

Into the Deep

Issue 70

Newsletter of orthodox Catholics of Gippsland

July 2008

Come, Holy Spirit!

Things have been happening regarding the process of finding a new bishop for the diocese of Sale. Please step up your prayers that the Lord will provide a strong, orthodox, courageous bishop for our diocese. Let us pray in earnest that those who are responsible for nominating, proposing, assessing, electing, appointing etc. will not be duped into accepting a lukewarm, weak, power-hungry or 'popular' liberal priest to perpetuate the disaster in this diocese. Certainly let them hold fast to the petition that local priests signed against Fr Speekman, so that they know which priests to avoid – priests who signed their name to a petition that claimed that Fr Speekman's presence in the diocese (and the only thing that sets him apart from the rest of them is his fearless orthodoxy) had caused untold damage and his return would bring terrible disaster on the entire diocese (even though they had not a single fact to back up their wild claims). It is already frightening that Rome has accepted Fr Peter Slater as diocesan administrator in the interim – the man who orchestrated that shameful petition. Pray that our new bishop will be far-removed from the priests of this diocese – a fresh new face, independent and unhindered by superficial loyalties and old politics, a man faithful only to the Church, and ready to lead his people in holiness.

We need all the prayers we can muster – start groups, start novenas, go to an extra Mass, do an extra hour of adoration, fast, offer up your sufferings, rosaries – do whatever you can to help launch this diocese into a wonderful new phase of life and faith and orthodoxy and faithfulness and growth!
- Ed.

The Remedy

St Peter Julian Eymard

"I have often reflected on the remedies to that universal indifference that takes hold of so many Catholics in a frightful way, and I find only one: the Eucharist, the love of the Eucharistic Jesus. The loss of faith comes from the loss of love."

How to Defeat Fear

From an Angelus address by Pope Benedict XVI, 22-06-2008

In the face of the...panorama of human fears, the word of God is clear: He who "fears" the Lord is "not afraid." The fear of God, which the Scriptures define as the "beginning of true wisdom," coincides with faith in God, with the sacred respect for his authority over life and the world.

Being "without the fear of God" is equivalent to putting ourselves in his place, feeling ourselves to be masters of good and evil, of life and death.

But he who fears God feels interiorly the security of a child in the arms of his mother (cf. Ps130:2): He who fears God is calm even in the midst of storms, because God, as Jesus has revealed to us, is a Father who is full of mercy and goodness.

He who loves God is not afraid: "In love there is no fear," writes the Apostle John. "Perfect love," he goes on, "casts out fear because fear has to do with punishment and whoever is afraid is not perfected in love" (1 John 4:18).

The believer, therefore, is not afraid of anything, because he knows that he is in the hands of God, he knows that evil is irrational and does not have the last word, and that Christ alone is the Lord of the world and life, the Incarnate Word of God, he knows that Christ loved us to the point of sacrificing himself, dying on the cross for our salvation.

The more we grow in this intimacy with God, impregnated with love, the more easily we will defeat every kind of fear.

www.zenit.org 22-08-2008 [Translation by Joseph G. Trabbic]

Service to the Community

Pope Benedict XVI to priests:

"Become masters of prayer. ... The moment of prayer is the most important moment in a priest's life, the moment in which divine grace acts most effectively, making his ministry fruitful. Prayer is the first service to be offered to the community."

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

Enough to Make You Weep

From "St Mary's Catholic Community South Brisbane":

LITURGY OF THE EUCHARIST

Presider: What do you bring to Christ's table?

All: We bring bread, made by many people's work, from an unjust world where some have plenty and most go hungry.

Presider: At this table all are fed and no one is turned away.

All: Thanks be to God.

Presider: What do you bring to Christ's table?

All: We bring wine, made by many people's work, from an unjust world where some have leisure and most struggle to survive.

Presider: At this table all share the cup of pain and celebration and no one is denied.

All: Thanks be to God. These gifts shall be for us the body and blood of Christ. Our witness against hunger, our cry against injustice, and our hope for a world where God is fully known and every child is fed. Thanks be to God.

CONSCIOUSNESS WAKING *by Jan Novotka*

Consciousness Waking,
Holy and Whole
Creation's stirring,
Birthing anew
Now is the time
We are the space
For the Holy
To rise in our midst.

Presider: You have woven an intimate tapestry and called it life and called it good.

All: Our God, all creation calls you blessed and so do we.

Presider: In love you have formed a universe, diverse yet related. To you, each of us, as each blade of grass and each star, is an irreplaceable treasure, a companion on this journey of love.

All: Our God, all creation calls you blessed, and so do we. Creator God, let your holy spirit move in power over us and over our earthly gifts of bread and wine, that they may become the body and blood of Christ.

On the night before he met his death Jesus came to table with those he loved. He took bread and blessed you God of all creation; he broke the bread among his disciples and said: Take this, all of you, and eat it: this is my body, which will be given up for you.

Elevation of the Bread

When supper was ended, he took the cup of wine and gave thanks to you God of all creation: he passed the cup among his disciples and said: Take this, all of you, and drink from it: this is the cup of my blood, the

blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.

Elevation of the Wine

MEMORIAL ACCLAMATION

I AM by Jan Novotka

I am Inner Stillness
Deep within I am
I am conscious Presence
Deep within I am
I am Pure Love
Deep within I am.

Presider: The table of bread and wine is now made ready. It is the table of company with Jesus and with all those who love him.

All: It is the table of sharing with the poor of the world, with whom Jesus identified himself. It is the table of communion with the earth in which Christ became incarnate.

Presider: So we come to this table to renew our communion with the earth and our interwovenness with the broken ones of the world.

All: We come to this table to renew our unity with one another and with all those who have gone before us. (a moment of silence)

Presider: Come! It is the Risen One who invites us to meet him here.

FRACTION RITE:

BREATH OF THE ONE LIFE *by J. Novotka*

Breath of the One Life,
Blow through me,
Flow through me,
Breath of Life
Great Source of all that is,
Hidden within,
Renews the Face of the Earth.

BLESSING:

Leader: We call upon the waters that rim the earth, that flow in our rivers and streams, that fall upon our gardens and fields.

All: Bless us and nourish us.

Leader: We call upon the land which grows our food, the nurturing soil, the fertile fields, the abundant gardens and orchards.

All: Bless us and nourish us

Leader: We call upon the Great Spirit of love and truth. Which flows through all the universe

All: Bless us and nourish us.

(continued on page 3)

(continued from page 2)

An alternative “Memorial Acclamation” provided is the following, also by Jan Novotka:

You and I are transformed
Something greater is born
Ego self diminishing
Consciousness awaking as One!
Consciousness awaking as One!

An alternative “Blessing” is given as follows:

We are sent in the name of God, Demander of mercy; in the name of Jesus, the mercy of God; in the name of the holy Spirit, the Power of mercy today; to be watchful in prayer, strong in love, active in justice and faithful to the breaking of the bread; until we gather again. Amen.

St Mary's South Brisbane

St Mary's church in South Brisbane is a beautiful church, built in the late nineteenth century. It is laid out in the traditional manner, with stained glass, statues and altar-rails. The tabernacle is in the middle of the altar, just as laid down in the Vatican II documents. It gives the impression that the priest responsible for building it was hungry for souls.

It is possible that it has survived in this form because it is heritage-listed. A notice to that effect is on the wall next to the statue of Our Blessed Lord. New churches in the Brisbane area have the tabernacle in a small annexe, with space for two or three people to pray.

There is no confessional to be seen, and no confession times seem to be advertised. The confessional was apparently removed some years ago.

To take care of the parish there are two priests, who have been there for a number of years. The newsletter lists Masses Saturday evening and Sunday. But a priest from another church comes in to say Mass Monday to Thursday.

It is very difficult for workers to get daily Mass on Brisbane's northside (where I'm from). No one church seems to have an early Mass every day. To get weekday Mass before work, which was once quite easy, it is now necessary to travel to different churches, often far apart. Hence my visits to St Mary's.

St Mary's has other interests. It has fortnightly 'acceptance meetings' for the Gay and Lesbian Group and weekly meetings for the Gay and Lesbian Choir whose thanks to the parish are noted on the wall of the church. An Eckhart Tolle group meets in the church on Thursdays, according to the parish Mass leaflet. There is Buddhist meditation on Mondays.

For the last month or so there has been a buddha in the sanctuary. It was at first placed before the altar, removed by parishioners, and now has found itself in front of the tabernacle once again, so one is obliged to genuflect before it. The archbishop has been given photos of this outrage, but so far no action has been taken. He has advised that he is looking into the matter, but after several weeks the buddha is still there.

The church seats are arranged around a central

wooden slab used as an altar. At Sunday Mass the people congregate around the priest. According to the Mass leaflet, the people say the Eucharistic Prayer, including the words of consecration, with the priest.

Bulletins have a heading for “Homily”, with someone's name under it (not always a priest).

At the back of the church is a sort of stall where items are sold. Jam, coffee, bottled water for example. At the sides of the church are refrigerators where chilled bottled water is sold. Behind the altar are stacked boxes which seem to be of bottled water.

Near the 'grocery stall' is a 'piety' stall containing books by authors who dissent from Catholic teaching. An example is *The Laughing Jesus (Religious Lies and Gnostic Wisdom)* by Timothy Freke and Peter Gandy. Bishop Spong's writings have also found a home there. No lives of the saints are in evidence, nor any promotion of devotion to Mary, after whom this church and parish are named. The statues of Our Lady and Our Lord have aboriginal artworks in front of them.

At the back of the church is displayed a large banner urging better treatment for aborigines. Often there are political banners outside the church, facing the street. Occasionally there are events held in the church which seem political rather than religious. For example a swarm of black balloons might be released in the church to mark on-the-job deaths of workers.

The literature and events in the church seem to address any topic except that of the salvation of souls. At the podium in front of the altar (the one containing the tabernacle) is a statement which claims that the church is on aboriginal land.

The church is well-constructed, but has not been properly cleaned for some years. Paint is peeling, windows cracked and/or boarded. Miscellaneous items are stored around the walls, and there is an air of untidiness. The church is locked during the week, except for a short time in the morning when a visiting priest says Mass.

At St Mary's, as elsewhere in Brisbane, there seems to be no shortage of priests. Rather, there might be a shortage of John Vianneys.

Richard Stokes, Brisbane

Dispelling Any Doubt

Decree on Women's Ordination

The Vatican's doctrinal congregation has decisively decreed that the ordination of women is invalid.

The general decree "On the Delict of Attempted Sacred Ordination of a Woman" was published [30-05-2008] on the front page of L'Osservatore Romano, the Vatican newspaper. It states that the decree "comes into force immediately."

The Congregation for the Doctrine of the Faith states in the brief text that it is acting to protect "the nature and validity of the sacrament of holy orders."

The text affirms that "he who shall have attempted to confer holy orders on a woman, as well as the woman who may have attempted to receive Holy Orders, incurs in a '*latae sententiae*' excommunication," that is, an automatic excommunication.

The decree is signed by the dicastery's prefect, Cardinal William Levada, and the secretary of the Vatican congregation, Archbishop Angelo Amato.

In an interview with Vatican Radio, Archbishop Amato said the reason for the text is the existence of instances of so-called ordinations of women in some regions of the world. In addition, it constitutes "an instrument of help for bishops, in order to ensure a uniform answer in the whole Church."

He added that the decree underlines that the ordination of a woman to the priesthood is invalid or null, and that "only baptized men can be ordained validly." The Church reaffirms this exclusivity for a "unique fundamental reason," the archbishop explained. "The Church does not feel authorized to change the will of its founder, Jesus Christ."

The decree, which also mentions the same penalty applies to the Code of Canons of the Eastern Churches, said that "The ancient Eastern Churches and the Orthodox Churches observe the same discipline of the Catholic Church."

In regard to the automatic excommunication, the prelate clarified that the excommunicated person is barred "from taking part in any way as minister in the celebration of the sacrifice of the Eucharist or in any other ceremony of public worship," from "celebrating sacraments or sacramentals and from receiving the sacraments," as well as from "exercising functions in offices or ministries or ecclesiastical endeavours no matter what they are" or from "acts of governance."

He added that the "excommunication is a medicinal punishment," as "it calls to repentance, conversion and reparation for the sin." Excommunication "is lifted when the persons concerned show sincere repentance and commit themselves to follow the correct doctrine and discipline of the Church," concluded archbishop Amato.

In 1994 Pope John Paul II issued the apostolic letter "On Reserving Priestly Ordination to Men Alone," in which he stated that the priesthood "has in the Catholic Church from the beginning always been reserved to men alone. This tradition has also been faithfully maintained by the Oriental Churches."

He added, "I declare that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful."

www.zenit.org 30-05-2008

Kneeling in Adoration Before the Lord

From a homily by Pope Benedict XVI, May 22 2008, solemnity of Corpus Christi

Adoring the God of Jesus Christ, who out of love made himself bread broken, is the most effective and radical remedy against the idolatry of the past and of the present.

Kneeling before the Eucharist is a profession of freedom: those who bow to Jesus cannot and must not prostrate themselves before any earthly authority, however powerful. We Christians kneel only before God or before the Most Blessed Sacrament because we know and believe that the one true God is present in it, the God who created the world and so loved it that he gave his Only Begotten Son. We prostrate ourselves before a God who first bent over man like the Good Samaritan to assist him and restore his life, and who knelt before us to wash our dirty feet.

Adoring the Body of Christ, means believing that there, in that piece of Bread, Christ is really there, and gives true sense to life, to the immense universe as to the smallest creature, to the whole of human history as to the most brief existence. Adoration is prayer that prolongs the celebration and Eucharistic communion and in which the soul continues to be nourished: it is nourished with love, truth, peace; it is nourished with hope, because the One before whom we prostrate ourselves does not judge us, does not crush us but liberates and transforms us.

Sanctuary Candles

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

Q: I was told by our pastor that “Vatican II requires a ‘light’ before the Blessed Sacrament, but this does not have to be a candle,” so he replaced the sanctuary candle with an electric “fake candle” because there was “wax all over the carpet.” ... I cannot see a fake candle giving a believable witness to the Real Presence when this is not a safety issue as in a hospital with oxygen that could cause an explosion. - *K.S., Oklahoma*

A: Actually the norms refer not so much to candles as to lamps that should burn before the tabernacle.

The General Instruction of the Roman Missal (GIRM), No. 316, states: “In accordance with traditional custom, near the tabernacle a special lamp, fuelled by oil or wax, should be kept alight to indicate and honour the presence of Christ.”

An almost identical norm is given in Canon 940 of the 1983 Code of Canon Law, but here only a “special lamp” is spoken of. It would thus appear that the more recent GIRM, in specifically mentioning that it should be fuelled by oil or wax, gives clear preference to this form over other recent innovations.

Thus, rather than a candle there should be a lamp, that is, a container made of glass or some other suitable material, which can hold the oil or wax. This container is customarily a red hued cylinder, although this is not prescribed by law and other shapes and colours have also been used. Unless the lamp is shattered or filled to excess, it usually presents no particular safety issue. Likewise, since nothing is spilled, the “wax on the floor” argument falls flat. The oil may be of any kind, although the law has traditionally favoured olive oil or some other vegetable oil.

The use of electric lamps is not forbidden but is generally seen as a last resort solution for particular circumstances.

Apart from the hospital situation mentioned by our reader, an electric sanctuary lamp could conceivably be used in very small oratory chapels where the constant lamp smoke would quickly stain the walls and ceiling or, for the same reason, if the lamp had to be placed next to a historic piece of art.

Other probable circumstances that would justify the use of an electric lamp would be isolated places in which obtaining suitable fuel is difficult or very expensive, or if a chapel has to be left unattended for a period longer than the habitual duration of the lamp. This can happen, for example, in communities where a priest celebrates Mass only about once a month and leaves sufficient hosts for an extraordinary minister of holy Communion to administer on the other Sundays.

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Hardly a Whisper

The Victorian Premier, Mr John Brumby, appointed The Victorian Law Reform Commission (VLRC) to report back to him on the Amendment to the Abortion Law. The Government has now received the final report. It has given three choices – each one of them will legalize the killing of a child in the mother’s womb.

At no stage in the report does it refer to the right of the defenceless child to be born alive.

The VLRC called for submissions from the public and received 519 – 81% of which were in favour of abortion. The Law has made the final decision in which murder will be legal. The politicians are sure to follow. As there are a million Catholics in Victoria only a small number of those made the effort to lodge a submission with the VLRC to defend the right of the unborn child.

The Catholic Bishops of Victoria made a fine public statement on the Church’s stance on abortion, but there was hardly a whisper from the pulpit to back it up.

The Catechism of the Catholic Church (para. 2772) describes abortion as being a grave offence and excommunicates those who take part to procure it. How then, will we explain our sense of apathy on the day of the final judgement for our failure to make a stand to put a stop to the decriminalization of abortion?

It is not too late to lodge an objection to abortion with the Premier. The more objections that are made the more hope there is to defeat this issue.

Please act now!

M and L Morrissey, Sandringham, Vic

Spiritual Reading

Fr Raniero Cantalamessa, Pontifical Household preacher

Speaking about creation, St Augustine says that God did not make things and then go away, but that things “came from him and remain in him.” This is how it is with the words of God: They came from God, and they remain in him and he in them. After having dictated the Scripture, the Holy Spirit is in a way contained within it; he ceaselessly inhabits it and animates it with his divine breath. [...]

So, to speak of the “spiritual” reading of the Bible is not to speak of an edifying, mystical, subjective, or worse still, imaginative, reading, in opposition to the scientific reading, which would be objective. On the contrary, it is the most objective reading that there is because it is based on the Spirit of God, not on the spirit of man. The subjective reading of Scripture spread precisely when the spiritual reading of it was abandoned ...

Earmarked for Annihilation

Julie Edwards, Chief Executive Officer of Jesuit Social Services, defended the choice of pro-abortion politician Ms Jenny Macklin to speak at a Jesuit dinner on issues of social disadvantage because she was “someone of high profile” (response to John Ryan, reported in ITD June 2008, p.2).

Since when is a person’s ‘high profile’ to be automatically equated with a knowledge and application of worthy principles?

Is it not strange for a Catholic body to invite a “high-profile” politician to speak on “issues of social disadvantage” when that polmie appears to have no qualms about the systematic destruction of a segment of the public, i.e. close to around 95,000 per annum?

John Ryan alludes to the Emily’s List organisation of which Ms Macklin is a member. Even though a child within the womb unequivocally is not a part of a woman’s body, Emily’s List still adheres to the primitively barbarian notion that “women should have control over their own bodies”; it is one that has been used successfully for several decades by those in favour of abortions.

It would be difficult if not impossible to cite human beings who are at a greater “social disadvantage” than persons earmarked for annihilation in some taxpayer-subsidised government-approved abortion factory.

Henk Verhoeven, Beacon Hill NSW

Secret of Success for Priests

Pope Benedict XVI to priests

“Unity with Christ is the secret of authentic success for the ministry of each priest. Whatever work you undertake in the Church, ensure that you always remain his true friends, faithful friends who have met him and have learned to love him above all else. Communion with him, the divine master of our souls, will ensure you serenity and peace even in the most complex and difficult moments.”

The Heart of Jesus

“We all need a ‘centre’ to our lives, a source of truth and goodness from which to draw in the various situations and exertions of daily life. Each of us, when we pause in silence, needs to feel not only the beating of our own heart but, deeper down, the pulsing of a reliable presence, perceptible with the senses of faith, yet real: the presence of Christ, heart of the world.”

Pope Benedict XVI

Life in Abundance

From a homily by Pope Benedict XVI

Basically, the whole mystery of Christ in the world can be summed up in this term: “baptism,” which in Greek means “immersion.”

The Son of God, who from eternity shares the fullness of life with the Father and the Holy Spirit, was “immersed” in our reality as sinners to make us share in his own life: He was incarnate, he was born like us, he grew up like us and, on reaching adulthood, manifested his mission which began precisely with the “baptism of conversion” administered by John the Baptist. ...

The Evangelist recounts that when Jesus emerged from the waters, the Holy Spirit descended upon him in the form of a dove, while the Father’s voice from heaven proclaimed him “my beloved Son in whom I am well pleased” (Matt 3:17).

From that very moment, therefore, Jesus was revealed as the one who came to baptize humanity in the Holy Spirit: He came to give men and women life in abundance (cf. Jn 10:10), eternal life, which brings the human being back to life and heals him entirely, in body and in spirit, restoring him to the original plan for which he was created.

Vocation, Not a Job

Archbishop Mauro Piacenza

Secretary of the Congregation for Clergy

“The priest cannot be plentifully fulfilled if the Eucharist is not truly the centre and the root of his life.”

“The people are not for the priest, but the priest is for the people, in its totality, without ever restricting his service to a small group. The priest cannot choose the post he likes, the work methods he considers easiest, the people he considers most likable, the schedule that is most comfortable, the diversions – even legitimate ones – when they take away time and energy from his own specific pastoral mission.”

“Faced with a world anaemic from the lack of prayer and adoration, of truth and justice, the priest is above all a man of prayer, of adoration, of worship, of the celebrations of the holy mysteries, 'before man in the name of Christ.'”

“The priest never goes into identity crisis, nor loneliness, nor cultural frustration if, resisting the temptation of losing himself in the anonymous multitude, he never descends – regarding intention, moral uprightness and style – from the platform of the altar of the sacrifice of the body and blood of Christ.”

www.zenit.org 31-03-2008

More Important Issues

Moral posturing is part and parcel of temptation. It does not invite us directly to do evil, but pretends to show us a better way, where we throw ourselves into the work of actually making the world a better place. It claims, moreover, to speak for true realism: what's real is what is right there in front of us – power. By comparison, the things of God fade into unreality, into a secondary world that is thought nobody needs.

Is there anything more tragic, is there anything more opposed to belief in a good God, than world hunger? Does not the Redeemer of the world have to prove his credentials? Marxism (i.e., Communism) made this very point the core of its promise of salvation. It would see to it that no one lacked the goods of life anymore.

Should we make the same challenge of the Church? When the ordering of goods is no longer respected, and values are turned on their head, the result is not justice or concern for human suffering. Rather, the result is ruin, as in the case of Fr Speekman. God is regarded as a secondary matter that can be set aside temporarily or permanently on account of more important issues. Due process and fairness become irrelevant. Men are then driven away from God.

The issue is the primacy of God. When Pope John Paul II issued the new Code of Canon Law in 1983, he introduced it by stating that the law of the Church is primarily pastoral in intent – it is meant for the good of the Church, which means also us, the actual ordinary people of the Church. The alleged findings of scholarly knowledge and theology, and the misuse of official power, have been used to put together the most dreadful books and theories that destroy the figure of Jesus, weaken the Church, hurt people, and dismantle faith. So says our present Pope.

S.C., Melbourne

Hard Words

*From the treatise of St Cyprian, On The Lord's Prayer
[in the Office of Readings, Week 11 Friday]*

The quarrelsome and the dissident, however, and those who do not live in peace with their brothers will not be able to escape the charge of causing discord, not even if they have been put to death for the name of Christ. This is the testimony of the apostle and of sacred scripture, for it is written: 'He who hates his brother is a murderer', and no murderer can enter the kingdom of heaven or live with God. No man can be with Christ who has chosen to follow Judas.

Study the Mystery of Faith

Benedict XVI is encouraging the faithful to revisit the Second Vatican Council constitution on the liturgy, so as to go deeper in the mystery of faith that is the Eucharist.

The Pope made this appeal [on 22 June 2008] when he delivered via satellite the homily for the closing Mass of the 49th International Eucharistic Congress in Quebec. The papal legate, Cardinal Jozef Tomko, presided over the Mass.

In his address...the Holy Father said, "The Mystery of Faith": this we proclaim at every Mass. I would like everyone to make a commitment to study this great mystery, especially by revisiting and exploring, individually and in groups, the Council's text on the liturgy, *Sacrosanctum Concilium*, so as to bear witness courageously to the mystery."

The Pontiff affirmed that such study would help each person "arrive at a better grasp of the meaning of every aspect of the Eucharist, understanding its depth and living it with greater intensity."

"Every sentence, every gesture has its own meaning and conceals a mystery," Benedict XVI continued. "I sincerely hope that this Congress will serve as an appeal to all the faithful to make a similar commitment to a renewal of Eucharistic catechesis, so that they themselves will gain a genuine Eucharistic awareness and will in turn teach children and young people to recognize the central mystery of faith and build their lives around it.

"I urge priests especially to give due honour to the Eucharistic rite, and I ask all the faithful to respect the role of each individual, both priest and lay, in the Eucharistic action. The liturgy does not belong to us: It is the Church's treasure."

The Pope noted the unifying effects of the Eucharist, both for the faithful with the Trinity and within the Church. ... "We must never forget that the Church is built around Christ and that, as Sts Augustine, Thomas Aquinas and Albert the Great have all said, following St Paul, the Eucharist is the sacrament of the Church's unity, because we all form one single body of which the Lord is the head." [...]

The Pontiff also expressed his desire that Christians would come to value Sunday more and more. "May all of you become ever more deeply aware of the importance of the Sunday Eucharist," he said, "because Sunday, the first day of the week, is the day when we honour Christ, the day when we receive the strength to live each day the gift of God."

www.zenit.org 22-08-2008

*"I know God will not give me anything I can't handle.
I just wish that He didn't trust me so much." Mother Teresa*

The centrality of the Eucharist,

both through the worthy celebration of the Lord's Supper and in silent adoration of the Sacrament, should be especially apparent in the lives of priests and Bishops. This will lead the laity to follow your example and come to a deeper appreciation for the Lord's abiding presence among them.

Pope Benedict XVI

Chaste Fear

St Augustine – Sermons on the Gospel of John

There is a servile fear and a chaste fear. There is a fear that you may be punished and a fear that you may lose justice.

The fear of punishment is servile fear. There is nothing laudable about fearing punishment; the most iniquitous slave and the cruelest bandit fear it. No, it is no great thing to fear punishment, but it is indeed a great thing to love justice. Do those, then, who love justice have no fear? They do indeed fear: not however punishment but the loss of justice.

Be convinced, brothers and sisters, and ask yourselves what is it you love. Some among you surely love money. In fact, will I find any who do not? Now, precisely because you love it you will understand what I am saying. You fear a loss. Why? Because you love money, and the more you love it, the more you fear to lose it.

Well then, those who love justice are filled with an even greater fear, for they fear to lose justice more than you fear the loss of your money. Theirs is a chaste fear, a fear that lasts forever; love does not remove or dismiss it but rather embraces it and clings close to it as a companion. We are journeying to the Lord so that we may at last see him face to face. Chaste fear keeps us close to him; it does not disturb but strengthens us. An adulteress fears that her husband may come; a chaste wife fears his leaving her.

Forgiveness

Confession is an act of honesty and courage; an act of entrusting ourselves, beyond sin, to the mercy of a loving and forgiving God. It is an act of the prodigal son who returns to his Father and is welcomed by him with the kiss of peace.

Pope John Paul II, "In my own words" (p.100)

Guts and Determination

Readers of ITD will know the circumstances surrounding the removal of Fr Speekman and his subsequent successful appeals. They will also know that Bishop Coffey disobeyed the Congregation for the Clergy's decrees and refused to reinstate Fr Speekman.

Apart from the Bishop, those involved in this continuing scandal include priests, religious, religious associates, people in the Catholic Education Office, teachers and disgruntled parishioners.

Fr Speekman and others like him could be excused for thinking that God and the Church have abandoned them. That feeling is quite natural. But we must remember that Christ felt the same on the Cross.

It is a sad commentary when those who were out to get Fr Speekman could use lies, gossip and innuendo to destroy his character. The actions of Fr Cleary in the parish and the disgraceful conduct of those priests who signed that infamous petition was another blight in this scandal.

Personally I have learnt a tremendous amount in the last 6 years. There are certain bishops and priests who I have lost trust in and respect for. On the other hand I have met many fine people who I would gladly have in the trenches when the going gets tough.

In this country we have bishops, priests, religious and laity who seem hell-bent on creating an Australian church, as evidenced by the infamous Collins/Purcell petition.

There are many priests and laity who have been vilified and attacked for defending the faith. The trap all can fall into is to wallow in self-pity, to feel badly done by. Remember that Good Friday comes before Easter Sunday, the Cross before the Crown.

In light of the above we would do well to reflect on Jeremiah 20:10-13 and Matthew 10:26-33, readings from the 12th Sunday of Ordinary Time. Jeremiah could have been speaking of the Fr Speekmans. In Matthew we have Jesus telling the apostles, "Do not be afraid of those who kill the body but cannot kill the soul: fear him rather who can destroy both body and soul in hell." On Sunday I heard a homily on the subject. But unless words are backed up by actions they are merely that, words.

Why are so many bishops and priests so afraid to do what the Church requires of them? Let us pray that they will all receive a decent dose of good old-fashioned guts and determination.

John Henderson, Morwell

"A man of conscience is one who never acquires tolerance, well-being, success, public standing, and approval on the part of prevailing opinion, at the expense of truth."

Joseph Cardinal Ratzinger, Workshop for Bishops, Texas, 1991

The Secret for Young and Old

From Pope Benedict XVI's address to youth in Genoa

Dear Young People, ...I thank you for the enthusiasm that must always be a feature of your soul, not only in the years of your youth, full of expectations and dreams, but always, even when the years of youth are over and you will be called to live other seasons. But we must all remain young in heart!

It is beautiful to be young and today everyone wants to be young, to stay young, and they disguise themselves as young, even if the time of youth has passed, visibly passed. And I wonder – I have thought about it – why is it beautiful to be young? What is the reason for the dream of eternal youth? It seems to me that there are two crucial elements: youth still has the whole future before it. Everything is in the future, a time of hope. The future is full of promises.

To be sincere, we must say that for many people the future is also dark, full of threats. One wonders: will I find a job? Will I find somewhere to live? Will I find love? What will my true future be? And in the face of these threats, the future can also appear as a great void.

... Thus it is important to choose the true promises that pave the way to the future, even with sacrifices. Those who have chosen God still have before them in old age a future without end and without threats. It is therefore vital to choose well, not to destroy the future.

And the first and fundamental choice must be God, God revealed in the Son Jesus Christ, and in the light of this choice which at the same time offers us company on the way, trustworthy company that never abandons me, in the light of this choice criteria are found to make the other necessary choices.

Being young implies being good and generous and once again true goodness is Jesus himself, that Jesus whom you know or whom your heart is seeking: he is the Friend who never betrays, faithful to the point of giving his life on the Cross. Surrender to his love!

... His are the ways of life, the ways that lead to the pastures of the soul, even if they rise steeply and are daunting. It is the spiritual life that I am asking you to cultivate, dear friends. Jesus said: "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing" (Jn 15:5). Jesus comes to the point, he is clear and direct. Everyone understands him and takes a stand. The life of the soul is the encounter with him, the actual Face of God; it is silent, persevering prayer, it is sacramental life, it is the Gospel meditated upon, it is spiritual guidance, it is cordial membership in the Church, in your Ecclesial Communities.

Yet how can one love, how can one enter into friendship with someone unknown? Knowledge is an incentive to love and love stimulates knowledge. This is how it is with Christ too. To find love with Christ,

to truly find him as the companion of our lives, we must first of all be acquainted with him.

... It was Jesus himself, talking to his disciples who made the distinction: "Who do people say that I am?", referring to those who knew him from afar, so to speak, by hearsay, and "Who do you say that I am?", referring to those who knew him personally, having lived with him and having truly penetrated his private life, to the point of witnessing his prayer, his dialogue with the Father.

Thus, it is also important for us not to reduce ourselves merely to the superficiality of the many who have heard something about him ... but to enter into a personal relationship to know him truly. And this demands knowledge of Scripture, especially of the Gospels where the Lord speaks to us. These words are not always easy, but in entering into them, entering into dialogue, knocking at the door of words, saying to the Lord, "Let me in", we truly find words of eternal life, living words for today, as timely as they were then and as they will be in the future.

This conversation with the Lord in Scripture must always be a conversation that is not only individual but communal, in the great communion of the Church where Christ is ever present, in the communion of the liturgy, of the very personal encounter with the Holy Eucharist and of the Sacrament of Reconciliation, where the Lord says to me "I forgive you". And another very important step to take is to help the poor in need, to make time for others. ...

Only in this way, by being personally acquainted with Jesus, can we also communicate this friendship to others. We can overcome indifference. ... Only after discovering Jesus do we realize "this is what I was waiting for". And, the truer a friend of Jesus we are, the better able we are to open our hearts to others so that they too may become truly young and have a great future before them.

... The further people drift from God, their Source, the more they lose themselves, the more difficult human coexistence becomes and the more society crumbles.

Stay united to one another, help one another to live and to increase in faith and in Christian life to be daring witnesses of the Lord. Be united but not closed. Be humble but not fearful. Be simple but non ingenuous. Be thoughtful but not complicated. Enter into dialogue with all, but be yourselves. Remain in communion with your Pastors: they are ministers of the Gospel, of the Divine Eucharist, of God's forgiveness. They are fathers and friends for you, your companions on the way. You need them and they – we all – need you.

If each one of you, dear young people, remains united to Christ and to the Church, he or she can do great things.

www.zenit.org 05-06-2008

We Need the Sacraments

Seeing each publication of *Into the Deep*, I am more convinced than ever that although much is written on many subjects each month, it does not seem to have an effect as it were, on how anyone perceives what a Catholic's life should be. Perhaps most of us, including myself, fail, or feel we are not getting anywhere.

Having been a member of the Legion of Mary for many years, I have realised that life can be tough, hard, unrelenting, and I admit to myself over and over again my own discouragements and failings as a Catholic. Our Blessed Lord said himself, "Take up your cross and follow me." The Sacraments are a must so that pride doesn't get the better of us. Not the way of the world and all its false promises, but "the real thing" (as the Coke ad says). To me, the real thing is simply this:

Do we really and truly listen? Our Lady asked us, through St Bernadette, to make sacrifices for sinners, to pray and do penance.

Our human nature the way it is, always wants to drag us down, and unless we take steps, it succeeds in doing so (myself included).

Listening with the heart, seeing the good in others, encouraging others, these are gifts Our Lady and Jesus have given us to share.

To end, we need above those things, a heart full of love. A saying which hung at my sister's place read, "Love wasn't put in a heart to stay; love isn't love until you give it away."

Peter Duyndam, Newborough

Peace and Reconciliation

The Holy Rosary is not a pious practice banished to the past, like prayers of other times thought of with nostalgia. Instead, the Rosary is experiencing a new Springtime. ... In the current world, so dispersive, this prayer helps to put Christ at the centre, as the Virgin did, who meditated within all that was said about her Son, and also what he did and said. When reciting the Rosary, the important and meaningful moments of salvation history are relived. The various steps of Christ's mission are traced. With Mary the heart is oriented toward the mystery of Jesus. Christ is put at the centre of our life, of our time, of our city, through the contemplation and meditation of his holy mysteries of joy, light, sorrow and glory. ... The Rosary, when it is prayed in an authentic way, not mechanical and superficial but profoundly, it brings, in fact, peace and reconciliation. It contains within itself the healing power of the Most Holy Name of Jesus, invoked with faith and love at the centre of each "Hail Mary".

www.zenit.org 13-05-2008

The Greatness of God

From an address by Pope Benedict XVI

Let us imagine the state of the Virgin after the Annunciation, when the angel left her. Mary found herself with a great mystery in her womb; she knew that something extraordinarily unique had happened; she realized that the last chapter in the history of the world's salvation had begun. But everything around her remained as it was before, and the village of Nazareth knew nothing of that which had happened to her. [...]

When she arrived at Elizabeth's house, something happened that no painter could ever render with the same beauty and profundity as the actual event. The interior light of the Holy Spirit enveloped them. And Elizabeth, enlightened from on high, exclaims: "Blessed are you among women and blessed is the fruit of your womb! To what do I owe this visit of my Lord's mother to me? As soon as the sound of your greeting reached my ears, the child leapt for joy in my womb. Blessed is she who believed in the fulfilment of the Lord's words" (Luke 1:42-45).

These words might seem to be excessive to us given the actual context. Elizabeth is one of the many elderly women in Israel, and Mary is an unknown girl from a remote village of Galilee. What can they be and what can they do in a world in which other persons count and other powers hold sway? Nevertheless, Mary once again stupefies us; her heart is limpid, totally open to God's light; her soul is without sin, not weighed down by pride and by egoism.

Elizabeth's words ignite a canticle of praise in her heart, which is an authentic and profound 'theological' reading of history: a reading that we must continually learn from her whose faith is without shadows and without cracks. "My soul proclaims the greatness of the Lord." Mary acknowledges God's greatness. This is the first indispensable sentiment of faith; the sentiment that gives certainty to the human creature and liberates the creature from fear, even in the midst of history's storms.

Going beyond the surface, Mary "sees" with the eyes of faith God's work in history. ... Her faith allowed her to see that the thrones of the powerful of this world are all provisional, while the throne of God is the only rock that does not change and does not fall. And Mary's "Magnificat," after centuries and millennia, remains the truest and the deepest interpretation of history, while the readings of the many wise persons of this world have been disproved by the facts over the course of the centuries.

... Let us carry in us Mary's same sentiments of praise and thanksgiving to the Lord, her faith and her hope, her docile abandonment into the hands of divine providence. Let us imitate her example of availability and generosity in serving our brothers and sisters.

www.zenit.org 01-06-2008 [Translation by Joseph G. Trabbic]

Baptism: Forgiveness of Sin

[This is the fourth in a series of articles on Baptism catechesis appearing in ITD on this page. Ed.]

So far we have explained that the sacrament of Baptism is necessary in order for us to receive any of the other six sacraments and is necessary for salvation. Through Baptism we are born again as children of God and he becomes our Father. It makes us members of Jesus Christ and of his Holy Catholic Church, and therefore sharers in the divine life.

The other main effect of Baptism is that it blots out original sin, that is to say, the sin our human nature inherited from Adam. In the case of adults, all other personal sins committed before Baptism are also washed away.

Before we can understand what this means, it is important for us to know what God, through his Son Jesus Christ, the Church and the Scriptures taught and revealed about sin. For unless we are prepared to understand this and acknowledge that we are all sinners, we cannot know the truth about ourselves, about God and about the joy of the Good News of Jesus Christ.

In doing this we come to see that what constitutes sin is not something that is determined or defined by us but by God alone and is therefore divinely revealed and taught, and to be obeyed and believed by all his children.

The Catechism defines sin as an offence against God and truth, and anything done that is evil in God's sight and contrary to his law (cf. para. 1850).

Sin first entered the world when Adam, tempted by the devil, let his trust in his creator die in his heart. He became suspicious and doubted that God in his great love and goodness had created him in his own image and likeness. In abusing his freedom, Adam disobeyed God's command (cf. para. 397).

Like the first sin, it is disobedience, a revolt against God through the will to become "like gods" and to know and determine what is good and evil. This original sin corrupted our human nature, subjected it to error and inclined it to evil in exercising our freedom.

Christ's suffering and dying on the cross delivered us from Satan and from sin and won for us the new life received in Baptism through water and the Holy Spirit. Through his death and resurrection we are cleansed, forgiven, healed, reconciled, freed from death and restored to what we were before sin damaged us.

As a consequence of this, Baptism changes us and makes us pass from the nature of Adam to the nature of Christ, from the kingdom of the earth to the kingdom of God's beloved Son.

That is why the one being baptized is asked, "Do you reject Satan and all his works and all his pomp?" In

Baptism we die to our old corrupt nature in order to put on our new nature of the Resurrection, the life of Christ. Through the Holy Spirit our minds, hearts and souls are made new.

However, this rejection of Satan and all his pride and works is just not for the day of the actual Baptism. It is the beginning of a promise and a commitment to reject the devil and all his crafty temptations every day of our life on earth.

As God's children we are called to live this new divine life in our natural body which is subject to error and inclined to evil through free will. Hence the body, the mind, the heart and the soul has to become accustomed to bearing this divine life and love in it.

The body, heart, mind and soul has to be redirected toward God, his love and his will as our loving response to his goodness in saving us and letting us be called his children.

Baptism is the beginning of this lifelong process. It is the beginning of a process of rejecting the devil, of resisting the ways of the world and of denying the desires of the self.

The devil is the primary enemy of God that can prevent us from totally loving him and obeying his will completely with our hearts, minds and souls.

In the Gospel according to St Mark, Jesus before embarking on his public ministry gave us an example that we should do the Father's will and not our own, when he was driven into the wilderness to be tempted by the devil.

The love of the Father and obedience to his will was ultimately shown when Jesus suffered and died on the cross for the sin of the whole world. It was this love and will of the Father that he lived and taught.

As children of the same Father we too are called to do the same. However, none of us is strong enough and can rely on his own resources to reject the devil and resist all his temptations.

God knows we are weak, frail, fickle and fragile and that our bodies are prone to sin and crave evil. This is why he gave us his Church with her sacraments, to preach the Good News, to lead us in the way of his truth and to teach us to know, love and serve him so that we may end up with him in heaven.

Through the sacraments, especially the Sunday Eucharist, Christ himself comes and shepherds us, nourishes us with his body and blood, forgives us and heals our wounded nature, reconciles and restores our divine life and raises our fallen souls so that we may once again continue on our way to heaven.

Gregory Kingman, Morwell

Hours of Eucharistic Adoration in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Friday and Saturday in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Fridays 4pm – 8pm (every second month, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday (10am Mass) 10.30am – 12 noon
Orbost	Friday 10am – 11am
Rosedale	First Wednesday 10.30am – 11.30am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
Trafalgar	Tuesdays 10am – 11am First Saturdays 10am – 11am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Fridays 4pm – 8pm (every second month, January onwards)

Mass for Vocations

Sale Saturday 9am

Infinitely Loved

Pope Benedict XVI to youth, Eucharistic Congress 22-06-08

Do not forget that the Sunday Eucharist is a loving encounter with the Lord that we cannot do without. When you recognize him 'at the breaking of bread', like the disciples at Emmaus, you will become his companions. He will help you to grow and to give the best of yourselves.

Remember that in the bread of the Eucharist, Christ is really, totally and substantially present. It is therefore in the mystery of the Eucharist, at Mass and during silent adoration before the Blessed Sacrament of the altar, that you will meet him in a privileged way.

By opening your very being and your whole life under the gaze of Christ, you will not be crushed – quite the contrary. You will discover that you are infinitely loved.

Before the Lord, in the silence of your hearts, some of you may feel called to follow him in a more radical way in the priesthood or the consecrated life. Do not be afraid to listen to this call and to respond with joy. As I said at the inauguration of my pontificate, God takes nothing away from those who give themselves to him. On the contrary, he gives them everything. He comes to draw out the best that is in each one of us, so that our lives can truly flourish.

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

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- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- Donations are welcome! (Cheques made out to John Henderson please)

ITD is released on or around the first day of each month by email and on the website; printed copies up to a week later. Deadline for contributions is one week before the end of the month (but preferably by the 15th of the month).

Editor - Janet Kingman

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

- no longer have a voice in Catholic Life, our diocesan newspaper,
- 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.