

# *Into the Deep*

Issue 69

Newsletter of orthodox Catholics of Gippsland

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## The Health of a Diocese

*Pope Benedict XVI to US Bishops*

Let us be quite frank: the ability to cultivate vocations to the priesthood and the religious life is a sure sign of the health of a local Church. There is no room for complacency in this regard. God continues to call young people; it is up to all of us to encourage a generous and free response to that call. On the other hand, none of us can take this grace for granted.

In the Gospel, Jesus tells us to pray that the Lord of the harvest will send workers. He even admits that the workers are few in comparison with the abundance of the harvest. Strange to say, I often think that prayer – the *unum necessarium* – is the one aspect of vocations work which we tend to forget or to undervalue!

Nor am I speaking only of prayer for vocations. Prayer itself, born in Catholic families, nurtured by programs of Christian formation, strengthened by the grace of the sacraments, is the first means by which we come to know the Lord's will for our lives. To the extent that we teach young people to pray, and to pray well, we will be cooperating with God's call. Programs, plans and projects have their place; but the discernment of a vocation is above all the fruit of an intimate dialogue between the Lord and his disciples. Young people, if they know how to pray, can be trusted to know what to do with God's call.

*www.zenit.org 16-04-2008*

## Are You?

"I am bound in conscience and am ready and willing to suffer every kind of torture rather than deny a doctrine of the Church."

*St John Houghton, one of the Carthusian Martyrs.  
He said these words with the rope around his neck.*

## Consistency

*Pope Benedict XVI*

"Is it consistent to profess our beliefs in church on Sunday, and then during the week to promote business practices or medical procedures contrary to those beliefs? Is it consistent for practising Catholics to ignore or exploit the poor and the marginalized, to promote sexual behaviour contrary to Catholic moral teaching, or to adopt positions that contradict the right to life of every human being from conception to natural death? Any tendency to treat religion as a private matter must be resisted. Only when their faith permeates every aspect of their lives do Christians become truly open to the transforming power of the Gospel."

## Our Great Hope

*Spe Salvi, n. 31*

We need the greater and lesser hopes that keep us going day by day. But these are not enough without the great hope, which must surpass everything else. This great hope can only be God, who encompasses the whole of reality and who can bestow upon us what we, by ourselves, cannot attain. The fact that it comes to us as a gift is actually part of hope. God is the foundation of hope: not any god, but the God who has a human face and who has loved us to the end, each one of us and humanity in its entirety. His Kingdom is not an imaginary hereafter, situated in a future that will never arrive; his Kingdom is present wherever he is loved and wherever his love reaches us. His love alone gives us the possibility of soberly persevering day by day, without ceasing to be spurred on by hope, in a world which by its very nature is imperfect. His love is at the same time our guarantee of the existence of what we only vaguely sense and which nevertheless, in our deepest self, we await: a life that is "truly" life.

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

## A Proportionate Reason

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

So can a Catholic in good conscience vote for a pro-choice candidate?

The answer is: I can't, and I won't. But I do know some serious Catholics – people whom I admire – who may. I think their reasoning is mistaken, but at least they sincerely struggle with the abortion issue, and it causes them real pain. And most important: They don't keep quiet about it; they don't give up; they keep lobbying their party and their representatives to change their pro-abortion views and protect the unborn.

Catholics can vote for pro-choice candidates if they vote for them despite – not because of – their pro-choice views.

But [Catholics who support 'pro-choice' candidates] also need a compelling proportionate reason to justify it. What is a 'proportionate' reason when it comes to the abortion issue?

It's the kind of reason we will be able to explain, with a clean heart, to the victims of abortion when we meet them face to face in the next life – which we most certainly will. If we're confident that these victims will accept our motives as something more than an alibi, then we can proceed.

## Deeper Dialogue

*“The broader purpose of dialogue is to discover the truth.”*

*From an address by Pope Benedict XVI at a meeting in the U.S. with interreligious leaders, 17-04-2008:*

Dear friends, in our attempt to discover points of commonality, perhaps we have shied away from the responsibility to discuss our differences with calmness and clarity. While always uniting our hearts and minds in the call for peace, we must also listen attentively to the voice of truth.

In this way, our dialogue will not stop at identifying a common set of values, but go on to probe their ultimate foundation. We have no reason to fear, for the truth unveils for us the essential relationship between the world and God.

... the higher goal of interreligious dialogue requires a clear exposition of our respective religious tenets. ...

Dear friends, let our sincere dialogue and cooperation inspire all people to ponder the deeper questions of their origin and destiny. May the followers of all religions stand together in defending and promoting life and religious freedom everywhere. By giving ourselves generously to this sacred task – through dialogue and countless small acts of love, understanding and compassion – we can be instruments of peace for the whole human family.

*www.zenit.org 18-04-2008*

## Not Building a Just Society

*Jesuit Social Services (JSS) in Melbourne invited pro-abortion politician Ms Jenny Macklin to speak at one of their events. John Ryan of Melbourne, wrote to the Chief Executive Officer of JSS to voice his objection and request that they change their speaker. Following is Mr Ryan's letter, as well as the reply he received. – Ed.*

Dear Ms Edwards,

I have seen the flyer for the Jesuit Social Services fund-raising dinner on 24 May. I notice that the Hon. Jenny Macklin MP is the guest speaker.

I am writing to you to register my extreme disapproval and disappointment that Jesuit Social Services has invited Ms Macklin to speak. Ms Macklin is a support of so-called “abortion rights”. Still more, she is a member of “Emily's List”. All of its members are “pro-choice”. Whoever invited her to speak at this Catholic sponsored function was guilty of a serious lapse of judgment.

Jesuit Social Services has as its motto, “Building a Just Society.” No society can be just when it permits the killing of its youngest and most helpless human beings. Ms Macklin's views on other social issues may be in accord with the Church's. However, her disregard for the rights of the unborn should disqualify her from being invited to speak at any Catholic function.

The fact that Jesuit Social Services could have either overlooked this, or not known of it, is symptomatic of the slumber society has fallen into with regard to abortion. We are talking about flesh and blood human beings. They are being torn limb from limb. They are having their skulls punctured. They are being poisoned. Their bodies are being disposed of as if they are garbage.

Ponder the reality of abortion, Ms Edwards, and remember that Ms Macklin tolerates this continued butchery. If you can have her as your speaker, whilst still believing you represent an authentic Catholic voice for a better society, then you are sadly mistaken.

Even at this late stage, is it not possible for you to dispense with Ms Macklin's services and engage a speaker whose views are in line with the teaching of the Catholic Church?

Yours sincerely, John Ryan, Melbourne

Dear John

Thank you for your email registering your concern. In choosing a speaker for the dinner we were focusing on having someone of high profile to speak on issues of social disadvantage. It was with this in mind that we asked Jenny Macklin to speak.

Thank you for taking the time to raise your concerns with me.

Yours sincerely, Julie Edwards  
Chief Executive Officer, Jesuit Social Services

## Do We Remain Silent?

On the front page of the May 2008 issue of ITD is a statement that St Catherine of Sienna made in the year 1360, in one of the darkest periods of the Church's history. She said, "We've had enough of exhortations to be silent! Cry out with a hundred thousand tongues. I see that the world is rotten because of silence."

Her actions by letters to kings and queens of Europe made good the Papal cause. Today's modern version of St Catherine's quote is, "Evil will prevail whilst good men remain silent." It seems that nothing has changed in all those years.

In the modern world in which we live, all of us have seen the standards fall and sadly, it is likely that we have let this happen by not taking steps positive enough to stop them.

What action have we taken to stop abortion as being the number one killer in Australia, or of the act of euthanasia that will soon be legalised? Soon, same-sex marriage will be official, and other social and moral standards will soon go if it pleases our politicians, or if and when the pressure groups demand them. Do we, as Catholics, try to stop these issues or sit back and allow them to? Are we at fault?

As the Catholic population is 25%, there should be the same quota of politicians to represent us. At present it is not so. We need politicians that are not afraid to speak out on moral and on social issues that affect us and will not place a vote on party lines or help pressure groups. Where are those good men and women that, in today's version of St Catherine's words, remain silent? See to it that your politician is well aware of your views. Be like our Saint, and persevere for that which is right.

*Leo Morrissey, Sandringham, Vic*

## What is Truth?

*Pope Benedict XVI*

Often the call for freedom is made without ever referring to the truth of the human person, ... and in truth's place – or better said its absence – an idea has spread which, in giving value to everything indiscriminately, claims to assure freedom and to liberate conscience. This we call relativism.

Dear friends, truth is not an imposition. Nor is it simply a set of rules. It is a discovery of the One who never fails us; the One Whom we can always trust. ... Ultimately truth is a person: Jesus Christ. That is why authentic freedom is not an opting out. It is an opting in.

*Vatican Information Services 19-04-2008*

## Bishop Robinson Uncertain About Christ's Authority

*The following is "A Statement from the Australian Catholic Bishops Conference" dated 6 May 2008, available at [www.acbc.catholic.org.au](http://www.acbc.catholic.org.au):*

In 2007 Bishop Geoffrey Robinson, retired Auxiliary Bishop of the Archdiocese of Sydney, published a book entitled "Confronting Power and Sex in the Catholic Church: Reclaiming the Spirit of Jesus."

We are grateful for the contribution Bishop Robinson has made to the life of the Church. We are deeply indebted to him for his years of effort to bring help and healing to those who have suffered sexual abuse and for what he has done to establish protocols of professional standards for Church personnel in this area. In responding to the issues raised in the book, we do not question his good faith. However, people have a right to know clearly what the Catholic Church believes and teaches, and the Bishops have a corresponding duty to set this forth, as we seek to do in this statement.

After correspondence and conversation with Bishop Robinson, it is clear that doctrinal difficulties remain. Central to these is a questioning of the authority of the Catholic Church to teach the truth definitively. In Saint John's Gospel, Jesus promises to send the Holy Spirit to the disciples in order to lead them into the fullness of the truth (cf. John 16:13). It is Catholic teaching that the Church has been endowed with this gift of truth.

The book's questioning of the authority of the Church is connected to Bishop Robinson's uncertainty about the knowledge and authority of Christ himself. Catholics believe that the Church, founded by Christ, is endowed by him with a teaching office which endures through time. This is why the Church's Magisterium teaches the truth authoritatively in the name of Christ. The book casts doubt upon these teachings.

This leads in turn to the questioning of Catholic teaching on, among other things, the nature of Tradition, the inspiration of the Holy Scripture, the infallibility of the Councils and the Pope, the authority of the Creeds, the nature of the ministerial priesthood and central elements of the Church's moral teaching.

The authority entrusted by Christ to his Church may at times be poorly exercised, especially in shaping policy and practice in complex areas of pastoral and human concern. This does not, in Catholic belief, invalidate the Church's authority to teach particular truths of faith and morals.

[*Thank you* to our Australian Bishops' Conference for defending the Church, even if it had to be against "one of their own". It is a delight to see a clear statement about what we believe and what we – as Catholics – can not believe. Ed.]

# Fr Paul Newton on Our Blessed Mother

*The 12<sup>th</sup> Marian Conference in the Sale Diocese was held in Traralgon last month. Fr Paul Newton was the guest speaker who gave two talks on Our Lady. Here are some comments he made, from my notes taken during the talks. Ed.*

We have conviction, certain knowledge, that God hears every prayer. Our prayers are not wishful thinking. But our prayers are weak. Mary intercedes in a way more powerful than we can imagine.

Mary does not get in the way – she gets us on the way.

What does God want us to do, what does he want us to be? Mary is the first class “exhibit A”, the model, the goal. When we look at a map, we find the destination first, so that we know where we’re going, and then we work out the route. When we learn how to make or do something, the one who teaches us first shows us what the end-product will be, so that we know what we’re doing, what the aim is. Keep your eyes fixed on the Blessed Mother!

As children of God, we need a mother.

Mary is missing in the lives of many people, many Catholics. We need to pray – and act! We need to really and truly be a presence in the world. Part of the reason Mary is missing is because of us, because we have let her disappear.

We want to get to heaven. Heaven asks a price, a sacrifice – part of this is to defend and promote Our Blessed Mother.

Modernism is when you strip from our faith the supernatural, the divine element. The Bible becomes a collection of stories, human only. It borders on atheism, because God is taken out of religion.

The reason the Blessed Mother is forgotten, is because God is forgotten.

Parents of school-age children are victims of a stage when Church teachings were watered down. Most parents don’t pray at home. Religion is something done at school, or it’s a class, a subject. Schools don’t make the children lose their faith – they didn’t have it in the first place.

Too many teachers don’t practise – they teach religion as a subject, not as a way of life. “This is what the Church teaches. This is what I think. What do you think?”

Fr Newton prefers not to offer the Sacraments at school. Instead – “catechesis! catechesis! catechesis!” he says.

We are so afraid of ‘disturbing’ the kids, or that we might offend a Muslim, or a Buddhist in the class – how did we become so passive?

We are at a crossroads with World Youth Day – it is the greatest gift God has given Australia. It shows our weakness that there are schools and priests who are not getting into it. It gets us to pray.

If you want to be born again, you need a mother.

We need our Blessed Mother’s face back in our churches and her heart in our heart.

We need our Mother! And others need her.

We have every reason to be confident. The devil wants us to despair – don’t let him win.

The Blessed Mother is the model of purity.

We are too often afraid to name things e.g. ‘inappropriate’ instead of wrong. ‘A bit of fun’ is full-blown immorality, disgraceful behaviour that violates.

Purity is a gift that is too often undervalued and not sought after. Parents are afraid to form children in purity in case they’re seen as uncool.

There is no shortage of people wearing a badge that says “Catholic” – who should be wearing a “BUT” badge underneath it!

Young people deserve to be spoken to openly.

Young people are under siege – pornography is rife. Every second, those who use the internet to view porn = 28000 people worldwide! The porn industry earned \$97 billion in 2006. There are 4.2 million porn websites – 12% of all websites. 89% of inappropriate advances towards children are through internet chatrooms. The average age of exposure to porn on the internet is 11 years. Of 8 – 16 year olds, 90% have viewed porn online, most of them during homework. The devil can use good to achieve evil.

Look at the Blessed Mother, and you think of dignity. Focus on her in her modesty, simplicity, love. The more we honour her, the more we are inclined to follow her ways.

Mary and lust oppose one another.

The Church is pure and undefiled in her teaching. It is always charitable to speak the truth in love.

If you keep close to the Blessed Mother, purity will come.

Get to know her. If we don’t know her, it’s not because she keeps distant.

## Catholic Weekly Oddities

The business world really understands that a company has little chance of success without a clear vision of its own task and enforcement of its values by its employees. Unfortunately the upper echelons of the Church have not got this message yet.

Those bishops who still grasp the necessity of example to the message they preach to priests and others might be shocked to see in the official diocesan newspaper of Sydney the front page story, with colour photo, of the honour granted to retired Bishop Robinson by the Australian Catholic University. It was this A.C.U. that some time back expressed its disdain for Archbishop Pell, and the ideas of Bp. Robinson are anything but kosher.

But there is more – a photo of six Australian bishops and two priests who look as if they have all concelebrated Mass in memory of Cardinal Francis Xavier Nguyen Van Thuan, who spent years in prison in Vietnam, under the Communist Government. But, unless the reader has very bad eyesight, only one (or perhaps two) of the concelebrants looks to be wearing a chasuble. So much for the authority of liturgical directives to priests and people.

But there is more. A feature on a cricketer personality of the past describes him as a “special minister of the Eucharist”. I thought we were being asked, for good reason, to drop this expression in favour of the more accurate Extraordinary minister of Holy Communion.

Sydney is no small or unimportant place in the Catholic Church of Australia. If three such glaring oddities can occur in its official publication it sends out a message that the commercial world would not tolerate if it wanted to stay in business. One can only ruminate about the role of sub-editors and Editor if stuff like this can get through.

Perhaps my naïvete is not to realize that it is acceptable, and the bishops still wonder why things are going the way they are.

*S.C., Melbourne*

## Public Debate

Just as it is important that religious believers never seek to impose their views on others, it is also necessary that religious believers are not excluded from public and political debate nor that views or opinions are discounted simply because of the religious affiliations of those who express them.

*Archbishop Claudio Maria Celli, president of Pontifical Council for Social Communications*

## Prayer for Priests

*Published by the Congregation for Clergy*

Lord Jesus, present in the Most Blessed Sacrament, and living perpetually among us through Your Priests,

grant that the words of Your Priests may be only Your words,

that their gestures be only Your gestures, and that their lives be a true reflection of Your life.

Grant that they may be men who speak to God on behalf of His people,

and speak to His people of God.

Grant that they be courageous in service, serving the Church as she asks to be served.

Grant that they may be men who witness to eternity in our time,

travelling on the paths of history in Your steps, and doing good for all.

Grant that they may be faithful to their commitments, zealous in their vocation and mission, clear mirrors of their own identity, and living the joy of the gift they have received.

We pray that Your Holy Mother, Mary, present throughout Your life, may be ever present in the life of Your Priests.

Amen.

## The Catholic Identity of Schools and Universities

*Pope Benedict XVI to Catholic educators 17-04-2008*

A university or school's Catholic identity is not simply a question of the number of Catholic students. It is a question of conviction – do we really believe that only in the mystery of the Word made flesh does the mystery of man truly become clear? Are we ready to commit our entire self – intellect and will, mind and heart – to God? Do we accept the truth Christ reveals? Is the faith tangible in our universities and schools? Is it given fervent expression liturgically, sacramentally, through prayer, acts of charity, a concern for justice, and respect for God's creation? Only in this way do we really bear witness to the meaning of who we are and what we uphold. [...]

Teachers and administrators, whether in universities or schools, have the duty and privilege to ensure that students receive instruction in Catholic doctrine and practice. This requires that public witness to the way of Christ, as found in the Gospel and upheld by the Church's Magisterium, shapes all aspects of an institution's life, both inside and outside the classroom. Divergence from this vision weakens Catholic identity and, far from advancing freedom, inevitably leads to confusion, whether moral, intellectual or spiritual.

*www.zenit.org*

# Sliding Into a 'Benevolent' Dictatorship

History will record that the 20<sup>th</sup> century was the century of dictatorships, two horrific world wars, and a "cold war" between the Western democracies and the brutal Communist regimes that ruled almost half the world. In all of these, power was imposed at the point of a gun. Freedom was non-existent, countless millions perished. Despite efforts to suppress the reality of life under Communism by the dictators, the truth was evident to those who wanted to know.

Despite this, trade union leaders, left-wing activists, many academics, and, to their shame, many clergy, white-anted democracy and worked for similar brutal dictatorships in Western nations. Small groups of concerned citizens campaigned to alert people but in the main they were too apathetic to become involved.

The result was that the very foundations of democracy were shaken. Atheism became the dominant force throughout the world, and in the case of Australia, America and Europe, the Christian foundations on which societies were built were undermined, to be replaced by a mish-mash of 'feel good' laws based on nothing but a dangerous mix of so-called 'popular' opinion, moulded by 'experts' who mostly believed in nothing but their own invincibility. The apathetic majority just went along for the ride, comfortable in the affluent standard of living they enjoyed.

While Australian democracy largely survived the holocaust of the century of dictatorships, the signs for the future are not promising. Communism is no longer a cohesive force in the Australian Labor Party, trade unions and academic institutions, but it has been replaced by activists who believe and act as though man controls our destiny – God and religion are no longer relevant. Public opinion is moulded by those who believe they know what is best for the rest of us. The result is that we are slowly sliding into a 'benevolent' dictatorship.

With the election of the Rudd Government, Australia now has wall-to-wall Labor Governments across the nation. As people slowly realise that Rudd really has few answers to the social, political and economic problems facing the nation, the fact is that there is no prospect of any reasonable alternative in the near future. The Opposition has been cowed into submission by the media demand to accept the Rudd "mandate." All those voting for the Coalition, either federally or in the states, are now effectively without a voice in our parliaments.

Sadly, Church leaders across the nation seem to have given up the fight to change the heart of man and so change society.

Our Godless society now finds itself in a growing dilemma. Street violence, drunkenness, drug taking and family breakdown are splitting our society asunder and politicians and social workers are looking in the wrong direction for answers. Extreme privacy laws are

contradicting laws governing behaviour and common decency. This is best illustrated in the complex area of child welfare. On one hand every volunteer is now required to pass a police check and a 'Working With Children' certificate in order to have anything to do with looking after children. Just two recent examples in our parish highlight the farce: Parishioners were asked to billet overseas visitors during the World Youth Day celebrations in July; and volunteers were required to welcome children to a children's liturgy in the Cathedral. In both cases the invitation stated that helpers required a 'Working With Children' certificate, all in the name of preventing violence and assault against children. Contrary to the British tradition of innocent until proven guilty, decent law abiding citizens are now presumed guilty until they prove themselves innocent. On the other hand, the Victorian Labor Government under Brumby is determined to decriminalise abortion, thus permitting the destruction of healthy unborn babies at any time until immediately before birth. They refuse to admit that violence against the unborn is the precursor of general violence. If you can deliberately bash an unborn baby to death, then what is wrong with bashing and robbing an 82 year old grandmother, even if she should subsequently die? The next step will see a campaign to use these discarded babies for research. The right to life is no longer sacred and the Hippocratic Oath taken by doctors to preserve life at all times is now the 'Hypocritic Oath'.

Proposals to raise the drinking age to 21, limit P-Plate drivers to one passenger, increase penalties for speeding and several other penalties allegedly to solve the youth violence, will do nothing but create more criminals and more bureaucrats. On the other hand Government Welfare Officers refuse to inform parents if they find missing teenage children.

While social cohesion is becoming more fragile, religious leaders remain silent, cowed by the mentality that religion and right and wrong as laid down in the Ten Commandments have no place in our 'modern' society.

The reality is that the Christian religion has a wonderful opportunity to fulfil a desperate need to give people both young and old a sense of goodness, not only of doing good, but being good with a clear understanding of right and wrong. The answer can only be to convince children that a moral life is a good life. The task of religion is not to change the political system but to change the individual, to give them a purpose in this life by showing them that a good and moral life on this earth will lead to an eternity of happiness in the next. Failure to do that will see a growing number of basically good people with little purpose in life and little incentive to behave rationally. Society will become the survival of the fittest and the devil take the hindmost.

*P.J.O'Brien, Sale*

## Rebel Bishops

The Australian Catholic Bishops Conference's decision to censure retired Bishop Geoffrey Robinson for the fundamental doctrinal errors and contradictions of Church teaching in his book, should not surprise us. They are simply exercising their duty as guardians of the faith and principles of unity in the Church.

Rome should throw the full force of the law behind the ACBC decision by forcing Bishop Robinson to recant his serious errors. Should he fail to do so, the Church should ex-communicate him for his intransigence. Bishop Robinson is not merely a dissenting theologian whose licence to teach can be withdrawn – he is a bishop, and once a bishop always a bishop. As such he is a member of the college of bishops and of the ordinary Magisterium of the Church which is marked by unity in faith and morals.

It is dangerous that people are seeing him as a parallel magisterium in this country and his rebellious behaviour can be potentially schismatic. A strong public admonition should also be issued to those bishops who supported the Collins/Purcell 'anyone can be a priest' petition and Bishop Robinson's views in his book (generally the same mob).

The other rebel that has still to be publicly dealt with for scandalizing the Church and the faithful, is Bishop Jeremiah Coffey. The parishioners of Morwell and the faithful in the diocese patiently await the Apostolic Signatura's judgement on this case of appeal. This judgment is bound to have significant implications for the future of the Church, especially the way diocesan bishops relate to parish priests and the way they both relate to Catholic Education Officers.

What is becoming clear for all to see is the reason why the faith has become moribund in Australia. It would appear that for a long time now, diocese after diocese has been ruined by these rebellious shepherds while orthodox parish priests and laity have been made to suffer and endure their administrative abuses.

These bishops should collectively apologize to the Holy Father for undermining his authority and leadership, for betraying their pledge of communion and for thwarting the Church's evangelizing mission. And they should apologize publicly to the faithful entrusted to their care for causing moral, doctrinal and liturgical confusion in the Church and for leading them astray over many years.

*Gregory Kingman, Morwell*

## The Challenge

"In a society where the Church seems legalistic and 'institutional' to many people, our most urgent challenge is to communicate the joy born of faith and the experience of God's love."

*Pope Benedict XVI*

## Mass and Adoration

*Sacramentum Caritatis no. 66*

One of the most moving moments of the Synod came when we gathered in Saint Peter's Basilica, together with a great number of the faithful, for eucharistic adoration. In this act of prayer, and not just in words, the assembly of Bishops wanted to point out the intrinsic relationship between eucharistic celebration and eucharistic adoration.

A growing appreciation of this significant aspect of the Church's faith has been an important part of our experience in the years following the liturgical renewal desired by the Second Vatican Council. During the early phases of the reform, the inherent relationship between Mass and adoration of the Blessed Sacrament was not always perceived with sufficient clarity. For example, an objection that was widespread at the time argued that the eucharistic bread was given to us not to be looked at, but to be eaten.

In the light of the Church's experience of prayer, however, this was seen to be a false dichotomy. As Saint Augustine put it: ..."no one eats that flesh without first adoring it; we should sin were we not to adore it."

In the Eucharist, the Son of God comes to meet us and desires to become one with us; eucharistic adoration is simply the natural consequence of the eucharistic celebration, which is itself the Church's supreme act of adoration. Receiving the Eucharist means adoring him whom we receive. Only in this way do we become one with him, and are given, as it were, a foretaste of the beauty of the heavenly liturgy.

The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself. Indeed, "only in adoration can a profound and genuine reception mature. And it is precisely this personal encounter with the Lord that then strengthens the social mission contained in the Eucharist, which seeks to break down not only the walls that separate the Lord and ourselves, but also and especially the walls that separate us from one another."

## Announce Christ!

*Pope Benedict XVI to youth*

"Announce Christ the Lord, hope of the world.

"Be united among yourselves, help each other to live and to grow in the Christian faith so as to be valiant witnesses of the Lord. Be united, but not closed. Be humble, but not fearful. Be simple, but not naive. Be thoughtful, but not complicated. Enter into dialogue with others, but be yourselves.

"Each one of you, if you stay united to Christ and the Church, can do great things."

# Archbishop Coleridge Sets An Example

A sincere *THANK YOU* to Archbishop Mark Coleridge who has written a clear, simple, courageous and orthodox "Letter on the Liturgy" to the people of his Archdiocese of Canberra and Goulburn! The letter, entitled "Preparing The Feast", is available in full at [www.cg.catholic.org.au](http://www.cg.catholic.org.au) and in the Documents section of the ITD website [www.stoneswillshout.com](http://www.stoneswillshout.com). The following are excerpts (reprinted with permission):

## Conscious of his duty

- I want to speak to you of the sacred liturgy in which "God's masterpieces" are celebrated. In doing so, I am conscious of my role in the Archdiocese as the moderator of worship, charged with the duty of sanctifying the People of God, especially in the sacred liturgy.

## Learn from the Church

- Now is the time, the Spirit is saying to the Church, to take stock of the liturgical renewal of the last forty years, to discern as clearly as possible what has succeeded and what has failed, and to make adjustments in the light of that discernment. This means that all of us will have to be open to learn, and that is not always easy. Over recent decades, liturgical habits have taken hold, some of which have been beneficial, others detrimental to the celebration of the liturgy. It is never easy to break the hold of bad habits, especially when we do not see them as bad. Openness to learn always involves humility, a preparedness to recognise that I do not know all the answers. In the case of the liturgy, that humility involves a preparedness to learn from the Church, to whom alone the liturgy belongs...

## Silence that supports prayer

- Our worship generally has become very chatty, to the point where one of the challenges now is to allow silence to play its part in the liturgy. ... I wonder would it be possible to encourage an air of silence or at least quiet in sacristies before Mass, and to make our churches places where there is a silence which supports prayer.

Then there is the question of the place of silence within the Mass itself. The Roman Rite presupposes seven silences: 1) before the Act of Penitence, 2) before the Collect (after the celebrant's call to prayer), 3) after the First Reading and before the Psalm, 4) after the Second Reading and before the Gospel Acclamation, 5) after the Homily, 6) during the Intercessions (after the intention is announced and before "Lord, hear us"), 7) after Holy Communion.

Some of these either disappear or are reduced to a bare minimum with the result that the liturgy can have a noisy and unreflective feel to it. ... In this new phase of the liturgical renewal, I think we need to work hard at creating a greater sense of silence as that from which the words and actions rise and that to which they return.

## Music

- Music is another vital element of worship that needs to be revisited as we set out on this new phase of the journey. It is not just a question of having good music, but of having good music which serves prayer and which, in that sense, is not an adornment of the liturgy but integral to it. The music of the liturgy needs to rise from the silence of prayer and create a still deeper sense of that silence. ... Historically, the Roman Rite used only the Psalms in the Eucharistic liturgy ... It is not a matter of saying now that only the Psalms are acceptable; but they do have a privileged place in the musical repertoire of the Roman Rite.

## The Body

- ...it is important to remember that the actions of the liturgy are ritual actions and to see the prescribed gestures of the liturgy as a kind of sacred choreography. This includes a range of gestures: genuflection, the sign of the Cross, bowing (during the Creed and before Holy Communion), kneeling, the use of the hands by the celebrant (to greet the people, to pray, to bless the gifts and the people). It is important that all of these are done simply, carefully and well, with neither over-statement nor under-statement. ... Ritual means on the one hand that we worship not just in spirit but in body; it means on the other hand that we avoid theatricality. Theatricality can be a problem with liturgical movement or dance, especially at school liturgies. It can become a kind of concert, which is why at times people applaud at the end. That is clearly not what the liturgy requires.

## Creativity

- At times, there is the impression that creativity means that we have a freedom to change and adapt the liturgy as we see fit. But this is not the Church's understanding. Creativity in Catholic worship means that we do as well as possible what the Church sets down in the liturgical books. People coming to Mass have a right to a celebration of the liturgy according to the norms set down by the Church; anything else can be unsettling and distracting.

## The Sign of Peace

- It was never intended to disrupt the sense of silence and prayer appropriate to this sacred moment of the liturgy as the assembly prepares for Communion. Noise and movement therefore should be kept to a minimum. The Sign of Peace is not just a hearty "G'day" to the world; it is a ritual action, expressing something different and deeper. The General Instruction asks that, except for unusual circumstances, the celebrant not leave the sanctuary to give the Sign of Peace.

*More on page 9...*

### The Reception of Communion

- There should be no more Extraordinary Ministers than is necessary. If there are clergy enough to distribute Communion, then Extraordinary Ministers are not required. It should never happen that clergy are left seated during the distribution of Communion while Extraordinary Ministers attend to the distribution.

Before receiving Communion, people are to bow before the Lord in the Eucharist. If it has been their custom, it is also acceptable for people to genuflect or even kneel (with due consideration for the safety of those coming behind in the procession). Another option which I saw well done in Ireland is for the people to stand around the sanctuary in order to receive Communion, with the celebrant moving around the edge of the sanctuary to give Communion. This was perhaps a more reflective way to receive than the usual way which can be quite unreflective. It would not be practicable in every church, but it is worth considering in churches where it might be possible.

## Bishops Configured to Christ

*Pope Benedict XVI to US Bishops*

Time spent in prayer is never wasted, however urgent the duties that press upon us from every side.

Adoration of Christ our Lord in the Blessed Sacrament prolongs and intensifies the union with him that is established through the Eucharistic celebration (cf. *Sacramentum Caritatis*, 66).

Contemplation of the mysteries of the Rosary releases all their saving power and it conforms, unites and consecrates us to Jesus Christ (cf. *Rosarium Virginis Mariae*, 11, 15).

Fidelity to the Liturgy of the Hours ensures that the whole of our day is sanctified and it continually reminds us of the need to remain focused on doing God's work, however many pressures and distractions may arise from the task at hand.

Thus our devotion helps us to speak and act *in persona Christi*, to teach, govern and sanctify the faithful in the name of Jesus, to bring his reconciliation, his healing and his love to all his beloved brothers and sisters.

This radical configuration to Christ, the Good Shepherd, lies at the heart of our pastoral ministry, and if we open ourselves through prayer to the power of the Spirit, he will give us the gifts we need to carry out our daunting task, so that we need never "be anxious how to speak or what to say" (Mt 10:19).

[www.zenit.org](http://www.zenit.org) 16-04-2008

## Ideas for Promoting Vocations

Allow me to encourage you to mention this new web site to subscribers of Into the Deep because it is packed with ideas that may prove very helpful in fostering a culture of vocations in their home, parish and diocese.

We bemoan the shortage of priests and feel incapable of doing anything to improve the situation yet the answer to our prayers may be as close as [www.vocationsguidetopriesthood.org](http://www.vocationsguidetopriesthood.org) because this new website contains some excellent ideas that have already proved successful in fostering vocations in a number of dioceses across the globe.

The following suggestions merely give a flavour of what it contains:

For Bishops - When visiting a parish could ask the Parish Priest "Whom do you think would make a good priest in this parish?"

For Parish Clergy - Why not mention the Priesthood when interviewing candidates for Confirmation?

Director of Vocations - Whenever possible he should preach about vocations in parishes throughout the diocese.

Families - They could participate in the "The Parish Vocations Cross" programme.

Catholic Schools - "The Schools Vocations Cross" would be a wonderful vehicle to foster a culture of vocations amongst our future Priests and Religious.

The Sick and Housebound - These are the most important members of the parish and they should be encouraged to offer up to God one hour of their daily suffering "for our priests and vocations."

Parish Nuns and sisters - They too should be "conscripted" to pray for vocations.

The Media - Every priest has a very interesting story to relate about his vocation. By running these human interest stories the visitors to the website or sales of the paper might even grow. If one mentioned this idea (of relating their vocation story) to some priests they would be horrified and claim that their call was very boring - not so - look at all the soaps on TV, they are all made up about "ordinary" people. People are the most exciting animal on the planet.

There are a myriad of things we could do, such as introducing into our parishes some successful practices from abroad such as "The Parish Vocations Committee", "The Called by Name Programme", "The Vocations Travelling Display" and so on and so on (they are all explained on the above website).

I hope you find some of the ideas proposed in [www.vocationsguidetopriesthood.org](http://www.vocationsguidetopriesthood.org) helpful in your own diocese.

Patrick Ryan, London, U.K.

## Obituary ~ Fr Shanley

*St Brendan's Lakes Entrance ~ Priest, healer and Jack of all trades ~ Born 13<sup>th</sup> May 1931 ~ Died 26<sup>th</sup> February 2008*

Fr John Shanley grew up on a farm in Westmead Ireland and the first time he could remember seeing a priest he was determined to be one. After ordination in 1956 he, like hundreds of other Irish priests, departed for Australia – in his case to the Diocese of Sale in Gippsland. In all he served in eight Gippsland Parishes before finally coming to Lakes Entrance in 1972.

In 1978 the old wooden church of St Brendan's burnt down. The new church and school sprung up under the guidance of his hands. He built the altar from a large piece of Buchan marble – personally carted and shaped. Using a chainsaw statues were carved from local timber. His motto appeared to be, "Don't pay anyone to do something you can do yourself." In the process he and his brother, Jim, saved the Parish hundreds of thousands of dollars – leaving no St Brendan's debt when he was compulsorily retired. Yet he lived frugally, putting most of his entitlement into the parish.

However, it was in healing that he found his special ministry. In 1975 at a Charismatic gathering the assembly cried for help and his prayers moved people in amazing ways. Although reluctant at first, from then on he realised that God had given him a special gift of healing and it was not to be ignored. People came from all over Australia and beyond, for physical, mental or spiritual aid. Just as some metals conduct electricity better than others, he could connect with the Lord. He often said that he healed nobody but was only a special agent for God. With the help of others, many hours were spent praying over the hapless. As a last resort medical people had sent patients to him. There are numerous testaments to amazing recoveries.

It was not an easy ministry, but Father Shanley's doggedness, his compassion for the suffering, his dedication to the Lord and his joy at seeing people set free and healed kept him going. As well he had the parish to run. He was utterly faithful to his prayers – breviary, rosary and celebration of the Mass. If the devil found work for idle hands then he was never in danger.

Because of the demand, a special healing Mass was held once a month on a Sunday night. Every few months a Sunday afternoon Mass was instituted for those from Melbourne. This was adopted by the Mauritian community and they came in busloads, half a dozen coaches at a time. To many of his fellow priests he was seen to "march to the beat of a different drum", but whatever the beat it drew souls from far and wide seeking a spirituality they could not find elsewhere.

Fr Shanley died peacefully, in the midst of the rosary, at the Bairnsdale Hospital. He gave his all until there was nothing left.

*(contains short excerpts from "Kairos" magazine, used with permission)*

*Tony McManus, Lake Tyers Beach*

## Fasting Before Mass

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

**Q:** I have been rather taken aback at the number of people I see sitting at coffee bars having coffee just before Mass. ... This seems to be a common practice, all over the world, but I've especially become aware of it here in Rome. ... I thought one could only drink water within the hour before receiving Communion. ... I've even seen people eating before Mass as well, and then receiving Communion within the hour. Has there been a change in the fasting rules? - a reader in Rome

**A:** The one-hour-before-Communion rule remains intact, and effectively only water and necessary medicines may be taken during that period. Sadly, however, many are ignorant of the rule or consider its infringement a minor matter.

This is perhaps an unintentional consequence of the one-hour rule itself. An hour is quite a short period and many people find it hard to take seriously. It is a bit like the state imposing a \$2 fine for a traffic violation.

Before the 2005 Synod of Bishops on the Eucharist, some prelates proposed restoring the previous three-hour fast in order to help the faithful to have a greater appreciation for the privilege of receiving holy Communion.

The idea did not prosper as other bishops pointed out that the hour-long fast facilitates some successful pastoral initiatives such as offering office workers the possibility of attending daily Mass during the lunch break in some major cities.

Indeed, facilitating the widest possible reception of Communion was the principal reason for reducing the fast to an hour. It thus falls primarily upon pastors and others involved in forming the consciences of the faithful to explain the reasons behind this fast and inculcate fidelity to the rule.

The fast is therefore one hour before receiving Communion. It is not an hour before Mass. Therefore there would be no difficulty in having something to eat before a solemn celebration, as is often the case for pilgrims in Rome, in which at least an hour will pass before Communion begins.

[www.zenit.org](http://www.zenit.org)

## Sick Children

*Pope Benedict XVI to young hospital patients:*

"The Pope loves you. Next to you I see your relatives, who share these moments of trepidation and hope with you. Be sure that God never abandons us. Remain united to him and you will never lose your serenity, not even in the darkest and most difficult moments."

# Baptism: Becoming Children of God

In the last issue of ITD we concluded that in Baptism we are born into the divine life of God through, with and in Jesus Christ, by water and the Holy Spirit in God's family, the Church. In short, Baptism is the very act by which God makes us his children.

It doesn't matter how old we are, through water and the Holy Spirit we are all born as God's children. It is the moment in which God becomes our Father and promises to be so for all eternity.

This loving, saving and life-giving act takes place in the maternal womb of the Church. It is important for us to remember this, especially when we encounter personal faith and moral problems in our lives as Christians. It is God the Father who first acts, he gives us our new existence – we do not make ourselves his children.

In the same way, it is the Church who gives us faith – we do not create faith for ourselves. This is why the early saints could say that no one can have God as Father unless he has the Church as mother.

But what does it actually mean to be a child of God, a son or a daughter of the Father? How am I to live this new existence in the world?

First of all, while becoming God's children begins with the sacrament of Baptism, it is really an ongoing process, a lifelong process, one that continues even after we die.

God the Father does not give us this new existence as a blank cheque so to speak, so that we can do with it what we will, whenever we want. This divine life of the blessed Trinity was brought to mankind by Jesus Christ, in keeping with God's divine plan of salvation for the whole world (Eph1:4-6). He, through his suffering, death and resurrection, bought back for us the divine life that was lost through Adam's disobedience.

Hence, according to God's divine plan, Jesus Christ is the only way to the Father. Through him alone can we reach the true purpose intended by God for each of us in the whole of God's creation.

Jesus' life, suffering, death and resurrection is the complete revelation of what we must become as the children of God. He alone is the perfect model of our new existence and how we are to live it in order for us to end up with the Father in heaven. In him alone is contained all that we need to know about the true meaning and nature of this new life.

Baptism is the moment of our entrance into the life, death and resurrection of Jesus. It is the entry into the relationship of Jesus with God as Father. The primary concern of every baptized person should be to know Jesus Christ and to develop the attitude of a child of our heavenly Father.

The commitment therefore that springs from Baptism is to listen to Jesus, to believe in him, to faithfully follow him in doing his will and not ours no matter what the circumstances of our lives. It is a decision to put aside self-will, self-reliance and selfishness, and to open ourselves to the action and working of the Holy Spirit daily, so that we may rely totally on Christ rather than on our own ability to think, plan and act.

This never-ending process of becoming like Christ in his life, death and resurrection is the very basis and purpose of the whole Christian life. It requires the openness and generosity to allow the Holy Spirit, given to us through Christ in Baptism, to mould our hearts, minds and souls according to the teachings of the Gospel so that we may become more like God's only begotten Son, so that as children of God we can live and move and have our being in Christ.

The fullest expression of thanks for this loving act of being made a child of God is the Holy Eucharist. Baptism is the promise every person makes to the Father, through His Son, by power of the Holy Spirit, to be there every Sunday, so that we may encounter the resurrected Christ and be made more and more perfectly God's child by him and in keeping with the Father's plan.

This divine life can only develop to its intended purpose and end in the life of the Church of which Christ is the head. Cut off from the Church, this divine life will starve, wither and eventually die.

*Gregory Kingman, Morwell*

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

## According to His Will

*Lumen Gentium, n.40*

The followers of Christ are called by God, not because of their works, but according to His own purpose and grace. They are justified in the Lord Jesus, because in the baptism of faith they truly become sons of God and sharers in the divine nature. In this way they are really made holy. Then too, by God's gift, they must hold on to and complete in their lives this holiness they have received. ...

In order that the faithful may reach this perfection, they must use their strength accordingly as they have received it, as a gift from Christ. They must follow in His footsteps and conform themselves to His image seeking the will of the Father in all things. They must devote themselves with all their being to the glory of God and the service of their neighbour.

## Hours of Eucharistic Adoration in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfld	1 <sup>st</sup> Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Friday and Saturday in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First 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
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## Truly Present

“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*

“...if we would only comprehend the fact that while the Eucharistic Species remain with us, Jesus is there and working in us inseparably with the Father and the Holy Spirit and therefore the whole Holy Trinity is there...”

*St Mary Magdalene de Pazzi*

“Adoring the Body of Christ means believing that there, in that piece of bread, Christ is truly present and gives real meaning to life, to the vast universe as to the smallest of creatures, to the whole of human history as to the briefest of lives.”

*Pope Benedict XVI*

*Mary*, our mother

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

*Pope John Paul II*

## Contact Into the Deep

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

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

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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.
- Donations are welcome! (Cheques made out to John Henderson please)

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Editor - Janet Kingman

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

- no longer have a voice in Catholic Life, 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.