

Into the Deep

Issue 106

Newsletter of orthodox Catholics of Gippsland

July 2011

Catholic or Not

Pope Benedict XVI, Croatia, 05-06-2011

Blessed Cardinal Stepinac expressed himself in this way: “One of the greatest evils of our time is mediocrity in the questions of faith. Let us not deceive ourselves ... Either we are Catholic or we are not. If we are, this must be seen in every area of our life.”

The Church’s moral teaching, often misunderstood today, cannot be detached from the Gospel. It falls particularly to the Bishops to propose it authoritatively to the faithful, in order to assist them in evaluating their personal responsibilities and in harmonizing their moral choices with the demands of the faith.

www.zenit.org 05-06-2011

He Knows What He is About

Blessed Cardinal John Henry Newman

God has created me to do Him some definite service. He has committed some work to me which He has not committed to another. I have my mission. I may never know it in this life, but I shall be told it in the next.

I am a link in a chain, a bond of connection between persons. He has not created me for naught. I shall do good; I shall do His work. I shall be an angel of peace, a preacher of truth in my own place, while not intending it if I do but keep His commandments.

Therefore, I will trust Him, whatever I am, I can never be thrown away. If I am in sickness, my sickness may serve Him, in perplexity, my perplexity may serve Him. If I am in sorrow, my sorrow may serve Him.

He does nothing in vain. He knows what He is about. He may take away my friends. He may throw me among strangers. He may make me feel desolate, make my spirits sink, hide my future from me. Still, he knows what He is about.

When the Boat Seems Bound to Sink

Pope Benedict XVI

in his book “Jesus of Nazareth: Holy Week”

Because Jesus is with the Father, he has not gone away but remains close to us. Now he is no longer in one particular place in the world as he had been before the ‘Ascension’: now, through his power over space, he is present and accessible to all – throughout history and in every place.

There is a very beautiful story in the Gospel (Mk 6:45–52 and parallel passages) where Jesus anticipates this kind of closeness during his earthly life and so makes it easier for us to understand.

After the multiplication of the loaves, the Lord makes the disciples get into the boat and go before him to Bethsaida on the opposite shore, while he himself dismisses the people. He then goes ‘up on the mountain’ to pray. So the disciples are alone in the boat. There is a headwind, and the lake is turbulent. They are threatened by the power of the waves and the storm. The Lord seems to be far away in prayer on his mountain. But because he is with the Father, he sees them. And because he sees them, he comes to them across the water; he gets into the boat with them and makes it possible for them to continue to their destination.

This is an image for the time of the Church – intended also for us. The Lord is ‘on the mountain’ of the Father. Therefore he sees us. Therefore he can get into the boat of our life at any moment. Therefore we can always call on him; we can always be certain that he sees and hears us. In our own day, too, the boat of the Church travels against the headwind of history through the turbulent ocean of time. Often it looks as if it is bound to sink. But the Lord is there, and he comes at the right moment. ‘I go away, and I will come to you’ – that is the essence of Christian trust, the reason for our joy.

As quoted by Fr Thomas Rosica – www.zenit.org 31-05-2011

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

Our Everyday Yes

From an address by Pope Benedict XVI, 31-05-2011

Mary truly believed that “with God nothing will be impossible” and, firm in this confidence, she allowed herself to be led by the Holy Spirit in the daily obedience of his plans. How can we not desire to have the same confident abandonment in our life? How can we oppose this happiness born from a profound and intimate familiarity with Jesus? Because of this, addressing ourselves to her “full of grace”, we pray that she will obtain for us also, from Divine Providence, the ability to say every day our “yes” to God’s plans with the same humble and sincere faith with which she pronounced hers. May she who, receiving in herself the Word of God, abandoned herself to him without reservations, lead us to a more generous and unconditional response to his plans, also when we are called to embrace the cross.

www.zenit.org 01-06-2011

Daily Prayer for Priests

Australian Confraternity of Catholic Clergy

Almighty and Eternal God
look with mercy upon Your priests,
sharing Your Fatherhood in Holy Church.
Your Son, the Lord Jesus, has made them
priests and victims with Himself:
day by day may they offer the worship
of His Mystical Body
in the Eucharistic Sacrifice,
with their own homage
of heart, mind and body.
By the Holy Spirit, make them zealous
in their priestly ministry;
keep them devoted to the Blessed Virgin Mary,
obedient to the Pope and their own Bishop,
and through them inspire young men
to serve You in the Priesthood.
To You, O Holy Trinity,
Be honour and glory forever and ever. Amen.

Blessed John Paul II

*Formula of beatification read (in Latin)
by Pope Benedict XVI, 01-05-2011:*

“We grant that the venerable Servant of God John Paul II, Pope, henceforth be called Blessed and that his feast may be celebrated in the places and according to the regulations established by law, every year on October 22.”

The Good of the Family is the Good of the Church

Pope Benedict XVI, homily in Croatia, 05-06-2011

By the grace of God, many Christian families today are acquiring an ever deeper awareness of their missionary vocation, and are devoting themselves seriously to bearing witness to Christ the Lord. ...

In today’s society the presence of exemplary Christian families is more necessary and urgent than ever.

Unfortunately, we are forced to acknowledge the spread of a secularization which leads to the exclusion of God from life and the increasing disintegration of the family, especially in Europe. Freedom without commitment to the truth is made into an absolute, and individual well-being through the consumption of material goods and transient experiences is cultivated as an ideal, obscuring the quality of interpersonal relations and deeper human values; love is reduced to sentimental emotion and to the gratification of instinctive impulses, without a commitment to build lasting bonds of reciprocal belonging and without openness to life.

We are called to oppose such a mentality! Alongside what the Church says, the testimony and commitment of the Christian family - your concrete testimony - is very important, especially when you affirm the inviolability of human life from conception until natural death, the singular and irreplaceable value of the family founded upon matrimony and the need for legislation which supports families in the task of giving birth to children and educating them.

Dear families, be courageous! Do not give in to that secularized mentality which proposes living together as a preparation, or even a substitute for marriage! Show by the witness of your lives that it is possible, like Christ, to love without reserve, and do not be afraid to make a commitment to another person!

Dear families, rejoice in fatherhood and motherhood! Openness to life is a sign of openness to the future, confidence in the future, just as respect for the natural moral law frees people, rather than demeaning them!

The good of the family is also the good of the Church.

I would like to repeat something I have said in the past: ‘the edification of each individual Christian family fits into the context of the larger family of the Church which supports it and carries it with her ... And the Church is reciprocally built up by the family, a “small domestic church”’.

Let us pray to the Lord, that families may come more and more to be small churches and that ecclesial communities may take on more and more the quality of a family!

Vatican Information Services 05-06-2011

Totally Fulfilled Woman

Franciscan Father Stefano Cecchin, secretary of the Pontifical Marian International Academy

Past devotion clothed the Virgin in very precious mantles, crowns and gifts, forgetting little by little her humanity. The anthropological turn of Vatican II has made us discover 'the woman of Nazareth' in her full humanity. In her we find, next to Jesus, a totally fulfilled woman, but only after having accepted the will of God, which revealed itself to her in her constant journey of faith which points her out as a true disciple of Christ.

In Mary we find all the expressions of humanity: She welcomes a child that entrusts her with responsibility, sees him grow, educates him. She became a widow, saw her Son leave home, [saw him] loved but misunderstood to the point of the cross. What is more terrible for a mother than to see an innocent child die? ...

Holiness is linked to closeness with God. Who besides Mary has been close to God? For nine months she carried in her womb he who lived in the bosom of the Father!

www.zenit.org 03-06-2011

Church Distorts Obedience

This is the sort of thing that CathNews publishes – CathNews being a supposedly Catholic news service, sponsored by the Catholic Bishops' Conference:

“The Catholic Church itself with its medieval and hierarchical structures can also distort the true meaning of obedience. In such a structure of power and dominance, reinforced by a divine legitimacy, obedience can be seen to be simply saying yes to the ‘magisterium’ or the ‘lawful’ authority, in an unthinking and unintelligent manner.

“The word ‘obedience’ in the spiritual tradition of the Christian Church calls for a deep and informed response from a conscience well formed by the community and by the sharing of the Word of God in a spirit of listening.”

This is from “Clare Condon SGS, leader of the Sisters of the Good Samaritan” (CathNews 4-5 June 2011).

So dear Sister Clare believes that “true obedience” can be (should be?) *opposed* to being faithful to the teaching of the Church, and that conscience should be formed by the community rather than the Church. Fancy that!

For a Catholic religious sister to believe that is bad enough; for her to make her dissenting views public is worse; but to be given a Catholic public forum to spread her dissenting views is scandalous. Why do our bishops allow it and support it?

- Ed.

Reading Matters

I would like to thank Wilma Byrne for giving us some insight into the treatment of faithful orthodox Catholics in St Kieran's parish, Moe in the diocese of Sale.

It is typical of liberal priests to promote subversive publications such as Australian Catholics and Eureka Street from the sanctuary and to have the very divisive Swag in the back of churches. They dutifully advertise Catholic Life that's been peddling propaganda for years to keep the faithful in the dark about the true state of the diocese. They consider it progressive to use the Tablet, a very anti-Catholic journal as a manual for pastoral theology and practice. But orthodox publications such as AD2000, Fidelity and Into the Deep that are faithful to the Magisterium are 'authoritatively' banned from church premises.

Bishops, priests and religious can freely access ITD on the internet and read it on church property in presbyteries, schools and closets but the devout are not allowed to even pass on information from it on church property.

But then again this is the sort of marginalization that devout Catholics have been subjected to for the last 20 to 30 years. And this pastoral abuse of authority is precisely the way in which the Catechism of the Catholic Church has been marginalized and suppressed in liberal dioceses in this country. No wonder parishes are in a mess and the faith in liberal dioceses is rapidly dying.

I also commend Wilma for her courage in confronting Bishop Christopher Prowse about the Fr Speekman scandal created by the actions of his predecessor, Bishop Coffey. As his successor, he had a real grace-filled opportunity to bring the light of Christ's truth, justice, healing and peace to bear on a very dark chapter in the history of the diocese of Sale; but he choose loyalty to Bishop Coffey instead.

Gregory Kingman, Morwell

My Teaching is Not Mine

Pope Benedict XVI, General Audience 14-04-2010

Hence the priest does not teach his own ideas, a philosophy that he himself has invented, has found and that pleases him; the priest does not speak of himself, does not speak by himself, to create perhaps admirers or his own party; he does not say his own things, his own inventions, but, in the confusion of all the philosophies, the priest teaches in the name of Christ present, he proposes the truth that is Christ himself, his word, his way of living and of going forward. True for the priest is what Christ said of himself: “My teaching is not mine”; that is, Christ does not propose himself, but, as Son, is the voice, the word of the Father.

www.zenit.org 14-04-2010

Ancient Stain Removal Techniques

To complement your notes on Fr Speekman's talk (ITD June 2011, p.7), I would like to make a comment or two of my own on the three traditional penitential practices of *fasting*, *prayer* and *almsgiving*.

These venerable practices have come down to us from ancient Israel, and are practised by Jews, Christians and Muslims. They have their origin in the understanding that sin is not only the immoral acts we commit or the offences against God; the very act of committing sin stains our being as spilt red wine stains a tablecloth. The cloth can be washed clean, as it were, while the stain yet remains. But eradicating the stain calls for special action, quite often hard work.

Ever noticed how we tend to commit the same old sins over and over rather than constantly committing new ones? These are the fruits of that stain of sin. The Church has traditionally recognised the stain of sin as originating in seven "deadly" or "capital" sins: lust, gluttony, avarice, sloth, wrath, envy and pride.

Any sin I commit might be the consequence of one or more of these. For example, I might steal for gluttony (to satisfy my appetites), covetousness (to gain something I want but which belongs to someone else), sloth (I am too indolent to earn what I want myself), wrath (to punish someone who possesses it), envy (to spite the person who owns it) or pride (the other should not have what I have not got). The foundation of them all is pride, for all sin is in a sense a building up of self at the expense of someone else – or of God.

Just as one grinds away at the stain on the tablecloth, so the stain of sin on our being has to be ground at until it has been purified. Only when we have been purged of the stain of sin, so the understanding of this view goes, will we stop committing sin, which is the consequence of an impure soul. The three great penitential practices are aimed at just this.

- *Fasting*, interestingly enough, is the foundation of the other two. In fasting, we say "No!" to our body's cravings. We take control of our life, so to speak. This enables us to embark on the other two with hope of success.
- *Prayer* turns us away from self and towards God. The importance of prayer is not the activity in which we engage, but in the relationship which develops. Prayer is communicating with God in such a way as to open us to the Lord Jesus, who transforms our hearts by the power of his Death and Resurrection.
- *Almsgiving* is turning away from self towards neighbour. The importance of almsgiving is not the thing given so much as the restoration of relationship between ourselves and those around us. "I give you a new commandment; love one

another, just as I have loved you."

The importance of these last two, not as activities in themselves, but as a *means of restoring* the relationships to which God calls us, is the key. It is within this context that we must see the Sacrament of Reconciliation, too; it brings together all these penitential practices under the loving and healing mercy of the Lord Jesus, who died for us to forgive us our sins.

The Reformer John Calvin begins his *Institutes of the Christian Religion* by saying that there are only two kinds of knowledge: knowledge of self and knowledge of God. But it is only inasmuch as we know God that we can ever truly know ourselves, for God stands over and against us as a mirror, and in him we see ourselves reflected as we really are. For a Reformer, Calvin had some strangely Catholic ideas!

This is exactly how Confession should work for us. What is important is that we should see ourselves before God as sinners in need of his mercy. It means that Confession is not a quick wiping away of sins, but something into which we should put a great deal of preparation, on our knees, asking God to help us remember our sins, as the Liturgy has it, "In my thoughts and in my words; in what I have done, and in what I have failed to do." It means really talking to God, who sees all and knows all, about our sins, not just rattling off formulæ printed in a book. It means really offering the Act of Contrition with all our hearts.

If Confession is not in this way the crown of all the other penitential practices, it will never really be fruitful in our daily lives, even given the assurance that in the Sacrament we are really absolved from our sins. God forgives our sins, but he asks of us a *change of heart*. This will only happen when we submit the whole of our lives to the healing grace and the saving love of the Lord Jesus Christ.

These are very old ideas, and they have remained, not because the fuddy-duddies of the Church are ramming them down our throats, but because, though they may be as ancient as Israel, they have themselves neither aged nor lost their power. Like everything else that God has entrusted to us through his wonderful Catholic Church, they are as fresh as tomorrow's news, and more to the point, they *really work*. But they are a package; they all work *together*, and the great result they produce – sainthood – requires them to be treated as a single entity. Try it – it really will change your life.

God bless you all.

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

Why the Church is Holy

Pope Benedict XVI, Feast of Pentecost 2011

The Spirit which created all things, and the Holy Spirit which Christ caused to descend from the Father upon the community of disciples, are one and the same. Creation and redemption are mutually intertwined and constitute a single mystery of love and salvation. ...

The Creed brings us together from all over the world. Through the Holy Spirit, it ensures we understand one another though speaking different languages. Through faith, hope and love, the new community of the Church of God is formed.

The Holy Spirit animates the Church. The Church is not the result of human will, of reflection, of man's abilities or his capacity for organisation. If this were the case she would have passed out of existence a long time ago, just as all human things pass. She is, rather, the Body of Christ animated by the Holy Spirit.

The Church was catholic from the first moment of her existence. Her universality is not the result of the subsequent inclusion of different communities: from the first instant the Holy Spirit created her as the Church of all peoples. She embraces the entire world, crossing frontiers of race, class and nation, breaking down barriers and uniting mankind in the proclamation of the One and Triune God. From her beginnings, the Church was one, catholic and apostolic. This is her true nature and as such she must be recognised. She is holy, not thanks to any capacity of her members, but because God Himself, with His Spirit, continuously creates, purifies and sanctifies her.

Vatican Information Service, 12-06-2011

Conscience Training

Cardinal Raymond Bourke, Prefect of the Apostolic Signatura, Sydney 11-03-2011

If we are to seek holiness of life, to live more totally and faithfully for Christ, namely to give our lives to Christ, without any reserve, our hearts must seek their wisdom and strength in the glorious pierced Heart of Jesus; our conscience must be trained to listen to God's voice alone and to reject what would weaken or compromise, in any way, our witness to the truth in which He alone instructs us through the Church.

Through our daily prayer and devotion, and through our study of the Catechism of the Catholic Church and of the Papal Magisterium, our conscience is formed according to the will of God, His law which is life for us.

Conscience, therefore, does not set each of us apart as an arbiter of what is right and good, but unites us in the pursuit of the one truth, ultimately Our Lord Jesus Christ Who is the only arbiter of the right and good, so that our thoughts, words and actions put that truth into practice.

Emeritus Error

Gregory Kingman made a mistake in naming Morris as Emeritus Bishop of Toowoomba (ITD June 2011, p.9): that means, honourably retired.

As you notice from the Vatican Press Service statement on the same page – “The Holy Father removed Bishop William M. Morris from the pastoral care of the diocese of Toowoomba, Australia.” – he was “removed”, not retired. He, indeed, brought that on himself, for the Nunciature release embargoed until 8pm on 2 May 2011 read that the Holy Father had accepted his resignation. But then Morris's letter to be read in churches on 1 May 2011 seems to have changed that: and he was removed. He is “sometime Bishop of Toowoomba”.

He remains a bishop, of course, but he has no pastoral governance, and is not Emeritus.

Name and address supplied

If We Really Believed

From a homily by Father Raniero Cantalamessa to Benedict XVI and the Roman Curia, 01-04-2011

What will we do, what will we say after having heard how much God loves us?

A first answer is: to love God in return! Is not this the first and greatest commandment of the law? Yes, but it comes after. Another possible answer: to love one another as God has loved us! Does not the evangelist John say that, if God has loved us “we also ought to love one another” (1 John 4:11)? This also comes after; first there is something else to do. To believe in the love of God! After having said that “God is love,” the evangelist John exclaims: “We believe the love God has for us” (1 John 4:16). ...

It would seem to be an easy and pleasant faith; instead it is perhaps the most difficult thing that there is also for us human creatures. Do we really believe that God loves us? Not that we do not believe really or at least that we do not believe enough! If we believed, life, we ourselves, things, events, pain itself, everything would immediately be transfigured before our eyes. This very day we would be with him in paradise, because paradise is but this: to enjoy in fullness the love of God. ...

www.zenit.org 01-04-2011

Abhorrent

Many Australians abhor the ways that cattle are treated in a number of Indonesian slaughterhouses before their throats are cut while they're 'facing Mecca'.

How many citizens abhor what takes place in Australian 'slaughterhouses' better known as "abortion clinics"?

Henk Verhoeven, Beacon Hill, NSW

A Lot At Stake

We owe Wilma Byrne, of Moe, Victoria, a word of thanks for putting the real relationship between Bishop Prowse and Fr Speekman so succinctly and accurately (ITD June 2011, p.5).

As I read her last paragraph she was able to speak to Bishop Prowse personally, and she put the situation directly but politely.

Bishop Prowse has never denied that the present involvement of this business with the Apostolic Signatura is his own doing, but now he wants to weasel out of it as if it has nothing to do with him. Well, you can't have it both ways.

Everyone ought to know that if the bishop notified Rome tomorrow to withdraw the matter, *which he can*, have no doubt that the Signatura would reply within a couple of weeks that it has no further concern, because there are no legal proceedings before it. How do we know? Because the diocese of Toowoomba has just released details of how things work.

Bishop Morris appealed to the Signatura on 14 March 2008 and it replied to him on 10 April, only a few weeks later, that it couldn't act because there was no case before it! How many years now have the bishops of Sale kept Fr Speekman out in the cold as the price of his integrity? Where is the unity that the Pope calls the Church's 'business card' (ITD June 2011, p.3)? If the people and Church of Toowoomba could be better served by another bishop, what are the ground rules for the rest of Australia now?

I would like to also congratulate Richard Stokes of Caboolture, Queensland. His letter (ITD June 2011, p.3) is quite perceptive and we would do well to ponder it. Rome has a lot at stake now, and the notion of episcopal tenure in Australia has just undergone a significant change. Anything that would endanger the transition of those Anglicans who want to escape the kind of Congregationalism inherent in Bishop Morris' naïve open door policy is just not on.

S.C., Melbourne

Enough Talking

*From a sermon by St Antony of Padua
Office of Readings, 13 June*

Enough of talking; let actions speak. We are bloated with words and empty of works. That is why we are accursed by the Lord who cursed the fig tree on which he found no fruit but only leaves. It has been laid down as a law for the preacher, says Gregory, that he should practise what he preaches. It is useless for a man to boast that he knows the law, if his behaviour contradicts his teaching.

Don't Dodge Confrontation

Cardinal George Pell, at the consecration of Bishop Peter Comensoli, St Mary's Cathedral, Sydney, 08-06-2011

You are committing yourself to defending and explaining the apostolic tradition of teaching which our predecessors nearly two thousand years ago received from Christ and which has been transmitted to us by generations of witnesses across the centuries. It is a precious and demanding inheritance, where the secrets of the good life, of human flourishing, are contained and revealed.

Through the wisdom of a succession of bishops and through your own hard work you are unusually well qualified academically, as well as pastorally, to provide leadership in the struggle between good and evil, between the light of faith and the gathering darkness. You are called to be courageous, because Christian truths do not always win majority approval, but every stand for truth, justice and charity, for life and for goodness will strengthen your brothers and sisters in faith, and often in the wider society and inspire them to stand firm and make sacrifices too.

If we bishops dodge every confrontation, or even most of them, we should not be too surprised when others go missing also.

www.sydney.catholic.org.au

Unfortunate, my foot!

"I apologise that there will be NO Eucharist on either Wednesday or Friday this week. It is unfortunate because this Friday is the Solemnity of the Sacred Heart, however, as you would appreciate, the difficulty in finding available priests is increasing." So writes Fr Hugh Brown, Morwell Catholic Parish administrator, in the parish bulletin of 26-06-2011.

Morwell Catholic Parish of course has its own canonical Parish Priest – Fr John Speekman – living privately 15 minutes away in Traralgon, saying private Mass daily! Who is Fr Brown kidding saying it's difficult finding available priests!?

Then in Catholic Life, June 2011, there is an update on overseas priests Bishop Christopher Prowse has arranged to come to the Sale diocese. We are expecting priests from Sri Lanka, India, and Nigeria who will be "allocated duties by the bishop". Good for them! But what is wrong with the willing and able and local Fr Speekman? He lives in virtual early retirement, ignored by most, when he could and should be running his parish full-time like he used to!

How can we take seriously the 'priest shortage' problem when the diocese has knowingly and willingly forgone the fulltime services of a fully active priest for 8 whole years! And counting.

- Ed.

Our Lady of the Blessed Sacrament

Notes taken from Father Nicholas Dillon's talk at the 2011 Marian Conference in Traralgon, 14-05-2011 - Ed.

Fr Dillon is parish priest at St Philip's, Blackburn North, Victoria

Father Nicholas Dillon spoke on Our Lady of the Blessed Sacrament. He reminded us that the Lord is with us and is in control of the Church.

St Peter Julian Eymard was the founder of the Blessed Sacrament Congregation and from him we learn of the title of Our Lady of the Blessed Sacrament.

St Peter Julian said: The month of Mary (May) prepares us for the month of the Blessed Sacrament (June) that follows it.

Where shall we find Jesus on earth if not in Mary's arms?

Without Mary we shall never find Jesus for she possesses him in her heart.

The more we love the Eucharist, the more we must love Mary.

Fr Dillon talked about Pope Benedict XVI's account of the early Christian martyrs of Abitene who said they could not live without Sunday. We are not asked to give our lives, but we are asked to give witness to our faith. We must give thanks for our freedom and ease of coming to Mass and be prepared to die if it changed.

Father also told of an inspirational woman in Mozambique who had no legs. She crawled miles to Mass every Sunday – and she wasn't even Catholic at the time!

A decline in Marian devotion leads to a decline in devotion to the Blessed Sacrament.

Mary is not an accessory to our faith. If we ignore the Woman of Faith, then our faith in the Eucharist will falter.

Mary is the ark of the New Covenant. She is the first tabernacle of the Lord.

St Peter Julian says that the more you allow Mary to work in you through Holy Communion, the more Christ will be glorified.

St John Bosco had a vision in which he saw two columns with the bark of Peter anchored between them. On top of the one column was a statue of Mary Help of Christians, and on top of the other was a large Host. This is a sign to us that we must be clearly anchored between devotion to Mary and to the Blessed Sacrament.

At Fatima and at Lourdes there are large processions of the Eucharist. At Fatima, the Angel said we must make reparation for sins against the Blessed Sacrament to console God. The Five First Saturdays devotion from Our Lady of Fatima points us to the Eucharist.

Pope John Paul II died halfway through the Year of the Eucharist. In his letter before the Year of Eucharist, the Pope mentioned the dark clouds of unacceptable practice – abuses that lead to confusion and obscure the ministerial priesthood.

St Thomas Aquinas said that faith in the Body and Blood of Christ is the greatest act of faith. 2000 years ago people couldn't accept it; and still now it is the same.

The Eucharist can never be reduced to the mundane.

Cardinal Newman said,

“To me nothing is so consoling, so piercing, so thrilling, so overcoming, as Mass, said as it is among us. I could attend Masses forever, and not be tired. It is not a mere form of words – it is a great action, the greatest action that can be on earth. It is not the invocation merely, but if I dare use the word, the evocation of the Eternal. Here becomes present on the altar in flesh and blood, before Whom angels bow and devils tremble. This is that awful event which is the scope, and the interpretation, of every part of the solemnity. There are little children there, and old men, and simple labourers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving, there are innocent maidens, and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great Action is the measure and the scope of it.”

Pope Benedict XVI in *Sacramentum Caritatis* says that God's gifts to us have found their perfect fulfilment in Mary.

Pope Paul VI in his encyclical *Mysterium Fidei* wrote a beautiful tribute to the Blessed Virgin Mary expressing the link that must exist between her and Christ Who is present in the Eucharist:

“May the most blessed Virgin Mary, from whom Christ the Lord took the flesh that "is contained, offered, received" in this Sacrament under the appearances of bread and wine, and may all the saints of God and especially those who were more inflamed with ardent devotion toward the divine Eucharist, intercede with the Father of mercies so that this common belief in the Eucharist and devotion to it may give rise among all Christians to a perfect unity of communion that will continue to flourish.” (n.75)

Pope Paul VI put a great deal of effort into promoting Christian unity, placing his trust in the Blessed Virgin Mary and in the Eucharist – the Sacrament of unity.

Stoles Over Chasubles

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

Q: I have been in the habit of wearing my stole under the chasuble, as I was taught and as I have always found in the instructions. In our country, however, the stole is generally worn above the chasuble. Some bishops follow this practice, too. I was told several times that my way of wearing the stole was wrong. Somebody explained to me that the chasubles we use are “gothic chasubles”; they have no special decoration in the front, while the accompanying stoles do carry elaborate artwork. This would be the reason for wearing them above the chasubles. I searched for further details about this matter, but I found none. If I am in the wrong, I would rather change my habits. Is there any indication about this? - *P.V., Colombo, Sri Lanka*

A: Your practice of wearing the stole under the chasuble is correct, according to the Church’s most recent legislation. The General Instruction of the Roman Missal says in No. 337, “The vestment proper to the priest celebrant at Mass and other sacred actions directly connected with Mass is, unless otherwise indicated, the chasuble, worn over the alb and stole.”

The fashion for designing chasubles with external stoles became popular during the 1970s and early 1980s but is now definitively on the wane. Some countries have received specific permission from the Holy See to adopt special liturgical vestments such as a kind of combined alb-chasuble which necessarily requires the external stole. But this rather ugly and ungainly vestment has never quite caught on.

Traditionally the stole is seen as a symbol of priestly authority while the chasuble is a symbol of charity. It was often argued, therefore, that the reason why the stole is beneath the chasuble is that charity must always cover authority.

Whether this reasoning is authentic or not, the relative position of stole and chasuble has nothing to do with the use of gothic or Roman styles or with the decorative elements of these sacred vestments. Indeed, the stole is placed under the chasuble in all historical vestment styles. The external stole is a recent and transitory fad which is now contrary to the universal liturgical law.

www.zenit.org 07-06-2011

In the Beginning...

“In fact, adoration must precede our every activity and programme, that it may render us truly free and that we may be given the criteria for our action.”

Pope Benedict XVI, 16-10-2006

Apology

Thank you to all who emailed me expressing their disappointment that I would publish an article in ITD that referred to the alleged apparitions of Our Lady at Medjugorje (ITD June 2011, p.7). I apologise. It is true that I have in the past attempted to avoid any reference to apparitions or teachings not approved by the Church, and that I slipped up in this case. I was swayed by the content of the messages discussed, which were in conformity with Church teaching, but I acknowledge that this does not legitimise the alleged apparitions, and I will attempt to avoid this in future.

Further reading on apparitions and private revelation was very interesting, and I publish excerpts from articles by one of EWTN’s “Catholic Q&A Experts” opposite (p.9 of this issue) in the hope of clarifying what the Church teaches.

- Ed.

Private Revelations

Catechism of the Catholic Church, para 67

Throughout the ages, there have been so-called “private” revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ’s definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the Magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church.

Christian faith cannot accept “revelations” that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such “revelations.”

A People of Unbelief

Pope Benedict XVI, Chrism Mass homily 2011

Baptism and confirmation are an initiation into this People of God that spans the world; the anointing that takes place in baptism and confirmation is an anointing that confers this priestly ministry towards mankind. Christians are a priestly people for the world. Christians should make the living God visible to the world, they should bear witness to him and lead people towards him. ... Have not we – the People of God – become to a large extent a people of unbelief and distance from God? Is it perhaps the case that the West, the heartlands of Christianity, are tired of their faith, bored by their history and culture, and no longer wish to know faith in Jesus Christ?

Vatican Information Service 21-04-2011

Who Do We Believe?

From an article on Apparitions/Private Revelations by Colin B. Donovan, STL, Vice President for Theology at EWTN, www.ewtn.org

... In the case of apparitions, however, they often occur to obscure individuals with little or no reputation. Their human credibility may rest initially on the attitude of the local clergy and the personal experience of observers. There may or may not be phenomena which suggest something out of the ordinary. The message may or may not appear to be consistent with Church teaching. The person or persons may or may not have a competent spiritual director. Finally they may or may not be investigated by the local bishop to determine if they are credible. In the end the faithful are often left to fend for themselves in a perplexing sea of information. If the message is orthodox, the seer(s) of good reputation, the clergy favorable, the signs supportive, even without an official investigation the faithful can make a prudent judgment that it is credible. Certainly those who were present at the apparitions of Lourdes and Fátima, as well as those who believed in them prior to Church approval, had to have made such a judgment.

Certainly, however, the faithful benefit the most from the judgment of the bishop of the diocese in which the apparition occurs. He has the authority to assemble a commission of scientific and theological experts, to judge the case, as well as the grace of vocation to carry out this pastoral service. While his decision is not infallible, it has the presumption of being correct and should receive the respectful adherence of the faithful (Can753). ...

The first responsibility of the faithful is to remain firmly established in the faith, in the sacraments and in communion with the Pope and bishops. Any Catholic who gives their primary attention to alleged private revelation at the expense of Sacred Scripture, the teaching of the Church (especially the *Catechism*), sacramental practice, prayer and fidelity to Church authority is *off course*. The running after *spiritual phenomena*, such as alleged revelations, is condemned by St John of the Cross as spiritual avarice. This means that pious souls who would be repulsed by crude materialistic greed think nothing of being greedy to know revelations and prophecies. An exclusive, or even a predominant attention to these matters (especially apocalyptic ones), cannot help but produce an unbalanced spirituality. ...

With regards to Medjugorje

In April 1991 the following declaration was made by the Bishops' Conference of the former Yugoslavia: "The bishops, from the very beginning, have been following the events of Medjugorje through the Bishop of the diocese [Mostar], the Bishop's Commission and the Commission of the Bishops Conference of Yugoslavia on Medjugorje. On the basis of the investigations so far it can not be affirmed that one is dealing with supernatural apparitions and revelations." ...

More recently [1998] in a letter to the Bishop of St Denis, Archbishop Bertone...stated: "The main thing I would like to point out is that the Holy See does not ordinarily take a position of its own regarding supposed supernatural phenomena as a court of first instance. As for the credibility of the "apparitions" in question, this Dicastery respects what was decided by the bishops of the former Yugoslavia in the Declaration of Zadar, April 10, 1991..."

In the case of Medjugorje the commissions found that nothing directly connected with the apparition met this strict standard [of supernaturality]. As the earlier quoted statements show, the Church remains open to new evidence of supernaturality should it occur and has not judged that Medjugorje is NOT supernatural, much less condemned it. ...

Do the decisions of the Church amount to an obligation to *believe* in the intellect that Medjugorje is not supernatural? The answer is no. First, even private revelations approved by Rome bind the faithful to accept them only based upon reasonableness, not faith. Pope Benedict XIV stated, "Although an assent of Catholic faith may not be given to revelations thus approved, still, an assent of human faith, made according to the rules of prudence, is due them; for according to these rules such revelations are probable and worthy of pious credence."

This means that once a private revelation has achieved Papal approbation it is unreasonable, i.e. imprudent but not against the faith, to not accept it as authentic. The contrary would also be true. If Rome judged a private revelation to not be supernatural, the reasonable person would be satisfied with that conclusion. ...

The issue of Medjugorje, therefore, cannot be resolved solely on the basis of the local Church's finding that there is no evidence to date of supernaturality. This is even more clear in light of the statement of Archbishop Bertone that the Bishop of Mostar's 1998 statement that it is certainly "not supernatural" is his own personal opinion. ...

What the Church permits

As the already cited statements note, Catholics may go to Medjugorje. Such pilgrimages may even include priests acting as chaplains, as opposed to officially sponsoring them. Also, the Church has not suppressed discussion of Medjugorje, therefore, it is allowed. Common sense, however, says that Catholics on both sides of the Medjugorje issue should exercise prudence and charity in speaking of others who believe differently. ... St Augustine probably gave the simplest and most helpful rule for all matters of the Church's life when he said (in my paraphrase):

*In necessary things unity,
in undecided things freedom,
and in all things charity.*

Communion Under Both Kinds

By Fr Paul Gunter, OSB, professor of the Pontifical Institute of Liturgy in Rome and Consulter to the Office of the Liturgical Celebrations of the Supreme Pontiff

In the ordinary form of the Mass, the distribution of Holy Communion under both kinds is an option whose usage has become a daily occurrence in many countries ...

The instruction *Redemptionis Sacramentum*, promulgated in 2004, explains the context of this practice: “So that the fullness of the sign may be made more clearly evident to the faithful in the course of the Eucharistic banquet, lay members of Christ’s faithful, too, are admitted to Communion under both kinds, in the cases set forth in the liturgical books, preceded and continually accompanied by proper catechesis regarding the dogmatic principles on this matter laid down by the Ecumenical Council of Trent” (100).

This laudable intention frequently meets the catechetical stumbling block mentioned. Undoubtedly, Holy Communion under both species illustrates Christ’s intention that we eat his Body and drink his Blood. However, that desire for Holy Communion in both kinds has not necessarily been accompanied by fidelity to the norms of liturgical books and supporting formation to protect against Eucharistic abuses and doctrinal misunderstandings.

While many have grasped that the Eucharist is the “Source and Summit” of Christian life, the handing down of the dogmatic principles of the Council of Trent has been seen as old-fashioned. The instruction has made clear that, intrinsic to the “fullness of the sign,” is consistency with liturgical books and with the teachings of Trent.

... Not infrequently, essential lack of Eucharistic awareness is revealed when, for want of formation, commissioned extraordinary ministers make reference to “giving out the wine.” This very terminology suggests that, as part of their proper training, the dogmatic principle of Trent was not absorbed. ...

For modern generations, the Council of Trent may not have been mentioned in their doctrinal formation which emphasizes that “nothing is lost by the body being received by the people without the blood: because the priest both offers and receives the blood in the name of all, and the whole Christ is present under either species”. So, under the species of bread there is also present, by concomitance, the precious blood.

The purpose, then, of receiving Holy Communion under both kinds, is not that the faithful receive more grace than when they receive it under one kind alone, but that the faithful are enabled to appreciate vividly the value of the sign. Sadly, this distinction has not always been made clear and some people, when not offered Holy Communion under both kinds, have expressed a sense of bewilderment, even thwarted entitlement, or a feeling that Holy Communion under one kind alone was, to some extent, deficient.

Bishops conferences and diocesan bishops, in particular, are the key to ensuring locally that Holy Communion is distributed with reverence and avoidance of misunderstanding. *Redemptionis Sacramentum* makes clear that the slightest danger of the sacred species being profaned is to be avoided (101). It also expresses concern about the “detriment of so great a mystery” (106). While “profanation” and the “detriment of so great a mystery” suggest different levels of Eucharistic abuse, both levels are expressly mentioned so that they will be avoided.

Every care should be taken to avoid the ministering of the chalice where circumstances suggest ambiguity of reception or a setting where the safety of the contents of the chalice might not be assured. ...

www.zenit.org 17-06-2011

Pray With Your Children

Pope Benedict XVI, in Croatia

Dear parents, commit yourselves always to teach your children to pray, and pray with them; draw them close to the Sacraments, especially to the Eucharist...; and introduce them to the life of the Church; in the intimacy of the home do not be afraid to read the sacred Scriptures, illuminating family life with the light of faith and praising God as Father. Be like a little Upper Room, like that of Mary and the disciples, in which to live unity, communion and prayer!

www.zenit.org 05-06-2011

Truth Unites

Caritas in Veritate, n.54

In particular, *in the light of the revealed mystery of the Trinity*, we understand that true openness does not mean loss of individual identity but profound interpenetration. This also emerges from the common human experiences of love and truth. Just as the sacramental love of spouses unites them spiritually in “one flesh” and makes out of the two a real and relational unity, so in an analogous way truth unites spirits and causes them to think in unison, attracting them as a unity to itself.

Imposing Morality

Professor Phillip Cam of the University of NSW, who designed the ethics-classes trial program, has stated that such classes do not delineate right and wrong but, rather, invite discussions on matters of ethics.

Some decades ago, enthusiasts in the NSW Education department pushed for something very similar to ethics classes. It was known as “values clarification”, which was not concerned with the content of schoolchildren’s values, but with the process of valuing.

According to Dr Sidney Simon, one of the program’s architects, values clarification is without sermonising or moralising: its goal is to involve students in practical experiences, making them aware of their own feelings, ideas and beliefs. It’s a view of morality known as “moral relativism”.

Is values clarification “value-free”? When some pupils concluded that they valued cheating in their weekly tests, the teacher told her pupils that since they were in *her* class, and since she was opposed to cheating, they were *not free* to cheat. Obviously, that teacher wanted to impose her values, her morality, on her cheat-happy students.

Similar situations are bound to crop up in ethics classes: whenever destructive consequences of relativism occur, ethics teachers may have to use their position of ‘authority’ to try and impose their own or others’ morality on their students; common sense may force them to morph into moral absolutists – albeit for a short period.

Henk Verhoeven, Beacon Hill NSW

Contraceptive Communities

*From Cardinal George Pell’s homily at the ordination
Mass of 21-05-2011, Sydney*

Some Catholic communities unfortunately are not life-giving. Undoubtedly the many secular weeds can choke the life out of groups for years at a time, but when there are no vocations of any type for decades we need to examine the priorities of the Catholic community itself. Some Catholic communities can be contraceptive, even while Catholic life seems on the surface to continue vigorously.

This phenomenon of different growth rates deserves examination and discussion, although focusing energies on the promotion of faith on encouraging the recognition and love of Jesus as Son of God as well as Son of Mary, on regular prayer, Catholic orthodoxy and an explicit and regular explanation to young people of the need for priests and Catholic leadership and service in many areas, is essential; and sometimes missing or obscured.

www.sydney.catholic.org

From Birth to Ascension

Fr Thomas Rosica, CSB

The words “And lo, I am with you always, even unto the end of the world” have a special ring to them.

They send us back to the beginning of Matthew’s account when Jesus is given the name “Emmanuel.”

In that name we find the answer to humanity’s deepest longings for God throughout the ages.

Emmanuel is both a prayer and plea (on our behalf) and a promise and declaration on God’s part. When we pronounce the word, we are really praying and pleading: “God, be with us!” And when God speaks it, the Almighty, Eternal, Omnipresent Creator of the world is telling us: “I am with you” in Jesus.

At the conclusion of the Gospel, the name Emmanuel is alluded to when the Risen Jesus assures his disciples of his continued presence: “I am with you always, until the end of the age”. God did indeed keep his promise in Jesus.

www.zenit.org 31-05-2011

Adoration for Vocations

*Father Florian Racine, founder of the French clerical
association of the Missionaries of the Most Holy Eucharist*

We are available to help the pastors or bishops organize times of permanent adoration in their parishes or dioceses.

Following on from the desire of Benedict XVI (*Sacramentum Caritatis*, no.67) to see emerging places of continuous adoration, Cardinal Hummes in a document from the Congregation for Clergy in 2007, asked that there be established at least one place of perpetual adoration in each diocese or large town, in order to obtain the following graces: the sanctification of the clergy, to make reparation for the faults of the clergy and also for new vocations to the priesthood and religious life.

The cardinal speaks of a grace of “spiritual maternity” for a community that adores the Blessed Sacrament day and night. Jesus is the Bridegroom and the adoring community becomes the Bride. In this divine marriage sealed in the New Covenant of the Eucharist, the community gives birth to vocations for the Church. In other words, vocations are obtained on our knees before the Blessed Sacrament. ...

With our help Bishop Marc Aillet, of the Diocese of Bayonne, France, recently established two places of perpetual adoration in his diocese, one in Bayonne, the other in Pau. He said to the adorers in these two chapels that thanks to their prayer the Lord had given the diocese around 15 new seminarians! Bishops in the United States give similar testimonies.

www.zenit.org 06-03-2011

Hours of Eucharistic Adoration in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Friday and Saturday in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Friday 4pm – 8pm (every second month, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	6pm Thursday – 6pm Friday (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	Wednesday and First Saturday: (9.30am Mass) 10am – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Friday 4pm – 8pm (every second month, January onwards)
Wonthaggi	First Friday 7pm – 8pm

Mary, our mother

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

Pope John Paul II

A Beautiful Delight

St Alphonsus Liguori (1696-1787)

Certainly, among all the devotions this one of adoration of the sacramental Jesus is the first after the sacraments, the dearest to God and the most useful to us. O, what a beautiful delight to be before an altar with faith and to present to him our needs, as a friend does to another friend with whom one has full confidence!

Contact *Into the Deep*

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Australia**

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

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

Editor - Janet Kingman

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

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

Letters to the Editor

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

*“When you have received Him,
stir up your heart to do Him homage; speak to Him about your spiritual life, gazing upon Him in your soul where He is present for your happiness; welcome Him as warmly as possible, and behave outwardly in such a way that your actions may give proof to all of His Presence.”*

St Francis de Sales