

Into the Deep

Issue 116

Newsletter of orthodox Catholics of Gippsland

May 2012

Mother of the Risen One

Pope Benedict XVI, 08-05-2011

Dear brothers and sisters! At the end of this solemn Eucharistic Celebration, we turn our gaze to Mary, *Regina Caeli*. With the dawn of Easter she became the Mother of the Risen One and her union with him is so profound that there where the Son is present, the Mother cannot fail to be present. ... In her the luminous face of Christ is reflected. If we follow her with docility, the Virgin will lead us to him.

In these days of the Easter season let us allow ourselves to be conquered by the risen Christ. In him the new world of love and peace constitutes the profound aspiration of every human heart. ...

Let us invoke Mary Most Holy, who supported the first witnesses of her Son in preaching the Good News, that she might also today support the apostolic efforts of priests; make the witness of those in religious life fruitful; animate the daily work of parents in the first transmission of the faith to their children; illuminate the path of young people so that they might walk confidently in the way traced by their fathers; fill the hearts of the elderly with hope; comfort the sick and all of the suffering with her nearness; assist the work of numerous laypeople who actively collaborate in the new evangelization, in parishes, in associations; in the movements, which, in the variety of their charisms and their action, are a sign of the richness of the ecclesial fabric – I have in mind such groups as Focolare, Communion and Liberation and the Neocatechumenal Way, to mention but a few.

I encourage everyone to work with the true spirit of communion in this great vineyard in which the Lord has called us to work. Mary, Mother of the Risen One and of the Church, pray for us!

[Translation by Joseph G. Trabbic] www.zenit.org 08-05-2011

Give Us Holy Priests

Leading up to the World Day of Prayer for the Sanctification of the Clergy, held on the feast of the Sacred Heart of Jesus (this year, June 15), the Congregation for Clergy has released this prayer of St Faustina Kowalska:

Prayer for the Holy Church and for Priests:

O my Jesus, I beg You on behalf of the whole Church: Grant it love and the light of Your Spirit, and give power to the words of Priests so that hardened hearts might be brought to repentance and return to You, O Lord.

Lord, give us holy Priests;
You yourself maintain them in holiness.
O Divine and Great High Priest,
may the power of Your mercy
accompany them everywhere and protect them
from the devil's traps and snares
which are continually being set for the souls of Priests.
May the power of Your mercy,
O Lord, shatter and bring to naught
all that might tarnish the sanctity of Priests,
for You can do all things.

My beloved Jesus,
I pray to you for the triumph of the Church,
that you may bless the Holy Father and all the clergy;
I beg you to grant the grace of conversion
to sinners whose hearts have been hardened by sin,
and a special blessing and light to priests,
to whom I shall confess for all of my life.

And Choose It

“Each human being has to seek the truth and to choose it when he or she finds it, even at the risk of embracing sacrifices.”

Pope Benedict XVI, 28-03-2012

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

The Homeless are Bathed and Clothed

Father Raniero Cantalamessa, preacher of the Pontifical Household, 06-04-2012

In Rome, as unfortunately in all big cities, there are so many homeless people, human persons who only have a few rags upon their body and some poor belongings that they carry along in a plastic bag.

Let us imagine that one day this voice spreads: on Via Condotti (everyone knows what Via Condotti represents in Rome!) there is the owner of a fashion boutique who, for some unknown reason, whether out of interest or generosity, invites all the homeless of Termini rail way station to come to her shop; she invites them to take off their soiled rags, to have a good shower and then choose the garment they want among those displayed and take it away free of charge.

All say in their heart: "This is a fairy-tale, it never happens!" Very true, but what never happens among men is what can happen every day between men and God, because, before Him, we are those homeless people! This is what happens in a good confession: you take off your dirty rags, your sins, receive the bath of mercy and rise "clothed in the garments of salvation, covered with the robe of righteousness".

The Creed We Profess

Porta Fidei, n.9

Not without reason, Christians in the early centuries were required to learn the creed from memory. It served them as a daily prayer not to forget the commitment they had undertaken in baptism. With words rich in meaning, Saint Augustine speaks of this in a homily on the *redditio symboli*, the handing over of the creed: "the symbol of the holy mystery that you have all received together and that today you have recited one by one, are the words on which the faith of Mother Church is firmly built above the stable foundation that is Christ the Lord. You have received it and recited it, but in your minds and hearts you must keep it ever present, you must repeat it in your beds, recall it in the public squares and not forget it during meals: even when your body is asleep, you must watch over it with your hearts."

Do You Remember?

The 12 Fruits of the Holy Spirit?

The 7 Gifts of the Holy Spirit?

See page 10 if you need to refresh your memory!

Marian Conference

Two international speakers will be speaking at this year's Diocese of Sale Marian Conference, along with Fr Andrew Grace, Parish Priest of Griffith, NSW. The conference is on Saturday 12 May at St Michael's Church, Traralgon.

Fr Grace is well-known to us and has spoken at our Marian Conference before. He will speak on "Mary, Mother of Mercy", which is the theme of this year's conference.

Mr Tony Murnane is from the Apostolate for Mary's Messages and lives in Melbourne. His speaking engagements have taken him all over Australia, New Zealand, Ireland, the UK and recently to the United States. He is married with 4 children and 5 grandchildren. He has been involved in evangelizing on Our Blessed Mother's apparitions for 21 years on a full time basis. He is a man truly committed to spreading Our Lady's messages for these times to the world.

Mr Tommy Canning is a painter of Religious Art, from Scotland. His art, reminiscent of the Great Masters such as Michaelangelo, Raphael and Caravaggio, draws on their legacy to create a bridge between the old and the new. He has taken to heart the words of Pope John Paul II: "It is up to you, men and women who have given your lives to art, to declare with all the wealth of your ingenuity that in Christ the world is redeemed..." (Letter to Artists, 1999). The Art of Divine Mercy studio is located in Argyll and Bute, a beautiful and peaceful Scottish landscape that provides great inspiration. Tommy's images have been featured in Catholic media worldwide, and his inspirational paintings have touched the hearts of many spiritual people. Some of his paintings have been featured on the back of the Divine Mercy calendar for the past three years but a selection will be available for purchase for the very first time.

The program for Saturday 12 May:

9am: Adoration and Holy Rosary
10am: Morning tea (Presentation by Tommy Canning)
10.30am: Fr Andrew Grace: Mary, Mother of Mercy
11.45am: Procession and crowning of Our Lady's Statue
12pm: Mass (Fr Grace and concelebrating priests)
1pm: Lunch (bring your own)
2pm: Tony Murnane: Our Lady's Messages
2.45pm: Benediction of the Blessed Sacrament
3pm: Chaplet of Divine Mercy
3.15pm: Close.

*Pat Crozier, Traralgon
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Patient Suffering

"If there be a true way that leads to the Everlasting Kingdom, it is most certainly that of suffering, patiently endured."

St Colette

No Hope

Having read Don Gaffney's article (ITD April, p.3) about the weaknesses of bishops, I thought you might like to be reminded of a conversation between the Archbishop of Paris and Napoleon.

The Emperor threatened to destroy the Church in France if the Archbishop did not bend to his will. Instead of being frightened the Archbishop merely smiled. As you can imagine this reaction infuriated the Emperor who demanded to know what had caused the Archbishop to smile. His reply is worth remembering. "Why should we fear you? Look around you! If we the bishops and priests have failed to destroy the Church by the manner of our lives over the years, what hope have you of destroying Christ's Church?"

Pat Ryan, London, UK

Proclaim It Openly

Pope Benedict XVI, Cuba, 28-03-2012

Dear friends, do not hesitate to follow Jesus Christ. In him we find the truth about God and about mankind. He helps us to overcome our selfishness, to rise above our ambitions and to conquer all that oppresses us. The one who does evil, who sins, becomes a slave of sin and will never attain freedom. Only by renouncing hatred and our hard and blind hearts, will we be free and a new life will well up in us.

Convinced that it is Christ who is the true measure of man, and knowing that in him we find the strength needed to face every trial, I wish to proclaim openly Jesus Christ as the way, the truth and the life. In him everyone will find complete freedom, the light to understand reality more deeply and to transform it by the renewing power of love.

www.zenit.org 28-03-2012

Building Your Credit

Everyone seems very busy today building their superannuation fund for their retirement – financial credit in the period after they retire. But there do not seem to be many people worried about building their credit from death onwards – supernatural annuation – credit to be used when we come to the scales of Divine Justice.

At 65 or whatever age we retire, we have put aside credit for our old age. Secure? With the current world economic climate? Don't die bankrupt. If you have put nothing aside for Eternal Life – daily prayer, Holy Mass, weekly life as a Christian – then don't expect any credit in a current account when you exit this world. Open an account today and deposit in it supernatural credit – supernatural annuation.

"Cincinnatus", Echuca, Vic

A Fighting, Fearless Faith

Bishop Daniel Jenky, Diocese of Peoria, 14-04-2012, in a homily during Mass at the "A Call to Catholic Men of Faith" event

You know, it has never been easy to be a Christian and it's not supposed to be easy! The world, the flesh, and the devil will always love their own, and will always hate us. As Jesus once predicted, they hated me, they will certainly hate you.

But our Faith, when it is fully lived, is a fighting faith and a fearless faith. Grounded in the power of the resurrection, there is nothing in this world, and nothing in hell, that can ultimately defeat God's one, true, holy, Catholic, and Apostolic Church.

For 2,000 years the enemies of Christ have certainly tried their best. But think about it. The Church survived and even flourished during centuries of terrible persecution, during the days of the Roman Empire.

The Church survived barbarian invasions. The Church survived wave after wave of Jihads. The Church survived the age of revolution. The Church survived Nazism and Communism.

And in the power of the resurrection, the Church will survive the hatred of Hollywood, the malice of the media, and the mendacious wickedness of the abortion industry. ...

As Christians we must love our enemies and pray for those who persecute us, but as Christians we must also stand up for what we believe and always be ready to fight for the Faith. The days in which we live now require heroic Catholicism, not casual Catholicism. We can no longer be Catholics by accident, but instead be Catholics by conviction.

In our own families, in our parishes, where we live and where we work – like that very first apostolic generation – we must be bold witnesses to the Lordship of Jesus Christ. We must be a fearless army of Catholic men, ready to give everything we have for the Lord, who gave everything for our salvation. ...

The Risen Christ is our Eternal Lord; the Head of his Body, the Church; our High Priest; our Teacher; our Captain in the well-fought fight.

We have nothing to fear, but we have a world to win for him. We have nothing to fear, for we have an eternal destiny in heaven. We have nothing to fear, though the earth may quake, kingdoms may rise and fall, demons may rage, but St. Michael the Archangel, and all the hosts of heaven, fight on our behalf.

No matter what happens in this passing moment, at the end of time and history, our God is God and Jesus is Lord, forever and ever.

Christus vincit! Christus regnat! Christus imperat!

Christ wins! Christ reigns! Christ commands!

www.thecatholicpost.com

Teach Yourself!

I would urge all readers to familiarise themselves with the teaching of the Catholic Church as contained in the Catechism of the Catholic Church.

Recently at a political forum which I attended, a prominent Catholic politician spoke of his pro-life commitment and then went on to say how much he supported IVF. This procedure is condemned by the Church (CCC 2376 – 2377).

B. J. Bennett, Bridgenorth, Tasmania

Catechism of the Catholic Church

2376 Techniques that entail the dissociation of husband and wife, by the intrusion of a person other than the couple (donation of sperm or ovum, surrogate uterus), are gravely immoral. These techniques (heterologous artificial insemination and fertilization) infringe the child's right to be born of a father and mother known to him and bound to each other by marriage. They betray the spouses' "right to become a father and a mother only through each other."

2377 Techniques involving only the married couple (homologous artificial insemination and fertilization) are perhaps less reprehensible, yet remain morally unacceptable. They dissociate the sexual act from the procreative act. The act which brings the child into existence is no longer an act by which two persons give themselves to one another, but one that "entrusts the life and identity of the embryo into the power of doctors and biologists and establishes the domination of technology over the origin and destiny of the human person. Such a relationship of domination is in itself contrary to the dignity and equality that must be common to parents and children." "Under the moral aspect procreation is deprived of its proper perfection when it is not willed as the fruit of the conjugal act, that is to say, of the specific act of the spouses' union Only respect for the link between the meanings of the conjugal act and respect for the unity of the human being make possible procreation in conformity with the dignity of the person." (quotes from *Donum Vitae*)

Frank and Courageous

Porta Fidei, n.10

A Christian may never think of belief as a private act. Faith is choosing to stand with the Lord so as to live with him. This "standing with him" points towards an understanding of the reasons for believing. Faith, precisely because it is a free act, also demands social responsibility for what one believes. The Church on the day of Pentecost demonstrates with utter clarity this public dimension of believing and proclaiming one's faith fearlessly to every person. It is the gift of the Holy Spirit that makes us fit for mission and strengthens our witness, making it frank and courageous.

The Little Pentecost

Pope Benedict XVI, General Audience, 18-04-2012

Today I would like to reflect on that which has been called the "little Pentecost" that occurred at the culmination of a difficult period in the life of the nascent Church.

The Acts of the Apostles tell how after the healing of a paralytic at the Temple in Jerusalem, Peter and John were arrested because they announced Jesus' resurrection to the whole people. After a summary trial, they were freed, they went to their brothers and recounted what they suffered because of their witness to the risen Jesus.

At that time, says St Luke, "all together lifted their voice to God". Here St Luke reports the longest of the Church's prayers that we find in the New Testament, at the end of which, "the place where they were gathered shook, and they were all filled with the Holy Spirit and continued to speak the word of God with boldness".

Before considering this beautiful prayer, let us note an important basic attitude: in the face of danger, difficulty, threats, the first Christian community does not try to conduct an analysis about how to react or seek strategies about how to defend itself, about what measures to adopt, but in the face of trial, they pray, they get in touch with God. ...

So it is not only the prayer of Peter and John, who found themselves in danger; it is the prayer of the whole community, because what the two apostles experience does not only touch them but the whole Church. In the face of persecutions endured for Jesus' sake not only is the community not frightened and divided but is deeply united in prayer, as a single person, calling on the Lord. This I would say is the first wonder that occurs when the believers are tested because of their faith: their unity is strengthened rather than compromised because it is supported by an indestructible prayer. The Church must not fear the persecutions that it will undergo in its history but trust always, as Jesus did at Gethsemane in the presence, help and power of God, invoked in prayer.

Let us take a further step: what does the Christian community ask of God in this moment of trial? It does not ask for its life to be protected during persecution nor that the Lord harm those who imprisoned Peter and John; it only asks that it be granted to "proclaim in all boldness" the Word of God, that is, it asks that it not lose the courage of faith, the courage to proclaim the faith.

www.zenit.org 19-04-2012

"To profess faith in the Trinity – Father, Son and Holy Spirit – is to believe in one God who is Love." Porta Fidei, n.1

Who Made Them Do It?

From my earliest memories, I always knew that entering a church was different to entering anywhere else. It was quiet, respectful, 'awe-some'. As children we knew we had to behave, be quiet, and never look around – Jesus was there, in front of us, and we were in his presence.

Of course we were not alone in knowing this. Every Catholic I knew, and all those who were there at Mass any day of any week, also knew that church was the place for silence and prayer. If there was need to communicate, it was a soft whisper, a look, a gesture, a smile of greeting.

Now, week after week, I enter churches that are noisier and more informal than a street barbeque. People talk as loudly as they can, and stand around as casually as they can, backs to the sanctuary, as if to make a clear point that there is nothing special or different about this place. The fact that some may be kneeling in prayer is irrelevant to them, even if their conversation is within inches of the eyes closed in prayer.

And these are Catholic people – not visitors or tourists, but Mass-going Catholics, many grey-haired and well-respected in their local communities. They used to know better.

So who made them change? Who came along and 'taught' them that it's better to treat the House of the Lord as a community hall than a House of Prayer? Who convinced them that loud discussions about weather and music and work and sport would be better preparation for celebrating the greatest mystery of our faith, than prayer and recollection? And why would they do it?

- Ed.

The Bishop

Pope Benedict XVI, Homily 06-01-2012

The bishop too must be a man of restless heart, not satisfied with the ordinary things of this world, but inwardly driven by his heart's unrest to draw ever closer to God, to seek his face, to recognize him more and more, to be able to love him more and more. The bishop too must be a man of watchful heart, who recognizes the gentle language of God and understands how to distinguish truth from mere appearance. The bishop too must be filled with the courage of humility, not asking what prevailing opinion says about him, but following the criterion of God's truth and taking his stand accordingly – "*opportune – importune*". He must be able to go ahead and mark out the path. He must go ahead, in the footsteps of him who went ahead of us all because he is the true shepherd, the true star of the promise: Jesus Christ.

www.zenit.org 06-01-2012

It's Not About Eye Contact

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

Q: What are your thoughts about eye contact between the priest (or deacon or extraordinary minister of holy Communion) and the communicant. I was taught that one *should* have eye contact. Having served some time in a cloistered community, I am no longer so sure. Perhaps there is no 'one right answer,' but I am keenly interested in your thoughts. - a reader from Japan

A: Honestly, I think that such an indication gives too much weight to the minister. His or her primary function is to make sure that the host is administered in a dignified manner, whether on the tongue or in the hand, and to make sure it is consumed. The faithful approach the sanctuary to receive the Lord, not to meet the minister of holy Communion. Some will look at the minister; others will close their eyes as they receive on the tongue. If eye contact happens, then well and good, but I see no particular reason to strive to achieve it.

My Will Be Done

Pope Benedict XVI, 05-04-2012

"Father, for you all things are possible; remove this cup from me; yet not what I want, but what you want."

The natural will of the man Jesus recoils in fear before the enormity of the matter. He asks to be spared.

Yet as the Son, he places this human will into the Father's will: not I, but you. In this way he transformed the stance of Adam, the primordial human sin, and thus heals humanity. The stance of Adam was: not what you, O God, have desired; rather, I myself want to be a god.

This pride is the real essence of sin. We think we are free and truly ourselves only if we follow our own will. God appears as the opposite of our freedom. We need to be free of him – so we think – and only then will we be free. This is the fundamental rebellion present throughout history and the fundamental lie which perverts life.

When human beings set themselves against God, they set themselves against the truth of their own being and consequently do not become free, but alienated from themselves. We are free only if we stand in the truth of our being, if we are united to God. Then we become truly "like God" – not by resisting God, eliminating him, or denying him.

In his anguished prayer on the Mount of Olives, Jesus resolved the false opposition between obedience and freedom, and opened the path to freedom. Let us ask the Lord to draw us into this "yes" to God's will, and in this way to make us truly free. Amen.

www.zenit.org 06-04-2012

Catechetical Catastrophe

As head of the Catholic Church, Pope Benedict XVI's primary responsibility is to establish and confirm what the Church has received and believed from the very beginning, what the Apostles have taught and what divine revelation has fixed as the rule of faith and as the moral norm for Christian life. His mission is a doctrinal one, which he carries out by making pronouncements, by issuing series of catechesis and written interventions on faith and morals.

Just as the Pope has a doctrinal mission of protecting Catholics from errors in the area of faith and morals and the duty of guarding the living deposit of the Faith, so too does the college of bishops as successors of the Apostles.

However, in the aftermath of Vatican II many bishops, in their misguided efforts to renew the Church according to their own fashion, abandoned this mission and abdicated their teaching responsibility.

They adopted a more 'pastoral approach' which preached the 'spirit' of Jesus, his compassion and justice as though this was the reason for the Incarnation and the institution of the Church. Besotted with a spirit of change, many bishops were prepared to sell their souls – and the ones entrusted to them – to change an absolute doctrinal Church to a culturally relative one.

To this end they created huge educational bureaucracies to shape the Church of the future. It didn't matter to them that the people they employed and authorized to carry out their teaching responsibility were mostly ex-priests, ex-religious and liberal professional Catholics. Even today it still doesn't seem to matter as long as they achieve their purpose.

This progressive educational bureaucracy jettisoned tried and proven religious education programs and catechisms and radically changed time-honoured practices and beliefs, all under the guise of the 'spirit of Vatican II'.

By abandoning their doctrinal mission and abdication their primary responsibility these bishops and their liberal bureaucracies precipitated a catechetical catastrophe which has left most of the Church in the western world in a state of utter confusion and dissension.

It has left the Church with two generations of religiously illiterate Catholics – Catholics who have no idea what the Church teaches, who consider her doctrines alien and are actually willing to attack her in order to conform her to the spirit of the times.

The Pope on the other hand, is only too aware that his own ministry involves announcing and teaching revealed doctrine and of showing how it is to be put into practice throughout the Church and the world. As a theologian he knows only too well that doctrine lies at the heart of any effective catechesis which is

critical in the process of the new evangelization.

This is why on numerous occasions, and particularly in his Apostolic Letter *Porta Fidei* for the upcoming Year of Faith, he has exhorted the bishops to make a concerted effort to rediscover and study the Catechism of the Catholic Church (CCC) and to use it as a tool to renew the whole life of the Church.

The CCC is a magisterial document, the norm for pastoral theology and practice and as such it should be used as the fundamental source of doctrinal and moral education and formation for Catholics around the world. And even though it is the fruit of Vatican II (the liberals' 'super council'), how many times in your diocese have you heard the 'spirit of Vatican II' bishops and priests refer to the CCC with regards the doctrine on the Trinity, Christ and the Church? Or read a pastoral on the four pillars of the CCC – the Creed, the Sacraments, the Commandments and the Our Father? How many courses have been offered by Catholic educational institutions in this country on the CCC? The Catholic Church is the home of divinely revealed Truth, the living deposit of the Faith.

When bishops give away their teaching office, then the whole Church suffers and all her children are made victims in one form or another.

Gregory Kingman, Morwell

Summons to Disobedience

Pope Benedict XVI, Chrism Mass homily 2012

Recently a group of priests from a European country issued a summons to disobedience, and at the same time gave concrete examples of the forms this disobedience might take, even to the point of disregarding definitive decisions of the Church's Magisterium, such as the question of women's ordination, for which Blessed Pope John Paul II stated irrevocably that the Church has received no authority from the Lord.

Is disobedience a path of renewal for the Church? We would like to believe that the authors of this summons are motivated by concern for the Church, that they are convinced that the slow pace of institutions has to be overcome by drastic measures, in order to open up new paths and to bring the Church up to date.

But is disobedience really a way to do this? Do we sense here anything of that configuration to Christ which is the precondition for all true renewal, or do we merely sense a desperate push to do something to change the Church in accordance with one's own preferences and ideas?

www.zenit.org 05-04-2012

Preparing for the Year of Faith

The Year of Faith begins 11 October 2012. The Congregation for the Doctrine of the Faith has released recommendations for celebrating the Year at a universal level, national, diocesan, and parish level. Each month ITD will publish some of these recommendations. The Congregation notes that they are "intended as examples to encourage a ready response to the invitation of the Holy Father to live fully this Year as a special "time of grace." We look forward to seeing some of them come to fruition during the Year. - Ed.

I. On the level of the Universal Church

2. In the *Year of Faith* pilgrimages of the faithful to the See of Peter are to be encouraged, to profess faith in God the Father, Son and Holy Spirit, in unity with him who today is called to confirm his brothers and sisters in the faith. It is also important to promote pilgrimages to the Holy Land, the place which first saw the presence of Jesus, the Saviour, and Mary, his Mother.

3. During this *Year*, it will be helpful to invite the faithful to turn with particular devotion to Mary, model of the Church, who "shines forth to the whole community of the elect as the model of virtues." Therefore, every initiative that helps the faithful to recognize the special role of Mary in the mystery of salvation, love her and follow her as a model of faith and virtue is to be encouraged. To this end it would be proper to organize pilgrimages, celebrations and gatherings at the major Marian shrines.

5. It is hoped that many symposia, conferences and large gatherings will be held, even at the international level, to encourage encounters with authentic witness to the faith and to promote understanding of the contents of Catholic doctrine. ... Some conferences should be particularly dedicated to the rediscovery of the teachings of Vatican Council II.

6. The *Year of Faith* will offer a special opportunity for all believers to deepen their knowledge of the primary documents of the Second Vatican Council and their study of the *Catechism of the Catholic Church*. ...

7. This *Year* will provide an auspicious time for a more attentive reception of the homilies, catechesis, addresses and other speeches and documents of the Holy Father. Pastors, consecrated persons and the lay faithful are invited to renew their efforts in effective and heart-felt adherence to the teaching of the Successor of Peter.

Simply Incapable

Human evil and ignorance simply cannot thwart the divine plan of salvation and redemption. Evil is simply incapable of that.

Pope Benedict XVI, Mexico, 24-03-2012

Challenge for Year of Grace

I send my gratitude for the April issue of *Into the Deep*. Also, I want to refer to the article, 'Monumental Failure' (p.9).

There it is mentioned that two particular bishops are on the working group for the Australian Bishops' Year of Grace program. That article mentions Bishop Putney and so, I recall his influence in ecumenism as seen and developed in the Archdiocese of Brisbane. I recall the retention of a booklet endorsed by the "Ecumenical Commission" for which he was given the brief when active in the Archdiocese of Brisbane. The booklet on "Eucharistic Hospitality", called "Blessed & Broken", is still to be found as a Diocesan Resource in the context of an ecumenical approach to the distribution of Holy Communion to non-Catholics.

Also, Bishop Putney has made it known that he agrees with the privileges, so called, by which the reception of Holy Communion is open to anyone who states a belief in the Real Presence prior to a Mass. This sounds very nice but neglects so much. The moral preparedness and moral status of communicants appears to be unmentioned, as well as the obligations regarding other areas of Catholic doctrine and Sacraments. An open invitation issued by a former Archbishop of Brisbane did certainly appeal to intercommunion groups, for which this policy was designed; so he said. However, in the policy of Holy Communion for non-Catholics there is no immediate obligation towards other principal Articles of the Faith on those who wish to receive Holy Communion. When Holy Communion is made open to all at Mass, how is it possible, without conversion and Confession, to prevent unworthy, spontaneous and offensive Communion? Or is there no intention of preventing them?

Therefore, given any continuation of an ecumenism which has the Real Presence serve its purposes, rather than the reverse, and allows non-Catholic interpretations of the Eucharist to prevail, the nature of Grace that can be expected from the Australian Bishops' Year of Grace might be predictable.

In Brisbane, it could be hoped that the new Archbishop will have an alternative approach to ecumenism, one which endorses Christ in His sacramental Species as the true reason for dialogue and ultimate conversion to the Faith by non-Catholics. Will he retain the form of ecumenism formed and in formation still, as proposed by his predecessors, or in being a Scripture man, will he retain the traditional significance of the Real Presence in Catholic dogma and tradition and life?

Name and address supplied

"It is better to say one Our Father fervently and devoutly than a thousand with no devotion and full of distraction." St Edmund

Conquered by the Fire of His Look

Pope Benedict XVI to youth, 03-04-2012

Dear friends, ... Christ needs you by his side to extend and build his Kingdom of charity. This will be possible if you hold him as the best of friends and confess him by leading a life according to the Gospel, with courage and fidelity.

Someone might think that this has nothing to do with him or that it is an enterprise that exceeds his capacities and talents. But it is not so. No one is extra in this adventure. That is why you must not fail to ask yourselves what the Lord is calling you to do and how you can help him. You all have a personal vocation that he has desired to propose to you for your happiness and holiness. When one sees oneself conquered by the fire of his look, no sacrifice seems too great to follow him and to give him the best of oneself. So did the saints do always, spreading the light of the Lord and the power of his love, transforming the world until converting it into a welcoming home for all, where God is glorified and his children are blessed.

Dear young people, like those Apostles of the first hour, you also must be missionaries of Christ among your relatives, friends and acquaintances, in your study and work environments, among the poor and the sick. Speak of his love and goodness with simplicity, free of complexes and fears. Christ himself will give you the strength for it. On your part, listen to him and have a frequent and sincere exchange with him. Tell him with confidence about your yearnings and aspirations, also about your sorrows and those of persons you see lacking in consolation and hope. ... I wish to exhort you not to spare any effort so that those around you will discover him personally and meet him, who is alive and with his Church.

www.zenit.org 03-04-2012

Special Gift

Rosarium Virginis Mariae, n.40

The Rosary is by its nature a prayer for peace, since it consists in the contemplation of Christ, the Prince of Peace, the one who is “our peace” (Eph 2:14). Anyone who assimilates the mystery of Christ – and this is clearly the goal of the Rosary – learns the secret of peace and makes it his life’s project. Moreover, by virtue of its meditative character, with the tranquil succession of *Hail Marys*, the Rosary has a peaceful effect on those who pray it, disposing them to receive and experience in their innermost depths, and to spread around them, that true peace which is the special gift of the Risen Lord.

Excavation Works

Pope Benedict XVI, General Audience, 07-03-2012

This principle – that without silence we neither hear nor listen nor receive the word – applies above all to personal prayer, but it also pertains to our liturgies: in order to facilitate an authentic listening, they must also be rich in moments of silence and unspoken receptivity. St Augustine’s observation forever holds true: *Verbo crescente, verba deficient* – “When the Word of God increases, the words of men fail”.

The Gospels often present Jesus – especially at times of crucial decisions – withdrawing alone to a place set apart from the crowds and from his own disciples, in order to pray in the silence and to abide in his filial relationship with God.

Silence is capable of excavating an interior space in our inmost depths so that God may abide there, so that his Word may remain in us, so that love for him may be rooted in our minds and in our hearts and animate our lives. The first way, then: to learn silence, [to learn] the openness to listening that opens us to the other, to the Word of God.

However, there is a second important element in the relation of silence with prayer. For in fact there exists not only our silence, which disposes us to listening to God’s Word; often in our prayer, we find ourselves before the silence of God; we experience a sense of abandonment; it seems to us that God is not listening and that He does not respond.

But this silence of God – as Jesus also experienced – is not a sign of His absence. The Christian knows well that the Lord is present and that he is listening, even in the darkness of suffering, rejection and solitude.

Jesus reassures the disciples and each one of us that God knows well our needs at every moment of life. He teaches the disciples: “In praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask Him” (Mt 6:7-8): an attentive, silent, open heart is more important than many words.

God knows us intimately, more deeply than we know ourselves, and He loves us: and knowing this should suffice.

www.zenit.org 07-03-2012

Stop and Listen

Pope Benedict XVI, General Audience 25-04-2012

If we do not have the capacity to pause and listen to the Lord, to enter into dialogue with Him, we risk becoming ineffectually agitated by problems, difficulties and needs, even those of an ecclesial and pastoral nature.

Coming Home To Roost

For a long time Catholics in this country have considered it a matter of justice that, as taxpayers, they are owed a slice of the education budget in return for what they save the government by providing a more efficient alternative system to the secular system.

This seems fair enough, but it has a sting in the tail: he who pays the piper calls the tune. This is what the Catholic Church in America has begun to realise in the area of health care, and now Obama's plan for an insurance levy to support government policy.

The USA bishops now see the chickens coming home to roost as a result of being too close to government over the years when financial benefits were available. Now they are being asked to cough up (an insurance levy) or lose their licence. The swelling Catholic resistance to this scenario has the potential to see the collapse of the Catholic health system in the USA (because they won't pay to subsidise abortions, sterilisations, infanticide, euthanasia etc.) or force the aggressively secular Obama administration to back down on its present antagonism to any religious institutions.

Smaller groups, like the Quakers, the Amish etc. don't have the numbers for political clout, but it is Catholics there, who, like ourselves here, are about 25% of the population and have a clear faith standpoint who are really the main target. But the Catholic bishops have been joined by the Southern Baptists, the next biggest religious group. With the alliance of other smaller groups they will be a formidable opposition for Barack Obama.

All this should be of considerable interest to Catholics in Australia, for the basic issue is no different here – State versus Church – even if played out in different arenas of life.

The dominance of anti-Church elements in Australian parliaments means that we cannot afford to relax. The price for us will be high since, as the Romans appreciated even in ancient times: If you want peace, prepare for war!

Most people might consider this distasteful, but consider the alternative. Do we want to wake up one day, when it is too late, facing similar difficulties to those faced by religious people – not just Catholics – in the United States? I doubt it, so start to organise now.

S.C., Melbourne

Force To Be Reckoned With

Catholics in Australia are probably only vaguely aware that the United Kingdom has had a minority but fervent Catholic population for a very long time. The nation is predominantly and officially Protestant (Church of England), but with an increasing desire of recognition of being Anglo-Catholic. This point of view wishes to maintain a strain of Catholicism dating from the time of Henry VIII in his Catholic days, before the Reformation in England.

In the course of time Catholic schools, both primary and colleges, were established and maintained up to the present – well, almost. In recent years an aggressive secular mood has taken over the organs of government which control educational policy and schools.

The assault has been so strong that the Catholic bishops of the UK have conceded that they cannot operate legally in such a climate, and now nearly all Catholic primary schools there are de-registered. This is the state of affairs in a country which has been Catholic since the days of St Augustine, so it gives us some idea of how strong is the attack on our faith and the Church in this era of history.

When we align this reality with what is happening in the area of health in the USA, we ought to think long and deeply about the evident secular attacks on those things which are part of our Christian culture in this country.

I do not believe that the secularists and atheists outnumber us, but they are certainly better organised. They know the power of the media to influence those who do not think for themselves, and so they have captured the bastions of thought, law, information and education. Prayer is good, but on its own is not good enough. God gave us the abilities which are ours to utilise for a better and Christian world.

We need to take stock of what are our strengths, and making common cause with other Christians, many of whom look to us for leadership and guidance, ought to be our first priority. We cannot do all this on our own, but with others who have resources that we do not have, or not sufficiently, we can eventually get it through to those in the corridors of power that Christians, *en bloc*, are an electoral force to be reckoned with.

S.C., Melbourne

“Few souls understand what God would accomplish in them if they were to abandon themselves unreservedly to Him and if they were to allow His grace to mould them accordingly.”

St Ignatius Loyola

Millions Dying Needlessly

I was recently alerted to the tax-deductible “charities” that are so often tied to so-called “reproductive rights” and political correctness. Care Australia was asking for donations so I challenged them and got this as part of their reply – as you can see they shoot themselves in the foot:

“CARE recognises that unsafe abortions kill tens of thousands of women every year and pose a major health risk to women living in the developing world. While CARE does not perform abortions, the fact that millions of women are dying needlessly as a result of unsafe abortions is a tragic reality that must be confronted. We need better solutions for women who lack access to sexual and reproductive health services and family planning.”

Richard Earle, Marlo, Vic

Not Before Time

Hooray! The Victorian Catholic Bishops are encouraging all Australian society to reject same-sex “marriage” – not before time!

For those “unaware” of the ramifications of the homosexual agenda to promote same-sex “marriage”, adoptions, etc., I would point out that there was a very in-depth work published in 2004 by the American TFP on these very issues, called *Defending a Higher Law: Why We Must Resist Same-Sex “Marriage” and the Homosexual Movement*. It is available online, free to download (215-page booklet in .pdf form)

One reviewer states that it “addresses virtually every conceivable point in the debate on homosexual marriage (semantic, scientific, social, scriptural, moral)... The paper is written with impeccable logic in virtually every section. In some ways it almost reads like a modern format of the *Summa Theologica* where the opponent’s arguments are laid out and then refuted... This paper makes an important contribution to the public debate surrounding the defense of traditional heterosexual marriage”

Another reviewer says: “a thoroughly objective, rational, logical and factual analysis of the homosexual myth currently permeating the modern society.” One chapter, for example is “Answering Twelve Arguments Used To Push The Homosexual Agenda.” If you think that the homosexual “push” is just about “rights” – think again!

In the meantime, we can hope that the Bishops may add that homosexual practices – just like abortion, serious theft, contraception, and any sex outside of marriage – are grave sins, which if unrepented at the time of death have extremely serious consequences for the soul!

F. John Loughnan, Delacombe, Vic

Self-Indulgent Society

Australians are living in a dangerous materialistic society. It is dangerous because many think that happiness comes mainly from more possessions, and from doing whatever we feel like, without due regard for self-control or the consequences of evil behaviour.

No society can survive like this. We are not free to do evil – to kill, to steal, to lie etc. – as natural law and common sense indicate.

Daily, we read of drunken brawls, robberies, violence, vandalism, sex assaults, easy drugs, pornography, prostitution and now the demand for the “right” to homosexuality and same-sex “marriage”.

All societies have had a certain tolerance for human weakness in private, but never for public promotion of evil behaviours as free “choices” or “rights” with the threat of legal punishment for those who dare oppose such evils since this might cause “hate” or “hurt” on the perpetrators. What an arrogant reversal of victimhood – wrongs become rights!

In 50 years, Australia has come from a mostly law-abiding society to be like several European countries now on the verge of collapse due to their lifestyle or self-indulgence and entitlements (welfare) dependence. In such countries with an anti-life mentality (births below replacement level), and an ageing population, there are not enough workers to keep up the economy and pay the taxes for the progress and welfare they need. They are doomed!

In Australia, since 1960, fertility rates have dropped from 3.5 to 1.8, well below replacement level; and ex-nuptial births have risen from 4.8% to 34.8% showing that this pleasure-seeking lifestyle dooms us too – only delayed economically by the mining boom.

The abominations of Sodom and Gomorrah continue and no doubt will bring on the same disasters in due course. God help us all!

Fr Bernard McGrath, Bendigo, Vic

The Fruits

of the Holy Spirit:

Charity
Joy
Peace
Patience
Kindness
Goodness
Generosity
Gentleness
Faithfulness
Modesty
Self-Control
Chastity

The Gifts

of the Holy Spirit:

Wisdom
Understanding
Counsel
Fortitude
Knowledge
Piety
Fear of the Lord

*(Compendium of the
Catechism of the
Catholic Church)*

Reflecting on Ordination Promises

Pope Benedict XVI to priests, Chrism Mass 2012

Dear friends, I would like briefly to touch on two more key phrases from the renewal of ordination promises, which should cause us to reflect at this time in the Church's life and in our own lives.

Firstly, the reminder that – as Saint Paul put it – we are “stewards of the mysteries of God” and we are charged with the ministry of teaching, the *munus docendi*, which forms a part of this stewardship of God's mysteries, through which he shows us his face and his heart, in order to give us himself.

At the meeting of Cardinals on the occasion of the recent Consistory, several of the pastors of the Church spoke, from experience, of the growing religious illiteracy found in the midst of our sophisticated society. The foundations of faith, which at one time every child knew, are now known less and less.

But if we are to live and love our faith, if we are to love God and to hear him aright, we need to know what God has said to us – our minds and hearts must be touched by his word.

The Year of Faith, commemorating the opening of the Second Vatican Council fifty years ago, should provide us with an occasion to proclaim the message of faith with new enthusiasm and new joy.

We find it of course first and foremost in sacred Scripture, which we can never read and ponder enough. Yet at the same time we all experience the need for help in accurately expounding it in the present day, if it is truly to touch our hearts. This help we find first of all in the words of the teaching Church: the texts of the Second Vatican Council and the *Catechism of the Catholic Church* are essential tools which serve as an authentic guide to what the Church believes on the basis of God's word. And of course this also includes the whole wealth of documents given to us by Pope John Paul II, still far from being fully explored.

All our preaching must measure itself against the saying of Jesus Christ: “My teaching is not mine”. We preach not private theories and opinions, but the faith of the Church, whose servants we are. ...

The last keyword that I should like to consider is “zeal for souls”: *animarum zelus*. It is an old-fashioned expression, not much used these days. ...As priests, of course, we are concerned for the whole person, including his or her physical needs – we care for the hungry, the sick, the homeless. And yet we are concerned not only with the body, but also with the needs of the soul: with those who suffer from the violation of their rights or from destroyed love, with those unable to perceive the truth, those who suffer for lack of truth and love. We are concerned with the salvation of men and women in body and soul.

And as priests of Jesus Christ we carry out our task with enthusiasm. No one should ever have the impression that we work conscientiously when on duty, but before and after hours we belong only to ourselves. A priest never belongs to himself. People must sense our zeal, through which we bear credible witness to the Gospel of Jesus Christ. Let us ask the Lord to fill us with joy in his message, so that we may serve his truth and his love with joyful zeal. Amen.

www.zenit.org 05-04-2012

Respect the Sacred

Blessed Pope John Paul II, Dominicae Cenaе, no.8

If separated from its distinctive sacrificial and sacramental nature, the Eucharistic Mystery simply ceases to be. It admits of no “profane” imitation, an imitation that would very easily (indeed regularly) become a profanation.

This must always be remembered, perhaps above all in our time, when we see a tendency to do away with the distinction between the “sacred” and “profane”, given the widespread tendency, at least in some places, to desacralize everything.

In view of this fact, the Church has a special duty to safeguard and strengthen the sacredness of the Eucharist. In our pluralistic and often deliberately secularized society, the living faith of the Christian community – a faith always aware of its rights vis-à-vis those who do not share that faith – ensures respect for this sacredness.

Hatred of the Church

“The Catholic Church seems to be always in the news for all the wrong reasons”, wrote someone in a Sydney newspaper.

It is indeed not a good enough reason to allude to priestly misdemeanours that are commonplace in non-Church contexts all over the world. It seems the reason for the Church's frequent newsworthiness is that, while pedophilia and ephebophilia (the latter is the homosexual attraction to adolescent boys) are found in every nook and cranny of every society, when it occurs in a Catholic Church environment, it is a glorious and welcome opportunity for Church haters to shout about it from rooftops.

Hatred of the Church is a ravenous entity that needs to be fed constantly. Would a Church consisting exclusively of saints be loved by all? Was the Church's founder, Christ, loved by all...?

Henk Verhoeven, Beacon Hill, NSW

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	Friday 6am – 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am – 12.30pm First Friday 11.30am – 4pm
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

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

Others Disperse

Cardinal Francis George, Archbishop of Chicago, 14-02-12

“What isn’t always understood is that the Bishops of the Church make no attempt to speak for all Catholics; they never have. The Bishops speak for the Catholic and apostolic faith, and those who hold that faith gather around them. Others disperse.”

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- Please notify by email if you would like to be added to the regular emailing list.
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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.

*“With what humility should we assist at
Mass, if we realized that our guardian
angel was kneeling beside us,
prostrate before the majesty of God!”*

St John Mary Vianney