderson, Morwell

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 4pm – 8pm (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

In the Presence of Our Lord

“...despise the snares of [evil] and, with unlimited trust, sit down in the shadow of the divine Bridegroom and fear nothing. ...”

Oh, how well-protected is that soul whom God has gathered beneath His wings. Yes, you can well sit down and rest in utter peace in this shade, for He who fills you with many graces will not allow you to fall. Jesus wants you wholly for himself. ... Cast yourself with sublime abandonment into the arms of God, and He will fulfil the plans He has for you.

Consider yourself fortunate to have been made worthy to sit down in the shadow of our Beloved. Drive far from your mind those vain fears...because such fears are a genuine waste of time. Do your best, and Jesus will perfect His work in you and be glorified by it.”

St Padre Pio

“Without adoration there is no transformation of the world”

Joseph Cardinal Ratzinger, in ‘God is Near Us’

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

www.stoneswillshout.com

stoneswillshout@yahoo.com.au

**PO Box 446, Traralgon, VIC, 3844
Australia**

- 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.