

# ***Into the Deep***

Issue 89

Newsletter of orthodox Catholics of Gippsland

February 2010

## **Invitation to Convert**

*From Pope Benedict XVI's homily for Ash Wednesday 2008*

[Ash Wednesday 2010 is 17 February]

...We begin again our Lenten journey as we do every year, with a more intense spirit of prayer and reflection, of penance and of fasting. We are entering into a very "intense" liturgical season that, while preparing us for the celebration of Easter – the heart of the Church calendar and of our very existence – invites us, or we could say, provokes us, to push forward in our Christian lives.

Since our commitments and our worries keep us living the same routine, putting us at risk of forgetting just how extraordinary this adventure is that Christ has involved us in, we need to begin again each day with the demanding itinerary of evangelical life, retreating within ourselves through moments of reflection that regenerate our spirit. With the ancient ritual of the imposition of the ashes, the Church introduces Lent as a spiritual retreat that lasts 40 days.

In this way we enter into the atmosphere of Lent, which helps us rediscover the gift of faith received at baptism and which encourages us to approach the sacrament of reconciliation, placing our commitment to conversion under the symbol of divine mercy. ...

Upon placing ashes on the faithful, the celebrant says: "Remember that you are dust and to dust you shall return", or he repeats Jesus' exhortation: "Convert and believe in the Gospel". Both practices recall the truth of human existence: We are limited creatures, sinners constantly in need of penitence and conversion.

How important it is in our day and age to listen and welcome such a call! When proclaiming his independence from God, the contemporary man becomes his own slave and often finds himself inconsolably alone. The invitation to convert is therefore a spur to return to the arms of God, caring and merciful Father, to trust him, to entrust oneself to him like adopted children, regenerated by his love.

*www.zenit.org 06-02-2008*

## **Extended Adoration in Morwell**

Beginning the 18<sup>th</sup> February at 6pm, we welcome back 24 hours of Eucharistic adoration each week in Morwell Catholic Parish at Sacred Heart Church, Commercial Road, Morwell.

Adoration will start at 6pm on Thursday evening each week and finish with Mass at 6pm on Friday. We thank and are grateful to Fr Jeff Kleynjans for resuming the weekly 24 hours of adoration.

Anyone is welcome to come to adoration. For hours during the night you will need a card to access the church (door of the side chapel). If you wish to commit to a regular hour each week, please contact me on 5134 1742. What a great way to start Lent!

*John Henderson, Morwell*

## **Why Do You Read ITD?**

We usually give away a few gifts to celebrate our ITD birthday in October, but we didn't get to it last year. Too late to call them Christmas presents, we'll just have to consider them 'late birthday presents'.

We have George Weigel's book, "The Cube and the Cathedral" (kindly donated by Fons Janssen); we have two copies of the De Souza Family Choir's music CD, "Sensus Sacrorum" (kindly donated – and autographed! – by Raymond de Souza); and the book "The End of the Present World" by Fr Charles Arminjon (kindly donated by St Benedict Book Centre).

Write to us (mail or email, addresses on the back of ITD) and tell us why you read ITD. You can also add something interesting about who you are and/or where you're from if you want to. Don't forget to include your mailing address. The most interesting and/or entertaining responses will be published.

- Ed.

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

## Lenten Sacrifice

### *40 Days for Life*

Since information about the Melbourne 40 Days for Life campaign and its corresponding website were distributed via “Into the Deep” and “Thanksgiving”, we have already received encouraging emails and letters of people committing themselves to definite times to pray in front of the Wellington Parade abortion mill.

I believe it is positive preparation for Easter. It has all the ingredients of the Lenten sacrifices, namely fasting, penance and prayer. We have adopted Our Lady of Guadalupe as our patroness. If possible we would love to have a Holy Mass read by one of our priests dedicating this campaign to our Lady of Guadalupe. And so, by her powerful intercession, we, in a prayerful, non-confrontational witness in front of the Fertility Control Clinic will be Her helpers in changing the *culture of death* (so prevalent in our society) to a *culture of life*.

In 1531 in Mexico, Our Lady gave us Her image on the tilma worn by Juan Diego and it remains still as apparent today. The miracles then included the conversion of millions of Indians to Christianity, and the end to the common practice of human sacrifice of babies. How relevant today to the pro-life effort!

Please let us all combine to stop this modern day Calvary. For *you too* can be present at the modern day Calvary; if you register on the vigil schedule found at [www.40daysforlife.com/melbourne](http://www.40daysforlife.com/melbourne). Where were you when they crucified our Lord? At the Fertility Control clinic, 118 Wellington Parade, Melbourne between Ash Wednesday (17 February 2010), and Palm Sunday. I believe you too would love to commit to as many time slots as you can (duty permitting) during the hours of 7:30 am and 7:30 pm.

We prayerfully invite you to register your timeslots on the website vigil schedule or contact our communications director Trudi, at [tarashi@bigpond.com.au](mailto:tarashi@bigpond.com.au) or myself.

After finishing this beautiful preparation for Easter, may each and every one of you and your families have a blessed and Holy Easter.

*Fons Janssen Campaign Director 40 days for life  
email: [fonsforlife@skymesh.com.au](mailto:fonsforlife@skymesh.com.au), phone: (03) 51942340*

## Correction

In the January issue of ITD, on page 10, was an article titled “More Errors of Judgement” in which I had an error in spelling. I referred to Peter “Budgen” instead of Peter “Bugden”. This error will have been present in all copies of ITD emailed out to email subscribers. It is correct on the website and correct on the printed copies we mailed out. My apologies for any confusion.

- Ed.

## Adoration Must Prevail

*From a homily by Pope Benedict XVI  
Canonisation Mass, 26-04-2009*

Since childhood, Geltrude Comensoli felt a special attraction for Jesus present in the Eucharist.

Adoration of Christ in the Eucharist became the principal aim of her life, we could almost say the habitual condition of her existence. Indeed, it was in the presence of the Eucharist that St Geltrude realized what her vocation and mission in the Church was to be: to dedicate herself without reserve to apostolic and missionary action, especially for youth.

Thus, in obedience to Pope Leo XIII, her Institute came into being which endeavoured to translate the “charity contemplated” in the Eucharistic Christ, into “charity lived,” in dedication to one’s needy neighbour.

...She reminds us that “adoration must prevail over all the other charitable works,” for it is from love for Christ who died and rose and who is really present in the Eucharistic Sacrament, that Gospel charity flows which impels us to see all human beings as our brothers and sisters.

*www.zenit.org 07-05-2009*

## God Gives All the Graces

*From an interview by ZENIT with the prefect of the  
Congregation for Clergy, Cardinal Cláudio Hummes:*

ZENIT: What do you think are the biggest difficulties and the new challenges that today face youth who want to be priests?

Cardinal Hummes: ... Adolescents and youth find themselves in a different situation than the one we lived, we who were born in a very religious culture and one that was recognized as Christian and Catholic. Now it is no longer that way.

I think that for adolescents and youth it is truly more difficult to have the courage to accept an invitation from God, which is born in their interior. To respond today is more complicated, because society no longer values the priesthood. Before, society valued it. Then again, a work of faith and evangelization will always be possible, because God always gives all the graces when he calls to this.

Parishes should offer youth and adolescents the opportunity to speak about that which they carry in their hearts, about this call, because if they do not have the opportunity to speak with someone they can trust, little by little this voice will disappear.

... Also, prayer for vocations is more important now than it was in the past.

*www.zenit.org 04-06-2009*

## A Marvellous Symphony

*Pope Benedict XVI, General Audience 30-12-2009*

I would like to emphasize how the organic presentation of faith is an indispensable requirement.

In fact, the individual truths of faith illuminate each other and, in their total and unitive vision appears the harmony of God's plan of salvation and the centrality of the Mystery of Christ.

... I invite all theologians and priests always to keep in mind the whole vision of the Christian doctrine, to counter today's risks of fragmentation and the debasement of the single truths. The Catechism of the Catholic Church, as well as the Compendium of this same Catechism, offer us exactly this full picture of Christian Revelation, to be accepted with faith and gratitude. However I would like to encourage the individual faithful and the Christian communities to make the most of these instruments to know and to deepen the content of our faith. It will thus appear to us as a marvellous symphony that speaks to us of God and of his love and asks of us firm adherence and an active response.

*www.zenit.org 12-01-2010*

## Serene and Solid Witness

*From Pope Benedict XVI's Angelus address, 27-12-2009*

God, by having come into the world in the bosom of a family, shows that this institution is a sure way to meet and know Him, and a permanent call to work for the loving unity of all people.

Thus, one of the greatest services which we as Christians can offer our fellow men and women is to show them the serene and solid witness of a family founded upon marriage between a man and a woman, defending it and protecting it, because it is of supreme importance for the present and future of humankind.

In truth, the family is the best school in which to learn to live the values that dignify individuals and make peoples great. There too sufferings and joys are shared, as everyone feels cloaked in the affection that reigns in the home by the mere fact of being members of the same family.

I pray that your homes will always experience this love of total commitment and fidelity that Jesus brought to the world by his birth, nourishing it and strengthening it with daily prayer, the constant practice of virtue, and with mutual understanding and respect. I encourage you, trusting in the maternal intercession of Mary Most Holy, Queen of Families, and the powerful protection of St Joseph, her husband, to tirelessly dedicate yourselves to this beautiful mission that the Lord has placed in your hands.

*Vatican Information Service, 27-12-2009*

## A Time For Healing

After reading and re-reading "Where's the Ball?" and the two decrees (ITD January 10, p.2&3) I'm at a total loss!

How can a situation such as this escalate, causing interminable suffering to Father John Speekman and to all who have been affected by this nightmare saga in one way or another? How could it have been *so mismanaged*? One could not be blamed for assuming from the decrees that Father would be returned to his parish of Morwell.

The Year for Priests. A perfect opportunity to reflect on this great gift God has given to us. The role of priests is to be obedient to the Magisterium, to proclaim the authentic teachings set down, to take care of his flock, and to ensure that they are nourished well. Father John has not been found guilty of neglecting this role, yet he has been removed from his parish. Should we not be thankful to God for this obedient, holy priest? What are we saying to God when we continue to persecute His adopted son whom He chose to call to the priesthood? How far we've come!

Let the year 2010 be a time of healing. We need to be unified, not divided. The evil one thrives on disharmony particularly if it is within Christ's Holy Church.

We cannot hope to fill our churches, encourage vocations, give witness to our young people, evangelise, or expect our priests to be confident in their priestly role, if we continue to be uncharitable. In fact, it is embarrassingly hypocritical.

As Catholics we are privileged to belong to Christ's Holy Church. What a great gift of God, the grace to be called to live the great Catholic life!

The first step in the healing process is to make a good Confession, then to say 'I am sorry'. I, as a past parishioner of Morwell, would like to publicly say those words if in any way through this painful situation I was unjust. I am sorry. And I forgive. Unless we do this we cannot hope to practise our faith fully. God knows, at the end of the day, when we face Him, we are accountable.

*Erica McGrath, Moe*

## No Justice or Peace

Don't we have a Catholic Commission on Justice and Peace? Don't they spend their time and our money waffling about non-issues?

Maybe they need a real problem to get their teeth into. Could we submit the case of Fr Speekman and the injustice of Bishop Coffey? After all, they have nothing better to do.

*Richard Stokes, Caboolture*

# 40 Days After Christmas

Although the Christmas season ends with the Feast of the Baptism of the Lord (ITD January 10, p.3), there is an interesting sidelight.

Christianity is not a religion, but a *revelation*. We do not search for God; he shows himself to us. In searching for God, religions grasp some truth, much error, and have many lacunae. When God reveals, however, he reveals himself as he is in his totality; there is no error and nothing missing, since God would never deceive us (think what the consequences of that would be!). The ultimate expression of this truth is to be found in a relationship with the *person* of Jesus Christ, God's only-begotten Son, who most perfectly reveals the fullness of his being.

That is why Christianity can regard its message as a total truth. And in the case of Catholic Christianity, in the Teaching Office, or Magisterium, of the Church, established by Jesus Christ himself on the foundation of his Apostles and their successors, we are given a *guarantee* of the truth of the Church's teaching in matters concerning faith and morals. In this sense, Catholicism in particular, and Christianity in general, are not just one religion among many others; Christianity reveals the shape of true faith in the One True God.

This truth was eloquently expressed by the present Pope some years ago in his Instruction *Dominus Iesus*, published while he was still Prefect of the Congregation for the Doctrine of the Faith, and perhaps his greatest single work.

With the uniqueness of Revelation in Jesus Christ in mind, we must now consider the Solemnity of the Presentation of the Lord as the last in the series of Christmas celebrations:

**The Annunciation:** Jesus is revealed to his mother, who will give him flesh and bear him into this world.

**The Visitation:** Jesus is revealed to Elizabeth and John, the first two humans outside his mother unconditionally to recognise the presence of the Messiah in the world. John's leaping in his mother's womb should tell us something about the legitimacy of abortion; even before he is born, John recognises the presence of the Redeemer in the world. This is more than can be said for many very "advanced" people in the world today, who refuse to recognise him despite the considerable time which has elapsed since their births, and who are trying to achieve an "anti-revelation" by *shutting the news of his presence among us out of public view*. No need to elaborate here!

**The Nativity:** Jesus is revealed to the people of Israel (the shepherds) and to all the people of the world (the Magi, who represent non-Jewish religions and peoples). Ironically, it is the pagan Magi whose gifts acknowledge Jesus as the Messiah; king (gold), priest (incense) and

prophet (myrrh for burial, i.e. Suffering Servant).

**The Presentation:** Forty days after Christmas, Jesus is presented to his Father, that would mean dedicated to God (as a first-born) in the Temple at Jerusalem. This completes the whole cycle of Jesus' revelation to the world. "The Lord you are seeking will suddenly come to his Temple...for he is like the refiner's fire and the fuller's alkali, and he shall purify the sons of Levi..." (Malachi *passim*). Here he is recognised in God's most holy place as the Messiah ("a light to enlighten the Gentiles, and give glory to Israel, your people", Lk 2:32). Simeon, who utters these words, represents the remnant that remains faithful to God and in full hope of the Messiah's coming. But Simeon is also one of the last of true worshippers of the Lord God of Israel.

So; the Christmas season certainly does end with the Sunday of the Baptism of the Lord, in which God reveals Jesus' mission to him. But in the Presentation, we see the synthesis of all the revelation(s) and prophecies about the Messiah which have been "made flesh" in the birth of Jesus, the Eternal Word. That the Presentation is celebrated as Candlemas, on which day there is a procession with blessing of candles, is entirely appropriate. "A light to enlighten the Gentiles..." – how many churches actually celebrate this splendid rite today? It is in the Roman Missal!

One last point. On the day after Candlemas, many churches celebrate the memorial of St Blaise, of which the blessing of throats with crossed candles is a feature. The candles have been blessed the day before, on Candlemas. Yet how many of us, who present for our blessing, have thought to celebrate Candlemas with the Church, or even to link the two? Also, why the blessing of throats on this particular day?

When we link it to Candlemas, we must surely see that throats are blessed so that, like Simeon, we can proclaim Jesus, the "Light to enlighten the Gentiles" to the world. The blessing of throats is not an isolated grace; in it, we are joined to the great revelation of Jesus Christ during the Christmas season as bearers of his revelation, to "go out to the whole world and proclaim the good news." (Mt 28)

To you and all readers of Into the Deep, a Blessed and Holy 2010.

Rev. Fr Phillip Vietri C.O.  
Oratory of St Philip Neri, Port Elizabeth, South Africa

(In case you didn't know either ...)

*passim* – *adverb Latin*. here and there: used in bibliographic references to indicate that the writer has drawn upon material scattered throughout the source cited. [dictionary.com] - Ed.

## Ever Amazing Events

*Pope Benedict XVI, General Audience 30-12-2009*

Dear Brothers and Sisters, it is important to recognize how precious and indispensable for every Christian is the sacramental life in which the Lord... touches and transforms us. As the Catechism of the Catholic Church says (n.1116), the sacraments are “powers that come forth from the Body of Christ, which is ever-living and life-giving. They are actions of the Holy Spirit”.

In this Year for Priests which we are celebrating I urge priests, especially ministers in charge of souls, to have an intense sacramental life themselves in the first place in order to be of help to the faithful. May the celebration of the sacraments be impressed with dignity and decorum, encourage personal recollection and community participation, the sense of God’s presence and missionary zeal. The sacraments are the great treasure of the Church and it is the task of each one of us to celebrate them with spiritual profit. In them an ever amazing event touches our lives: Christ, through the visible signs, comes to us, purifies us, transforms us and makes us share in his divine friendship.

*www.zenit.org 12-01-2010*

## The Church in Haiti

Aid to the Church in Need reported that at least 30 seminarians, both diocesan and religious, were killed in the January 12 earthquake. ...

Xavier Legorreta, director of the Latin America division of Aid to the Church in Need, spoke to Zenit about the urgent need of reconstructing the community. The aid agency is sending \$100 million for this effort. ...

Aid to the Church in Need is working through the apostolic nuncio in Haiti, Archbishop Bernardito Auza. The archbishop reported the “endless list” of damages and dead. ... And he affirmed his reliance on aid coming in from the Dominican Republic: “I have nowhere else to buy bread. I cannot multiply my sack of rice.”

Essentially the 80 parishes of Port-au-Prince and their chapels (around four per parish) were destroyed. “We are talking about some 320 chapels,” Legorreta noted, illustrating the enormity of the task the local Church now faces. And the archbishop and vicar-general of Port-au-Prince are among those who lost their lives.

Legorreta is preparing an Aid to the Church in Need mission to the island in the upcoming weeks to analyze how it will be possible to respond to the situation of the dispersed seminarians, as well as the other dramatic needs of the Church.

*By Jesús Colina, www.zenit.org 21-01-2010*

[80% of the population of Haiti is Catholic]

## Turning a Priest into an Outcast

The essence of leadership is knowing where to go and how to get there. That is the *knowing* bit, but it also requires the *doing* bit – the preparedness to actually carry out what is necessary. Without courage and steadfastness all else will fail.

The plight of the sick Church is that the patient is the bride of Christ. Her diseased limbs are the many dioceses and religious infected with the corruption of dissent, ignorance, laziness, or whatever the case may be. The doctors are the bishops and clergy. Those who cover up the rot are quacks: they apply false remedies as touching programs called ‘renewal’. The true doctors are those faithful clerics who try to purify her, but are persecuted and vilified by bad bishops and lesser authorities. Meanwhile, quacks and charlatans flourish.

How many ways can bad bishops punish good priests? Take your pick: exile of some form, silencing, mandatory evaluation at some pseudo-psychiatric facility, marginalisation, reducing them to permanent parochial vicars (the real situation throughout Australia), ensuring that they will have little or no hope of becoming a true Parish Priest in their own right, driving them out to another diocese, whispering campaigns that stain them as “mentally unstable” or “unfit for ministry”, etc. The ultimate punishment, the bishop’s sword of Damocles, so to speak, is suspension, constantly hanging over the head of every good priest.

How many orthodox priests hear variations of the threat of “what can be done to you”. But good priests already know, because they have seen the sword fall on a brother priest elsewhere. A campaign of letter writing, a collection of signatures (especially among priests of the diocese), the baseless assertion that “there are other matters” etc., are all designed to turn a man into an outcast.

And then there is the other ploy; in the face of glaring injustice a bishop may just do nothing, as if sins of omission are somehow more justifiable or more acceptable than sins of commission, even though as children learning our catechism we were taught that they are sins nevertheless.

St James, so strong on the necessity of good *works*, not just good *ideas*, tells us that faith without good works is dead. To listen to the Word and take no action is like someone who looks at himself in a mirror, and once he has seen what he looks like, goes off and immediately forgets it. Not much good to those who need his help!

St Paul tells us that real love does not store up grievances – it is always ready to make allowances. How much longer will Fr Speakman have to wait? As long as Mary MacKillop?

*S.C., Melbourne*

# Liturgical Vestments and the Vesting Prayers

*From an article by Father Mauro Gagliardi, a consultor of the Office for the Liturgical Celebrations of the Supreme Pontiff*

## Function and Significance

...Beyond the historical circumstances, the sacred vestments had an important function in the liturgical celebrations: In the first place, the fact that they are not worn in ordinary life, and thus possess a "liturgical" character, helps one to be detached from the everyday and its concerns in the celebration of divine worship. Furthermore, the ample form of the vestments, the alb, for example, the dalmatic and the chasuble, put the individuality of the one who wears them in second place in order to emphasize his liturgical role. One might say that the "camouflaging" of the minister's body by the vestments depersonalizes him in a way; it is that healthy depersonalization that de-centres the celebrating minister and recognizes the true protagonist of the liturgical action: Christ. ...

In the extraordinary form of the Roman Rite (the so-called Mass of Pius V), the putting on of the liturgical vestments is accompanied by prayers for each garment, prayers whose text one still finds in many sacristies. Even if these prayers are no longer obligatory (but neither are they prohibited) by the Missal of the ordinary form promulgated by Paul VI, their use is recommended since they help in the priest's preparation and recollection before the celebration of the Eucharistic sacrifice. ...

## The Washing of the Hands

At the beginning of his vesting he washes his hands, reciting an appropriate prayer; beyond the practical hygienic purpose, this act has a profound symbolism, inasmuch as it signifies passage from the profane to the sacred, from the world of sin to the pure sanctuary of the Most High.

The washing of the hands is in some manner equivalent to removing the sandals before the burning bush (cf. Exodus 3:5). The prayer hints at this spiritual dimension: "Give virtue to my hands, O Lord, that being cleansed from all stain I might serve you with purity of mind and body."

After the washing of the hands, the vesting proper begins.

## The Amice

The priest begins with the amice, a rectangular linen cloth, which has two strings and is placed over the shoulders and around the neck; the strings are then tied about the waist.

The amice has the purpose of covering the everyday clothing, even if it is the priest's clerical garb. In this sense, it is important to recall that the amice is worn even when the celebrant is wearing a modern alb,

which often does not have a large opening at the neck but fits closely around the collar. ...

While putting it on the priest recites the following prayer: "Place upon me, O Lord, the helmet of salvation, that I may overcome the assaults of the devil."

With the reference to St Paul's Letter to the Ephesians (6:17), the amice is understood as "the helmet of salvation," that must protect him who wears it from the demon's temptations, especially evil thoughts and desires, during the liturgical celebration. ...

## The Alb

The alb is the long white garment worn by the sacred ministers, which recalls the new and immaculate clothing that every Christian has received through baptism. The alb is, therefore, a symbol of the sanctifying grace received in the first sacrament and is also considered to be a symbol of the purity of heart that is necessary to enter into the joy of the eternal vision of God in heaven (cf. Matthew 5:8).

This is expressed in the prayer the priest says when he dons the alb. The prayer is a reference to Revelation 7:14: "Make me white, O Lord, and cleanse my heart; that being made white in the Blood of the Lamb I may deserve an eternal reward".

## The Cincture

Over the alb and around the waist is placed the girdle or cincture, a cord made of wool or other suitable material that is used as a belt. All those who wear albs must also wear the cincture... In the symbolism of the liturgical vestments the cincture represents the virtue of self-mastery, which St Paul also counts among the fruits of the Spirit (cf. Galatians 5:22).

The corresponding prayer, taking its cue from the first Letter of Peter (1:13), says: "Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me".

## The Maniple

The maniple is an article of liturgical dress used in the celebration of the extraordinary form of the Holy Mass of the Roman Rite. It fell into disuse in the years of the post-conciliar reform, even though it was never abrogated. The maniple is similar to the stole but is not as long: It is fixed in the middle with a clasp or strings similar to those of the chasuble. During the celebration of the Holy Mass in the extraordinary form, the celebrant, the deacon and the subdeacon wear the maniple on their left forearm. This article of

*Continued on page 7*

liturgical garb perhaps derives from a handkerchief, or “mappula,” that the Romans wore knotted on their left arm. As the “mappula” was used to wipe away tears or sweat, medieval ecclesiastical writers regarded the maniple as a symbol of the toils of the priesthood.

This understanding found its way into the prayer recited when the maniple is put on: “May I deserve, O Lord, to bear the maniple of weeping and sorrow in order that I may joyfully reap the reward of my labours.” ...

### The Stole

The stole is the distinctive element of the raiment of the ordained minister and it is always worn in the celebration of the sacraments and sacramentals. It is a strip of material that is embroidered, according to the norm, whose colour varies with respect to the liturgical season or feast day.

Putting on the stole, the priest recites this prayer: “Lord, restore the stole of immortality, which I lost through the collusion of our first parents, and, unworthy as I am to approach Thy sacred mysteries, may I yet gain eternal joy.”

Since the stole is an article of enormous importance, which, more than any other garment, indicates the state of ordained office, one cannot but lament the abuse, that is now quite widespread, in which the priest does not wear a stole when he wears a chasuble.

### The Chasuble

Finally, the chasuble is put on, the vestment proper to him who celebrates the Holy Mass. ...

The prayer for the donning of the chasuble references the exhortation in the Letter to the Colossians (3:14) – “Above all these things [put on] charity, which is the bond of perfection” – and the Lord’s words in Matthew, 11:30: “O Lord, who has said, “My yoke is sweet and My burden light,” grant that I may so carry it as to merit Thy grace.”

### Conclusion

In conclusion, one hopes that the rediscovery of the symbolism of the liturgical vestments and the vesting prayers will encourage priests to take up again the practice of praying as they are dressing for the liturgy so as to prepare themselves for the celebration with the necessary recollection.

While it is possible to use different prayers, or simply to lift one’s mind up to God, nevertheless the texts of the vesting prayers are brief, precise in their language, inspired by a biblical spirituality and have been prayed for centuries by countless sacred ministers.

These prayers thus recommend themselves still today for the preparation for the liturgical celebration, even for the liturgy according to the ordinary form of the Roman Rite.

*www.zenit.org 18-12-2009*

## A Priest’s First Blessing

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

**Q:** Almost every year we have a good number of priestly ordinations. In some dioceses I noticed that after the priestly ordination some masters of ceremonies asked the newly ordained priest to bless first the bishops present, then the priests, and then other lay participants. ... Is there any instruction regarding this? - G.C., Dhaka, Bangladesh

**A:** There are certainly some bishops who of their own initiative request the first blessing of priests they have just ordained. This is a question of personal devotion and an expression of his spiritual paternity. It does not form part of the rites...

At an ordination Mass it is the presiding bishop who imparts the final blessing. The newly ordained begin to impart blessings after Mass is over. Many new priests prefer to reserve their first blessings for their parents, so I think this practice of formalized first blessings should not be encouraged.

*www.zenit.org*

## No More Space

News has filtered through that the new age “Womenspace” property in Brisbane has closed. Their website had an announcement dated 02 October 2009 that read in part:

“In 1998 the Presentation Sisters purchased the property at 12-14 Homebush Rd, Kedron, Brisbane with a view to leasing it to Womenspace. Since then, they have continued to lease the property to us rent free and for this we are always grateful. Without this support and that of the Mercy Sisters, Womenspace would never have become a reality. Over recent years, the building has gradually become structurally unsound to the point that now it has been declared unsafe for occupation. The Presentation Sisters have made the difficult decision to demolish the buildings and therefore our lease cannot be renewed. Unfortunately, all events scheduled for Womenspace have had to be cancelled.”

Womenspace describes itself as “soul space for women to connect” (aaahhh, isn’t that beautiful..?) – a “sacred space for women, woven with the threads of harmony, compassion and joy. It is a place to reflect and regenerate, to nurture spirituality, to participate, make new connections, access a wide selection of alternative therapies and creative workshop opportunities.”

They note that they plan to find another venue for their activities – let’s hope it doesn’t involve the Catholic Church in any way again.

- Ed.

## 156 Cities in 3 Countries

(including Melbourne!)

David Bereit, national director of 40 Days for Life, ... explained [in a press release] that he sees hope in the fact that pro-life supporters throughout the nation, and in Canada and Australia, “are willing to step out in faith and host 40 Days for Life campaigns.”

From February 17 to March 28, people in 156 cities will organize prayer and fasting, round-the-clock peaceful vigils outside abortion clinics, and community outreach for the pro-life cause.

Bereit explained that this campaign, which begins Ash Wednesday and coincides with the Lenten season, underlines the “call to sacrifice” that is “central to 40 Days for Life.”

He continued: “Standing in prayer outside an abortion facility is indeed a sacrifice – particularly in northern locations where cold temperatures and snowy conditions are often part of the weather landscape in February. But people know their efforts have a profound impact, and so they overlook the inconvenience and their personal discomfort to stand in peaceful witness.”

Bereit affirmed that “even as proponents try to encourage more abortions – and as they try to encourage government funding of abortions – more women are realizing the truth about abortion.” More women, he said, are “rejecting it as an option, and more people are simply saying ‘Enough!’ and taking a stand against these efforts to promote a culture of death.”

This campaign marks the sixth coordinated program since it began in 2007. Over 300,000 people in 280 cities have participated thus far. As a result of the campaigns, 27 abortion industry employees have resigned, including Abby Johnson, former director of a Planned Parenthood clinic who quit after she was asked to assist in an abortion.

Bereit stated that the group is “aware of 2,168 children – and their mothers – who were spared from the tragedy of abortion. And those are just the ones we know about.” [...]

Bereit said that 40 Days volunteers are working to “publicly reinforce the message” that “abortion is not health care.”

*www.zenit.org 21-01-2010*

## Shhh!

A young priest celebrated Mass at St Leonard’s, Glen Waverley (Melbourne) when I was there recently. Perhaps in his twenties. No abuses. He actually used the very words of the Mass, without even an embellishment. Strange to see after all these years. I hope the authorities don’t find out. Heads will roll.

*Richard Stokes, Caboolture*

## Complete Package

I am hoping you can illuminate exactly what constitutes an illegitimate Mass? Is it...

The absence of an acclamation of sorrow or mercy during the Penitential Rite?

The parishioners all invited to say the Opening Prayer printed on the front of the bulletin?

The parishioners who bring the offertory staying up front next to the altar holding aloft their offerings of bread and wine while the priest says the initial prayer over the gifts?

The breaking of the bread before consecration?

A priest having his small army of Extraordinary Ministers of Holy Communion further break the two halves of the host into smaller individual pieces at the side of the altar?

Extraordinary Ministers of Holy Communion receiving the Eucharist, then waiting to consume it at the same time as the priest after “This is the Lamb of God who takes away...”

The priest having the Extraordinary Ministers of Holy Communion offer the Eucharistic host while the priest himself stands to the side of the church to offer the Eucharistic wine?

The priest ad-libbing parts of Eucharistic prayers, or de-masculinising prayers to the Father?

Or substituting the Closing Prayer for a ‘Prayer after Communion’ to be read by the parishioners?

Or is it the combination of all of the above in a single Mass? For this is the Mass being offered at the Catholic parish in Kyneton Victoria.

*Sean Kennedy, Strathfieldsaye, Vic*

## Responsibility for Creation

*Pope Benedict XVI, 11-01-2010*

“If we wish to build true peace, how can we separate, or even set at odds, the protection of the environment and the protection of human life, including the life of the unborn? It is in man’s respect for himself that his sense of responsibility for creation is shown.”

## Truth Unites

*Pope Benedict XVI, 24-12-2009*

“[T]he truth ... alone can unite all people. Conflict and lack of reconciliation in the world stem from the fact that we are locked into our own interests and opinions, into our own little private world. Selfishness, both individual and collective, makes us prisoners of our interests and our desires that stand against the truth and separate us from one another.”



# Going to Heaven for an Hour

*St Peter Julian Eymard, The Real Presence*

The object of Eucharistic adoration is the Divine Person of our Lord Jesus Christ present in the Most Blessed Sacrament.

He is living there. He wants us to speak to Him, and He will speak to us. Anybody may speak to our Lord. Is He not there for everybody? Does He not tell us, "Come ye all to Me"?

This conversation between the soul and our Lord is the true Eucharistic meditation, i. e., adoration. The grace of it is given to everybody. ...

Look upon the hour of adoration assigned to you as an hour in Paradise. Go to your adoration as one would to Heaven, to the Divine banquet. You will then long for that hour and hail it with joy. Take delight in fostering a longing for it in your heart. Tell yourself, "In four hours, in two hours, in one hour, our Lord will give me an audience of grace and love. He has invited me; He is waiting! for me; He is longing for me."

When your hour is particularly difficult, rejoice all the more; your love will be greater for its suffering more. It is a privileged hour that will count for two. ...

Go to our Lord just as you are. Be natural in your meditation. Use up your own stock of piety and love before resorting to books. Cherish the inexhaustible book of a humble love. It is all very well to take a pious book with you to regain control of yourself in case the mind wanders or the senses grow drowsy; but remember that our good Master prefers the poverty of our heart to the most sublime thoughts and affections borrowed from others. ...

It may be that we do not want to go to our Lord because we are ashamed of our misery and wretchedness: that is the fruit of subtle self-love, impatience, or cowardice. Our Lord prefers our helplessness to everything else; He is pleased with it and blesses it.

You are suffering from spiritual dryness? You can at least give glory to God's grace without which you can do nothing. Open your soul toward heaven just as a flower opens its petals at sunrise to receive the refreshing dew.

You are stricken with utter powerlessness; your mind is lost in darkness; your heart is crushed with the weight of its nothingness; your body is ailing. Offer Him the adoration He should expect from one so destitute; forget your poverty and abide in our Lord. Or again, present your poverty to Him that He may make it rich; that is a masterpiece worthy of His glory.

But you are in a state of temptation and of sadness; everything rebels in you; everything induces you to leave your adoration under the pretext that you are offending God, and that you are dishonoring rather than serving Him. Do not listen to that insidious temptation; you adore Him by resisting, by being loyal to Him against yourself. No, no, you are not displeasing Him. You are bringing joy to our Master Who is looking on and Who permitted Satan to upset you. He expects you to honor Him by remaining with Him to the last minute of the time you were to devote to Him.

May confidence and simplicity and love bring you to adoration.

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## Call For Help

*Saint Peter Julian Eymard*

"Unable to adore your sacramental Jesus as He deserves, call upon your Guardian Angel, your faithful companion through life, to help you. He will be so happy to do with you here below what he must continue doing eternally with you in Heaven."

## From the Fact File:

- o The first census, in 1911, reported that 96% of Australians identified themselves as Christian.
- o According to the 2006 census, weekly attendance at church services is about 1.5 million, about 7.5% of the population.

[Australian Bureau of Statistics] Submitted by S.C.

## Anti-Catholic Bigotry

The level of bigotry against the Catholic faith, displayed in a number of newspapers, following the announcement of the pending canonization of Mary MacKillop is much worse than it was when I left school many years ago and went looking for work.

In those days some not over-bright employers were a little confused, attempting to work out the nationality of my surname, which might identify my religious affiliation. They'd then move on to my full name, which sounded somewhat suspect. Finally in utter desperation they'd ask what college I attended. "Marist Brothers? Good grief."

Of course, some of the bigotry comes from people we refer to as "lapsed" Catholics, who feel guilty about something or other.

*Frank Bellet, Petrie Qld*

## Hope for 2010

*From Pope Benedict XVI's Angelus address, 03-01-2010*

Problems are not lacking in the Church and in the world, as well as in the daily life of families, but thanks be to God our hope is not based on improbable predictions or financial forecasts, however important these may be. Our hope is in God, not in the sense of a generic religiosity or a fatalism cloaked in faith. We trust in God who revealed completely and definitively in Jesus Christ his desire to be with human beings, to share in our history, to guide us all to his Kingdom of love and life. And this great hope enlivens and at times corrects our human hopes.

...God is not only the Creator of the universe – an aspect common to other religions too – but...he is the Father who “chose us in him before the foundation of the world... He destined us in love to be his sons through Jesus Christ” (Eph 1: 4-5), and...for this reason he even, inconceivably, went so far as to make himself man: “the Word became flesh and dwelled among us” (Jn 1: 14).

The mystery of the Incarnation of the Word of God was prepared in the Old Testament, in particular where divine Wisdom is identified with the Mosaic Law. ... In Jesus Christ the Law of God became a living testimony, written in the heart of a man in whom, through the action of the Holy Spirit, the fullness of deity resides in bodily form (cf. Col 2: 9).

Dear friends, this is the true reason for humanity's hope: history has meaning because it is “inhabited” by the Wisdom of God. And yet the divine plan is not automatically implemented because it is a plan of love, and love generates freedom and requires freedom. The Kingdom of God certainly comes, indeed it is already present in history and thanks to Christ's coming has already conquered the negative power of the Evil One. However, all men and women are responsible for welcoming him into their own lives, day after day. Therefore even the year 2010 will be “good” to the extent that each of us, according to his or her own responsibilities, can work with God's grace. Thus let us turn to the Virgin Mary to learn this spiritual disposition from her. The Son of God did not take flesh from her without her consent. Every time the Lord wants to take a step forward with us toward the “promised land”, he first knocks at our hearts. He waits, so to speak, for our “yes”, in small decisions as in important ones. May Mary help us always to accept God's will with humility and courage, so that the trials and suffering of life may help to hasten the coming of his Kingdom of justice and peace.

*www.zenit.org 12-01-2010*

## Questions Raised

Where indeed is the ball in the Speekman affair (ITD Jan 10, p.2)? That article raises more questions than answers. Some of them would be:

Why hasn't Bishop Prowse done anything since his installation in July?

Is the ball in the Bishop's court? If so, why hasn't he returned Fr Speekman to his parish as per the Decrees of July 2004 and November 2006 (ITD Jan 10, p.3)?

Why was Bishop Coffey allowed to employ delaying tactics since the first Decree was issued in 2004? And was this tactic employed (and seems to still be employed) in the hope that it would pressure Fr Speekman to roll over and fade into the distance?

How much influence did other Australian bishops have on Bishop Coffey's decision to hound Fr Speekman?

Finally, I find it strange that Bishop Prowse was ‘familiarising himself totally with all aspects of the situation and consulting people’. Surely he and every other Bishop in this country and some from beyond would be well aware of all the aspects of the Speekman affair. The Decrees explain it all and have been in the public domain for a number of years.

My prayer is that Bishop Prowse will finally enact the justice due to Fr Speekman and return him to the Morwell parish, that he will make a public apology to Fr Speekman on behalf of his predecessor and those others who visited this injustice on him.

*John Henderson, Morwell*

## Deaths in Australia

According to the (Government-sponsored) message on a cigarette packet, these are “Causes of death in Australia”: “TOBACCO (in capital letters) 19,019, Alcohol 2,831, Motor vehicle accidents 1,731, Illegal drugs 863 and Murders 203.

A big-print message announces that smoking is “... a leading cause of death”. But what about the deaths caused by abortionists? Since there are around 90,000 abortions per year, is abortion not *the* “leading cause” of non-natural deaths in this country? Deaths that occur during procedures that are subsidised by the Australian taxpayer?

Unlike the 19,000 persons who die because they are heavy smokers, the 90,000 who die in abortion clinics every year are arbitrarily earmarked for extinction; they have no opportunity to determine their fate.

*Henk Verhoeven, Beacon Hill NSW*

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*“There is nothing as great as the Eucharist.” Curé of Ars*

## Teach and Lead Youth

At the annual Masses held to celebrate the end of year activity of the many Catholic welfare organisations, there was a marked absence of young people present. Only the elderly faithful volunteers occupied the sparsely filled pews in the Churches. Their numbers have fallen from previous years. It is a sad sign.

The situation is of a great concern for the future existence of many organisations that rely heavily on the volunteers to help them, and indeed, for the progress of the Church.

Students leaving our Catholic schools will no longer attend Sunday Mass and a majority of them would have no idea of the need to help the various organisations due to their lack of knowledge of them and the work they do to help others in need. Their absence will add to the large percentage of those that have earlier abandoned the Church.

What do we need to do to make a change happen?

Parents, lead by example and encourage your children to attend Mass; and schools, in turn, teach them the faith of our fathers.

Vatican II may have made many changes but the essentials are still the same. The Commandments and the Precepts of old are still valid.

On World Youth Day Pope Benedict XVI called on our youth, whom we rely on to help in the growth of the Church, to be most faithful and generous in their reply. Let us help and inspire them to respond to that call. We must set the example!

*Leo Morrissey, Sandringham*

## Firefighters Without Water

*From a reflection by Father Raniero Cantalamessa, preacher of the Pontifical Household*

[...A]ll the works of a priest must be the prolongation of his union with Christ. "As the Father sent me, even so I send you," also means this: "I came into the world without separating myself from the Father, you go into the world without separating yourselves from me."

When this contact is interrupted, it is as when the electric current is cut off in a house and everything stops and is in darkness or, if it is a question of the water supply, the faucets no longer give water. One hears it said sometimes: how can one be tranquil and pray when so many needs claim our presence? How can one not run when the house is burning? It is true, but imagine what would happen to a squadron of fire fighters that ran, to the sound of a siren, to extinguish a fire and then, arriving at the site, remembers that they have not even a drop of water in the tanks. This is how we are, when we run to preach or to another ministry empty of prayer and of the Holy Spirit.

*www.zenit.org 07-12-2009*

## Genuine Beauty in Art

*From a translation of the address Pope Benedict XVI gave during an audience with international artists, 19-09-2009*

...An essential function of genuine beauty, as emphasized by Plato, is that it gives man a healthy "shock", it draws him out of himself, wrenches him away from resignation and from being content with the humdrum – it even makes him suffer, piercing him like a dart, but in so doing it "reawakens" him, opening afresh the eyes of his heart and mind, giving him wings, carrying him aloft. ... Beauty pulls us up short, but in so doing it reminds us of our final destiny, it sets us back on our path, fills us with new hope, gives us the courage to live to the full the unique gift of life. The quest for beauty that I am describing here is clearly not about escaping into the irrational or into mere aestheticism. ...

If we acknowledge that beauty touches us intimately, that it wounds us, that it opens our eyes, then we rediscover the joy of seeing, of being able to grasp the profound meaning of our existence, the Mystery of which we are part; from this Mystery we can draw fullness, happiness, the passion to engage with it every day. ...

Beauty, whether that of the natural universe or that expressed in art, precisely because it opens up and broadens the horizons of human awareness, pointing us beyond ourselves, bringing us face to face with the abyss of Infinity, can become a path towards the transcendent, towards the ultimate Mystery, towards God. Art, in all its forms, at the point where it encounters the great questions of our existence, the fundamental themes that give life its meaning, can take on a religious quality, thereby turning into a path of profound inner reflection and spirituality.

*www.zenit.org 22-09-2009*

## Blessings by Deacons

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

**Q:** As far as I know, the deacon can bless at Benediction. If priests and bishops are present at a holy hour, would it be correct for a deacon to give the blessing? If not, then who would be the right person to give the blessing, the bishop or the priest?

- G.C., Dhaka, Bangladesh

**A:** Except when there is some legitimate impediment, a bishop should preside before a priest, and a priest before a deacon. A deacon should not normally give any blessing when a priest is present and available.

*www.zenit.org*

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

## Nothing More to be Added

*St Peter Julian Eymard, The Real Presence*

In order to adore well we must keep in mind that Jesus, present in the Eucharist, glorifies and continues therein all the mysteries and virtues of His mortal life.

We must keep in mind that the Holy Eucharist is Jesus Christ past, present, and future; that the Eucharist is the last development of the Incarnation and mortal life of our Saviour; that in the Eucharist Jesus Christ gives us every grace; that all truths tend to and end in the Eucharist; and that there is nothing more to be added when we have said, “The Eucharist,” since it is Jesus Christ.

Let the Most Holy Eucharist therefore be the starting point of our meditations on the mysteries, virtues, and truths of our religion. The Eucharist is the focal point; the truths of religion are the rays. ...

Is not our Lord as meek and humble in His Sacrament as during His mortal life? Is He not always the Good Shepherd, the Divine Consoler, our bosom Friend?

Happy is the soul that knows how to find Jesus in the Eucharist, and in the Eucharist all things!

*Mary*, our mother

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

*Pope John Paul II*

## Contact Into the Deep

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

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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)

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Editor - Janet Kingman

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

- no longer have a voice in Catholic Life, and other diocesan newspapers,
- wish to understand and defend the teachings of the Catholic Church,
- wish to support and defend those who are unjustly treated by Church bureaucrats and organisations,
- wish to campaign for the renewal of our Catholic schools,
- wish to promote Eucharistic adoration in all parishes,
- wish to have a means of support and contact for one another in remaining true to our Catholic faith.

### Letters to the Editor

Readers are encouraged to contribute letters or articles. We cannot guarantee that all will be published, and we reserve the right to edit letters. The purpose of sharing letters is to pass on relevant information and suggestions for making positive changes, that is, in line with the Catechism of the Catholic Church. We live in joyful hope that the diocese we love can be faithful to the authentic tradition of the Church. As such, Into the Deep aims to be a messenger of hope and not of doom. Name and contact details must accompany letters. However, if there is sufficient reason, anonymity will be preserved when publishing. Letters to the editor do not necessarily reflect the views of ITD.