

Into the Deep

Issue 61

Newsletter of orthodox Catholics of Gippsland

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ITD Turns 5!

This issue of ITD marks its 5th birthday! Thanks again to all our readers for their support, contributions, feedback, and prayers. It is particularly heartening to have the support of so many orthodox priests and even a few bishops.

We are grateful that we have never been short of funds to produce ITD, and assure you that all donations go directly to paying for printing and postage of the printed issues. Other costs are absorbed, and time is voluntarily given.

Thanks to Fr Michael de Stoop, who donated a copy of each version (full and abridged Q&A) of his book, "The Gift of Confession", ITD has gifts to give in celebration of our birthday! As noted in the September issue of ITD, anyone who writes to ITD, gives a donation, becomes a new subscriber, or introduces a new subscriber, between 01 September and 26 October 2007, will be in the running to receive one of these wonderful books. Just make sure that your letter or email contains your name and mailing address! Refer to the back page of ITD for our contact details. See page 7 of this ITD for another excerpt from Fr de Stoop's book (as well as last month's issue, page 6).

We look forward to your continued support, and always enjoy hearing from readers so keep your letters coming. And keep up the prayers!

What Is There To Fear?

Do not fear; you are walking on the sea amidst the wind and waves, but you are with Jesus. What is there to fear? But if fear takes you by surprise, pray, 'Oh Lord, save me!' He will stretch out His hand to you. ... Squeeze it tightly and walk joyfully.

Padre Pio (St Pio of Pietrelcina)

The Force of Truth

*From a homily by Pope Benedict XVI
8 September 2007, Mariazell, Austria*

Today as in the past, it is not enough to be more or less like everyone else and to think like everyone else. Our lives have a deeper purpose. We need God, the God who has shown us his face and opened his heart to us: Jesus Christ. Saint John rightly says of him that only he is God and rests close to the Father's heart (cf. Jn 1:18); thus only he, from deep within God himself, could reveal God to us – reveal to us who we are, from where we come and where we are going.

Certainly, there are many great figures in history who have had beautiful and moving experiences of God. Yet these are still human experiences, and therefore finite. Only He is God and therefore only He is the bridge that truly brings God and man together.

So if we Christians call him the one universal Mediator of salvation, valid for everyone and, ultimately, needed by everyone, this does not mean that we despise other religions, nor are we arrogantly absolutizing our own ideas; on the contrary, it means that we are gripped by him who has touched our hearts and lavished gifts upon us, so that we, in turn, can offer gifts to others. In fact, our faith is decisively opposed to the attitude of resignation that considers man incapable of truth – as if this were more than he could cope with.

This attitude of resignation with regard to truth, I am convinced, lies at the heart of the crisis of the West, the crisis of Europe. If truth does not exist for man, then neither can he ultimately distinguish between good and evil. ...

We need truth. ... Truth proves itself in love. It is never our property, never our product, just as love can never be produced, but only received and handed on as a gift. We need this inner force of truth. As Christians we trust this force of truth. We are its witnesses. We must hand it on as a gift in the same way as we have received it, as it has given itself to us.

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

Servant or Master?

I have had occasion to be at Mass in various different parishes for various different reasons over recent months – country New South Wales, Auckland New Zealand, and Pretoria, Cape Town and Port Elizabeth in South Africa.

I have been intensely saddened at how all of these Masses have been “people Masses” where the priest seems to be the popular celebrity, the people seem to be the reason everyone’s there, and the Mass is “customized” to suit the personal tastes and preferences of the priest and people. There is little regard for the liturgical texts or liturgical norms, almost no respect for the Blessed Sacrament, and what seems like a concerted effort to try to “empty” the Mass of its meaning. It seems the more individualized or personalized the Mass, the more trendy and attractive it is. To someone, anyway.

All these issues have been clearly and consistently dealt with through various Church documents. ITD has, over the years, covered them all, through Fr McNamara’s answers to liturgical questions, and quotes from Redemptionis Sacramentum (R.S.), Sacramentum Caritatis (S.C.) and other Vatican documents). But here is a simple list of reminders for any parish priests out there who may want to consider obedience instead of trendiness:

- the words of the Creed have already been decided – don’t make them up to suit yourself (e.g. R.S. n.10, 27, 51)
- the Creed cannot be replaced with any old song that has the words “I believe” in it (e.g. R.S. n.69)
- the words of other parts of the Mass also can’t be made up or changed – just read them out of the Sacramentary as you are required to do (e.g. R.S. n.10, 27, 51)
- don’t add your own innovations to the Eucharistic prayers – you do not know better than the Church; just read them as you are required to do – it’s not hard, and it’s what we are entitled to and deserve as faithful Catholics (e.g. R.S. n.58)
- “This is the Lamb of God who takes away the sins of the world...” is not hard to read or to say – don’t try to be clever by adding your own thoughts or “enriching” it with your own touches (e.g. R.S. n.31,59)
- Extraordinary Ministers of Holy Communion are called that, and nothing else (R.S. n.157)
- Extraordinary Ministers of Holy Communion are to be used in extraordinary circumstances only (e.g. R.S. n.157)
- wear the vestments you are required to wear – it’s not a fashion statement or personal choice (e.g. R.S. n.121-128)
- distribute hosts at Holy Communion that you have consecrated *at that Mass*, unless unusual circumstances require that you need to ‘top-up’ from the hosts reserved in the tabernacle (e.g. R.S. n.89)
- do not allow Extraordinary Ministers of Holy Communion to gather around you at the altar as if they were concelebrating priests
- teach your congregation to be quiet before Mass, to prepare for the great Mystery – socialising can happen after Mass; set the example
- genuflect to the Tabernacle after processing in and before you leave, as written in the rubrics of the Mass
- the sign of peace is not a social occasion or sign of love and affection amongst parishioners – remind people that it is to be given in a sober manner to those on either side of them (e.g. S.C. n.49)
- you have already given us the peace of Christ prior to inviting us to do the same to our neighbour – there is no need for you to make a display of handshakes and hugs to all and sundry during the sign of peace; it is a quiet moment of preparation to receive the Lord (e.g. R.S. n.72)
- you, as the priest, are required to purify the sacred vessels – don’t leave the “dishes” for the “ladies” to wash up later (e.g. R.S. n.119)
- the sanctuary is your area, a sacred space essentially for ordained ministers and altar boys only – it is not a stage for as many parishioners as possible to perform on; imagine the altar rails are still there, and teach us to respect your place
- the Mass is not a forum to display your “equal opportunity” policy, or your creativity, or your willingness to “empower” parishioners – the Mass is not a forum for you, fullstop – you are its servant, not its master.

Ed.

“We well know that the Christian formation of the new generations is perhaps the most difficult, but the most supremely important, task the Church has to face.”

Pope Benedict XVI

Annoying Little Flies

St Louis Marie de Montfort, in Secret of the Rosary

In order to pray well, it is not enough to give expression to our petitions by means of that most excellent of all prayers, the Rosary, but we must also pray with real concentration for God listens more to the voice of the heart than that of the mouth. [...]

Of course, you cannot possibly say your Rosary without having a few involuntary distractions and it is hard to say even one Hail Mary without your imagination troubling you a little (for our imagination is, alas, never still). The one thing you can do, however, is to say your Rosary without giving in to distractions deliberately and you can take all sorts of precautions to lessen involuntary distractions and to control your imagination. [...]

Always remember that the best Rosary is the one with the most merit, and there is more merit in praying when it is hard than when it is easy. Prayer is all the harder when it is (naturally speaking) distasteful to the soul and is filled with those annoying little ants and flies running about in your imagination, against your will, and scarcely allowing you the time to enjoy a little peace and appreciate the beauty of what you are saying.

Even if you have to fight distractions all through your whole Rosary be sure to fight well, arms in hand: that is to say, do not stop saying your Rosary even if it is hard to say and you have absolutely no sensible devotion. It is a terrible battle, I know, but one that is profitable to the faithful soul. If you put down your arms, that is, if you give up the Rosary, you will be admitting defeat and then, having won, the devil will leave you alone.

But at the Day of Judgment he will taunt you because of your faithlessness and lack of courage. "He that is faithful in that which is least, is faithful also in that which is greater" (1 Luke 16:10). He who fights even the smallest distractions faithfully when he says even the very smallest prayer he will also be faithful in great things. We can be absolutely certain of this because the Holy Spirit has told us so.

So all of you, servants and handmaids of Our Lord Jesus Christ and the Blessed Virgin Mary, who have made up your minds to say the Rosary every day, be of good heart. Do not let the flies (it is thus that I call the distractions that make war on you during prayer) make you cowardly abandon the company of Jesus and Mary, in whose holy presence you always are when saying the Rosary.

Faithful Praise and Worship

Pope Benedict XVI, in Austria, 09-09-2007

[...F]rom the monastic tradition the Church has derived the obligation for all religious, and also for priests and deacons, to recite the Breviary. Here too, it is appropriate for men and women religious, priests and deacons – and naturally Bishops as well – to come before God in their daily "official" prayer with hymns and psalms, with thanksgiving and pure petition.

Dear brother priests and deacons, dear brothers and sisters in the consecrated life! I realize that discipline is needed, and sometimes great effort as well, in order to recite the Breviary faithfully; but through this officium we also receive many riches: how many times, in doing so, have we seen our weariness and despondency melt away! When God is faithfully praised and worshipped, his blessings are unending.

Your primary service to this world must therefore be your prayer and the celebration of the divine Office. The interior disposition of each priest, and of each consecrated person, must be that of "putting nothing before the divine Office". The beauty of this inner attitude will find expression in the beauty of the liturgy, so that wherever we join in singing, praising, exalting and worshipping God, a little bit of heaven will become present on earth. Truly it would not be presumptuous to say that, in a liturgy completely centred on God, we can see, in its rituals and chant, an image of eternity. [...]

In all our efforts on behalf of the liturgy, the determining factor must always be our looking to God. We stand before God – he speaks to us and we speak to him. Whenever in our thinking we are only concerned about making the liturgy attractive, interesting and beautiful, the battle is already lost. Either it is *Opus Dei*, with God as its specific subject, or it is not. In the light of this, I ask you to celebrate the sacred liturgy with your gaze fixed on God within the communion of saints, the living Church of every time and place, so that it will truly be an expression of the sublime beauty of the God who has called men and women to be his friends.

A Just Society

A society where Christian conscience is no longer alive loses its bearings; it no longer knows where to go, what it can do, what it cannot do, and ends up in emptiness, it fails. Only if a living awareness of the faith illumines our hearts can we also build a just society.

Pope Benedict XVI

Dealt By Friends

"The threat of the sword in the external world is doubled or trebled when persecution breaks out against the Church without reason, over spiritual things. Here the most serious wounds are those dealt by friends."

St Raymund Penyafort

Responsible Parents Hold Bishops Accountable

Whenever distressed parents or faithful raise their heartfelt concerns to bishops about the parlous state of catechesis in Catholic schools, their responses though varied, are very guarded and defensive.

Some bishops give parents the impression that there is no problem, or if there is they are not about to address it with any urgency. Others are quick to point out that other agencies have contributed to the problem and therefore it is unfair to lay all the blame on the schools. Many would remind parents that when it comes to matters of faith they are the primary educators of their children. Then of course, there are bishops who would appeal to the social factors and cultural influences, and inform parents that the crisis of faith in the Catholic Church is a worldwide phenomenon.

While all these explanations and reasons for the current crisis of faith may sound plausible, the fact remains that nowhere is the shift away from the Catholic faith greater than among the youth, and the Church agencies most directly involved with youth are the schools.

Many bishops have abdicated their responsibility to direct and moderate catechesis. They have delegated their authority to their Catholic Education Offices (CEOs), which have been primarily responsible for the catechetically inadequate, liturgically impoverished and pastorally confused sacramental programs in primary schools.

Fundamentally, this is where the major damage has occurred. For a long time they have been the agencies responsible for the sacraments of initiation and first reconciliation. Contrary to many diocesan policies which claim that the sacramental program is family-centred, parish-based and school-supported, the reality has been that the sacramental program is school-based, school-centred and only nominally supported by the parents.

Sound catechesis on the sacraments provides the basis for forming the hearts and minds of children in the doctrines of the faith, and the ongoing conversion process in the Christian life after the sacraments of initiation. Yet, the sacramental catechesis given to these children over many years has not been doctrinally ordered, systematic, coherent and comprehensive. Consequently these children's spiritual lives are impoverished, and not long after they have received the sacraments of initiation, it turns into hollow ritualism, since their preparation has not been based on any serious knowledge of the meaning of the sacraments and the demands of a life of holiness.

Through school sacramental programs, thousands of

unevangelised children have been sacramentalised. In some schools, children and parents have been prepared by teachers who themselves are unevangelised and uncatechised. By the time these children reach secondary school, their meagre customary faith is extinguished by the CEO's religious education curriculum that in many cases is underpinned by Thomas Groome's method.

Bishops who have failed to address this problem in their diocese, readily appeal to secularism, materialism and relativism as the main reasons for the current crisis in the faith. Everyone knows that these have made major inroads into our families and have greatly influenced people's attitudes towards the faith. The question which the bishops should face is: as the primary spiritual and moral guardians of their flock what have they done – liturgically, catechetical and pastorally – to nourish and fortify the souls entrusted to their care against these influences?

The Catholic education system operates under the auspices of the Church, and parents have every right to confront and register their concerns with the bishops when what is being taught in these schools doesn't correspond to the faith and morals of the Church. As primary educators, parents are living up to their responsibility by holding bishops accountable.

Canonically, bishops are the directors and moderators of catechesis in their diocese, not the CEO. Christ through His Church conferred the sacred powers of teaching on bishops. This sacred power of teaching, preaching and catechising is an apostolic task, and not a bureaucratic one. Canonically, CEOs have no valid authority to teach. Hence, catechesis, especially regarding the sacraments, is a task which should urgently be attended to by the bishops.

Gregory Kingman, Morwell

Sword in Hand

St John Vianney

“If a priest determined not to lose his soul, so soon as any disorder arises in the parish, he must trample underfoot all human considerations as well as the fear of the contempt and hatred of his people. He must not allow anything to bar his way in the discharge of duty, even were he certain of being murdered on coming down from the pulpit. A pastor who wants to do his duty must keep his sword in hand at all times. Did not St Paul himself write to the faithful of Corinth: 'I most gladly will spend and be spent myself for your souls, although loving you more, I be loved less.'”

How Many Will Be Saved?

*From a commentary by the Pontifical Household preacher,
Father Raniero Cantalamessa www.zenit.org 24-08-2007*

There is a question that has always nagged believers: Will there be many or few people saved? During certain periods this problem became so acute as to cause some people terrible anxiety.

The Gospel informs us that Jesus himself was once asked this question (Lk 13:22-30). ... The question, as we see, focuses on the number – How many will be saved? Will it be many or few? In answering the question, Jesus shifts the focus from “how many” to “how” to be saved, that is, by entering “through the narrow gate.”

We see this same attitude in regard to Jesus’ second coming. The disciples ask “when” the return of the Son of Man will happen and Jesus answers indicating “how” we should prepare ourselves for that return, and what to do during the time of waiting (cf. Mt 24:3-4).

Jesus’ way of responding to these questions is not strange or discourteous. He is just acting in the way of one who wants to teach his disciples how to move from a life of curiosity to one of true wisdom; from the allure of idle questions to the real problems we need to grapple with in life. [...]

It is useless, or rather it is not enough, to belong to a certain ethnic group, race, tradition, or institution, not even the chosen people from whom the Saviour himself comes. What puts us on the road to salvation is not a title of ownership (“We ate and drank in your presence...”), but a personal decision, followed by a consistent way of life. This is even more clear in Matthew’s text which contrasts two ways and two gates, one narrow and the other wide (cf. Mt 7:13-14).

Why are these ways respectively called “narrow” and “wide”? Is it perhaps that the way of evil is always easy and pleasant to follow and the way of goodness always hard and tiresome? Here we must be careful not to cede to the usual temptation of believing that here below everything goes magnificently well for the wicked and everything goes terribly for the good.

The way of the wicked is wide, but only at the beginning. As one goes down this way it gradually becomes narrow and bitter. In any case, it becomes very narrow at the end because it finishes in a blind alley. The joy that is experienced in it has the characteristic of diminishing more and more as one tastes it, and it finally causes nausea and sadness. We see this in certain forms of intoxication experienced in drugs, alcohol and sex. A larger dose or stronger stimulation is needed each time to produce pleasure of the same intensity. Finally the organism no longer responds and it begins to break down, even physically.

The way of the just is instead narrow at the beginning, when one starts off on it, but it then becomes a spacious boulevard because hope, joy and peace of heart are found in it.

Compendium of Truth

On the kind advice of a friend I purchased ‘The Compendium of the Catechism of the Catholic Church’. For the sum of less than twenty dollars it is an aid to the orthodox Catholic and gives all the answers to the questions asked of the faith in one volume.

The Cardinals at the International Catechetical Congress of October 2002 fervently desired the Compendium. It has the sanction of Pope Benedict XVI and has given a voice to a need that is widely felt for in the Church at the present time. Its aim is to renew the zeal of the faithful and to educate every Christian believer, regardless of their age or nationality.

The Compendium answers questions of faith clearly, briefly and in a most concise form. A copy should be in all Catholic schools and in every home as it points out most clearly the Catholic Church’s teaching on the matter of faith and morals. It should be available for sale at every Catholic Church.

As the Compendium is somewhat a new book, may I ask that, through the pages of *Into the Deep*, it might be more freely promoted so that members of the faithful may be more likely to buy a copy and benefit from the truths it contains.

Leo Morrissey, Sandringham

Not the Answer

Vatican Secretary of State Cardinal Tarcisio Bertone says that Amnesty International’s decision to support abortion is not the solution to violence against women.

“Even the life that is the result of violence should be saved,” said the cardinal in an interview with Vatican Radio.

“Even though they are persons in gestation, they are persons, they are human subjects, with all the dignity of a human being,” he added.

“Certainly violence against women needs to be fought against,” Cardinal Bertone affirmed, “[fighting] against this inhumane form of violence that is rape.”

He added that it is “necessary that we all fight to defend the dignity of women, and of each woman.”

But, the cardinal emphasized, “life cannot be eliminated as such, even though it is the result of violence.”

Amnesty International announced in June that its current policy regarding abortion “is to support the decriminalization of abortion, to ensure women have access to health care when complications arise from abortion and to defend women’s access to abortion, within reasonable gestational limits, when their health or human rights are in danger.”

www.zenit.org 20-08-2007

Fundamental Problem is the Same

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

Q: After the consecration, all 13 or 14 members of the congregation gather around the altar and the priest gives them the host. We hold Jesus in our hands, we don't consume it, and the priest announces, while elevating his host, 'This is the Lamb of God who takes away the sins of the world ...' After all the proper prayers have been said, we then consume the host. No one raises his own host during the prayer. Is this allowable? - *A Wisconsin reader*

A: Our correspondent is justifiably perturbed by this "change" which lacks any theological justification and infringes so many norms it's hard to know where to begin. Not least among the norms violated is that the faithful receive Communion before the priest has completed the sacrifice by consuming the Precious Blood before distributing Communion. This places the faithful in a position that belongs only to priest concelebrants. Perhaps the priest desired to bring this small group into closer participation of the Eucharist by this ritual innovation.

But the fundamental problem remains the same as when one elaborates one's own texts: The meaning the Church expresses through her rites is vacated by the action of an individual and the celebration loses something of its inherent Catholicity.

It can also foment erroneous doctrine by blurring the distinction between ministerial and common priesthood. Moreover, it can weaken the experience of wonder before the Eucharistic mystery and it perhaps overemphasizes the meal aspect of the Eucharist at the expense of the fundamental concept of sacrifice.

The Mass as Sacrifice

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

One priest explained why he first distributed the hosts to a very small assembly before all take Communion together: "My reason for the priest not communicating before the others is that we are sharing a meal and it is impolite for a host to eat [...] before offering food to his guests. At the Last Supper it does not seem that the Lord after breaking the bread ate [...] before giving it to the disciples."

Although I do not doubt the sincerity and good faith of this priest's argument, especially in the light of other points he mentions, I still cannot agree with him. While recognizing that the subject merits a more detailed reply than I am able to give in this venue, I wish to highlight the following points.

It is not quite correct to say that the priest is the host at Mass. The host is Christ who is also the sacrificial meal that is being offered. While the priest acts in Christ's person he does so as a minister.

I believe that a closer, albeit still imperfect, analogy of the celebrant's role is that the priest is at once a guest of honour and headwaiter. He also is invited to the Lamb's supper even though his position and role in this are unique and essential.

At the same time, he is charged with serving up the sacrificial meal exactly as the divine Host has ordained it through the medium of his Church and not according to the personal tastes and ideas of the minister.

Also, while it is true that the Eucharist is certainly a fraternal meal, it is so only insofar as it is a ritual sharing in a sacrificial meal. The convivial or fraternal aspect is one of the fruits of authentic participation in the sacrifice.

In the same vein, although the Last Supper was certainly a meal it was primarily a ritual sacrificial meal. From the point of view of the Jewish Passover ritual, participation in the sacrifice, and not the fraternal or family meal as such, was the centre of attention. It was in this ritual context that Christ inserted a new ritual by substituting himself for the paschal lamb thus establishing the new and eternal covenant.

From the basic rite established by Our Lord, the Church quickly developed a new sacrificial ritual quite different from that of the Jewish paschal supper and responding to Christian theology of sacrifice, communion and ministry.

Finally, I fail to see how, after almost 2000 years of constant and universal practice in all rites of the Church, it has suddenly become "impolite" for the minister to take Communion before distributing it to the faithful.

In cases like this, when we might have doubts about a certain practice, I believe we should humbly allow ourselves to be guided by tradition or to use Chesterton's term the "democracy of the dead," both those holy saints and martyrs who developed our rites, as well as myriad Christians who for centuries have participated in them.

www.zenit.org

Christus Rex Pilgrimage

The XVIIth Christus Rex Pilgrimage will take place on 26-28 October 2007.

It is a three day pilgrimage in the medieval tradition, with singing, daily Mass and enriching fellowship, walking through the Victorian countryside from St Patrick's Cathedral, Ballarat to Sacred Heart Cathedral, Bendigo. Inspired by the Ancient Chartres Pilgrimage in France, the Christus Rex Pilgrimage has been an annual event since 1991.

The pilgrimage will include:

- Daily Solemn Mass according to the 1962 Missal.
- The final Solemn Mass celebrated in the splendid Sacred Heart Cathedral, Bendigo.
- Prayers and singing along the route: Rosaries, litanies, hymns & medieval pilgrim songs.
- Opportunities for Confession and Priestly spiritual guidance.
- Sacred Polyphony and Gregorian Chant sung at each Solemn Mass & during the Pilgrimage.
- All meals and refreshments provided with accommodation in local halls. Camping is also encouraged if you have your own tent.

For further information please explore www.crex.org or contact James Stewart on 0419 515 330.

Being a Catholic Doctor

Cardinal Javier Lozano Barragán, president of the Pontifical Council for Health Care Ministry

“This is the Catholic identity of the physician, to reveal Christ the healer. The Christian medical profession is therefore centred on love, but not on self-interested and poor love. Rather it imitates the perfect love of God and has its image in the Good Samaritan, that is, suffering together with the sick, taking pity on them and providing them with everything they need to be cured. The Good Samaritan is thus the example to be imitated by the Christian physician.”

“The Fifth Commandment reminds us that the identity of the Christian physician implies that, because of the love they are obliged to have for God and for their patients, they are totally obliged to defend life at any of its stages, but especially at the stages at which it feels the weakest, which are the initial and the terminal stages.”

“Their personality is formed from a clear and absolute 'no' to abortion and euthanasia. The whole meaning of human life is contained in the Fifth Commandment – it is a gift given by God to be merely administered by mankind.”

Why All This Concern About Sin?

*An excerpt from **The Gift of Confession** - Abridged Edition in Q & A Format by Fr Michael de Stoop which features answers to this and other frequently asked questions. Copies of this book are available from Catholic bookshops or from the publisher's website: www.connorcourt.com.au*

As Catholics we do not centre our thoughts on sin. Our primary focus is the person of Jesus and the love He has for us. Our sense of sin is therefore attributed to something profoundly positive. Would you not be concerned if you offended a benevolent relative or a close friend? Being concerned about sin is likewise a consequence of what it is to be loved by God.

Our sensitivity to sin is also a consequence of our love for God. If you lived in a house which had a beautiful multi-million dollar view from its window, would you not be concerned if dirt accumulated on it impairing your view? “The pure of heart shall see God” (Mt 5:8) as Jesus tells us. Consider the prospects of living with that dirty window for all of your life, knowing that He who is Infinite Beauty itself, the source of all goodness, love, truth, life, and happiness is on the other side, but remains unseen and inaccessible. An analogy such as this illustrates how our sense of sin is not morbid self-hatred but an affirmation of how precious God is to the human heart.

Sin, viewed from God's perspective, simply follows from how precious the human heart is to God. St Teresa of Avila said that “the soul of the just person is nothing else but a paradise where the Lord says He finds His delight” (*The Interior Castle*, I, ch. 1, no. 1). We anticipate Heaven to be our paradise. But the Lord considers His “paradise” to be “the soul of the just person”, that is, a soul that is united to Him. Surely the Lord wishes this delight He experiences to be reciprocated, that we take pleasure in knowing that God dwells within us, and that we try to restore His divine life in our soul when it is lost through sin. Upon contemplating this St Teresa said:

Because we have heard and because faith tells us so, we know we have souls. But we seldom consider the precious things that can be found in this soul, or who dwells within it, or its high value. Consequently, little effort is made to preserve its beauty. (*The Interior Castle*, I, ch. 1, no. 1).

From this we can make the following conclusion: Since there is a correlation between love for God and detestation for sin, our sensitivity to sin is something healthy. Were a person to have no sensitivity to sin he would have to question the authenticity of his love for God. As Pope Benedict XVI said, “The loss of a consciousness of sin always entails a certain superficiality in the understanding of God's love.” (*Sacramentum Caritatis*, 2007, no.20)

“The celebration of the Eucharist, carried out with due dignity, helps us to realise the immense grandeur of God’s gift to us in the Holy Mass.

In this way, we also draw near to each another and experience the joy of God.”

Pope Benedict XVI

Loving Jesus As Mary Did

From the address given by Pope Benedict XVI in Austria, 09-09-2007

[...T]he love of God, who surrendered himself into our hands for our salvation, gives us the inner freedom to let go of our own lives, in order to find true life.

Mary’s participation in this love gave her the strength to say “yes” unconditionally. In her encounter with the gentle, respectful love of God, who awaits the free cooperation of his creature in order to bring about his saving plan, the Blessed Virgin was able to overcome all hesitation and, in view of this great and unprecedented plan, to entrust herself into his hands.

With complete availability, interior openness and freedom, she allowed God to fill her with love, with his Holy Spirit. Mary, the simple woman, could thus receive within herself the Son of God, and give to the world the Saviour who had first given himself to her.

In today’s celebration of the Eucharist, the Son of God has also been given to us. Those who have received Holy Communion, in a special way, carry the Risen Lord within themselves. Just as Mary bore him in her womb – a defenceless little child, totally dependent on the love of his Mother – so Jesus Christ, under the species of bread, has entrusted himself to us, dear brothers and sisters.

Let us love this Jesus who gives himself so completely into our hands! Let us love him as Mary loved him! And let us bring him to others, just as Mary brought him to Elizabeth as the source of joyful exultation!

The Virgin gave the Word of God a human body, and thus enabled him to come into the world as a man. Let us give our own bodies to the Lord, and let them become ever more fully instruments of God’s love, temples of the Holy Spirit! Let us bring Sunday, and its immense gift, into the world!

Let us ask Mary to teach us how to become, like her, inwardly free, so that in openness to God we may find true freedom, true life, genuine and lasting joy.

www.zenit.org 10-09-2007

Thank You Archbishop Wilson!

Allowing priests to marry is not the answer to the shortage of priestly vocations, said Archbishop Philip Wilson in a new pastoral letter on celibacy.

Archbishop Wilson of Adelaide, who is also the president of the Australian bishops’ conference, wrote the letter for the National Vocations Awareness Week.

“You often hear it said,” the archbishop stated, “that ‘the Church should let priests get married and then we would solve the problem of the shortage.’”

“However,” he explained, “I think that it is important to reflect on the positive value of celibacy.”

“We need to see a vocation as more than just an individual or personal life choice,” Archbishop Wilson said. “Each vocation is a call from God in the context of the Christian community and for the service of the community.” [...]

The 56-year-old archbishop continued: “At the heart of the ministry of Jesus was the proclamation of the Kingdom of God. In fact in his very person he made the Kingdom of God present in human time and history.

“The Kingdom of God is among us and includes our human endeavors, we know that its fulfillment lies beyond us and only in the mystery of God and in the next life.”

“Celibate priests and religious are clear signs of this mystery. They continually challenge us to look beyond,” the archbishop explained. [...]

Archbishop Wilson underlined the “deep wisdom in the Church continuing to ask priests to be celibate and in upholding the enduring religious vow of chastity.”

“Of their very natures,” he concluded, “these vows only exist and are possible because of God’s grace. Let us not lose faith and confidence in the gift of this grace. Let us confidently pray for it.”

www.zenit.org 16-08-2007

Thank you also to the nuns, priests and bishops who added their names to the latest petition being organised in Australia to try to “pressure the hierarchy” into believing that we need married priests and women priests. Not only are they unafraid to express their ignorance of the very solid reasoning why the Church consistently refuses to accept this silly notion, but they are also aiding the cause of orthodoxy by putting forward their names to Rome and identifying themselves as dissenters. This should help save us from any of these priests becoming Bishops, and hopefully it will also hasten the acceptance of any resignations from current Bishops listed in the petition.

Ed.

Take Up Your Weapon!

Global warming is the new religion and is supposed to strike fear into our hearts. To emphasise how stupid we have become, the “smart” people paid \$1000 per head to hear the leader of this new religion, Al Gore, speak. All of which leads me to the point of this article.

In Fatima, Portugal, 90 years ago Mary the Mother of God appeared to three small children. In that apparition as in subsequent apparitions, the message of Our Lady was to pray and do penance. She particularly put an emphasis on praying the rosary daily.

If we failed to do so, she warned that the world would suffer greatly. When we look back there is no doubt her message has not been heeded.

In some circles the praying of the daily rosary is regarded as a devotion for old ladies, out of date, as babble, or purely for religious fanatics.

We have been warned that the faith in this country is dying. One does not need to be very intelligent to realise that the Church and her teachings are under attack, not only from the outside but sadly from inside the Church as well. What can we do to arrest this situation?

May I suggest that we heed Our Lady’s message and begin during this month of October to pray the rosary on a daily basis. After all, she has told us that it is “the weapon”.

Encourage our Bishops and priests to preach on the rosary and its many benefits.

The rosary will make lukewarm bishops and priests again burn with spiritual zeal. It will bring back those who have strayed from the faith. It will make us all grow strong in our faith. Pray the rosary!

John Henderson, Morwell

Show Us Jesus

Holy Mary, Mother of God,
you have given the world its true light,
Jesus, your Son – the Son of God.
You abandoned yourself completely
to God’s call
and thus became a wellspring
of the goodness which flows forth from him.
Show us Jesus. Lead us to him.
Teach us to know and love him,
so that we too can become
capable of true love
and be fountains of living water
in the midst of a thirsting world.

Pope Benedict XVI in Deus Caritas Est

His Friend is My Friend

Deus Caritas Est, n.18

Love of neighbour ... consists in the very fact that, in God and with God, I love even the person whom I do not like or even know.

This can only take place on the basis of an intimate encounter with God, an encounter which has become a communion of will, even affecting my feelings. Then I learn to look on this other person not simply with my eyes and my feelings, but from the perspective of Jesus Christ. His friend is my friend.

Going beyond exterior appearances, I perceive in others an interior desire for a sign of love, of concern. This I can offer them not only through the organizations intended for such purposes, accepting it perhaps as a political necessity. Seeing with the eyes of Christ, I can give to others much more than their outward necessities; I can give them the look of love which they crave.

Here we see the necessary interplay between love of God and love of neighbour which the First Letter of John speaks of with such insistence.

If I have no contact whatsoever with God in my life, then I cannot see in the other anything more than the other, and I am incapable of seeing in him the image of God.

But if in my life I fail completely to heed others, solely out of a desire to be “devout” and to perform my “religious duties”, then my relationship with God will also grow arid. It becomes merely “proper”, but loveless.

Only my readiness to encounter my neighbour and to show him love makes me sensitive to God as well. Only if I serve my neighbour can my eyes be opened to what God does for me and how much he loves me.

The saints – consider the example of Blessed Teresa of Calcutta – constantly renewed their capacity for love of neighbour from their encounter with the Eucharistic Lord, and conversely this encounter acquired its realism and depth in their service to others.

Love of God and love of neighbour are thus inseparable, they form a single commandment. But both live from the love of God who has loved us first.

No longer is it a question, then, of a “commandment” imposed from without and calling for the impossible, but rather of a freely-bestowed experience of love from within, a love which by its very nature must then be shared with others. Love grows through love. Love is “divine” because it comes from God and unites us to God; through this unifying process it makes us a “we” which transcends our divisions and makes us one, until in the end God is “all in all” (1 Cor 15:28).

Generous Indeed

Readers of the September edition of Sale diocesan newspaper Catholic Life were surprised to read that the Sale diocese is so flush with funds that “In a generous ecumenical gesture, Sale Diocese has donated \$10,000 towards the provision of a circular stained glass window in the entry foyer of extensions to St. Paul’s Anglican Cathedral, Sale.” The report went on to say that Bishop Coffey gave the money to his Anglican counterpart, Bishop of Gippsland John McIntyre, to be used in the extensions. Indeed!

While Bishop Coffey and Catholic Life may be happy at this “ecumenical” gesture, many readers were unimpressed and even angry. Why should scarce funds be handed to the Anglican Church? Are they more important than the Baptist, Uniting, Presbyterian, or any other breakaway from the Catholic Church? The Baptist community has just built a new centre on the outskirts of Sale. Are they not equally deserving of a substantial “ecumenical gift” from the Catholic Diocese of Sale? If not, why not?

Obviously Bishop Coffey has ignored the recent statement from The Congregation for the Doctrine of the Faith, authorised by Pope Benedict, reaffirming that Christ established one Church and that Church is the Catholic Church. For those who listen to ‘experts’ who claim that Vatican II proclaimed that all groups of Christians combined make up the Church of Christ, when in fact the Vatican II Decree on Ecumenism reads: “Christ the Lord founded one Church and one Church only”, the CDF has now reaffirmed that that one Church is the Catholic Church! So why is the Diocese of Sale giving money to a community which is in fact not a true Church at all?

Those who read literature from Aid to the Church in Need can soon discover that many poor Catholic villages in developing countries are unable to afford to build a church. A donation of \$10 000 to one of these villages would make them very happy indeed and very likely build them a church, even if it did not have stained glass windows!

Pat O’Brien, Sale

Without Sunday

Pope Benedict XVI

Without the Lord and without the day that belongs to him, life does not flourish. Sunday has been transformed in our Western societies into the week-end, into leisure time. Leisure time is certainly something good and necessary, especially amid the mad rush of the modern world. Yet if leisure time lacks an inner focus, an overall sense of direction, then ultimately it becomes wasted time that neither strengthens nor builds us up. Leisure time requires a focus – the encounter with him who is our origin and goal.

Cardinal Pell Cleared of Contempt of Parliament

Media release from Catholic Communications, Archdiocese of Sydney

The Catholic Archbishop of Sydney, Cardinal George Pell, has welcomed a parliamentary report clearing him of contempt of Parliament.

“This is welcome news”, he said; “no surprise, and a win for religious freedom”.

Cardinal Pell was referred to the Privileges Committee of the NSW Legislative Council for comments he made during the debate on the Human Cloning Bill earlier this year. [See ITD July ’07, p6. Ed.]

Answering questions at a media conference on June 5, Cardinal Pell pointed out factually that “Catholic politicians who vote for this legislation must realise that their voting has consequences for their place in the life of the Church”. Cardinal Pell’s comments were referred to the Privileges Committee on June 6.

In its report to the state’s upper house, the Privileges Committee has found there is no contempt of Parliament in Cardinal Pell’s remarks, and has recommended that no further action be taken.

“This decision is consistent with comments made by the Speaker of the Legislative Assembly made on June 6, which found that my remarks were ‘part of the public debate on a controversial issue’ and had ‘not affected the rights of Members to express their views and vote as they deem appropriate’, Cardinal Pell said.

“I particularly welcome the Committee’s recommendation that allegations of contempt should be focussed only on those forms of extreme conduct which seriously compromise the ability of MPs to carry out their duties.

“Christians in Australia have long played an important part in ensuring that fundamental human rights are respected. My contribution to the public discussion on human cloning was made in this spirit and tradition. To prevent religious leaders from publicly stating their claims to truth would stifle religious freedom and hamper open debate on matters of public interest. This would not be the Australian way.

“The recommendations of the Privileges Committee in this report support freedom of speech and will help strengthen and protect the right to religious freedom. I thank the Committee and its members for this, and for the courtesy they extended to me during the enquiry”.

Did You Know?

Discalced = wearing sandals or going barefoot as part of the rules of some orders of monks, friars, or nuns.

Do Not Refuse To Do The Something You Can Do

I recently attended a very moving Mass to celebrate the arrival of the World Youth Day 08 (WYD08) Pilgrim Cross and Icon at St Joseph's Cathedral, Rockhampton. It was a very inspiring, uplifting and holy occasion. Given to the young people (and all people) by Pope John Paul II as a symbol of hope and peace, it was wonderful to at last actually see and touch this much-travelled cross and icon. If ever there was a witness for social justice issues and pro-life issues throughout his life, even to his public suffering and death, it was Pope John Paul II.

I was soon brought back to earth and reality. When I came home and checked my emails there was one a friend had forwarded with information that Amnesty International now supports abortion.

Given that many governments, Christian groups, individuals and churches including the Catholic Church, provide support and/or funding for Amnesty, this is a great concern.

Amnesty says it is not supporting "abortion on demand" but only when necessary, and we all know that once allowed, abortion can't be controlled – laws based on extreme cases or exceptions make bad laws.

Amnesty International actual policy now seeks, (<http://action.amnesty.org.au/svaw/comments/2420/>)

- decriminalisation of abortion
- to defend women's access to abortion within reasonable gestational limits when their health or life/human rights are in danger.

We all know that the practical application of these two statements is "abortion on demand"; that "reasonable gestational limit" can be up until a short time before birth; and that "health/life" is currently interpreted as "I'm too young/busy/poor/sick/fit/old" etc., that is, my "life" would not be the same.

In another Amnesty document it is clearer (Stop Violence Against Women - Sexual and Reproductive Rights):

Women must have access to safe and legal abortion services in cases of unwanted pregnancy as a result of rape, sexual assault or incest.

Women must have access to safe legal abortion services where continuation of pregnancy poses a risk to their life or grave risk to their health.

Vatican Secretary of State Cardinal Tarcisio Bertone is encouraging Catholics to boycott Amnesty because of its pro-abortion stand.

A Catholic layman Peter Benenson founded Amnesty International in 1961 and until April 2007 Amnesty has always stood for the defense of all human life and social justice for all.

Amnesty should continue to fight against violence against women, for medical services for women sick

after abortions etc., but more violence, i.e. abortion, will not take away or stop the violence, rape and incest but only add another burden.

What to do if you are concerned? Firstly, pray that Amnesty International will return to policies that defend and not destroy life, then, if you have time, take the following action:

1. Contact Amnesty at www.amnesty.org and advise them that you disagree with their stand regarding their support for abortion and will not support them financially because of this anti-life policy.
2. Withdraw all support and funding for Amnesty International as long as they support abortion.
3. Let your family, friends and colleagues know that Amnesty now supports abortion.
4. Contact the local chapter of Amnesty International (contacts found on website) and let them know your thoughts.
5. Advise your local member of parliament of Amnesty International's support of abortion and your concerns
6. Write a letter to the editor of a newspaper, magazine etc.

My friend writes: The group "Silent no More" strongly protests that "Abortion did not solve our problems, it just created different ones. That is why we are 'silent no more'."

A final thought, from Helen Keller:

I am only one, but still I am one.

I cannot do everything, but still I can do something.

I will not refuse to do the something I can do.

J Webb, Rockhampton, Qld

St Patrick's Day Moved

Permission has come from Rome to celebrate St Patrick's Day two days earlier next year.

The decision to move the Irish patron saint's feast day came about because the traditional March 17 festivities will clash with Monday of Holy Week, the Irish Times reported.

Under the Church's General Norms for the Liturgical Year and Calendar, St Patrick's feast day does not rank as high as the Monday before Easter, and therefore, will be moved.

The last time St Patrick's Day was moved was in 1940 when it coincided with Palm Sunday, the first day of Holy Week.

www.zenit.org 19-07-2007

Hours of Eucharistic Adoration

| | |
|----------------|---|
| 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 | Tues, Wed, Fri, Sat in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office. |
| Drouin | Thursday 10am – 11am First Fridays 4pm – 8pm (alternating months, December onwards) |
| Lakes Entrance | Friday 9.30am – 11am |
| Moe | Wednesday (9am Mass) 9.30am – 10.30am |
| Morwell | <i>CANCELLED</i> |
| Orbost | Friday 10am – 11am |
| Rosedale | First Wednesday 10.30am – 11.30am |
| Sale | Friday 11.30am – 2pm First Friday 11.30am – 6pm |
| Trafalgar | Tuesdays 10am – 11am First Saturdays 10am – 11am |
| Traralgon | Wednesday 11am – 12 noon |
| Warragul | Saturday 10am – 11am First Fridays 4pm – 8pm (alternating months, January onwards) |

Please contact us to update and extend this list with hours of Adoration throughout Gippsland.

Mass for Vocations

Sale Saturday 9am

*“We must always have courage,
and if some spiritual languor comes
upon us, let us run to the feet of
Jesus in the Blessed Sacrament.”*

Padre Pio (St Pio of Pietrelcina)

Christ is Our Prayer

Pope John Paul II, in Agenda for the Third Millennium, p.72

When Jesus was on earth, his life was one ceaseless prayer, a continuous act of adoration and love addressed to the Father; and since the highest form of prayer is sacrifice, the climax of our Lord's prayer life was the sacrifice of the Cross, anticipated in the Eucharist at the Last Supper and handed down in Holy Mass for all ages to come.

So Christians know that their prayer life is Jesus; all our prayer lives start from Jesus; it is he who prays within us, with us, for us. All who believe in God pray, but Christians pray in Jesus Christ. Christ is our prayer!

Mary, our mother

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

Pope John Paul II

Contact Into the Deep

www.stoneswillshout.com

stoneswillshout@yahoo.com.au

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Australia**

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

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

Editor - Janet Kingman

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

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

Letters to the Editor

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