

# ***Into the Deep***

**Issue 117**

**Newsletter of orthodox Catholics of Gippsland**

**June 2012**

## **The Ditch of Ignorance**

*St Irenaeus, Against Heresies*

Those who desert the preaching of the Church call into question the teachings of the holy elders. They don't even consider how much more a religious man is worth – even in private life – than a blasphemous and insolent pseudo-intellectual. That's what all the heretics are, and all those who imagine they've found something more beyond the truth. Following all the heresies I've talked about, they go on their way in all different directions, with no agreement, and foolishly.

They don't always keep the same opinions about the same things. They're like the blind leading the blind. They deserve to fall into the ditch of ignorance that runs along their path, always looking for the truth and never finding it.

We should avoid their teachings, and be careful not to be injured by them. Instead, we should flee to the Church, and be brought up in her bosom, and be nourished with the Lord's Scriptures.

## **We Need Holy Priests**

*Congregation for Clergy, Letter to Priests for World Day of Prayer for the Sanctification of Clergy (held on the feast of the Sacred Heart of Jesus, this year, June 15)*

"Today's world, with its ever more painful and preoccupying lacerations, needs God – The Trinity – and the Church has the task to proclaim Him. In order to fulfill this task, the Church must remain indissolubly embraced with Christ and never part from Him; it needs Saints who dwell 'in the heart of Jesus' and are happy witnesses of God's Trinitarian Love. And in order to serve the Church and the World, Priests need to be Saints!"

## **The Interpreter**

*Pope Benedict XVI, General Audience, 16-05-2012*

We know how true the Apostle's saying is: "We do not know how to pray as we ought".

We want to pray, but God is far off, we do not have the words, the language, to speak with God, nor even the thought to do so. We can only open ourselves, place our time at God's disposition, wait for Him to help us to enter into true dialogue. The Apostle says: this very lack of words, this absence of words, yet this desire to enter into contact with God, is prayer that the Holy Spirit not only understands, but brings and interprets before God. This very weakness of ours becomes – through the Holy Spirit – true prayer, true contact with God. The Holy Spirit is, as it were, the interpreter who makes us, and God, understand what it is we wish to say.

In prayer we experience – more than in other aspects of life – our weakness, our poverty, our being creatures, for we are placed before the omnipotence and transcendence of God.

And the more we advance in listening and in dialogue with God, so that prayer becomes the daily breath of our souls, the more we also perceive the measure of our limitations, not only in the face of the concrete situations of everyday life, but also in our relationship with the Lord. The need to trust, to rely increasingly upon Him then grows in us; we come to understand that "we do not know ... how to pray as we ought" (Rom 8:26).

And it is the Holy Spirit who helps our inability, who enlightens our minds and warms our hearts, guiding us as we turn to God. For St Paul, prayer is above all the work of the Holy Spirit in our humanity, to take our weakness and to transform us from men bound to material realities into spiritual men. ... By means of His abiding in our fragile humanity, the Holy Spirit changes us; He intercedes for us; He leads us toward the heights of God (cf. Rom 8:26).

*www.zenit.org 16-05-2012*

**All issues of *Into the Deep* are at [www.stoneswillshout.com](http://www.stoneswillshout.com)**

# Not a Single Substantiated Claim Against Them

The following is taken from a letter of Bishop Robert Morlino, Bishop of Madison in the U.S., to a parish/school community in Platteville that had asked him to remove two of his priests because the school was not happy with them. He supported his priests (and closed the school). There is obviously a lot more detail surrounding the issue, but the Bishop's letter is a brilliant example of good leadership (the full letter with history is at [www.madisondiocese.org](http://www.madisondiocese.org)).

If only Bishop Jeremiah Coffey could have used such common sense and fair judgment right in the beginning when dealing with the school staff and parishioners who complained about Fr John Speekman's leadership in Morwell parish all those years ago – what a tragic and humiliating legacy he could have avoided!

Here's Bishop Morlino's wisdom:

From the beginning, some have claimed that the priests I sent do not teach according to the precepts of the Church and, particularly, as restated in the documents of the Second Vatican Council. I repeatedly responded to these claims by asking for concrete examples to be given of any straying from the doctrine and discipline of the Church. It is my duty to ensure that the authentic teaching of the Church is handed on, and I stand ready to make corrections where needed. To this date, however, I've received no examples of teaching or practice contrary to the teachings of the Church. I have received examples of permissible differences in style, and, as I mentioned above, I've received examples of human errors, which resulted in relational hurts. I have every confidence that your priests continue to stand ready to resolve any personal issues you might have. But I've not received a single substantiated claim of false teaching or of a liturgical violation. I am still open to receiving claims of such correctable errors (with suitable reference to the proper documents). ...

Your feelings do matter to me, and I do not take them lightly. However, our end goal should not be simply to restore good feelings. No, there is something greater than good feelings at stake, as good feelings come and go. Much deeper than feelings, what these priests have been sent to offer, is Jesus Christ, He who suffered with and like you, who died for you, and who has been raised to new life, so that you might have lasting joy, lasting hope, and lasting peace – eternal life. The reality of following Jesus is not at every moment full of good feelings; neither Jesus Himself, in His human nature, nor Mary, nor the Apostles were even granted that gift of freedom from painful emotions. By allowing ourselves, with openness, to enter into the mystery of His Church and His Sacraments we find that deep inner joy which passing emotions can't eradicate. ...

There can be no "firing" of priests by the parish community in the Diocese of Madison. Thus, the priests of the Society of Jesus Christ the Priest will remain in priestly ministry at St. Mary and St. Augustine Parishes in Platteville, and they stand ready to serve you and to seek stability, understanding, and healing.

## Don't Grow Lazy in Faith

*Porta Fidei, n.15*

Having reached the end of his life, Saint Paul asks his disciple Timothy to "aim at faith" (2Tim 2:22) with the same constancy as when he was a boy (cf. 2Tim 3:15). We hear this invitation directed to each of us, that none of us grow lazy in the faith. It is the lifelong companion that makes it possible to perceive, ever anew, the marvels that God works for us. Intent on gathering the signs of the times in the present of history, faith commits every one of us to become a living sign of the presence of the Risen Lord in the world. What the world is in particular need of today is the credible witness of people enlightened in mind and heart by the word of the Lord, and capable of opening the hearts and minds of many to the desire for God and for true life, life without end.

## Whatever the Cost

*Archbishop Charles J. Chaput, O.F.M. CAP.*

Let us preach Jesus Christ with all the energy of our lives. And let us support each other – whatever the cost – so that when we make our accounting to the Lord, we will be numbered among the faithful and courageous, and not the cowardly or the evasive, or those who compromised until there was nothing left of their convictions; or those who were silent when they should have spoken the right word at the right time.

## Love His Church

*Pope Benedict XVI, 05-05-2012*

The deposit of faith is a priceless treasure which each generation must pass on to the next by winning hearts to Jesus Christ and shaping minds in the knowledge, understanding and love of his Church.

## Wrong Information

In response to the May edition of ITD (p.9) where S.C. from Melbourne states:

*In recent years an aggressive secular mood has taken over the organs of government which control educational policy and schools.*

*The assault has been so strong that the Catholic bishops of the UK have conceded that they cannot operate legally in such a climate, and now nearly all Catholic primary schools there are de-registered.*

I do not know what she/he is talking about. What do they mean by de-registered? Where ever did this person get their information?

England is not a Catholic country. Its religion is predominately Church of England, but that does not take into account those with no religion. Although there is a strong secular movement at large in the UK there are also strong movements against it. That is the way of the world – the good and the bad and the choice we have. Catholic schools and Catholicism itself indeed continue to flourish among the five million Catholics in Britain.

*Anne Wolff, South Buckinghamshire, UK*

## Australian Ordinariate for Anglicans

VATICAN CITY, MAY 14, 2012 (*Zenit.org*)- The third ordinariate for Anglicans seeking communion with Rome will be established next month in Australia.

The June 15 launch of the Australia ordinariate was announced by the president of the Australian bishops, Archbishop Denis Hart of Melbourne.

This ordinariate follows one established in the United Kingdom in January of 2011, and one in the United States in January of this year.

Benedict XVI's 2009 apostolic constitution "Anglicanorum Coetibus" offered a way for groups of Anglicans to enter the Catholic Church through the establishment of these personal ordinariates, a new type of canonical structure.

A statement from the Australian bishops said they have "already put in place procedures to enable clergy and lay church members to join the Catholic Church through the Ordinariate."

"I am confident that those former Anglicans who have made a journey in faith that has led them to the Catholic Church will find a ready welcome," Archbishop Hart said.

This new community will be known as the Personal Ordinariate of Our Lady of the Southern Cross under the patronage of St Augustine of Canterbury.

## Threat of Overpopulation

Fr Bernard McGrath's letter (May ITD, p.10) repeats a commonly held myth about an ageing population: that there cannot be enough workers to support the elderly. In a modern Western country, thanks to our manufacturing and farming technologies, one needs only a tiny fraction of the "workers" to achieve the same level of productivity. The loss to the government in income tax is made up by company taxes and levies.

Fr Bernard also assumes that elderly people are not productive themselves. Great strides in medical science and the virtual abolition of a retirement age have made it possible for many people to choose to work well into their seventies and beyond.

Birth below replacement level is not in itself a bad thing and is by no means contrary to Christianity. On the contrary, one of the greatest threats to the future of our world is overpopulation. By our very call to environmental stewardship, we have to limit our numbers. Younger people know this well. You will find very few young Catholic couples who will not practise birth control. In any case, how many of them nowadays can afford to stay at home looking after multiple children on a single income?

It is interesting that those most opposed to limiting population are usually men. I lived for a time in rigidly Catholic Ireland in the early sixties and in later years worked in other countries where it was common to see intelligent, talented women worn out by constant child bearing, poverty and merciless household chores.

Surely in 2012 it is time to see the world as it is.

*Christopher Holt, Kensington, London, UK*

## Intrinsically Evil

*Catechism of the Catholic Church, para 2370:*

"Every action which, whether in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, purposes, whether as an end or as a means, to render procreation impossible, is intrinsically evil: Thus the innate language that expresses the total reciprocal self-giving of husband and wife is overlaid, through contraception, by an objectively contradictory language, namely, that of not giving oneself totally to the other."

### ***Do You Remember?***

The seven corporal works of mercy, and  
The seven spiritual works of mercy?

See page 10 if you need to refresh your memory!

## Lollipop Sacraments

Things must be different in America where Fr Wade Menezes comes from. Fr Wade was the visiting Father of Mercy priest who gave a 5-day mission in Sale last month. I was only able to attend one night, and it was about Confession. It was good, Catholic, and strong.

But there was one major stand-out statement he made. Controversial. Provocative. Unbelievable!

He was talking about the need to prepare for Confession with prayer and self-knowledge and a good examination of conscience. Then he said that we prepare seriously for all Sacraments, not just Confession, because Sacraments are so important in our Catholic faith. Then he stated loudly and confidently – as if we would've all known and agreed with this: “We don't just give out the Sacraments like lollipops!” My instant thought was: “Oh yes we do!”

That's why I say it must be different where Fr Wade is from, and he surely doesn't understand how we operate here in Australia. Of course we hand out Sacraments like lollipops here! Who are we kidding? It's as if we're anxious to appease (or entice) as many children and parents as possible with promises of Sacraments for all – just roll up and say yes please. We hand them out to be kind and caring. We don't ask anything in return, except maybe to come to a Mass or two beforehand, or attend an hour or two of class, or draw a picture to put up in the church. That's enough. And say “I do” at the appropriate time. And if you don't, we're happy to prompt you at the time.

If we ask anyone to sincerely prepare for reception of any Sacraments, we're being judgmental. So too if we ask them to practise their faith. We mustn't ask, mustn't expect, mustn't examine, we must simply be grateful that anyone wants the Sacraments and give them out, like lollipops. No wonder so many take what they came for and throw away the rest.

Why are bishops afraid to demand more? Why are bishops afraid to teach thoroughly, to prepare people for the Sacraments, and to make it clear that Sacraments are *not* lollipops and are *not* to be treated lightly and are *not* governed by any individual's whims or preferences? Imagine how our parishes would flourish if we were expected to *prepare* for the Sacraments we receive!

- Ed.

## Bringing God to Us

*Saint John of Avila, exhorting priests to imitate Mary:*

“Let us look at ourselves, Fathers, from head to toe, soul and body, and we will see ourselves made similar to the Most Holy Virgin Mary, who with her words brought God to her womb ... And the priest brings Him with the words of the consecration.”

## Modern Medicine

*Quotes from Dr John Obeid, Senior Staff Specialist in Geriatric Medicine and Stroke at Blacktown Hospital, in an article from Catholic Communications, Sydney Archdiocese, 22-05-2012*

“A century ago, when we had very little in our therapeutic armamentarium, few doctors or patients would have considered killing patients a sensible or ethical option. But now in the 21<sup>st</sup> Century with all we possess in the way of therapeutic interventions and palliative care options, why is it that we are even considering euthanasia?”

“Euthanasia belittles our abilities to do what we in the medical profession do best – care for frail older people, heal suffering and advocate for those with geriatric syndromes such as dementia. Suddenly, though despite our years of training in improving function, diagnosing and treating delirium, improving mobility, managing incontinence and providing good quality end of life care, our role as a geriatrician might be reduced to working out the lethal dosage of potassium chloride.”

“Suicide is not a criminal offence and is a matter for the individual. But when you bring in a doctor to administer a lethal injection, taking a life becomes the doctor's decision and this involves serious consequences for society as a whole.”

“Once you allow voluntary euthanasia there are no grounds for not allowing involuntary euthanasia as well.”

“The polls are always maliciously designed and full of emotive language, asking people if they were in terrible pain with no help of relief would they want a lethal injection? The question instead should be, if a doctor couldn't work out why you are suffering and in pain and couldn't be bothered putting in the time and effort, or spending the resources to find out, should society decide to kill you? Phrased that way, you would get the opposite result!”

## Benefits of Frequent Confession

*Mystici Corporis Christi, n.88*

*Pope Pius XII, 1943*

- genuine self-knowledge is increased,
- Christian humility grows,
- bad habits are corrected,
- spiritual neglect and tepidity are resisted,
- the conscience is purified,
- the will strengthened,
- a salutary self-control is attained, and
- grace is increased in virtue of the Sacrament itself.

## Live, Adore, Enjoy!

*From a homily by Father Raniero Cantalamessa,  
Preacher of the Pontifical Household*

Some today would like to set aside the dogma of the Trinity to facilitate the dialogue with the other great monotheistic religions. It is a suicidal operation. It would be like removing a person's spinal cord to make him walk faster! The Trinity has so imprinted itself on theology, the liturgy, spirituality and the whole of Christian life that to renounce it would mean to initiate another completely different religion. What should be done, rather, as the Fathers teach us, is to bring this mystery from the books of theology to our life, so that the Trinity is not just a mystery that is studied or correctly formulated, but lived, adored, enjoyed.

Christian life unfolds, from beginning to end, in the sign and the presence of the Trinity. At the dawn of life we were baptized "in the name of the Father and of the Son and of the Holy Spirit," and at the end, if we have the grace to die in a Christian way, these words will be recited at our bedside: "Go forth, Christian soul, from this world: in the name of the Father who created you, of the Son who redeemed you and of the Holy Spirit who sanctified you."

Between these two extreme moments, there are other so-called moments "of passage" that, for a Christian, are all countersigned by the invocation of the Trinity. In the name of the Father, of the Son and of the Holy Spirit spouses are joined in marriage and exchange rings, and priests and bishops are consecrated. ...

There is something more blessed that we can do in regard to the Trinity than to seek to understand it, and it is to enter into it! We cannot embrace the ocean, but we can enter into it; we cannot embrace the mystery of the Trinity with our mind, but we can enter into it!

The "door" to enter into the Trinity is one, Jesus Christ. With his death and resurrection he inaugurated for us a new, a living way to enter into the holy of holies which is the Trinity (cf. Heb 10:19-20), and he has left us the means to be able to follow him on this path of return. The first and most universal is the Church. When one wishes to go across a strait of the sea, Augustine said, the most important thing is not to be on the bank and to point our sight to see what is on the opposite shore, but it is to get into the boat that takes one to the other bank. Also for us the most important thing is not to speculate about the Trinity, but to remain in the faith of the Church which goes to it.

In the Church, the means par excellence is the Eucharist. The Mass is a Trinitarian action from beginning to end... It is the offering that Jesus, Head and Mystical Body, makes of himself to the Father in the Holy Spirit. Through it we truly enter into the heart of the Trinity.

*www.zenit.org 16-03-2012*

## It's Only Natural

Legislation to 'normalise' same-sex marriage may turn out to be yet another slippery slope that will lead towards increased moral blindness in society: same-sex marriage may well pave the way for normalising sexual relationships that today are still vehemently considered taboo.

Recently, in Canada, there was a move to legalise polygamy (having more than one spouse at one time). It failed this time, but it was based on the argument that marriage is no longer simply between a man and a woman. Same-sex marriage was legalised in Canada in 2004 and group sex and partner swapping were legalised there in 2005, so why not polygamy...?

Here in Australia, in last year's Gay Mardi Gras, one float celebrated polyamory. The 'poly community' is calling for equality and acceptance of their sexual behaviour. Polyamory involves a number of people each having sex with one another (heterosexual and homosexual) in a 'committed relationship'.

It is not denied that people of the same sex are able to love each other dearly. However, the purpose of marriage is not just to affirm the presence of love. The main objection against same-sex marriage is based on the *nature* of human persons as beings with a gender *who have a purpose that is derived from that nature* – that purpose being the procreation of children.

*Henk Verhoeven, Beacon Hill, NSW*

## Return the Love

*Porta Fidei, n.14*

Faith without charity bears no fruit, while charity without faith would be a sentiment constantly at the mercy of doubt. Faith and charity each require the other, in such a way that each allows the other to set out along its respective path. Indeed, many Christians dedicate their lives with love to those who are lonely, marginalized or excluded, as to those who are the first with a claim on our attention and the most important for us to support, because it is in them that the reflection of Christ's own face is seen. Through faith, we can recognize the face of the risen Lord in those who ask for our love. "As you did it to one of the least of these my brethren, you did it to me." These words are a warning that must not be forgotten and a perennial invitation to return the love by which he takes care of us. It is faith that enables us to recognize Christ and it is his love that impels us to assist him whenever he becomes our neighbour along the journey of life. Supported by faith, let us look with hope at our commitment in the world, as we await "new heavens and a new earth in which righteousness dwells" (2 Pet 3:13; cf. Rev 21:1).

## Weasel Words

The Year of Grace has been launched in Australia.

One of Bishop Christopher Prowse's suggestions is that during the Year we "attempt to listen to the presence of the Holy Spirit more respectfully in our communities and avoid all talk and judgmental analysis that divides and compromises our unity in Christ." (Pastoral Letter launching the Year of Grace, Pentecost 2012)

This is fascinating! Firstly, how do we listen to the "presence" of the Holy Spirit? Surely we listen to the voice of Holy Spirit – most clearly spoken through the teachings of the Church.

Then we must listen (to his presence) "more respectfully". Does that mean that we've been listening, but not respectfully? How do we do that?

Then the exhortation to "avoid all talk and judgmental analysis". So, we must listen, pay attention, but don't say anything about it? If our parish is divided between those who believe what the Church teaches and those who don't, must we be quiet? If our parish priest, or school teachers, or catechists or liturgists, promote things that the Church teaches are false, must we avert our eyes and seal our lips lest *we cause* division?

If we refuse to see/listen/admit that there is division, then how do we ever go about achieving unity? Is it better to simply *pretend* that there is unity? Wouldn't that come close to an explanation of what 'listening disrespectfully' might mean?

It's not an *analysis* that divides or compromises unity, it's the thing being analysed that has already caused the division and compromised the unity. An analysis simply looks at what already exists and tries to understand what and why and how, and tries to give us reason and means to overcome it. Without analysis of a problem, how can we attempt to fix it? Or is that precisely the point – we are *not* going to fix it, so *don't* analyse it! Catholic Education, for example. Anyone outside of the system can see as clear as a bell that it isn't Catholic. Those within the system will fight tooth and nail to say it is (not to *prove* it is, mind you, but simply to *say* it is). If we go along with the problem, we maintain a veneer of unity; if we talk about it or analyse it, we're apparently being judgmental and divisive.

Well, we *want* our bishops to analyse, use their judgment, make decisions, and take action to lead us out of the mess we're in! We're tired of listening to weasel words that sound impressive but mean nothing.

- Ed.

*"He who speaks with God  
is not alone."*

*Pope Benedict XVI*

## Talking About Sin

*Excerpts from Cardinal George Pell's  
Pentecost 2012 Message:*

Some Christians don't like to talk too much about sin. It is not affirming. Doesn't it imply that we are judging others, being condemnatory or at least condescending towards those who do not recognise the Ten Commandments?

A foundation of Christian moral life is the acknowledgement that the Ten Commandments are not optional extras and not like an examination on ten topics, where only six questions need to be answered. The seven deadly sins: pride, greed, envy, anger, lust, gluttony and sloth (better called a crippling cynicism) all lead to unhappiness and hurting others.

All civilized societies place limits on tolerance. Only in the jungle does "anything and everything go" for the powerful at the expense of the weak.

Sin erodes our relationship with God. It is an offense against reason, truth and right conscience, turning our hearts away from God in an act of revolt. However temporarily, when we sin we claim from God the right to decide what is good or evil. Sins wound human nature and damage human solidarity. ...

Misunderstandings are common on lifestyle issues where pagans and money makers run the line that the Church's views are outdated. ...

It is not Christian teaching which is producing infidelity inside and outside marriage, the 90,000 abortions a year in Australia, high divorce rates, more disturbed children, rising addiction to pornography and a disturbing increase in sexually transmitted disease. ...

Forgiveness does not eliminate the need for justice, merciful justice. Every society needs its jail and God will finally judge us all.

## Looking for Brave Men

*Bishop Robert C. Morlino, Diocese of Madison  
Catholic Herald, 03-05-2012*

When we look for candidates to the priesthood and as we pray for vocations, we are looking for men who are brave in their willingness to seek holiness, to speak the truth, to lay down their lives. There is no place in the priesthood today for "wimpish-ness." There is no place for an attitude that just wants to please people, no matter what they think and no matter what they want. Today the priest has to stand up and be brave, preaching the Truth with love. He has to be willing to be unpopular. And if it comes to it, he has to be open to martyrdom.

# Preparing for the Year of Faith

*The Year of Faith begins 11 October 2012. The Congregation for the Doctrine of the Faith released recommendations for celebrating the Year at a universal level, national, diocesan, and parish level, which are "intended as examples to encourage a ready response to the invitation of the Holy Father to live fully this Year as a special "time of grace." ITD will publish some of these recommendations from May to September, in preparation for the Year of Faith. We look forward to seeing them come to fruition! - Ed.*

## II. On the level of the Episcopal Conferences

1. Episcopal Conferences, in light of the specific mission of the Bishops as teachers and "heralds of the faith", can dedicate a day of study to the topic of faith, its personal witness and its transmission to new generations.
2. The re-publication in paperback and economical editions of the Documents of Vatican Council II, the *Catechism of the Catholic Church* and its *Compendium* is to be promoted, as is the wider distribution of these texts through electronic means and modern technologies.
4. Pastors should work to promote television and radio transmissions, films and publications focusing on the faith, its principles and content, as well as on the ecclesial significance of the Second Vatican Council. ...
7. Educators in centres of theological studies, seminaries and Catholic universities should be encouraged in their teaching to demonstrate the relevance within their various disciplines of the contents of the *Catechism of the Catholic Church* and of the implications derived from them.
8. It would be useful to arrange for the preparation of pamphlets and leaflets of an apologetic nature, which should be done with the help of theologians and authors. Every member of the faithful would then be enabled to respond better to the questions which arise in difficult contexts – whether to do with sects, or the problems related to secularism and relativism ...
9. It is hoped that local catechisms and various catechetical supplements in use in the particular Churches would be examined to ensure their complete conformity with the *Catechism of the Catholic Church*. Should a catechism or supplement be found to be not totally in accord with the *Catechism*, or should some lacunae be discovered, new ones should be developed, following the example of those Conferences which have already done so.
10. The *Year of Faith* will also be an appropriate time to examine, in collaboration with the Congregation for Catholic Education, the *Ratio* of formation for future priests, ensuring that the contents of the *Catechism for the Catholic Church* are present in their theological studies.

# Mentioning Names

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

**Q:** I am a deacon [permanent] and was informed that it is a questionable procedure to mention the person's name when administering the Eucharist; for example: "Mary, the Body of Christ!" etc. My pastor does this routinely. Is this proper and licit? - R.J., Allentown, Pennsylvania

**A:** While I know of no express prohibitions, this practice does not correspond to the proper rite, which is simple and sober as described in the General Instruction of the Roman Missal:

"161. If Communion is given only under the species of bread, the priest raises the host slightly and shows it to each, saying, *Corpus Christi* (The Body of Christ). The communicant replies, *Amen*, and receives the Sacrament either on the tongue or, where this is allowed and if the communicant so chooses, in the hand. ...

"286. If Communion of the Blood of Christ is carried out by communicants' drinking from the chalice, each communicant, after receiving the Body of Christ, moves and stands facing the minister of the chalice. The minister says, *Sanguis Christi* (*The Blood of Christ*), the communicant responds, *Amen*, and the minister hands over the chalice, which the communicant raises to his or her mouth. ...

In the extraordinary form the formula is more elaborated but with no naming of the recipient: "May the Body of Our Lord Jesus Christ keep your soul safe for eternal life."

Thus, naming the communicant is not part of the Roman-rite tradition and as such is not a licit practice. While it might appear a very pastoral gesture, some might find that the interjection of the personal element weakens the proclamation of faith that is inherent in this dialogue.

In showing the host and saying, "The Body of Christ" the priest deacon or other minister of holy Communion is both stating a fact and requesting an assent. At that moment he is acting as the Church's representative so that the communicant, with his "Amen" affirms the Church's faith not only in the real presence of Christ but in all that the Mass entails.

The element of personal relationship introduced by naming an individual could be interpreted as reducing the dialogical proclamation of faith to a more human level. It could also unwittingly stir up division insofar as the minister cannot know all people who approach Communion, and leaving some out might cause offense. Requesting each one's name is likely to encumber the Communion rites.

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# Everything, Everywhere, Always

*Pentecost Sunday – Year B (Year of Grace 2012-2013 – Australia);  
Fr John Speekman, homiliesfromaustralia.blogspot.com.au*

The Bishops of Australia have invited the whole Church to a Year of Grace which commences today – Pentecost Sunday – a whole year to ponder, learn, marvel at, praise, open up to and live the wonder of grace.

Youcat, the youth catechism given by Pope Benedict to the youth attending WYD in Spain, defines grace as: **everything God grants us, without our deserving it in the least.** (338)

Maybe the bishops should have just declared a ‘Year of Everything’ or perhaps, even more comprehensively: ‘A Year of Everything, Everywhere, Always’.

The word *grace* means *gift* and has its origins in the Latin word *gratia*. Indeed, all is gift – the universe, the planet earth, the human race, you and me, the pews we sit on, the bread and wine of the Eucharist, the praise we give. All has its source in the goodness of God towards us, his creatures. As St Paul reminds us in 1Cor 4:7: *What do you have that was not given to you?*

And that’s precisely the trouble with grace, it’s everything. All we can do is embrace it, explore it, try to understand it and reverence it, and then, out of the gratitude which will arise quite spontaneously in our hearts, give praise and thanks for it.

Perhaps a basic distinction to make is between those of God’s gifts which are material and those which are spiritual. There is a hierarchy of graces. In other words, there are greater graces and lesser graces; spiritual graces and material gifts. This difference is expressed in Jesus’ statement in Mt 4:4: *Man does not live on bread alone but on every word that comes from the mouth of God.* Here *bread* is the material and *word* is the spiritual. Jesus knows we need both, but the word of God is the greater, the higher gift. St Paul, echoing the Master, encourages us to: *Be ambitious for the higher gifts.* (1Cor 12:31)

I have no doubt the bishops were well aware of all this and that in their invitation to celebrate a year of grace they were thinking mainly of the spiritual graces. Theologians have divided these graces into various categories which you may recognise from your school days: *sanctifying grace, habitual grace, actual grace, sacramental grace, the grace of state,* and, of course, as the song says, it’s all ‘Amazing Grace’.

Another way of knowing grace, of coming to understand it, is by recognising what it *does* to us. Youcat says: **God’s grace brings us into the inner life of the Holy Trinity, into the exchange of love between Father, Son, and Holy Spirit. It makes us capable of living in God’s love and of acting on the basis of this love.** (339)

*Living in love and acting on love* – is this not a summary of the whole of our earthly Christian pilgrimage? Grace is the way God communicates himself to us so that we are able to live in communion with him. Surely this is the greatest effect of God’s love – to be able to live in communion with him – the branch connected to the vine.

This grace, won for us through the passion, death and resurrection of Jesus and poured out on us by the Holy Spirit is, according to St Augustine, the greatest of God’s works, greater even than the creation of heaven and earth and all they contain.

The bishops have given us a whole year to celebrate the wonders of God’s grace bestowed upon us in countless different degrees and ways. Let us content ourselves with the present feast – the coming of the gift of the Holy Spirit upon the infant Church.

Gathered in prayer, and in fear, the ‘dry bones’ of the Church were called into life by the Holy Spirit and made into the living Body of Christ. The Church became the ‘first’ sacrament of Christ and, through her, the Holy Spirit would continue to be poured out for all time.

Through the mysterious will of the Lord, from the day of Pentecost on, all those who approach worthily the sacraments of the Church would receive this same gift of the Holy Spirit, the very life of God. Though the Holy Spirit can ‘blow where he will’, the most excellent place for us to receive his grace is in the sacraments.

The Holy Spirit gives us a new life, a spiritual life, a life which will not desert us. This life makes us capable of sharing in the divine life of God himself. As the Catechism says, the Holy Spirit gives birth to the ‘inner man’ because he is the ‘master of the spiritual life’. (1995)

**The grace of Christ is the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it.** (1999)

Surely this is the greatest of God’s graces, the very life of God infused into our souls by Christ, and leading us to eternal life. As God’s greatest grace we should have the greatest gratitude for it. It can be lost only by mortal sin but quickly recovered by a good confession.

St Augustine said: *You are a child of grace. If God gave you grace, because he gave it freely, then you should love freely. Do not love God for the sake of a reward; let God be your reward!*

## Personal Dreams or Divine Revelation

Female Religious in the USA have concerned Rome so much that it has investigated the leadership of American nuns. The Congregation for the Doctrine of the Faith is now to reform them, because of radical feminism, same sex issues, the ordination of women, and humanistic welfare. Coupled with New Age feminism and anti-authoritarianism, the picture looks to be one of loss of authentic Catholic faith.

The bishops are right to be concerned about this, since the practical choice gets down to personal dreams versus Divine Revelation. When St Paul faced this same issue he clearly pointed out that our struggle is not against human enemies of flesh and blood but against the cosmic powers of this world (Eph 6:12). This tells us, in a profound sense, that what really matters, if we wish to retain our Christianity, are not current social theories, academic degrees, or programs of social salvation.

Every Christian has always been in a difficult situation, in tension between two worlds: the obvious reality of this world of time and matter, and the demands of the world of the spirit. Women who have made a deliberate choice of the religious life within and for the Church over secular life are presumed – and expected – to have resolved this matter to a degree above that of the ordinary person living in the world. No wonder the American bishops are worried, and it wouldn't hurt those of Australia to do something similar, if they haven't got anything better to do.

New Age feminism relies on astrology, crystals, flowers, perfumed candles, incense, joss sticks, colours, lounge chairs etc. This is not the stuff of Divine Revelation, from which one would expect religious to take their lead, but sadly this is not the case. When there is an emptiness of soul, delusions affect one's psychology, ending up as a loss of faith. This is the deep problem current religious must face.

Unlike modern movements, which try to offer palatable answers to problems beyond their power, the true Revelation of God, to be found within the Church, may not always be to our liking, but it is the real way of salvation, on which we should model our lives (Rom 12:2). Ultimately "there is no eternal city for us in this life, but we look for one in the world to come," as genuine Revelation, in the Letter to the Hebrews (13:14) tries to teach us.

*S.C., Melbourne*

**The proof of love** is in the works. Where love exists, it works great things. But when it ceases to act, it ceases to exist.

*Pope St Gregory the Great*

## Serious Marriage Prep

*Cardinal Ennio Antonelli,  
President of the Pontifical Council for Families*

It's true that today there are more annulled marriages than in the past. In the book-interview 'Light of the World,' the Pope said that in the past one could and should presume the validity of the marriage made in a church. Today, instead, this cannot be assumed because with the present confusion of ideas, of models of life, of behaviour, it cannot be taken for granted that one who marries in a church does so because he/she knows [what marriage is], is well motivated and well intentioned. And this means that it's necessary to be more serious.

Already in *Familiaris Consortio*, John Paul II said that preparation must be of a catechumenal type, not simply a series of conferences with a debate with a specialist, doctor, theologian, etc. but rather a prolonged itinerary of Christian life, doctrinal but essentially practical, to learn prayer, the dialogue of a couple, profound mutual knowledge, plans, works of charity, a series of behaviours that must give a certain guarantee that they are well directed. ...

The whole engagement must be a preparation for marriage, a concrete exercise of Christian life.

*www.zenit.org 10-05-2012*

## Not Exempt From Suffering

*Pope Benedict XVI, General Audience, 16-05-2012*

Many times, in our prayer, we ask God to be freed from physical or spiritual evil, and we do this with great trust. Yet we often have the impression that we have not been heard, and then we run the risk of becoming discouraged and of not persevering. In reality, there is no human cry that God does not hear, and it is precisely in continual and faithful prayer that we come to understand with St Paul that "the sufferings of the present time are not worth comparing with the glory that is to be revealed to us" (Rom 8:18). Prayer does not exempt us from trial and suffering; indeed – St Paul says – we "groan inwardly as we wait for adoption as sons, the redemption of our bodies" (Rom 8:23); he says that prayer does not exempt us from suffering, but that prayer allows us to experience it and to face it with new strength, with the same trust as Jesus... God the Father's response to the Son, to his loud cries and tears, was not deliverance from suffering, from the Cross, from death; rather, it was a much greater fulfillment, a much deeper response; through the Cross and death, God responded with the Resurrection of the Son, with new life. Prayer animated by the Holy Spirit leads us, too, to live the journey of life with its daily trials and suffering in full hope and trust in God, who responds as he responded to the Son.

*www.zenit.org 16-05-2012*

## Language is Rarely Harmless

*From a column by Arland K. Nichols, National Director, Human Life International, America*

The citizens of North Carolina recently recognized that “marriage between one man and one woman is the only domestic legal union that shall be valid or recognized in this State.” And they did so by a significant margin. ... The tamer headlines read “North Carolina Voters Ban Gay Marriage” ...

Having no affinity for politics, I prefer to take a step back and address a more fundamental problem – that of language. As Catholics, how should we speak about this matter? What language should be used, and why is careful use of language so important?

Language is rarely harmless – it is laden with meaning and assumptions. Further, it teaches and forms individuals and culture. The headline claiming that the people of North Carolina “ban gay marriage” carries with it the assumption that while North Carolina bans “gay marriage” it can and does exist elsewhere. But, the reality is that nothing was banned because “gay marriage” does not exist; it is a non-entity. Saying “gay marriage” is banned is like saying square-circles were banned by Euclid or that unicorns were banned by the San Francisco Zoo. We cannot ban what does not exist. A choice to cherish and uphold a good that exists does not mean that we are banning non-entities.

Instead of banning something, the people of North Carolina chose to uphold something – namely the institution of marriage, the true meaning of which cannot “evolve” with the times. Church teaching is clear: “No ideology can erase from the human spirit the certainty that *marriage exists solely between a man and a woman*, who by mutual personal gift, proper and exclusive to themselves, tend toward the communion of persons” (emphasis added). There is no equivocation – marriage is not merely a word that can be stamped onto all sorts of relationships. ...

The slogans of “gay marriage” and “marriage equality” are rhetorical attempts to engage in social engineering by way of verbal engineering, with the implicit understanding that to oppose this redefinition is to be against “equality.” ...

Rather than decrying “gay marriage” we should instead speak of upholding and recognizing the true definition of marriage. We should speak of attempts to “radically redefine marriage” or attempts to “falsely define marriage.” Adopting accurate language is an essential element of Blessed John Paul II’s call to have “the courage to speak the truth clearly, candidly and boldly, but never with hatred or disrespect for persons.”

*HLI Newsletter, 24-05-2012 www.hliamerica.org*

## The Great Unknown

*Pope Benedict XVI to Italian Bishops, 24-05-2012*

At a time in which God has, for many people, become the great Unknown and Jesus is simply an important figure of the past, we cannot relaunch missionary activity without renewing the quality of our own faith and prayer. ... We will not be able to win mankind to the Gospel unless we ourselves first return to a profound experience of God. ...

Many baptised have lost their identity. They do not know the essential contents of the faith, or believe they can cultivate that faith without ecclesial mediation. And while many look doubtfully at Church teaching, others reduce the Kingdom of God to certain broad values, which are certainly related to the Gospel but which do not touch the central nucleus of Christian faith.

Unfortunately it is God Himself Who remains excluded from many people’s horizon and, when not met with indifference, closure or rejection, discourse about God is relegated to the subjective sphere, reduced to an intimate and private affair which is marginalised from the public conscience. The heart of the crisis affecting Europe also arises from this abandonment, this lack of openness to the Transcendent. ...

Men live from God, from He Whom, often tentatively and unawares, they seek in order to give full meaning to lives. We have the task of announcing Him, revealing Him and leading others to meet Him.

*Vatican Information Service 24-05-2012*

### *Corporal Works of Mercy*

1. Feed the hungry.
2. Give drink to the thirsty.
3. Clothe the naked.
4. Shelter the homeless.
5. Visit the sick.
6. Visit the imprisoned.
7. Bury the dead.

### *Spiritual Works of Mercy*

1. Counsel the doubtful.
2. Instruct the ignorant.
3. Admonish sinners.
4. Comfort the afflicted.
5. Forgive offenses.
6. Bear wrongs patiently.
7. Pray for the living and the dead.

*(Compendium of the Catechism of the Catholic Church)*

## Failed Catechesis

*Cardinal Mauro Piacenza, Prefect of the Congregation for the Clergy, at a conference on catechesis, 08-05-2012*

After almost fifty years since the initiation of the Ecumenical Vatican Council II we must recognise how moral life, both inside and outside the Church, was terribly weakened by insufficient catechesis. We must recognise how catechetical formation was unable to outline the reason behind the demands of the Gospel and to show, in real life experience, how humanising these demands are. All this is not the fault of the Council! ...

The Holy Father reminded us during his homily at the Chrism Mass that we are before a “growing religious illiteracy found in the midst of our sophisticated society. The foundations of faith, which at one time every child knew, are now known less and less. But if we are to live and love our faith, if we are to love God and to hear him aright, we need to know what God has said to us – our minds and hearts must be touched by his word.”

Catechesis, and above all that of Christian initiation, has the great task of overcoming religious illiteracy, teaching “what God has said to us”! Without allowing ourselves to be paralysed by unending methodological questions!

Dear friends, the methodological problems were overcome by the Saints who, with their simplicity and life are the most efficacious, living catechesis that God Himself offers to His people. A great example of this was Blessed J.H. Newman and his ‘*cor ad cor loquitur*,’ with all the intellectual, moral and spiritual commitment that it entails. If we have this awareness, if the door of faith is crossed firstly by us, if we will put the formation of the Priests and catechists in first place, if we will carefully watch over the centres of formation, if we will not be afraid to also utilise new Areopagus, like the internet, to announce the Faith, we shall bring forth fruit.

*www.zenit.org 11-05-2012*

## Most Pathetic Quote?

*Entries are welcome!*

Here’s one from Ms Donella Johnston, Director for the Office for the Participation of Women and Executive Secretary to the Bishops’ Commission for Church Ministry:

“I look forward to a time when the women who succeed me in serving the Church might be better represented at the table as they sit down to break bread and drink wine with their colleagues and employers.”

## Give Us Holy Priests

*The Congregation for Clergy released this prayer of St Faustina Kowalska for the World Day of Prayer for the Sanctification of the Clergy, held on the feast of the Sacred Heart of Jesus (this year, June 15):*

### Prayer for the Holy Church and for Priests:

O my Jesus, I beg You on behalf of the whole Church: Grant it love and the light of Your Spirit, and give power to the words of Priests so that hardened hearts might be brought to repentance and return to You, O Lord.

Lord, give us holy Priests;  
You yourself maintain them in holiness.  
O Divine and Great High Priest,  
may the power of Your mercy  
accompany them everywhere and protect them  
from the devil’s traps and snares  
which are continually being set for the souls of Priests.  
May the power of Your mercy,  
O Lord, shatter and bring to naught  
all that might tarnish the sanctity of Priests,  
for You can do all things.

My beloved Jesus,  
I pray to you for the triumph of the Church,  
that you may bless the Holy Father and all the clergy;  
I beg you to grant the grace of conversion  
to sinners whose hearts have been hardened by sin,  
and a special blessing and light to priests,  
to whom I shall confess for all of my life.

## We Know Better

The word “sic” is used in brackets to denote an error in an original document which one is quoting, error and all. It’s like distancing oneself from the error, saying – I know that’s a mistake, but I’m just quoting it as it is, and I want you to realise it’s not *my* mistake.

Now fancy using “sic” when quoting from a Vatican document! That’s what Peter Ryan, director of the Catholic Education Office in Sale Diocese, does in Catholic Life (May 2012).

What part of the Vatican document on Christian Education does he wish to note as an error? The reference to “man”. He quotes from the Declaration on Christian Education by Pope Paul VI as follows:

“Parents are the ones who must create a family atmosphere animated by love and respect for God and man (sic)...”

Imagine the politically-correct, gender-neutral nonsense that goes on in our Catholic schools if this is what the Director of Catholic Education is willing to publish unashamedly in a diocesan newspaper.

- Ed.

## Hours of Eucharistic Adoration in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfld	1 <sup>st</sup> 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*

## Serenity of Heart

*Pope Benedict XVI, General Audience 09-05-2012*

Through constant and confident prayer, the Lord frees us from chains, he guides us through every night of imprisonment that may grip our hearts, he gives us serenity of heart to face life's difficulties – even rejection, opposition and persecution.

## Contact *Into the Deep*

[www.stoneswillshout.com](http://www.stoneswillshout.com)

[stoneswillshout@yahoo.com.au](mailto:stoneswillshout@yahoo.com.au)

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

- Please notify by email if you would like to be added to the regular emailing list.
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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 15<sup>th</sup> 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.

## Renewable Energy

*Pope Benedict XVI, General Audience 24-11-2010*

Dear brothers and sisters, the Eucharist is an extraordinary gift of love that God continually renews to nourish our journey of faith, reinvigorate our hope, inflame our charity, to make us ever more like him.