

Into the Deep

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Mature Laity Needed

*From an address by Pope Benedict XVI
to Portuguese Bishops, Fatima, 13-05-2010*

In truth, the times in which we live demand a new missionary vigour on the part of Christians, who are called to form a mature laity, identified with the Church and sensitive to the complex transformations taking place in our world.

Authentic witnesses to Jesus Christ are needed, above all in those human situations where the silence of the faith is most widely and deeply felt: among politicians, intellectuals, communications professionals who profess and who promote a monocultural ideal, with disdain for the religious and contemplative dimension of life. In such circles are found some believers who are ashamed of their beliefs and who even give a helping hand to this type of secularism, which builds barriers before Christian inspiration.

And yet, dear brothers [Bishops], may all those who defend the faith in these situations, with courage, with a vigorous Catholic outlook and in fidelity to the magisterium, continue to receive your help and your insightful encouragement in order to live out, as faithful lay men and women, their Christian freedom.

www.zenit.org 13-05-2010

Deliver Us From Evil

St Teresa of Avila

“We must beg God always to free us from every danger and to take away every evil from us. And however imperfect our desire, we must make an effort to persist in this request. What does it cost us to ask so much, given that we address the Omnipotent?”

*“If Jesus puts you in the palace, be all for Jesus in the palace,
and if he takes your life and cuts it up into 1000 pieces, they are all his.”*

Blessed Teresa of Calcutta

Plant the Cross

St John Eudes

On Calvary, we behold the thorns that wounded the adorable head of our Saviour, the nails that pierced His hands and feet, the lance that opened His Heart, the ropes that bound Him, the gall and vinegar He was given to drink, and the wounds which covered His body from head to foot.

We can see the same wounds in the maternal Heart of His saintly Mother. “The Cross and the nails which crucified the Son’s body, crucified the Mother’s Heart as well.” (St Augustine)

St Jerome quotes St Sophronius, Patriarch of Jerusalem, as saying: “All the wounds which covered the body of Jesus, had their counterpart in Mary’s Heart. The whips, the thorns, the nails which pierced and tore the Saviour’s body, ran through His holy Mother’s Heart and shattered it. Every blow rending the body of the Son had its cruel echo in the Heart of His Mother.” ...

You see therefore that Calvary is a most excellent picture of the admirable Heart of the Mother of our Crucified Redeemer. Do you wish your own heart to bear some faint resemblance to the Heart of your heavenly Mother? Then plant in its centre the Cross of Christ, her Son: or better still, implore her to obtain for you the grace that Our Lord Himself may fix it there, and engrave on your heart a great love for His Holy Cross.

May His love make you embrace, cherish and bear all the crosses that will be sent to you, in a spirit of humility, patience and submission to the Divine Will, and all the holy dispositions with which the Son of Mary and the Mother of Jesus carried their heavy cross.

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

Horizon of Peace

Pope John Paul II, General Audience 21-04-2004

The life of the believer is often filled with tensions and trials, sometimes even to the point of rejection and persecution. The behaviour of the just causes annoyance because it serves as a reminder to the pompous and perverse.

...The faithful are conscious that following God's law isolates them and even provokes scorn and hostility in a society that often chooses personal advantage, outward success, wealth, wanton enjoyment as a reference point. Nevertheless, they are not alone and their heart possesses a surprising inner peace because – as...the psalm [26] says – ‘the Lord is light and salvation, He defends the life’ of the just. ...

The Lord creates a horizon of peace around the faithful, a horizon which protects them from evil. Communion with God is a source of serenity, joy, peace; it is like entering into an oasis of light and love.

Vatican Information Services

End Abortion!

As noted in the August issue of ITD (p.9), we are holding another 40 Days for Life vigil in Melbourne from 22 September (Our Lady Queen of Peace) to 31 October, at the Fertility Control Clinic, 118 Wellington Parade. This timeslot has been chosen worldwide. The 40 Days for Life campaign has generated unparalleled lifesaving results in communities where it has been conducted.

The vigil calendar is now operational on our website (www.40daysforlife.com/melbourne). Please select the times on the calendar that you are able to attend. If you have any problems please let us know and we will attend to it. You will find it extremely rewarding and ever so humbling if on your “shift” a mother or father decides to keep her/his precious little baby.

A reminder that T-shirts and windcheaters with the words “Pray To End Abortion” and underneath “40 Days For Life” are available in red, royal blue, navy blue, white and grey and are a very good quality. Please let Trudi (tarashi@bigpond.com.au) or myself (fonsforlife@skymesh.com.au) know.

40 Days for Life is your opportunity to help change the culture of death to a culture of life. This campaign will involve a commitment from as many willing people as possible to become prayerful, non-confrontational witnesses to the culture of life by spending time praying in front of the abortion centre.

With God's help and our witness, the growing momentum of this effort can mark the beginning of the end of abortion.

*Fons Janssen, Campaign Director
ph (03) 5194 2340*

Jesus Conferred Ministerial Priesthood on the Apostles

In the July 2010 issue of *Into the Deep* (p.5), you printed excerpts from an article I wrote on the continuing influence of Thomas Groome and Fr Robert Drinan on Catholic education.

There was an excerpt you omitted which I think is particularly important, and I copy it below for your consideration. It is a strong indication of how Groome does not accept Church doctrine on the origin and nature of the ministerial priesthood.

After asserting in *Sharing Faith* that the “equating” of “apostle with sacerdotal function” is not “in the first century,” and in regard to what he reductively calls “the traditional Catholic notion that the apostles were commissioned at the Last Supper to preside at Eucharist,” Groome goes on in *Sharing Faith* to quote with apparent approval Kenan B. Osborne where he says:

“In spite of the long tradition of this view, contemporary scholars find no basis for such an interpretation. In other words, Jesus did not ordain the apostles (disciples) at this final supper to be ‘priests,’ giving them thereby the power to celebrate the eucharist” (*Sharing Faith*, pp. 314, 512n. 27).

A point to note in regard to the date of publication of *Sharing Faith* is that the Church's received doctrine on the male-only ministerial priesthood had been reaffirmed many times by the magisterium in the decades prior to 1991 as the following examples show:

- i) Pope Paul VI, *Response to His Grace the Most Reverend DR F.D Coggan, Archbishop of Canterbury, Concerning the Ordination of Women to the Priesthood*, 1975;
- ii) *Inter Insigniores*, Sacred Congregation for the Doctrine of the Faith, 1976;
- iii) Pope John Paul II, Apostolic Letter *Mulieris Dignitatem* (n. 26), 1988;
- iv) Pope John Paul II, Apostolic Exhortation *Christifideles Laici* (n. 51), 1988.

Eamonn Keane, Sydney

No Better Wood

St Ignatius of Loyola

“If God causes you to suffer much, it is a sign that He has great designs for you, and that He certainly intends to make you a saint. And if you wish to become a great saint, entreat Him to give you much opportunity for suffering; for there is no wood better to kindle the fire of holy love than the wood of the Cross, which Christ used for His own sacrifice of boundless charity.”

Spot the Difference

Fr Joseph Breen of the Diocese of Nashville publicly and repeatedly voiced dissent from Church teaching. He made statements in an internet video and media interviews saying that Catholics are not obliged to follow Church teaching.

His bishop, Bishop David Choby gave Fr Breen the opportunity to retract his dissent and apologise, otherwise the Bishop stated he would begin the process set forth in canon law for the removal of a pastor when his ministry becomes harmful or ineffective. Fr Breen apologised and retracted his statements, and agreed to no longer voice his dissident opinions publicly. The process of removal was not required.

See if you can see any difference between this case above, and the following:

Fr John Speekman of the Diocese of Sale publicly and repeatedly made comments that Catholics are obliged to follow Church teaching.

His bishop, Bishop Jeremiah Coffey, used the process set forth in canon law for the removal of a pastor because he considered that his ministry had become harmful or ineffective. Fr Speekman was not told what he had done wrong, nor was he asked to apologise. He was removed in 2003.

The same canonical process is referred to in both cases. One for a priest teaching error, one for a priest teaching what the Church teaches. The difference doesn't seem too subtle to me. But 7 years after Fr Speekman's removal, we're still waiting for some apologies and retractions. And not from Fr Speekman, mind you.

- Ed.

From a Diocese of Nashville media release, 20-08-2010:

"The role of pastor is particularly important as the leader and teacher of a parish," Bishop Choby said. "The office is a direct link to the authority of the Church as instituted by Christ in the apostles and handed down through the popes and bishops. A pastor holds a public office charged with administering, teaching, and sanctifying the local community of the faithful. The Church expects him to work in unity with its authentic teaching as handed down through the pope and the bishops. It is simply wrong to state, as Father Breen has repeatedly, that one's conscience frees an individual from the truth revealed and instilled in Church teaching. A deep understanding of Church teaching is, in fact essential to a fully formed conscience, and helps guide an individual in making the distinction between one's opinions and a decision based soundly on the foundation of a rightly formed conscience. One who chooses to act contrary to Church teaching acts outside of the revealed truth of God's will." "...I want to give Father Breen every opportunity to correct the errors in his teaching, and gracefully enter retirement," Bishop Choby said, "but in any case, his recent public remarks could not stand."

Workplace Challenges

I read your August issue concerning the Holy Sacrament of Reconciliation. I believe I know the reason why people are falling away from this sacrament.

The faithful will attempt to live holy lives. This means speaking little, trying not to be judgmental, avoiding encouraging low morals, trying not to steal work time from the employer and so on. If we try to do these things at the workplace, we are almost immediately branded as odd or antisocial. The workplace will turn against you. Any mistakes you make will be blown out of proportion.

At my workplace, I am considered passive/aggressive and antisocial. I do not participate in drinking binges or encourage an adulterous affair, I make every attempt to avoid being self-centred, and I speak little. I am the ill of my workplace though I smile at my customers and go out of the way to make them comfortable.

In one counseling session I said that I choose not to encourage abortion by working for people who will fight for it. I was told I would lose many jobs because of it. This is true – I have lost many jobs – but I am trying to be holy. I have so many things to change in my life but I am trying.

If we confess our sins concerning our workplace, we are required to make an effort to change ourselves. This will be counter-cultural. And this is one reason why we do not have people in the confessionals any more.

Name supplied, Mississippi, USA

Communion

Pope Benedict XVI, 15-06-2010

Communion with Christ is always also communion with his Body which is the Church, as the Apostle Paul recalls, saying: "The bread which we break, is it not a participation in the Body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread" (1Cor10:16-17).

Indeed, it is the Eucharist that transforms a simple group of people into an ecclesial community: the Eucharist builds the Church. It is therefore fundamental that the celebration of Holy Mass be effectively the culmination, the "backbone" of the life of every parish community.

I urge everyone to do their best to take care, also through special liturgical groups, of the preparation and celebration of the Eucharist, so that all who take part in it may encounter the Lord.

It is the Risen Christ who makes himself present ... and gathers us around him. By nourishing ourselves with him we are set free from the bonds of individualism and, through communion with him, we ourselves become, together, only one thing, his mystical Body.

He Will Help Choose Bishops With Guts

*From an article by Patrick B. Craine,
LifeSiteNews.com, 19-08-2010*

Bishops “need spiritual discernment and not just political calculation of the risk of the possibility of the message being received,” said Cardinal Marc Ouellet, the newly-appointed prefect of the Vatican’s Congregation for Bishops, in an interview this week [with Canadian Catholic News’ Deborah Gyapong].

During Cardinal Ouellet’s eight years as the archbishop of Quebec City and primate of Canada, he has become known as one of the country’s greatest defenders of faith, life, and the family.

This past spring he drew sharp criticism, from within and outside the Church, after he reaffirmed the Church’s teaching on the sanctity of unborn life, even in cases of rape. He later unapologetically reiterated his views on abortion in a press conference arranged to address the controversy.

...In the recent interview, Ouellet said that in addition to fearlessly preaching the teachings of the Church, bishops must embrace them deeply. “Then you have the power of conviction,” he said.

“If you state it only formally and in the end you do not really want to see it applied because you don’t believe that it is possible that people accept it, you are in trouble for the transmission of the message,” he added.

The cardinal, further, said the Church needs what Gyapong called a “new intellectual dynamism” to “recapture the spirit of Christianity” and “create a new Christian culture.”

“We need intellectuals for that, theologians, philosophers, Christians who really believe in the Gospel and share the doctrine of the Church on moral questions,” he said. “We have suffered from this mentality of dissent” that is “still dominating the intelligentsia.”

“There is no real discipleship there, real discipleship,” he added. “The discipleship that is emerging is from those who believe and who really love the Church.” ...

In his new position as head of the Congregation for Bishops, Cardinal Ouellet will assist the pope in choosing the next generation of the world’s bishops.

In that role, he told Gyapong, he will seek out bold “men of faith” with “the guts to help people live it out.”

Did You Know?

Blessed Mother Teresa’s feast day is 5 September, the day she died (in 1997). Her birthday is 26 August and she would’ve been 100 years old this year.

Pro-Life in Queensland

1. Event: We are thrilled to invite you along to the event being held by Cherish Life on Tuesday night, 14th September (7pm for a 7.10pm start). Theresa Burke, author of *Forbidden Grief*, will be speaking on “Abortion Trauma and Healing”. Bob Lalonde, International Director of Priests for Life, will be speaking on “Ending Abortion”.

The event will be at Legion House, 377 St Paul’s Tce, Fortitude Valley. Parking available from 7pm in surrounding streets. Gold coin donation. Resources will be available to purchase. Tea/coffee provided; bring a plate to share for supper. Ph 07 3871 2445.

2. Event: JPPII have organised for Theresa Burke to run a workshop specifically for counsellors and medical staff. “A Workshop in Trauma” will be held on Wednesday 15th September, 1pm-4pm, at the Centacare Office, 58 Morgan Street, Fortitude Valley. RSVP: Gail Godfrey, familycentre@bne.catholic.net.au, ph 07 33662188, by 13th September.

The workshop will present a trauma-sensitive perspective on how women and men cope with a traumatic event, such as a pregnancy loss after an induced abortion. The workshop is for counsellors, pastoral care workers, educators, ministers and clergy, who work with people who have experienced trauma.

3. Numberplate Frames: We are taking orders for numberplate frames, cost is \$10 plus p&h. The wording says “Defend women - protect children” at the top and “cherishlife.org.au” at the bottom. If you would like to order a set (2 frames in a set), please call us on 3871 2445 or email info@cherishlife.org.au, putting ‘Frames’ in the subject line.

We hope you are able to join us for these two events above and look forward to seeing you there.

Teresa Martin, Cherish Life Queensland

Theresa Burke is the founder of Rachel’s Vineyard Ministries, which offers retreats for post-abortion healing, now offered in 48 states in America. Theresa has also published a new retreat program specifically designed for those who have suffered sexual abuse entitled *Grief to Grace - Reclaiming the Gift of Sexuality Dignity*. Her books include *Forbidden Grief - The Unspoken Pain of Abortion* with David C. Reardon, *The Contraception of Grief - The Genesis of Anguish Conceived by Abortifacients and Sterilization* among others which will be available for sale on the night. Her Ph.D. is in counseling psychology and she is the proud mother of 5 children.

Bob Lalonde is the International Director for Priests for Life (PFL), a Special Advisor to both the Parliamentary Network for Critical Issues and Rachel’s Vineyard. Bob represents Priests For Life as a Delegate at the United Nations both in New York and Geneva. He has been in the international pro-life movement for the past 25 years, the first 13 of those as Executive Vice President of Human Life International. Bob has a Masters Degree in Public Administration, married for 29 years with 3 children.

Pastoral Plan Ideas

Pope John Paul II

Apostolic letter on the 40th anniversary of the constitution "Sacrosanctum Concilium" On The Sacred Liturgy, 2003

Rediscover Silence

[13.] An aspect that must be cultivated with greater commitment within our communities is the experience of silence.

We have need of this "to receive in hearts the full resonance of the voice of the Holy Spirit, and to unite more closely personal prayer with the Word of God and with the public voice of the Church."

In a society that lives ever more frenetically, bewildered by rumours and distracted in the ephemeral, it is vital to rediscover the value of silence.

It is no accident that beyond Christian worship, meditation practices are spreading that give importance to recollection. Why not undertake, with pedagogical audacity, a specific education in silence within the confines of the Christian experience? Before our eyes must be the example of Jesus, who "rose and went out to a lonely place, and there he prayed" (Mark 1:35). The Liturgy, among its different moments and signs, cannot neglect that of silence.

Pray the Liturgy of the Hours Together

[14.] The liturgical pastoral program, through the introduction to the various celebrations, must instill the taste for prayer.

It will do so, surely, taking into account the capacity of the individual believers, in their diverse conditions of age and education; but it will do so seeking not to be satisfied with the "minimal."

The pedagogy of the Church must be able to "dare." It is important to introduce the faithful to the celebration of the Liturgy of the Hours that, "because it is the public prayer of the Church, is a source of piety, and nourishment for personal prayer." It is not an individual or private action "but belongs to the whole Body of the Church. [...]"

If therefore the faithful are convoked for the Liturgy of the Hours and if they gather together, uniting their hearts and their voices, they manifest the Church that celebrates the mystery of Christ." This privileged attention to liturgical prayer is not placed in tension with personal prayer, rather it assumes and requires it, and combines it well with other forms of community prayer, especially if recognized and recommended by the ecclesial Authority.

Respect Liturgical Norms

[15.] ...By not respecting the liturgical norm, one arrives at times at even serious abuses that put in shadow the truth of the mystery and create disturbance and tensions in the People of God. Such abuses have nothing to do with the authentic spirit of the Council and are to be corrected by Pastors with an attitude of prudent firmness.

Battle for the Eucharist

In the July issue of ITD (p.1, "Attacks from within") the Holy Father was quoted saying that "attacks on the Pope and the Church come not only from without, but the sufferings of the Church come precisely from within the Church." He went on to express that while this is something that we have always known, we are today seeing it in a really terrifying way.

When bishops and priests attack the Church at a national conference (NCP Conference, see ITD August 2010, p.7), then we should all be terrified.

We cannot afford to be indifferent about what is happening. Do not think that we are being drawn into a minor skirmish or a little matter of reform when bishops and priests themselves attack the Church's hierarchical structure and the sacrament of Holy Orders. When the visible hierarchical structure of the Church is under attack, then her life and nature is under attack, and when her life and nature is under attack, then the Eucharist is under attack.

The Eucharist is the source and summit of the Church's entire life, the fullest expression of her nature here on earth. The Church draws her life from Christ in the Eucharist and this life is the life of every Catholic's soul. This is what's at stake here.

The college of bishops in communion with the Pope together with all the priests constitute the visible hierarchical structure of the Church. All of them have received the sacrament of Holy Orders from the Church, and are therefore considered the only canonical and ordinary ministers of the Eucharistic sacrifice.

The Eucharist is the principal and central reason for the existence of the priesthood. It was entrusted by Christ to the Apostles and has been handed down to the Church by them and their successors, the bishops. If there is no priest, there is no Eucharist, and if there is no Eucharist there can be no canonical parish.

The Scriptures and the wisdom of Tradition teach us that the priesthood is not shaped by time and place or by the wishes and whims of 'faith communities' but by the living Christ who is the Priest, the Victim and the Altar in the celebration of the Eucharist.

Our spiritual lives are intricately tied up with the spiritual lives of our bishops and parish priests. As our spiritual fathers and ministers of the sacred mysteries they are supposed to be the cultivators of our love and devotion to a Eucharistic faith and life.

If you live a life that is anchored in the Eucharist, then it is high time you gird your loins with truth, love and virtue and go into battle for what you love. After all, it was the kind of attitude and talk that prevailed at the NCP conference that corrupted the people in St Mary's South Brisbane and led an entire parish astray and out of communion with the Catholic Church.

Gregory Kingman, Morwell

Travel Companions

Pope Benedict XVI, General Audience, 25-08-2010

In the life of each one of us there are very dear persons, to whom we feel particularly close; some are already in God's arms, others still share with us the journey of life: they are our parents, relatives, educators. They are persons to whom we have done good or from whom we have received good. They are persons we know we can count on.

However, it is also important to have "travel companions" on the journey of our Christian life: I am thinking of a spiritual director, a confessor, persons with whom we can share the experience of faith, but I am also thinking of the Virgin Mary and of the saints.

Each one should have a saint that is familiar to him, to whom he feels close with prayer and intercession, but also to imitate him or her. Hence, I would like to invite you to know the saints better, beginning with the one whose name you bear, by reading his life, his writings. You can be certain that they will become good guides to love the Lord ever more and valid aids for your human and Christian growth.

www.zenit.org 25-08-2010

Effects of Pornography

It is ironic that the convenor of the Australian Sex Party, Fiona Patten, former CEO of the EROS Association which concerns itself with adult erotica and pornography, should push for a government investigation into allegations of sexual abuse within churches.

Porn has a detrimental effect on women and young males: it teaches that women enjoy "forced" or perverse sexual activity, advocates prostitution, exhibitionism and voyeurism as normal behaviour, and portrays women as sex objects to be used for self-gratification.

For some men, regular access to porn normalises aggression towards women in sexual and other encounters, and increases the tolerance for such aggression against women generally. However, the greatest impact may be on young males because porn portrays sexual activity outside marriage as acceptable - without the consequences of AIDS or other venereal diseases, and without the responsibility towards conceiving a human being.

A proven correlation exists between the proliferation of pornographic magazines, videos *et cetera* by sexually oriented businesses in the community, and child abuse, rape, and the physical or emotional abuse of wives.

Henk Verhoeven, Beacon Hill NSW

Sundays

*From a reflection by Father Raniero Cantalamessa,
Pontifical Household preacher*

In answer to the question "How often must we pray?" Jesus answers, "Always!"

Prayer, like love, does not put up with calculation. Does a mother ask how often she should love her child, or a friend how often he should love a friend? There can be different levels of deliberateness in regard to love, but there are no more or less regular intervals in loving. It is the same way with prayer. [...]

Jesus himself gave us the example of unceasing prayer. Of him, it is said that he prayed during the day, in the evening, early in the morning, and sometimes he passed the whole night in prayer. Prayer was the connecting thread of his whole life.

But Christ's example tells us something else important. We are deceiving ourselves if we think that we can pray always, make prayer a kind of respiration of the soul in the midst of daily activity, if we do not set aside fixed times for prayer when we are free from every other preoccupation.

The same Jesus who we see praying always, is also the one who, like every other Jew of his period, stopped and turned toward the temple in Jerusalem three times a day, at dawn, in the afternoon during the temple sacrifices, and at sundown, and recited ritual prayers, among which was the "Shema Yisrael!" – "Hear, O Israel!" On the Sabbath he also participated, with his disciples, in the worship at the synagogue; different scenes in the Gospels take place precisely in this context.

The Church – we can say, from its first moment of life – has also set aside a special day dedicated to worship and prayer: Sunday. We all know what, unfortunately, has happened to Sunday in our society: sports, from being something for diversion and relaxation, have often become something that poisons Sunday ...

We must do whatever we can so that this day can return to being, as God intended it in commanding festive repose, a day of serene joy that strengthens our communion with God and with each other, in the family and in society.

We modern Christians should take our inspiration from the words that, in 305, St Saturnius and his fellow martyrs addressed to the Roman judge who had them arrested for participating in the Sunday rite:

"The Christian cannot live without the Sunday Eucharist. Do you not know that the Christian exists for the Eucharist and the Eucharist for the Christian?"

www.zenit.org 19-10-2007

"If angels could be jealous of men, they would be so for one reason: Holy Communion."

St Maximilian Kolbe

Mother Teresa Teaches

Excerpts from an article by Renzo Allegri, www.zenit.org 18-08-2010

Renzo Allegri is an Italian journalist and author who has published more than 40 books, including the following books in English: "John Paul II: A Life of Grace" (2005), "Fatima, the Story Behind the Miracles" (2002), "Padre Pio: A Man of Hope" (2000), and "Teresa of the Poor: The Story of Her Life" (1999).

I have written so many articles on Mother Teresa, and also some books. Now, for the centenary of her birth, I have gathered in a volume ..[in Italian].. some memories and above all "the words" that in different meetings Mother gave me.

She did not like to speak much. But when she did, she was extremely fascinating with her essential and incisive way of expressing her thoughts. She spoke preferably through images. Her reasoning was a sequence of facts that bore an inevitable conclusion. [...]

At prayer in chaos

When I think of Mother Teresa, the image that comes to mind immediately is seeing her at prayer. The first time I traveled by car with her, I had the honour of sitting next to her. We had to go from Casilina, on the outskirts of Rome, where there is a house of the Missionaries of Charity, to the Vatican, where Mother was to be received by the Pope. We spoke at length that morning and we were late. We left by car. Bishop Hnilica's brother was driving. The bishop sat next to his brother, and I next to Mother Teresa.

The car left at great speed because we were in a hurry; we were late. The Pope could absolutely not be kept waiting. Mother Teresa looked out of the window. Her face was calm. After a few minutes, Mother asked us to pray with her. We made the sign of the cross and from the pocket of her sari she took out a rosary. She prayed slowly, with a soft voice, reciting the "Our Father" and the "Hail Mary" in Latin. We prayed with her.

The car swerved nervously in the chaotic and intense traffic. At times it stopped brusquely, swerved jerkily, took off again imperiously, went around curves recklessly, was grazed by other cars, impatient and aggressive, which threatened us with piercing honkings of the horn. I grabbed hold of the handle and looked with concern at the driver, very good but reckless. Mother Teresa, instead, was absorbed in prayer and didn't remember a thing.

Crouched on the seat, she was in conversation with God. Her eyes were half-closed. Her wrinkled face, bent over her chest, was transfigured. It seems almost as if it emanated light.

The words of the prayer came from her lips precisely, clearly, slowly, almost as if she paused to savour the meaning of each one. They did not have the cadence of a continuously repeated formula, but the freshness of dialogue, of a lively, passionate conversation. It seemed that Mother was really speaking with an invisible presence.

Happy to go home

One day I asked her spontaneously: "Are you afraid of dying?" I had been in Rome for some days. I met her a couple of times and had gone to greet her because I was returning to Milan. She looked at me almost as wishing to understand the reason for my question. I felt I had done wrong in speaking of death and tried to correct my mistake. "I see you rested," I said. "Yesterday, instead, you seemed very tired."

"I slept well last night," she answered.

"In recent years you have undergone some rather delicate surgical interventions, such as the one on the heart; you must take care of yourself, travel less."

"Everyone says this to me, but I must think of the work that Jesus has entrusted to me. When I can no longer serve, he will stop me." And, changing the angle, she asked: "Where do you live?"

"In Milan," I answered.

"When are you going home?"

"I hope this very evening. I would like to catch the last flight so that tomorrow, which is Saturday, I can be with the family."

"Ah, I see that you are happy to go home, to your family," she said smiling.

"I have been away for almost a week," I answered to justify my enthusiasm.

"Good, good," she added. "It's right that you are happy. You are going to see your wife, your children your dear ones, your home. It's right that it be so."

She remained again for some seconds in silence; then, going back to the question that I asked her, she continued: "I would be as happy as you if I could say that I will die this evening. Dying I too would go home. I would go to paradise.

"I would go to meet Jesus. I have consecrated my life to Jesus. Becoming a sister, I became the spouse of Jesus. See, I have a ring on my finger like married women. And I am married to Jesus. All that I do here, on this earth, I do it out of love for him.

"Therefore, by dying I return home to my spouse. Moreover, up there, in paradise, I will also find all my loved ones. ... I and my sisters have picked up from the streets...thousands and thousands of persons at the end of life. We have taken them to our houses and helped them to die peacefully. Many of those persons expired in my arms, while I smiled at them and patted their trembling faces. Well, when I die, I am going to meet all these persons. It is there that they await me. ...

"How can I be afraid of death? I desire it; I await it because it allows me finally to return home."

Glass Tabernacle

*Answered by Legionary of Christ Father Edward McNamara,
professor of liturgy, Regina Apostolorum university*

Q: I was visiting a retreat centre recently in which there is a small Blessed Sacrament chapel in one of the rooms in the guesthouse. In the chapel the Eucharist is present but not housed in a tabernacle (at least in the traditional sense). Instead, a ciborium is kept under what appears to be a small upside-down glass vase. I found this troubling and mentioned it, but several months later when I returned it was the same situation. It seems careless that anyone can visit the chapel at any hour, and (if they wanted to) walk up and take the Eucharist at any time. Is there a clear instruction on the proper keeping of the Eucharist, and what constitutes a tabernacle? - J.C., Toronto

A: First of all, the norms regarding the structure of the tabernacle are found in the General Instruction of the Roman Missal, No. 314:

“In accordance with the structure of each church and legitimate local customs, the Most Blessed Sacrament should be reserved in a tabernacle in a part of the church that is truly noble, prominent, readily visible, beautifully decorated, and suitable for prayer.

“The one tabernacle should be immovable, be made of solid and inviolable material that is not transparent, and be locked in such a way that the danger of profanation is prevented to the greatest extent possible. Moreover, it is appropriate that, before it is put into liturgical use, it be blessed according to the rite described in the Roman Ritual.”

The tabernacle described by our reader certainly failed to adhere to this norm on several counts. It was apparently neither opaque nor immovable. I suggest that our reader inform the bishop of the diocese where the retreat house is found, as his permission is required to have a chapel and it falls under his direct supervision.

www.zenit.org 25-08-2009

Experience of Wonder!

Pope Benedict XVI, Ordination Mass, 20-06-2010

“When we celebrate Holy Mass we hold in our hands the Bread of Heaven, the Bread of God, which is Christ, the grain broken to multiply and become the true food of life for the world. It is something that cannot but fill you with intimate wonder, lively joy and immense gratitude: Now the love and gift of Christ crucified and glorious, pass through your hands, your voice, your heart! It is an ever new experience of wonder to see that in my hands, in my voice the Lord accomplishes this mystery of his presence!”

[Translation by Trabbic] www.zenit.org 20-06-2010

A Meal to Venerate

Compare the information on glass tabernacles, opposite, to the following information sent in to ITD from a reader in Geelong, Vic:

A “Reflection” by Fr Richard Leonard, SJ, for the feast of Corpus Christi was printed in the parish bulletin of Holy Spirit Church in Manifold Heights, Geelong. The reflection says, in part:

“Last year in our community we renovated our chapel. One of several things we did was put glass doors on the tabernacle, install a diffused light inside and reserve the chalice. The overall effect was startling. For the first time in my life I could see at all times the elements towards which I direct my devotion. ... The devotion we as Catholics have to Christ’s presence in the Eucharist is precisely caught up in the meal he left us. Therefore it is right that the food we share and venerate should be on display, should look inviting and be broken, for this is what Jesus did at his final supper and what he offers us as gifts – himself, broken and poured out in love.”

We’d be much better off if priests taught us what the Church teaches, instead of their own little opinions. - Ed.

Another Miracle Please

The Catholic faithful have every right to be very jubilant and justly proud at the elevation of Blessed Mary of the Cross (MacKillop) to the glorious status of sainthood by Pope Benedict XVI, to take place in the Vatican Square in October.

Blessed Mary of the Cross will become Australia’s first saint. It is a great honour for the members of the Order of the Sisters of St Joseph of the Sacred Heart, affectionately and respectfully known as ‘the Joes’.

The holy and prayerful nun faced many obstacles to instill into the hearts and minds of the young people throughout Australia a strong Catholic faith by her teaching endeavours. We have a lot to be thankful to Blessed Mary for in her persistence.

The significance of this event cannot be taken lightly, but would Blessed Mary be entirely happy with what is proposed to celebrate her sainthood? The miracles attributed to her would be sufficient for her humble soul to be happy to be with the Communion of Saints in paradise. Are the celebrations in regard to the canonisation of the holy saint too extreme?

As important to Blessed Mary of the Cross would be for her to see her beloved ‘Joes’ in the Catholic parish school classrooms teaching Catholic children in the practice of the Catholic faith once more.

Perhaps it would be more appropriate to ask of her, through prayer, to intercede for that miracle to happen!

Leo Morrissey, Sandringham

The Canberra Declaration

From www.canberradeclaration.org.au

The Canberra Declaration is a call to our national leaders to protect life, defend marriage, support family, secure our religious freedom and safeguard our children.

The values listed in the Canberra Declaration are under threat! They are being attacked and undermined on many fronts, by dedicated and devoted enemies.

The Canberra Declaration was drafted by a number of Christian leaders from many denominations (Dr Graham McLennan, National Alliance of Christian Leaders, and Bill Muehlenberg, Vice President of the Victorian Family Association and founder of CultureWatch, played a key role in getting the project underway).

The Declaration is an ongoing opportunity to inform our elected officials and/or leaders that we expect them to preserve and protect our freedom to believe that life is sacred, marriage is sacred and family is sacred.

The message needs to remain strong and current! Your voice is powerful, especially when united with your friends. Together we are making a difference!

The issues contained in the Declaration are bigger than politics, preferences, personalities or individual people. Yet these values are defensible, promotable and attainable when we walk together. Apathy will see these values stripped from our society. That would be devastating to all.

The elements in the Canberra Declaration concern religious freedom, marriage and family, and life. They are timeless principles, relevant both for Australia's short-term and long-term future. These issues require our urgent and ongoing attention.

Please sign the Canberra Declaration at www.canberradeclaration.org.au

Excerpts from The Canberra Declaration:

The Canberra Declaration follows on from the 2009 Manhattan Declaration and the 2010 Westminster Declaration. It declares that when Christian values are respected and allowed freedom of expression, not just confined to so-called sacred spaces but in the public arena as well, society is richer and healthier.

Religious Freedom: We affirm the basic necessity of freedom of conscience, having the liberty to speak publicly about one's faith and beliefs, and having the right to practise the religion of one's choice.

Marriage and Family: Lifelong marriage between a man and a woman guarantees children their biological birthright to a mother and a father and has a proven track record of providing them with protection, education, welfare, support and nurture. No other arrangement has improved upon the benefits of marriage.

Human Life: We believe that all human life, being made in the image of God, has intrinsic and equal value from conception to life's natural end.

Take Advantage of Suffering

Sister Mary Prema,

Superior-general of the Missionaries of Charity

"Suffering cannot be a punishment. And yet, God allows it. We can take advantage of suffering to approach him and ask him for the grace to endure it and thus be able to live this suffering well. Suffering often comes as the consequence of our decisions. However, it is also a consequence of a passing world/nature that is fragile. [...]"

"But, I am convinced that God allows suffering because it can transform us into better and more profound people. Thus, we are able to understand that this world and this life are not the ultimate goal, but that there is something more: the life of the soul which – if one really accepts suffering – is purified."

www.zenit.org 25-08-2010

Morning Offering

O Jesus through the Immaculate Heart of Mary,
I offer you my prayers, works,
joys and sufferings of this day,
in union with the Holy Sacrifice of the Mass
throughout the world.
I offer them for all the intentions
of your Sacred Heart:
the salvation of souls,
the reparation for sin,
the reunion of Christians;
and in particular for the intentions
of the Holy Father this month. Amen.

Learning from Job

As I reader of your wonderful magazine, I wanted to inform you how delighted I am to get Into the Deep each month, on so many various subjects.

I just wanted to share my thoughts on the Biblical story of Job. As we are all fully aware, Job was severely tested by God to see whether or not he was deeply committed to God's way. On a number of occasions he tried to tell God what to do and the good Lord let him go. Until finally he could take no more and he gave in to God. The good Lord, having tested Job, made him to be a great lesson including for myself – to be faithful come what may! He is always leading us on. Finally in these dark days of gloomy winter, we should always trust him. With Our Lady on one side and Our Lord on the other and the Holy Saints, we are on the winning side.

Peter Duyndam, Newborough, Vic

Is It All Worth It?

It is so easy to miss the wood for the trees, we say, and particularly so when some issue is seen as a matter of political power, rather than for what it really is. I'm sure there are plenty of people who, having asked what it is all about in Sale, think it is only about an individual priest, and ask, "Is it all worth it?"

Thankfully there are many people who realize that the core of the Sale problem is not just an individual, or even ecclesiastical politics, even if it has become so, but something much more profound – the true place of the priesthood in the life of the Church!

Now in the life of the Church there is a diocese and there is a parish. They are not really in competition with each other, but you could be forgiven for thinking so.

A diocese requires various organizations to help, but no matter how useful they might be, they are only human constructs. The priesthood, on the other hand, is something of divine origin. Therefore it belongs to the very nature of the Church in a way that diocesan organizations of human origin don't.

The amazing thing in Sale is that people of faith who know the facts recognize this issue for what it is – official support by the bishop of a number of lesser offices (school principal, education office, teachers' union, and other elements of the bureaucracy) over the pastoral role of a parish priest and his duty!

Those priests who ganged up on Fr Speekman to have him ousted from his proper position, and to keep him out, under the false flag of loyalty to the bishop, have not yet had to face the price and consequences of their 'political' actions. One day the chickens will come home to roost for them, and the priesthood generally, and then look out.

Sadly, the present bishop has nailed his colours to the mast already. This does not augur well for the clergy of his diocese should any of them one day need the courage to exercise their true role and have to defend it!

The role of the bishop is not to play politics but to teach the truth in an authentic way, the Pope recently told the bishops of Brazil visiting Rome. He has to be able to infuse trust in people, so that the faith – not human bureaucracy – is to be defended and protected with integrity.

S.C., Melbourne

Will We Join?

"The question is not whether or not we can win the battle; the question is whether we will join it. Will we accept the challenge to defend the sacred or not? We are called to be faithful and obedient to the Plan of God for our world, and within that, God will bring forth the victory."

Rev. Thomas J. Euteneuer, President, Human Life International

Retreats in Gippsland

As Bishop Prowse has given his support and blessing for our forthcoming retreats this year, I would be grateful if you could include the following information for readers.

If you wish to receive an invitation to an 'orthodox' Catholic retreat in country Victoria (Marlo), then please phone Richard or Kate Earle on 5154 8419 for an invitation and/or further information.

Retreats start with the Chaplet and Stations on the Friday afternoon. They include Holy Mass (Friday to Monday inclusive), talks, rosaries, adoration and Benediction on a farm in a beautiful setting and close to unspoilt beaches. All accommodation and food is provided. Payment is by anonymous donation.

Dates for this year are:

15-18 October, with Fr B. McGrath;

3-6 December, with Fr C. Dowd, O.P.

Richard Earle, Marlo

Genuinely Tackling Violence

Both sides of federal politics have recently promised to tackle violence. More investigators and restrictions on knife imports are superficial responses, however, and likely to have little effect.

Violence on our streets is symptomatic of broader cultural problems. In 2008, the Victorian government passed extreme pro-abortion laws. There are even reasonable grounds for now suspecting that babies who are born alive after "failed" abortions may be being left to die.

On 28 July the Parliament rejected a motion moved by me to investigate those deaths. (ALP MPs were ordered to vote against it because of fears that voters be reminded of the government's abortion laws).

Dispensing with protection for the lives of some people inevitably weakens effective protection for all people. Furthermore, what safety or security do we actually deserve for ourselves if we treat the lives of others with such contempt?

The real solution to violence lies in building respect in our legal system and our culture for the lives and rights of all.

*Peter Kavanagh MP, (Democratic Labor Party)
Parliament House, Melbourne*

*"The true religion has shone forth
with greater splendour
the more it has been oppressed."*

St Symmachus, c.506

Pope Talks to Altar Servers of Their Saint

Pope Benedict XVI, General Audience 04-08-2010

Dear altar servers, dear friends ... welcome to Rome! I greet cordially all of you and Cardinal Tarcisio Bertone, Secretary of State. He is called "Tarcisio" like your Patron Saint. You have had the courtesy to invite him and he, who is called Tarcisius after the Saint, is happy to be able to be here among the world's altar servers... It all reminds me of the time when I too was an altar boy. ...

Who was St Tarcisius? We do not have much information about him. We are dealing with the early centuries of the Church's history or, to be more precise, with the third century. It is said that he was a boy who came regularly to the Catacombs of St Calixtus here in Rome and took his special Christian duties very seriously. He had great love for the Eucharist and various hints lead us to conclude that he was presumably an acolyte, that is, an altar server.

Those were years in which the Emperor Valerian was harshly persecuting Christians who were forced to meet secretly in private houses or, at times, also in the Catacombs, to hear the word of God, to pray and to celebrate Holy Mass. Even the custom of taking the Eucharist to prisoners and the sick became increasingly dangerous.

One day, when, as was his habit, the priest asked who was prepared to take the Eucharist to the other brothers and sisters who were waiting for it, young Tarcisius stood up and said: "Send me!" This boy seemed too young for such a demanding service! "My youth," Tarcisius said, "will be the best shield for the Eucharist." Convinced, the priest entrusted to him the precious Bread, saying: "Tarcisius, remember that a heavenly treasure has been entrusted to your weak hands. Avoid crowded streets and do not forget that holy things must never be thrown to dogs nor pearls to pigs. Will you guard the Sacred Mysteries faithfully and safely?" "I would die," Tarcisio answered with determination, "rather than let go of them."

As he went on his way he met some friends who approached him and asked him to join them. As pagans they became suspicious and insistent at his refusal and realized he was clasping something to his breast that he appeared to be protecting. They tried to prize it away from him, but in vain; the struggle became ever fiercer, especially when they realized that Tarcisius was a Christian. They kicked him, they threw stones at him, but he did not surrender. While Tarcisius was dying a Pretorian guard called Quadratus, who had also, secretly, become a Christian, carried him to the priest.

Tarcisius was already dead when they arrived but was still clutching to his breast a small linen bag containing the Eucharist. He was buried straight away in the Catacombs of St Calixtus. Pope Damasus had an

inscription carved on St Tarcisius' grave; it says that the boy died in 257. The Roman Martyrology fixed the date as 15 August and in the same Martyrology a beautiful oral tradition is also recorded. It claims that the Most Blessed Sacrament was not found on St Tarcisius' body, either in his hands or his clothing. It explains that the consecrated Host which the little Martyr had defended with his life, had become flesh of his flesh thereby forming, together with his body, a single immaculate Host offered to God.

Dear altar servers, St Tarcisius' testimony and this beautiful tradition teach us the deep love and great veneration that we must have for the Eucharist: it is a precious good, a treasure of incomparable value; it is the Bread of life, it is Jesus himself who becomes our nourishment, support and strength on our daily journey and on the open road that leads to eternal life; the Eucharist is the greatest gift that Jesus bequeathed to us.

I am addressing those of you who are present here and, through you, all the altar servers of the world! Serve Jesus present in the Eucharist generously. It is an important task that enables you to be particularly close to the Lord and to grow in true and profound friendship with him. Guard this friendship in your hearts jealously, like St Tarcisius, ready to commit yourselves, to fight and to give your lives so that Jesus may reach all peoples. May you too communicate to your peers the gift of this friendship with joy, with enthusiasm, without fear, so that they may feel that you know this Mystery, that is true and that you love it!

Every time that you approach the altar, you have the good fortune to assist in God's great loving gesture as he continues to want to give himself to each one of us, to be close to us, to help us, to give us strength to live in the right way. With consecration, as you know, that little piece of bread becomes Christ's Body, that wine becomes Christ's Blood. You are lucky to be able to live this indescribable Mystery from close at hand! Do your task as altar servers with love, devotion and faithfulness; do not enter a church for the celebration with superficiality but rather, prepare yourselves inwardly for Holy Mass! ...

Dear friends! You lend Jesus your hands, your thoughts, your time. He will not fail to reward you, giving you true joy and enabling you to feel where the fullest happiness is. St Tarcisius has shown us that love can even bring us to give our life for an authentic good, for the true good, for the Lord.

Martyrdom will probably not be required of us, but Jesus asks of us fidelity ... in daily tasks, a witness to his love, going to church through inner conviction and for the joy of his presence. Thus we can also make known to our friends that Jesus is alive.

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 |

Journey Towards Truth

Pope Benedict XVI, General Audience 25-08-2010

Sometimes there is a sort of fear of silence, of recollection, of reflecting on one's acts, on the profound meaning of one's life. Often preferred is living the fleeting moment, hoping that it will bring lasting happiness. One prefers to live, because it seems easier, with superficiality, without thinking; there is fear of seeking the Truth, or perhaps there is fear that the Truth will find us, will grip us and change our life, as happened to St Augustine.

Dear brothers and sisters, I would like to say to all, also to those in a difficult moment in their faith journey, those who do not participate much in the life of the Church, or those who live "as if God did not exist", that they not be afraid of the Truth, that they never interrupt their journey toward it, that they never cease to seek the profound truth about themselves and about things with the internal eyes of the heart.

God will not fail to give Light so that one can see, and Warmth to feel the heart that loves us and that wants to be loved.

www.zenit.org 25-08-2010

Mary, our mother

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

Pope John Paul II

Contact Into the Deep

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- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- We rely on donations (cheques made out to John Henderson please)

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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.