

Into the Deep

Issue 85

Newsletter of orthodox Catholics of Gippsland

October 2009

Into the Deep Turns 7!

This month, ITD celebrates its 7th birthday! Who would've thought we'd still be going strong all these years later? Thank you to all who have supported and encouraged us, and thank you to all who contribute to the life of ITD through sending letters, articles, donations, and through praying for us.

We have no financial support apart from what our readers donate, and that money goes entirely towards printing and mailing costs. Without it, we would have to give up. Thank you to all those who have given throughout the year; for those who haven't, we use our birthday month as a 'reminder' to ask you to consider giving for the year – it's so much easier than having to worry about subscriptions!

The teaching of the Catholic Church is addictive. It is truly wonderful, and the more you learn about it the more you love it and want more. Everything makes sense, everything is good, and true, and beautiful. The mysteries of our faith, of our life, are awe-inspiring, and we are truly blessed to be Catholic!

On the other hand, it is so sad to see how many of our Catholic bishops, priests, parishes and schools are so willing to forsake Catholic teaching and heritage. Do they not understand it, not love it, not believe it anymore? Why have they become like the 'doormen' who not only don't want to go in themselves, but don't want to let anyone else go in either? We must never tire of praying for them, for a renewed love for Christ and his Church, that will inspire them and move them to act with courage and faithfulness. And we must pray for this for ourselves too, that we don't weaken in proclaiming the Good News, in season and out, no matter what the cost; that we will always speak the truth in love and fight for justice, be witnesses of the joy that Christ's love brings, and invite the world around us to know him and love him and live according to his laws. Let us be faithful to this mission of ours as Catholic lay people.

- Ed.

A Harvest of Holiness

Rosarium Virginis Mariae, Pope John Paul II (n.1)

The Rosary of the Virgin Mary, which gradually took form in the second millennium under the guidance of the Spirit of God, is a prayer loved by countless Saints and encouraged by the Magisterium.

Simple yet profound, it still remains, at the dawn of this third millennium, a prayer of great significance, destined to bring forth a harvest of holiness. It blends easily into the spiritual journey of the Christian life, which, after two thousand years, has lost none of the freshness of its beginnings and feels drawn by the Spirit of God to "set out into the deep" (*duc in altum!*) in order once more to proclaim, and even cry out, before the world that Jesus Christ is Lord and Saviour, "the way, and the truth and the life", "the goal of human history and the point on which the desires of history and civilization turn".

The Rosary, though clearly Marian in character, is at heart a Christocentric prayer. In the sobriety of its elements, it has all the depth of the Gospel message in its entirety, of which it can be said to be a compendium. It is an echo of the prayer of Mary, her perennial Magnificat for the work of the redemptive Incarnation which began in her virginal womb.

With the Rosary, the Christian people sits at the school of Mary and is led to contemplate the beauty on the face of Christ and to experience the depths of his love. Through the Rosary the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer.

The Priest

"Everything has come to us through the priest; yes, all happiness, all graces, all heavenly gifts. If we had not the sacrament of orders, we should not have Our Lord."

Curé of Ars

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

Not By Her Own Strength

Pope Benedict XVI

“The Church walks the same path and suffers the same destiny as Christ, since she acts not on the basis of any human logic or relying on her own strength, but instead she follows the way of the cross, becoming, in filial obedience to the Father, a witness and a travelling companion for all humanity.”

Satan’s Most Successful Deception

From a homily by Bishop Basil Meeking, Emeritus Bishop of Christchurch, New Zealand, at the annual retreat of the Australian Confraternity of Catholic Clergy, June 2009

Even in New Zealand, where the Church was swept off her feet by what was thought to be the teaching of Vatican II, there are still a number of people who know and use the prayer formerly said at the end of low Mass: “Holy Michael Archangel, be our safeguard against the wickedness and snares of the devil”. Only a few weeks ago, a woman nearing the end of her life in a nursing home, talking about mistaken understanding and practice of the liturgy and how hard this is to correct, suddenly said with great conviction, “The devil is very strong!”

That is what the Our Father in St Matthew’s Gospel says too. “But deliver us from the evil one.” As the Catechism tells us, it is not evil as an abstraction, but as a person, Satan. The angel who opposes God. He is the one who “throws himself across” God’s plan and his work of salvation (CCC #2851). Satan is “the deceiver of the whole world.”

Surely Satan’s most successful deception is to persuade people, including many Christians and some of us priests, that he does not exist! Probably most of us give a notional assent to his existence. But do we take Satan seriously?

Of course our excuse is that Christ has overcome the power of Satan. That is true; but in this earthly time when our eternal destiny is at stake, we ignore the wiles of the Tempter at our peril. Is not the depression which at times overcomes priests the successful effort of Satan to separate us from the mercy of God? We need to beg God not to abandon us to the mercilessness of Satan. Satan knows well how to exploit those dark places in our being.

“Deliver us from evil”: we need to pray because for each of us the struggle goes on. Yet we must never despair. “Death and life have struggled in an amazing conflict; the Author of Life, once dead, now lives and reigns.” (Divine Liturgy of the Easter Vigil).

From the ACCC Inter Nos newsletter, August 2009

Leaders Who Will Lead!

Thank you

to the Congregation for the Doctrine of the Faith!

This from LifeSiteNews.com (Hilary White, 08-09-2009):

In August the Vatican’s doctrinal office, the Congregation for the Doctrine of the Faith, sent a letter to diocesan bishops and provincial superiors of religious orders [in Italy] asking the bishops to “summon the priests” who signed the letter and “to call them to order and possibly punish them” for their public support for euthanasia.

Thank you

to Archbishop Daniel Pilarczyk of Cincinnati!

This from NCRonline.org (Judy Ball, 31-08-2009):

The decision by the archbishop of Cincinnati to bar Sister of Charity Louise Akers from teaching catechetics on behalf of the archdiocese because of her public support of women’s ordination in the Catholic church has “garnered international attention” for the archbishop and the sister, according to a report by *The Catholic Telegraph*, the official organ of the archdiocese.

“Questions have been raised about the role of a diocesan bishop and the teaching of catechetics in his diocese,” Archbishop Daniel E. Pilarczyk told *The Catholic Telegraph* Sept. 3. “It is a bishop’s responsibility to provide authentic and orthodox Catholic teaching in his diocese. Persons who are not in accord with the teaching of the church should not expect to be allowed to teach catechetical leaders or others in the name of the church.”

Her public position, he told the newspaper, is in defiance of the church’s teaching. “We don’t hire people to teach only infallible doctrine; we hire people to teach what’s in the Catechism of the Catholic Church,” he explained. “As a result, Sister Louise may not teach in the name of the Archdiocese of Cincinnati or at any venue for which the archdiocese is responsible.” ...

Pilarczyk asked that Akers remove her name from the ordination Web site and that she publicly rescind her support of the ordination of women. Akers complied with the first request, but not the second. “To do so would go against my conscience,” Akers told NCR.

Thank you

to Fr David Sunberg of Cincinnati!

Fr David Sunberg told a volunteer religion teacher of a 6th grade Old Testament class in his parish that she could no longer teach RE because of her public support for women’s ordination. Dr Carol Egner had written a letter to The Cincinnati Enquirer in support of Sr Louise Akers and expressing her agreement with women’s ordination. Fr Sunberg asked her to write another letter that either renounced her position or made clear that she “yields to the wisdom of the church.” When she refused, she was told she could no longer teach her class at the parish.

Naughty Words!

A Reflection by Fr John Speekman, from homiliesfromaustralia.blogspot.com (23-09-2009)

Words can be little devils. They sneak around the place insinuating themselves into sentences they have no right to be in, giving meanings they have no right to give. Naughty words! They spread their deceiving odour like the nectar of a flesh-eating plant and gradually the words properly appointed to guard clarity and truth slide into oblivion.

In the Church these little monsters have infiltrated with remarkably destructive vigour. The otherwise harmless little word 'our' for example, as in *our* faith, *our* parish, *our* Church has, bit by bit, nudged the definite article into the trash can. 'Our' faith is now far more important than 'the' Faith; and instead of us belonging to this or that parish, or to the Church, they now belong to us – our parish, our Church!

Another far more dangerous one is the 'all-things-bright-and-beautiful' word *community*. Like a Crown of Thorns starfish on the Great Barrier Reef it has spread its tentacles over the word *communion* leaving behind a meaningless collection of dead letters.

What makes it all so insidious is that to the unaware it all seems so good and true. One now discredited parish programme had as its mantra and aim: *From Crowd to Community*. Yes, of course, community is good, and so much better than a crowd, so let's get to work, let's build community! And we invest hours of time and loads of money on meetings and structures and 'leadership training' and all the time we should be working, not on building community, but on understanding and achieving *communion*.

Communion in the Church does not flow from community; it's the other way round – first communion, then community. Anything else is doomed to failure; a body without a soul.

Confusing words makes other errors possible, errors which would not have been possible had we used the right words. For example, the tiny word *sin* still stands with extraordinary tenacity against the giant words *psychological dysfunction*. And speaking of sin is only really meaningful when we speak of communion. Sin, by definition, destroys communion, first with God and then with our brothers and sisters in Christ. Community, on the other hand, does not challenge sin except in its most destructive manifestations. In fact, community is quite comfortable with sin; just witness the accolades accorded deceased public sinners by the Australian community.

Then again, community is *inclusive*; communion is *exclusive*. I am compelled to admit that I am more than weary of hearing the silly call to 'build welcoming and inclusive communities' made by so many diocesan pastoral plans. I always thought this

was the task of the Bowling Club, the School Board and the local Shire Council. But, of course, once we have fallen for the lie that we should be building up community in the Church then it goes without saying that we should be building *inclusive* communities.

Finally, since a community relies on the qualities and achievements of its members to make it strong, it tends, when it celebrates, to celebrate itself. I have attended Masses at which the priest could have been most accurately described as leading the community in its celebration of itself. Even the homily at some of these Masses could be said to be an 'anointing' or affirmation of the community rather than a call to attentiveness to and worship of God. How sad!

Christian community follows almost effortlessly from real communion but can never substitute for it. Where it does we get lots of bush dances, picnics and bingo nights, but very little relief for the soul or the profound loneliness we all struggle with.

Eternal life, peace, true joy come from communion with Christ in his Church on earth, with the suffering souls in Purgatory, and with his angels and saints in heaven.

Fidelity Attracts Vocations

Research [from Georgetown University's Center for Applied Research in the Apostolate] which was conducted over the past year with institutes representing 80% of all religious in the country, shows that the groups that are most successful in attracting and retaining new members follow a more traditional style of religious life. In this style, "members live together in community and participate in daily Eucharist, pray the Divine Office, and engage in devotional practices together."

As well, the report continued, they "wear a religious habit, work together in common apostolates, and are explicit about their fidelity to the Church and the teachings of the Magisterium."

"All of these characteristics are especially attractive to the young people who are entering religious life today," it affirmed.

One aspect of religious life that most attracted these new members, according to the report, is common prayer. The majority stated that this is what also most sustains them now, especially daily Eucharist and the Liturgy of the Hours. ...

Currently, there are at least 2,630 new vocations in the initial stages of religious formation throughout the United States.

www.zenit.org 20-08-2009

Clergy Conference in Rome

*Conference for English-speaking priests and deacons,
4-8 January 2010, Rome*

From www.yearforpriests-clergyconferencerome2010.org

The Australian Confraternity of Catholic Clergy and the (American) Confraternity of Catholic Clergy have announced a joint conference of their two associations for a special seminar in Rome, 4-8 January, 2010.

This historic combined meeting of priests and deacons is in response to the Holy Father's designation of 2010 as the Year for Priests and invoking the patronage of the Cure of Ars, Saint John Vianney.

Both groups were established to foster and promote ongoing formation (spiritual, theological, pastoral and human) of the clergy in a fraternal setting, which was called for by the Second Vatican Council and highly encouraged in Canon Law. One facet is an annual national gathering whereby lectures and conference talks are given by reputable speakers known for their orthodoxy and loyalty to the Magisterium. The 2010 meeting in the Eternal City is the first joint assembly for both confraternities and will be conveniently located near the Vatican at the Casa Pastor Bonus.

Any and all Catholic priests and deacons from any English speaking country of the world are cordially invited even if not a member of either the ACCC or CCC. National Chairman, Rev. Michael Kennedy, PP, (Australia) and President, Rev. John Trigilio Jr, PhD, (U.S.A.) enthusiastically urge their members to honour Pope Benedict's Year for Priests by coming to Rome in January 2010 to spend time in prayer, study, and sacerdotal fraternity.

More information will be made available at www.yearforpriests-clergyconferencerome2010.org and at the respective websites: www.australianccc.org and at www.catholic-clergy.org or by contacting the media spokesman in Australia, Rev. Fr Nicholas Dillon on (+61 3) 9792 4422 or by e-mail at: enquiries@yearforpriests-clergyconferencerome2010.org.

Catholic Identity Jobs

A Catholic College Sale ad in the September 15 edition of the Gippsland Times advises that, "In 2010 the College will commence a new leadership structure." Applications for several positions are sought including - Level 4, Director of Catholic Identity and - Level 3, Co-Director of Catholic Identity.

Well now fancy that! Hopefully, after the last 30 years or so of little evidence of Catholic Identity, this is a new beginning. If they are serious then we should soon expect an announcement that the curriculum religious education guidelines, *Journeying Together in Hope*, based on the heresy of Thomas Groome, is to be discarded.

Pat O'Brien, Sale

Orphans with a Surplus of Parents

*From an address by Pope Benedict XVI
to Brazilian Bishops, 25-09-2009*

The Church tirelessly teaches that the family has its foundation in marriage and in God's plan. [Yet] the secularised world is dominated by profound uncertainty on this matter, especially since western societies legalised divorce. The only recognised foundation seems to be individual subjectivity, expressed in a desire to live together.

In this situation the number of marriages is falling because no-one wants to commit themselves on such fragile and unpredictable grounds, the number of 'de facto' unions is increasing and divorces are on the rise. It is in this fragile scenario that the drama of so many children is played out – deprived of the support of their parents, victims of apprehension and abandonment – and social disorder grows.

The Church cannot remain indifferent before the separation and divorce of couples, before the break-up of homes and the repercussions on children, who need extremely precise points of reference for their instruction and education: in other words determined and confident parents who participate in their upbringing.

This is the principle that is being undermined and compromised by the practice of divorce, through the so-called extended and mobile family which increases the number of 'fathers' and 'mothers' and leads to a situation today in which the majority of those who feel orphaned are not children without parents but children with a surplus of parents. This situation, with its inevitable ... crisscross relationships cannot but generate internal conflict and confusion that contributes to giving children a distorted idea of the family.

The firm conviction of the Church is that the true solution to the problems which married couples currently face and which weaken their union is a return to the solidity of the Christian family, a place of mutual trust, of reciprocal giving, of respect for freedom and of education to social life.

With all the understanding the Church feels towards certain situations, couples in their second marriage [as a result of divorce] are not like those in their first; theirs is an irregular and dangerous situation which must be resolved, in faithfulness to Christ, finding, with the help of the priest, a way possible to rehabilitate everyone involved. [...]

I trust in the witness of families who draw the strength to overcome trials from the Sacrament of Marriage. ... It is on the foundation of families such as these that the social fabric must be recreated.

Vatican Information Service 12-09-2009

Not Enough to Believe

Pope Benedict XVI, Angelus address, 13-09-2009

“Who do you say that I am?” Peter’s answer is clear and immediate: “You are the Christ,” that is, the Messiah, the consecrated one of God, sent to save his people.

Peter and the other disciples, then, unlike the majority of the people, believe that Jesus is not only a great teacher, or a prophet, but much more. They have faith: they believe that God is present in him and works in him.

Immediately after this profession of faith, however, when Jesus for the first time openly announces that he must suffer and be killed, the same Peter opposes himself to the perspective of suffering and death. So Jesus must strongly reproach him, to make him understand that it is not enough to believe that he is God, but that, moved by charity, he must follow him along the same road, that of the cross. Jesus did not come to teach us a philosophy, but to show us a way, indeed, “the” way that leads to life.

This way is love, which is the expression of true faith. If a person loves his neighbour with a pure and generous heart, it means that he truly knows God. If instead a person says that he has faith, but does not love his brothers, he is not a true believer. God does not live in him. St James clearly affirms this ... “If [faith] is not followed by works, it is dead” (James 2:17). In this regard I would like to quote from the writings of St John Chrysostom, one of the great Fathers of the Church ... Commenting on the exact passage from St James’ Letter, he writes: “One may have a right faith in the Father and the Son, and in the Holy Spirit as well, but if he does not live in the right way, his faith will be useless for salvation. ...”

www.zenit.org 13-09-2009

Look Truth in the Eye

From an article by Deal W. Hudson, insidecatholic.com, 21-09-2009

Archbishop Raymond L. Burke, the prefect of the Supreme Tribunal of the Apostolic Signatura, came to Washington, D.C., to be honored by InsideCatholic.com at its 14th Annual Partnership Dinner...

Addressing more than 200 guests, Archbishop Burke said, “We must speak the truth in charity,” but also, “We should have the courage to look truth in the eye and call things by their common names.” The tension between these two admonitions is evident in his own heroic defense of the Church’s teaching on the sanctity of human life and his personal humility. [...]

Throughout his 50-minute address, the archbishop returned again and again to the scandal of Catholic politicians who support abortion or same-sex marriage. He did not mince his words: “It is not possible to be a practicing Catholic and to conduct oneself in this manner.”

“Neither Holy Communion nor funeral rites should be administered to such politicians,” said Archbishop Burke. “To deny these is not a judgment of the soul, but a recognition of the scandal and its effects.”

With obvious reference to the Kennedy funeral, he argued that when a politician is associated “with greatly sinful acts about fundamental questions like abortion and marriage, his repentance must also be public.” He added, “Anyone who grasps the gravity of what he has done will understand the need to make it public.”

It’s not uncharitable to point out the scandal caused by these Catholic politicians. “The Church’s unity is founded on speaking the truth in love. This does not destroy unity but helps to repair a breach in the life of the Church.”

The Antics of Bishops

I am a product of Corpus Christi College, Werribee and was ordained in 1952.

We must not be surprised at the antics of our bishops.

When Jesus Christ hung upon the cross, there was only one apostle, bishop, there beside his mother.

In the early fourth century, St Athanasius had trouble with some of his fellow bishops who wanted to support Arius who was a heretic.

The eastern schism was led by the eastern bishops who considered themselves as equal to Rome.

Then we have the Reformation and only one English bishop remained loyal to Rome.

Not long before he died, Pope John Paul II canonised 500 Spanish martyrs – priests, brothers, nuns and laypeople; not one bishop among them.

Just after Pope Paul VI issued his famous encyclical “*Humanae Vitae*” the Australian bishops voted on it. Of the 45 bishops present at that meeting, 23 voted in favour of the Pope, 22 voted against the Pope. In the minutes sent to the Pope’s representative in Canberra the voting figures were omitted. The bishops did not have the courage to show their hand.

I think that all those bishops who attended that meeting have retired, but the bishops that we have today are the product of their deliberations so we cannot expect too much; “A bad tree cannot bear good fruit.”

Rev Fr J Conway, Lockhart, NSW

Apparitions True and False

Excerpts from an article by Father Peter Joseph, first printed in 2004 (full article at stoneswillshout.com under Documents)

Fr Peter Joseph is from Wagga Wagga, where he teaches theology at Vianney College. He has a doctorate in dogmatic theology from the Pontifical Gregorian University, Rome, and edited the revised version of Archbishop Sheehan's "Apologetics and Catholic Doctrine".

I am not opposed to private revelations. But I am opposed to false revelations; I am opposed to dubious revelations; I am opposed to disapproved revelations; I am opposed to obsession with private revelations. I am opposed to all these things precisely because I *do* believe in genuine private revelations and their role in the life of the Church.

The abundance of alleged messages and revelations in the past forty years makes ever more necessary the traditional caution and discernment of spirits. Amid today's confusion and spiritual wasteland, many Catholics are seeking contact with the supernatural via new private revelations, regardless of whether or not they have been approved, or even whether or not they are in accordance with the Faith.

God may, and sometimes does, grant revelations to private individuals. But the Church never imposes on Catholics the obligation of believing anyone's private revelations, even those of the great saints. The Church gives her approval to them only when she is satisfied after rigorous examination of their spiritual utility and of the evidence on which they depend.

The Catechism in #67 says: "Throughout the ages, there have been so-called 'private' revelations, some of which have been recognised by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history."

The power of the devil

Very few people are aware of the devil's full powers, and his ability to deceive. Many Catholics think that as soon as any prodigy occurs, it *must* be the work of God. But messages and prodigies can issue from three sources ultimately: God, man, or the devil. It is the work of discernment to identify who is at work in a given case. It is knowledge of diabolical trickery which makes the Church cautious here.

In the face of the fallen angels' power to deceive, it is no wonder that the Church is always very slow to declare a miracle or message authentic. The devil has superhuman intelligence and is very clever, and to pretend that you can definitively judge in favour of something's authenticity, without help, is presumptuous.

To know if something is false, it suffices to know that it says something contrary to the teaching of the Church. Hence, it is easier to pronounce against visionaries than in their favour. But the mere absence of doctrinal error is not enough. There have to be other positive indications.

Why does the devil do it?

Catholics ought be very cautious in giving credence to visions and messages *before* they have received approbation from the Church. The devil has raised up many false mystics in recent years.

People ask: "Why would the devil be behind a revelation which encourages people to pray and fast and do penance? That would be Satan divided against himself." Fair question. Why would he do it? Answer: For a number of reasons: to distract people from the genuine private revelations; to lead them into exercises not blessed as such by God; to bring private revelations into complete disrepute; to cause disenchantment and even a crisis of faith when a seer is later plainly seen to be false; and, worst of all, subtly to lead some people out of the Church altogether.

The devil is willing to lose a lot, if he can gain in the long run. The devil rejoices when Catholics reject the tried and true means of spiritual growth to chase after the extraordinary and the unapproved.

The Church is extremely careful before approving a private revelation, for she knows how "even Satan disguises himself as an angel of light" (2 Cor 11:14). She must avoid both credulity and unfounded scepticism. Some spirits are quite easy to discern; others very difficult. Priests in particular must be examples of prudence and obedience in this area.

Examples of visionaries judged to be false

Some individuals have been pronounced against by name, e.g., Vassula Ryden, and the Little Pebble, William Kamm. Vassula has received negative judgements twice from the Congregation for the Doctrine of the Faith, on the grounds that her revelations do not come from God and contain errors against the Faith. You hear people say: "But her writings are so spiritual and so beautiful!" I agree; possibly 99% of Vassula's messages are in conformity with the Catholic Faith – but that is just how the devil operates to deceive pious Catholics. It is the 1% that does harm. A poison apple is mostly good apple – but will harm you nevertheless. The devil knows he cannot mislead devout Catholics with outright heresy, but he can appeal to their piety and then subtly plant errors within.

Another example: the alleged apparitions in Garabandal in northern Spain, 1961-1965. The response of successive bishops of the diocese of Santander has been uniformly negative, and the present Bishop Vilaplaua has concurred with this verdict. Despite this, there are a number of active associations supporting Garabandal. A simple case of disobedience to lawful authority.

Continued on page 7...

There's Montichiari in Italy (1947), Necedah in the United States (1949), Palmar de Troya in Spain (1968), Bayside in the U.S. (1970), Dozule in France (1972), and hundreds of others – to say nothing of all the alleged visionaries and locutionists past and present, such as the Irish lady, Christina Gallagher, whose messages, in part, read like a frantic worried woman lamenting the state of the world. There are plenty of frantic worried people, lamenting the state of the world, who are good Catholics – but the Blessed Virgin from Heaven does not talk like them, in such a human, earthly, fretful fashion. To attribute such talk to Our Lady is an insult.

“Have visions; will travel” – such publicity seekers are not to be believed. Genuine visionaries fly from publicity. They submit to investigation by Church authorities; but they do not have publicity agents.

The authority to judge and the duty to obey

No private individual has the authority to judge definitively and officially which private revelations are true and which are not. The authority to rule on the genuineness of a private revelation rests first with the local Bishop.

It is forbidden, as well as sinful, to propagate private revelations which have received a negative judgement from the local Bishop, the conference of Bishops, or the Vatican's Congregation for the Doctrine of the Faith. Some people say, “I'm going to follow it until the Pope says it's false.” This is a useless guide for action in this matter – very rarely does the Pope make a pronouncement for or against a revelation. The Popes may choose to show their approval of certain revelations, *after* the decision of a local Bishop or conference of Bishops, by speaking of them, or by placing a new feast in the liturgical calendar, or by visiting the places intrinsically connected with them (e.g., Guadalupe, Paray-le-Monial, Rue de Bac, Lourdes, Knock, Fatima, Beauraing, Banneux).

Even should the local Bishop mistakenly disapprove of a genuine revelation, obedience to the Church remains paramount. It is a sin to propagate a private revelation disobediently, but it can *never* be a sin *not* to propagate one. Even if a genuine private revelation has been given, not even God Himself would want or command a seer to spread it against a lawful decree of a Bishop to desist. In fact, there are occasions in the life of St Teresa of Jesus of Avila (died 1582) and St Margaret Mary (died 1690) and Sr Josefa Menendez (died 1923) where Our Lord gave them a directive, but then their superior forbade it. What did they do? They obeyed their human superior on earth. What did Our Lord then tell them? – “You were right to obey my representative.”

Spiritual writers have an axiom: A Superior may or may not be inspired by God in his command, but you are always inspired in obeying. (Of course, we're not talking about where a Superior commands a sin; and, as I said above, it is not a sin to drop a private revelation).

Satan may really promote good things for a while, provided that he gains in the long run. The revelations of Necedah, Wisconsin, seemed to have good fruits, yet were false. Rosaries were said to change to gold. But disobedience showed them false. St Margaret Mary was told by Our Lord: “Listen, My daughter, and do not lightly believe and trust every spirit, for Satan is angry and will try to deceive you. So do nothing without the approval of those who guide you. Being thus under the authority of obedience, his efforts against you will be in vain, for he has no power over the obedient” (Autobiography).

After error itself, the mark of a false mystic is wilfulness and disobedience. I love this quote from St Faustina Kowalska: “Satan can even clothe himself in a cloak of humility, but he does not know how to wear the cloak of obedience.” (Diary, par. 939). Genuine mystics, like Saint Pio of Pietrelcina (Padre Pio), are models of obedience. They never pretend to set up Christ against His Church.

Everyone is free to have an opinion, but all have to submit to the judgement of the Church with practical obedience. What I mean is: you are still free to disagree (the Bishop is not infallible in this matter), but you owe him *practical obedience*, that is, you may not *act* against the decree; you may not propagate a revelation that the Bishop has judged negatively, or continue to say publicly that you regard it as genuine.

Remember, a Church commission may give a negative verdict for reasons which it cannot state publicly, e.g., it may have found out things against the character of the seer, but will not say so publicly, even though this would justify the decision and help people to accept it.

If a so-called message is judged not authentic for *doctrinal* reasons, then you are not free to defend such messages, because then you will be defending error. Vassula Ryden is an example of this: the Notifications against her were for false doctrine in her writings. How and why pious Catholics defended her *after* two declarations by the Holy See's Congregation for the Doctrine of the Faith is beyond me.

Can you say publicly that an approved revelation is not genuine? Yes, if you want to. The Church never orders you to accept any private revelation. But any such disagreement should be voiced respectfully.

Caution never does harm

The simple fact is that most claimed revelations are false. It is extremely foolish, therefore, to devote oneself to propagating a disapproved or dubious message, which might actually come from the Father of Lies. If one day you see its falsity for yourself, you will regret it enormously, and be unable to undo the harm done to others. On the other hand, there are more than enough approved messages to spread, if you want to spread them. It is better to keep to what is countenanced by the Church, than to go it alone and risk being a dupe of the devil.

Wanted – An Orthodox Parish

We would like to move to Victoria, but are looking for a parish where we would not need to tackle the New Age and relativism that we currently face in our area.

We are looking for a parish in country Victoria which has the following:

- Demonstrates a total commitment to the Magisterium and Holy Father.
- Has regular Eucharistic Adoration (*Exposition carried out by Priest*).
- Daily Holy Mass.
- Regular catechesis.
- Regular devotions i.e. May/October devotions to the Blessed Virgin Mary, Stations of the Cross during Lent and other Catholic devotions (*led by Priest*).

Is this too much to ask?

I hope you can help. If not, please pray for our Bishop to convert so that the real Catholic faith may be taught to us from the pulpits.

Name and address supplied

[If anyone can help with suggestions for this family, please let me know and I will pass on the information. - Ed.]

Don't Be Confused

*From an address by Pope Benedict XVI
to Brazilian Bishops, 17-09-2009*

“The particular identity of priests and laity must be seen in the light of the essential difference between priestly ministry and the ‘common priesthood’. Hence it is important to avoid the secularisation of clergy and the ‘clericalisation’ of the laity.” ...

“The lack of priests does not justify a more active and abundant participation of the laity. The truth is that the greater the faithful’s awareness of their own responsibilities within the Church, the clearer becomes the specific identity and inimitable role of the priest as pastor of the entire community, witness to the authenticity of the faith, and dispenser of the mysteries of salvation in the name of Christ the Head.” ...

“The function of the clergy is essential and irreplaceable in announcing the Word and celebrating the Sacraments, especially the Eucharist. ... For this reason it is vital to ask the Lord to send workers for His harvest; and it is necessary that priests express joy in their faithfulness to their identity.”

“The shortage of priests must not come to be considered as a normal or typical state of affairs for the future”.

Vatican Information Services 17-09-2009

Priests Must Pray

From an address by Pope Benedict to new bishops, 21-09-09

The imitation of Jesus the Good Shepherd is, for every priest, the obligatory path for their own sanctification and the essential condition for exercising the pastoral ministry responsibly. If this is true for priests, it is even more so for us, dear brother bishops. ...

An indispensable condition to produce good fruits is, in fact, that the priest remain united to the Lord; herein lies the secret of the fecundity of his ministry: Only if he is incorporated with Christ, true Vine, will he bear fruit.

A presbyter’s mission and, with greater reason, that of a bishop, entails today a lot of work that tends to absorb him continually and totally. The difficulties increase and the incumbencies multiply, also because we are faced with new realities and growing pastoral demands.

Nevertheless, attention to the problems of every day and the initiatives directed to leading men on the way of God, must never distract us from our profound and personal union with Christ. To be available to people should not diminish or obfuscate our availability to the Lord. The time that the priest and bishop dedicate to God in prayer is always the best employed, because prayer is the soul of pastoral activity, the “lymph” that gives it strength, it is a support in moments of uncertainty and the inexhaustible source of missionary fervour and fraternal love toward all.

The Eucharist is at the centre of priestly life. In the apostolic exhortation *Sacramentum Caritatis* I stressed how “Mass is formative in the deepest sense of the word, since it fosters the priest’s configuration to Christ and strengthens him in his vocation” (no.80).

Therefore, may the Eucharistic celebration illumine your day and that of your priests, imprinting its grace and spiritual influence in sad and joyful, agitated and peaceful moments of action and contemplation.

A privileged way of prolonging in the day the mysterious sanctifying action of the Eucharist is to recite devoutly the Liturgy of the Hours, and also Eucharistic adoration, *lectio divina* and the contemplative prayer of the rosary.

www.zenit.org 22-09-2009 [Translation by ZENIT]

A Plan of Love and Truth

Pope Benedict XVI

“The truth is that when God, through creation, gave man the keys to the earth, he wanted him to use this great gift responsibly and respectfully, making it fruitful.”

“The human being discovers the intrinsic value of nature if he learns to see it for what it really is, the expression of a plan of love and truth that speaks to us of the Creator and of his love for humanity, which will find its fulfillment in Christ, at the end of time.”

All About Knees

“If you want to know about God, there is only one way to do it: get down on your knees.” (Fr Fulton J. Sheen in 1944, ITD Sept 09, p.1).

This would seem to be an appropriate response to Terry Lappin’s uncouth advice to John Henderson, “... get off your knees...” (ITD June 09, p.6).

Michael Apthorp, Brisbane

Confession at the Centre of Pastoral Concerns

From Pope Benedict XVI’s letter to the priests of the world on the occasion of the Year for Priests:

From St John Mary Vianney we can learn to put our unflinching trust in the Sacrament of Penance, to set it once more at the centre of our pastoral concerns, and to take up the “dialogue of salvation” which it entails.

The Curé of Ars dealt with different penitents in different ways. Those who came to his confessional drawn by a deep and humble longing for God’s forgiveness found in him the encouragement to plunge into the “flood of divine mercy” which sweeps everything away by its vehemence.

If someone was troubled by the thought of his own frailty and inconstancy, and fearful of sinning again, the Curé would unveil the mystery of God’s love in these beautiful and touching words: “The good Lord knows everything. Even before you confess, He already knows that you will sin again, yet He still forgives you. How great is the love of our God: He even forces Himself to forget the future, so that He can grant us His forgiveness!”

But to those who made a lukewarm and rather indifferent confession of sin, he clearly demonstrated by his own tears of pain how “abominable” this attitude was: “I weep because you don’t weep”, he would say. “If only the Lord were not so good! But He is so good! One would have to be a brute to treat so good a Father this way!”

He awakened repentance in the hearts of the lukewarm by forcing them to see God’s own pain at their sins reflected in the face of the priest who was their confessor.

To those who, on the other hand, came to him already desirous of and suited to a deeper spiritual life, he flung open the abyss of God’s love, explaining the untold beauty of living in union with Him and dwelling in His presence: “Everything in God’s sight, everything with God, everything to please God. ... How beautiful it is!”

And he taught them to pray: “My God, grant me the grace to love You as much as I possibly can”.

Going, Going, Gone

What a disappointment! Just when we were all waiting for Archbishop Hart to show some authority in the situation of Fr Bob Maguire, he caved in. By all appearances, the Archbishop has allowed himself to be beaten into submission by a dissenting priest and his media, protestant, legal and government supporters.

Fr Bob Maguire is known for his anti-Church sentiments and practices and is loved by the media for his ‘couldn’t care less’ attitude towards Church discipline. He’s basically been left for years to do and say as he pleases, regardless of what the Church teaches. Archbishop Hart quietly waited until Fr Maguire reached retirement age and asked for his resignation, presumably thinking he could relieve him of his duties in this way without too much fuss. But of course Fr Maguire would make a fuss and bring the media into it to embarrass the Archdiocese. The Archbishop gave a whole long detailed explanation of how asking for his resignation at 75 is simply standard practice, no more, no less. But later he admitted that although it had nothing to do with what a wonderful priest Fr Maguire is, it really was about his long-time *financial* mismanagement of his parish.

If Fr Maguire were behaving so badly financially, why wait until he reaches 75 to do anything about it? If it’s really about dissent, why not say it? If it’s about neither, then why not say at the outset: I intend to ask him to stay on anyway. Is it that the Archdiocese is more concerned about money than fidelity to Church teaching?

Under public pressure from media and others with vested interest, Archbishop Hart has now given in to allowing Fr Maguire to continue as parish priest – as long as he doesn’t waste any more of the Archdiocese’s money. And everyone is supposed to be happy with this ‘mature compromise’.

Perhaps that’s why those who complain to Archbishop Hart about liturgical abuse or dissent never seem to get any action. It’s really not important in the scheme of things.

- Ed.

From the Depths

“It is not the long nor the beautiful prayers that the good Lord looks at, but those that come from the depths of the heart, with great respect and a true desire to please God.”

Curé of Ars

In Memoriam

- Jeremias Wijeyeratne of Clayton, Victoria, long-time supporter of ITD, died in September 2009.

May his soul, and the souls of all the faithful departed, rest in peace. Amen.

Praying the Rosary

Rosarium Virginis Mariae, Pope John Paul II (n.29-31)

Announcing each mystery

Announcing each mystery, and perhaps even using a suitable icon to portray it, is, as it were, to open up a scenario on which to focus our attention. The words direct the imagination and the mind towards a particular episode or moment in the life of Christ. ...

Obviously these mysteries neither replace the Gospel nor exhaust its content. The Rosary, therefore, is no substitute for *lectio divina*; on the contrary, it presupposes and promotes it. Yet, even though the mysteries contemplated in the Rosary... do no more than outline the fundamental elements of the life of Christ, they easily draw the mind to a more expansive reflection on the rest of the Gospel, especially when the Rosary is prayed in a setting of prolonged recollection.

Listening to the word of God

In order to supply a Biblical foundation and greater depth to our meditation, it is helpful to follow the announcement of the mystery with the proclamation of a related Biblical passage, long or short, depending on the circumstances. No other words can ever match the efficacy of the inspired word. As we listen, we are certain that this is the word of God, spoken for today and spoken "for me".

Silence

Listening and meditation are nourished by silence. After the announcement of the mystery and the proclamation of the word, it is fitting to pause and focus one's attention for a suitable period of time on the mystery concerned, before moving into vocal prayer. A discovery of the importance of silence is one of the secrets of practicing contemplation and meditation. One drawback of a society dominated by technology and the mass media is the fact that silence becomes increasingly difficult to achieve. Just as moments of silence are recommended in the Liturgy, so too in the recitation of the Rosary it is fitting to pause briefly after listening to the word of God, while the mind focuses on the content of a particular mystery.

Puzzled

Yesterday at Mass at Burpengary, Fr Paul's homily centred on Christ's words, 'Judge not'. He added that there are people in the Church who do just that. They think they are better than other people.

Now I wonder who he was talking about. And how did he know what they are thinking, unless he is doing a bit of judging himself?

At Deception Bay on Wednesday we had two priests concelebrating. Just 25 people, but still we needed a 'special' minister. Can't have the Mass 'unduly delayed'.

Richard Stokes, Caboolture, QLD

Media Power

Reading Into the Deep articles of recent times touched a very raw nerve indeed. Fr Phillip Vietri ("Go out and meet the foe", Aug 09 p.4) and George Pell ("Secular Intolerance", Aug 09 p.7) both write about the media, without even mentioning the word, excepting His Eminence, who uses that word on the third last line of his article. But he seems to have no illusions where the crucial battle will be waged.

People still think of the media as a disparate group of writers, editors, cameramen, producers and businessmen, who are in the business of selling. One can literally say, "Like Hell!" – or rather "Like the Devil!" Where else could anyone do more damage? The media has no peer.

Their true business is Armageddon for Christendom and, like most strategists, are already making their plans, the first of which is to weaken the opposition, and the principle tactic here is division, which is the very soul of impotence!

In matters of important influence, the media hold most of the high places, and are the enemy to be dealt with, as these people no longer fear the Christian voter, who in previous times have thwarted media attempts to make normal that which is abnormal. The ability of the media to isolate *any* group, is profound.

It is no coincidence that the majority of Catholics recently in the U.S. were persuaded to approve the abortion laws in that country. The 'humility' of the good, black President, easily gained a powerful precedent over the aborted millions; a demise supported by the same man.

Next year in this country, Australian Christians will ratify something similar, by re-electing the governments responsible for the recent abortion legislation, both State and Federal – a media work in progress!

Last year, and for some of this year, Catholics and other Christians ran a reasonably vigorous campaign of letter writing etc., opposing the abortion and euthanasia legislation and not once did I see in the Melbourne press any one of the thousands of letters I knew had been sent. Following their media cues, politicians maintained a position of public ignore. Media silence is just another effective weapon. Politicians are scared of that one!

These people and the media no longer fear the Christian/Catholic voter. Why? Because the Catholic team is seriously divided, and the media knows it – which is not surprising. The Catholic Church has survived, for two thousand years, and will continue to do so. The Catholic 'team' is something else!

The prerequisite of any team is discipline, and any coach knows what happens when discipline is subject to multiple opinion. Starting sometime in the 1960's an explosion of opinion occurred in the Catholic Church, starting with ambitious academic nuns, brothers and clergy. We have now seen it all and we emerged weaker, not stronger. It seems our coaches were not prepared to be unpopular.

Arthur N. Ballingall, Safety Beach, VIC

Do You Appreciate Your Priest?

“Do we appreciate the priesthood and love our priests?” **Bishop José Ignacio Munilla** of Palencia, Spain, asked in a posting on the website of his diocese. To answer this question, the bishop composed – “with a bit of humour” – the following test titled “Priestly Appreciation.” The test is complete with instructions to evaluate your answers and your level of appreciation for the priesthood.

www.zenit.org 18-09-2009

1. Have you prayed recently for your parish priest, your bishop or the Pope?
 - a. I don't even know their names.
 - b. At Mass there is usually prayer for them, and I add myself in that petition.
 - c. I do so every day in my personal prayer.
2. Have you disclosed your conscience to a priest, trusting that he can help you in your problems?
 - a. Each one has to solve his problems.
 - b. “Four eyes see more than two.” It is always good to listen to and accept the advice of someone who can help us.
 - c. The greatest help I have received from a priest has been when his advice was joined to God's forgiveness in the sacrament of confession.
3. When I hear among my friends comments criticizing priests ...
 - a. I followed their lead, so as not to stand out.
 - b. I tuned out, and pretended to think of something else.
 - c. I said what I thought, giving witness to my faith.
4. I see in a priest ...
 - a. A “relic” of the past.
 - b. A “professional” of religion.
 - c. A minister of God; “another Christ” among us.
5. How many times have you invited the parish priest to your home?
 - a. The priest is only called when someone has died.
 - b. When grandmother is with us, he usually brings Communion.
 - c. Several times. I was delighted when he told us the story of his vocation at the dinner table.
6. When you hear a priest give a homily ...
 - a. I listen, if he has good oratorical skills.
 - b. I listen, I am interested in the topic he is addressing.
 - c. I see him as an instrument through which God is speaking to me.
7. When a collection is taken up for seminaries ...
 - a. I think, “Priests” are always begging.
 - b. I say to myself, there are collections for so many things! One more!
 - c. I collaborate gladly, because I believe no vocation should be frustrated because of lack of financial means.
8. When I see an elderly priest in the Church or on the street ...
 - a. I think the Church is on the decline.
 - b. I hope he says the Mass quickly.
 - c. I thank God for his fidelity and for all the good he might have done.
9. When I see a young priest at the altar ...
 - a. I mistrust his lack of experience. What is he going to say to me?
 - b. I observe what he does and “classify” him.
 - c. I thank God for his vocation and pray intensely for him.
10. How would you react if your son said he wants to be a priest?
 - a. I would ask him if he's gone mad, and I would remind him that we must take into consideration what others might think.
 - b. I would ask him to give it considerable thought and to have a university degree first.
 - c. It would give me one of the greatest joys of my life, and I would support him fully.
11. Have you asked a child, adolescent or young man about the possibility of being a priest some day?
 - a. I don't get into jams. Let everyone live his life.
 - b. I am of the opinion that all vocations must be appreciated, even if they are different from our own.
 - c. Yes, I have thought of someone specifically, and I pray for him ... One of these days, “I will let him know.”
12. What do you think of the expression of the Sainly Curé d'Ars: “The priest is the love of Jesus' heart”?
 - a. I think it is a disembodied spiritualism.
 - b. I think that can only be said of a saintly priest.
 - c. I believe it is exactly so, though “they have this treasure in earthen vessels” (2 Corinthians 4:7).

Guide to evaluating the results:

If the letter “a” appears in the majority of your answers, I am surprised that this test reached your hands. But, I thank God that this happened so that I can tell you as the priest that I am, that God loves you to the point of folly and that he expects from you an answer of love.

If you have responded to the majority of questions with the letter “b”, I would like to tell you that you are not enjoying the treasures that God is offering you through the priesthood.

But if the letter “c” is yours, then I ask you not to cease to pray to God for the sanctification of priests and for the increase of priestly vocations, because I am very sure that God is going to listen to you.

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 Friday 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 (continuing until 6pm on First Fridays) [Sacred Heart Church]
Orbost	Friday 9.30am – 10.30am
Rosedale	First Wednesday 10am – 11am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
Trafalgar	Tuesday 10am – 11am First Saturday 10am – 11am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Friday 4pm – 8pm (every second month, January onwards)
Wonthaggi	First Sunday 2pm – 3pm

Worship of the Eucharist Outside of the Mass

Pope John Paul II, Ecclesia De Eucharistia, n.25

This practice, repeatedly praised and recommended by the Magisterium, is supported by the example of many saints. Particularly outstanding in this regard was Saint Alphonsus Liguori, who wrote:

“Of all devotions, that of adoring Jesus in the Blessed Sacrament is the greatest after the sacraments, the one dearest to God and the one most helpful to us.”

The Eucharist is a priceless treasure: by not only celebrating it but also by praying before it outside of Mass we are enabled to make contact with the very wellspring of grace.

A Christian community desirous of contemplating the face of Christ in the spirit which I proposed in the Apostolic Letters *Novo Millennio Ineunte* and *Rosarium Virginis Mariae* cannot fail also to develop this aspect of Eucharistic worship, which prolongs and increases the fruits of our communion in the body and blood of the Lord.

Mary, our mother

And mother of the Redeemer,
Gate of heaven and Star of the sea,
Come to the aid of your people,
Who have sinned,
Yet also yearn to rise again!
Come to the Church's aid,
Enlighten your devoted children,
Strengthen the faithful throughout the world,
Let those who have drifted
Hear your call,
And may they who live as prisoners of evil
Be converted!

Pope John Paul II

Contact *Into the Deep*

www.stoneswillshout.com

stoneswillshout@yahoo.com.au

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

- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- We rely on donations (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 about a week later. Deadline for contributions is one week before the end of the month (but preferably by the 15th of the month).

Editor - Janet Kingman

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

- no longer have a voice in Catholic Life, and other diocesan newspapers,
- 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.