

Into the Deep

Issue 73

Newsletter of orthodox Catholics of Gippsland

October 2008

Another Year Older

Another year has passed. Into the Deep is now 6 years old! Thank you to all who have supported us over the years – we couldn't have done it without you! And welcome to those who are new to ITD each month as we steadily grow.

We continue to exist only through voluntary work and donations, and have not needed to (or wanted to!) introduce subscriptions. And we won't in future either – mainly because it's just too much trouble! But also because we don't want anyone to think they shouldn't be receiving ITD because they 'can't afford it'. ITD is about the Church we love – and it's for everyone!

However, as I have found with organisations and newsletters I subscribe to, if I don't get a reminder to renew my subscription or send another donation, I lose track of time, get years behind, or forget all about it! So to those who have forgotten that we depend on your donations, or to those who have lost track of when last they donated, we use October, our birthday month, as a reminder that we welcome all and any donations.

To get more value out of your postage stamp (!), complete the test of your ITD knowledge on page 2 and send it to us, and you may be one of the lucky ones who receives a birthday gift *from us*! Anyone who writes to us (not only those who send donations!) between now and 28 October 2008 will have a chance of receiving one of these gifts:

- Question Time: 150 Questions and Answers on the Catholic Faith – by Fr John Flader (2008), kindly donated by Anthony Cappello of Connor Court Publishing
- Redeeming Grief: Abortion and its pain – by Anne R. Lastman (2007), kindly donated by Anne Lastman
- Bush Boys on the Move – by Fr James Tierney (2003), kindly donated by Fr Tierney
- Compendium of the Catechism of the Catholic Church – WYD08 pocket edition
- Smoking and Abortion: Debunking the Politicians' Double Standards – CD by Raymond de Souza
- EWTN Down Under: Interviews with Fr Paul A. Newton –DVD by EWTN

Feel free to specify your preference (in case you already have one or some of them, for example). And don't forget to add your name and address! - Ed.

Real Success

Cardinal Tarcisio Bertone, Vatican secretary of state

What does it mean, in fact, for the Christian to 'succeed'? What does the life of so many saints who spent their existence in convents tell us? ...

The fulfillment of the human is the knowledge of God, for which every person was created and toward which he moves with every fibre of his being. To follow this, neither fame nor success with the crowds is of any use. ...

It is not important whether we live within the walls of a monastery or are immersed in multiple and diverse activities of the world; it is not important whether we are fathers or mothers, consecrated or priests.

God makes use of us according to his plan of love, according to the modality that he establishes, and asks us to support the action of the Holy Spirit; he wants us to be his co-workers in the realization of his Kingdom.

www.zenit.org 24-08-2008

Christ's Healing

Pope Benedict XVI

Christ is not a healer in the manner of the world. In order to heal us, he does not remain outside the suffering that is experienced; he eases it by coming to dwell within the one stricken by illness, to bear it and live it with him. Christ's presence comes to break the isolation which pain induces. Man no longer bears his burden alone: as a suffering member of Christ, he is conformed to Christ in his self-offering to the Father, and he participates, in him, in the coming to birth of the new creation.

Without the Lord's help, the yoke of sickness and suffering weighs down on us cruelly.

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

Test Your ITD Knowledge!

(or test your looking-up skills at least!)

Match the following articles to their issue of ITD:

- | | | |
|--------------------------------------|----------------------------|-----|
| 1. Admissions of a Vicar General | A. November 2002 | ... |
| 2. Always be charitable | B. Special Issue August 03 | ... |
| 3. Catholic Education Conference | C. December 03 | ... |
| 4. Disturbed by misplaced loyalty | D. September 04 | ... |
| 5. How to change the world | E. December 04 | ... |
| 6. Jesus – Follow me! | F. May 05 | ... |
| 7. Liturgy – Creative or Repetitive? | G. November 05 | ... |
| 8. Servant or Master? | H. February 06 | ... |
| 9. Sign of Peace is brief | I. August 06 | ... |
| 10. Strange kind of absolution | J. December 06 | ... |
| 11. Thankful | K. March 07 | ... |
| 12. ‘The Father Speekman Saga’ | L. August 07 | ... |
| 13. The Gospel of Nice | M. October 07 | ... |
| 14. The lost half a sheep | N. January 08 | ... |
| 15. What about angels? | O. April 08 | ... |
| 16. Who’s Bullying Who? | P. May 08 | ... |

Your name and address: *(please print clearly)*

Any comments:

We’d also be interested to hear from anyone who has followed ITD since its first issue, and anyone who has a collection of the full set of 73 issues so far. On the other hand, if anyone wants printed copies of back issues, let us know and we can pass on spares we have of some issues.

Thank You From the Money Man!

Into the Deep is only possible because of the generosity of our readers. If you’d ceased contributing, we’d have ceased publishing. To all those generous readers who continue to support ITD, I sincerely thank you.

John Henderson, Morwell [all cheques please to be made out to “John Henderson” – thanks, Ed.]

Hope is Always Stronger

Pope Benedict XVI, Homily 13-09-2008

Hope will always remain stronger than all else! The Church, built upon the rock of Christ, possesses the promises of eternal life, not because her members are holier than others, but because Christ made this promise to Peter: “You are Peter, and on this rock I will build my Church, and the powers of death shall not prevail against it” (Mt 16:18).

A Blessing

Pope Benedict XVI, Homily 13-09-2008

May God our Father bring you to himself and cause the splendour of his glory to shine upon you! May the only Son of God, our master and brother, reveal to you the beauty of his risen face! May the Holy Spirit fill you with his gifts and grant you the joy of knowing the peace and light of the Most Holy Trinity, now and for ever! Amen!

A Father's Guidance

From an address of Pope Benedict XVI to the Bishops of France, during his recent visit to Lourdes

It can never be said often enough that the priesthood is indispensable to the Church, for it is at the service of the laity. Priests are a gift from God for the Church. Where their specific missions are concerned, priests cannot delegate their functions to the faithful.

Dear Brothers in the episcopate, I urge you to continue helping your priests to live in profound union with Christ. Their spiritual life is the foundation of their apostolic life. You will gently exhort them to daily prayer and to the worthy celebration of the sacraments, especially the Eucharist and Reconciliation, as Saint Francis de Sales did for his priests.

Every priest should be able to feel happiness in serving the Church. In the school of the Curé d'Ars, a son of your land and patron of pastors throughout the world, constantly reiterate that the greatest thing a man can do is to give the body and blood of Christ to the faithful and to forgive their sins.

Seek to be attentive to their human, intellectual and spiritual formation, and to their means of subsistence. Try, despite the weight of your onerous tasks, to meet them regularly and know how to receive them as brothers and friends (cf. *Lumen Gentium*, 28; *Christus Dominus*, 16). Priests need your affection, your encouragement and your solicitude. Be close to them and have particular care for those who are in difficulties, sick or elderly (cf. *Christus Dominus*, 16). Do not forget that they are – as the Second Vatican Council teaches, quoting the magnificent expression used by Saint Ignatius of Antioch in his Letter to the Magnesians – “the spiritual crown of the Bishop” (*Lumen Gentium*, 41).

www.zenit.org 14-09-2008

Liturgical Abuse Deprives

Redemptionis Sacramentum, n.11

The Mystery of the Eucharist is too great for anyone to permit himself to treat it according to his own whim, so that its sacredness and its universal ordering would be obscured.

On the contrary, anyone who acts thus by giving free reign to his own inclinations, even if he is a Priest, injures the substantial unity of the Roman Rite, which ought to be vigorously preserved, and becomes responsible for actions that are in no way consistent with the hunger and thirst for the living God that is experienced by the people today.

Nor do such actions serve authentic pastoral care or proper liturgical renewal; instead, they deprive Christ's faithful of their patrimony and their heritage.

Get Into the Habit

St Mary's Cathedral parish bulletin on Sunday August 31, commented on the fact that parish pastoral worker, Sr Aileen Vear, would be leaving at the end of the year. Parish Administrator, Fr Buckley said he had asked the Brigidine Sisters if another Sister could be sent to the parish in her place.

Fr Buckley continued: “From what many have said to me it is still a great value for our parish to have a Sister in our midst. The presence and witness of a vowed religious woman or man in a sense highlights the vocational diversity of the church.”

Well! Well! Surely even Fr Buckley, who never wears a clerical habit, can see that this witness would be much more powerful if the religious person was to wear a clearly recognisable habit so that people would know immediately that a religious person was “in our midst.” Priests who do wear a clerical habit often comment that they receive some extraordinary approaches from people because they immediately recognise that the wearer is a Catholic Priest. It seems obvious to us, but retired Bishop Coffey made it quite plain that he had no intention of wearing a religious habit except on the most formal occasions. His Priests and religious followed suit and so there is little visible evidence of Priests and religious in our diocese. Perhaps Fr Buckley has begun to see the obvious.

Pat O'Brien, Sale

Don't Blame the Church!

Phillip Adams, writing for *The Australian*, was way off the mark when he condemned the Catholic Church for the AIDS epidemic in the world, including Africa (My holy roller crusade, Aug 30). Obviously, the people who decide to use the obviously AIDS-facilitating condoms don't take notice of the Church. It is logical, then, to postulate that it is precisely those who *ignore* the Church who run the risk of contracting AIDS.

The AIDS sufferers themselves would not blame the Catholic Church: they would be highly critical of the agencies and individuals, however, who recommend and keep recommending condoms as some kind of wonder gadget. Indeed, exaggerated claims by the pro-condom lobby, of which Phillip Adams appears to be an honorary member, concerning the alleged effectiveness of the rubbery things is exacerbating the problem because they help generate a false sense of security in those who use them.

Not surprisingly, no guarantee of full protection against STDs has ever been provided by the condom makers; they would be sued if they had done so. Is Mr Adams unwittingly backing a device that helps speed up the spread of sexually transmitted diseases in the world, including Africa?

Henk Verhoeven, Beacon Hill NSW

Priesthood is Irreplaceable

Pope Benedict XVI, Homily 13-09-2008

Every time the Mass is celebrated, every time Christ makes himself sacramentally present in his Church, the work of our salvation is accomplished. Hence to celebrate the Eucharist means to recognize that God alone has the power to grant us the fullness of joy and teach us true values, eternal values that will never pass away. God is present on the altar, but he is also present on the altar of our heart when, as we receive communion, we receive him in the sacrament of the Eucharist. ...

Now, who can raise the cup of salvation and call on the name of the Lord in the name of the entire people of God, except the priest, ordained for this purpose by his Bishop? At this point, ... allow me to issue an appeal, confident in the faith and generosity of the young people who are considering a religious or priestly vocation: do not be afraid! Do not be afraid to give your life to Christ! Nothing will ever replace the ministry of priests at the heart of the Church! Nothing will ever replace a Mass for the salvation of the world! Dear young and not so young who are listening to me, do not leave Christ's call unanswered.

Greatest Destroyer of Peace

Mother Teresa, Nobel Peace Prize acceptance speech 1979

I feel the greatest destroyer of peace today is abortion, because it is a direct war, a direct killing – direct murder by the mother herself. And we read in the Scripture, for God says very clearly: Even if a mother could forget her child – I will not forget you – I have carved you in the palm of my hand.

We are carved in the palm of His hand, so close to Him, that unborn child has been carved in the hand of God. And that is what strikes me most, the beginning of that sentence, that even if a mother could forget something impossible – but even if she could forget – I will not forget you.

And today the greatest means – the greatest destroyer of peace is abortion. And we who are standing here – our parents wanted us. We would not be here if our parents would do that to us. Our children, we want them, we love them, but what of the millions. Many people are very, very concerned with the children in India, with the children in Africa where quite a number die, maybe of malnutrition, of hunger and so on, but millions are dying deliberately by the will of the mother. And this is what is the greatest destroyer of peace today. Because if a mother can kill her own child – what is left for me to kill you and you kill me – there is nothing between. And this I appeal in India, I appeal everywhere: Let us bring the child back ... What have we done for the child?

Denying Ourselves

*From a reflection by Fr Raniero Cantalamessa, OFM Cap,
Pontifical Household preacher*

“Whoever wants to come after me must deny himself, take up his cross and follow me. Because whoever wishes to save his life will lose it; but whoever loses his life for my sake will find it.” (Matt 16:24-25)

Christ's call for us to deny ourselves and thus find life is not a call to abuse ourselves or reject ourselves in a simplistic way. It is the wisest of the bold steps that we can take in our lives.

But we must immediately make a qualification. Jesus does not ask us to deny “what we are,” but “what we have become.” We are images of God. Thus, we are something “very good,” as God himself said, immediately after creating man and woman. What we must deny is not that which God has made, but that which we ourselves have made by misusing our freedom – the evil tendencies, sin, all those things that have covered over the original.

Years ago, off the coast of Calabria in southern Italy, there were discovered two encrusted masses that vaguely resembled human bodies. They were removed from the sea and carefully cleaned and freed. They turned out to be bronze statues of ancient warriors. They are known today as the Riace Warriors and are on display at the National Museum of Magna Grecia in Reggio Calabria. They are among the most admired sculptures of antiquity.

This example can help us understand the positive aspect of the Gospel proposal. Spiritually, we resemble the condition of those statues before their restoration. The beautiful image of God that we should be is covered over by the seven layers of the seven capital sins.

Perhaps it is not a bad idea to recall what these sins are, if we have forgotten them: pride, greed, lust, wrath, gluttony, envy and sloth. St Paul calls this disfigured image, “the earthly image,” in contrast to the “heavenly image,” which is the resemblance of Christ.

“Denying ourselves,” therefore, is not a work of death, but one of life, of beauty and of joy.

www.zenit.org 29-08-2008 [Translation by Joseph G. Trabbic]

Banner Wisdom

*Quotes from banners seen in the 2008 Freedom to be Born
march in Melbourne in September:*

“If it's not a baby, you're not pregnant.”

“Pro-choice before sex; pro-life after sex.”

“It is illegal to kill a possum in the roof; do not make it legal to kill human life in the womb.”

Think Again!

From a homily by Fr John Speekman, posted on his blog homiliesfromaustralia.blogspot.com on 30-08-2008

St Paul warns: “Do not model yourselves on the behaviour of the world around you but let your behaviour change, modelled by your new mind.”

The battlefield is the mind; change a man’s *way of thinking* and you change his behaviour.

To Peter Jesus says: “Get behind me, Satan! You are an obstacle in my path, because the way you think is not God’s way but man’s.” (Mt 16:23)

To convert his followers Jesus has to lead them out of their mind; he had to persuade them to surrender their way of thinking; this is not easy to do.

As a priest I try my hardest to show people the importance of thinking the way God thinks, which is the way the Church thinks; I practically beg them to let God form their minds. What stands in the way is always that most treasured possession of ours – our own opinion!

We all love our opinions; we are terribly attached to them; we treat them as the final word on any subject. Nothing is more sad than the man or woman *totally trapped* in his or her own opinion, victims of what they think they know. They are like people floating in an ocean filled with sharks, oblivious to the dangers, and treating would-be rescuers as wicked enemies. How tragic!

A survey conducted by the Pew Forum between May and August 2007 on more than 35,000 American adults revealed that 48% of Catholic respondents favour legal abortion (16% in all cases, 32% in most cases), while only 18% agree that abortion should always be illegal. 58% said that society should accept homosexuality.

At the very least these figures show that a huge number of Catholics no longer think as Catholics; although they vigorously insist on identifying themselves as such. Their thinking is now ‘man’s way’, the thinking of the world. They do not understand, or perhaps they do, that they have broken with the Catholic Church; they are no longer in communion with the Catholic Church’s teaching; they have become something else!

The thinking of the world has invaded our Catholic Church and it terrifies me.

Are the words of Jesus only ‘his opinion’? Is the teaching of the Church only ‘her opinion’? Am I standing here week after week, year after year, telling you ‘my opinions’?

Opinions cannot save you! They may entertain you but they cannot save you. Truth alone can save you; only absolute truth can lead you to God. And let me remind those of you who call yourselves Catholics and yet obstinately, wilfully, deliberately express your erroneous opinions to the young and the ignorant, and

cause them to fall into sin, that Jesus said: “Anyone who is an obstacle to bring down one of these little ones who have faith, would be better thrown into the sea with a great millstone round his neck.” (Mark 9:42)

If you have been keeping up with the events at St Mary’s Catholic Parish in South Brisbane you have there a prime example of exactly what I am speaking of. Two priests leading an entire congregation out of communion with the Catholic Church. They justify themselves with specious ‘feel good’ arguments but all the time they are drifting away from truth, the authority of the Archbishop, and disappearing over the horizon, taking many with them.

Archbishop Bathersby has written: “St Mary’s seems to be an authority to itself. Despite the good that it does, it places itself outside the practice of the Catholic Church. Therefore we might well ask is it a parish in communion with the Roman Catholic Church, or a community in schism. [..] In reality St Mary’s South Brisbane has taken a Roman Catholic parish and established its own brand of religion.”

Let me ask you here today: Have you established in your mind your ‘own brand of religion’; your own brand of the Catholic faith? Is your thinking Catholic?

It is not important how great the number of people who think the wrong way, it’s still the wrong way. If the whole world believed abortion or any other grave sin was acceptable, it would still be a grave sin. To put it another way, the truth has never depended on the number of people prepared to believe it, it is still always the truth. I would hate for any Catholic to live, or worse still to die, on the wrong side of the truth.

Our task as Catholic Christians is to ‘put on’ the mind of Christ. We do this by thinking as the Church thinks, by believing what the Church believes and living the moral life of Catholic disciples, following in the footsteps of the Master. I urge all of you to ‘think again’ and if you have drifted, clinging to your ‘opinion’, swim back to the truth, to the barque of Peter, the Church; this is the place of salvation.

St Mary’s South Brisbane 1

“And more Horror: Writings of a priest, photocopied on A4 pages, lying around in the St Mary’s church, South Brisbane on a regular basis” (Sept 08 ITD, p.10) appears to have been lifted straight from the pages of a Communist propaganda sheet. Whoever wrote this stuff, if he really is a priest, needs to be quietly led in front of the Blessed Sacrament and given exit counselling!

Maryse Usher, Melbourne

Unhinged Bishops

As with all diocesan bishops, Archbishop Bathersby is the hinge of communion with Rome in his archdiocese. The matters that break communion with the Roman Catholic Church which he raised in his letter to Fr Kennedy and his parishioners – matters of faith, liturgy, governance and authority – could equally be applied to his own leadership. If a diocese reflects its bishop's way of being, as Pope Benedict has said, could it be that the abomination which is St Mary's parish, is simply the logical consequence of the leadership of a bishop who has unhinged himself from Rome?

Significantly however, the way Archbishop Bathersby has dealt with Fr Kennedy's disastrous leadership of St Mary's parish highlights just how immoral, unjust and downright evil Bishop Coffey's actions were to remove Fr Speekman from his parish in Morwell.

For at least ten years a dissident Fr Kennedy was allowed to disregard core doctrines of the Church, violate numerous Church laws, disobey his bishop, break communion with his bishop, abuse his authority and lead an entire parish into schism. It took three Congregations in Rome to intervene and call on the Archbishop to ultimately act; and now everyone is watching to see how he will act.

Fr Speekman, on the other hand, a dutiful orthodox parish priest, obedient to the Church, was removed from his parish, by decree of Bishop Coffey, without a second thought. And for what? For teaching a principal and some religious education staff in his schools what an integral confession entails, for preaching about sin, for correcting error, for being faithful to Church teaching. Bishop Coffey considered this ineffective ministry that warranted immediate removal! Fr Speekman was not even given any detail about his supposed offences, nor given any options to defend himself, change or improve. When the Vatican told Bishop Coffey to reinstate Fr Speekman, he instead removed him again, accusing him of causing disturbance to communion even though he was serving as an administrator in a parish in Sydney at the time (where he continues to serve out his exile, years later).

Both these cases give us an example of the strong culture of dissent and rebellion among the majority of the bishops leading our dioceses. These bishops have not only accommodated rebellious and dissenting priests and religious and lay people, but have elevated them to positions of leadership in their dioceses. In contrast, they have assailed and dealt severely with any orthodox priest or lay person who questions their leadership and stands up for Church teaching. Those who are entrenched in this culture show that they have absolutely no regard for eternal truth and communion, Canon law, morality, the Magisterium and the authority of the Holy Father. Unchecked, this culture can ruin the Church in this country.

Gregory Kingman, Morwell

A Good Method

From St Louis de Montford's Secret of the Rosary, Part II

In what follows I shall give you suggestions for getting rid of distractions.

When you have asked the Holy Spirit to help you pray well, put yourself for a moment in the presence of God ...

Before beginning a decade, pause for a moment or two – depending upon how much time you have – and contemplate the mystery that you are about to honour in that decade. Always be sure to ask of Almighty God, by this mystery and through the intercession of the Blessed Mother, one of the virtues that shines forth most in this mystery or one of which you stand in particular need.

Take great care to avoid the two pitfalls that most people fall into during the Rosary. The first is the danger of not asking for any graces at all, so that if some people were asked their Rosary intention they would not know what to say. So, whenever you say your Rosary, be sure to ask for some special grace. Ask God's help in cultivating one of the great Christian virtues or in overcoming one of your sins.

The second big fault a lot of people make when saying the Holy Rosary is to have no intention other than that of getting it over as quickly as possible! This is because so many of us look upon the Rosary as a burden which is always heavier when we have not said it – especially if it is weighing on our conscience because we have promised to say it regularly or have been told to say it as a penance more or less against our will. It is really pathetic to see how most people say the Holy Rosary – they say it astonishingly fast and mumble so that the words are not properly pronounced at all. We could not possibly expect anyone, even the most unimportant person, to think that a slipshod address of this kind was a compliment and yet we expect Jesus and Mary to be pleased with it! Small wonder then that the most sacred prayers of our holy religion seem to bear no fruit, and that, after saying thousands of Rosaries, we are still no better than we were before! Dear Confraternity members, I beg of you to temper the speed which comes all too easily to you and pause briefly several times as you say the Our Father and Hail Mary.

St Mary's South Brisbane 2

Congratulations on at last forcing Archbishop Bathersby to look facts in the face. Of course St Mary's is not Catholic. Amazing that he was surprised (allegedly) to find out what was going on. What's a shepherd for? Keep it up.

Paul MacLeod, Geelong

A New Bishop

Many must be wondering: Who? Whence? When? After all, the diocese does need a bishop. We need to bypass the administrative type. We need someone wise, well-grounded in orthodoxy, stable, and bringing no baggage. Someone from outside the usual range of choices seems required, someone who would not necessarily be around for too long, but who would give the Holy See the opportunity to look farther afield for a long-range choice for the future.

If such a candidate is not easily found these days, we could do worse than look outside the diocese at the many retired priests that are around, not excluding religious and those technically 'disabled' for some minor reason or another.

Such a man would be fitted to settle things down for his successor by establishing a sense of *comm-union* (a notion much beloved of the present pope) in faith throughout the diocese.

It would not be beyond a strong but straightforward, simple and direct man to bring about a lot of reconciliation, which, sadly, we need. In such a new era the many good people, on whatever side of the divide they might currently sit, would give their allegiance to a fresh start.

As a stranger, and with a clear notion of his responsibility, and with only a relatively brief opportunity to achieve so much good, he would need the genuine unopportunist advice and help of many. He could really offer his flock new dimensions for participation and fostering the apostolate of the laity.

Is such a man available? Surely 'Yes', somewhere, but probably in the most unlikely place. Time to think outside the square? Well, if the Holy See is really fair dinkum about the good of a whole diocese, draw on those unexpected reserves of clergy which we know are there.

S.C., Melbourne

St Mary's South Brisbane 3

I attended St Mary's this morning. Not a thing has changed. I have a copy of the homily last Sunday, and the text shows continued defiance of Rome and the Archbishop. An invalid baptism was actually witnessed by members of the congregation last Sunday 7 September, with Fr Kennedy performing the sacrilege.

The congregation all say the Eucharistic Prayer, including the words of Consecration. They have what look like strange vestments, and the gnostic anti-Catholic books are still there.

It seems that the Archbishop has successfully ridden out the storm, and St Mary's is set for another 27 years of invalid baptisms and gnostic theology.

Richard Stokes, Brisbane

Catholic Means Pro-Life

*From an article by Father Thomas D. Williams
at www.nationalreview.com 29-08-2008*

You are unlikely to ever come upon a group called Mohammedans for Polytheism or Environmentalists for Seal Slaughter. A Muslim who espouses a multiplicity of deities has, ipso facto, placed himself outside the Muslim confession. Polytheism is not an Islamic thing. An environmentalist who patronizes anti-ecological activities is not an environmentalist at all, but a subversive. This is because the monikers "Muslim" and "environmentalist" mean something; they carry with them a series of necessary consequences. [...]

People - including apparently some "ardent" Catholics - seem to forget how central the pro-life issue is to Catholic morality and why that is so. We are not quibbling here about how many angels can dance on the head of a pin. It is no exaggeration to say that the inviolability and sacredness of innocent human life is to Catholic morality what the doctrine of the Holy Trinity is to Catholic dogma. Both are not only non-negotiable; they are foundational. [...]

A solid core of beliefs or principles undergirds any human organization. These beliefs constitute the cement that binds the society together and determine its identity. Obviously plenty of issues fall outside this fundamental core, and there is a difference between legitimate pluralism of opinion and arrant contradiction. Environmentalists, for example, can disagree about many things, such as strategies, priorities, funding and the like, but devotion to the environment and its logical corollaries are not up for debate. If you sport a mink coat, you're out of the club.

Being Catholic is no different. The title "Catholic" presumes a whole string of basic beliefs, succinctly laid out in the Apostle's Creed. ... Along with this canon of doctrines, Catholics also embrace a body of moral teaching (summed up tidily in the Catechism of the Catholic Church) which governs their understanding of right and wrong, what is pleasing to God and what offends Him.

The earliest known work of Christian antiquity outside the New Testament is called The Teaching of the Twelve Apostles, known also by its familiar Greek appellation, the Didache. This catechetical manual makes no bones about what it means to be a Christian. It begins with the stark admonition: "Two ways there are, one of Life and one of Death, and there is a great difference between the Two Ways." Included in the explanation of what it means to love one's neighbour, as part of the "way of life," first century Christians read the words, "Do not kill a fetus by abortion, or commit infanticide." Such has been the consistent teaching throughout the history of Christianity and no amount of political posturing will change that.

Fr Williams, LC, is dean of theology at Rome's Regina Apostolorum University and Vatican Analyst for NBC News and MSNBC.

The Cross is Not Optional

From an Angelus address by Pope Benedict XVI

If to save us the Son of God had to suffer and die crucified, it certainly was not because of a cruel design of the heavenly Father. The cause of it is the gravity of the sickness of which he must cure us: an evil so serious and deadly that it will require all of his blood. In fact, it is with his death and resurrection that Jesus defeated sin and death, re-establishing the lordship of God.

But the battle is not over: Evil exists and resists in every generation, even in our own. What are the horrors of war, violence visited on the innocent, the misery and injustice that persecutes the weak, if not the opposition of evil to the Kingdom of God? And how does one respond to such evil if not with the unarmed love that defeats hatred, life that does not fear death? This is the mysterious power that Jesus used at the cost of not being understood and of being abandoned by many of his followers.

Dear brothers and sisters, to complete the work of salvation, the Redeemer continues to draw to himself and his mission men and women who are ready to take up the cross and follow him. Just as with Christ, it is not “optional” for Christians to take up the cross; it is rather a mission to be embraced out of love.

In our present world, where the forces that divide and destroy seem to prevail, Christ does not cease to propose his clear invitation to all: Whosoever wants to be my disciple, he must renounce his selfishness and carry the cross with me.

www.zenit.org 31-08-2008

A Common Problem

Much and all as I deplore the approval of Fr Peter Slater of an Anglican teaching Religious Education (R.E.) in a Catholic school, I don't think that he is any Robinson Crusoe in that regard. I know that it has happened here – non-Catholics teaching R.E. Some 20 years ago when my children were at Sacred Heart College here, there was a non-Catholic lady teaching R.E. More recently in our local Catholic primary school a non-Catholic lady taught R.E. for many years. I saw her myself bring classes to the church. I haven't any direct connection with the schools now so I don't know the current practice. However, I was told fairly recently that non-Catholics plus non-practising Catholics out-numbered Catholics on the staff of the Catholic primary school. So Fr Peter Slater may have been in good company at the gathering of the Bishops! We are in the Archdiocese of Melbourne.

On another note, we too had difficulty on the feast of the Assumption. There was only one Mass, at 9.15am, so that cut out all going to work.

Elizabeth Heenan, Kyneton

The Mysteries of Light

Apostolic Letter Rosarium Virginis Mariae, John Paul II, n.21

The Baptism in the Jordan is first of all a mystery of light. Here, as Christ descends into the waters, the innocent one who became “sin” for our sake, the heavens open wide and the voice of the Father declares him the beloved Son, while the Spirit descends on him to invest him with the mission which he is to carry out.

Another mystery of light is the first of the signs, given at Cana, when Christ changes water into wine and opens the hearts of the disciples to faith, thanks to the intervention of Mary, the first among believers.

Another mystery of light is the preaching by which Jesus proclaims the coming of the Kingdom of God, calls to conversion and forgives the sins of all who draw near to him in humble trust the inauguration of that ministry of mercy which he continues to exercise until the end of the world, particularly through the Sacrament of Reconciliation which he has entrusted to his Church.

The mystery of light *par excellence* is the Transfiguration, traditionally believed to have taken place on Mount Tabor. The glory of the Godhead shines forth from the face of Christ as the Father commands the astonished Apostles to “listen to him” and to prepare to experience with him the agony of the Passion, so as to come with him to the joy of the Resurrection and a life transfigured by the Holy Spirit.

A final mystery of light is the institution of the Eucharist, in which Christ offers his body and blood as food under the signs of bread and wine, and testifies “to the end” his love for humanity, for whose salvation he will offer himself in sacrifice.

In these mysteries, apart from the miracle at Cana, the presence of Mary remains in the background. The Gospels make only the briefest reference to her occasional presence at one moment or other during the preaching of Jesus, and they give no indication that she was present at the Last Supper and the institution of the Eucharist. Yet the role she assumed at Cana in some way accompanies Christ throughout his ministry. The revelation made directly by the Father at the Baptism in the Jordan and echoed by John the Baptist is placed upon Mary's lips at Cana, and it becomes the great maternal counsel which Mary addresses to the Church of every age: “Do whatever he tells you”. This counsel is a fitting introduction to the words and signs of Christ's public ministry and it forms the Marian foundation of all the “mysteries of light...”

St Mary's South Brisbane 4

Thanks to a stunned overseas visitor to St Mary's South Brisbane, here is a link to a video recording of a Baptism by Fr Terry Fitzpatrick (21/09/2008)

<http://www.youtube.com/watch?v=e0gDIOXWfRQ>

We Have the Numbers

The Catechism of the Catholic Church (CCC) points out most clearly that abortion is a grave offence and the penalty is excommunication. It is not only a belief for some Catholics to agree on, it is for all the faithful to believe as well. It is the killing of a living child. To kill an unborn child is a murder, also punishable by Law, yet it seems that the politicians are about to change all that and murder will be the norm.

Paragraph 2272 of the CCC states that it inflicts excommunication on all that take part in the procuring of an abortion. That's how strict the rule is. Will the same penalty apply to those of us that don't try to put a stop to it? The CCC is a book on Catholic Church dogma and a reference for all the faithful to obey, not just for a few of us.

We have the numbers to be convincing. Are we going to do nothing to put a stop to this vile legislation that allows more than 20,000 innocent victims to die each year in Victoria? It is up to us to take a direct line of action now. Let us conquer this law that destroys a human life and make it our aim to protect it in the spirit of our Catholic faith.

Each unborn child has a 'right to life'. Write, and object to the Premier of Victoria today. He has changed his own thoughts on this matter since 1984 when he defended life by saying that his view on abortion had not changed and that under no circumstance would he support any further liberalisation of abortion laws. Ask him why he supports it now.

L. A. Morrissey, Sandringham

A Priest's Companion and Counsellor

Pope Benedict XVI to priests, in Lourdes

Even now the word of God is given to us as the soul of our apostolate, the soul of our priestly life. Each morning the word awakens us. Each morning the Lord himself "opens our ear" through the psalms in the Office of Readings and Morning Prayer. Throughout the day, the word of God becomes the substance of the prayer of the whole Church, as she bears witness in this way to her fidelity to Christ. In the celebrated phrase of Saint Jerome... "Ignorance of the Scriptures is ignorance of Christ".

Dear brother priests, do not be afraid to spend much time reading and meditating on the Scriptures and praying the Divine Office! Almost without your knowing it, God's word, read and pondered in the Church, acts upon you and transforms you. As the manifestation of divine Wisdom, if that word becomes your life "companion", it will be your "good counsellor" and an "encouragement in cares and grief".

The Real War on Terror

*From an article by Rev. Thomas J. Euteneuer
President, Human Life International www.hli.org*

While we hold sacred the memory of the nearly 3,000 victims of the terror in the Twin Towers, their deaths are also a symbolic reminder of the *real terrorism* that has occurred every day of every year, uninterrupted, for the past 36 years in a country that calls itself "the land of the free and the home of the brave." This form of terrorism on America's own soil kills more than 3,000 babies *every single day!* There has not been any official war declared on the terrorism of abortion. It is virtually ignored in public discourse and political campaigning, and even when it is dealt with, it is only talked about as something "controversial" and never as a substantive issue or one that needs to be addressed in all its dimensions.

The real story of international terror and extremism is not the story of Islam. It is the story of an industry that makes Islamic terrorists look like a bunch of Boy Scouts. It is not a localized war or one related simply to disputes between countries or conflicting political systems. It is an *ideological* war, a conflict between fundamental notions of good and evil, decency and depravity. In this respect, there is a direct correlation between the murderous terrorism whose bloody victims are shown on the evening news and the silent butchering of millions of babies, the images of whose suffering little bodies will never be considered fit for public viewing. The babies' murderers are just as unscrupulous as the ones who behead their victims on the internet. ...

Unlike the declared war on terror, the war against abortion is not a war for trained military men. It is a war for every decent human being to engage in. We ourselves must vigorously fight the *real* war on terror or no future remains in store for our nation, our families, or possibly even our very souls.

Something to Smile About

A fun email going around...

The definition of Atheism

The belief that there was nothing and nothing happened to nothing and then nothing magically exploded for no reason, creating everything and then a bunch of everything magically rearranged itself for no reason whatsoever into self-replicating bits which then turned into dinosaurs.

Makes perfect sense.

St Mary's Sth Brisbane Defiant in Being Non-Catholic

I arrived early for 9am Mass on Sunday morning at St Mary's South Brisbane. I looked around and thought I'd take some photos. After a few minutes an elderly person came to me while I was taking a photo. He literally pushed me and said that I was not allowed to take photos. I tried to introduce myself but he was quite agitated. He said that he did not allow photos because he said some people sent them to Rome and Rome might not like how they were doing things here. He added defiantly – they will not succeed! I did get to introduce myself in the end, and it turned out that he was Fr Peter Kennedy.

People slowly drifted in. I did not see anybody genuflect or acknowledge the Eucharist in the tabernacle at the main altar. It was just a common gathering of people. The main altar and sanctuary were not used for 'Mass' – instead a table in the middle of the church. The sanctuary is used for the singers.

At about 9.10am, a man started the 'Mass' with a reflection on the original owners of the land. To his right was another man sitting, completely unidentifiable but who was in fact Fr Terry Fitzpatrick. Neither priest took part until Fr Peter Kennedy, in ordinary clothes, stood up to read a bit of the Gospel and then gave his homily. It included the 'explanation' that a dogma is only a dogma if the majority of Catholics believe it. He also noted that the words used during a Baptism are not important, it was the meaning that mattered. He talked about how Jesus couldn't be true God, nor was he the Son of God, nor did he ever claim to be Son of God. During his sermon he also said that what he was talking about was heresy according to the Catholic Church and no doubt the Archbishop would get a phonecall from someone about this. They all laughed. He also mentioned how to handle the 4 main points in the Archbishop's letter. He complimented them on the many lovely letters they had written to the Archbishop and called it a good common-sense theology approach. At the end of the sermon the people clapped. (At one stage during his sermon, a dog wandered in and he bent down and gave it a pat).

At the offertory it was custom to invite everybody around the table in the middle of the church. Then there was Fr Terry, who had put on a 'robe' (chasuble?) with an aboriginal-print scarf (stole?). All together cited the whole 'canon' (their home-made 'Eucharistic prayer' as printed in their bulletin, and in July 08 issue of ITD), except the actual words of the consecration. It was all very haphazard, with no reverence. Giving out 'communion' looked like it was a free-for-all. The glass carafe was left on the table and one woman went up to drink from it.

After 'Mass', Fr Terry did a Baptism (sort of). He got us all to affirm our 'beliefs' (not the Creed) as per their Baptism sheet. Fr Terry said "WE Baptise you" and used 'those' words for the Baptism (the ones that make the Baptisms invalid – Creator, Liberator etc. or something like that!) and added "who is also Father, Son and Spirit". And everyone was encouraged to come forward and pour water on the child's head. The 'Baptismal font' was a bowl on the table. The parents and godparents anointed the child's head with oil.

Fortunately for me, I had been to Mass on Saturday evening. I know it is good to be charitable, but I think the people there who are so blatantly led astray need our first aid of charity and prayers. These two priests are not worthy of the eminence of the priesthood. They are in open defiance of the Magisterium and the Holy Father.

Fons Janssen, Willung South

The Vibe Calls Us!

From a printed homily of Fr Terry, South Brisbane:

[After outlining a scene in a movie where the "vibe" of the law was used to try to justify an argument in court]:

"I want to say something similar in our defense to a wider church wondering why we do the things we do here at St Mary's. We could go to many sources .. the scriptures, Jesus, to the documents at the second Vatican council and say that to Bless Gay and Lesbian marriages, place a statue of a praying monk in this church, the use of our Eucharistic prayers, the lack of vestments etc. all of the issues for which we are accused ... Why do we do this... where in the laws of the church is this permitted. We believe that the whole Vibe – the whole energy of the scriptures – the spirit of Jesus .. of Vatican 2 .. calls us to this."

Rights and Responsibilities

Redemptionis Sacramentum

[14.] The regulation of the Sacred Liturgy depends solely on the authority of the Church, which rests specifically with the Apostolic See and, according to the norms of law, with the Bishop.

[18.] Christ's faithful have the right that ecclesiastical authority should fully and efficaciously regulate the Sacred Liturgy lest it should ever seem to be anyone's private property, whether of the celebrant or of the community in which the mysteries are celebrated.

[186.] Let Bishops, Priests and Deacons, in the exercise of the sacred ministry, examine their consciences as regards the authenticity and fidelity of the actions they have performed in the name of Christ and the Church in the celebration of the Sacred Liturgy.

Baptism Preparation

[This is the last in a series of articles on Baptism catechesis appearing in ITD on this page. Ed.]

With all the surveys that have been done and the facts and figures that have been published about poor Sunday Eucharist attendances, we can safely say that we have reached a stage in the Church in this country where a whole generation of Catholic parents are no longer connected to the Church. Yet many of these same parents have still had their children baptised.

For a long time now I have held the conviction that if the Church is serious about revitalizing the faith and handing it on to future generations, then more time and resources must be invested in the proper preparation, catechesis, training and formation of these parents.

Many bishops, priests, religious, teachers, catechists and armchair experts have to come to terms with the fact that these parents often lack the faith that is fundamentally necessary for their child to be baptised by the Church.

Infant Baptism is by proxy, that is, the parents act on the child's behalf in asking for faith, in anticipation of the time when the child becomes of age and will accept this gift from the Church by making his or her own act of faith. This means that until the child becomes of age, the parents hold the spiritual life of their child in their hands. It means that the life of faith of the child unfolds and grows within the life of faith of his parents. Hence the strength of their own faith or the lack of it, will basically determine the child's faith until he is able to take responsibility for his own faith.

We have reached the critical stage now where the sense of urgency has to be shifted from the Baptism of the child to the preparation of the child's parents about Baptism, and their formation for raising their children in the faith. This allows parents to fulfil their role as primary educators of their children.

Baptising their children is not going to restore the basis that is necessary for these parents to rekindle their faith and to start practising it again by participating regularly in the Sunday Eucharist. It is not going to provide the ground for the formation that is required for them to live up to their commitment to train and raise their children in the practice of the faith. Nor is it going to re-convert them and set them on the path of truth once again.

Their lack of faith has to be restored through evangelization. This essentially means that they have to be re-introduced to the Good News of Christ, his death and resurrection, by listening to the word of God. They have to be called anew to conversion, to belief in the power of the living and loving presence of Christ in His Church.

By presenting their child for baptism, parents manifest their desire and will and accept the responsibility to

see that the fruits of the sacrament come to realisation as the child matures. This means that their preparation has to go beyond instruction. The mere one hour instruction, which for a long time has been the practice, has proven to be hopelessly inadequate in the preparation of these parents.

It is the Church's duty to see that they are properly prepared, catechised and formed in order to live up to the commitments and demands of the sacrament of Baptism and the rest of the sacraments of initiation.

Since their catechesis has to be preceded by evangelization, their education and formation has to follow a similar structure to that of the catechumenate, the process which has been used by the Church from its very beginning to initiate adults into the life of Christ. This means that these parents have to commit to a lengthened preparation and formation process before and after the child receives the sacrament.

The purpose of the post-baptismal catechetical and formation process is to deepen their faith and knowledge in the mysteries of their Eucharistic faith through prayer, education, reflections on the Scriptures, service and through regular participation in the sacraments of the Church.

The Baptism preparation and formation process for these parents should set out to impart an understanding of the Catholic faith in such a way as to change their lives, not only in relation to the Church but also in relation to God. Whatever their original reason for presenting their children for Baptism is, it is a good one. It is the reason or motivation God has used to introduce them to his word and the Good News. It is the all-important duty and mission of the Church to evangelize and catechise them. By the end of their preparation and catechetical formation process their reasons and motivations must have been purified, so that they can come to the belief that they cannot imagine living the rest of their lives outside of the Church.

Gregory Kingman, Morwell

God's Work

Pope Benedict XVI, WYD homily 17-07-2008

On the day of your Baptism, God drew you into his holiness. You were adopted as a son or daughter of the Father. You were incorporated into Christ. You were made a dwelling place of his Spirit. Baptism is neither an achievement, nor a reward. It is a grace; it is God's work. Indeed, towards the conclusion of your Baptism, the priest turned to your parents and those gathered and, calling you by your name said: "you have become a new creation."

Hours of Eucharistic Adoration in Gippsland

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	Friday and Saturday 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 (every second month, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday (10am Mass) 10.30am – 12 noon
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 (every second month, January onwards)

Take Every Opportunity!

Pope Benedict XVI, Homily 13-09-2008

Brothers and sisters, let us give the greatest veneration to the sacrament of the Body and Blood of the Lord, the Blessed Sacrament of the real presence of the Lord to his Church and to all humanity. Let us take every opportunity to show him our respect and our love! Let us give him the greatest marks of honour! Through our words, our silences, and our gestures, let us never allow our faith in the risen Christ, present in the Eucharist, to lose its savour in us or around us!

As Saint John Chrysostom said magnificently, “Let us behold the ineffable generosity of God and all the good things that he enables us to enjoy, when we offer him this cup, when we receive communion, thanking him for having delivered the human race from error, for having brought close to him those who were far away, for having made, out of those who were without hope and without God in the world, a people of brothers, fellow heirs with the Son of God” (Homily 24 on the First Letter to the Corinthians, 1). “In fact”, he continues, “what is in the cup is precisely what flowed from his side, and it is of this that we partake”. There is not only partaking and sharing, there is “union”, says the Doctor whose name means “golden mouth”.

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.
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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.