

Into the Deep

Issue 93

Newsletter of orthodox Catholics of Gippsland

June 2010

Cargo Overboard

From a homily by Pope Benedict XVI in Malta, 18-04-2010

Our first reading at Mass today is one that I know you love to hear, the account of Paul's shipwreck on the coast of Malta, and his warm reception by the people of these islands. Notice how the crew of the ship, in order to survive, were forced to throw overboard the cargo, the ship's tackle, even the wheat which was their only sustenance. Paul urged them to place their trust in God alone, while the ship was tossed to and fro upon the waves.

We too must place our trust in him alone. It is tempting to think that today's advanced technology can answer all our needs and save us from all the perils and dangers that beset us. But it is not so. At every moment of our lives we depend entirely on God, in whom we live and move and have our being. Only he can protect us from harm, only he can guide us through the storms of life, only he can bring us to a safe haven, as he did for Paul and his companions adrift off the coast of Malta. They did as Paul urged them to do, and so it was "that they all escaped safely to the land" (Acts 27:44).

More than any of the cargo we might carry with us – in terms of our human accomplishments, our possessions, our technology – it is our relationship with the Lord that provides the key to our happiness and our human fulfilment. And he calls us to a relationship of love.

www.zenit.org 18-04-2010

Shipwrecks of Life

Pope Benedict XVI during his flight to Malta, 17-04-2010

For Malta, the opportunity to have the faith was born with the shipwreck. Thus we too can see how the shipwrecks of life can be part of God's project for us, and be useful for a new beginning to our lives.

Vatican Information Service 17-04-2010

Life From the Church

Fr Fulton J. Sheen, 1945

The individual derives his life from the Church; but the Church does not derive its life from the individual, as is the case with a club, a school, or a corporation.

As no cell can live normally apart from your body, though your body can live without any individual cell, so you as Christian cannot live a normal spiritual life apart from Christ's Body, the Church, but the Church can live without you.

Hence it is from the Church or Christ's Body that Christ's life pours out into your soul. And in order that the outpouring from that great Reservoir of merits on Calvary should not be haphazard, Our Lord instituted seven channels or Sacraments to convey that Life into your souls. ...

Christianity is not a system of ethics; it is a life. It is not good advice, it is Divine adoption. Being a Christian does not consist in being kind to the poor, generous to relief agencies, just to employees, gentle to cripples, though it includes all of these.

It is first and foremost a *love relationship*, and as you can never become a member of a family by doing generous deeds, but only by being born into it out of love, so you can never become a Christian by doing good things but only by being born to it through Divine Love. *Doing* good things to a man does not make you his son, but *being* a son does make you do good things.

Christianity begins with *being*, not with *doing*, with life and not with action. If you have the life of a plant, you will bloom like a plant; if you have the life of a monkey, you will act like a monkey; if you have the life of a man, you will do the things a man does; but if you have the Life of Christ in you, you will act like a Christian.

You are like your parents because you partake of their nature; you are like God if you partake of His Nature.

From the book You (p.54, 56, 57)

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

Test Everything Hold fast to what is good

Cardinal George Pell's new book

At a time when “the God question” has rarely been as controversial, *Test Everything, Hold Fast to What is Good* puts the case that: “It is more reasonable to believe in God than to reject the hypothesis of God by appealing to chance. Goodness, truth and beauty call for an explanation as do the principles of mathematics, physics, and the purpose-driven miracles of biology which run through our universe.”

Regardless of whether readers share his values and outlook or not, Cardinal George Pell has given them a provocative incitement to think and wonder about life's biggest questions that confront us all, sooner or later.

Connor Court is proud to publish the Cardinal's new book, a collection of 80 pieces that are incisive, often unpredictable, sometimes sensitive, occasionally hard-hitting, always engaging and never, ever dull. Readers will feel closer to Christ, and feel that they know Him a little better after exploring His life, teachings and what they mean for our lives and our loved ones in the cyber age.

Order online now for \$34.95. Or for one of 500 hardback collectors' limited editions, personally signed, the special price of \$49.95.

“His critical choices regarding ‘the cultural wars’ are on target. With irony, humor and easily worn scholarship he counsels and cajoles the reader, always using the Cross of Christ as the unique and final measure of what it means to be human and thus holy... His writings reveal a strong, gentle, and an all-embracing heart. The style is fluent and fresh. Mulling over them is a source of joy, wisdom, and wonder.” *U.S. Cardinal Francis Stafford*

The book was launched in Sydney, Melbourne and Ballarat during May.

The launch in Brisbane will be Saturday 19 June 2010 at 7pm, at St Kevin's Parish Hall, 251 Newman Rd, Geebung. Cardinal Pell will be at the launch and available to sign copies of his book.

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*“Catholic Lite doesn't work.
There is very little cut-price Christianity;
and there's no cost-free Christianity.”*

Cardinal George Pell, at the Sydney launch of his book, “Test Everything, Hold Fast to What is Good”

Offer It Up

Pope Benedict XVI, after General Audience 21-04-2010

I invite you, dear sick, to offer your sufferings so that numerous and holy vocations will mature.

Spe Salvi, n. 40 (Pope Benedict XVI, 2007)

I would like to add here another brief comment with some relevance for everyday living. There used to be a form of devotion – perhaps less practised today but quite widespread not long ago – that included the idea of “offering up” the minor daily hardships that continually strike at us like irritating “jabs”, thereby giving them a meaning. Of course, there were some exaggerations and perhaps unhealthy applications of this devotion, but we need to ask ourselves whether there may not after all have been something essential and helpful contained within it.

What does it mean to offer something up? Those who did so were convinced that they could insert these little annoyances into Christ's great “com-*passion*” so that they somehow became part of the treasury of compassion so greatly needed by the human race. In this way, even the small inconveniences of daily life could acquire meaning and contribute to the economy of good and of human love. Maybe we should consider whether it might be judicious to revive this practice ourselves.

Who Will Be Witnesses in Your Place?

From a homily by Pope Benedict XVI in Portugal, 14-05-10

My brothers and sisters, you need to become witnesses with me to the resurrection of Jesus.

In effect, if you do not become his witnesses in your daily lives, who will do so in your place?

Christians are, in the Church and with the Church, missionaries of Christ sent into the world. This is the indispensable mission of every ecclesial community: to receive from God and to offer to the world the Risen Christ, so that every situation of weakness and of death may be transformed, through the Holy Spirit, into an opportunity for growth and life.

To this end, in every Eucharistic celebration, we will listen more attentively to the word of Christ and devoutly taste the bread of his presence. This will make us witnesses, and, even more, bearers of the Risen Jesus in the world, bringing him to the various sectors of society and to all those who live and work there, spreading that “life in abundance” (cf. Jn10:10) which he has won for us by his cross and resurrection, and which satisfies the most authentic yearnings of the human heart.

www.zenit.org 14-05-2010

How ITD Gets Around

I am an 84-year-old. About 2 or 3 years ago I visited a friend who showed me a copy of Into the Deep which had been left in his letterbox. I thought so much of it that I had 10 copies of it photostatted. I sent them to friends and relatives in Merimbula, Albany, Mount Gambier, Skipton and the rest around the Geelong area. I gave one to a friend who wrote to you and put me on your mailing list.

In about 1919 my mother taught at Cowwarr school and her best friend was a girl O'Connor, who became Mrs Bill Cusack. Even though it was for a short time, they kept in touch for all their lives. We lived in the Western District near Skipton and I remember my parents driving to Sale for Father Laurie Cusack's ordination. It must have been in about 1950. I only met Father a couple of times but we kept in touch with him and Kath Fogarty (Cusack) who lives near us now.

George Preece, Newtown, Vic

The Elephant in the Room

Cardinal Bertone, the Vatican Secretary of State, was right to point out the elephant in the room. Homosexuals form the vast majority of priests who molest children.

All we need to do is count the numbers of priests and children involved, and list them by sex. Feelings and beliefs cannot give the true picture.

The Broken Rites website lists the offenders, at <http://brokenrites.alphalink.com.au/nletter/bccrime.html>.

The ratio of homosexual to heterosexual offenders is around ten to one. Given that homosexuals form about 2% of the community, this makes homosexuals 500 times more likely to offend.

The cause is the admission of homosexuals into seminaries in the 1960's. Nothing to do with not allowing priests to marry.

Robert Osmak, Rocksberg, Qld

Not a Burden

Cardinal Julián Herranz, President Emeritus of the Pontifical Council for Legislative Texts

The degree of humanity of a social community is measured by commitment to the care of the sick and the elderly. They are not a burden, but something humanly precious, and in addition they are Christ.

It is an obligation that is worthy of the human being, that helps for mutual collaboration to come to the fullness of the human vocation to love: to give and to let ourselves be subject to the free care of others.

www.zenit.org 22-03-2010

Three Days Only

Mr John Miller, Master of the Guild of Our Lady, London, U.K., will be visiting Victoria on June 18, 19 and 20. He promotes consecration to the Sacred Heart and Immaculate Heart of Mary.

John Miller comes with a very clear and powerful message that goes straight to the heart that is igniting a wonderful flame throughout the world. Within a space of just two years he has visited many nations, addressing heads of state, presidents, bishops, conferences, and many thousands of people.

Come and discover why these talks are so powerful and how they could hold great hope. He has been welcomed by all Victorian dioceses.

Melbourne: Sunday 20th June

St Mary's Star of the Sea, West Melbourne
3.30pm prayer, talk by Mr John Miller, then Mass
Enquiries Joy Hunt, The Combined Societies of Mary
9509 2207.

Geelong: Friday 18th June

St Mary of the Angels Basilica
7pm Mass Rev. K. Dillon then talk by Mr John Miller
Enquiries Kevin Butler 5265 6193, Paul Moria
52512284.

Berwick: Saturday 19th June

St Michael's 125-129 High Street
1.30pm talk by Mr John Miller, then Mass Bishop
Prowse
Enquiries Pat Crozier 0400218417, Tony and Marge
Price 5633 2473.

Ballarat: Saturday 19th June

St Patrick's Cathedral
6.30pm Mass Bishop Connors then talk by Mr John
Miller
Enquires Marie 5336 3895, Sue 5334 2249.

Bendigo: Sunday 20th June

Sacred Heart Cathedral
11am Mass Bishop Grech then talk by Mr John Miller
Enquiries Alison Buman 5484 2152, Ted Cahill
58232480.

*Ian Gaudry, Melbourne
The Combined Societies of Mary*

Still Waiting

In spite of all the weird and wonderful rumours that have been circulating, unfortunately the fact is that Fr John Speekman is still awaiting a final decision from the Apostolic Signatura. It is true that he has chosen to leave Sydney and return to his diocese of Sale, but he has not returned to Morwell Catholic Parish, nor has he any other official position in the diocese.

- Ed.

Traditional Morality

Some people protest that society and government should not impose traditional morality on them. They think they should have free choice to do as they wish as long as they don't harm others.

The Australian Constitution, like nearly all those of Western governments, acknowledges God and presumes all laws will be based on the Judeo-Christian heritage of natural law.

If there were no traditional moral laws "imposed" on society there would be no protection from the harm done by lying, cheating, fraud, stealing, rape, murder, abortion, euthanasia, suicide, pornography etc.

True freedom and happiness come from doing what we should/ought to do by natural law; not by doing whatever we feel like doing or prefer to think is best. Otherwise we become slaves to passion or opinion (relativism).

Democracy and the market economy work well enough *only* when they are firmly based on Judeo-Christian morality; with suitable law interventions for justice and equity welfare for the genuine needy in society, and for times of disaster, wars and the dangers of any dominant person or group selfishly seeking to pursue greed, lust or power for their own satisfactions.

The promoters of the false "-isms" of socialism, Nazism, communism, feminism, materialism, secularism, and unbridled capitalism are recent examples of those who reject God, natural law, and any notion of a transcendent law which might limit their own utopian plans for a "better" society or for their own advantage.

Society cannot function in a moral vacuum. It needs not only physical capital – money, manpower, productivity etc. but also social/moral capital – respect for human rights and duties, honesty, trust, integrity, prudence, courage and most of all meaning and purpose both temporal and spiritual, for life and living (Benedict XVI's *Caritas in Veritate*).

While the various "-isms" exploit the necessary social capital of society, they do nothing to sustain or build it. Like parasites they suck it away as we see everywhere today. Who cares anymore for real community living in the headlong rush of galloping consumption?

All institutions of society must snap out of this trance – by stricter homes and schools, stronger churches and police (with zero tolerance powers), disciplined sports clubs (with character first) and media under strict control so as not to pander to the weak and young by the sensuous appeals of porn, self, grog, drugs, sex and violence to a depraved and feral generation (thankfully, with many great and good exceptions).

God help us all if we don't reform.

Fr Bernard McGrath, Bendigo

The Rule of Sharing

By Fr Raniero Cantalamessa, Pontifical Household preacher, for the Feast of Corpus Christi

Communion means exchange, sharing. Now, this is the fundamental rule of sharing: that which is mine is yours and what is yours is mine. Let's try to apply this rule to Eucharistic communion. In doing so we will see its greatness.

What do I have that is truly "mine"? Misery, sin: This alone belongs to me exclusively. What does Jesus have that is "his" if not holiness, the perfection of all the virtues? So, communion consists in the fact that I give Jesus my sin and my poverty, and he gives me holiness. In this the "admirabile commercium," or "wonderful exchange," as the liturgy defines it, is realized.

We know about different kinds of communion. One very intimate type of communion is that between us and the food we eat – it becomes flesh of our flesh and bone of our bone. I have heard mothers say to their children as they hugged and kissed them: "I love you so much I could gobble you up!"

It is true that food is not a living and intelligent person with whom we can share thoughts and affection, but let's suppose for a moment that food is itself living and intelligent: Would we not have perfect communion in that case? But this is precisely what happens in the communion of the Eucharist. Jesus says in the Gospel: "I am the living bread come down from heaven. [...] My flesh is true food. [...] Whoever eats my flesh will have eternal life." Here food is not a simple thing, but a living person. This is the most intimate of communions, even if the most mysterious.

Look at what happens in the natural world in regard to nourishment. The stronger vital principle assimilates the weaker one. The vegetable assimilates the mineral; the animal assimilates the vegetable. Even in the relationship between Christ and man this law is at work. It is Christ who assimilates us to himself; we are transformed into him, he is not transformed into us.

A famous atheist materialist said: "Man is what he eats." Without knowing it, he gave a perfect definition of the Eucharist. Thanks to the Eucharist, man truly becomes what he eats: the body of Christ!

www.zenit.org 23-05-2008

Welcoming

Travelling around the country again, I realise once more that the most welcoming thing a parish priest can do is to say the Mass simply as it should be said. Say the black, do the red, don't fiddle with the Mass to insert your personality or the parish's innovations, and visitors feel immediately and completely at home.

Ed.

Distribution of Holy Communion

Redemptionis Sacramentum, 2004

89. So that even by means of the signs Communion may stand out more clearly as a participation in the Sacrifice being celebrated, it is preferable that the faithful be able to receive hosts consecrated in the same Mass.

90. The faithful should receive Communion kneeling or standing, as the Conference of Bishops will have determined, with its acts having received the *recognitio* of the Apostolic See.

However, if they receive Communion standing, it is recommended that they give due reverence before the reception of the Sacrament, as set forth in the same norms.

91. In distributing Holy Communion it is to be remembered that sacred ministers may not deny the sacraments to those who seek them in a reasonable manner, are rightly disposed, and are not prohibited by law from receiving them.

Hence any baptized Catholic who is not prevented by law must be admitted to Holy Communion.

Therefore, it is not licit to deny Holy Communion to any of Christ's faithful solely on the grounds, for example, that the person wishes to receive the Eucharist kneeling or standing.

92. Although each of the faithful always has the right to receive Holy Communion on the tongue, at his choice, if any communicant should wish to receive the Sacrament in the hand, in areas where the Bishops' Conference with the *recognitio* of the Apostolic See has given permission, the sacred host is to be administered to him or her.

However, special care should be taken to ensure that the host is consumed by the communicant in the presence of the minister, so that no one goes away carrying the Eucharistic species in his hand. If there is a risk of profanation, then Holy Communion should not be given in the hand to the faithful.

93. The Communion-plate for the Communion of the faithful should be retained, so as to avoid the danger of the sacred host or some fragment of it falling.

94. It is not licit for the faithful to take...by themselves...and, still less, to hand...from one to another the sacred host or the sacred chalice.

Moreover, in this regard, the abuse is to be set aside whereby spouses administer Holy Communion to each other at a Nuptial Mass.

95. A lay member of Christ's faithful who has already received the Most Holy Eucharist may receive it again on the same day only within a Eucharistic Celebration in which he or she is participating, with due regard for the prescriptions of canon 921 §2.

Cowed

The sustained campaign, led by militant atheist Richard Dawkins, that people of faith should be frozen out of the political debate in Australia, seems to have cowed many Christians into silence, despite the fact that they have a far better record than atheists.

History has recorded that the 20th century was ruled by some of the most brutal dictators in history. Tyrants such as Stalin, Hitler, Mao, Kim Il Sung, Ho Chi Minh, Ceausescu, Kruschnev, Brezhnev, Castro, Honecker, Hoxha, Pol Pot, etc., were all atheists. Hoxha, the tyrant of Albania, declared his country as the world's first atheist state a few years before he was swept aside, after the Berlin Wall fell and the brutal Soviet regime ended. These brutal tyrants caused World War II, the Berlin Blockade, the Cold War, the Korean War, the Cuban missile crisis, the Vietnam War, plus numerous other conflicts around the world. They murdered millions of their own citizens, incarcerated millions more in slave labour camps, and ruthlessly trampled human rights. Their only moral code was their own ego and the ruthless pursuit of power at all costs. Atheists have no moral code to guide them.

By contrast, Christian leaders, living by, and motivated by the Ten Commandments and the Beatitudes, and refusing to give way to relativism and materialism, can only bring peace and harmony to society. We have nothing to be ashamed of!

Pat O'Brien, Sale

Miraculous Multiplication

A Baptist minister whose weekly column appears in my local paper claimed it's *more* Christian to feed the hungry and help the poor than it is to "sit" in a monastery or cathedral. If he were to visit, say, the monastery of New Norcia, 132 km north-east of Perth, he would discover that its monks do very much more than "sit": they grow fruit, vegies and olives, keep bees, run dairy cattle and sheep, bake bread, cook, run an art gallery – and *pray*. They also welcome visitors. For centuries, Catholic monasteries have been places of prayer and action.

Obviously, prayer is very important: Jesus himself spent forty days in the desert fasting and praying. Before each decisive moment in his life, Jesus would withdraw to some solitary place to dedicate himself to prayer and contemplation, and asked the apostles to do the same.

After someone had handed Christ five loaves and two fishes, He multiplied them miraculously. If we offer time to Him in prayer – be it in a monastery, cathedral, car, plane or the open air – He'll multiply our time as well.

Henk Verhoeven, Beacon Hill NSW

When All Else Has Failed

Nearly everything has been tried to resolve the blatant injustice being meted out to Fr Speekman. Appeal to Canon Law, to the facts, appeal to authority, justice, reasoning, cajolery, fairness, reasonableness, silence, reaction, logic, anger, patience, etc. have all been tried in this case so far without the faintest glimmer of progress. The ordinary Catholic must wonder how the Church really works.

A few months ago there was an example of what can happen when narrow-minded twits and ruthless pursuers of power are given too much scope in the life of the Church. There was a religious function to be held in the parish of Morwell and who did the organisers have in mind to play a prominent role? None other than Maree Swenson, the former school principal who started all this trouble in Morwell by her malicious claims against Fr Speekman! What a calculated insult by the organisers!

But what attitude *should* be displayed in our affairs? Well, the Pope has not so long ago written an encyclical on the very matter. He points out the value, need and efficacy of *charity* to overcome difficulties when all else has failed. I was taught in primary school that charity is love motivated by supernatural concerns. It is not something sentimental, nor just humanitarian welfare work. In fact, it is the supreme and only command that Jesus imposed on the whole Church – from top to bottom, that is – “love one another, as I have loved you”! What greater consideration could we have? Do we *really care* about Fr Speekman? Obviously some don’t, but the Pope is asking us to adopt the values of the Gospel as our guide, rather than the unacceptable stances that have prevailed so far.

When I went to Mass on Tuesday of the second week of Lent, I was shocked by the Gospel. There St Matthew records for us the scathing condemnation of Jesus against authorities who will not lift a finger to help those who need their help and are their concern. I couldn’t help applying that Gospel lesson to the Sale-Morwell scene and thinking that many should hang their heads in shame, not least the most responsible and most powerful who, if charity were to be exercised, could and should resolve this matter before the ink on this paper is dry!

S.C., Melbourne

Catholic Cement

Pope Paul VI

“If anyone pretends to call himself Catholic, a son of the Roman Church, he must accept all its dogmas and essential structures, and first of all, the authority of Peter, which is both the symbol of unity and the cement of Holy Church.”

Relationships Have Consequences

From an address by Archbishop Charles Chaput, Denver, on “The Vocation of Christians in American Public Life” 01-03-2010, Houston Baptist University

We have more Catholics in national public office than ever before. But I wonder if we’ve ever had fewer of them who can coherently explain how their faith informs their work, or who even feel obligated to try.

The life of our country is no more “Catholic” or “Christian” than it was 100 years ago. In fact it’s arguably less so. And at least one of the reasons for it is this: Too many Catholics confuse their personal opinions with a real Christian conscience. Too many live their faith as if it were a private idiosyncrasy – the kind that they’ll never allow to become a public nuisance. And too many just don’t really believe. [...]

Christianity is not mainly – or even significantly – about politics. It’s about living and sharing the love of God. And Christian political engagement, when it happens, is never mainly the task of the clergy. That work belongs to lay believers who live most intensely in the world.

Christian faith is not a set of ethics or doctrines. It’s not a group of theories about social and economic justice. All these things have their place. All of them can be important. But a Christian life begins in a relationship with Jesus Christ; and it bears fruit in the justice, mercy and love we show to others because of that relationship.

Jesus said, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it. You shall love your neighbour as yourself. On these two commandments depend all the law and the prophets” (Mt 22:37-40). That’s the test of our faith, and without a passion for Jesus Christ in our hearts that reshapes our lives, Christianity is just a word game and a legend.

Relationships have consequences. A married man will commit himself to certain actions and behaviours, no matter what the cost, out of the love he bears for his wife. Our relationship with God is the same. We need to live and prove our love by our actions, not just in our personal and family lives, but also in the public square.

Therefore Christians individually, and the Church as a believing community, engage the political order as an obligation of the Word of God. Human law teaches and forms as well as regulates; and human politics is the exercise of power – which means both have moral implications that the Christian cannot ignore and still remain faithful to his vocation as a light to the world.

Judge Not

There is a myth put about in our churches that Catholics are divided into two groups. The first group comprises the liberals, who believe in tolerance, diversity, inclusiveness and generosity. The second comprises right-wingers or conservatives, who come in only one variety: extreme. They are intolerant, racist, divisive and mean.

This is a sort of heresy. There is only one kind of Catholic, an orthodox Catholic. Those who choose to believe the truths of the Church and are obedient to its discipline. Those who obstinately doubt or deny any one item of Church dogma have left the Church. Thus says the Church.

The Church requires us to admonish the sinner, without judging him. So an orthodox Catholic who writes to a bishop reporting abuses in the Mass is simply doing what the Church requires him to do. And he has a right to expect that the bishop, horrified by sacrilege performed during the Mass, will leave no stone unturned to get to the bottom of it, and either clear the priest or enforce Church discipline. This is what bishops do.

In summary, orthodox Catholics attack the evil. Liberals attack the man. A characteristic of the liberals is that they tolerate evil, but will not tolerate a person who disagrees with them.

Perhaps an example of this is the attack-language of Mr Christopher Holt (ITD May 2010, p.2). "You make judgement an art form. Each month your invective takes flight to every corner of the globe. You sting blindly, cruelly; you are merciless."

Now what was that about judgement? No mention of the facts of the case. Reading the original (complained-about) article in April's ITD (p.5), there is simply a list of actions. If Mr Holt finds fault with the 'facts', then let him point out the errors. Either the people mentioned in the April article performed those actions mentioned, or they didn't. If they did perform them, were they legitimate or not? A reasonable person would expect this to be the appropriate approach. If there is an answer, let's hear it.

As Catholics, we are expected to obey the Church. A priest, the formal teacher of religion, must set an example. If a priest publicly disobeys the Church, he is disobeying God (who hears you, hears Me). And he is saying that it's OK to be less than serious in obedience. Now if it's OK to disobey publicly, it's just as OK to disobey privately. Thus we have contraception widely accepted among Catholics, and even abortion.

It is an act of charity to admonish the sinner. And a lack of charity to attack the messenger.

Richard Stokes, Caboolture, Qld

Greatest Help for Children

Pope Benedict XVI to the Pontifical Council for Family

Certainly, it is precisely the family, founded on marriage between a man and a woman, which is the greatest help that can be given to children. They want to be loved by a mother and a father who love one another, and they need to dwell, grow and live together with both parents, because the maternal and paternal figure are complementary in the education of children and in the construction of their personality and their identity. Hence, it is important that everything possible is done to make them grow in a united and stable family.

To this end, it is necessary to exhort the spouses never to lose sight of the profound reasons and sacredness of the conjugal pact and to reinforce it with listening to the Word of God, prayer, constant dialogue, mutual acceptance and mutual forgiveness.

A family environment that is not serene, the division of the couple and, in particular, separation with divorce do not fail to have consequences for the children, whereas supporting the family and promoting its good, its rights, its unity and stability, is the best way of protecting the rights and the genuine needs of minors.

www.zenit.org 08-02-2010

Return to the Confessional

Pope Benedict XVI, 05-05-2010 General Audience

Dear priests, live the liturgy and worship with joy and love: It is action that the Risen One carries out through the power of the Holy Spirit in us, with us and for us.

I would like to renew the invitation I recently made to "return to the confessional as a place in which to celebrate the Sacrament of Reconciliation, but also as a place in which 'to dwell' more often, so that the faithful may find compassion, advice and comfort, feel that they are loved and understood by God and experience the presence of Divine Mercy beside the Real Presence in the Eucharist".

And I would also like to invite each priest to celebrate and live the Eucharist with intensity, which is at the heart of the task of sanctifying; it is Jesus who wants to be with us, to live in us, to give himself to us, to show us the infinite mercy and tenderness of God; it is the only Sacrifice of love of Christ that makes itself present, is realized among us and reaches the throne of grace, the presence of God, embraces humanity and unites us to him.

www.zenit.org 05-05-2010

A Bishop Teaching and Acting on where we place the Tabernacle

Letter from Bishop Daniel Jenky, to the priests, deacons, religious and faithful of his Diocese of Peoria, USA

The Mass, of course, is our most important act of worship – the very source and summit of all we do as a Church. A profound reverence for the Reserved Sacrament is also intrinsically related to the Eucharistic liturgy.

The Reserved Sacrament must therefore be treated with the greatest possible respect, because at all times the Blessed Sacrament within that tabernacle, as in the Eucharistic Liturgy, is to be given that worship called latria, which is the adoration given to Almighty God. This intentional honor is incomparably greater than the reverence we give to sacramentals, sacred images, the Baptistry, the Holy Oils, or the Paschal Candle. The Sacrament is reserved not only so that the Eucharist can be brought to the dying and to those unable to attend Mass, but also as the heart and locus of a parish's prayer and devotion.

There is a kind of bundle of rituals in our Catholic tradition with which we surround the Tabernacle. As we enter or leave the church, we bless ourselves with holy water, we genuflect towards the Tabernacle, we prepare for Mass or give thanks after Mass, consciously in the presence of the Most Blessed Sacrament. At prayers and devotions, during the Liturgy of the Hours, in any private prayer which takes place in a Catholic Church, we truly pray before the Risen Christ substantially and really present in the Sacrament reserved in the Tabernacle.

These core Catholic convictions and their architectural ramifications have recently been reaffirmed by many Bishops in the United States. As bishop of this Diocese, I am also convinced that where we place the Tabernacle – and how we ritually reverence the Reserved Sacrament – is as important for the continuing Eucharistic catechesis as is all our preaching and teaching. With Jesus truly present in the Blessed Sacrament at the physical center of our places of worship, how can He not also more firmly become the center of our spiritual lives as well?

After consultation with my Presbyteral Council, I am therefore asking that those few parish churches and chapels where the tabernacle is not in the direct center at the back of the sanctuary, that these spaces be redesigned in such a way that the Reserved Sacrament would be placed at the center. In some cases, this change can be easily achieved, but given financial and design restraints, plans for redesign may be submitted to the Office of Divine Worship at any time during the next five years. Monastic communities whose chapels are open to the faithful as semi-public oratories may also request a dispensation from this general regulation according to the norms of their particular liturgical tradition. There may also be some very tiny chapels where a change could be impossible. These requests should be submitted in writing to my office.

I would also like to remind everyone in our Diocese that at Mass, in accord with the General Instruction of the Roman Missal, the Tabernacle should only be revered at the beginning and end of the liturgy or when the Sacrament is being taken from or returned to the Tabernacle. At all other moments and movements in the liturgy it is the Altar of Sacrifice that is to be revered.

It is my conviction that Eucharistic Liturgy and Eucharistic devotion are never in competition but rather inform and strengthen our shared worship and reverence. May all in our Diocese grow in greater love and appreciation of the gift of the Eucharist.

catholiccitizens.org 18-04-2010

Students Guided by isms

From an address by Msgr Paul Tighe, secretary of the Pontifical Council for Social Communications

Without even being aware of it, many students in their approach to ethics are guided by insights that are rooted in utilitarianism (the end justifies the means), positivism (what is legal is ethical), emotivism (our feelings can tell us what is right and wrong) or relativism (there are no absolutes in the area of ethics). There is a real value in asking the students to study these theories so that they can begin to examine more explicitly the criteria for judging right and wrong.

www.zenit.org 08-05-2010

Hold Tightly to the Anchor

Blessed Pier Giorgio Frassati

“It is a difficult battle, but we must strive to win it and to rediscover our small road to Damascus in order to walk toward the destination to which we all must arrive..

“What is clear is that faith is the only anchor of salvation and we must hold tightly to it: without it, what would our lives be? Nothing, or rather, wasted, because in life there is only suffering, and suffering without faith is unbearable. But suffering that is nourished by the flame of faith becomes something beautiful, because it tempers the soul to deal with suffering.”

Why John Lost His Head

It seems that there is a culture of denial and sensitivity to criticism amongst our bishops and priests.

The Catechism teaches (para 1548-9) that bishops and priests act in the person of Christ, and like Christ are a living image of God the Father. Through their preaching, teaching, ministry and leadership, the living presence of Christ is made visible in our midst. In a world which has taken flight from its Christian roots and has lost its moral compass, people look to the hierarchy for direction, light, truth, justice, and hope for the future.

ITD has been criticised by some in various quarters of the Church (even by those who claim not to have read it) for what it has published about the hierarchy in this country. The irony however, is that often it is the bishops and priests who are sensitive to criticism themselves, who have publicly criticised the Pope, trashed his liturgical initiatives, or contradicted the Church's teachings on matters of faith and morals.

The notion that we should not examine and judge behaviour is a fallacy. Where in the deposit of the faith, the Catechesim or the Scriptures does it say we should not criticise or question the behaviour of priests and bishops when they fail to obey Church teaching? These men have been called, consecrated and ordained to serve the Church so that they may set before all the faithful the example of their lives. May I be so bold as to suggest that this is the reason why the level of holiness amongst us is so low? We dare not hold Christ up to one another as the ultimate criterion by which all of us must judge our words and actions, for fear of being labelled 'judgmental', heartless or divisive.

It seems we have become too afraid to encourage each other to practice virtue and to respond seriously to the universal call of holiness. No wonder we are such poor evangelisers and witnesses of the Good News.

Few of our shepherds and spiritual fathers entrusted with the tasks of saving our souls have been calling us to any serious examination of conscience, repentance, conversion and holiness. As members of the Church militant, we have disengaged from the interior spiritual battle and the ongoing process of conversion which we were called to through baptism. As Catholics we need to ask ourselves: Do my words and actions, my choices and decisions in life reflect communion with Jesus Christ, his Vicar on earth, and his Church?

In the Gospel, Jesus admonished fear and rebuked some of his apostles for letting their human weakness become obstacles in carrying out the Father's will. St John the Baptist lost his head not because he refused to deny Christ but because he refused to be silent about God's truth and his commandments.

Nothing can wound the Church more deeply than the errors, neglect, failings and indifference of her own people, especially her hierarchy.

Gregory Kingman, Morwell

Reawakening Devotion to the Sacred Heart

From an interview by Zenit's Kathleen Naab with Legionary of Christ Father Thomas D. Williams. Fr Williams is author of "A Heart Like His: Meditations on the Sacred Heart of Jesus". He is a theology professor in Rome and Vatican analyst for CBS News.

What is the goal of this devotion?

Father Williams: There are two chief goals. The first is getting to know Jesus, so as to fall more deeply in love with him, and to want to identify with him. This last point – imitation – is very important. We cannot "do what Jesus would do" until we get to know him. Otherwise, we have no way of knowing what he would do, and instead just impose our own criteria on him.

How do we imitate Jesus? Not by letting our hair grow long, or sporting a beard, or wearing a tunic or leather sandals. We imitate Jesus above all by having a heart like his.

The second goal is reparation. That is, we try to comfort the sorrowful Heart of Christ that is wounded above all by our indifference to his love. We accept his love, embrace it, thank him for it, and try to make as many people as possible aware of it. So many people live as if Jesus hadn't died for them, and oblivious to the passionate love he has for them. For so many, this is still the best kept secret. [...]

So what are some of the virtues of the Heart of Christ that Catholics should try to imitate?

Father Williams: There are many, and in this book I offer 32 – one for each day of the month of June, plus two bonus meditations, for the Feast of the Sacred Heart of Jesus and the Feast of the Immaculate Heart of Mary.

For example, I write about some typical virtues of Jesus' Heart: "A meek and humble heart," "a compassionate heart," "a merciful heart," but also some less common ones: "a courageous heart," "a radical heart," "a joyful heart."

Some holy cards and images of the Sacred Heart present a Jesus that doesn't exactly inspire imitation, or even admiration. Some portray him as pasty white with an almost feline look; others give him a languid smile and liquid brown eyes that make him look more like a Latin American soap opera star than the Saviour of the world. This doesn't do justice to the real Jesus.

Jesus' heart was compassionate and humble, to be sure, but it was also undivided, resolute, disciplined and magnanimous. One of the things I try to show in this book is how well-rounded Jesus was, and how he truly presents us with the most exciting and inspiring example of humanity ever known.

www.zenit.org 26-04-2010

Faith of Their Fathers

In a recent survey held it indicates that there is an ongoing decline in Church attendances. The survey gives such amazing figures that it should be of concern to all Catholics – young and old. The survey does not include those who only attend Mass at Easter and at Christmas time.

The truth is that the elderly are those who in the main currently observe the Precept to attend Mass each Sunday and on Holy days of obligation. But some are becoming too old and too frail now and many have died with no one to replace them. The future for the Church seems to be in a sad state as a result, as the numbers in attendance continue to fall. As Catholics we must ask why it is so.

We are dependent on the young but they do not hear the call. From 1960 onwards the Church is missing the generation it needs.

The 2006 National Church Life and Census survey reveal the following poor results of Catholics who practice their religion:

Age profile 15-19 years = 4%
Age profile 20-29 years = 5%
Age profile 30-39 years = 9%
Age profile 40-49 years = 16%
Age profile 50-59 years = 18%
Age profile 60-69 years = 21%
Age profile 70-79 years = 18%
Age profile 80+ = 7%

And the numbers continue to fall in a serious way. The Presbyterians are by far the best in observing their duties, the survey reveals.

The attendance at the Easter Ceremonies was good but the young people were missing. It is a most serious position for the Church and a most delicate matter to deal with.

The figures [above] show clearly that there is a crisis point and we must encourage and inspire our youth on whom we rely for the future. Let us then pray that they may find in their hearts the grace to keep their Baptismal promises and to return to the faith of their fathers of so long ago.

Leo Morrissey, Sandringham, Vic

This problem needs more than prayer alone. If we don't *teach* younger generations the faith, we can't expect them to know it, practise it, or love it. - Ed.

Air Travel

Because of the 70 ecstatic flights or levitations that are recorded in the acts of his beatification, St Joseph of Cupertino is quite appropriately regarded as the patron of those who travel by air.

Eucharistic Miracles, Joan Carroll Cruz, p.270

Consuming Extra Hosts

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

Q: Each weekend I distribute Communion among the sick in our parish. Occasionally, because of the absence of some of the sick, I end my rounds with an unconsumed, consecrated host or two. I am told that it is alright to consume the hosts myself. However, I want to know if self-communion is really allowed as a practice. At the moment, the only option is to make the long way back to return the hosts to the church. - A lay extraordinary minister of Holy Communion from Manila, Philippines

A: The rite for distributing the Eucharist to the sick in this kind of case does not foresee the extraordinary minister receiving Communion; nor does it foresee that hosts might be left over. An exception occurs when Communion to the sick is made under the species of wine; in that case, the minister always consumes the extra species after administering the sacrament.

The rite for Communion outside of Mass by an extraordinary minister, however, does make allowances for the minister to take Communion and for reservation in the tabernacle.

The reason for this difference is that the rite supposes that in the first case the minister to the sick has had ample opportunity to receive Communion from a sacred minister, whereas the second circumstance normally presupposes the absence of an ordained minister. It would be paradoxical in the latter situation that the only person inhibited from receiving the host would be the minister who is giving out Communion.

The fact that the second rite permits the "self-communion" of the extraordinary minister proves that its absence in the rite for the sick is based on practical and not theological grounds. There are probably some circumstances in which the extraordinary minister to the sick could receive Communion if it were the only opportunity to do so on a given weekday.

It must also be remembered, however, that one may receive Communion twice in a day only if the second time is at Mass. Viaticum is an exception to this rule (see canons 917 and 921.2 of the Code of Canon Law).

Therefore, I do not think that the minister consuming the extra hosts is the most apt solution.

I would suggest that the easiest and most practical solution to having one or two extra hosts is to administer two hosts to the last communicants. This may be done to the sick if they are able, or to one of those attending the sick. Receiving more than one host at the same time, or receiving half a host, in no way increases or diminishes the grace received and constitutes a single act of communion.

www.zenit.org 26-01-2010

Angry Women Demanding Goddess Worship

Excerpts from an article by Tim Pemble-Smith in Lepanto, March 2010 (www.lepanto.org.au)

Brisbane Catholics have been observing the Womenspace saga for a decade now, waiting patiently for a resolution to the many issues that Womenspace raises. Womenspace has in its day been extensively covered in the Courier-Mail and to some extent the Catholic Leader. Evidence on Womenspace has been sent to the archbishop and to Rome, much of it compilations of what Womenspace says of itself. There has never been any doubt that Womenspace is or perhaps was an occult, Goddess-focussed front group nor that Womenspace was very largely the creation of rogue Catholic nuns. ...

Lepanto has in recent times come into possession of materials which provide fresh insight into the public and behind-the-scenes Womenspace story.

1. Closure of Womenspace Property

The following notice appeared on the Womenspace website late in 2009:

“In 1998 the Presentation Sisters purchased the property at 12-14 Homebush Rd, Kedron, Brisbane with a view to leasing it to Womenspace. Since then, they have continued to lease the property to us rent free and for this we are always grateful. Without this support and that of the Mercy Sisters, Womenspace would never have become a reality.

“Over recent years, the building has gradually become structurally unsound to the point that now it has been declared unsafe for occupation. The Presentation Sisters have made the difficult decision to demolish the buildings and therefore our lease cannot be renewed. ...

“There is a great sense of enthusiasm, passion and hope among our members as we embark on the next stage in our journey where we are looking for new premises. Meanwhile, we will be meeting in various venues until we find a new home. ...”

2. Anne McLay - Women-Church Article

An item of interest is an article titled “Womenspace” by Ann McLay, which was published in the semi-underground ecumenical “Women-Church” publication in 2007. The bi-line says, “Anne McLay is committed to re-claiming the feminine as a Sister of Mercy. She is currently retired though working hard through her engagement with Womenspace and to a lesser degree with Earth Link (an ecospirituality centre). She has been part of Womenspace since its beginnings and continues to try to hold its vision.”

In her article, Anne McLay writes that Womenspace “is a gathering centre for women from all spiritual traditions. It is a place of Beauty, Earthiness, and Sacredness... How did Womenspace come about? It began with some conversations among a group of Mercy women during 1997 ... With financial help

from the Sisters of Mercy, a co-ordinator was appointed; a newsletter was begun; a tradition of ritualising the four seasons annually was established, and also a meal and ritual to begin meetings, and finally – in November 2000 – an official opening and a ritual of consecration on successive days. ... Venues for the seasonal rituals before we opened at Kedron were given us, cost free, by the Franciscan Missionary Sisters at their retreat centre and then by the other Franciscan Sisters at Mt Alvernia College... A few other groups of women religious gave initial donations...”

... “Women come at different stages of allegiance or non-allegiance to a church or faith tradition. Some are exploring traditions other than their own. We are learning to respect whatever name we wish to give to the Sacred Mystery, whether it be God, Goddess or Allah or Source, or whatever. However, when some women are outspoken about their anger with the institutional church, and are continuing to hurt from past history, it can be difficult for those who still belong to a religion or faith tradition to maintain this allegiance openly.”

3. “Wicca friendly priests and bishops”

Below is an excerpt from an internet-based communication from behind the scenes at Womenspace, dated November 2007. Apologies for the spelling and grammar, which have been left in their original state.

“Right now I’m active in political agendas and promoting feminist Goddess theology or New Age Catholicism, we will have an upcoming Womenspace conference and believe it or not the Sisters of Mercy, yes they [are catholic nuns] will be there and Sr. Anne McLay, RSM promoter of goddess spirituality, witchcraft, and other pagan New Age occultic practices. The co-chair of Womenspace is Patricia Rose, who holds a doctorate in “goddess worship.” Little by little progress is being made in Goddess Theology within the Catholic faith, there are some Wicca friendly priests and bishops. Womenspace is growing rapidly ... Women are so tired of a male dominated patriarchal dictatorial misogynistic form of catholicism, we are now angry and demanding priestesses and Goddess worship be inclusive at least strides are being made at the local levels and there may be risks involved for the clergy, but I see the movement as a strong one.”

4. Recent Notice on Womenspace Website

“2010! A new year and a new start with Womenspace! We are inviting all members to join an open discussion about Womenspace in the next phase of her life. ...” [Meetings were held at Holy Cross Church, Woolloowin in February 2010]

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

Glorifying the Eternal Priest

Father Nicola Bux, professor of Eastern Liturgy and consultor to several Holy See dicasteries

How does conversion take place in us priests? In the rite of Ordination we are asked to teach the Catholic faith, not our ideas, “to celebrate with devotion and fidelity the mysteries of Christ – namely, the liturgy and the sacraments – according to the tradition of the Church” and not according to our taste; above all, “to be ever more united to Christ the high priest, who as pure victim offered himself to the Father for us,” that is, to conform our life to the mystery of the cross.

The Holy Church honours the priest and the priest must honour the Church with the holiness of his life – proposed St Alphonsus Mary of Liguori on the day of his Ordination – with zeal, with work and with decorum. He offers Jesus Christ to the Eternal Father, that is why he must be clothed in the virtues of Jesus Christ to prepare himself to encounter the Holy of Holies. How important is the interior and exterior preparation to the sacred Liturgy, to the Holy Mass! It is about glorifying the high and eternal priest Jesus Christ.

www.zenit.org 26-03-2010

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

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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)

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.