

Into the Deep

Issue 92

Newsletter of orthodox Catholics of Gippsland

May 2010

Glorious Triumph!

From Pope Benedict XVI's Easter greetings, 04-04-2010

Easter is the true salvation of humanity! If Christ – the Lamb of God – had not poured out his blood for us, we would be without hope, our destiny and the destiny of the whole world would inevitably be death.

But Easter has reversed that trend: Christ's resurrection is a new creation, like a graft that can regenerate the whole plant. It is an event that has profoundly changed the course of history, tipping the scales once and for all on the side of good, of life, of pardon. We are free, we are saved! Hence from deep within our hearts we cry out: "Let us sing to the Lord: glorious his triumph!"

The Christian people, having emerged from the waters of baptism, is sent out to the whole world to bear witness to this salvation, to bring to all people the fruit of Easter, which consists in a new life, freed from sin and restored to its original beauty, to its goodness and truth. Continually, in the course of two thousand years, Christians – especially saints – have made history fruitful with their lived experience of Easter. The Church is the people of the Exodus, because she constantly lives the Paschal Mystery and disseminates its renewing power in every time and place.

In our days too, humanity needs an "exodus", not just superficial adjustment, but a spiritual and moral conversion. It needs the salvation of the Gospel, so as to emerge from a profound crisis, one which requires deep change, beginning with consciences. [...]

Dear brothers and sisters, Easter does not work magic. Just as the Israelites found the desert awaiting them on the far side of the Red Sea, so the Church, after the resurrection, always finds history filled with joy and hope, grief and anguish. And yet, this history is changed, it is marked by a new and eternal covenant, it is truly open to the future. For this reason, saved by hope, let us continue our pilgrimage, bearing in our hearts the song that is ancient and yet ever new: "Let us sing to the Lord: glorious his triumph!"

www.zenit.org 04-04-2010

Marian Conference

Diocese of Sale Marian Conference

Saturday 22nd May 2010

At St Michael's Church, Traralgon

Theme: "Do whatever He tells you"

Guest Speaker: Bishop Christopher Prowse

Rosary, Eucharistic Adoration, Confessions,
Procession of Our Lady's Statue, Holy Mass, Talks,
Divine Mercy Chaplet & Benediction.

Commences 9am, finishes 3.30pm.

Bring your own lunch.

All Nations come along and Honour Our Lady.

Contact: Pat Crozier 0400218417

Soul of the Church

From an address by Pope Benedict XVI, Pentecost 2009

The Holy Spirit – who with the Father and the Son created the universe, guided the history of the people of Israel and spoke through the prophets, who in the fullness of time cooperated in our redemption, who at Pentecost descended upon the nascent Church and made it missionary, sending it to proclaim to all peoples the victory of divine love over sin and death – the Holy Spirit is the soul of the Church.

Without him to what would it be reduced? It would certainly be a great historical movement, a complex and solid social institution, perhaps a kind of humanitarian agency. And in truth this is how it is considered by those who look upon it from outside the perspective of faith. In reality, however, in its true nature and also in its most authentic historical presence, the Church is unceasingly formed and guided by the Spirit of the Lord. It is a living body, whose vitality is precisely the invisible divine Spirit.

www.zenit.org 31-05-2009

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

Glad to be Alive!

From Pope Benedict XVI's Chrism Mass homily 2010

The Fathers of the Church were fascinated by a phrase from Psalm 45(44) – traditionally held to be Solomon's wedding psalm – which was reinterpreted by Christians as the psalm for the marriage of the new Solomon, Jesus Christ, to his Church. To the King, Christ, it is said: "Your love is for justice; your hatred for evil. Therefore God, your God, has anointed you with the oil of gladness above other kings" (v.8).

What is this oil of gladness with which the true king, Christ, was anointed? The Fathers had no doubt in this regard: the oil of gladness is the Holy Spirit himself, who was poured out upon Jesus Christ. The Holy Spirit is the gladness that comes from God. From Jesus this gladness sweeps over us in his Gospel, in the joyful message that God knows us, that he is good and that his goodness is the power above all powers; that we are wanted and loved by him. Gladness is the fruit of love. The oil of gladness, which was poured out over Christ and comes to us from him, is the Holy Spirit, the gift of Love who makes us glad to be alive. Since we know Christ, and since in him we know God, we know that it is good to be a human being. It is good to be alive, because we are loved, because truth itself is good.

www.zenit.org 01-04-2010

Parents, Pray for Vocations

Pope Benedict XVI, 25-04-2010

The first form of witness that awakens vocations is prayer, as is shown to us by the example of St Monica, who, supplicating God with humility and persistence, obtained the grace of seeing her son Augustine become Christian. St Augustine wrote: "Without a doubt I believe and affirm that through her prayers, God granted me the intention not to propose, not to want, not to think, not to love anything else but the attainment of truth."

Therefore, I invite parents to pray that the heart of their children open to listening to the Good Shepherd, and each tiny seed of a vocation ... grow into a mature tree, bearing much good fruit for the Church and for all humanity.

How can we hear the voice of the Lord and recognize it? In the preaching of the Apostles and their successors: In it there resounds the voice of Christ, who calls us to communion with God and to the fullness of life, as we read in St John's Gospel: "My sheep hear my voice and they follow me. I give them eternal life and they will never be lost and no one will take them out of my hand." Only the Good Shepherd leads his flock with immense tenderness and defends them from evil, and only in him can the faithful place absolute confidence.

www.zenit.org 25-04-2010

Adding to the Misery of the World

Christ makes it very clear: "Judge not, that ye be not judged" (Matt 7:1). Yet 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. Bishops, teachers, school principals, Catholic newspapers, Catholic Education Offices, directors – dear Heavens, is there no one you will spare?

In your April issue (p.5) you attack Jim Quillinan while admitting "to never bothering to read his reflections."

You say yourself that Jim is "highly esteemed in the Diocese of Sale." Rightly so. This kind, Godly man has done so much good, changed so many lives, brought about healing and reconciliation within families and between long-term adversaries. He is a worthy Catholic teacher and a thoroughly decent person all round. His writing lifts the spirit. Does yours?

People may tell you that your quarries will ignore your criticism, that they're thick-skinned and they don't care. This may be true of some, possibly even Jim, I don't know – but be assured that you are doing your bit to add to the misery of the world.

In your publication I may find "orthodoxy" but I need to look hard to find the love of God.

Christopher Holt, Kensington, London

Clarification: The article Mr Holt refers to is about Mr Quillinan quoting from a dissident theologian in a Catholic newspaper. It is not about Mr Quillinan's 'godliness' or otherwise. Catholics have a right to expect Catholic publications and Catholic teachers to teach Catholic teaching.

- Ed.

Ecumenism

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

Ecumenism based on good manners instead of truth is empty. It's also a form of lying. If we share a love of Jesus Christ and a familial bond in baptism and God's Word, then on a fundamental level, we're brothers and sisters. Members of a family owe each other more than surface courtesies. We owe each other the kind of fraternal respect that "speak[s] the truth in love" (Eph4:15). We also urgently owe each other solidarity and support in dealing with a culture that increasingly derides religious faith in general, and the Christian faith in particular.

An Ad for the Middle Ages

From an article by Rory Fitzgerald in Britain's The Catholic Herald. Used with permission.

In 1987 Fr Benedict Groeschel founded the Franciscan Friars of the Renewal in the South Bronx, New York. The order has thrived and has travelled east across the Atlantic: the friars are now established in Bradford, London, Limerick and Derry.

Now 76, he is a familiar face to Catholics throughout the world as the affable host of his own weekly television show Sunday Night Live on EWTN. [...]

He is pessimistic about the future of Christian Europe: "Europe is dying. It's not going to be atheist. It's going to be Muslim; with a noisy Catholic minority... I've always enjoyed Europe, the philosophers, the thinkers, the Catholic intelligentsia, but it's over."

Conversely, he feels that the United States is likely to experience a renewal of the Christian faith: "The old liberal Catholics from the 1970s are all dying off. Over here, there's hardly a Catholic who's under 30 who's a liberal, and not a conservative.

"In fact I've never met one. And if I do, I'll put him in a bell jar and take him to the national museum so everybody can go take a look at him! Over here, it's the young people who are full of energy and enthusiasm for the Catholic faith. We've had 15 vocations this year in New York alone. The average age of our friars is about 32, something like that."

"The United States was the first country in the world that did not recognise a particular religion, but the Christian religion is very strong here. And I think it's growing stronger all the time."

To what does he attribute the success of the friars of the Renewal? All you have to do is turn up looking like an ad for the Middle Ages and people will open up to you," he says. "In the depths of the human heart there is a yearning to do God's will."

www.catholicherald.co.uk 02-04-2010

The Truth About Man

Pope Benedict XVI

Man does not only need to be fed materially or helped to overcome moments of difficulty, but also needs to know who he is, the truth about himself and his dignity ... The Church, with her service to the poor, is therefore committed to the universal announcement of the truth about man, who is loved by God and created in His image, redeemed by Christ and called to eternal communion with Him. Many people have thus been able to rediscover, and are rediscovering, their dignity, sometimes lost in tragic events, and to recover confidence in themselves and hope in the future.

Vatican Information Service 14-02-2010

Where is Heaven?

Fr Raniero Cantalamessa, Pontifical Household preacher, on the Gospel for Feast of the Ascension, 2008

"Men of Galilee, why are you staring at the sky? This Jesus, who was taken up from among you and assumed into heaven, shall one day return in the same way in which you saw him go to heaven."

This is an occasion to clarify once and for all what we mean by "heaven." Among almost all people, heaven indicates the habitation of the divinity. Even the Bible uses this spatial language: "Glory to God in the highest heaven and peace to men on earth." With the advent of the scientific era, all these religious meanings attributed to the word "heaven" are now in crisis. The heavens are the space in which our planet and the whole solar system moves, and nothing else.

It is important therefore to try to clarify what we Christians mean when we say "Our Father who art in heaven," or when we say that someone "went to heaven." In these cases the Bible adapts itself to the common way of speaking (we do it today too, even in the scientific era, when we say that the sun "rises" and "sets"). But the Bible knows well and teaches that God is "in heaven, on earth and everywhere," that he is the one who "created the heavens" and, if he created them, cannot be "contained" by them. That God is "in the heavens" means that he "dwells in inaccessible light," that he is as far beyond us "as the heavens are above the earth."

We Christians also agree that in talking about heaven as God's dwelling place we understand it more as a state of being than a place. When we speak about God it would be nonsense to say that he is literally "above" or "below," "up" or "down." We are not therefore saying that heaven doesn't exist but only that we lack the categories with which to adequately represent it. ...

In light of what we have said, what does it mean to proclaim that Jesus "ascended into heaven"? We find the answer in the Creed. "He ascended into heaven and is seated at the right hand of the Father." That Christ has ascended into heaven means that he "is seated at the right hand of the Father," that is, as man too, he has entered into God's world; that he has been constituted the Lord and head of all things...

[Translation by Joseph G. Trabbic] www.zenit.org 02-05-2008

Human or Not?

It is superfluous to argue in favour of abortion if the unborn are not human persons. However, if the unborn *are* human persons, then even a million justifications of abortion would be inadequate!

Henk Verhoeven, Beacon Hill NSW

LIFE on the Other Side!

My wife and I are among the few who are privileged to live on or near the beautiful stretch of unspoilt coastline between Lakes Entrance in Victoria and Eden in New South Wales. In our case we are about 5 hours from Melbourne and about 8 hours from Sydney (via Canberra).

Having a son with his family in Melbourne and having been associated with the Helpers and other good Catholic friends in Melbourne for many years it is Melbourne that we tend to visit most months for a few days at a time. I always join the Melbourne Helpers in prayer while there.

On the feast of St Joseph I decided to break the mold and check out LIFE on the other side of the border. What a weekend! I had primarily gone for the Sydney 'Day of the Unborn Child' but with God's unbridled generosity I gained so much more. It was a spiritual high. Let me explain.

Keith Gordyn, an old friend who runs 'Servants of Mary Help of Christians' lives in the huge old presbytery of St Thomas Becket Parish in Lewisham with the energetic 80-years-young parish priest, Father Michael Butler. I was their guest.

Saturday, 20th March was the Sydney Prayer Vigil for the Helpers of God's Precious Infants. We began with Holy Mass at 8.15 in St Peter's, Surrey Hills, then, praying the Joyful Mysteries, set off to Australia's oldest abortion mill, the 'Pre-term Women's Health Clinic' (!?) on Elizabeth Street nearby. This is where Sydney's '40 Days for Life' had been going strong all Lent. For the next 1½ hours about 100 of us prayed rosaries, the Stations of the Cross and sung hymns to end abortion. For me the most inspiring thing was the fact that the vast majority there were young people and young families (mostly home-schooled or schoolers!).

Having processed back to St Peter's where Father and others had been praying before the Blessed Sacrament all the time, we concluded with Benediction and shared morning tea. There I was introduced to some of the Sydney stalwarts by Gail Instance of Family Life International (FLI). There was this wonderful Sister Yvonne (like the late Sr Maureen Ryan of the Melbourne Helpers) of Our Lady of the Sacred Heart who prays while holding Jesus of Divine Mercy outside 'Pre-term' on her own for hours on end.

Later Scott McKendry took me to the FLI offices which he and Shane Higoe have revamped. I was shown the excellent short DVD, 'The Call' that Scott made with his daughter, Majella, singing. I was also shown the flat above 'Pre-term' which has been converted to a beautiful chapel for 40 nights of all-night adoration of the Blessed Sacrament. This in

itself was a miracle from Our Lady of Guadalupe. Just weeks before '40 Days' began they met a young man, I believe at a Helpers' Vigil, who they discovered rented this flat but was giving it up so as to join the seminary! Scott approached Bishop Porteous and they were, praise God, able to get permission to have the Blessed Sacrament reserved for all night adoration in this flat now transformed into a glorious chapel!

Back in Lewisham that evening Keith said, "We are going for dinner in the church hall." Another surprise! The hall was already near filled with about 100 young Catholics from early teens to early thirties. I learned they are members of the 'Immaculata Community'. They come from a wide area and gather at St Thomas's once a month to prepare and enjoy a meal, make music, sing, pray, act, give testimonies and listen to talks. This Saturday it was given by a 37-year-old man who leads retreats in schools. He spoke on the woundedness of young people in families nowadays and related this to the wounds of Jesus and how through Him they can turn this woundedness into a force for good. There were 3 priests to hear Confessions and afterwards they went into the church to adore Our Lord! Every weekend at St Thomas's there are 48 hours of adoration from Friday to Sunday evening and every weekday from 1pm to 6pm – organised by the Immaculata Community! Wow!

The Day of the Unborn was started in 1999 in Argentina by President Carlos Menem and has now spread to cities around the world. Significantly it is held on or close to the Feast of the Annunciation.

In Sydney the 'Big Day' (Sunday 21st March) began at St Mary's Cathedral at 10.30. The pro-life sung Mass was celebrated by Bishop Terry Brady to a packed cathedral. At noon Bishop Brady led us in the Angelus and followed behind Her Majesty, our Patroness, in the form of the beautiful statue of Our Lady Help of Christians. During the hour-long procession past the Houses of Parliament we prayed the Joyful Mysteries and sung traditional hymns with gusto. We concluded with Benediction back at the Cathedral.

At 4pm there was a '40 Days' midpoint gathering at P.J. Gallagher's Pub in Drummoyne where, after socialising, we were addressed by Scott McKendry and Marcel White with stirring tales of the fruits of prayer and counselling for LIFE. There were also some very moving testimonies of turnarounds and conversions. In conclusion Bishop Julian Porteous encouraged us too and we all knelt for his blessing.

So many blessings – the fruits of all those who have fasted, prayed and worked so hard these 40 Days for Life in Australia. Thank you New South Wales.

Richard Earle, Marlo

Accusations Need Proof

The anti-Catholic media is out in force, trying to say that the Pope, as Cardinal Ratzinger in charge of the Congregation for the Faith, tried to cover up abuses within the Church. They are relying on an expression he used, “for the good of the Church”, as if that could mean only one thing. They forget that his job was about precisely the good of the Church, from an overall perspective, which includes the place of the priesthood within the Church by divine decree.

The background to this is America. There are hundreds of bishops in America, so they are a powerful voice within the Church, and they had been lobbying Rome for the right (i.e., legal power) to dismiss priests on the spot, on the basis of no more than someone’s accusation.

Accusations can be made for several reasons – revenge, extortion of money, blame, etc., as well as objective truth. The assessment of truth, proof and punishment of guilty individuals is all part of this responsibility, but wholesale untested acceptance of accusations against individuals endangers not only priests but the priesthood itself, and this was what Rome well understood.

Granting bishops the right to sack priests just as they see fit is neither right nor legal nor just, and it was against this powerful voice from America that Rome was reluctant to grant such power. The consequences would have been that no priest would be secure in his position of carrying out his pastoral responsibilities, which is more or less where things are today, in Sale diocese anyhow.

The proof of this is the treatment of Fr Speekman who, upon examination at the highest level, has been declared to have done no wrong we are told officially and on the best of authority, yet still he is out in the cold after what is it, seven years?

It was to prevent this kind of arbitrary injustice and its negative effect on the priesthood of the Church that the Congregation committed to the care of the Church would understandably say to the American bishops – not having heard of what goes on in this not so powerful country – “for the good of the Church” (and its priesthood) you can’t act like that. It is contrary to law and process.

But here, who wants to join the priesthood on behalf of the diocese of Sale when untrue and unjust accusations can bring a priest undone but truth doesn’t matter? That is why they are not lining up at the doors.

S.C., Melbourne

*“The Hail Mary
is a prayer that never tires.”*

Curé of Ars

True Consolation

*From a commentary by Fr Raniero Cantalamessa,
Preacher to the Pontifical Household*

In the Gospel Jesus uses the term “paraclete” when speaking to the disciples about the Holy Spirit.

In some contexts this term means “consoler,” in others “defender,” and sometimes it means both. In the Old Testament God is the great consoler of his people. This “God of consolation” (Rom 15:4), became “incarnate” in Jesus Christ, who is named the first consoler or Paraclete (cf. Jn 14:15).

The Holy Spirit, being the one who continues Christ’s work and brings the common work of the Trinity to completion, also had to be called “Consoler”: “The Consoler who will remain with you forever,” as Jesus says.

After Easter the whole Church had a living and powerful experience of the Spirit as consoler, defender, ally, in its internal and external difficulties, in the persecutions, in the trials, in everyday life. In the Acts of the Apostles we read: “The Church grew and walked in the fear of the Lord, full of the consolation (“paraclesis”) of the Holy Spirit” (9:31).

We must now draw a practical conclusion for our lives from this. We ourselves must become paracletes! If it is true that the Christian must be “another Christ,” it is just as true that he must be “another Paraclete.”

The Holy Spirit not only consoles us, but he also makes us capable in turn of consoling others. True consolation comes from God who is the “Father of all consolation.” This consolation comes to those who are suffering, but it does not stop with them; its final goal is reached when those who have experienced consolation in turn console their neighbours with the same consolation with which God has consoled them.

They must not be content to offer only platitudes (“Take heart, don’t worry – you will see that everything will turn out fine!”), but to bring the authentic “consolation that comes from the Scriptures,” which is able to “keep hope alive” (cf. Rom 15:4). This is how we explain the miracles wrought by a simple word or gesture, offered in a climate of prayer, at the bedside of a sick person. It’s God who is consoling that person through you!

www.zenit.org 25-04-2008

Serve Rather Than Confuse

Fr Federico Lombardi S.J., Holy See Press Office Director
“[The] patient and solid love of truth is necessary, in the Church, in the society in which we live, in communicating and in writing, if we wish to serve rather than confuse our fellow men and women.”

Vatican Information Service 09-04-2010

Obedience is True Freedom

Pope Benedict XVI to priests, 18-02-2010

God created us and we are ourselves if we conform to his will; only in this way do we enter into the truth of our being and are not alienated.

On the contrary, alienation occurs precisely by disregarding God's will, for in this way we stray from the plan for our existence; we are no longer ourselves and we fall into the void.

Indeed, obedience, namely, conformity to God, the truth of our being, is true freedom, because it is divinization.

Handing on the Faith

Thank you for ITD, especially the March 2010 issue. This brought about me writing the following.

I am strongly of the opinion that first and foremost there is the responsibility of parents to educate themselves and their children in the faith. But this will be frustrated if they send their children to Catholic schools that do not likewise teach the faith in its fullness and in all clarity.

Then again, the work of parents and schools will be frustrated if the parish does not fulfil its duties and obligation of assisting the sacramental and prayer life of its parishioners.

This, in brief, is the analysis of the need for and process of Catholic education, which *must* centre on the Catechism of the Catholic Church if it is to be complete and rounded.

I realise that teachers cannot give their children the faith, nor can they give them experiences of the faith. But what they can and must do is give the facts of the faith – its dogmas, its commandments, its liturgical and prayer life. Without these, a child is lost. With them, he is able to develop his faith, grow in his love of God and become a willing child of God if, indeed, that is his will.

The present generation of parents do not in fact have the "Catholic" schools and parishes that they want – instead they have schools which muddy the faith, leading to a deep confusion in the intellect, whose teachers often fail to practise themselves, still less teach the fullness of Catholic moral law, thereby deforming their own and their students' consciences and rendering the will powerless to make right decisions; and parishes which mess around with the liturgy.

I strongly believe that of the less than 10% of Catholics who go to weekly Mass, at least 80% are contraceptors or see nothing wrong with contraception. If that is the case, then any reform of our parishes and schools will have to be by a direct and dramatic divine intervention. It will not be done by our bishop and priests and parents alone.

Bert Van Galen, Launceston, TAS

Internet Ministry

From Pope Benedict XVI's message for the 44th World Communications Day, 16 May 2010

All priests have as their primary duty the proclamation of Jesus Christ, the incarnate Word of God, and the communication of his saving grace in the sacraments. Gathered and called by the Word, the Church is the sign and instrument of the communion that God creates with all people, and every priest is called to build up this communion, in Christ and with Christ. Such is the lofty dignity and beauty of the mission of the priest, which responds in a special way to the challenge raised by the Apostle Paul: "The Scripture says, 'No one who believes in him will be put to shame ... everyone who calls on the name of the Lord will be saved.'"

But how can they call on him in whom they have not believed? And how can they believe in him of whom they have not heard? And how can they hear without someone to preach? And how can people preach unless they are sent? (Rom10:11, 13-15).

Responding adequately to this challenge amid today's cultural shifts, to which young people are especially sensitive, necessarily involves using new communications technologies. ...

The increased availability of the new technologies demands greater responsibility on the part of those called to proclaim the Word, but it also requires them to become more focused, efficient and compelling in their efforts. Priests stand at the threshold of a new era: as new technologies create deeper forms of relationship across greater distances, they are called to respond pastorally by putting the media ever more effectively at the service of the Word. ...

Priests are thus challenged to proclaim the Gospel by employing the latest generation of audiovisual resources (images, videos, animated features, blogs, websites) which, alongside traditional means, can open up broad new vistas for dialogue, evangelization and catechesis. ...

Yet priests present in the world of digital communications should be less notable for their media savvy than for their priestly heart, their closeness to Christ. ...

Our pastoral presence in that world must thus serve to show our contemporaries, especially the many people in our day who experience uncertainty and confusion, that God is near; that in Christ we all belong to one another. ...

At the same time, priests must always bear in mind that the ultimate fruitfulness of their ministry comes from Christ himself, encountered and listened to in prayer; proclaimed in preaching and lived witness; and known, loved and celebrated in the sacraments, especially the Holy Eucharist and Reconciliation.

www.zenit.org 24-01-2010

Taking God Off The Streets

I note from your editorial (ITD April 10, p.5) that you were less than impressed by the photo on the front page of your diocesan newspaper Catholic Life (Feb issue) where the clergy failed to wear clerical dress. I am astounded how little 12-year-old Muslim girls wear a headdress over here whilst our clergy (priests and bishops) fail to wear their mandated dress. These young children must be brave little souls. This cannot be said of our priests.

In order to quote his words correctly I have just opened a book containing the speeches of the great Pope John Paul II when he was in my homeland.

When addressing the priests, missionaries, religious brothers and sisters and seminarians in Maynooth on Monday 1st October 1979 he made the following statement "Do not help the trend towards 'taking God off the streets' by adopting secular modes of dress and behaviour yourselves."

As we read during this festive season about the Apostles, we are reminded that Christ's priests were expected to be brave in proclaiming the Gospel and if need be die as a witness. Our modern apostles are being asked to be brave. The vast majority are not being required to die but to live in such a way that they proclaim our Saviour by their outward manifestation of the Gospel.

Pat Ryan, London

In the End, Only Love

Pope Benedict XVI, Angelus address, 31-01-2010

Charity is the "greatest" gift, which confers worth on others, and yet "does not boast, does not puff up with pride," indeed, "it rejoices in truth" and the good of others. He who truly loves "does not seek his own interests," "does not keep track of evil received," "bears all things, believes all things, hopes all things, endures all things" (cf. 1Cor13:4-7).

In the end, when we will meet God face to face, all the other gifts will disappear; the only one that will remain in eternity will be charity, because God is love and we will be like him, in complete communion with him.

For now, while we are in this world, charity is the Christian difference. The Christian's whole life is summed up by charity: what he believes and what he does. ... Love is the essence of God himself, it is the meaning of creation and history, it is the light that gives goodness and beauty to every man's existence.

www.zenit.org 31-01-2010

Priest Must Be A True Man

From the "lectio divina" delivered by Pope Benedict XVI to parish priests of Rome, 18-02-2010

A priest must really be a man of God, he must know God intimately and know him in communion with Christ and so we must live this communion; and the celebration of Holy Mass, the prayer of the Breviary, all our personal prayers are elements of being with God, of being men of God. Our being, our life and our heart must be fixed in God, in this point from which we must not stir. This is achieved and reinforced day after day with short prayers in which we reconnect with God and become, increasingly, men of God who live in his communion and can thus speak of God and lead people to God.

The other element is that the priest must be man, human in all senses. That is, he must live true humanity, true humanism; he must be educated, have a human formation, human virtues; he must develop his intelligence, his will, his sentiments, his affections; he must be a true man, a man according to the will of the Creator, of the Redeemer, for we know that the human being is wounded and the question of "what man is" is obscured by the event of sin that hurt human nature even to the quick.

Thus people say: "he lied" "it is human"; "he stole" "it is human"; but this is not really being human. Human means being generous, being good, being a just person, it means true prudence and wisdom. Therefore emerging with Christ's help from this dark area in our nature so as to succeed in being truly human in the image of God is a lifelong process that must begin in our training for the priesthood. ...

I think that basically these two things go hand in hand: being of God and with God and being true man, in the true sense meant by the Creator when he formed this creature that we are.

To be man: the Letter to the Hebrews stresses our humanity; we find this surprising for it says: "He can deal gently with the ignorant and wayward, since he himself is beset with weakness" (5:2). And then even more forcefully, "In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear" (5:7).

For the Letter to the Hebrews, the essential element of our being human is being compassionate, suffering with others: this is true humanity. It is not sin because sin is never solidarity but always tears solidarity apart, it is living life for oneself instead of giving it.

www.zenit.org, 24-02-2010

"The Blessed Virgin is that beautiful creature who never disappointed the Good Lord."

Curé of Ars

Can a Catholic Vote Labor?

My question is in regard to Labor's policy on abortion. As a Catholic, I put this forward from a Catholic point of view, but the premise could also apply to any Christian or member of any pro-life religion or group. The question should really read, 'Can a Catholic with a morally formed conscience vote for a political party whose policies include the killing of innocent human beings?'

The Catholic Church teaches that abortion constitutes a grave offence, a moral evil, or a sin of grave matter. It also teaches that those that procure, or are involved in the abortion industry are guilty of that sin. The Bible is full of teachings affirming the Church's position; plus 2000 years of unchanged teachings.

A Catholic who cooperates in an abortion, having knowledge of the doctrine of the Church regarding such matters, incurs the penalty of excommunication, "by the very commission of the offense." Such a person is, by *his/her own choice*, no longer in full communion with the Church, and no longer allowed to receive the Sacraments. The Church has a mechanism for reconciliation, but of course this includes the renunciation of the sin. Therefore the fact remains: one cannot be both Catholic and 'pro-choice'!

At times, in all parties, the individual candidate will take a different position to his/her party on fundamental moral issues. Voting for a pro-life Labor candidate however, only assists in putting a pro-abortion party into power. To be fair, the Coalition parties could be accused of indifference, not having the fortitude to stand on a pro-life platform. That being said, at least they have no direct policy promoting the killing of unborn babies. In line with the argument presented, one should also know where any non-Labor candidate stands on the abortion issue and vote accordingly.

There will always be political policies, from all parties, that we may find contrary to moral principles. Abortion however, is an attack at the core value of human existence, the basic *God-given right to life*. All other rights are secondary to this.

Leaving the moral argument aside for a moment, what about the financial burden on society? Around the world there are absolutely bucket-loads of private, corporate and government monies spent on the killing of unborn babies. On the other side of the ledger there are bucket-loads of private, corporate and government monies spent on various procedures to make babies – while in the process killing more! Financially speaking, wouldn't it make sense to stop the spending on both, give the 'unwanted' babies to those who want them, thus freeing up funds for, say, sick people!

If all people who believe in the sanctity of life would have the courage to vote according to that conviction, we could then vote the evil of abortion out of Australia.

Michael Hagan, Gattton Qld

Unique Kind of Wickedness

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

I believe abortion is the foundational human rights issue of our lifetime. We need to do everything we can to support women in their pregnancies and to end the legal killing of unborn children. We may want to remember that the Romans had a visceral hatred for Carthage not because Carthage was a commercial rival, or because its people had a different language and customs. The Romans hated Carthage above all because its people sacrificed their infants to Ba'al. For the Romans, who themselves were a hard people, that was a unique kind of wickedness and barbarism. As a nation, we might profitably ask ourselves whom and what we've really been worshipping in our 40 million "legal" abortions since 1973.

Challenge is not Rejection

Pope Benedict XVI to youth in Malta

Maybe some of you will say to me, St Paul is often severe in his writings. How can I say that he was spreading a message of love?

My answer is this. God loves every one of us with a depth and intensity that we can hardly begin to imagine. And He knows us intimately, He knows all our strengths and all our faults. Because He loves us so much, He wants to purify us of our faults and build up our virtues so that we can have life in abundance.

When He challenges us because something in our lives is displeasing to Him, He is not rejecting us, but He is asking us to change and become more perfect. That is what He asked of St Paul on the road to Damascus. God rejects no-one. And the Church rejects no one. Yet in His great love, God challenges all of us to change and to become more perfect. ...

St John tells us that perfect love casts out fear. You may well encounter opposition to the Gospel message. Today's culture, like every culture, promotes ideas and values that are sometimes at variance with those lived and preached by our Lord Jesus Christ. Often they are presented with great persuasive power, reinforced by the media and by social pressure from groups hostile to the Christian faith.

It is easy, when we are young and impressionable, to be swayed by our peers to accept ideas and values that we know are not what the Lord truly wants for us. That is why I say to you: do not be afraid, but rejoice in His love for you; trust Him, answer His call to discipleship, and find nourishment and spiritual healing in the Sacraments of the Church.

Vatican Information Service 18-04-2010

Isaiah, Peter and Paul

Pope Benedict XVI, Angelus address 07-02-2010

The liturgy of the Fifth Sunday in Ordinary Time presents us with the theme of the divine call. In a majestic vision, Isaiah finds himself in the presence of the Thrice-Holy Lord and is seized by a great fear and by the profound feeling of his own unworthiness. But a seraph purifies his lips with a hot coal and takes away his sin, and he, making himself ready to answer the call, exclaims: "Here I am, Lord, send me!" (cf. Isaiah 6:1-2, 3-8).

The same succession of sentiments is present in the episode of the miraculous catch of fish, about which the Gospel passage speaks. Invited by Jesus to lower their nets, despite a night of fruitless effort, Simon Peter and the other disciples, trusting in his word, make a huge catch. Faced with such a prodigy, Simon Peter does not throw his arms around Jesus to express his joy over the unexpected catch but, as the Evangelist St Luke recounts, falls to his knees, saying: "Depart from me, Lord, for I am a sinful man." Jesus then answers him: "Do not be afraid; from now on I will make you a fisher of men" (cf. Luke 5:10); and Peter, leaving everything, follows him.

Paul too, noting that he was a persecutor of the Church, confesses that he is unworthy of being called an apostle, but he recognizes that the grace of God has accomplished marvels in him and, despite his own limitations, has entrusted to him the task and the honour of preaching the Gospel (cf. 1 Cor 15:8-10).

In these three experiences we see how the authentic encounter with God brings man to recognize his own poverty and inadequacy, his limitations and his sin. But this fragility notwithstanding, the Lord, rich in mercy and forgiveness, transforms man's life and calls man to follow him.

The humility that Isaiah, Peter and Paul bear witness to, invites those who have received the gift of a divine calling not to focus on their own limits, but to keep their gaze fixed on the Lord and on his surprising mercy, to convert the heart and continue, with joy, to "leave everything" for him.

[Translation by Joseph G. Trabbic] www.zenit.org 07-02-2010

The Wanderer

When I was young, we often sang the hymn 'Hail Queen of Heaven'. I was truly baffled as to who the 'wanderer' was.

Now I understand. Each day, before Mass, we have people, 'ministers' of one sort or another, wandering around the church, often chatting.

As the hymn says, pray for the wanderer.

Richard Stokes, Caboolture

Marriage Under Threat

One of the seven Sacraments often treated too lightly these days is the Sacrament of Marriage, in favour of a lavish function; a most costly way in which to receive a Sacrament. Avoid the extreme [horse-drawn coaches, stretch limos, high fashion, etc.], keep it simple, and proceed with great sincerity. Pray too for the graces of a good, long and happy married life. It is a most sacred promise – a solemn lifetime vow made between a man and a woman for the purpose of the procreation of children by God's natural law, to guide them in the faith, to give them a proper means of support, and to protect them from harm. The sacrament of marriage comes with many blessings and with great responsibilities. It can be received but once whilst both parties are alive.

Throughout Sacred Scripture God has given His sanction to marriage as an honourable state. "For man shall not live alone." And at the marriage feast at Cana, He changed water into the best of wine for the bride and bridegroom's feast – a sign that He was giving His consent to the sacrament of marriage – and it has been that way for more than 2000 years. It is not at the whim of a government to give sanction to the sacrament of marriage to whom they see fit; it is their duty to issue the license, as the law requires it to do.

But there is a strong group in the community whose wish it is to change all that as being 'old hat' and to allow same-sex couples to 'marry'. It is a powerful threat. The politicians agree with them (to catch votes no doubt), using the excuse that "the group must be heard as part of the community." The Church has defended marriage and the issue has been shelved – for now.

There are those too who can see no harm or wrong in cohabitation; they say, "Marriage is no more than a piece of paper," which is not so. Cohabitation is a harmful association, the result of which is the loss of respect.

At a 'Pride March' recently the Chief Commissioner of Police joined the "Sisters [males] of Perpetual Indulgence" – the leaders of the push for same-sex marriage – and he praised them. "We must listen to their point of view," he said.

It is the mission of the faithful to strongly guard and work to protect the dignity of marriage against any plan that would change the rite, and to pray for those who are about to marry.

Leo Morrissey, Sandringham, Vic

"Christianity begins not with a revolutionary, but with a martyr."

Archbishop Joseph Ratzinger, 1972

Reprehensible Attitude

On Easter Wednesday I was given my first real cross for the Easter Season when I attended the 12.05pm Mass at St Francis' Church in Melbourne. During the Lamb of God three women extraordinary ministers of Holy Communion (EMHCs) stood alongside the celebrant around the altar. Each was given a ciborium or bowl of the Sacred Hosts and as they moved to distribute Our Lord to recipients I waited for Father to come forward.

The celebrant did not distribute Holy Communion. Instead he carried out a variety of 'more essential' priestly roles such as taking a ciborium back to the tabernacle and then attending to something on the cruets table. My heart sank to my knees. Out of due respect for the celebrant, the true dignity of the women EMHCs and above all the wishes of Our Lord Himself via the teaching of His Church in the Vatican Instruction *Inaestimabile Donum*, I refrained from approaching the Eucharistic Banquet. I was sure Jesus would be happier with my spiritual communion.

The celebrant must have felt 'overloaded'. There would not have been 100 people at the Mass. In fact, it didn't surprise me as this particular priest for many years has often treated the Liturgy with a modern 'get-with-the-times' approach. Now I include him in a special way in my daily prayer during this Year for Priests.

Peter Phillips, Springvale

Inaestimabile Donum, n.10

The faithful, whether religious or lay, who are authorized as extraordinary ministers of [Holy Communion] can distribute Communion only when there is no priest, deacon or acolyte, when the priest is impeded by illness or advanced age, or when the number of the faithful going to Communion is so large as to make the celebration of Mass excessively long. Accordingly, a reprehensible attitude is shown by those priests who, though present at the celebration, refrain from distributing Communion and leave the task to the laity.

Redemptionis Sacramentum, n.88

It is the Priest celebrant's responsibility to minister Communion, perhaps assisted by other Priests or Deacons; ... Only when there is a necessity may extraordinary ministers assist the Priest celebrant in accordance with the norm of law.

Terminology - Redemptionis Sacramentum, n.156

This function is to be understood strictly according to the name by which it is known, that is to say, that of extraordinary minister of Holy Communion, and not "special minister of Holy Communion" nor "extraordinary minister of the Eucharist" nor "special minister of the Eucharist", by which names the meaning of this function is unnecessarily and improperly broadened.

The Cure For Death Exists

From Pope Benedict XVI's homily at the Easter Vigil

Man's resistance to death becomes evident: somewhere – people have constantly thought – there must be some cure for death. Sooner or later it should be possible to find the remedy not only for this or that illness, but for our ultimate destiny – for death itself. Surely the medicine of immortality must exist. Today too, the search for a source of healing continues. Modern medical science strives, if not exactly to exclude death, at least to eliminate as many as possible of its causes, to postpone it further and further, to prolong life more and more.

But let us reflect for a moment: what would it really be like if we were to succeed, perhaps not in excluding death totally, but in postponing it indefinitely, in reaching an age of several hundred years? Would that be a good thing? Humanity would become extraordinarily old, there would be no more room for youth. Capacity for innovation would die, and endless life would be no paradise, if anything a condemnation.

The true cure for death must be different. It cannot lead simply to an indefinite prolongation of this current life. It would have to transform our lives from within. It would need to create a new life within us, truly fit for eternity: it would need to transform us in such a way as not to come to an end with death, but only then to begin in fullness.

What is new and exciting in the Christian message, in the Gospel of Jesus Christ, was and is that we are told: yes indeed, this cure for death, this true medicine of immortality, does exist. It has been found. It is within our reach. In baptism, this medicine is given to us. A new life begins in us, a life that matures in faith and is not extinguished by the death of the old life, but is only then fully revealed.

... It is no mere cleansing, still less is it a somewhat complicated initiation into a new association. It is death and resurrection, rebirth to new life.

Indeed, the cure for death does exist. Christ is the tree of life, once more within our reach. If we remain close to him, then we have life.

www.zenit.org 04-04-2010

Sailing the Digital Sea

Pope Benedict XVI, 24-04-2010

"Without fear we want to set out upon the digital sea embracing the unrestricted navigation with the same passion that for 2,000 years has steered the barque of the Church. More than with technical resources, although necessary, we want to qualify ourselves dwelling in this universe too with a believing heart, that contributes to giving a soul to the uninterrupted communicational flow of the Internet."

Be Guided By Orthodox and Liberal Priests Alike

In defence of Fr Brendan Hogan:

I have just returned from my 10-day yearly retreat, at St Mark's Catholic Church, Sydney Rd, Faulkner, Melbourne. Fr Paul Newton is the *very* orthodox parish priest there. It is a *joy* to attend any of his Masses – Saturday Vigil 6pm, Sunday 9am Italian, 10.30am family Mass, 12.30pm Croatian, 5pm youth Mass; Holy Eucharist adoration before and after every Mass, weekends and weekdays; Friday adoration 7am to 11pm; most holy rosary – Tuesdays Italian, Thursdays Maltese, Saturdays English; Confession each weekday, Saturday morning and night. Fr Paul is involved fully with the youth group meeting every Wednesday evening. St Mark's, which is about to be renovated, holds approximately 500.

I am a parishioner of St Dymphna's church, Buchan, Victoria. Our beautiful little church, built 1896, holds 40 to 50. Our very popular parish priest is Fr Brendan Hogan. We consider ourselves blessed to have Mass the 1st and 3rd *Saturday, 9am*. Fr Brendan was originally assigned to the Orbost parish, but on the retirement of Fr Shanley after 35 years at Lakes Entrance, and his death, Fr Brendan found he had to share the two parishes, so Mass at Orbost, Lakes Entrance, Nowa Nowa, Swan Reach, Cam River, Buchan and Mallacoota, which is approximately 200km away, 400km round trip, plus support 2 primary schools, weddings and funerals!

Perhaps this shows "both sides of the coin".

In our churches, Australia, we have orthodox and liberal priests. If we parishioners, instead of judging, could accept those priests, trying to do their best, be guided by them and in turn guide and support them, maybe the youth will take up vocations. We need good young priests.

Barry Newton, W Tree

(I must confess, tongue in cheek, I am Fr Paul Newton's father)

Irony of the Month

Heard at a Brisbane Mass on Passion Sunday 2010 in place of "This is the Lamb of God":

"This is Jesus, who said, 'Father, forgive them; they do not know what they are doing.'"

Michael Aphorpe, Brisbane

Learn the Meaning of Sacrifice

Blessed Pier Giorgio Frassati

"In order to be Christian, our lives must be a continual renunciation and sacrifice. However, we know that the difficulties of this world are nothing compared to the eternal happiness that awaits us, where there will be no limit to our joy, no end to our happiness, and we shall enjoy unimaginable peace. And so, young people, learn from our Lord Jesus Christ the meaning of sacrifice."

Being Divisive

Cathnews seems to revel in giving coverage to the views of dissenting Catholics. Cathnews is of course the Australian online news service that is supposed to be Catholic, and is funded by the Australian Bishops' Conference. For example, they see no problem praising rabid dissenter Sr Joan Chittister, referring to her as "the outspoken American Benedictine nun" who is "an articulate and fearless feminist voice in the Catholic Church." (Cathnews 03-03-2010)

A few days later they were covering dissenting priest Fr Hans Kung (09-03-2010) who "says clerical sex abuse across the globe is linked to priestly celibacy and the Church's "uptight" views on sex." It does not concern Cathnews that Fr Kung, as they themselves report, "was stripped of his licence to teach Catholic theology after he rejected the doctrine of Papal infallibility." Kung was also featured in December 2009 and again in April, both times speaking against the Church and Pope.

More recently there were opinion pieces criticizing the Pope's handling of the Irish abuse scandal (25-03-10 and 26-03-10) and questioning the Pope's credibility (30-03-10). Other articles have been sympathetic towards the gay lifestyle (08-04-2010, 09-04-10).

These are only recent examples, and not isolated; they occur regularly. Why is Cathnews intent on being a voice for dissenters, a voice *against* Church teaching?

Why is Cathnews allowed to continue with this nonsense? Why is it not accused and derided by bishops and priests for being "divisive" (the biggest "naughty word" aimed regularly at orthodox publications, including ITD)? How come orthodox Catholics are always being accused of being "divisive" or "bullying" – without any evidence being produced – because they *promote* Church teaching and call for *faithfulness* to Church teaching. This is apparently very bad. But to mock Church teaching, to promote dissenters, to treat dissent as "mature debate" (as the Pope warned us about recently – see ITD March 10, p.1), is never challenged or considered divisive. Why not?! Why don't (many) priests and bishops *support* orthodox Catholics, and criticize the *dissenters*?

Why are orthodox Catholics considered such a threat, when all we want is to know and love our Catholic faith in its fullness and to see it being authentically taught by those who should be teaching us!

- Ed.

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

Where is Heaven?

*Fr Raniero Cantalamessa, Pontifical Household preacher,
on the Gospel for Feast of the Ascension, 2008*

In regard to us, “going to heaven” or going to “paradise” means going and being “with Christ” (Phil 1:23). Our heaven is the risen Christ together with whom we shall form a “body” after our resurrection but also, in a provisional and imperfect way, immediately after our death.

It is sometimes objected that no one has returned from heaven to assure us that it truly exists and is not just a pious illusion. It’s not true! There is one who – if we know how to recognize him – returns from heaven every day in the Eucharist to assure us and to renew his promises.

The words of the angel – “Men of Galilee, why are you staring at the sky?” – also contain an implicit reproof: We should not just “stare into the sky” and speculate about the beyond, but rather we should live in expectation of his return, follow his mission, bring the Gospel to the ends of the earth, improve life in this world.

He has gone to heaven but without leaving earth. He has only disappeared from our field of vision. Indeed in the Gospel he himself assures us: “Behold, I am with you always, even to the end of the world.”

[Translation by Joseph G. Trabbic] www.zenit.org 02-05-2008

Mary, our mother

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

Pope John Paul II

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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.