

Into the Deep

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Rod and Staff

Pope Benedict XVI, in a homily for the conclusion of the Year for Priests, 11-06-2010

“Your rod and your staff – they comfort me”: the shepherd needs the rod as protection against savage beasts ready to pounce on the flock; against robbers looking for prey. Along with the rod there is the staff which gives support and helps to make difficult crossings. Both of these are likewise part of the Church’s ministry, of the priest’s ministry.

The Church too must use the shepherd’s rod, the rod with which he protects the faith against those who falsify it, against currents which lead the flock astray. The use of the rod can actually be a service of love.

Today we can see that it has nothing to do with love when conduct unworthy of the priestly life is tolerated. Nor does it have to do with love if heresy is allowed to spread and the faith twisted and chipped away, as if it were something that we ourselves had invented; as if it were no longer God’s gift, the precious pearl which we cannot let be taken from us. Even so, the rod must always become once again the shepherd’s staff – a staff which helps men and women to tread difficult paths and to follow the Lord.

www.zenit.org 11-06-2010

Love This Sacrament

Pope Benedict XVI, General audience, 23-06-2010

“St Thomas Aquinas dedicates special attention to the mystery of the Eucharist, to which he was particularly devoted. Dear brothers and sisters, let us follow the example of the saints and love this Sacrament. Let us participate devotedly in Mass in order to obtain its spiritual fruits; let us feed from the Body and Blood of the Lord that we may be incessantly nourished by divine Grace; let us pause willingly and often in the company of the Blessed Sacrament.”

Finding the Way

St Peter Julian Eymard, July 1864

“Zealous priests in many a parish easily get discouraged, because priests are regarded merely as professionals, and the Church as a sort of religious town hall. The house of God is often deserted, even on Sundays, and men seem to have lost the way to church. How attract them to the priest, to the church, to Jesus Christ Himself? In many countries the only way is through Solemn Exposition, with its grandiose religious exercises and its torrents of graces.”

The Cost of Witness

Archbishop Charles Chaput, Archbishop of Denver, in an address at Cleveland Right to Life symposium, 09-03-10

“Public witness can be costly. We need to be ready to pay a price for our convictions. We may never be asked to bleed for what we believe. But we do see character assassination, contempt and calumny against good people every day in our public media. We need to prepare for that. Nothing, not even our good name, should stop us from doing what we know to be right.”

Maintain Unity

Pope John Paul II to Bishops, 16-09-2004

“In all cultures, your Churches are called to manifest the communion of the only Church of Christ, in fidelity to the magisterium.”

“Your first concern is to be diligent guardians of the integrity of the faith and of the unity of the Church.”

“Bishops must promote tirelessly an authentic pastoral program and a pedagogy of holiness.”

““If I preach the gospel, this is no reason for me to boast, for an obligation has been imposed on me, and woe to me if I do not preach it!”” 1 Corinthians 9:16

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

Why Would They Leave?

The following words were on the back of each seat of a church I visited recently in Wagga. It was a notice that was easily seen by the person sitting behind. It read:

“Welcome to our parish church to celebrate the Eucharist with us. In the Catechism of the Catholic Church para 1385, it says:

“Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. For anyone who eats and drinks without discerning the body, eats and drinks judgement upon himself. Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.””

I asked the priest about the notice, and the words, and I said I thought it was a great idea. To my amazement he said that some of the congregation had left his church and gone to other parishes because of it.

Why did they do that?

Paul Harris, Ringwood, Vic

Don't Be Afraid to Be Silent

From a homily by Pope Benedict XVI in Sulmona, Italy

We live in a society in which it seems that every space, every moment must be “filled” with initiatives, activity, sound; often there is not even time to listen and dialogue.

Dear brothers and sisters! Let us not be afraid to be silent outside and inside ourselves, so that we are able not only to perceive God's voice, but also the voice of the person next to us, the voices of others. [...]

The entirety of what is essential in our existence was bestowed upon us without our intervention. The fact that I live does not depend on me; the fact that there were people who introduced me to life, who taught me what it means to live and be loved, who handed down the faith to me and opened my eyes to God: all of that is grace and not “done by me.”

We could have done nothing ourselves if it had not been given to us: God always anticipates us and in every individual life there is beauty and goodness that we can easily recognize as his grace, as a ray of the light of his goodness.

Because of this we must be attentive, always keep our “interior eyes” open, the eyes of our heart. And if we learn how to know God in his infinite goodness, then we will be able to see, with wonder, in our lives – as the saints did – the signs of that God, who is always near to us, who is always good to us, who says: “Have faith in me!”

[Translation by Joseph G. Trabbic] www.zenit.org 04-07-2010

Important Information!

Irrespective of which side of politics you are on, here is some important information about our new Prime Minister Julia Gillard. She is a member of EMILY's List and helped write its constitution.

EMILY is an acronym – it stands for “Early Money Is Like Yeast”. What that means is if someone (in this case, an abortion advocate) is given financial and political help when standing as a candidate or hoping to be returned to their seat if they are a current MP, they are more likely to get voted in as they can keep a higher profile in the public eye.

To have the financial and political support of EMILY's List, a candidate must support the abortion of a full-term baby right up to the moment of birth.

Do not be fooled into voting for our first woman prime minister *just because she is a woman.*

Many people voted for Obama as he was the “first black president” – the colour of one's skin does not qualify you for a job, nor does having a female anatomy. This is *not* a time to vote on appearances.

Obama has allowed many pro-abortion changes to laws in the USA – we are deeply concerned that going on Gillard's current membership of EMILY's List, we may see many changes start to creep in here in Australia that pave the way for more abortions.

Gillard having been Education Minister and introducing a nationwide curriculum is of major concern. What will now be included in the national curriculum in relation to abortion if the curriculum is to encompass ‘sex ed’? Whilst at this point it seems to concentrate on the main 4-5 school subjects, it is merely a stroke of the pen to change this. And that is only the start.

Your mission:

1. Please educate everyone on what EMILY's list is.
2. Encourage them to contact their federal candidate or sitting member and ask them *how they will vote* on pro-life issues (Note: *not* what they believe – often they bow to pressure to vote along ‘party lines’ *irrespective* of what they believe).
3. Vote *pro-life* at the federal election.
4. Encourage and educate your family and friends why they should vote pro-life i.e. if we can't trust a politician with the most defenceless of society, the unborn, why would we trust them with our taxpayers' dollars?
5. Offer to letterbox drop pamphlets for your *pro-life* politician prior to polling day.
6. Offer to hand out their “how to vote” cards on polling day.

We are all busy but that is not an excuse to not do something to help elect pro-life politicians.

*Teresa Martin
State President, Cherish Life Queensland Inc*

God Is Not Even Tired

From an address titled "God is not dead. He isn't even tired" by Prof. Charles E. Rice, Professor Emeritus, Notre Dame Law School; as quoted in Eamonn Keane's column of the same name (available in full at stoneswillshout.com):

Cardinal Edouard Gagnon described a conversation he had with John Paul II:

[T]he Holy Father... told me, "error makes its way because truth is not taught. We must teach the truth... not attacking the ones who teach errors because that would never end – they are too numerous. We have to teach the truth." He told me truth has a grace attached to it. Anytime we speak the truth... an internal grace of God... accompanies that truth. The truth may not immediately enter in the mind and heart of those to whom we talk, but the grace of God is there and at the time they need it, God will open their heart and they will accept it. He said, error does not have grace accompanying it.

Remember that Truth, with a capital T, "is a person, Jesus Christ." And Christ is not some lawyer, CEO or community organizer. He is God. Cardinal Avery Dulles described three foundational principles: "that there is a God, that he has made a full and final revelation of himself in Jesus Christ and that the Catholic Church is the authorized custodian and teacher of this body of revealed truth." The Catholic faith is not a set of doctrines. It is a lived encounter with Christ, who lives in, and teaches through, the Church.

The Magisterium, or teaching authority of the Church, is a great gift, not only for Catholics but for others to whose conscience it appeals "on the basis of reason and natural law." The forces of evil concentrate their fire on the Vicar of Christ, who is the authoritative interpreter of the moral law. We must respond with loyal defense of him and of the Church. We are not, to borrow Fr Euteneuer's phrase, the Church Impotent. We are part of the Church Militant. Our job is to fight for the Truth. Don't be conned by their lies...

Sand in Your Gas Tank

Professor Charles E. Rice, in the same address as above:

You are "free" to choose to put sand in the gas tank of your car. But you will no longer be free to drive your car because you have violated the truth of the nature of your car. You are "free" to choose to lie, to fornicate, etc., but you will diminish yourself because you have violated the truth of your nature. You have chosen the moral equivalent of putting sand in your gas tank. And there is one thing the autonomous individual of liberal mythology can never do. He can never put himself out of existence. He is going to live forever and will spend eternity someplace. Where, is up to him.

Missing People

Prof. Charles E. Rice, in the same address as opposite:

Catholics practice contraception at the same rate as everyone else. One reason is that they have not been adequately informed. Many Catholic churches and schools are closing or consolidating for lack of parishioners and students. A fair response would be respectfully to say: "Most Reverend Bishop (or Father), you would not have this problem if you and your predecessors had been doing your job, over the past four decades and still today, of educating your people about the evil of contraception and about the entire positive teaching of the Church on marriage and the gift of life."

Looking for Orthodoxy in Ballarat Diocese

We have had in our parish a burst about Bishop Pat Powers' latest outpouring about the reformation of the church. Our parish priest subscribes to this idea that the church needs total reform. A group of parishioners who are orthodox Catholics and support the teaching of the Church in its present form have asked if there is a group of like-minded Catholics in the Ballarat diocese. Is anyone aware of such a group? If so, please contact me. Thank you in anticipation.

Bob Atkins, robertjatkings@optusnet.com.au

Listen to Him

From Pope Benedict XVI's Angelus address, 17-02-2009

The transfiguration is an event of prayer. Praying, Jesus is immersed in God, he is united intimately to him, he adheres with his human will to the Father's will of love, and in this way light invades him and the truth of his being appears visibly: He is God, light from light. Even his robes become white and luminous. Those who are reborn in baptism are clothed in light, anticipating heavenly existence, which the Book of Revelation represents with the symbol of white robes.

This is the crucial point: The Transfiguration is an anticipation of the Resurrection, but this presupposes death. Jesus manifests his glory to the apostles so that they have the strength to face the scandal of the cross and understand that it is necessary to pass through many tribulations to reach the kingdom of God. The voice of the Father, which resounds from on high, proclaims Jesus as his beloved Son, as in the baptism in the Jordan, adding: 'Listen to him.'

To enter into life it is necessary to listen to Jesus to follow him along the way of the cross, carrying, like him, the hope of the resurrection in our heart.

www.zenit.org 17-02-2008

Siding with the Oppressor

Over the years, ITD has published numerous articles on the unjust removal of Fr Speekman from his parish of Morwell in July 2003.

Despite two decrees from the Congregation for the Clergy completely exonerating him, he has still not been returned to his parish.

In his article in the July 2010 issue of ITD, Gregory Kingman addresses this scandalous controversy (p. 9).

Bishop Coffey defied and continued to defy Rome until his retirement. In that time he used delaying tactics. Our current Bishop Christopher Prowse is now using the same delaying tactics. Why? Could it be that he simply does not want to upset his predecessor and his fellow bishops as well as those who opposed Fr Speekman and contrived to have him removed? When the Apostolic Signatura finally brings down its decision in favour of Fr Speekman, Bishop Prowse will be able to say: It was not me, but the Signatura, who returned Fr Speekman! Is this leadership? No, at best it is compromise and at worst cowardice.

Bishop Prowse and the priests of the diocese would do well to read and consider Fr Rosica's reflection published in the July '10 issue of ITD (p.3). He says in part: "The pursuit of an illusory neutrality in every conflict is ultimately a way of siding with the oppressor. ... The reconciliation, peace and forgiveness that God wants are based on truth, justice and love."

Let us pray that Bishop Prowse will find the courage to do what he knows in his own heart – implement the decrees of the Congregation for the Clergy and return Fr Speekman to his parish without further delay.

John Henderson, Morwell

A Man of Courage, Gone

Could someone please enlighten our loyal Morwell parishioners on the very sudden absence of Fr Jeff Kleynjans?

Looking through his weekly calendar in our parish bulletin, I used to think even an experienced priest would have difficulty managing this schedule.

Father was a shy man just getting to know his parishioners and we liked him. He was not aimlessly seeking popularity by preaching what we like to hear, but what we ought to hear.

Actually, a week before his disappearance I told him he possessed a virtue which few people have – courage – which is sadly lacking in many leaders of the world.

Betty Axten, Morwell

Thinking Green

With the Australian Federal election coming up later this month (21 August), there is talk in the media of people being tired of both the major political parties, and preferring the Greens party instead, to make a statement, or to feel "climate-friendly", or be symbolic, or whatever drives people to choose a Greens candidate.

The general thought is apparently that voting "Green" is a safe and innocent sort of alternative. In case there are any Catholics out there who might be sucked into that sort of thinking, here's a little taste of what the Greens believe, from their website, under the heading of "*The Australian Greens will*":

- ensure all women have access to legal, free and safe pregnancy termination services, including unbiased counselling.
- legislate to remove discrimination against Lesbian, Gay, Bisexual, Transgender or Intersex (LGBTI) people in federal legislation.
- require governments and their agencies to consult with LGBTI communities and representative groups on the development of policies and programs that affect LGBTI people.
- legislate to allow marriage regardless of sexuality or gender identity.
- support nationally consistent age of consent laws.
- remove convictions for consensual homosexual acts from legal records.
- fund services to support and protect LGBTI youth, in particular suicide prevention, peer support, coming out, counselling, and housing services and programs.
- establish intersex as a gender recognised by the legal system.
- support gender assignment for people born with an intersex condition being made only when they are able to express personal sexual identity.
- end the criminalisation of consensual adult sex work.

So the Greens might like trees, but they don't like morality much. Be careful how you vote, and be careful where you put your preferences.

- Ed.

Even to Martyrdom

Pope Benedict XVI, Lisbon, 11-05-2010

"Living amid a plurality of value systems and ethical outlooks requires a journey to the core of one's being and to the nucleus of Christianity so as to reinforce the quality of one's witness to the point of sanctity, and to find mission paths that lead even to the radical choice of martyrdom."

“Do You Love Me?”

From a reflection by Father Thomas Rosica, CSB

Why does Jesus ask Peter, on whom he is going to confer the pastoral office as chief shepherd, these questions and not others?

Wouldn't there be other questions which we can imagine his having asked him concerning his suitability for ministry? For example, “Simon, son of John, are you aware of the great responsibilities that you are undertaking?” “Do you realize your weakness and track record?” “Simon, son of John, do you understand?” “Are you aware of how many people about you are in need of help?” “Are you able to respond to all the demands made of you?”

In our day where proficiency and efficiency seem to be at the top of the list of “professional” ministerial aptitudes, we might translate those questions into the language of age and agility, academic qualifications, psychological balance, previous leadership experience, financial management, success in public relations, eloquence, diplomacy, etc. Such questions may be important to varying degrees for effective ministry today.

But Jesus sums them all up in a single, basic question, repeated with two different verbs in Greek to indicate the different nuances of love and friendship which are being referred to: “Simon, son of John, do you love me? Are you really my friend?” This question goes directly to a person's heart.

The key qualification for the Petrine ministry, and for all ministry in the name of Jesus Christ, is a love for the Lord that is characterized by humility, dependence and obedience.

www.zenit.org 13-04-2010

Show Me You Are There

Pope Benedict XVI, in a homily for the conclusion of the Year for Priests, 11-06-2010

Our path as individuals will one day lead us into the valley of the shadow of death, where no one can accompany us.

Yet he will be there. Christ himself descended into the dark night of death. Even there he will not abandon us. Even there he will lead us. “If I sink to the nether world, you are present there”, says Psalm 139(138). Truly you are there, even in the throes of death...

When speaking of the darkest valley, we can also think of the dark valleys of temptation, discouragement and trial through which everyone has to pass. Even in these dark valleys of life he is there.

Lord, in the darkness of temptation, at the hour of dusk when all light seems to have died away, show me that you are there.

Praise for Our Bishop

There are people both in and outside the Diocese of Sale who believe that in answer to our prayers we are now blessed with one of the best bishops in Australia! Praise God.

I have been impressed by the huge number of confirmation ceremonies Bishop Christopher Prowse has personally conducted, often several in one large parish; his support for the Legion of Mary; his preparedness to speak out against abortion and his obvious love for Our Blessed Mother.

Recently he welcomed Our Lady's world-wide evangelist, John Miller, to our diocese at Berwick, listened to his inspiring talk of how God is apparently using John to overcome the Culture of Death in once-Catholic countries through consecration and Eucharistic Adoration. (Sadly no other Sale priests, to my knowledge, attended.) After offering Holy Mass, the Bishop asked us to join him on our knees, and to pray out loud with him John Miller's consecration prayers to the Immaculate Heart of Mary and then to the Sacred Heart of Jesus thereby seriously consecrating ourselves, our diocese and our country to the Hearts of Jesus and Mary. I learned a few days later what is perhaps even a greater grace and joy: the bishops of Ballarat and Bendigo also consecrated their dioceses when John spoke in their cathedrals!

Two weeks later, July 2nd, our Bishop was instrumental in enabling Immaculée Ilibagiza from Rwanda to share her amazing story of unconditional love and forgiveness with us at Cranbourne. (Again, from what I could see, all but one or two of our Sale priests were conspicuous by their absence in the audience of about 500.) Immaculée, fingering the Rosary round her neck that had helped save her life, spoke loud and clear about an Innocent and Almighty God who had suffered so much more for us than we can ever experience or imagine, and our Precious Mother Mary so forgotten and maligned in our apathetic and *me*-centred world.

Not so Bishop Prowse who, dressed like a bishop, and behaving like a true shepherd, prayed, supported and endorsed both Immaculée's and John's powerful witnessing throughout Australia and the world. The time for being like the “Church in Laodicea” or “people in grey” has to be over!

Richard Earle, Marlo

Did You Know?

“More than 50% of Italian families today do not have children and among those that do, almost half have only one child, the rest have two. Only 5.1% of families have three or more children.”

Cardinal Angelo Bagnasco, archbishop of Genoa

On One Side or the Other

Cardinal Joachim Meisner, archbishop of Cologne, addressed some 10,000 priests (on 09-06-2010) who had arrived in Rome to take part in the closing of the Year for Priests. The lack of participation in the sacrament of reconciliation “[i]s at the root of many evils in the life of the Church and in the life of the priest,” Cardinal Meisner contended. “When Christian faithful ask me: ‘How can we help our priests?’ I always respond: ‘Go to confession with them.’”

According to the German cardinal, “whenever a priest stops hearing confession, he becomes a religious social agent” and “falls into a grave crisis of identity.”

“A priest who is not found frequently on one side or the other of the confessional’s grille, suffers permanent damage to his soul and his mission,” the cardinal declared. “A confessional where a priest is present, in an empty church, is the most important symbol of God’s patience, [God] who waits.”

In the confessional, the cardinal continued, “the priest can cast a glance at the hearts of many persons, and from there arise motivations, encouragement, aspirations for his own following of Christ.”

Confession, “allows us to access a life in which one can only think of God,” he said. “To go to confession means to begin to believe again, and at the same time to discover that up to now we have not trusted in God in a sufficiently profound way and that, for this reason, we must ask forgiveness.”

From an article by Roberta Sciamplicotti, www.zenit.org 10-06-10

No Words of St Joseph

Pope Benedict XVI, 05-07-2010

By trusting in God, Joseph agrees to and co-operates in the plan of salvation. Of course, divine intervention in his life could not but trouble his heart. Entrusting oneself to God does not mean acting entirely clearly according to our criteria; entrusting oneself to God means emptying oneself, renouncing oneself, because only those who agree to lose themselves for God can be ‘just’ like St Joseph; that is, they can conform their will to that of God and thus achieve fulfilment.

The Gospel has not conserved any words of Joseph, who accomplishes his work in silence. This is the style that characterised his entire life, both before facing the mystery of God’s action in his bride, and when, aware of the mystery, he was at Mary’s side during the Nativity.

...I entrust the Church and the world to his intercession. Together with the Virgin Mary, his bride, may he always guide my journey and yours, that we may become joyful instruments of peace and salvation.

Vatican Information Service, 05-07-2010

Human Rights Don’t Come From Opinion Polls

The claim, recently published in academic journals and newspapers, that a majority of Australians support “choice” on abortion is an exaggeration.

In fact surveys show that Australians are inconsistent, perhaps even contradictory in their views on this issue, with results generally depending on the way that the question is asked. In general, Australians would prefer to see fewer abortions and regard late-term abortions as worse than terminations of less-mature foetuses.

It is actually Victoria’s new, extreme pro-abortion laws that represent a “yawning gap” with public opinion. Although most Victorians are not aware of it, the Abortion Act of 2008 now forces doctors and other medical personnel to be complicit in abortions – and even to perform them in some circumstances. This applies even to those medicos who know that abortion kills innocent people.

In any case, fundamental human rights such as the right to life do not have their source in opinion polls. The killing of members of any minority simply for their status is always wrong, no matter the views of the majority.

If the attitudes of a majority of people were to threaten the lives of members of any minority then simply legalising the destruction of members of that minority would clearly not be the appropriate response. Surely we should expect better of our academics than to push for this “solution”.

Clearly the proper course of action in such circumstances would be to educate the misguided majority and protect members of the vulnerable minority.

*Peter Kavanagh, DLP Member for Western Victoria
Parliament House, Melbourne*

Membership Not Compulsory

I object to adult cricket, soccer, rugby league, rugby union and footie teams not having a mix of males and females. Is the Tour de France not a manifestation of misogyny as well since it consists of male riders only? Should there exist social clubs that are exclusively for men? And what about Masonic lodges? (Imagine a Freemason Grandmistress: truly a sacrilegious thought!)

Obviously, the Catholic Church has ‘in house’ rules – like every other ‘organisation’ on this planet. And last but certainly not least, membership of that much-maligned Catholic Church is *not* compulsory.

Henk Verhoeven, Beacon Hill NSW

Revolting Priests and Bishops

Recently about 250 priests and several bishops attended a conference of the National Council of Priests (NCP). According to the ABC religion and ethics correspondent, Noel Debien (ABC, 16-07-2010, *Mutinous rumblings among senior Australian Catholic clergy*), this national conference called for a third Vatican Council, for married priests and for a discussion of women priests, warned of church implosion, called for cardinals to be elected by bishops, and publicly criticised Cardinal Pell's appointment to Sydney. It may as well have been a national revolt by priests and bishops against the Catholic Church.

With regards to Cardinal Pell's appointment, Bishop Geoffrey Robinson had this to say: "Everyone in this room knows very well that George Pell was transferred from Melbourne so he could get the red hat so he would become an elector of the pope. And that was the sole reason ... Most bishops would be in favour of the bishops electing the cardinals ... What happens at the moment is the pope appoints the cardinals who then elect the pope who then appoints more cardinals and on and on it goes. So it's a vicious circle. And it is deliberately designed to ensure we do not have another Pope John XXIII."

Bishop Robinson challenged the required loyalty of bishops to the Pope, and was backed up by Bishop Pat Power who saw the sexual abuse crisis as "an opportunity not just to look at the individual failures and struggles – but about the whole of the structural issues that need to be challenged." Bishop Robinson suggested the Church is due for a "collapse" similar to the collapse of Communism and apartheid as a result of "the growth of discontent in seeing the dysfunction in the regime reach[ing] a critical mass".

Here we see in a nutshell the reason for the crisis of faith which is gripping the Church in Australia. Here we have an explanation for at least one of the reasons why Fr Speekman was removed from his Morwell parish, maligned by his brother priests and banished from his diocese. Here we can also see why Bishop Coffey was so strongly supported by bishops in this country and why priests in the diocese signed a petition not to have Fr Speekman returned. Yes, one lowly orthodox priest posed such a great threat to their liberal Australian church that they feared his return would be a disaster.

The advocacy of the democratization of the Church, the third Vatican Council, married priests and the discussion of women priests reads like directions which were lifted from Bishop Jeremiah Coffey's pastoral plan *Journeying Together*. Its devastating effects are to be seen everywhere in the diocese of Sale.

What is most disconcerting about the reporting of this

conference, is that two bishops were publicly and boldly breaking the bonds of ecclesial communion, doctrinally dissenting from the Magisterium and sowing seeds of schism, and we hear of not one of their fellow bishops there protecting the reputation and integrity of the Holy Father, defending the principle of communion, voicing their objection or walking out. This conference is really the second attempt by the liberals to foment schism, with the priests who travelled to this conference having been emboldened by the bishops who tabled the Collins/Purcell petition at the Australian Catholic Bishops Conference.

American author Fr Donald Cozzens was a guest speaker at the conference. In his books and interviews he has stated that he believes that the Vatican must "reconsider the discipline of mandatory celibacy"; and that seminaries should tend to the different needs of "straight and gay seminarians". He says in an interview: "If the church tried to drive gay priests from the priesthood, it would significantly weaken our ranks. And if we wanted to be consistent, then we'd also have to ask the gay bishops to leave." At the NCP conference he was quoted as saying: "There's something about the structure of the church that keeps adult men like ourselves less than adult." It is of course not surprising that the NCP would invite a priest with views contrary to the teachings of the Church, to speak at their conference.

The members of the National Council of Priests have been working away for years at establishing a parallel Australian church and have operated like the national union for priests in this country. Not only have they been holding diocesan bishops to ransom with regards to change, but seem to present themselves as the 'body' that ensures that all things ecclesial, pastoral and ministerial are done the 'Australian' way.

On the other hand however, the Australian Confraternity of Catholic Clergy are orthodox priests in communion with the Pope and are committed to loving and serving the Catholic Church as their mother and teacher. These priests demonstrate their love for her by obediently and faithfully carrying out their ministry in accordance with her discipline, laws and norms, especially when they offer up the Mass.

Laypeople are allowed to become associates and receive their journal, "The Priest," which has great articles on orthodox Catholicism. The annual membership fee for lay membership is \$25, and for pensioners it is just \$15. I would encourage you to support these priests through obtaining a membership and through your prayers.

Gregory Kingman, Morwell

High-Speed Masses

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

Q: Even as young children unable to fully grasp the depth of the Eucharistic Prayer, we were taught it was a very sacred time where we knelt, avoided distraction and focused our attention on the priest and altar. Decades later, I am saddened to see the solemnity and sacredness of it being lost. ... Usually, from the prayer of the faithful to the concluding Great Amen, the average time taken in most parishes is about 6 minutes. In some places, the announcements after Mass take more time! What can be done to slow down somewhat this pace that is over ‘in the wink of an eye’? - *L.E., Mumbai, India*

A: Our reader broaches an important pastoral point. There is frequently a lack of balance in the celebration of Mass that easily leaves the impression of excess haste in the most sacred moments. ...

The question of balance is not...one of attempting to equalize the amount of time dedicated to the various parts of the Mass (something which is neither possible nor desirable) but of giving due weight to the Eucharistic rites. ...

Briefly, I would suggest some elements which can be used to increase the faithful’s attention and the sense of sacredness during the Liturgy of the Eucharist:

1. Avoid the use of Eucharistic Prayer II on a Sunday. While not forbidden on feast days, this prayer was specifically included in the missal with daily Mass in mind. Its sheer brevity on a Sunday effectively makes the Mass appear rushed.
2. Use more music. Singing all or part of the ordinary of the Mass such as the preface, the Sanctus, the consecration, the mystery of faith, the final doxology with its great Amen, the Our Father and its embolism, the Lamb of God, etc., adds to the sense of solemnity and underlines the importance of the Eucharistic rites.
3. Use incense and candles. On solemn occasions incense may be used at all foreseen moments. Even if incense is not used for the entrance, Gospel and offertory on a normal Sunday, it may still be used along with candles during the Eucharistic Prayer. This latter use adds nothing to the length of the celebration and is an optimal means of enhancing the sense of the sacred and concentrating attention on the liturgical action.
4. Finally, the priest should strive to overcome the routine that can creep into frequently proclaimed prayers and make each Mass an authentic encounter with God. Pope Pius XI once told someone newly ordained that he hoped that the priest’s first Mass would be the least fervent of his life. The Holy Father was not thus promoting priestly mediocrity but challenging the young cleric to seek ever increasing fervor in celebrating the inestimable gift of the Eucharist.

Discrimination Against Morality

The Victorian Eames Inquiry into Hate Crimes is mainly concerned with the document “With Respect: A Strategy for Reducing Homophobic Harassment in Victoria” (i.e. gay, lesbian, bisexual, transgender, and intersex issues – GLBTI).

This document proposes an amendment to the Equal Opportunity Act (EOA) to make a new offence, “Homophobic Harassment”, to be a separate part of the Act so as not to be subject to the current religious exemptions provisions (Rec 10,11).

“Harassment” is defined as conduct that offends, humiliates, intimidates, insults or ridicules a GLBTI person. The test would not be in the “intent of the offender”, but whether a “reasonable” person would anticipate that a “victim” would be so offended.

What a travesty of justice – feelings over facts!

Other Western countries with Hate Crimes legislation require proof of intent to do harm or incite hatred, eg. in Canada – to “breach peace”; in New Zealand – to “discriminate” on race, colour, etc.; in U.K. – to “intentionally” cause harm, distress, etc.; in Ireland – to “intend” or “most likely stir” hatred, etc.

But in Victoria it is proposed that prosecution should be for simply expressing an opinion which another person “deems” to be offensive, even if there is no such intention. A person would be “deemed” guilty until proven innocent.

This will mean we dare not preach or teach the traditional, time-tested, natural law, standards of morality – the basis of our Western Civilisation!

What about the age-old distinction between the person and his deed (hate the sin but love the sinner)? And what of freedom of conscience, freedom of religion and freedom of speech?

Certainly, persons of different views should be protected from discrimination. But this does not mean they should be given privileged status to impose their contestable views and behaviour unchallenged due to our enforced silence. This would be discrimination against traditional morality.

Tolerance of people is one thing, but tolerance of the unopposed destruction of society is cultural terrorism and must be vigorously opposed.

Fr Bernard McGrath, Bendigo

*“The more one prays,
the more one wants to pray.”*

St John Vianney, Curé of Ars

Does Your Blood Boil?

From September 22nd (Feast day of Our Lady Queen of Peace) to October 31st, Melbourne will be uniting with many other cities for another peaceful, prayerful, simultaneous pro-life outreach – the international 40 Days for Life campaign. Faithful believers are praying that this effort will mark the beginning of the end of abortion.

40 Days for Life is a cross-denominational, faith-based effort made up of these key components:

· Prayer and Fasting: inviting people of faith throughout our city to join together for 40 days of fervent prayer and fasting for an end to abortion

· Peaceful Vigil: standing for life through a 40-day peaceful, prayerful, public witness outside the Fertility Control Clinic, 118 Wellington Parade, East Melbourne.

Abortion is fundamentally a business. A business based on a perverse concept of human rights. Abortion is a commodity cleverly marketed to women under the ideological rubric of ‘free choice’ but realistically, a ‘poor choice’.

Since the worst abortion laws in the world were passed in this state of Victoria in October 2008, a 600% increase in late term abortions at the Royal Women’s Hospital has occurred. This horrendous business is murdering over 20 thousand Victorian babies every year. Does this worry you? Does this make your blood boil? You may ask, “What can I do?”

You can become or continue to be a prayer warrior in our next campaign by:

· Committing, if possible, to fixed time slot(s) on our vigil schedule by contacting either of us at the email addresses below;

· Encouraging your circle of influence to consider committing to a time slot; ask them to email us so that we can welcome them and to send them appropriate information regarding the 40 Days campaign;

· Donating \$20 (or more) per family which includes a 40 Days for Life T-shirt in red, royal blue, navy blue, light grey or white. Red windcheaters are also available. This donation helps to defray advertising costs, T-shirt costs and our brand new banner.

You can help make a difference by your prayerful involvement!

*Fons Janssen, Campaign Director, fonsforlife@skymesh.com.au
Trudi Aiashi, Communication coordinator, tarashi@bigpond.com*

It Cannot Be Divided

Fulton J. Sheen, Moods and Truths, 1932

There are only two positions to take concerning truth, and both of them had their hearing centuries ago in the courtroom of Solomon where two women claimed a babe. A babe is like truth; it is one; it is whole; it is organic and it cannot be divided. The real mother of the babe would accept no compromise. She was intolerant about her claim. She must have the whole babe, or nothing – the intolerance of motherhood. But the false mother was tolerant. She was willing to compromise. She was willing to divide the babe – and the babe would have met its death through broadmindedness.

Respect Due to the King

If you enter a court of Law, out of respect for the high office of a Judge or a Magistrate, you are bound to recognise them with a bow. A reprimand may be the case if you fail to do so.

Invited to meet a Queen or a King you are instructed beforehand on how and when to curtsy or bow and how to address them if spoken to. There would be a frown if you failed to meet the protocol required.

Yet when we enter the Temple of God [church], from time to time we fail to give the respect due to the King of Kings in the Tabernacle. We tend to greet our friends in the pews or make general conversation with others first. The only word in the church should be the word of God spoken by the priest or in the responses of the Mass. At other times we should remain silent.

The first act upon entering the church should be to genuflect by bending the right knee to the floor [or a deep bow if age stops you] out of reverence to the Blessed Sacrament present in the Tabernacle. A sign of the cross is not necessary at this time. To genuflect is one of the ancient customs still valid.

Therefore, we should uphold the old tradition, genuflect, and then kneel in silent prayer and make ready for the Holy Sacrifice of the Mass to begin. In most churches there is a separate space set aside for greeting parishioners before and after Mass. Remember to genuflect before leaving the church at the end of Mass.

Leo Morrissey, Sandringham, Vic

Be Happy Warriors

Archbishop Charles Chaput, Archbishop of Denver, in an address at Cleveland Right to Life symposium, 09-03-2010

“Nothing is more inspiring than happy warriors. I’ve never in my life seen a joy-filled pro-abortion event. And I’ve always found that instructive.”

“Don’t hate the adversary. ... Our enemy is the Evil One, not other human beings. We need to trust in the power of love; the true power of God.”

Temptation To Take Things Into Our Own Hands

From the question-and-answer session Pope Benedict XVI held with priests at the prayer vigil in St Peter's Square on 11-06-10. The session was part of the International Meeting of Priests that marked the end of the Year for Priests.

Fr Antony Denton: Most Holy Father, I am Anthony Denton and I come from Oceania, from Australia. Here, this evening, we are so many priests. We know, however, that our seminaries are not full and that, in the future, in several parts of the world, a drop is expected, even a sharp drop. What can be done that is truly effective for vocations? How can we propose our life, and that which is great and beautiful about it, to a youth of our time?

Pope Benedict XVI: Thank you. Really you touch upon a great and painful problem of our time: the lack of vocations, because of which local churches are in danger of withering, as the Word of life is lacking, the presence of the sacrament of the Eucharist and of the other sacraments is lacking.

What to do? The temptation is great to take the matter into our own hands, to transform the priesthood – the sacrament of Christ, being chosen by him – into a normal profession, into a job that has its hours, and for the rest of the time one belongs to oneself, thus rendering it, as any other vocation, accessible and easy.

But this is a temptation which does not resolve the problem. It makes me think of the story of Saul, the king of Israel, who before the battle against the Philistines waits for Samuel for the necessary sacrifice to God. And when Samuel does not come at that very moment, he carries out the sacrifice himself, though he was not a priest; he thus thinks of resolving the problem, which of course he does not resolve, because he takes into his own hands what he cannot do, he makes himself God, or almost so, and it cannot be expected that things will really go in God's way.

Thus, we also, if we only carried out a profession like others, giving up the sacredness, the novelty, the difference of the sacrament that only God gives, which can only come from his vocation and not from our "doing," we won't resolve anything. So much more must we – as the Lord invites us – pray to God, knock at the door, at the heart of God, so that he will give us vocations; pray with great insistence, with great determination, with great conviction, also because God does not close himself to an insistent, permanent, trusting prayer, even if he lets one wait, like Saul, beyond the times that we had foreseen.

This, it seems to me, is the first point: to encourage the faithful to have this humility, this trust, this courage to pray with insistence for vocations, to knock at the heart of God so that he will give us priests.

Beyond this, I would mention perhaps three points. The first: each one of us should do everything possible to live our priesthood in such a way that it is

convincing, in such a way that young men can say: This is a true vocation, I can live like this; thus one can do an essential thing for the world. I think none of us would have become a priest if he did not know convincing priests in which the fire of the love of God burned. Hence, this is the first point: Let us seek to be convincing priests ourselves.

The second point is that we must invite, as I already said, others to the initiative of prayer, to have this humility, this trust of speaking with God with force, with determination.

The third point: to have the courage to speak with young men if they think that God is calling them, because often a human word is necessary to open the hearing to the divine vocation; to speak with young men and above all to help them find a vital context in which they can live.

Today's world is such that it almost seems to exclude the maturing of a priestly vocation; young people need environments in which the faith is lived, in which the beauty of the faith appears, in which it appears that this is a model of life, "the" model of life, and hence to help them find movements, or the parish – the community in the parish – or other contexts where they really are surrounded by faith, by the love of God, and can then be open so that the vocation of God will come and help them. On the other hand, we thank the Lord for all the seminarians of our time, for young priests, and we pray. The Lord will help us!

[Translation by ZENIT] www.zenit.org 18-06-2010

Spiritual Bouquet for Pope

A "spiritual bouquet" campaign collected more than 1 million prayers for Benedict XVI, which have been delivered to the Vatican, according to the apostolic nuncio in the United States.

The spiritual bouquet – a pledge to offer a certain number of prayers for a specified intention – was sponsored by the Cardinal Newman Society.

It responded to a call from Archbishop Timothy Nolan of New York, who on Palm Sunday, at the height of the media attacks on the Pope this year, urged prayers for Benedict XVI. The campaign to collect the pledges began on Wednesday of Holy Week and concluded on Pentecost Sunday.

Among the prayers in the bouquet were 24,714 Masses offered by priests, 31,847 days of fasting and 44,357 Eucharistic Holy Hours.

www.zenit.org 20-07-2010

Mary's Assumption Not Symbolic

From a talk by Bishop Peter J. Elliott at the Marian Conference in Traralgon, 16-05-2009

Sacred tradition is our source for the Church's solemn teaching that Mary was taken body and soul into the glory of heaven, the dogma proclaimed in 1950 by Pope Pius XII.

What needs to be made clear again is that the Church is not just teaching something "symbolic" or "spiritual" about Mary going to heaven. What is being taught is that the material body of Our Lady was raised up into the glory of heaven together with her immortal soul. To simplify it, Mary already enjoys a total resurrection. She follows her Son who has imparted to her his own bodily resurrection into glory. ...

The logic behind the dogma proposes that Mary shared in the Resurrection and became a sign of our future hope, the heavenly glory of the Church, the final coming of Christ's Kingdom. It also rests on the Immaculate Conception, that the very mortal remains of the Immaculate One would "not see corruption" in a tomb. In his apostolic preaching, at Pentecost, Saint Peter used this reference from Psalm 15:10 to proclaim the Resurrection of Jesus Christ (cf. Acts 2: 27).

An interesting aspect of the dogma is that the question of whether Mary actually died has been left open by the teaching Church. One argument says that she did not die because death is caused by original sin. But the prevailing view is that she did die, because her sinless Son suffered death, and that she was buried, probably at Ephesus. The legendary accounts of her assumption all concur with this latter view.

Associated with the Assumption is also an unusual fact. Nowhere does anyone claim, or it seems has anyone ever claimed, to have relics of the body of the Blessed Virgin. There are supposed relics of her veil, her belt, etc. but no first class relics of flesh or bone. This is remarkable in itself if we go back to the early centuries when there was such a great quest for the bodies of the apostles and saints, when churches were built over them and they were transported here and there. In Ephesus they built a great church in honor of Mary, but it contained no relics.

The full text of Bishop Elliot's Marian Conference talks are at stoneswillshout.com under Documents

Keep Limping Along

St Augustine

"It is better to limp along the way than stride along off the way. For a man who limps along the way, even if he makes slow progress, comes to the end of the way; but one who is off the way, the more quickly he runs, the further away is he from his goal."

Poverty in the Diocese

Not Enough Chasubles

Poor Sale diocese – not only are we out of Roman collars (ITD April 10, p.5), but we're all out of chasubles as well, by the look of it. On the front page of the July 2010 issue of Diocesan newspaper Catholic Life, we have a large colour photo of Monsignor Bill Caffrey and Monsignor John Allman concelebrating Mass – with Msgr Allman in only alb and stole. Are we really that poor in the diocese that we don't have enough chasubles to go around?

Not Enough Christ

There's more than half a page of "reflecting", by former priest Jim Quillinan in July's issue of Catholic Life, on what it means to "be in Christ". How many times was the Eucharist mentioned, do you think? Enough space to talk about being "in a community", and working for justice, becoming holy, finding meaning and purpose, making a difference. But not worth mentioning the Eucharist. Not once.

A Signpost At Last

On a brighter note, at least we finally have a signpost for our journey! After journeying aimlessly together in our warm and welcoming togetherness (previous pastoral plan, "Journeying Together"), Bishop Prowse has given us a destination to focus on – Jesus! Bishop Prowse has announced that the new pastoral plan for the diocese will be called "Finding Home in Jesus."

- Ed.

Actions Speak Louder

As I read July's edition of Catholic Life I came across an article 'Pope's encouragement for more priest vocations'. Yes, it is true we definitely need more priestly vocations, and I constantly pray along with many others for true, orthodox priests.

In this edition was also a letter from our Bishop of Sale on 'Closure of Year for Priests'. Bishop Prowse thanks those who helped honour our priests with prayer and special Masses and gatherings to celebrate the priesthood and calls for support for vocations.

I find it very sad indeed; this Year for Priests, in my opinion, would have been a perfect opportunity to reinstate Fr John Speakman to our parish in Morwell.

Here we have a call for vocations, acknowledgement of celebrations for priests in the Diocese, and we in Morwell couldn't celebrate a thing without our parish priest.

There is a holy, true and orthodox priest waiting humbly and patiently for his re-instatement and for his good name to be cleared.

Josie Vitale, Morwell

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	6pm Thursday – 6pm Friday (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	Wednesday and First Saturday: (9.30am Mass) 10am – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Friday 4pm – 8pm (every second month, January onwards)
Wonthaggi	First Friday 7pm – 8pm

Go Back to the Source

From an article by St Peter Julian Eymard, July 1864

The great evil of the day lies in the fact that we don't go to Jesus as to a Saviour and a God. We abandon the only basis, the only law, the only grace of salvation.

The trouble about empty piety is that it fails to spring from Jesus Christ, or terminate in Him. People stop or loiter on the way. A divine love which does not derive its fervour, its centre, in the Sacrament of the Holy Eucharist, lacks the essential conditions of power: it will soon die out like the hearth without fuel. This love will soon become merely human.

What then, must we do? Go back to the source of life which is Jesus. But we must cease viewing Jesus only in His earthly life, or in the glory of Heaven; we must see Him especially in the Holy Eucharist.

We must take Him from the back seat and place Him at the head of our Christian civilization, which He will guide and bring to safety. We must rebuild His palace, a royal throne, a court of devoted servants, a family of friends, a people of adorers.

Mary, our mother

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

Pope John Paul II

Contact *Into the Deep*

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- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- We rely on donations (cheques made out to John Henderson please)

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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, 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.