

# *Into the Deep*

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*“The faith of Christians is the resurrection of Christ. It is no great thing to believe that Jesus died; even the pagans believe this, everyone believes it. The truly great thing is to believe that he is risen.”*

*St Augustine*

## **The Food of Truth**

*Sacramentum Caritatis (n.2)*

In the sacrament of the altar, the Lord meets us, men and women created in God's image and likeness (cf. Gen 1:27), and becomes our companion along the way. In this sacrament, the Lord truly becomes food for us, to satisfy our hunger for truth and freedom. Since only the truth can make us free (cf. Jn 8:32), Christ becomes for us the food of truth. With deep human insight, Saint Augustine clearly showed how we are moved spontaneously, and not by constraint, whenever we encounter something attractive and desirable. Asking himself what it is that can move us most deeply, the saintly Bishop went on to say: “What does our soul desire more passionately than truth?” Each of us has an innate and irrepressible desire for ultimate and definitive truth.

The Lord Jesus, “the way, and the truth, and the life” (Jn 14:6), speaks to our thirsting, pilgrim hearts, our hearts yearning for the source of life, our hearts longing for truth. Jesus Christ is the Truth in person, drawing the world to himself.

## **Season of Joy!**

“We are still filled with the spiritual joy that the solemn celebrations of Easter truly bring to believers' hearts. Christ is risen! The liturgy devotes to this immense mystery not only a day – it would be too little for such joy, but at least 50 days, that is, the entire Easter Season, which ends with Pentecost. Easter Sunday, moreover, is an absolutely special day which extends for the whole of this week until next Sunday and forms the Octave of Easter.”

*Pope Benedict XVI*

## **Marian Conference**

The 11<sup>th</sup> Diocesan Marian Conference will be held on Saturday 19<sup>th</sup> May 2007 at St Joseph's, Iona. The conference commences at 9.00am and concludes at 3.15pm. The day includes the Rosary, talks by Fr Glen Tattersall and Fr Gerard Ryan, Holy Mass, Benediction and the Divine Mercy Chaplet. Bring your own lunch and your Latin Missal.

Fr Glen Tattersall is the Latin Mass Chaplain in the Archdiocese of Melbourne. He will sing Mass in honour of Our Lady in the Classical Roman Rite (1962 Missal) with the approval of Bishop Coffey. At this privileged time before Pentecost, Fr Tattersall invites attendees to unite with Mary and the Apostles in the Upper Room, praying that the gifts and graces of the Holy Spirit may be poured forth anew upon Christ's Church.

Fr Gerard Ryan, of the Confraternity of Christ the Priest, is parish priest of West Wagga. He was ordained in 1986, and completed further studies in Sacred Theology at the Pontifical University of St Thomas Aquinas, Rome. He has conducted retreats and seminars in Italy, Spain, USA and Australia for religious communities and for laity, and writes for several religious periodicals. Firmly believing in the richness and power of the charisms of the Holy Spirit as displayed in the New Testament, Fr Ryan encourages everyone to experience the healing presence of God in their life.

The Parish of St Joseph's Iona was created in 1905 to cater for the Catholic families who had settled on the 'swamp' to dig the main drain. Now, most parishioners live in the nearby towns, including Bunyip. The current St Joseph's church (circa 1940) is very popular, with its Romanesque architecture and 80ft tower making it a real icon of the district. Iona is south of the Princes Highway, between Pakenham and Warragul.

*Pat Crozier, Traralgon*

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

## How To Follow Christ

*From a homily by Pope Benedict XVI on Palm Sunday, addressing youth for World Youth Day 2007*

The expression “the following of Christ” is a description of the whole Christian existence. In what does it consist? What does “the following of Christ” mean concretely?

At the beginning, with the first disciples, the meaning was very simple and immediate: It meant that these persons had decided to leave their profession, their affairs, their whole life, to go with Jesus. It meant a new profession: that of disciple. The basic content of this profession was to go with the master, to entrust oneself entirely to his guidance. Thus the following was an external thing and at the same time something very internal.

The external aspect was walking behind Jesus in his travels through Palestine; the internal aspect was the new existential orientation, which no longer had its points of reference in matters, in the career that determined one’s life previously, in one’s personal will; instead one surrendered oneself totally to the will of an Other. Being at his service had by now become the reason for living. The renunciation that this demanded from what one once possessed, the detachment from self, we can see in a very clear way in certain scenes of the Gospel.

But with that, it is also evident what the following means and what its true essence is for us: It has to do with an interior change of life. It demands that I no longer be closed in considering my self-realization as the principal purpose of my life. It demands that I give myself freely to an Other – for truth, for love, for God who, in Jesus Christ, precedes me and points out the way.

What we are talking about here is the fundamental decision to no longer consider utility and gain, career and success as the ultimate goal of life, but to recognize truth and love instead as the authentic criteria. We are talking about the choice between living for myself and giving myself – for what is greater. And let us understand that truth and love are not abstract values; in Jesus Christ they have become a person. Following him, I enter into the service of truth and love. Losing myself, I find myself.

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## What Are They?

**Pontifical universities and athenaeums** are Catholic higher-education, degree-granting institutions overseen by the Vatican. An athenaeum has two faculties, normally philosophy and theology, while a university has at least three.

*(From Zenit)*

## Priests Against Priests

I wonder if you are familiar (most have never heard of them) with the apparitions at Akita Japan from 1973/75? The then Cardinal Ratzinger in 1988, as Prefect of the Congregation for the Doctrine of the Faith, gave a definitive judgement on the Akita events and messages as “reliable and worthy of belief.”

The message of October 13<sup>th</sup> 1973 in part reads: “The work of the devil will infiltrate even into the Church in such a way that one will see cardinals opposing cardinals, bishops against bishops. The priests who venerate me will be scorned and opposed by their confreres. Churches and altars will be sacked. The Church will be full of those who accept compromises and the demon will press many priests and consecrated souls to leave the service of the Lord” ...

Sound familiar?

*Rosanna Sherman, Kaponga, New Zealand*

## Remain Alert to God’s Help

*Pope Benedict XVI*

“God’s mercies accompany us each day. All we must do is remain alert to perceive them. We are too inclined to note only the daily struggle...but if we open our hearts, then we can, though immersed in that struggle, continually note how good God is to us; how He thinks of us in small things thus helping us to achieve great ones.”

## Their Days Are Numbered

Thank you for the Pope’s comments etc. in *Into the Deep*. I have been planning to respond to our parish liturgy committee on how we can “improve” our liturgy – which has gradually been modernised and protestantised over the years. I now have some great quotes from the Holy Father regarding the Holy Mass (ITD April ’07). Not that it will make any difference – as it will be disregarded as “that is his opinion”.

At least now that we have Cardinal Pell, who has been gradually appointing traditional people in positions of “power” (Fr Tim Deeter as Liturgist!), I can continue in prayerful hope that the days of liturgical abuses and modern trends will come to an end and hopefully in my time. What a blessing we have in Pope Benedict!

So have heart all who live in a “modern” diocese – their days are numbered. Continue to pray and unite your sufferings with Jesus’ unjust trial, agony and death. God will answer your prayers in His time for His greater glory and your salvation.

*Maureen Wright, NSW*

# No Superior Christianity For Intellectuals

*From an address by Pope Benedict XVI  
on St Irenaeus of Lyon*

The Church of the second century was threatened by so-called gnosticism, a doctrine which claimed that the faith taught by the Church was nothing more than symbolism for the simple-minded, those unable to grasp more difficult things. Instead, the initiated, the intellectuals – they called themselves gnostics – could understand what was behind the symbolism, and thus would form an elite, intellectual Christianity.

Obviously, this intellectual Christianity became more and more fragmented with different currents of thought, often strange and extravagant, yet attractive to many.

[...Irenaeus refuted the heretical beliefs the gnostics held.] But his work goes far beyond the refutation of heresies: in fact, one can say that he presents himself as the first great theologian of the Church...

The question of the “rule of faith” and its transmission lies at the heart of his doctrine. For Irenaeus, the “rule of faith” coincides in practice with the Apostles’ Creed, and gives us the key to interpret the Gospel, to interpret the creed in light of the Gospel. [...]

In fact, the Gospel preached by St Irenaeus is the one he received from Polycarp, bishop of Smyrna, and the Gospel of Polycarp goes back to the apostle John, Polycarp having been John’s disciple.

Thus, the true teaching is not that invented by the intellectuals, rising above the simple faith of the Church. The true Gospel is preached by the bishops who have received it thanks to an uninterrupted chain from the apostles.

These men have taught nothing but the simple faith, which is also the true depth of the revelation of God. Thus, says Irenaeus, there is no secret doctrine behind the common creed of the Church. There is no superior Christianity for intellectuals. The faith publicly professed by the Church is the faith common to all. Only this faith is apostolic, coming from the apostles, that is, from Jesus and from God.

To adhere to this faith publicly taught by the apostles to their successors, Christians must observe what the bishops say. They must specifically consider the teaching of the Church of Rome, pre-eminent and ancient. This Church, because of its age, has the greatest apostolicity; in fact its origins come from the columns of the apostolic college, Peter and Paul. All the Churches must be in harmony with the Church of Rome, recognizing in it the measure of the true apostolic tradition and the only faith common to the Church.

*www.zenit.org 28-03-2007*

# Advice For Today

The following interesting quotes were submitted by Michael Prater of Morwell:

## Do Not Mind Insults

“Liberalism always preaches love and virtue, as if it were love where a man lets a wolf tear his sheep to pieces, and as if virtue were the cleverness which is in reality repudiated by God. They will call those who oppose them papists, clericals, back-sliders, intransigents. You should be proud of that and not in the least mind their insults.”

*Cardinal Sarto*

This quote was taken from a pastoral letter that was read at his last service as resident Bishop of Mantua, in Mantua cathedral November 11, 1894. Cardinal Sarto later became Pope Pius X. This information from *The Great Mantle, The Life of Guiseppe Melchiorre Sarto Pope Pius X*, by Katherine Burton (1950).

## The Fight Must Be Bold

“How can we be silent when we see generations growing up ignorant of the simplest truths of the faith and of their duty to God, and drawn by their craving for knowledge and their boundless love of freedom to consider crimes and trespasses as great deeds? It is true that it takes courage for a priest to oppose the men responsible, but did not God promise to protect him who stands up for Him? And the fight must not be halfway but bold; not behind closed doors, but in the open. Do not despair if your toil does not seem to show any fruit today, for God measures the service of His servant not by the greatness of the accomplishment but by the good will and the effort.”

*Cardinal Sarto (as above)*

# One Faith

*St Irenaeus of Lyon*

“The Church, having received this preaching and this faith, although scattered throughout the whole world, yet, as if occupying but one house, carefully preserves it. She also believes these points (of doctrine) just as if she had but one soul, and one and the same heart, and she proclaims them, and teaches them, and hands them down, with perfect harmony, as if she possessed only one mouth. For, although the languages of the world are dissimilar, yet the import of the tradition is one and the same. For the Churches which have been planted in Germany do not believe or hand down anything different, nor do those in Spain, nor those in Gaul, nor those in the East, nor those in Egypt, nor those in Libya, nor those which have been established in the central regions of the world.”

# Anger at Sandhurst Education Conference

The Sandhurst Diocese Education Conference as reported in the last issue of *Into the Deep* was held on Thursday 15<sup>th</sup> and Friday 16<sup>th</sup> of March at Notre Dame college in Shepparton. All teachers and support staff from across the diocese were expected to attend, so 1650 people gathered to hear the two keynote speakers and then chose two out of 36 seminars on the first day or two out of 70 workshops for the second day. The remainder of the conference comprised a Conference Mass on Thursday afternoon followed by a Conference Dinner on Thursday evening.

A group of about 25 people from across the diocese protested outside as teachers assembled. As a result of this protest WIN Television News attended and reported on the conference on the evening news, managing to show four aborigines providing a traditional welcome. The protesters reported that the aborigines were seen leaving with their payment.

Also interviewed by WIN News was Dennis Higgins, Director of Education who emphatically assured viewers that there would be absolutely nothing contrary to Church teaching at the conference. This might be so, but allowing dissenters a platform is seen as endorsement or even advocacy by many parents.

Keynote speaker Margaret Wheatley lectures in organisational skills, however on her website she claims, "In my own work, I am seeking to bring the Gaian voices I hear into the organisations of all varieties." Ms Wheatley was allowed to sell her books, so she did not need to mention the goddess Gaia in her talk. Ms Wheatley's fee for speaking was \$10,000US, plus internal airfares.

Fr Sean McDonagh was the other keynote speaker. When he was in Australia in 2005 he was the principal guest of the Earthcare Conference run by Catholic Earthcare Australia. Catholic Earthcare Australia is the advisory body on environmental justice to the Australian Catholic Bishops' Committee for Justice, Development, Ecology and Peace. Prior to that, in July 2004, the Australian bishops issued a statement called "Climate Change: Our Responsibility to Sustain God's Earth" which quotes Fr McDonagh.

These facts are surprising because Fr McDonagh is quoted in several places on the internet as saying, "The Church must consider environmental concerns on every decision even if it means reassessing contentious issues including birth control." When he spoke to Friends of the Earth in Melbourne he stated, "For the sake of future generations, we need to lower population ... This has ramifications for the Catholic position on birth control."

Fr Mc Donagh was Chairman of Greenpeace Ireland. He left Greenpeace however and is now Chairman of

VOICE (Voice of Irish Concern for the Environment), created by the former board of Greenpeace Ireland. Was Fr McDonagh also paid a large fee to speak?

Dr Maria Pallotta-Chiarolli conducted one seminar and one workshop. Dr Pallotta-Chiarolli taught in Catholic Schools for ten years before becoming Gender and Equity Officer for the Catholic Education Office of the Diocese of Ballarat. She now writes and lectures about same-sex attraction. Her writings are obviously much valued by Gay, Lesbian, Bisexual, Transsexual, Intersexual, Queer and Questioning groups, who heap praise on her books. She was given "special thanks for unflagging support" by the makers of a film on polyamory (more than one partner) called "When Two Won't Do".

However it is her support for the Rainbow Sash Movement which is of greatest interest to Catholic parents. Dr Pallotta-Chiarolli gave a speech to an enthusiastic crowd at a Rainbow Sash action morning on the 31<sup>st</sup> August 2003. She said, "From where I stand here today, looking at all of you, I see rainbows, a diversity of colours, cultures, sexualities, relationships, ways of doing gender, ways of being families. I see the reality of a multicultural, multi-sexual world. A world of love and life. This is so different to what's behind me, and to where we're heading to, soon, to protest. Behind me is the grey cold stone of the Cathedral, a relic of the patriarchal past." Dr Pallotta-Chiarolli went on to thoroughly criticise the Vatican, "At the risk of sounding ageist and sexist, and being offensive to animals, the Vatican has once again shown that it is made up of old dinosaur-men." The Church's attitude to contraception and same-sex attraction was also soundly denounced.

There is real anger across our diocese at the cost of this conference. Estimates vary between \$250,000 and \$500,000. Some of this money came from each school, money that parents contributed by way of fees or fundraising. Requiring parents to contribute financially to undermine the Faith of their children really seems the lowest of the low.

However the greatest anger is directed towards the Catholic Education Office which organised this conference. Catholic parents and grandparents can see the rich heritage of the Faith, the treasure beyond price, which they hoped to pass on to their children has been deliberately eroded.

*Jane Munro, Beechworth*

*"Having a clear faith, based on the Creed of the Church, is often labeled today as a fundamentalism."*

*Joseph Cardinal Ratzinger*

## Into Great Silence

*Into Great Silence* is the first film ever allowed to be made about life inside the Grande Chartreuse. The Grande Chartreuse, the mother house of the legendary Carthusian Order, is based in the French Alps.

Founded in the 12<sup>th</sup> century, the Carthusians are among the most rigorous of all Catholic orders, and the monks mostly live alone in their individual cells. In an overwhelmingly noisy world, the Carthusians seek God in solitude.

Director Philip Gröning waited the better part of two decades for permission to make *Into Great Silence*, which was shot over six months on location. With no music except the chants in the monastery, no interviews, and no commentaries, *Into Great Silence* is a masterpiece of contemplative filmmaking that will take viewers to a meditative space as profound as that surrounding the monks' daily routines.

With sell-out sessions at the Sydney Film Festival in 2006, and gaining extensive international attention and acclaim, *Into Great Silence* is a fantastic achievement in documentary film-making.

It will be released across Australia on 17 May 2007.

A Dendy Films Release - *Into Great Silence* (Die Große Stille). Official Selection – Venice International Film Festival 2005; Official Selection – Toronto International Film Festival 2005; Winner Special Jury Prize – Sundance Film Festival 2006; Winner Best Documentary – European Film Awards 2006; Winner Best Documentary – Bavarian Film Awards 2006. Country of Origin: Germany/France; Running Time: 164 min.

*Ida Shiang, Dendy Films, Newtown NSW*

## Hall of Those Refused

I was sorry to read (“Exclusive” [clever pun!], April 2007 ITD, p. 3) that Pat O’Brien has again been refused entry to the Sale branch of the Legion of Mary, this time by its new Spiritual Director, Fr Buckley.

The Sale branch must have unrealistically high admission standards if it refuses to accept a candidate as zealous and devout as Pat O’Brien. But although he seems to have Buckley’s chance of being accepted under the present régime, he can console himself with the thought that exclusion is sometimes an honourable status: see John 16:2-3, “They will expel you from the synagogues ...” Or consider the secular example of the early French Impressionists, who found it impossible to exhibit their unconventional paintings in any of the official galleries in Paris. Eventually, in 1863, they were reluctantly allocated a special room insultingly dubbed the *Salon des Refusés* (“Hall of Those Refused”). This derogatory name soon became a badge of honour, and the rest, as they say, is history.

*Michael Apthorp, Chapel Hill, Qld*

## Mass at Other Parishes

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

**Q:** What is the position now on people not going to Sunday Mass in their own parishes? I know hundreds of people in this situation, yet always advise that, despite the horrors that they sometimes witness in their parishes, they should go. - J.F., Manchester, England

**A:** This theme is dealt with in Canons 1247-1248 of the Code of Canon Law: “Can.1247: On Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass...” and “Can. 1248: §1. A person who assists at a Mass celebrated anywhere in a Catholic rite either on the feast day itself or in the evening of the preceding day satisfies the obligation of participating in the Mass.”

Thus, unlike the former code, the faithful are no longer obliged by law to attend Mass at their parishes on Sundays and holy days of obligations.

But this does not mean that they may be indifferent to the life of their local parishes. While speaking about the rights and duties of the faithful, Canons 209 and 210...imply that Catholics should, as far as possible, strive to be in full communion with their local parishes and support their pastors. [...]

On the other hand, the faithful have a corresponding right to receive from their pastors authentic Catholic liturgy and doctrine and to develop their own spiritual life. To this the code says: “Can. 213: The Christian faithful have the right to receive assistance from the sacred pastors out of the spiritual goods of the Church, especially the word of God and the sacraments” and “Can. 214: The Christian faithful have the right to worship God according to the prescripts of their own rite approved by the legitimate pastors of the Church and to follow their own form of spiritual life so long as it is consonant with the doctrine of the Church.”

[...] Once more, canon law declares that the faithful have the right, and often the duty, to manifest to the sacred pastors their opinion on what pertains to the good of the Church (cf. Canon 212.3). If nothing changes in spite of charitable efforts, then the following of our reader’s advice to remain would depend above all on the objective gravity of these defects.

If the objective defects constitute a danger to the Christian’s faith, or to that of his or her children, or cause serious spiritual turbulence, then the person would be more than justified in worshipping somewhere else.

Subjective elements such as personal taste and religious sensibility are less weighty and might sometimes need to be sacrificed for the good of the community. However, some people might need a different religious atmosphere from that found in their parish in order to be able to worship.

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# The Fruit of Contraception

*From an article by Melissa Scollard, published in the New Oxford Review, April 2007*

Races have been run, ribbons have been worn, and the multimillion-dollar business of breast cancer closed yet another successful awareness month. While grocery and department stores stocked counters with anything pink, hoping to cash in on the breast-cancer craze, the Mayo Clinic quietly released a study. No hype, no fanfare, and absolutely no media coverage. Perhaps because the study reiterated the link between oral contraceptives and breast cancer.

The research concluded that the risk for breast cancer is increased by 44 percent for women who take the Pill before conceiving their first child. It is such a significant risk that the main author of the investigation stated that women must be informed of it. In 2005 the International Agency for Research on Cancer classified the Pill as a “group one carcinogen,” placing it in the company of such other deadly chemicals as mustard gas, asbestos, arsenic, and neutron radiation.

Instead of applauding the Mayo Clinic study, the Susan G. Komen Breast Cancer Foundation, a well-known promoter of the “Race for the Cure” marathon, handed Pill-pusher Planned Parenthood a check for \$25,000. It is remarkable that many of the same women who buy organic products and care deeply about the environment are eager to fill their bodies with cancer-causing contraceptives. It seems this race will never find a cure. [...]

Artificial birth control has become increasingly accessible and customary. Slowly we have depreciated our own self-worth to the point of calling contraception “healthy” and implying it is “pro-family”... Yet those who say they are pro-women will continue to deny the Pill’s link to breast cancer, the national media will ignore the Mayo Clinic study, and we will skip through fields of flowers wearing our pink ribbons.

On any given Sunday in Catholic churches across America, parishioners are likely to hear a mediocre homily pertaining to the “social Gospel.” Generally these sugar-coated lessons reiterate third-grade catechism classes: God is love, Jesus is our friend, be kind to one another, etc. Rarely are we given a homily on anything challenging. When abortion is mentioned, it is usually in the “prayers of the faithful,” alongside prayers for the environment. “Silence gives consent,” Pope Boniface VIII once said, and far too many of our priests have given their silent consent to the faithful to use contraception. No wonder we have dwindling Mass attendance and a shortage of priestly vocations.

In his beautiful and urgent defense of marriage, *Casti Connubii*, written as a response to the Anglican Church’s acceptance of contraception in 1930, Pope Pius XI recognized the grave consequences of allowing new contraceptive technologies, and implored the bishops to shepherd the faithful: “We consider it Our duty to raise Our voice to keep the flock committed to Our care, from poisoned pastures and, as far as in Us lies, to preserve it from harm.”

Indeed, we are grazing in poisoned pastures and the Evil One has yet again tempted women with a different kind of fruit. The fruit of contraception, so attractive and full of promises, has, like the fruit of Original Sin, brought only death. Daily we are reminded of the carnage of contraception, from its roots have sprung premarital sex, abortion, divorce, rampant pornography, homosexual “marriage,” and the destruction of the family.

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## The Meaning and Beauty of Spending Time with Jesus

*Sacramentum Caritatis (n.67) Pope Benedict XVI*

I heartily recommend to the Church’s pastors and to the People of God the practice of eucharistic adoration, both individually and in community. Great benefit would ensue from a suitable catechesis explaining the importance of this act of worship, which enables the faithful to experience the liturgical celebration more fully and more fruitfully. Wherever possible, it would be appropriate, especially in densely populated areas, to set aside specific churches or oratories for perpetual adoration. I also recommend that, in their catechetical training, and especially in their preparation for First Holy Communion, children be taught the meaning and the beauty of spending time with Jesus, and helped to cultivate a sense of awe before his presence in the Eucharist.

Here I would like to express appreciation and support for all those Institutes of Consecrated Life whose members dedicate a significant amount of time to eucharistic adoration. In this way they give us an example of lives shaped by the Lord’s real presence. I would also like to encourage those associations of the faithful and confraternities specifically devoted to eucharistic adoration; they serve as a leaven of contemplation for the whole Church and a summons to individuals and communities to place Christ at the centre of their lives.

# Mission Abandoned

In the April issue of ITD (p.3), I wrote about the true mission of Catholic education, according to the Church. Now we'll have a look at how that mission has been abandoned.

I maintain that the current crisis of faith in the Catholic Church in this country will go down in history as the age of episcopal delinquency. Many liberal bishops who harboured reservations about the Church's faith and morals, and who were disappointed that not enough was done after the Second Vatican Council, ambitiously decided to take matters into their own hands.

The result is that Catholic schools that were once the seedbeds of the Church's evangelizing mission in this country have turned into graveyards for countless souls. What has been sown in these seedbeds, nurtured and nourished by taxpayer-funded programs, under the auspices of the Catholic Church, is a far cry from the faith of the Apostles.

These bishops set out on a new path - of change, relativism and secularism. They used the immediate powers vested in them by the Church for the salvation of souls and the pastoral governance of their flock, to implement their reforms.

Government funding enabled bishops to create huge Catholic Education bureaucracies which employed thousands of people. In this way the Church became identified with the secular world of business and economics, of employers, employees and industrial unions.

The Church as an employer, was seen as a functionary of the government, and the bishop as a manager who discharges this function democratically like that of the government. The whole educational enterprise became industrialized and this is how the Church has essentially been perceived and related to.

Some Catholic employees in particular, no longer see the Church as a divine mystery, the sacrament of Christ's salvation and redemption, but as a socio-economic structure that provides various social and educational services for the government. Subsequently, these employees' spiritual relationship with the Church has been supplanted by a legal and industrial one. The spiritual life, its perfection and nourishment, is no longer a priority. Religion has been turned into a career.

These bureaucracies created by the bishops have set themselves up as a parallel 'church' and largely disregard Church doctrine, the Holy See and the teachings of the Magisterium. It is within this structure that, in the name of collaborative ministry, all vocations are considered equal and the laity seem to be given a share in the bishop's threefold ministry. Within this structure, ex-priests and ex-religious brothers and sisters - forbidden by Church law to hold positions of leadership and ministry - are appointed to

top positions and are allowed to teach.

It is within this bureaucratic structure where the seeds of error, falsehood and dissent are sown and cultivated, and the Church's entire evangelizing mission is subverted. It has been responsible for creating a system of false education in the Church which flows directly into the schools where thousands of students in the classrooms have become its unwitting victims. And, what has become increasingly disturbing, is that thousands of Catholic teachers have become very comfortable within this situation.

Currently all the evidence indicates that using the principle of subsidiarity, our bishops have traded the Church's distinctive identity, her faith and morals and most importantly the very souls entrusted to their care, for billions of dollars and the secular 'values' and 'virtues' of the State.

*Gregory Kingman, Morwell*

## Why Do We Hide?

Attending a recent funeral I was struck by the dress of the woman conducting affairs at the church. She was impeccably and impressively dressed, so I asked her who she represented. I noticed an embroidered logo on the left breast of her jacket, and enquiry revealed that it was the new emblem of the firm. I complimented her on the professionalism of her dress.

It made me wonder why so many 'full-timers' within the Church are so opposed to any distinctive form of dress. The armed services have never departed from signs of rank, which everyone recognises. A fully kitted-out Scots piper never falls to draw admiration, even though some argue that the outfit is archaic. Police and security guards have always found it necessary to tell the world who they are. Why do clergy and religious fail to get the message?

One aspect of the failure of vocations, and it is a significant one, is our failure to give witness to the world. This applies to laity, of course, and particularly parents and teachers, but in a unique way it is a challenge to priests and religious to proclaim to the world who and what they are, and why, or else they just won't attract vocations to their way of life.

Last year the pope told religious a simple truth many have forgotten - that they are part of the Church, and have to live as if they are! It must be a failure of nerve on the part of bishops and religious superiors (who don't even call themselves that any more, even though the Church does) to enforce the regulations that the Church approves for their public image.

Are we afraid to tell the secular world who we are, and what we stand for? If so, the fight is half-lost already.

*S.C., Melbourne*



## Our True Enemy

Hell consists in closing oneself off from the love of God, and sin is the true enemy of the human person, Benedict XVI says.

The Pope made that comment on Sunday 25 March when celebrating Mass at the Parish of St Felicity and Martyred Sons in the northern sector of the Diocese of Rome.

“If it is true that God is justice, then we should not forget that he is above all love; if he hates sin it is because he has an infinite love for all human beings,” the Holy Father explained.

The Pontiff reflected on the Gospel account of the day’s liturgy. It dealt with the adulterous woman who was to be stoned to death, but who was saved and forgiven by Jesus.

Benedict XVI stated: “Jesus does not start a theological debate about the law of Moses; he is not interested in winning an academic dispute on an interpretation of the Mosaic laws. His objective is to save a soul and reveal that salvation can be found only in the love of God.

“Jesus came to tell us that he wants us all in heaven and that hell, of which so little is said in our time, exists and is eternal for those who close their hearts to his love.

“Therefore even in this episode, we understand that our true enemy is our attachment to sin, which can lead us to failing our existence.”

Recalling that Jesus sent the adulterous woman away with the words, “go and sin no more,” the Pope explained, “Only God’s forgiveness and his love, received with an open and sincere heart, give us the strength to resist evil and to sin no more, to let us be touched by God’s love which becomes our strength.”

Benedict XVI concluded, “Jesus’ attitude thus becomes a model to be followed by all communities, called to make love and forgiveness the pulsating heart of their lives.”

*www.zenit.org 26-03-2007*

## Courage and Humility

*Pope Benedict XVI*

“In the case of theology, in addition to the courage to ask questions, it is also necessary to have the humility to listen to answers which the Christian faith gives us: the humility to perceive in these answers their reasonable character and to make them in this way, accessible to our times and to ourselves.”

## The Greatest Adventure

*From an interview in Zenit with Legionary Father Thomas D. Williams, dean of theology at Rome’s Regina Apostolorum university*

**Q: In a nutshell, what is the aim of the spiritual life?**

Father Williams: The aim of the spiritual life is holiness and union with God. Unfortunately the idea of holiness sounds very foreign – and not very attractive – to modern ears. ... Holiness can seem boring, unreachable, even fanatical. In reality, it is the greatest adventure of human existence. We often think we know all about the Christian spiritual life, but we see it only as a caricature. It is actually much richer, fuller and more exciting than what we imagine.

Holiness is found not in seeking to perfect ourselves – picking away at faults and storing up spiritual credit. It is about forgetting ourselves, discovering how intensely and passionately God loves us, and in loving God and neighbor as a response.

**Q: Where does God’s will fit in?**

Father Williams: Here, too, we need to sweep away some common misconceptions. God’s will is not simply a blueprint he has made for our lives, like a well-meaning but overbearing father who desperately wants his daughter to be a lawyer.

God’s will is simply another name for God’s love for us. Because he loves us, he wants only good things – the best things – for us. He asks certain things from us not because he needs them, but because we need them. He points out the road to true happiness, and allows us to share in his own life and work.

**Q: What does this require from Christians?**

Father Williams: Above all, it requires courage and trust. We need courage to embark on a life of faith, without knowing where it will lead. We need courage to accept the challenges that our Christian faith holds out to us. We need courage to leave behind our old securities and treasures, and to put our confidence in God and his promises.

And we need trust. This is perhaps the greatest challenge for modern Christians. We often feel betrayed by those closest to us, and would prefer to rely on our own ingenuity and creativity.

But God wants our trust. He wants us to believe in him, and to know that he will never let us down. Only the one who trusts finds the strength to accept the beautiful demands of the Christian life. When we finally realize that God really is Love, we learn to trust in him unconditionally and to follow him wherever he leads.

*www.zenit.org 27-03-2007*

*“It would be easier for the world to exist without the sun than without the Holy Sacrifice of the Mass.” Padre Pio*



## The Power of the Resurrection

*From a commentary by Fr Cantalamessa*

Christ's resurrection is the "new creation." It is not just about believing that Jesus has risen; it is about knowing and experiencing "the power of the resurrection" (Philippians 3:10).

This more profound dimension of Easter is particularly felt by our Orthodox brothers. For them, Christ's resurrection is everything. In Eastertide, when they meet someone they greet one another saying: "Christ has risen!", and the other replies: "He has risen indeed!"

This custom is so rooted in the people that the following anecdote is told that occurred at the beginning of the Bolshevik Revolution. A public debate had been organized on the resurrection of Christ. First the atheist spoke, demolishing for good, in his opinion, Christians' faith in the resurrection.

When he came down, the Orthodox priest went to the dais, who was to speak in defense. The humble priest looked at the crowd and said simply: "Christ is risen!" Before even thinking, all answered in unison: "He has risen indeed!" And the priest came down from the dais in silence.

*www.zenit.org 28-04-2007*

## Continuing Trend

In May 2002 I challenged the Director of Catholic Education Dr Therese D'Orsa's article "A Leading Light in Gippsland" in diocesan newspaper Catholic Life. I expressed to Dr D'Orsa in my letter my great disappointment in seeing the faith slip away from my nine children who went through 12 years of Catholic education, and left the Church. They have become ignorant of the Catholic Church's doctrines on faith and morals, and think that they can get on with their life perfectly well without religion, and believe that the Catholic faith is something human beings cling on to, to make life more bearable. My oldest son went to public schools, and practises the Catholic faith.

The fault must be sheeted home where the fault lies, on those who have too long belittled the authentic Catholic Church teaching, who have promoted questionable opinions and turned Christ's call to holiness into a soft option. "The continuing downward trend in belief and practice will continue, even as many of our leaders and educators avert their gaze or deny there is any crisis of faith." (Michael Gilchrist in AD2000, Feb 2007).

Catholic education needs a lot of prayer, good will and openness by all concerned before it can be rectified.

*Leo Willems, Warragul*

## Encouraging Signs

Congratulations to all involved in the protest at Shepparton (see ITD March, April).

To call the conference Catholic is an insult. An examination of the credentials of those invited to speak would seem to indicate that they belong anywhere but at a Catholic conference.

One of the speakers was reported in the secular press of 30<sup>th</sup> March (Herald Sun) as advocating that parents teach their children as young as 3 or 4 years old about homosexual relationships. A poll taken by the same paper indicated an overwhelming rejection of such a proposition.

The question that needs to be asked is who invited the trio to speak at the conference? Presumably it was the Catholic Education Office of the Sandhurst diocese. This could not have occurred without the blessing of Bishop Grech. The buck stops with him.

For me the encouraging sign from the protest is the fact that it was led by a young man of 20 years. It indicates that our young can recognise phonies long before us older generation. It is to be hoped that we take encouragement from his example and be prepared to defend the faith.

The lay faithful and particularly our young are entitled to expect an episcopacy and clergy who are loyal servants of Christ and His Church. Sadly there seem to be few bishops who would qualify in this regard.

The only conclusion one could take from the Shepparton conference is that it would have a corrupting influence on those in attendance. It is one thing to make a choice to travel the road to perdition, but an entirely different matter to take others with you.

You can be assured that those involved in the protest will be cast as the villains. I can already hear the squeals from the liberal minority.

Finally, pray that our bishops and priests will preach the full Gospel without fear or favour.

*John Henderson, Morwell*

## Register Your Concerns

The concerned and distressed Catholic parents who have been harmed and scandalized by the education conference and Bishop Grech's negligence, should officially register their complaint with Archbishop Denis Hart, the Metropolitan of the Melbourne province, whose duty it is to report directly to the Holy Father any scandal that has been caused in the Church; the Apostolic Nuncio, Ambrose de Paoli; and the Pontifical Council for the Family.

*Gregory Kingman, Morwell*

# Stand By Your Man

Fr Tom Cleary, administrator of Morwell Catholic Parish, provided the following cover note with his letter: "Dear Editor, I submit the enclosed article – A Reprimand Deserved – for publication in the May issue of Into the Deep. I want it published in its entirety in that particular issue or not at all. Sincerely, Tom Cleary."

I seldom bow to such conditions, but in this case the letter provides such fascinating irrelevancies and entertaining indignation that I just couldn't resist. Enjoy! Ed.

## A Reprimand Deserved

As a conscientious priest, I feel duty-bound to give a fraternal reprimand to Molly Brennan, Janet Kingman and Joseph Vanjek regarding the April issue of Into the Deep. In that publication untruthful and derogatory statements were made about my friend Father Sean McDonagh.

I have known Father Sean for many years. We spent seven years in the same class in the seminary and we were ordained together. He possesses an away-above-average I.Q. He has a Doctorate in Philosophy. Apart from Theology, he has also done specialized studies in Missiology, Cultural Anthropology and Ecology. As a youth, he devoted much of his time and energy towards working with and promoting the Legion of Mary. He has a strong faith and a deep love for God and the Church. He has dedicated his life and talents to God, leaving house and brothers and sister and father and mother and wife and children and lands for Christ's sake and for the sake of the Gospel (cf. Mk.10:29).

For a number of years, Sean worked among the rain-forest-dwelling T'Boli tribal people in South Catabatu in the Philippines. There he became acutely aware of issues to do with the environment and their long and short-term impact on people and habitats. The Philippine Bishops used much of his expertise in drawing up their highly regarded pastoral letter on ecology entitled, *What is happening to our Beautiful Land* which they published in 1988. Sean has always been in good standing with his Religious superiors and Church authorities. In recent years he has attended more than a few international conferences as a recognized authority on global issues. He has published ten books and numerous readable and thought-provoking articles covering a wide range of subjects concerning our duty of care for God's creation.

On page ten of the April edition of Into the Deep, Molly Brennan stated that Father McDonagh allowed himself to be employed by a bishop "to wean the teachers in Catholic schools from Catholic Dogma and Moral Theology". This is a statement high in arrogance and totally devoid of truth. This is a

statement of false witness against one's neighbour. Janet Kingman, on page two, falsely claimed Father McDonagh "believes the Church's most important role is to deal with environmental issues".

Then she went on to imply he took part in a "melting-pot of watered down faith, dissent and outright disobedience" and that he promoted "anti-Catholic influences" in our schools. Furthermore, as editor, she took part in publicizing these untruths to the dis-edification of readers. Joseph Vanjek by his 'small contribution' to Into the Deep aided and abetted others in calumny and detraction to the detriment of Father McDonagh's good name.

All three of you owe Father McDonagh a sincere and public apology. All three of you have grave matter to deal with next time you approach the Sacrament of Reconciliation. I would that it were possible to obtain and grant you the type of indulgence touted at Easter in the Sunday Bulletin of a neighbouring parish: - "an indulgence that wipes away all sin and the temporal punishment due to sin. Our souls become as pure as when we were baptized".

*Fr Tom Cleary, Morwell*

Ah! What an interesting contribution to ITD! An argument that a priest's friends/degrees/IQ/tribal experiences etc. should make his dissent exempt from criticism, is hard to take seriously. And if Joseph Vanjek, who innocently showed his appreciation for orthodox material, and made absolutely no reference to Fr McDonagh, is guilty of aiding and abetting in calumny and detraction to the detriment of Fr McDonagh's good name, then we'd be duty-bound to warn all our readers, supporters, subscribers, donors, helpers – even the printers – to offer Fr McDonagh a sincere and public apology and to go to Confession as soon as possible! Ed.

(See page 11 for an insight into Fr McDonagh's thoughts.)

## Music in the Pope's Life

*Pope Benedict XVI*

"I am convinced that music is truly the universal language of beauty. This language is capable of uniting men of good will throughout the world, and have them lift their gaze on high so as to open themselves to what is good and beautiful, which both have their ultimate source in God.

"Looking back on my life, I give thanks to God for having put me close to music, like a travel companion, which has always offered me consolation and joy.

"I also give thanks as well to all who, from the first moments of childhood, brought me toward this source of inspiration and serenity."

## Fr McDonagh's Kind of Pro-Life

*Fr Sean McDonagh, in an article called "The Death of Life: A Challenge to Christians" on the Columban website:*

"... I find it difficult to comprehend that the Churches, especially those that emphasise a pro-life ethos, have been so silent on extinction. The evil of species extinction does not appear, for example, in the encyclical *Veritatis Splendor* which was written by Pope John Paul II to restate Catholic moral teaching in the contemporary world. I am saddened that Catholics, either at the individual or institutional level, have not been "people of life and for life" to quote the words of Pope John Paul II in *Evangelium Vitae*. It is difficult to comprehend that, in a document named the Gospel of Life, the list does include murder, contraception, abortion and suicide but does not mention the enormity of biocide.

"I wonder is it possible that the Catholic position on birth control as enunciated in *Humanae Vitae* might be one of the reasons why the Catholic Church has been so slow to enter this debate and the wider ecological debate. One of the principal causes of environmental degradation and extinction is both the growth in level of human population and more specifically the growth in human demands on the planet. More and more one species, *homo sapiens*, is cornering all the resources of the planet and thereby denying these to other species."

*From an article by Ellen Teague in The Tablet, Nov 2006:*

"...keynote speaker, Fr Sean McDonagh, the Columban theologian and expert on the environment, told a packed audience that Christians must engage with measures to tackle global warming if they are to be truly pro-life."

## Clarification

A reader has submitted the following clarification:

"On March 14<sup>th</sup>, the Parish Priest of Rochester conducted a Silent Day's Retreat to prepare for Lent. This special devotion was in no way connected with the Bishop of Sandhurst's notorious Education Conference in Shepparton on the following days."

Apparently my mention of people gathering in Rochester to pray for Bishop Grech (April ITD, p.2) raised concern that the parish priest would in some way be implicated – an interesting concern in itself, that praying for one's bishop should be seen as incriminating. However, for what it's worth, those in Rochester who offered their prayer intentions for their bishop and the conference, did so personally and of their own accord. Let it not be suggested that the priest gave his blessing to pray for the bishop...!

Ed.

## The Holy Spirit is Love

*From Pope Benedict XVI's address at Pentecost 2006*

On the day of Pentecost, the Holy Spirit descended with power on the apostles; thus began the mission of the Church in the world. Jesus himself had prepared the Eleven for this mission by appearing to them on several occasions after his resurrection (cf. Acts 1:3).

Before the ascension to heaven, "he charged them not to leave Jerusalem, but to wait for the promise of the Father" (cf. Acts 1:4-5); that is, he asked them to stay together to prepare themselves to receive the gift of the Holy Spirit. And they gathered in prayer with Mary in the Cenacle, while awaiting this promised event (cf. Acts 1:14). To stay together was the condition Jesus placed to receive the gift of the Holy Spirit; the premise of their harmony was prolonged prayer. In this way we are offered a formidable lesson for every Christian community.

At times it is thought that missionary effectiveness depends primarily on careful programming and its subsequent intelligent application through a concrete commitment. The Lord certainly does ask us for our collaboration, but before any other response his initiative is necessary: His Spirit is the true protagonist of the Church. The roots of our being and of our action are in the wise and provident silence of God.

The images used by St Luke to indicate the irruption of the Holy Spirit - wind and fire - recall the Sinai, where God revealed himself to the people of Israel and offered his covenant (cf. Exodus 19:3 and following). The feast of Sinai, which Israel celebrated 50 days after the Passover, was the feast of the Covenant.

On speaking of the tongues of fire (cf. Acts 3), St Luke wants to represent Pentecost as a new Sinai, as the feast of the new Covenant, in which the Covenant with Israel is extended to all the nations of the earth. The Church has been catholic and missionary from her birth. [...]

The People of God, which had found its first configuration in Sinai, extends today to the point of surmounting every barrier of race, culture, space and time. As opposed to what occurred with the tower of Babel, when people wanted to build a way to heaven with their hands, they ended up by destroying their very capacity to understand one another mutually. The Pentecost of the Spirit, with the gift of tongues, shows that his presence unites and transforms confusion into communion. Man's pride and egoism always creates divisions, builds walls of indifference, hatred and violence. The Holy Spirit, on the contrary, makes hearts capable of understanding everyone's languages, as it re-establishes the bridge of authentic communication between earth and heaven. The Holy Spirit is love. [...]

Veni Sancte Spiritus! - Come, Holy Spirit, fill the hearts of thy faithful and enkindle in them the fire of thy love!  
Amen.

[www.zenit.org](http://www.zenit.org) 04-06-2006

## Hours of Eucharistic Adoration

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfld	1 <sup>st</sup> 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 4pm – 8pm (alternating months, December onwards)
Lakes Entrance	Friday 9am – 12noon 2 <sup>nd</sup> Thursday 10am – 11am 11 <sup>th</sup> 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

## Our Heritage

*Pope John Paul II*

The visit to the Blessed Sacrament is a great treasure of the Catholic faith. It nourishes social love and gives us opportunities for adoration and thanksgiving, for reparation and supplication. Benediction of the Blessed Sacrament, Exposition and Adoration of the Blessed Sacrament, Holy Hours and Eucharistic processions are likewise precious elements of your heritage – in full accord with the teaching of the Second Vatican Council.

Every act of reverence, every genuflection that you make before the Blessed Sacrament, is important because it is an act of faith in Christ, an act of love for Christ. And every sign of the Cross and gesture of respect made each time you pass a church is an act of faith.

May God preserve you in this faith – this holy Catholic faith – this faith in the Blessed Sacrament.

*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](http://www.stoneswillshout.com)

[stoneswillshout@yahoo.com.au](mailto: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 15<sup>th</sup> 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.