

Into the Deep

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Be More Sincere

Pope Benedict XVI, Angelus Address, 26-08-2012

Seeing that many of his disciples left, Jesus turns to the Apostles saying: “Do you also wish to go?” (Jn 6:67).

As in other cases, it is Peter who answers in the name of the Twelve: “Lord, to whom shall we go?” – We too can repeat: “To whom shall we go?” – “You have the words of eternal life and we have believed and have known that you are the Holy One of God.” (Jn 6:68-69).

We have a beautiful commentary from Augustine on this passage: “See how Peter, by the gift of God and the renewal of the Holy Spirit, understood him. How else than because he believed? You have the words of eternal life. For you have eternal life in the ministration of your body and blood. And we have believed and have known. Not have known and believed, but believed and known. For we believed in order to know; for if we wanted to know first, and then to believe, we should not be able either to know or to believe. What have we believed and known? That you are Christ, the Son of God; that is, that you are that very eternal life, and that you give in your flesh and blood only that which you are.”

In the end, Jesus knew that even among the Twelve there was one who did not believe: Judas. Judas too could have left like the other disciples did; perhaps he should have left had he wanted to be honest. Instead he stayed with Jesus. He stayed not because of faith, not because of love, but with the secret plan to get back at the Master. Why? Because Judas felt that Jesus had betrayed him and he decided to betray Jesus in turn. Judas was a zealot and wanted a victorious Messiah who would lead a revolt against the Romans. Jesus frustrated these expectations. The problem is that Judas did not leave and his gravest fault was falsity, which is the sign of the devil. Because of this Jesus said to the Twelve: “One among you is a devil!” (Jn 6:70).

Let us pray to the Virgin Mary, who helps us to believe in Jesus, as St. Peter did, to be ever more sincere with him and with everyone.

www.zenit.org 27-08-2012

Who Is To Be Feared?

Padre Pio

May your good angel be your breastplate to ward off the blows that the enemies of our salvation aim at you.

How consoling it is to know you are always under the protection of a heavenly spirit who never abandons you, not even when you are actually offending God. How delightful is this great truth to the one who believes.

Who is to be feared, then, by the devout soul who is trying to love Jesus, when accompanied by such an illustrious warrior? Was your angel not, perhaps, one of the multitude who joined with St Michael in the Heavens to defend God’s honour against Satan and against all the other rebellious angels, to vanquish them in the end and drive them down to hell [see Revelation 12:7-9]?

Well, then, let me tell you that your guardian angel is still powerful against Satan and his evil satellites. His [your angel’s] love has not lessened, and he can never fail to defend you. Make a habit of thinking of him continually. The fact that we have close to us an angelic spirit who never leaves us for an instant – from the cradle to the grave – who guides and protects us like a friend or brother or sister, must fill us with consolation, especially in our more dreary moments.

Living as Non-Believers

Archbishop Salvatore Fisichella, President of the Pontifical Council for the Promotion of the New Evangelisation, in The Australian, 08-08-2012

“It’s not enough to say we are Christians, but also to live as Christians. Looking at us probably no one would recognise we are Christians today because our style of life is the same as non-believers. We need a true conversion in our style of life.”

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

There is No Compromise

Pope Benedict XVI, General Audience, 29-08-2012

As a last act, John the Baptist bears witness with his blood to his fidelity to God's commandments, without giving up or turning back, thus fulfilling his mission to the end.

St Bede, a 9th century monk, in his *Homilies* says: "St John, for Christ, gave up his life, even though [his persecutor] had not demanded that he should deny Jesus Christ, but only that he should keep silent about the truth." And he did not keep silent about the truth, and thus he died for Christ who is the Truth. For love of the truth, he did not give in to compromises with those who were powerful, nor was he afraid to address strong words to the one who lost his way to God.

... We ask: where does this life come from, this interiority, which is so strong, so principled, so consistent, which is spent so totally for God and in preparing the way for Jesus? The answer is simple: from his relationship with God, from prayer, which is the guiding thread of his entire life. John is the divine gift long besought by his parents, Zechariah and Elizabeth;.... The announcement of this birth occurred precisely in a place of prayer, in the temple of Jerusalem;.... Even the Baptist's birth is marked by prayer: the hymn of joy, praise and thanksgiving that Zechariah raises to the Lord and that we recite each morning in Lauds – the *Benedictus* – extols God's action in history and prophetically points to the mission of his son John: to go before the Son of God made flesh in order to prepare the way for him.

The entire life of Jesus' precursor was nourished by his relationship with God, especially during the time he spent in the wilderness; the wilderness, a place of temptation, but also a place where man feels his own poverty, for there he is deprived of all support and material security, and he comes to understand that the only secure reference point is God himself. ...

Dear brothers and sisters, celebrating the martyrdom of St John the Baptist also reminds us – Christians in our own times – that we cannot give in to compromise when it comes to our love for Christ, for his Word, for his Truth. The Truth is the Truth; there is no compromise. The Christian life requires, as it were, the "martyrdom" of daily fidelity to the Gospel; the courage, that is, to allow Christ to increase in us and to direct our thoughts and actions. But this can only occur in our lives if our relationship with God is strong. Prayer is not time lost, nor does it steal space away from our activities, even those that are apostolic; it is exactly the opposite: only if we are able to have a life of faithful, constant, trusting prayer, will God himself give us the ability and strength to live in happiness and peace, to overcome difficulties and to courageously bear witness to him.

www.zenit.org 29-08-2012

The Importance of Truth

*Fr John Flader to talk in Melbourne
at the launch of his latest book*

Fr Flader has arranged with Fr Michael Shadbolt to have another book launch and talk in his parish of Holy Family, 100 Power Road, Doveton.

The book is *Question Time 2 - Another 150 Questions and Answers on the Catholic Faith*, which has just been published by Connor Court.

The launch will take place on Wednesday 26 September at 7.30pm.

Fr Flader will give a talk entitled "The importance of truth", showing how truth is objective, including moral truth, and how we should recognise it, live by it, and pass it on to others.

ITD readers are encouraged to attend.

Also, Professor Tracey Rowland will launch the book on Tuesday evening, September 25, at 7.30 pm in the crypt of St Mary Star of the Sea parish, West Melbourne (Fr Flader will not give his talk there).

All are welcome to attend both functions.

Fr John Flader was ordained a priest of Opus Dei in 1967. He has served as college and university chaplain over the years, and was Director of the Catholic Adult Education Centre for the Archdiocese of Sydney from 2002 to 2010. He is currently chaplain of Montgrove College, a girls' school run by the PARED Foundation in Sydney.

Other books by Fr Flader are *Question Time – 150 Questions and Answers on the Catholic Faith*, and *A Tour of the Catechism – Volume 1, The Creed*, both published by Connor Court. Editions of his first volume of *Question Time* have since been published in the Philippines and the United States in English, as well as translations in Spanish and Indonesian.

- Ed.

IN MEMORIAM

Long-time supporter of Into the Deep, Frank Bellet of Petrie, Queensland, passed away on 24 May 2012, aged 81 years. Please pray for the repose of his soul.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. May he rest in peace. Amen.

Olympic Games and Mass

"What became particularly evident is that for 17 days the Olympic Games brings the world together as one. Yet for us as Catholics we have the profound privilege of experiencing this global unity at each and every celebration of the Mass."

James Parker, Catholic Executive Coordinator of the 2012 Games

www.zenit.org 30-07-2012

Dissent in Tasmania

The August issue of ITD was a very interesting read. Thank you for defending our Catholic faith, particularly in response to Michael Gill's attack on the Novus Ordo. His is an argument the Society of Pius X always use. I thought your defence was brilliant.

It is not true that the congregations became noisy after the Novus Ordo was introduced. No, it happened after a while and I remember vividly as when I left Australia to live abroad in the 1980's it was still relatively quiet although unfortunately they did introduce the stupid "Rock Masses" which was absolutely ghastly. When I returned for a holiday to Australia in the mid-80's that's when I noticed the difference in the behaviour of people in churches – I was horrified and I felt like I lost my identity. I think some priests tried to create a "family" atmosphere and this back-fired big time and to this very day we all have to suffer; apart from the cathedrals of ours and also places where the Opus Dei priests are – they are certainly wonderful houses of prayer!

Coincidentally, my husband and I were looking at a book written by Fr Terry Southerwood of Launceston first published in 1989 titled, "The Wisdom of Guilford Young", the Archbishop of Hobart from 1955-1988. We found this disturbing section (p.419) about his reaction to *Humanae Vitae*:

"At a Clergy Conference in Hobart on November 6, 1968, a senior priest from the North-West Coast moved that the priests send an assurance of their acceptance of the Encyclical and their complete obedience to the Pope. During heated discussion which followed, Dr Young was accused of lack of leadership. In an emotional speech he summarised statements from world hierarchies on freedom of conscience and claimed he had saved Australia from the 'Alice in Wonderland' situation which had arisen in the Washington (U.S.A.) Archdiocese of Cardinal O'Boyle. One day, he said, the full story would be told. He refused to accept the motion."

The following information is from Wikipedia: "O'Boyle was also an ardent supporter of Paul VI's encyclical *Humanae Vitae*, and placed ecclesiastical censures on priests who dissented from its teachings."

The "Wisdom" of Guilford Young indeed! What an irony. Instead of using O'Boyle's method he went against the Holy Father. We now can understand the dissenting views of the priests in Tasmania to this very day. They didn't have a strong leader then – although a great social worker! – and we don't have a strong leader now.

One last thing – during a very important time where they are debating the same-sex "marriage" issue here in Tasmania, there is SILENCE from the pulpits! Please pray for our priests and for those who are led astray by their wrong teaching.

E.P., Tasmania

Our Hearts Vibrate

Pope Benedict XVI, Angelus address, 22-07-2012

In what consists this profound healing that God works through Jesus? It consists in a true, complete peace, the fruit of reconciliation of the person with himself and in his relationships: with God, with other people, and with the world. In effect, the evil one always seeks to ruin God's work, sowing division in the human heart between body and soul, between man and God, in interpersonal, social and international relationships and also between man and creation. The evil one sows war; God creates peace. Indeed, as St Paul says, Christ "is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh" (Eph 2:14).

To accomplish this work of radical reconciliation Jesus, the Good Shepherd, had to become the Lamb: "the Lamb of God ... who takes away the sins of the world". Only in this way was he able to realize the stupendous promise of the Psalm: "Only goodness and kindness follow me / all the days of my life; / and I shall dwell in the house of the Lord / for years to come" (Psalm 22/23:6).

Dear friends, these words make our hearts vibrate, because they express our most profound desire, they speak of that for which we are made: life, eternal life! They are the words of those who, like Mary Magdalene, have experienced God in their lives and know his peace. They are words that are true more than ever upon the lips of the Virgin Mary, who already lives forever in the pastures of heaven, where she has been led by the one who is the Lamb and the Shepherd. Mary, Mother of Christ our peace, pray for us!

www.zenit.org 23-07-2012

Genuflection

When I was at school (in Tipperary) we were shown how to genuflect. Namely:

Put both hands on your left knee as you go down.

Make sure your right knee touches your left ankle.

Having your hands on your left knee facilitates rising from the adoration.

Age has caught up with me and instead of putting my hands on my left knee I now place my hand (for support) on the end of the bench as I enter the church. I repeat the adoration just before I receive the Blessed Sacrament.

I was really surprised when an old lady (who I had noticed for years) stopped me one day and asked "Why do you genuflect so low?"

I politely replied, "I am adoring the king of Kings". That answer satisfied her.

Pat Ryan, London, UK

Manifest Arrogance

Regarding “Not Catholic” (August ITD, p.5) and your response:

You have displayed a manifest arrogance in ignoring the salient point of my letter which was that the content of the New Missal does have a transforming effect on catechesis in an adverse way. In sum, the prayers of the New Missal have been gutted of true Catholic theology.

Michael J. Gill, Devonport, Tasmania

ITD accepts what the Church accepts, and rejects what the Church rejects. - Ed.

It Is Good That I Exist

Pope Benedict XVI to the Curia, 22-12-2011

Finally, I would like to speak of one last feature, not to be overlooked, of the spirituality of World Youth Days, namely joy. Where does it come from? How is it to be explained? Certainly, there are many factors at work here. But in my view, the crucial one is this certainty, based on faith: I am wanted; I have a task in history; I am accepted, I am loved. Josef Pieper, in his book on love, has shown that man can only accept himself if he is accepted by another. He needs the others presence, saying to him, with more than words: it is good that you exist. Only from the You can the I come into itself. Only if it is accepted, can it accept itself. Those who are unloved cannot even love themselves. This sense of being accepted comes in the first instance from other human beings. But all human acceptance is fragile. Ultimately we need a sense of being accepted unconditionally. Only if God accepts me, and I become convinced of this, do I know definitively: it is good that I exist. It is good to be a human being. If ever man's sense of being accepted and loved by God is lost, then there is no longer any answer to the question whether to be a human being is good at all. Doubt concerning human existence becomes more and more insurmountable. Where doubt over God becomes prevalent, then doubt over humanity follows inevitably. We see today how widely this doubt is spreading. We see it in the joylessness, in the inner sadness, that can be read on so many human faces today. Only faith gives me the conviction: it is good that I exist. It is good to be a human being, even in hard times. Faith makes one happy from deep within. That is one of the wonderful experiences of World Youth Days.

www.zenit.org 22-12-2011

Thanks for your contribution towards a better understanding of our faith.

Bert Van Galen, Launceston, Tasmania

Nightmare in Newtown

Being a regular viewer of the website “churchmilitant.tv”, I was angered after watching The Vortex segment hosted by Michael Voris titled “Old sins in Newtown”.

In this segment he goes on to tell how since 1972 (40 years) the church of St Joseph's in Newtown, Sydney, has been hosting “gay Mass services” in league with the gay Catholic organisation “Acceptance”. For those who may not know, Acceptance is a gay organisation that encourages homosexuals to embrace their condition and help change Catholic catechesis so that their lifestyle is “accepted” by the Catholic Church.

St Joseph's Newtown has been doing this unchallenged and conducts the following in God's house:

- a warped version of the rosary with ‘gay mysteries’ such as the ‘gay relationship’ between David and Jonathan, Ruth and Naomi, and Jesus and Lazarus. They have a decade on meditating on the blessings of being homosexual, with an example of Jesus encountering the two disciples on the road to Emmaus.
- they have trivia and dance nights, held in the church buildings, to raise money for a Catholic float at the Gay and Lesbian Mardi Gras in Sydney. The float regularly makes fun of the Pope and the Church.

Of course, none of these shenanigans has gone unnoticed by the media and politicians.

The parish priest of St Joseph's is a Fr Peter Maher who offers most of the ‘gay Masses’ but is helped in his absence by other priests in the archdiocese and members of the order of the Missionaries of the Sacred Heart. I have empathy for the founder of his order – he must be turning in his grave seeing members of his order involving themselves in such things.

Fr Maher seems to see no contradiction between living in sin and being a good Catholic, judging by his statement quoted from his own parish priest blog online: “If sexuality is a gift from God and if psychology and science are correct in finding that homosexuality is God-given, not chosen, then homosexuality must also be a gift from God.”

I'm wondering if perhaps these priests involved in the ‘gay Masses’ were asleep during their catechesis training or if they got their title as Fathers from a cereal box. I'd love to think they were ignorant, but no priest gets to his position in the church by being stupid – they have chosen to ignore the Catholic Catechism's statement in paragraph 2357 on homosexuality and 2359 on homosexuals being called to live a chaste life. The scripture passages not condoning a homosexual lifestyle are many. Just thank the Lord that one of these priests is not our Pope – it would be like having Count Dracula running the Blood Bank.

Prayers must be made to Our Lady and St Michael that they will intercede, and I hope others will join me in writing to Cardinal Pell in putting a stop to this.

D.N.K., Melbourne

How It Should Be...

Archbishop Gerhard Ludwig Müller, prefect of the Congregation for the Doctrine of the Faith, in an interview in L'Osservatore Romano

Wherever we celebrate the Eucharist, we share the most intimate part of our conviction and we have the same communion of life with Christ, even if the culture and language are different. We feel immediately that we are one thing, that we are members of one body and that we build together the temple of God. It is, in a certain sense, the follow-up of the experience of Pentecost: we come from all countries and we can render praise to God all together, we can hear in our language the one Word of God. The Holy Spirit speaks to us in the language of love, which unites us all in God, our Father.

www.zenit.org 25-07-2012

... And How It Is

I have recently returned from a trip to South Africa to visit family and friends. These family occasions are always a time of joy, but finding a Mass in different cities and towns is a time of apprehension and trepidation – you never know what you might find. Mother Angelica has referred to them as Electric Masses, because of the shocks you keep getting.

In spite of the new translation having involved such care about each word, some parishes use songs instead of the Creed (anything that has “I believe” in it will do); old sung versions of the Eucharistic acclamation and the Holy Holy are still used; vestments are optional; the highlight of any Mass appears to be the Our Father, where everyone solemnly holds hands with one another (priest and servers and Extraordinary Ministers of Holy Communion too, behind the altar); the priest’s “The peace of the Lord be with you always” at the sign of peace apparently doesn’t carry any weight unless he then strides through the church shaking hands with anyone in reach; Extraordinary Ministers are numerous at every Mass and usually also “do the dishes” energetically after Holy Communion to save the priest having to purify the vessels; and at a house Mass the seated priest just “passed the plate” nonchalantly for everyone to help themselves to Holy Communion while he proceeded to consume the Precious Blood (but his rules are ok, he assured me, because he’s a canon lawyer).

It’s unjust that any Catholic should feel ambushed or held hostage at Mass. We have a right to the Mass as the Church prescribes, wherever we go. Priests abuse their position so easily and so confidently that they don’t even realise anymore that the Mass is not their own domain, they are not the “director” of their own version of “the play”. There is too much ego involved, and not enough obedience.

- Ed.

The Rights of the Faithful

Redemptionis Sacramentum

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

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

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

For arbitrary actions are not conducive to true renewal, but are detrimental to the right of Christ’s faithful to a liturgical celebration that is an expression of the Church’s life in accordance with her tradition and discipline. In the end, they introduce elements of distortion and disharmony into the very celebration of the Eucharist, which is oriented in its own lofty way and by its very nature to signifying and wondrously bringing about the communion of divine life and the unity of the People of God. The result is uncertainty in matters of doctrine, perplexity and scandal on the part of the People of God, and, almost as a necessary consequence, vigorous opposition, all of which greatly confuse and sadden many of Christ’s faithful...

[12.] ... it is the right of all of Christ’s faithful that the Liturgy, and in particular the celebration of Holy Mass, should truly be as the Church wishes, according to her stipulations as prescribed in the liturgical books and in the other laws and norms. Likewise, the Catholic people have the right that the Sacrifice of the Holy Mass should be celebrated for them in an integral manner, according to the entire doctrine of the Church’s Magisterium. ...

Falsification

[169.] Whenever an abuse is committed in the celebration of the sacred Liturgy, it is to be seen as a real falsification of Catholic Liturgy. St Thomas wrote, “the vice of falsehood is perpetrated by anyone who offers worship to God on behalf of the Church in a manner contrary to that which is established by the Church with divine authority, and to which the Church is accustomed”.

“The priest must remember

that he is the servant of the sacred Liturgy and that he himself is not permitted, on his own initiative, to add, to remove, or to change anything in the celebration of Mass.”

General Instruction of the Roman Missal, n. 24

Nuclear Power

Most people have heard of the word nuclear as in nuclear weapons, nuclear bomb, nuclear energy and nuclear physics, just to mention a few. The expression nuclear family is not known that well especially by the younger generation.

First of all, what does nuclear mean? As far as the examples above are concerned, nuclear means pertaining to, involving, or powered by atomic energy. It also means pertaining to, or forming a nucleus. A nucleus is a central part about which other parts are grouped.

The nucleus of the nuclear family is *Mum* and *Dad*, about whom the *children* are grouped.

An ideal nuclear family requires a couple to be married. Getting married is not just a piece of paper. It is a piece of paper which is signed by groom and bride which makes it a legal document. By signing the document it also reinforces the pledge the couple has made to each other.

As for most things we want to do in life, certain criteria have to be met and this also applies to a couple that wants to get married. These criteria are one man, one woman and for life. It is obvious that only a man and a woman can produce children. The children have biological parents, real brothers and sisters, aunts, uncles, cousins and grandparents. For some years now, more and more people are searching for their family tree, and this is possible only because they know their biological parents.

For a man and a woman who love each other for the right reasons, the pledge to stay together for life is much easier. To stay together, creates a stable environment for the children to grow up in. They will definitely have their ups and downs but their genuine love for each other and their love for their children, will make it easier to climb mountains and to get themselves out of the valleys.

It is unfortunate that not all couples stay together. There are many reasons for this and the no fault divorce law, which was introduced in Australia in the 1970's, is definitely one of them. This law allows one partner to surprise the other with the declaration that the marriage is over without having to give reasons or undertake any negotiations on how fault will be acknowledged.

Unless we go back to the genuine nuclear family, many people will be hurt especially the children.

Leon Voesenek, North Tamborine, Queensland

Take heart; it is Jesus who permits your soul to be in a state of...darkness. ... The Lord wants to lead you amidst the thorns because He wants you to be similar to Him.

Padre Pio

Silence in Communication

Pope Benedict XVI, Message for World Communications Day 2012

Silence is an integral element of communication; in its absence, words rich in content cannot exist.

In silence, we are better able to listen to and understand ourselves; ideas come to birth and acquire depth; we understand with greater clarity what it is we want to say and what we expect from others; and we choose how to express ourselves. By remaining silent we allow the other person to speak, to express him or herself; and we avoid being tied simply to our own words and ideas without them being adequately tested. In this way, space is created for mutual listening, and deeper human relationships become possible. It is often in silence, for example, that we observe the most authentic communication taking place between people who are in love: gestures, facial expressions and body language are signs by which they reveal themselves to each other. Joy, anxiety, and suffering can all be communicated in silence – indeed it provides them with a particularly powerful mode of expression.

Silence, then, gives rise to even more active communication, requiring sensitivity and a capacity to listen that often makes manifest the true measure and nature of the relationships involved.

When messages and information are plentiful, silence becomes essential if we are to distinguish what is important from what is insignificant or secondary. Deeper reflection helps us to discover the links between events that at first sight seem unconnected, to make evaluations, to analyze messages; this makes it possible to share thoughtful and relevant opinions, giving rise to an authentic body of shared knowledge. For this to happen, it is necessary to develop an appropriate environment, a kind of 'eco-system' that maintains a just equilibrium between silence, words, images and sounds.

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Did You Know?

In the Roman calendar, St John the Baptist is the only saint for whom we celebrate both his birth (24 June) and his death by martyrdom (29 August). *Pope Benedict XVI*

Decide to Love

Love is of utmost importance. Once you have set your will that you will learn the way of love, then there is no flaw or irritation in another person that you cannot bear... If this one commandment were kept – "Love one another" – I know that it would carry us a long way toward keeping all the rest of our Lord's commands.

St Teresa of Avila

Give Up the Ideologies

Archbishop Gerhard Ludwig Müller, prefect of the Congregation for the Doctrine of the Faith, in an interview in *L'Osservatore Romano*

It is important for the future of the Church to overcome ideological clashes no matter where they come from.

There is only one revelation of God in Jesus Christ which was entrusted to the whole Church. This is why there are no negotiations on the Word of God and one cannot believe and not believe at the same time.

One cannot pronounce the three religious vows and then not take them seriously. I cannot make reference to the tradition of the Church and then accept it only in some of its parts. The path of the Church leads ahead and all are invited not to enclose themselves in a self-referential way of thinking, but rather to accept the full life and the full faith of the Church.

For the Catholic Church it is altogether evident that man and woman have the same value: It is stated already in the account of creation and confirmed in the order of salvation. The human being does not need to emancipate himself, or to create and invent himself; he is already emancipated and liberated through the grace of God.

Many statements regarding the admission of women to the sacrament of Holy Orders ignore an important aspect of the priestly ministry. To be a priest does not mean to create a position for oneself. One cannot consider the priestly ministry as a sort of position of earthly power and think that emancipation will only exist when all can occupy it.

The Catholic faith knows that it is not up to us to dictate the conditions for admission to the priestly ministry and that behind one's being a priest there is always the will and call of Christ.

I invite [all] to give up the controversies and the ideologies and to immerse oneself in the doctrine of the Church.

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St John of Ávila

From Catholic Communications, Sydney Archdiocese, 02-08-2011

St John of Ávila's message inspired St John of the Cross, St Teresa of Avila and St Ignatius of Loyola. He's also credited with the conversion of St John of God and St Francis Borgia.

Fr Lope Rubio, Cause of St John of Ávila: "They didn't meet directly, but St John of Avila approved the book titled 'The Book of my Life', by St Teresa. There were people who walked for days to hear his sermons. ...in Granada, a bookseller named Juan Ciudad listened to the sermon. Later on, that bookseller converted and became St John of God."

Kissing at the Sign of Peace

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

Q: My fiancée and I have noticed married couples who, at the sign of peace, give each other a kiss on the cheek rather than a handshake. ... Is this encouraged or prohibited? ... - *N.M., Canberra, Australia*

A: The rules are very open with regard to the means of making the sign of peace. The General Instruction of the Roman Missal, in No. 82, says:

"The Rite of Peace follows, by which the Church asks for peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament. As for the sign of peace to be given, the manner is to be established by Conferences of Bishops in accordance with the culture and customs of the peoples. It is, however, appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner." ...

To this the instruction *Redemptionis Sacramentum* added further specifications (n.72): "...As regards the sign to be exchanged, the manner is to be established by the Conference of Bishops in accordance with the dispositions and customs of the people,' and their acts are subject to the *recognitio* of the Apostolic See."

Benedict XVI in his apostolic exhortation *Sacramentum Caritatis* made the following reflections (n.49): "...during the Synod of Bishops there was discussion about the appropriateness of greater restraint in this gesture, which can be exaggerated and cause a certain distraction in the assembly just before the reception of Communion. ..."

Keeping in mind the above documents we can say:

- If the bishops' conference has legislated regarding the form of carrying out the sign of peace, and this legislation has received Roman recognition, then this form is obligatory.

- If the bishops have not legislated, then the sign should be carried out according to local custom, to those nearest, and in a sober manner.

- Local custom can vary. In some countries a bow and a smile is common, in others a handshake, in others joining one's hands and bowing.

- It could well be argued that in some cultures a brief kiss on the cheek among spouses is a fitting sign of peace while a handshake would be rather formal. Local customs could well tolerate a difference of gestures for immediate family and toward others, with nobody taking offense.

In other words, there is no reason why the gesture has to be universal if local custom readily accepts differences, provided that unnecessary movement and exaggerated gestures are avoided.

www.zenit.org 28-08-2012

Relying on Faith and Faithfulness

The letter of Michael Gill (August ITD, p.5) is important because it touches on so many issues. We need to keep in mind that Catholic Faith (Dogma) is different from practices and customs; to talk about these in the same way is confusing and leads to error. Mr Gill's letter is an amalgam of many things which should be kept separate.

He has my sympathy because he highlights many of the issues which have confused people, but there is something missing, I fear – a sense of history and how things change.

The true essentials of the Mass today are no different from the early centuries, even if many of the lesser forms are. Was it wise to reconstruct things after the Council? I don't think so, since the seminaries and religious orders were emptied overnight, but was the Council the only factor?

"The spirit of the Council" was the great catch-cry of those days of euphoria, but the really great hope – of ecumenism – remains unfulfilled, or worse. I suspect that there are very few bishops who have read – in Latin or English – what the Council really said, so a lot of the problems that Mr Gill sees stem from the "spirit of the age", not the Council itself.

Whatever alterations Pope Paul VI made in 1967, Catholic women were already taking 'the pill' to the same degree as non-Catholic women: the cultural calamity had already hit the Church. But it was Pope Paul VI who in 1968 tried to stop this with his Commission and *Humanae Vitae*. Too little too late I'm afraid, even though in 1964 and 1965 he had issued two encyclicals, on the Church and on the Eucharist, so he wasn't sitting on his hands the whole time.

Certainly catechesis in schools has been a disaster. Studies in comparative religions are not the same as personal formation in the Faith, for which the schools were founded. As *both* parents were now out of the home in paid work, and the moral lives of many teachers did not match the religious theory they were supposed to be teaching and *witnessing*, is it any wonder the children became blasé?

Mr Gill rightly points to the link between belief and prayer, but for a good while now there has been defective or little belief, and more or less no prayer. This is a kind of modern practical atheism, where people just don't care. The pursuit of materialism, the good life, fame, and the body beautiful are the priorities for so many now. Parents, supposedly the *chief* teachers of their children in the Faith, pay others to do it but don't care about the quality of the religious teaching, so long as the children get a well-paid job at the end of it.

Mr Gill also mentions a couple of highly placed

churchmen and their opinions. It is important for us, as ordinary Catholics, to remember that whoever is quoted and whatever their opinions, they are *not* the Church. What they are expressing is their own private view, right or wrong. We ought to stick to what *The Church* is telling us. Personalities are a danger.

Has there been a "Reformation by stealth" taking place within the Church, as Mr Gill states? The evidence for such is strong, if not always for the reasons he adduces. The world has changed, not for the better, but if we want to be Catholics we have to recognise that the Christians of the early centuries faced similar problems, even if the historical circumstances were different. We are in this world, but not of this world, for "we have here no lasting city." (Letter to the Hebrews).

Where does that leave Mr Gill? Like many good people of true faith, he seems more than a little disillusioned. That is sad and he has my support, whatever that is worth. But what of the many others? I think we have to take stock every now and again, remembering that there is but one Saviour. Contemplate the message of Psalm 10.

As the Jews of the Old Testament many times during their refinement into the people of God, during their Exile in a foreign country, during the destruction of the temple in Jerusalem, and during the attempt by the Nazis to exterminate them in our own lifetime had to ask themselves what was happening and where was God, we too are now thrown back on the resources of our Faith and faithfulness to understand our own history.

S.C., Melbourne

Transformed

Pope Benedict XVI, Angelus address, 29-07-2012

Dear brothers and sisters, let us ask the Lord to make us rediscover the importance of nourishing ourselves not only with bread, but with truth, with love, with Christ, with the body of Christ, faithfully participating in the Eucharist with keen understanding, to be ever more intimately united with him. In fact, it is not the eucharistic food that is changed into us, but rather we who are mysteriously transformed by it. Christ nourishes us by uniting us to himself; he draws us into himself (*Sacramentum caritatis*, 70). At the same time, we wish also to pray that no one ever lacks the bread that is necessary for a worthy life, and inequalities be overcome, not with the weapons of violence but with sharing and love.

www.zenit.org 30-07-2012

Women in the Church

The article by Wilma Byrne in the July issue of ITD (p.5) raises many questions on the role of women in our parishes and dioceses.

If Sophy Morley can have the audacity to overrule the parish priest and say “he won’t be here very long”, where are we headed? She has a diocesan appointment as well as having some advisory role to the Australian Catholic Bishops’ Conference.

At the national level we have a body funded by the Bishops deliberating on the participation of women in the Church. We have nuns who mouth such phrases as, “I’m all Poped out.” Worse, those same nuns have been coaching women in such organisations as the Josephite Associates. God knows what they are telling them.

These same nuns are telling people such things as, if you are living together in an unmarried state, there is nothing wrong as long as you’re committed to one another. They also advise women to participate in all sorts of “ministries” simply because “we need more women on the altar.” Some nuns even hear confessions. One could be forgiven for saying they have lost the faith and are leading others down the same path.

These women are being empowered by weak-kneed bishops and priests. When are those in authority going to say enough is enough?

These women, both religious and lay, could be asked the same questions: Do they believe in the Real Presence? Do they believe in the power of the rosary? If their answer is in the affirmative, one could ask why they don’t participate in adoration of the Blessed Sacrament, and the recitation of the rosary? Their answers would be interesting.

The agenda outlined above has been going on for some 30 years. It has been successful to such an extent that we have a parallel Church operating in this country.

Instead of being hypocritical and reciting the Creed “I believe”, I would respect them if they were honest and would say, “I cannot accept what Christ and His Church teaches.” They should simply walk away and form their own church. Instead their pride says, “I am going to change the Church.” They have two chances, Buckley’s and none.

I’m sorry, ladies, it ain’t going to happen. Reflect on what you are doing to Christ and His Church before you find yourselves in a place you do not want to be. The same applies to those who have empowered them.

It is time those in authority acted strongly to defend the Church, the faith and the faithful laity. In the meantime, take heed of Our Blessed Mother and “pray, pray, pray.”

John Henderson, Morwell

Resign, Donella

Ms Donella Johnston is Director of the ‘Office for the Participation of Women’ and Executive Secretary to the ‘Bishops’ Commission for Church Ministry’ (see also June ITD, p.11).

She writes in praise of dissident nuns, and in contempt of Church authority. She is horrified by the thought of obedience to Rome, and inspired by women’s defiance of Rome.

Here is some of her anti-Vatican raving (publicised in CathNews, 27-08-2012, also sponsored by the Australian Bishops):

“Bullying, harassment, intimidation and any use of power to “lord it over” others has no place in our Church. We are called to be a Church of Love not a Church of Fear. Fear is anti-Christ. We can’t fulfil our Gospel vocation to “love one another” if we are fearful.

“Sadly, however, we are living in fearful times. Just about every Catholic woman I know has been watching very carefully since April the unfolding of the face-off between the Leaders Conference of Women Religious and the Congregation of the Doctrine of the Faith in the United States.

“At first, we watched in horror as the LCWR was put under the control of an Archbishop and now we are watching with increasing admiration and awe as these courageous women use their “feminine genius” to prayerfully and peacefully discern the way forward. [...]

“Ask yourself the hard questions. Do a risk assessment. What’s the worse thing that could happen to me if I confronted my fear? I could lose my job? I could get excommunicated? I could have the Congregation for the Doctrine of the Faith on my back? I could be de-frocked/ laicised? I could be crucified? Really? Try it.”

What’s Donella’s fear to be confronted? Obeying Church teaching regarding women’s ordination? Confront it, Donella, and resign from your job.

- Ed.

With My Guardian Angel

Padre Pio

Again at night when I close my eyes, the veil is lifted, and I see Paradise open up before me. Gladdened by this vision, I sleep with a smile of sweet beatitude on my lips and a perfectly tranquil countenance, waiting for the little companion of my childhood [his guardian angel] to come to waken me, so that we may sing together the morning praises to the Beloved of Our Hearts.

A Step Forward in the New Evangelisation

Pope Benedict XVI, in an address to 1300 priests and deacons participating in an annual course regarding confession and matters of conscience, 09-03-2012

...The new evangelization draws its lifeblood from the sanctity of the sons and daughters of the Church, from the daily journey of personal and communal conversion to an ever more profound conformity to Christ.

And there is a close connection between sanctity and the Sacrament of Reconciliation, testified to by all of the saints of history.

The true conversion of hearts, which is an opening up to the transformative and renewing action of God, is the “engine” of every reform and it translates itself into a true evangelizing force. In Confession the contrite sinner, by the gratuitous action of divine Mercy, is justified, forgiven and sanctified, he abandons the old man and puts on the new man. Only he who has let himself be deeply renewed by divine Grace can bear, and therefore proclaim, the newness of the Gospel in himself.

Blessed John Paul II, in the apostolic letter *Novo Millennio Ineunte*, stated: “I am also asking for renewed pastoral courage in ensuring that the day-to-day teaching of Christian communities persuasively and effectively presents the practice of the Sacrament of Reconciliation” (n.37). I would like to repeat this request, in the awareness that the new evangelization must make the face of Christ known to the man of our time “as ‘mysterium pietatis,’ the one in whom God shows us his compassionate heart and reconciles us fully with himself. It is this face of Christ that must be re-discovered through the Sacrament of Penance” (ibid.). ...

The minister of the Sacrament of Reconciliation collaborates in the new evangelization, first renewing in himself the consciousness of being a penitent and of needing to ask sacramental forgiveness, that there be renewed that encounter with Christ...

This is my wish for each one of you: that the newness of Christ always be the centre and the reason of your priestly existence, that those who meet you might, through your office, proclaim with Andrew and John: “We have met the Messiah” (John 1:41). In this way, every Confession, from which every Christian will emerge renewed, will represent a step forward in the new evangelization.

www.zenit.org 12-03-2012

Save the Christians

From an article by Edward Pentin, Zenit 19-07-2012

A rally on behalf of persecuted Christians was held in the centre of Rome on 18 July.

Called “Salviamo i Cristiani” – Save the Christians – and organized by an association of Italian Catholic and pro-life groups, the demonstration was held to raise awareness, express solidarity, and call for action on behalf of the many Christians suffering persecution in the world today.

The association highlighted that, globally, no other group is more persecuted: Out of every 100 people who suffer violations to their right to religious freedom, 75 are Christians. It added that during the course of history, an estimated 70 million Christians have been martyred for their faith, including 40 million in the 20th century alone. Each year, it said there are 105,000 new Christian martyrs killed by Islamic terrorists, Hindu extremists in India, or Communists in China, North Korea and Vietnam.

Benjamin Harnwell, founder of the Rome-based Dignitatis Humanae Institute,...said the saints “are great when they’re dead because we can say nice things about them, but when they’re being persecuted in our time, we don’t want to know.”

Two Loves

Pope Benedict XVI in his message for World Day of Prayer for Vocations, 29-04-2012

The high standard of the Christian life consists in loving “as” God loves; with a love that is shown in the total, faithful and fruitful gift of self. ...

It is in this soil of self-offering and openness to the love of God, and as the fruit of that love, that all vocations are born and grow. By drawing from this wellspring through prayer, constant recourse to God’s word and to the sacraments, especially the Eucharist, it becomes possible to live a life of love for our neighbours, in whom we come to perceive the face of Christ the Lord (cf. Mt 25:31-46). To express the inseparable bond that links these “two loves” – love of God and love of neighbour – both of which flow from the same divine source and return to it, Pope Saint Gregory the Great uses the metaphor of the seedling: “In the soil of our heart God first planted the root of love for him; from this, like the leaf, sprouts love for one another.”

“The fundamental question of the meaning of human existence finds in the mystery of Christ an answer capable of bringing peace to the restless human heart.”

Pope Benedict XVI, in Message for World Communications Day 2012

Understand One Another Again

From the message that the Pope's Secretary of State, Cardinal Tarcisio Bertone, sent in the name of Pope Benedict XVI, to the participants of the 11th International Meeting of the Teams of Our Lady in Brazil, July 2012

...[T]he couples of the Teams of Our Lady proclaim, not so much with words but above all with their life, the fundamental truths about human love and its most profound meaning:

“A man and a woman who love one another, the smile of a child, the peace of a home: here is an exhortation without words, but extraordinarily persuasive, in which every man can already anticipate, as by transparency, the reflection of another love and its infinite appeal”
(Paul VI, To the Couples of Our Lady's Teams, May 4, 1970).

Of course this idea might seem too lofty. It is for this reason that the Movement encourages its members to drink constantly from the sources of grace of the sacrament of marriage and of participation in the Sunday Eucharist; so that beyond the resources of the grace of the sacraments, it proposes to them, with great wisdom, a “method rich in commitments and simple and concrete suggestions to live day by day the incarnated spirituality of Christian spouses.

Among them, it stresses the “duty to sit down together,” that is, the commitment to hold periodically a time of personal dialogue between the spouses, during which each one presents to the other, with total sincerity and in a climate of mutual listening, the most important problems and situations in the life of the couple.

In our world so marked by individualism, activism, speed and distraction, sincere and constant dialogue between spouses is essential to avoid the emergence, growth and hardening of misunderstandings that, unfortunately, often end up in irremediable breaks that no help can repair. Hence, cultivate this valuable habit of sitting together to talk and to listen to each other, to understand one another again and again in face of the surprises and difficulties of the long journey.

www.zenit.org 23-07-2012

Retreats

Greetings and blessings! And thanks for excellent ITD.

I have arranged for the next two orthodox Catholic retreats at the Ark, in Marlo.

1. Fr Emmanuel Adami: Friday 28 September (evening) – Monday 1 October (morning).

2. Fr John Fowles: Monday 26 November (evening) – Friday 30 November (morning).

Payment is by anonymous donation.

Further enquiries, please contact me on (03) 5154 8419.

Richard Earle, Marlo, Vic

Hard Hearts and Deaf Ears

The vocations crisis is a leadership crisis. And, whilst importing overseas priests to supply the sacraments to the faithful is good, it will remain with us for a very long time for three simple reasons.

The first is that the majority of our bishops do not and will not listen to our Holy Father and take his words and teachings seriously. A simple example to illustrate my point is the Holy Father's requests on numerous occasions, as well as through the various Vatican Congregations, to start Eucharistic Adoration in every parish in their dioceses. Like a number of other pronouncements and exhortations this seems to have fallen on hard hearts and deaf ears. Just look at your own diocese and see if this has been honoured.

The second reason why this crisis will endure is because of bishops' persistent efforts to distort and replace the universal call to holiness and the responsibility proper to the laity, with their own agenda and wisdom. For example, at the time when dioceses for obvious reasons ended up with a shortage of priests, they hailed it a blessing, an inspiration of the Holy Spirit and the time for the laity to take their rightful place in the Church.

Pastoral plans in this country have made lay leadership and ministry a priority as if this was the answer to the vocations crisis. Intentionally or unintentionally, these pastoral plans launched a destructive attack on the priesthood, the divinely constituted source of grace in the Church.

The universal call to holiness, support for marriage, and the evangelization of families hardly get a mention. Our leaders failed to understand that a holy family is the seedbed of vocations. Yet for years many diocesan pastoral plans were driven, and to this day continue to be driven, by creative liturgies, youth ministry, welcoming and inclusive communities and lay leadership and ministry.

The third reason why the faithful will have to bear the suffering of this crisis for a while yet, is because of our bishops' persistent, futile and degrading efforts to change and reshape the Church for the future as though she were a product of history.

The faith of the Church in this country will not improve until these bishops believe in and relate to the Church as a mystery, a divine reality which is centred on and springs from the mystery of Christ; until they realise and accept that these two mysteries form an inseparable indivisible unity, the result of a Trinitarian spiritual process.

Man cannot change, renew and improve her. God alone can do this and he alone is the one who determines the fruitfulness and success of every vocation and mission in the Church.

Gregory Kingman, 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	Friday 6am – 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am – 12.30pm First Friday 11.30am – 4pm
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

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

Bread of Angels

St Augustine

“Who, if not Christ, is the bread of heaven? But so that men might eat the bread of angels, the Lord of the angels became man. If he had not done this, we would not have his body; not having his body, we would not eat the bread of the altar.”

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- Please notify by email if you would like to be added to the regular emailing list.
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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.

Music and Prayer

Pope Benedict XVI, 11-08-2012

Music is the expression of the spirit, of the interior place of the person, created for all that is true, good and beautiful. It is no accident that music often accompanies our prayer. It makes our senses and spirit resound when, in prayer, we encounter God.