

Into the Deep

Issue 113

Newsletter of orthodox Catholics of Gippsland

February 2012

How Do I Pray?

Pope Benedict XVI, General Audience 30-11-2011

In looking to the prayer of Jesus, a question should arise in us: How do I pray? How do we pray? What sort of time do I dedicate to my relationship with God? Does there exist today a sufficient education and formation in prayer? And who can be its teacher?

In the Apostolic Exhortation *Verbum Domini* I spoke of the importance of the prayed reading of Sacred Scripture. Having gathered the findings of the Assembly of the Synod of Bishops, I placed particular emphasis upon the specific form of *lectio divina*. To listen, to meditate, to fall silent before the Lord who speaks is an art that is learned by practising it with constancy. Certainly, prayer is a gift that must first and foremost be welcomed – it is the work of God – but it demands commitment and continuity on our part; above all, continuity and constancy are important. The example of Jesus' experience shows that His prayer...deepened through prolonged and faithful exercise – unto the Garden of Olives and the Cross.

Today, Christians are called to be witnesses to prayer because our world is often closed to divine horizons and to the hope that leads to an encounter with God. Through a deep friendship with Jesus – and by living a filial relationship with the Father in Him and with Him – by our faithful and constant prayer we can open the windows to God's heaven. Indeed, in walking along the way of prayer – without regard for human concern – we can help others to travel the same road: for it is true also of Christian prayer that, in travelling along its paths, paths are opened.

Dear brothers and sisters, let us form ourselves in an intense relationship with God, in prayer that is not occasional but constant, and full of trust, capable of illumining our lives, as Jesus teaches us. And let us ask Him that we may be able to communicate – to the persons close to us and to those whom we meet on our streets – the joy of encountering the Lord, Who is light for our lives.

www.zenit.org 30-11-2011

Helmet, Anchor and Lamp

Pope Benedict XVI, Benin, 19-11-2011

According to Sacred Scripture, three symbols describe the hope of Christians: the helmet, because it protects us from discouragement (cf. 1Th 5:8), the anchor, sure and solid, which ties us to God (cf. Heb 6:19), and the lamp which permits us to await the dawn of a new day (cf. Lk 12:35-36).

To be afraid, to doubt and to fear, to live in the present without God, or to have nothing to hope for, these are all attitudes which are foreign to the Christian faith (St John Chrysostom) and, I am convinced, to all other forms of belief in God.

Faith lives in the present, but it awaits future goods. God is in our present, but he is also in the future, a place of hope. The expansion of our hearts is not only hope in God but also an opening to and care for physical and temporal realities in order to glorify God.

www.zenit.org 19-11-2011

Keep Your Appointment

Pope Benedict XVI, 11-12-2011

May the Mass be the focus of your Sunday, which must be rediscovered and lived as the day of the Lord and of the community, a day on which to praise and celebrate the One Who was born for us, Who died and rose again for our salvation, and Who asks us to live together joyfully, to be a community open and ready to welcome anyone who is alone and in difficulty. Do not lose your understanding of the significance of Sundays, and remain faithful to your appointment with the Eucharist. Early Christians were ready to give their lives for this.

www.zenit.org 12-12-2011

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

Ash Wednesday

Pope Benedict XVI, Ash Wednesday 2011

Today, marked by the austere symbol of ashes, we enter the Lenten season, beginning a spiritual journey that prepares us to celebrate worthily the Paschal Mysteries.

The blessed ashes placed on our heads are a sign that reminds us of our condition as creatures; they invite us to penance and to intensify our commitment to conversion to follow the Lord ever more.

Lent is a journey; it is to accompany Jesus who goes up to Jerusalem, the place of the fulfilment of the mystery of his passion, death and resurrection; it reminds us that the Christian life is a “journey” to undertake, which consists not so much in a law to be observed but in the very person of Christ, who we must encounter, receive and follow. Jesus, in fact, says to us: “If any man would come after me, let him deny himself and take up his cross daily and follow me.” That is, he tells us that to arrive with him to the light and the joy of resurrection, to the victory of life, of love, of the good, we must also take up our cross every day, as a beautiful page of the “Imitation of Christ” exhorts us: “take up your cross and follow Jesus; in this way you will go to eternal life. He went before, carrying his cross, and died for you on the cross so that you would carry your cross and be willing to die on it. Because if you die with him, you will also live with him. And if you are his partner in sorrow, you will also be so in triumph” (L. 2, c. 12, n. 2).

www.zenit.org 09-03-2011

[Ash Wednesday this year is on 22 February]

Reform of the Church

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

The question that arises repeatedly is this: what is reform of the Church? How does it take place? What are its paths and its goals? Not only faithful believers but also outside observers are noticing with concern that regular churchgoers are growing older all the time and that their number is constantly diminishing; that recruitment of priests is stagnating; that scepticism and unbelief are growing.

What, then, are we to do? There are endless debates over what must be done in order to reverse the trend. There is no doubt that a variety of things need to be done. But action alone fails to resolve the matter. The essence of the crisis of the Church in Europe is the crisis of faith. If we find no answer to this, if faith does not take on new life, deep conviction and real strength from the encounter with Jesus Christ, then all other reforms will remain ineffective.

www.zenit.org 22-12-2011

Attention All Queenslanders!

This is a state election year here in Queensland and it is vital everyone does all they can to ensure pro-life politicians are voted in. With an EMILY's List premier, there are grave concerns that a repeal of the abortion laws will be rushed through parliament prior to the election. So we need “all hands on deck” writing, ringing, emailing and visiting your local state MP asking them *how they will vote* if an abortion legalisation bill is placed before them.

We also need to send a strong message to the politicians that we pro-lifers are well and truly alive and kicking and rattle their cages a little by showing up in vast numbers for the

Rally For Life 2012

in Brisbane

on Saturday 11 February

at 2pm

in Queen's Park, cnr George & Elizabeth Sts,
Brisbane city.

Music by the wonderful pro-life Roby Curtis and band from 1pm with many information booths for the various pro-life and pro-family groups who support the Rally and expected finish at 4pm.

We are blessed to have the Apostolic Administrator, Bishop Geoffrey Jarrett, as our keynote speaker.

I can't urge you strongly enough to come and stand as a peaceful presence for the pre-born, the most defenceless of all.

Should you require any further information, please go to www.cherishlife.org.au and download the Rally flyer or email info@cherishlife.org.au.

God bless and hope to see you there,

Teresa Martin,

State President, Cherish Life Queensland Inc.

Facing a Profound Crisis

Pope Benedict XVI, to the Congregation for the Doctrine of the Faith, 27-01-2012

As we know, in vast areas of the earth the faith risks being extinguished, like a flame without fuel. We are facing a profound crisis of faith, a loss of a religious sense which represents one of the greatest challenges for the Church today. The renewal of faith must, then, be a priority for the entire Church in our time. I hope that the ‘Year of Faith’ may contribute...to restoring God's presence in this world, and to giving man access to the faith, enabling him to entrust himself to the God Who, in Jesus Christ, loved us to the end.

Vatican Information Service 27-01-2012

Loud Opinionated Catholics

Well I usually find interesting articles in ITD but the opinion of Pat O'Brien from Sale left me furious, as I mistakenly thought that Catholics (I'm one too!) had grown up from the outdated idea that animals and people are competing over "rights" (I'm not talking here about poodles wearing a diamond studded collar!). These are two entirely different issues.

The sickening animal cruelty featured in the program ABC Four Corners in an Indonesian abattoir was not "alleged", it was right before our eyes, but none is so blind as s/he who will not see – even when it is right in front of them. The ABC is very clever in some production techniques but not this one, it just brought home to all of us how money rules our thinking and principles, including it seems, some loud opinionated Catholics.

I have no issue with the fact that farmers have a problem with wild dogs attacking precious livestock and appropriate means should be used to eliminate this even if other creatures get lost in the process, but every situation calls for a particular solution – it is not one size fits all (one of the gifts of the Holy Spirit is discernment).

Perhaps Pat O'Brien might consider would s/he be part of this torture personally if a wage depended on it? Truthful answer required here! Does the abortionist go home, have his dinner, watch TV, pat his two trophy children on the head, have a dreamless night's sleep, get up the next morning all go and ready for a "hard day's work"? Did the SS officers in Nazi Germany look over the barbed wire fence and say, don't worry these are not humans they are only Jews, Gypsies etc. Did the paedophile look on his victim as a vulnerable human being or a creature to be used? Marvellous how human beings can alter their thinking to suit their required circumstances, but they still just may be Catholics! We also have nothing in Scripture to say that Joseph took the rod to the donkey, as the circumstances were to get the last room in the inn with Mary about to give birth. I don't think so.

Those animals that God created were sentient creatures in the Indonesian abattoirs and we, with an immortal soul and higher intelligence (even common-sense in some of us) should have more pity than to condone this brutal cruelty. I suggest that Pat O'Brien read Pope Benedict's respect for nature in the same ITD and start thinking outside the narrow square.

*Maureen Federico, Frankston Sth, Vic
(RPP 98.7 Catholic Hour presenter)*

"God is the God of the human heart."

St Francis de Sales

Out of Touch

Pat O'Brien's letter in January's ITD (p.4) shows that he is out of touch with a fundamental truth about the way Christians should treat animals. I suggest that he re-reads Pope Benedict's "Respect for Nature" which appears in the same issue (p.7).

To link animal rights with abortion is disingenuous, except in one instance: nations which tolerate cruelty to animals become invariably coarsened to the sufferings of human beings. This must logically flow on to the unborn.

By suggesting that a wealthy democracy can only provide employment for its citizens by allowing fellow creatures to suffer agonizing deaths is a slur on Australia's good name.

Christopher Holt, Kensington, London

Temptations of Piety

Pope Benedict XVI, 10-03-2011

"Beware of practising your piety before men in order to be seen by them" (Matthew 6:1).

In [this] Gospel, Jesus repeats the three essential works of piety established in the Mosaic Law. Almsgiving, prayer and fasting characterized the Jews who observed the law. With the passing of time, these prescriptions were stained by the rust of exterior formalism, or even transformed into a sign of superiority.

In these three works of piety Jesus makes evident a common temptation. When something good is done, almost instinctively the desire arises to be esteemed and admired for the good action, to have some satisfaction. And this, on one hand, shuts us in on ourselves, and on the other it takes us out of ourselves, because we live projected to what others think of us and admire in us.

In proposing these prescriptions again, the Lord Jesus does not ask for formal respect to a law foreign to man, imposed by a severe lawmaker as a heavy burden, but he invites us to rediscover these three works of piety by living them more profoundly, not for love of self but for love of God, as means on the path of conversion to Him.

www.zenit.org 10-03-2011

Echo of God's Voice

Pope Benedict XVI

Without the element of prayer the human 'I' ends up by closing in on itself, and the conscience - which should be the echo of the voice of God - risks being reduced to a mirror of the self. In the same way, interior dialogue becomes a monologue that gives rise to many forms of self-justification.

www.zenit.org 07-02-2008

Questioning Accuracy

Into The Deep has an article headed “Australian Bishops Finally Back the Pope” (January 2012, p.3). Is this heading accurate?

Of course some bishops teach the Faith *in its entirety* and in union with the Pope. We know who they are. Their actions make them clearly visible, and in some quarters, unpopular.

On the other hand there are many bishops who do not teach the Faith in its entirety. If you doubt this, ask them if they have even so much as mentioned *Humanae Vitae* in sermons/homilies, and even more tellingly, have they required the priests in their charge to do the same.

The statement signed in October is clear and unequivocal. However, you may remember the similar Statement of Conclusions signed by the Australian bishops in January 1998. It was equally clear in its intent. Much of it still remains to be implemented by various bishops.

Will this statement suffer the same fate?

Don Gaffney, Tarragindi, Queensland

Accept the Invitation

Pope Benedict XVI, 09-03-2011

The Church knows that, because of our weakness, it is very difficult to be silent and to place oneself before God, and to become aware of our condition as creatures who depend on him and sinners in need of his love. This is why Lent invites us to a more faithful and intense prayer and to a prolonged meditation on the Word of God. ...

Dear friends, on this Lenten journey let us be careful to accept Christ's invitation to follow him in a more determined and coherent way, renewing the grace and commitments of our baptism, to abandon the old man that is in us and to clothe ourselves with Christ, so that renewed, we will reach Easter and be able to say with St Paul, “It is no longer I who live, but Christ who lives in me” (Gal2:20).

A good Lenten journey to you all!

Lost in the Mail

Unfortunately the autographed copy of Fr John Flader's latest book, *The Creed*, was lost in the mail when sent to Cathy Smit of Parkdale, following the October birthday issue of ITD. As a replacement and apology, Cathy was sent the donated copy of the *Compendium of the Catechism of the Catholic Church* instead – which arrived safely! Thank you to the ITD readers who donated the CCCC.

- Ed.

Issue Poorly Dealt With

Again you produced an excellent bulletin, but I believe that Gregory Kingman is wrong on the Broken Hill issue involving the ruling by the Apostolic Administrator that the child of a homosexual “couple” should be enrolled in a parish school (January ITD, p.5).

Certainly, it must be recognised that this is a difficult issue, and it would require some pastoral dexterity to explain to the mother and her “partner” that any action in respect of the child should not be imputed as sanctioning their “partner” status, and that in respect of any school activities, respect for the sensibilities of other parents would be expected, in order that they not find themselves compromised in their and the Church's understanding of marriage.

In baptising children of unwed parents, we do not imply that their state is approved (all who bring a child for Baptism are asked whether the child will be raised in the Faith; the parents' status is not attributed to the child).

In enrolling in a parish school a child in the care of a homosexual couple, we do not imply that the domestic state in which the child is situated is approved. The *Catechism of the Catholic Church* (para. 2358) addresses avoiding of unjust discrimination against homosexual persons. The more pertinent issue is discrimination against a child due to the moral status of the parent.

The Church clearly avoids such (unjust) discrimination as an application of our fundamental respect for the human person. Applying this principle often involves great practical difficulties. For example, a child of *de facto* parents would still be enrolled in a parish school, but during preparation for the sacraments and in other moral instruction would learn that the parents' status does not allow the parents to approach the sacraments of the Church.

A Catholic school must act to uphold the Catholic faith; anyone presenting a child for enrolment must understand this. The question then becomes, Do you indeed want this child instructed within the school curriculum in the Catholic Faith, and will you indeed not challenge that within the school environment and indeed explain to the child in the home in a way that does not undermine what is being done in the school?

I think Gregory Kingman is also wrong in raising a long past history in respect of Bishop Manning (that will only make enemies in the episcopate); he should confine himself to the issue at hand. I understand the good motives from which he writes, but believe that the issue at hand has not been correctly articulated in the published piece. It's not a question of whether Bishop Manning's decision was “right”, but a question of whether it necessarily was “wrong”. The issue is complex, and must be adjudged in its complexity.

Father P A McGavin, Canberra

Come Back

Some years ago it was announced from the pulpit and through the Catholic Press of the future shortage of priests caused by natural attrition – ill-health, retirements and deaths. Vocations to the priesthood were few and the seminaries were far from full. The future for the ordination of ‘new’ priests was serious.

Special prayers for vocations were recited at the end of each Mass, and appeals to young men to consider the Holy Priesthood were made. Specialist priests visited parishes where Catholic colleges were established and had meetings with senior students to discuss the value of the priesthood and the role of the priest in the Catholic Church. The prayers were answered and young, and not so young, men answered the call and began to enter the seminaries. Seminary life flourished as a result and the crisis seemed to be over. Vocations are always there and students for the priesthood are always needed.

The tide has turned. The position has changed since the call for future priests was made. Now there is a shortage of people and the Holy Father Pope Benedict XVI has called on lapsed Catholics to ‘come back’.

To attend Mass at Christmas and at Easter time is not to ‘come back’. To ‘come back’ is not that easy. To ‘come back’ means to attend Holy Mass each Sunday and on other Holy Days of obligation as set down. A practising Catholic is bound to receive the Sacraments, confess, be sorry, and obtain absolution for their sins. They must keep the Commandments and Precepts of the Church as laid down. Above all they must be faithful to the Church’s teaching and practices.

It is the duty of a practising Catholic to support the Parish Priest and the parish to which they belong. The priest is on call day and night and is there to administer the Sacraments when required. The priest is there to instruct and to lead you to salvation. Show your appreciation for the Church and to the priest by your involvement in parish activities and join with other parishioners to make the parish an active and living example.

The Holy Father can do little more than to encourage us to ‘come back’.

Leo Morrissey – R.I.P.

IN MEMORIAM

Please pray for the repose of the soul of Leo Morrissey, who died suddenly on 18 January 2012. Leo was a long-time supporter of and contributor to Into the Deep. We pray also for the consolation of his wife, Moya.

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

Why Not Women Priests?

Cardinal Mauro Piacenza, prefect of the Congregation for the Clergy, in an interview with Zenit

Is women's ordination to be understood as a doctrinal question?

Certainly, and – as everyone knows – the question was clearly confronted by both Paul VI and Blessed John Paul II and, the latter, with the Apostolic Letter *Ordinatio Sacerdotalis* of 1994 definitively closed the question. Indeed there it is stated: “Wherefore, in order that all doubt may be removed regarding a matter of great importance, a matter which pertains to the Church’s divine constitution itself, in virtue of my ministry of confirming the brethren I declare that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church’s faithful.” Some, grasping at straws, have spoken since then of a “relative definitiveness” of the doctrine, but frankly, the thesis is so odd as to lack any foundation.

So, is there no place for women in the Church?

On the contrary, women have a most important place in the ecclesial Body and they could have one that is even more evident. The Church is founded by Christ and we human beings cannot decide on its form; therefore the hierarchical constitution is linked to the ministerial priesthood, which is reserved to men. But there is absolutely nothing to prevent the valuing of the feminine genius in roles that are not linked with the exercise of Holy Orders. Who would stop, for example, a great woman economist from being head of the administration of the Holy See? ...

It is another thing to think of service as power and try, as the world does, to meet the quota for this power. I maintain, furthermore, that the devaluation of the great mystery of maternity, which has been the *modus operandi* of the dominant culture, has a related role in the general disorientation of women. The ideology of profit has stooped to the instrumentalisation of women, not recognizing the greatest contribution that they can make to society and to the world.

But can someone really participate in the life of the Church without having effective power and responsibility?

Who said that participation in the life of the Church is a question of power? If this were the case, we would unmask the real equivocation in conceiving the Church herself not as she is – human and divine – but simply as one of the many human associations, maybe the greatest and most noble, given her history; she would then have to be “administered” by a division of power. Nothing is further from reality! The hierarchy in the Church, besides being of divine institution, is always to be understood as a service to communion. ...

[Translation by Joseph G. Trabbic] www.zenit.org 18-09-2011

Ban School Masses

When is the charade of school Masses going to cease? I recently attended the end of year school Mass at St Vincent's. During Mass I saw a student (around Year 6 age) returning from Communion still holding the Blessed Sacrament. She didn't seem to know what she was doing. She sat next to a teacher who I presume dealt with the situation in the appropriate manner at some stage (nothing was done or said at the time).

At the end of Mass we had the school principal go through the usual presentations to those teachers who were either retiring or leaving.

Prior to the final blessing we were invited to bless the Year 6 students by extending our hands whilst she recited a blessing.

If all runs true to form there will be a commissioning Mass of the teachers prior to the beginning of the new school year. What is the point? Far too many, if not the majority, of our teachers and school principals do not practise the faith. And we wonder why our children are so illiterate in their knowledge of the faith.

Our schools are no longer Catholic. They are simply de facto government schools. It is time the Bishops acted. Our school population is approximately 50% or more comprised of non-Catholics. Of the remainder, I am being generous in saying that 5% would be practising.

Of course the Bishops will do nothing. They are captivated by all that money they receive from the government. It is all about numbers, irrespective of who they are. Then we have this giant bureaucracy of the Catholic Education Office. They all have their snouts in the trough.

If you are gullible and still think your children are receiving a Catholic education, it is time you faced reality. In the meantime the Bishops would do us all a favour by simply banning school Masses.

John Henderson, Morwell

Appropriate Attitude

Father Mauro Gagliardi, consultor of the Office for the Liturgical Celebrations of the Supreme Pontiff

The appropriate attitude in the liturgical celebration can only be that of complete reverence and stupor, which flows from our being aware that we are in the presence of the majesty of God. Was this not perhaps what God himself wanted to indicate when he ordered Moses to take off his sandals before the burning bush? Was it not perhaps from this awareness that the attitude of Moses and Elijah was born, they who did not dare to look at God face to face?

www.zenit.org 04-12-2009

Lenten Penance

From Cardinal George Pell's 2010 letter on "Lenten Penance"

Repentance means the rejection of sin. It implies conversion to, and reconciliation with God. Penance is the concrete expression of repentance. ...

We must take very seriously our penitential obligations and be sure to carry them out. The Australian Catholic Bishops' Conference has not restricted our penance to fast and abstinence in all cases; it has left room for our own responsible choice. Where we make the choice, we should carefully select the form of penance that we consider most appropriate for our own circumstances and growth in the Christian life.

Days of Penance

1. Rules for Lent follow in (a), (b), and (c).
2. Abstinence from meat, and fasting, are to be observed on Ash Wednesday and Good Friday.
3. On all other Fridays of the year the law of the common practice of penance is fulfilled by performing any one of the following:
 - (a) prayer – for example, Mass attendance; family prayer; a visit to a church or chapel; reading the Bible; making the Stations of the Cross; praying the rosary.
 - (b) self-denial – for example, not eating meat; not eating sweets or dessert; giving up entertainment to spend time with the family; limiting food and drink so as to give to the poor of one's own country.
 - (c) helping others – for example, special attention to someone who is poor, sick, elderly, lonely or overburdened.

All who have completed their eighteenth year and have not yet begun their sixtieth are bound to fast. All who have completed their fourteenth year are bound to abstain.

Lent lasts from Ash Wednesday to the Mass of the Lord's Supper exclusive. On Good Friday and, if possible, also on Holy Saturday until the East Vigil, the Easter fast is observed.

Paschal Precept

Each of the faithful is obliged to receive Holy Communion at least once a year. This is to be done between Ash Wednesday and Trinity Sunday unless for good reason it is done at another time during the year. All the faithful are obliged to confess their grave sins at least once a year.

“Without the Eucharist the Church would simply cease to exist. In fact, it is the Eucharist which renders a human community a mystery of communion, capable of bringing God to the world and the world to God.”

Pope Benedict XVI, Angelus address, 26-06-2011

Sometimes Action Must Be Taken

*Excerpts from an interview by Jim Graves with Bishop Fabian Bruskewitz, Bishop of Lincoln, Nebraska.
National Catholic Register 26/01/2012 www.ncregister.com*

Bishop Bruskewitz, 76, will soon celebrate his 20th anniversary as bishop of Lincoln, Nebraska. His reputation for outspokenness in defending the faith, both in his public statements and in policies implemented in his diocese, is well known. He and his relatively small diocese of 100,000 Catholics made national news in 1996, when he decreed that various groups at odds with Catholic teaching or in opposition to Church authority had automatically excommunicated themselves from the Church. These included members of the groups Call to Action, Planned Parenthood and Catholics for a Free Choice, the Hemlock Society, Freemasons and the Society of St. Pius X. ...

Tell me about the Diocese of Lincoln.

It is a stable and wonderful diocese. Much of it is made up of small towns and rural areas, although Lincoln is the state capital and has a mix of businesses and the University of Nebraska.

Thank God, we have no diocesan debts, nor have we had problems with lawsuits with which other dioceses have struggled. We have a splendid clergy, and our religious life is flourishing. We have had many vocations, more than is adequate for a diocese of our size. In the last 20 years, I've ordained 67 priests for Lincoln and another 20 or 30 for other dioceses or religious orders.

We have 38 seminarians studying for the priesthood. I've had the joy of constructing St. Gregory the Great Seminary, a college seminary, which opened 12 years ago. It instructs not only our students, but those from six other dioceses.

I invited and was pleased to welcome the Priestly Fraternity of St. Peter, a community of apostolic life dedicated to preserving the memory and practice of the extraordinary form of the Roman rite. Our diocese is home to the Fraternity's Our Lady of Guadalupe Seminary. They have more young men applying to be seminarians than there is space available for them.

I also invited and was pleased to welcome a community of cloistered Carmelite sisters who pray for us constantly. We also have the Holy Spirit Adoration Sisters who pray constantly before Our Lord in the Blessed Sacrament. The sisters' prayers have brought us many spiritual blessings.

We have a well-educated and zealous laity, and I've had the pleasure to form five new parishes and four new schools to serve them.

Our little diocese on the plains is doing well.

Most bishops in the United States haven't publicized decrees of excommunication. What led you to

publicize decrees of excommunication in 1996?

That year I became more famous than I ever intended or wished to be. I issued the decree to clarify that one cannot be a loyal Catholic and a member of certain organizations. Call to Action, for example, advocates homosexual "marriage" and other distortions of Catholic teaching. I said that Catholics had a certain time to withdraw from such organizations or face canonical penalties.

It hit the national news, and I was interviewed for radio and television programs, such as *The Today Show*. The reaction I received was overwhelmingly favourable. I received about 50,000 letters of support, versus about 300 negative letters. I'd come home, and I could hardly get into my house, because supporters had sent me bouquets of flowers and baskets of fruit that arrived on my doorstep. Our diocese received a half-million dollars in donations.

Many bishops privately offered me their support. Some were astonished, but many said what I did was great, even if it wouldn't work in their part of the world. I never intended it to be an example to others. It was part of my job as shepherd and chief pastor of Lincoln.

I believe we sometimes have to take steps to move beyond the intellect to motivate the will. Sin is not in the intellect, but the will. We do have to inform people about Church teaching, but once that is done, some choose to be wilfully sinful. A great lawyer can know the law but still be a criminal. People can know what is right but do wrong. So, in regards to the excommunications, I believed I had to do something. Sometimes action must be taken.

Are there any devotions you recommend to the faithful?

A deep participation in the liturgy is most important. I also recommend reading sacred Scripture along with a good Catholic commentary.

Marian devotion, particularly the holy Rosary, leads us closer to Christ. Blessed John Paul II's favourite prayer was the Rosary, which astonished many people. He was a brilliant man with a double doctorate, had an exceptional IQ and could speak 27 languages. Yet his favourite prayer was the Rosary, which he called "the school of Mary."

I also recommend good spiritual reading. When I was a young lad, we read Chesterton and Belloc. It led us to other kinds of spiritual reading, such as *The Imitation of Christ*. The materialism and hedonism of our culture will drown us if we don't make a life raft out of these kinds of Catholic activities.

Fr Elich is Wrong

On the matter of Father Elich (January ITD, p.2), he is wrong, and it is the Apostolic Administrator of Brisbane who should be informed, and invited to give public response.

Elich states both truth and untruth. It is true that the accidents of the Eucharist remain local. It is true that in the Holy Eucharist we have the substance of the Risen Christ present in sacramental form. That is, He is substantially present *sacramentally*. His substantial presence in Heaven is in His *natural* form, not the sacramental form that He ordained for the Church Militant.

But it is also true that the specifically sacramental presence (as distinct, for example, from presence in the Scriptures or in the gathered Faithful) is not separated from the accidents. That is what Transubstantiation is about: an understanding what is observed remains (that is, the accidents remain), but the substance changes. This is “doctrine”, rather than “dogma” (that is, doctrine is an “explanation”); the “dogma” is of the Real Presence in the Eucharistic Mystery.

It further is quite ludicrous to make reference to the roof of the mouth (when referring to the prayer of humble access before receiving Holy Communion), when the reference quite clearly is to biblical acclamation of the Centurion (Matthew 8:8).

And, yes, we DO receive in sacramental form the substance of Our Lord: that is why we fast before Holy Communion and why we do not eat directly after Holy Communion, and why the General Instruction of the Roman Missal is so particular about sacramental fragments (para. 163 in the latest GIRM, see below).

The Apostolic Administrator should make clear these facts. Father Elich holds offices as a Parish Priest and on the Liturgical Commission of the Archdiocese of Brisbane.

*Rev Dr P A McGavin
University Chaplain, Canberra ACT*

Fragments of the Host

From para 163 of General Instruction of the Roman Missal
“... the priest collects the fragments [of the Eucharistic species, in this case that under the appearance of bread], should any remain, and he stands at the altar or at the credence table and purifies the paten or ciborium over the chalice, and after this purifies the chalice ...”

Peace

Pope Benedict XVI, 01-01-2011

Giving us Jesus, God has given us everything: his love, his life, the light of truth, the forgiveness of sins; he has given us peace.

Teaching Religion in Schools

Archbishop Hickey of Perth has called for religion to be taught in State schools because as “people turn away from religion and towards a culture of violence, drug use and broken families,” our society suffers. While I am a great admirer of Archbishop Hickey, I would suggest that before we tell State schools what to do we should ensure that the Catholic religion is taught in Catholic schools. Here in the Sale diocese we have, since 2005, had the Thomas Groome-based heretical Journeying Together in Hope curriculum in our ‘Catholic’ schools. Let’s put our own house in order first!

Pat O’Brien, Sale

The Crucifix on the Altar

*By Fr Edward McNamara, professor of liturgy at the
Regina Apostolorum university*

Q: A reader from Zambia asked which direction the figure of Christ should face when the cross is placed upon the altar itself or when the processional cross is used as the altar cross.

A: In both cases the figure of Christ should face toward the celebrant. This is the current practice for papal Masses in Rome.

When there is a large crucifix present behind or suspended above the altar, there is no need for other crosses to be placed upon or near the altar itself.

A figure of the Risen Lord or any other similar image of Christ does not substitute the crucifix.

The crucifix, however, may adopt any of several historical styles. As well as the more common form of a dying or deceased Christ, it is possible to use an image of the Regal Christ. This image has the Saviour with arms outstretched on the cross but alive, fully robed and sometimes wearing a kingly crown as the one who reigns from the cross. According to art historians, this form of representing Christ crucified was quite common until the Middle Ages, when the more dramatic images of the dying Christ became more popular in art and devotion.

This question arose with the beginning of Mass facing the people. Beforehand, both people and celebrant always faced toward the crucifix.

The source for the answer is a clarification published in Latin in the review *Notitiae* in 1966. Although *Notitiae* is hard to find, the website www.ipsissima-verba.org has performed an invaluable service in publishing the most important responses and clarifications issued by this review which is the official organ of the Congregation for Divine Worship. Not all of the replies have the same legal force, and some are outdated, but the fact that the material is available on the web saves a lot time in the library.

www.zenit.org 17-01-2012

Hope in the Darkness of Suffering

From Pope Benedict XVI's Message for the World Day of the Sick held on 11 February, Feast of Our Lady of Lourdes

This year...I would like to place emphasis upon the “sacraments of healing”, that is to say upon the sacrament of Penance and Reconciliation and that of the Anointing of the Sick, which have their natural completion in Eucharistic Communion. ...

The ‘Medicine of Confession’

Jesus, during his life, proclaimed and made present the mercy of the Father. He came not to condemn but to forgive and to save, to give hope in the deepest darkness of suffering and sin, and to give eternal life; thus in the sacrament of Penance, in the “medicine of confession”, the experience of sin does not degenerate into despair but encounters the Love that forgives and transforms.

God, ‘rich in mercy’, like the father in the Gospel parable, does not close His heart to any of His children, but waits for them, looks for them... A time of suffering, in which one could be tempted to abandon oneself to discouragement and hopelessness, can thus be transformed into a time of grace so as to return to oneself, and like the prodigal son of the parable, to think anew about one’s life, recognizing its errors and failures, longing for the embrace of the Father, and following the pathway to His home. He, in His great love, always and everywhere watches over our lives and awaits us so as to offer to every child that returns to Him the gift of full reconciliation and joy.

Anointing of the Sick: Not a ‘minor sacrament’

From a reading of the Gospels it emerges clearly that Jesus always showed special concern for sick people. He not only sent out His disciples to tend their wounds but also instituted for them a specific Sacrament: the Anointing of the Sick. The Letter of James attests to the presence of this sacramental act already in the first Christian community (cf. 5:14-16): by the Anointing of the Sick, accompanied by the prayer of the elders, the whole of the Church commends the sick to the suffering and glorified Lord so that He may alleviate their sufferings and save them...

This Sacrament deserves greater consideration today both in theological reflection and in pastoral ministry among the sick. Through a proper appreciation of the content of the liturgical prayers that are adapted to the various human situations connected with illness, and not only when a person is at the end of his or her life, the Anointing of the Sick should not be held to be almost “a minor sacrament” when compared to the others. ...

The ‘Sacraments of healing’...are precious instruments of God’s grace which help a sick person to conform himself or herself ever more fully to the mystery of the death and resurrection of Christ.

The Antidote for Death

Together with these two Sacraments, I would also like to emphasise the importance of the Eucharist. Received at a time of illness, it contributes in a singular way to working this transformation, associating the person who partakes of the Body and Blood of Christ to the offering that He made of Himself to the Father for the salvation of all. The whole ecclesial community, and parish communities in particular, should pay attention to guaranteeing the possibility of frequently receiving Holy Communion, to those people who, for reasons of health or age, cannot go to a place of worship.

Becoming conformed to the Paschal Mystery of Christ, which can also be achieved through the practice of spiritual Communion, takes on a very particular meaning when the Eucharist is administered and received as Viaticum. At that stage in life, these words of the Lord are even more telling: “Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day”. The Eucharist, especially as Viaticum, is – according to the definition of St Ignatius of Antioch – “medicine of immortality, the antidote for death”; the sacrament of the passage from death to life, from this world to the Father, who awaits everyone in the celestial Jerusalem. ...

I wish to encourage sick people and the suffering always to find a safe anchor in faith, nourished by listening to the Word of God, by personal prayer and by the Sacraments, while I invite pastors to be increasingly ready to celebrate them for the sick.

Vatican Information Service 04-01-2012

The Catechism of the Catholic Church

(quoted in the Message for the World Day of the Sick)

1468 The whole power of the **sacrament of Penance** consists in restoring us to God’s grace, and joining with him in an intimate friendship.

1514 The **Anointing of the Sick** is not a sacrament for those only who are at the point of death. Hence, as soon as anyone of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived.

1515 If a sick person who received this anointing recovers his health, he can in the case of another grave illness receive this sacrament again. If during the same illness the person's condition becomes more serious, the sacrament may be repeated. It is fitting to receive the Anointing of the Sick just prior to a serious operation. The same holds for the elderly whose frailty becomes more pronounced.

Value for Money in Catholic Schools

I recently saw this headline on the Australian Catholic Bishops Conference media blog – “Catholic Schools: making good use of government and family funds” (10 January 2012). It was about a statement by the chair of the National Catholic Education Commission, Mrs Therese Temby, basically justifying current government funding and asserting that Catholic schools provide value for money.

Value for money for whom – the government, the taxpayers or the parents? If ever there was a statement that expressed how lost and commercial-friendly Catholic schools in this country have become, then this was it. When are our bishops and the bureaucrats they employ going to accept that the value of Catholic schools is not measured by funds and resources and how well they’re used, but by how effective they are in carrying out the Church’s evangelizing mission.

There is no other reason for their existence because the Church only exists to evangelize. What this means is that every building, parish, school and college in a particular diocese is only valuable insofar as it carries out the Church’s mission of saving souls by leading them to Christ, the living head of the Body, the Catholic Church.

However, the facts and figures show that Catholic schools have served everyone and have been used for everything except the Church and her evangelization mission and as a result have lost their identity. The vast majority of these schools are led, staffed and inhabited by nominal Catholics and non-Catholics.

Yet year in and year out these schools continue to be maintained by bishops who know full well that their schools are all but Catholic in name and have become a liability to the faith.

This begs the question, for how long will our bishops continue to maintain these schools, because they can only operate under their authority.

It is a grave scandal, and probably the biggest in the history of the Church in this country that year in and year out tens of thousands of children leave Catholic secondary schools who have not practised the Catholic faith, have no intention of practising the faith, and do not have a living relationship with Christ in his Church.

It is not that the majority have rejected the Catholic faith; rather it is that due to the impoverished quality of Religious Education they have never encountered the fullness of the Catholic faith in any real sense.

Bishops have been charged with the responsibility of maintaining the Catholicity of schools and ensuring that they carry out the Church’s mission effectively and faithfully. The buck stops with them.

Gregory Kingman, Morwell

Contemplating With Mary

Pope Benedict XVI, General Audience 28-12-2011

The contemplation of Christ has in Mary its matchless model. The face of the Son belongs to her in a special way, since it was in her womb that He was formed, taking from her also a human resemblance.

No one has dedicated himself to the contemplation of Jesus as devotedly as did Mary. Her heart’s gaze focuses upon Him already at the moment of the Annunciation, when she conceived Him through the power of the Holy Spirit; in the months that follow, little by little she feels His presence, until the day of His birth, when her eyes are able to gaze with maternal tenderness upon the face of her Son, while she wraps Him in swaddling clothes and lays Him in the manger.

The memories of Jesus – fixed in her mind and in her heart – marked every moment of Mary’s life. She lives with her eyes on Christ and she treasures His every word. St Luke says: “For her part [Mary] kept all these things, pondering them in her heart” (2:19) and in this way he describes Mary’s attitude before the Mystery of the Incarnation, an attitude that will extend throughout her entire life: to keep all these things, pondering them in her heart.

Luke is the evangelist who makes Mary’s heart known to us, her faith (cf. 1:45), her hope and obedience (cf. 1:38), above all her interiority and prayer (cf. 1:46-56) and her free adherence to Christ (cf. 1:55). And all this proceeds from the gift of the Holy Spirit who descends upon her (cf. 1:35) as He will descend upon the Apostles according to Christ’s promise (cf. Acts 1:8).

The image of Mary given us by St Luke presents Our Lady as a model for every believer who keeps and confronts Jesus’ words and actions, a confrontation that always involves a growth in the knowledge of Jesus. In the wake of Blessed Pope John Paul II we may say that the prayer of the rosary draws its model from Mary, since it consists in contemplating Christ’s Mysteries in spiritual union with the Mother of the Lord.

www.zenit.org 01-01-2012

The Strength of Believers

Porta Fidei, n.7

Faith grows when it is lived as an experience of love received and when it is communicated as an experience of grace and joy. It makes us fruitful, because it expands our hearts in hope and enables us to bear life-giving witness: indeed, it opens the hearts and minds of those who listen to respond to the Lord’s invitation to adhere to his word and become his disciples. Believers, so Saint Augustine tells us, “strengthen themselves by believing.”

Gob Caps and Slouch Hats

There is something askew with the world of today and the forces actively seeking change to suit their theories.

The American Navy has long enjoyed a distinctive uniform of which it is justly proud. Most people are familiar with the distinctive gob caps worn by ordinary sailors as part of their standard uniform, but the officers wear a peaked cap. This is a very clear mark of the difference of rank and its authority, but some years back somebody decided that “inclusiveness” would be a good idea. The enlisted men were to replace their gob caps with peaked caps. Result: everyone looked like officers, and the ordinary ranks wanted their gob caps back! The traditional standard uniform has now been reinstated, after some years of failure of “inclusiveness”.

But the Australian army seems to have gone just as stupid in reverse. The distinctive army head wear of the Aussie ‘digger’ is the slouch hat; officers have traditionally worn a peaked cap. This separated ranks of authority, but now we see senior officers, even generals, sporting the diggers hat instead of a cap, and often with a flattened brim like an American highway patrol officer! What does this achieve?

It seems like an attempt to be “one of the boys”. I don’t think it works, but more profoundly perhaps it tells us something about the state of authority in the army.

If this is the case, then we shouldn’t be too surprised about authority in the Church today. We have clergy and religious who simply refuse to dress properly or conform. We have so-called nuns campaigning to be priests, as if this is their secular right today, and priests using the media to justify what is no more than disobedience against canon law or their bishop. All a confused sense of what true authority is and where one should expect to find it.

If this sort of thing is not resolved we will end up facing assertions and claims to authority, in the face of weak incumbents, or unreasonable dictates by office-holders trying to bolster their positions against the unruly. Either way is no good for us, so we might ask where are we to stand in the future? It will do us no good to imitate the attitude of Martin Luther, whose obstinate response to efforts to avoid disaster was: “Here I stand, and may God help me”!

S.C., Melbourne

Five-Day Retreat

We will be holding the following retreat at The Ark in Marlo, Victoria: 5-10 May 2012

Fathers of Mercy – Fr Wade Menezes (for this five day retreat we require a non-refundable deposit of \$50 per person).

For further details and booking ring (03) 5154 8419.

Richard and Kate Earle, Marlo

The Giver More Precious

Pope Benedict XVI, General Audience 14-12-2011

Each one of us is called to understand that when we ask the Lord for something in prayer, we must not expect an immediate fulfilment of our requests, of our will; rather, we should entrust ourselves to the will of the Father, reading events in the perspective of His glory, of His plan of love which is often a mystery to our eyes.

Thus in our prayer, request, praise and thanksgiving should fuse together, even when it seems to us that God does not respond to our expectations. Abandoning ourselves to the love of God, which always precedes and accompanies us, is a fundamental principle in our dialogue with Him. ...

Beyond anything that God may give us when we invoke Him, the greatest gift He can give us is His friendship, His presence, His love. The Giver is more precious than the gift.

www.zenit.org 14-12-2011

Astonished and Dazed

Father Mauro Gagliardi, consultant of the Office for the Liturgical Celebrations of the Supreme Pontiff

In effect, before any liturgical celebration, but in a special way before the Eucharist – the memorial of the death and resurrection of the Lord, thanks to which this central event of salvation is made truly present and the work of our redemption is realised – we must fall down in adoration before the Mystery: the great Mystery, the Mystery of mercy. What more, in fact, could Jesus have done for us? In the Eucharist he shows us in a real way a love that goes “to the very end”, a love that does not know limits. We are astonished and dazed before such an extraordinary reality: With what humble condescension God desired to unite himself to man!

www.zenit.org 04-12-2009

Renewed Request

Pope Benedict XVI, General Audience 16-11-2011

Dear friends, in these last catecheses I have wanted to introduce several of the psalms to you – these precious prayers that we find in the Bible, that reflect life’s various situations and the various states of soul that we can have in relation to God. Therefore, I would like to renew to all the invitation to pray the psalms, perhaps forming the habit of using the Church’s Liturgy of the Hours – Lauds in the morning, Vespers in the evening, Compline before going to sleep. Our relationship with God cannot but be enriched in our daily journey to Him and be realized with great joy and trust. Thank you.

www.zenit.org 16-11-2011

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 – 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

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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Australia**

- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- We rely on donations (cheques made out to John Henderson please).
- Donate to ITD via Ritchies Supermarkets Community Benefit program by nominating Into the Deep as your group, with CB number 81799, and shopping at your local Ritchies Supermarket (56 supermarkets throughout Eastern Australian) with your Community Benefit Card.

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.

He is Present

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

The physical presence of the risen Christ is something different, something new. The risen Lord enters into our midst. And then we can do no other than say, with Saint Thomas: my Lord and my God! Adoration is primarily an act of faith – the act of faith as such. God is not just some possible or impossible hypothesis concerning the origin of all things. He is present. And if he is present, then I bow down before him. Then my intellect and will and heart open up towards him and from him. In the risen Christ, the incarnate God is present, who suffered for us because he loves us. We enter this certainty of God's tangible love for us with love in our own hearts. This is adoration, and this then determines my life. Only thus can I celebrate the Eucharist correctly and receive the body of the Lord rightly.