

Into the Deep

Issue 119

Newsletter of orthodox Catholics of Gippsland

August 2012

The Greatest Miracle of the Universe

Pope Benedict XVI, Angelus address, 08-07-2012

...after Jesus left Nazareth after about 30 years and had already for some time been preaching and healing elsewhere, he returned to his town and began to teach in the synagogue. His fellow townsmen “were stupefied” by his wisdom and, knowing him as “Mary’s son,” the “carpenter” who had lived with them, instead of welcoming him with faith they were scandalized by him.

This is an understandable reaction since familiarity on a human level makes it hard to go further and open up to the divine dimension. It is difficult for them to believe that this carpenter would be the Son of God. Jesus himself brings up the example of the prophets of Israel, who in their own country were objects of scorn, and he identifies with them. Because of this spiritual closedness, in Nazareth Jesus was “not able to perform any mighty deed there, apart from curing a few sick people by laying his hands on them.” ...

The evangelist writes that Jesus “marveled at their lack of faith”. Jesus’ surprise corresponds to the stupor of his fellow townsmen, who are scandalized. Even Jesus is in a certain sense scandalized! Although he knows that no prophet is gladly accepted in his homeland, he regards the closure of his people’s hearts as strange, inscrutable: how is it possible that they do not recognize the light of Truth? Why do they not open themselves to the goodness of God who wanted to share our humanity?

In effect, the man Jesus of Nazareth is the transparency of God, in him God lives fully. And while we, we too, always seek other signs, other mighty deeds, we do not see that he is the true Lord, God made flesh, he is the greatest miracle of the universe: all of God’s love enclosed within a human heart, in the countenance of a man.

www.zenit.org 09-07-2012

Ask For Faith

Pope Benedict XVI, 01-07-2012

“We rightly ask God for so many healings from our problems, from concrete necessities. But what we must ask for insistently is a more solid faith so that the Lord might renew our life, and a firm trust in his love, in his providence that does not abandon us.”

More Important Than Ever

Pope Benedict XVI, Angelus address 06-10-2007

Holy Mass is in itself the Church’s greatest act of adoration: “No one eats of this flesh”, as St Augustine writes, “without having first adored it”. Adoration outside Holy Mass prolongs and intensifies what has taken place in the liturgical celebration and makes a true and profound reception of Christ possible.

I would like to take the opportunity to warmly recommend, to Pastors and to all the faithful, the practice of Eucharistic adoration. I express my appreciation to the Institutes of Consecrated Life as well as to the associations and confraternities that are especially dedicated to this practice; they offer to everyone a reminder of Christ’s centrality in our personal and ecclesial life.

In life today, often noisy and dispersive, it is more important than ever to recover the capacity for inner silence and recollection. Eucharistic adoration permits this, not only centred on the “I” but more so in the company of that “You” full of love who is Jesus Christ, “the God who is near to us”.

“The only way to win audiences is to tell people about the life and death of Christ. Every other approach is a waste.”

Venerable Fulton J. Sheen

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

Sorry for Offence Caused

It appears that I have deeply offended some of your readers with my recent letter. That was not my intention. God forbid! (In fact God has indeed forbidden it.) I've always sought to play the ball and not the man and if I have failed on this occasion, then I am sorry. To those good people affected, I offer my unreserved apology.

Two things I'll say for ITD: it provides an opportunity for ordinary Catholics to write letters for the public forum (not all Catholic newspapers do this) and secondly, it is prepared to publish differing points of view. I hope this will continue.

Christopher Holt, London, UK

Yes, we are willing to publish differing points of view, but we try to always hold them up against authentic Church teaching – that is, not all opinions are considered equal. As Catholics, we are bound to follow Church teaching as truth and not simply another opinion. - Ed.

Venerable Fulton Sheen

Bishop Daniel R. Jenky of Peoria, Illinois

I know I speak for all the clergy, religious faithful of the Diocese of Peoria and I think of much of the United States and even great parts of the world that we are so happy that His Holiness has declared Fulton Sheen venerable.

Fulton Sheen went door to door here in Peoria evangelizing. He preached and talked relentlessly. When he moved down to the world stage, he was a pioneer in using the media to announce the good news. And maybe most importantly, he was a man of holiness, of intense daily prayer and that is an example that I believe all the Church needs to imitate in these days.

He constantly preached to the clergy of his diocese and clergies throughout the country and clergy throughout the world that perhaps even for the most hardworking priests the most important hour in their day would be the time of intimate prayer before Christ in the (sacrament).

But more than his words, this is something he lived everyday of his life and everyday of his priesthood.

[Bishop Jenky initiated the diocesan inquiry into the life and virtue of Archbishop Fulton J. Sheen, who was a priest of the Diocese of Peoria]

www.zenit.org 02-07-2012

“Never measure your generosity by what you give, but rather by what you have left.”

Venerable Fulton J. Sheen

Hungarian Appreciation

In the first article in the July issue of ITD (Preaching Truth, p.1), St Irenaeus says:

“The Church, spread throughout the whole world, received this preaching and this faith and now preserves it carefully, dwelling as it were in *one house*.” (my emphasis)

I just wanted to share with you that in Hungarian, the word for our Holy Church is “*One House*” = “*Egyhaz*” (*Egy* = *One*, *Haz* = *House*). I had never read anything anywhere (besides in Hungarian) in which our Holy Church was referred to in this way until reading your wonderful quote from St Irenaeus. Now the Hungarian word means a great deal more to me, and I will share the quote with other Hungarians.

The symbol of the sun being the same for all around the world is also so very good. I am a participant in the establishment of the Hungarian World Day of Prayer, and we hope to spread enthusiasm for all Hungarians everywhere to lift their hearts in prayer to God in love, praise, supplication and reparation on January 18th, Feast of St Margit of Hungary, each year. The new constitution in Hungary is bringing the country back into its Catholic roots, so there will be many who will love this quote from St Irenaeus!

God bless you all, and keep up the great work with Into the Deep! I am always excited to get the new issue and am grateful for having all of the issues archived! Thank you so very much!

Maria Meszaros, Detroit, Michigan, USA

Grace

Youcat, n.339

Grace is infused in us from above and cannot be explained in terms of natural causes (*supernatural grace*).

It makes us – especially through Baptism – children of God and heirs of heaven (*sanctifying or deifying grace*).

It bestows on us a permanent disposition to do good (*habitual grace*).

Grace helps us to know, to will, and to do everything that leads us to what is good, to God, and to heaven (*actual grace*).

Grace comes about in a special way in the sacraments, which according to the will of our Saviour are the preeminent places for our encounter with God (*sacramental grace*).

Grace is manifested also in special gifts of grace that are granted to individual Christians (charisms) or in special powers that are promised to those in the state of marriage, the ordained state, or the religious state (*graces of state*).

Liturgy Existed Before Us

By Fr Paul Gunter, O.S.B., professor at the Pontifical Liturgical Institute of Rome and Consultor of the Office of Liturgical Celebrations of the Supreme Pontiff

The Liturgy, or public work carried out in the name of the people, is our participation in the prayer of Christ to the Father in the Holy Spirit.

Its celebration immerses us into the Divine life of the Godhead, as expressed by the Common Preface IV: "For, although you have no need of our praise, yet our thanksgiving is itself your gift, since our praises add nothing to your greatness but profit us for salvation, through Christ our Lord".

Consequently, liturgy existed before we could ever have participated in it because it began in the Blessed Trinity, and Christ, who showed us by example how to worship the Father in his earthly life, granted to those who believe, the means for their lives to be transformed by the celebration of the liturgy which communicates the life of the Trinity to us.

The work of the Holy Spirit in the liturgy, by sanctifying us, seals us in the loving relationship of the Trinity which is at the heart of the Church. It is the Holy Spirit who inspires faith and brings about our co-operation. It is that genuine co-operation, expressive of our desire for God, that makes the liturgy a common work between the Trinity and the Church. (CCC 1091-1092)

www.zenit.org 07-03-2012

Humiliation, Not Self-Affirmation

Pope Benedict XVI, General Audience, 27-06-2012

As St Cyril of Alexandria affirms: "The work of the Spirit seeks to transform us by means of grace into the perfect copy of his humiliation." Human logic, instead, often looks for self-realization through power, domination, and powerful means. Man continues to want to construct the tower of Babel by his own power, in order to reach the heights of God unaided, to be like God. The Incarnation and the Cross remind us that full realization resides in conforming one's human will to the Father's, in being emptied of egoism in order to be filled with love, with the charity of God, and thus to become truly capable of loving others. Man does not find himself by remaining closed in within himself, by affirming himself. Man finds himself only by going out of himself; we only find ourselves if we go out of ourselves. And if Adam wanted to imitate God, this in itself was not bad, but he erred in his idea about God. God is not one who wills only greatness. God is love, who gives himself first in the Trinity, and then in creation. And to imitate God means going out of oneself; it means giving oneself in love.

Unusual Advice

I found this lovely story in a very beautiful book that I am reading at the moment (strongly recommend it) – "Like a Samurai, The Tony Glynn Story" written by his brother Paul. Both were Marist priests (Tony has died) working in Japan, and Tony received an MBE, AO and the Order of the Rising Sun from the Japanese Emperor for his work in reconciliation between Japan and Australia after WW2.

"One such example in *Heart* is the story Bishop Joseph McKinney of Grand Rapids, Michigan, told to a charismatic gathering in Australia. McKinney's close friend was a Protestant minister who had a parishioner visit him, all tense and agitated. She said her 20-year-old daughter had cleared out of home, was cohabiting with a really bad man and they were both on drugs. The woman said: "I have tried everything to make her see the evil in this, but nothing has been effective."

"Have you tried Romans: 8:28", asked the minister. "What's that", she snapped. The minister told her it is the extraordinary promise that God is so great that He will bring good out of every situation, if we just keep loving and believing Him. The minister concluded: "Go home, and praise Jesus for this situation, because through your prayer and trust, good will come from it."

The woman exploded and told the pastor it was blasphemy to praise God for sin! She had never before heard such stupid advice from a reverend and stormed out. However about a week later, depressed and exhausted by it all, she opened up her Bible at Romans 8:28, read it slowly, and told Jesus she believed the words of Scripture but... how could she praise and thank Him for what her daughter was doing. Spelling it out to the Lord had a calming effect. After a while she knelt down and told the Lord she would try to believe St. Paul's advice. No, she would follow it blindly!" There and then she thanked and praised the Lord for the mess "because I am not going to give up loving you and believing you can do anything."

She began to hum a hymn, and pray like that daily. A week later the daughter telephoned to say she was leaving her boyfriend and coming home if her parents would forgive her. And home she came, to their great joy. Before many days passed, the mother couldn't resist asking her why she changed. To which the daughter replied: "Mum, I didn't change, you did! I wanted to come home for months but whenever I telephoned you, you were so angry that I was frightened. But when I rang you the other day you were so gentle and loving that I knew I could come home." (pp163/4)

Maureen Wright, Lurnea NSW

Defusing the Powers of Chaos and Evil

Pope Benedict XVI, Homily for Feast of Sts Peter & Paul, 2012

In the passage from Saint Matthew's Gospel that we have just heard, Peter makes his own confession of faith in Jesus, acknowledging him as Messiah and Son of God. He does so in the name of the other Apostles too. In reply, the Lord reveals to him the mission that he intends to assign to him, that of being the "rock", the visible foundation on which the entire spiritual edifice of the Church is built (cf. Mt 16:16-19).

But in what sense is Peter the rock? How is he to exercise this prerogative, which naturally he did not receive for his own sake?

The account given by the evangelist Matthew tells us first of all that the acknowledgment of Jesus' identity made by Simon in the name of the Twelve did not come "through flesh and blood", that is, through his human capacities, but through a particular revelation from God the Father.

By contrast, immediately afterwards, as Jesus foretells his passion, death and resurrection, Simon Peter reacts on the basis of "flesh and blood": he "began to rebuke him, saying, this shall never happen to you". And Jesus in turn replied: "Get behind me, Satan! You are a hindrance to me..." The disciple who, through God's gift, was able to become a solid rock, here shows himself for what he is in his human weakness: a stone along the path, a stone on which men can stumble – in Greek, *skandalon*.

Here we see the tension that exists between the gift that comes from the Lord and human capacities; and in this scene between Jesus and Simon Peter we see anticipated in some sense the drama of the history of the papacy itself, characterized by the joint presence of these two elements: on the one hand, because of the light and the strength that come from on high, the papacy constitutes the foundation of the Church during its pilgrimage through history; on the other hand, across the centuries, human weakness is also evident, which can only be transformed through openness to God's action.

And in today's Gospel there emerges powerfully the clear promise made by Jesus: "the gates of the underworld", that is, the forces of evil, will not prevail, "*non praevalent*". One is reminded of the account of the call of the prophet Jeremiah, to whom the Lord said, when entrusting him with his mission: "Behold, I make you this day a fortified city, an iron pillar, and bronze walls, against the whole land, against the kings of Judah, its princes, its priests, and the people of the land. They will fight against you; but they shall not prevail against you – *non praevalent* – for I am with you, says the Lord, to deliver you!"

In truth, the promise that Jesus makes to Peter is even greater than those made to the prophets of old: they, indeed, were threatened only by human enemies, whereas Peter will have to be defended from the "gates of the underworld", from the destructive power of evil. Jeremiah receives a promise that affects him as a person and his prophetic ministry; Peter receives assurances concerning the future of the Church, the new community founded by Jesus Christ, which extends to all of history, far beyond the personal existence of Peter himself.

In Chapter 18 of Matthew's Gospel...we find another saying of Jesus addressed to the disciples: "Truly I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven".

Saint John, in his account of the appearance of the risen Christ in the midst of the Apostles on Easter evening, recounts these words of the Lord: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven: if you retain the sins of any, they are retained" (Jn 20:22-23).

In the light of these parallels, it appears clearly that the authority of loosing and binding consists in the power to remit sins. And this grace, which defuses the powers of chaos and evil, is at the heart of the Church's mystery and ministry.

The Church is not a community of the perfect, but a community of sinners, obliged to recognize their need for God's love, their need to be purified through the Cross of Jesus Christ. Jesus' sayings concerning the authority of Peter and the Apostles make it clear that God's power is love, the love that shines forth from Calvary.

Hence we can also understand why, in the Gospel account, Peter's confession of faith is immediately followed by the first prediction of the Passion: through his death, Jesus conquered the powers of the underworld, with his blood he poured out over the world an immense flood of mercy, which cleanses the whole of humanity in its healing waters.

www.zenit.org 02-07-2012

“Prayer is helplessness casting itself on Power, infirmity leaning on Strength, misery reaching to Mercy, and a prisoner clamoring for Relief.”

Venerable Fulton J. Sheen

By Faith

Porta Fidei, n.13

By faith, Mary accepted the Angel's word and believed the message that she was to become the Mother of God in the obedience of her devotion. Visiting Elizabeth, she raised her hymn of praise to the Most High for the marvels he worked in those who trust him. With joy and trepidation she gave birth to her only son, keeping her virginity intact. Trusting in Joseph, her husband, she took Jesus to Egypt to save him from Herod's persecution. With the same faith, she followed the Lord in his preaching and remained with him all the way to Golgotha. By faith, Mary tasted the fruits of Jesus' resurrection, and treasuring every memory in her heart, she passed them on to the Twelve assembled with her in the Upper Room to receive the Holy Spirit.

By faith, the Apostles left everything to follow their Master. They believed the words with which he proclaimed the Kingdom of God present and fulfilled in his person. They lived in communion of life with Jesus who instructed them with his teaching, leaving them a new rule of life, by which they would be recognized as his disciples after his death. By faith, they went out to the whole world, following the command to bring the Gospel to all creation and they fearlessly proclaimed to all the joy of the resurrection, of which they were faithful witnesses.

By faith, the disciples formed the first community, gathered around the teaching of the Apostles, in prayer, in celebration of the Eucharist, holding their possessions in common so as to meet the needs of the brethren.

By faith, the martyrs gave their lives, bearing witness to the truth of the Gospel that had transformed them and made them capable of attaining to the greatest gift of love: the forgiveness of their persecutors.

By faith, men and women have consecrated their lives to Christ, leaving all things behind so as to live obedience, poverty and chastity with Gospel simplicity, concrete signs of waiting for the Lord who comes without delay.

By faith, countless Christians have promoted action for justice so as to put into practice the word of the Lord, who came to proclaim deliverance from oppression and a year of favour for all.

By faith, across the centuries, men and women of all ages, whose names are written in the Book of Life, have confessed the beauty of following the Lord Jesus wherever they were called to bear witness to the fact that they were Christian: in the family, in the workplace, in public life, in the exercise of the charisms and ministries to which they were called.

By faith, we too live: by the living recognition of the Lord Jesus, present in our lives and in our history.

Not Catholic

Cardinal Mauro Piacenza in "Failed Catechesis" (June ITD, p.11) is certainly not alone regarding the crisis of faith in the Catholic Church, but to add that "all this is not the fault of the Council" poses the question of exactly whose fault it is? Certainly not the Catholic faithful!

The crisis of faith over the decades has been a constant worry to concerned Catholics who have seen the "baby thrown out with the bathwater" only to be left with a de-fleshed skeleton of a Church where muddled thinking abounds, where many of the bishops and clergy seem to be suffering from amnesia – forgetting who they are and what they should be about; where reverence for the Blessed Sacrament is a thing of the past; where genuflecting is almost unheard of and where the noise in the church before and after the Novus Ordo is like being at a farmers' market on a sale day making individual prayer almost impossible to perform. And these few things but scratch the surface.

There has been a Reformation by stealth taking place since 1967 when Paul VI, with the help of six Protestant clergy and Catholic neo-modernists composed the New Order of the Mass which was imposed upon the Church in 1969.

Immediately, a number of Catholic theologians examined it in detail and condemned it as simply not a Catholic Mass. Two leading cardinals of the time, Bacci and Ottaviani, summarised the objections under 27 headings but despite the weight of the arguments the New Mass was foisted on the Church anyway.

Now, there is an intimate connection between the liturgy and doctrine and this can be summed up by the Latin saying: "Lex orandi, lex credendi." To put it simply: "As you pray, so will you believe." And, as the liturgy is considered to be the 'locus theologicus', that is, the theological source of our faith, it stands to reason that if the source is somehow contaminated then what comes from it is likewise contaminated.

As a friend said to me, "I have not left the Church, the Church has left me."

Michael J. Gill, Devonport, Tasmania

There is no doubt that the Novus Ordo Mass has been abused, by both clergy and laity, but that doesn't mean the Mass itself is at fault. It is the Ordinary Form of the Holy Mass of the Catholic Church, alongside the Extraordinary Form. In the Catholic Church, both forms are equally valid. It is the Eucharist, the source and summit of our faith, and it needs to be cherished and respected and defended – to the death if need be. As orthodox Catholics, we can only use the Church, the Pope, the Magisterium, as our standard against which to measure what is Catholic and what is not. Otherwise, we run the risk of ending up following our own rules like other dissenters do.

- Ed.

Totalitarian Tyranny

The push for same-sex marriage cuts to the heart of natural law, religious freedom and the rights of children to have proper parents.

Radical humanist groups, like the gay, lesbian, transsexual, bi-sexual and inter-sexual GLBTI want to change natural law tradition with their own ideas for a better world.

They want to use same-sex marriage, anti-discrimination and “human rights” legislation to bring traditionalists and Churches into conflict with the State man-made laws of a dominant secular group and force them to accept the new agenda, to preach and teach it as of equal rights in our kindergartens, primary and secondary schools or lose State funding for services like education, health care, aged care, adoption etc. So much for human rights, and religious freedom of conscience, the basis of Western society. Morality is not made by a majority.

It is one thing for society to tolerate private disordered sex contrary to natural law, but not the public acceptance and promotion of such behaviour as of equal choice and rights. We hate the sin but love the sinner.

Many can't believe that the denial of basic human rights by a tyranny can happen here, but history shows us otherwise.

The tyrannies of Rome under Nero, in England under Elizabeth I, of France under Robespierre, in Germany under Bismarck and Hitler, in Mexico and Spain in the 20's and 30's, in Russia, E. Europe and China under Communism and now threatened by Obama in USA through Healthcare, are examples.

Totalitarian tyranny happens again when a dominant group believes they can control human society on their own terms for a “better” world like the farmer controlling an animal farm.

God help us all to preserve the best of our Judeo-Christian heritage.

Fr Bernard McGrath, Bendigo

Another Bishop Unafraid

Pray for Bishop Salvatore Cordileone of the Diocese of Oakland, USA, who has captured attention recently by daring to challenge a local homosexual ministry group that claims to be Catholic. After various discussions with the board of directors of the “Catholic Association for Lesbian and Gay Ministry”, Bishop Cordileone has asked them to take an oath of fidelity to Catholic teaching. Apparently they've refused and he's now at the stage of considering declaring them not authentically Catholic.

Pray for Bishop Cordileone that he may continue to be bold and strong in defending Catholic teaching.

- Ed.

Men, Women and Children

*Quotes from Venerable Fulton J. Sheen,
Life is Worth Living*

“When a man loves a woman, he has to become worthy of her. The higher her virtue, the more noble her character, the more devoted she is to truth, justice, goodness, the more a man has to aspire to be worthy of her. The history of civilization could actually be written in terms of the level of its women.”

“A woman gets angry when a man denies his faults, because she knew them all along. His lying mocks her affection; it is the deceit that angers her more than the faults.”

“A man may stand for the justice of God, but a woman stands for His Mercy.”

“When a child is given to his parents, a crown is made for that child in Heaven, and woe to the parents who raise a child without consciousness of that eternal crown!”

Whole and Entire

The following is from the Catechism of the Council of Trent. I hope it helps explain the presence of God/man in the Eucharist:

“Here the pastor should explain that in this Sacrament are contained not only the true body of Christ and all the constituents of a true body, such as bones and sinews, but also Christ whole and entire. He should point out that the word *Christ* designates the God-man, that is to say, one Person in whom are united the divine and human natures; that the Holy Eucharist, therefore, contains both, and whatever is included in the idea of both, the Divinity and humanity whole and entire, consisting of the soul, all the parts of the body and the blood, – all of which must be believed to be in this Sacrament. In heaven the whole humanity is united to the Divinity in one hypostasis, or Person; hence it would be impious, to suppose that the body of Christ, which is contained in the Sacrament, is separated from His Divinity.”

John Schmid, Boronia, Vic

Your Holy Will

Advice from Pope Benedict XVI:

Like St Francis before the Crucifix, let us also say:

“Oh most High and glorious God, enlighten the darkness of my heart. Give me a right faith, certain hope and perfect charity, judgment and knowledge that I may carry out your true and holy will. Amen.”

Marriage

Compendium of the Catechism of the Catholic Church
(with references to the corresponding paragraphs of the Catechism)

346. What are the effects of the sacrament of Matrimony? (1638-1642)

The sacrament of Matrimony establishes a perpetual and exclusive *bond* between the spouses. God himself seals the consent of the spouses. Therefore, a marriage which is ratified and consummated between baptized persons can never be dissolved. Furthermore, this sacrament bestows upon the spouses the grace necessary to attain holiness in their married life and to accept responsibly the gift of children and provide for their education.

347. What sins are gravely opposed to the sacrament of Matrimony? (1645-1648)

Adultery and polygamy are opposed to the sacrament of matrimony because they contradict the equal dignity of man and woman and the unity and exclusivity of married love. Other sins include the deliberate refusal of one's procreative potential which deprives conjugal love of the gift of children and divorce which goes against the indissolubility of marriage.

348. When does the Church allow the physical separation of spouses? (1629, 1649)

The Church permits the physical separation of spouses when for serious reasons their living together becomes practically impossible, even though there may be hope for their reconciliation. As long as one's spouse lives, however, one is not free to contract a new union, except if the marriage be null and be declared so by ecclesiastical authority.

349. What is the attitude of the Church toward those people who are divorced and then remarried? (1650-1651, 1665)

The Church, since she is faithful to her Lord, cannot recognize the union of people who are civilly divorced and remarried. "Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery" (Mk 10:11-12). The Church manifests an attentive solicitude toward such people and encourages them to a life of faith, prayer, works of charity and the Christian education of their children. However, they cannot receive sacramental absolution, take Holy Communion, or exercise certain ecclesial responsibilities as long as their situation, which objectively contravenes God's law, persists.

350. Why is the Christian family called a *domestic church*? (1655-1658, 1666)

The Christian family is called the domestic church because the family manifests and lives out the communal and familial nature of the Church as the family of God. Each family member, in accord with their own role, exercises the baptismal priesthood and contributes toward making the family a community of grace and of prayer, a school of human and Christian virtue and the place where the faith is first proclaimed to children.

Year of Faith is a Time of Grace

Porta Fidei, n.15

"That the word of the Lord may speed on and triumph" (2Th3:1): may this Year of Faith make our relationship with Christ the Lord increasingly firm, since only in him is there the certitude for looking to the future and the guarantee of an authentic and lasting love.

The words of Saint Peter shed one final ray of light on faith: "In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honour at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls" (1Pet 1:6-9).

The life of Christians knows the experience of joy as well as the experience of suffering. How many of the saints have lived in solitude! How many believers, even in our own day, are tested by God's silence when they would rather hear his consoling voice!

The trials of life, while helping us to understand the mystery of the Cross and to participate in the sufferings of Christ, are a prelude to the joy and hope to which faith leads: "when I am weak, then I am strong" (2Cor 12:10).

We believe with firm certitude that the Lord Jesus has conquered evil and death. With this sure confidence we entrust ourselves to him: he, present in our midst, overcomes the power of the evil one; and the Church, the visible community of his mercy, abides in him as a sign of definitive reconciliation with the Father.

Let us entrust this time of grace to the Mother of God, proclaimed "blessed because she believed" (Lk 1:45).

Kneeling and Genuflecting

Pope Benedict XVI, General Audience, 27-06-2012

...[T]he prostration, the "bending of every knee" in heaven and on earth...recalls an expression of the Prophet Isaiah, where he points to the adoration that every creature owes to God (cf. 45:23). Genuflection before the Most Blessed Sacrament or falling to one's knees in prayer expresses precisely this attitude of adoration before God, also with the body. Hence the importance of making this gesture not through force of habit or hastily, but with deep awareness. When we kneel before the Lord we confess our faith in Him, we acknowledge that He is the only Lord of our lives.

www.zenit.org 27-06-2012

A Package Deal

Homily by Fr John Speekman, Ascension of the Lord, Year B, homiliesfromaustralia.blogspot.com.au

What is your relationship to the Catholic Church?

Some people seem angry about being Catholic. I used to be like that as a child and think how lucky non-Catholics were because they didn't have to go to Mass and do all the things we had to do. Of course, when you think like that living the Catholic life is always a chore.

Some people seem quite happy to be Catholic so long as it doesn't interfere too much with their own lifestyle. Like a friend of mine who became a Jew but it didn't seem to make much difference in her life. She told me, 'We shouldn't take it all too seriously.'

My dad used to look up from his reading sometimes and say "I'm so glad I'm a Catholic!" For him it was one of God's greatest gifts. And he took it personally. He was glad his children accepted the Catholic faith but in the first place he was glad for himself; he loved being a member of the Catholic Church.

What about you? Are you glad? And how glad are you about being a Catholic?

Some people say 'All churches are the same and it doesn't matter which one you belong to.' But this is obviously not so. There are huge differences and contradictions between religions, not to mention the other Christian denominations and the Catholic Church.

You might say to these people 'Well, if there's no difference, why don't you become a Catholic then?'

Jesus founded only one Church to whom he gave the gospel, one truth, under the one authority of the Apostles and their successors. I believe that Church to be the Catholic Church. That's why I belong to it!

It's not that it's a nicer Church, or a bigger Church, or a more orderly Church - it's that it is the one, true Church. That's the *only* reason I belong to it because, in many ways, it's one of the hardest things to be a good Catholic.

St Bernadette of Lourdes was once asked what she feared most and she replied, 'Bad Catholics'.

And that's another thing my dad told me: *Lots of people can't make up their mind about the Catholic Church. They can't let go of it but they can't practise it either.* How sad! They hobble along, always feeling a nagging guilt about not living the faith and at the same time not being able to turn their back on it.

Well, I am blessed to be able to say that I am one of the many Catholics who believe all that the Catholic Church believes and teaches and who do their best to live up to it, despite occasional failures.

Some people say 'I believe all of it except this bit and that bit ..'

This amazes me. If the Catholic Church can be wrong

about this bit or that bit why shouldn't she be wrong about all the bits?

No, faith in the Church is a package deal and until you accept, with all your heart and mind, the entire package, your faith will always be a burden to you, a source of discomfort and unease.

We must believe *all* the teaching, the whole package, especially the difficult and challenging bits – euthanasia, confession, missing Mass, Real Presence, abortion, women priests, homosexuality, and so on.

If I thought the Church was wrong about women priests or homosexuality or condoms or mortal sin I'd leave, quick as a flash. But thank God I believe it all. For me the Catholic Church is the living voice of Jesus Christ in the world today.

Jesus taught many things while he walked among us and then ascended into heaven, leaving us in the hands of his Church. Does that mean that he had nothing further to teach succeeding generations? Not at all! *I still have many things to say to you but they would be too much for you now* (Jn 16:12).

He gave that task, through the Apostles, under the guidance of the Holy Spirit, to his Church. That is the part of the Church we call the teaching Magisterium. When the Church says no to contraception it is Christ himself speaking and that's why I say, the Church is the *living* voice of Jesus Christ.

Do you believe that? If it is not Jesus speaking through his Church why would we want to be members of that Church?

Once at a healing Mass in another place we came to the moment of saying the Creed together. I invited, or maybe more exactly, challenged the people 'If you don't believe these words, don't say them.' One man was very moved. He came to speak with me later and admitted, maybe for the first time in many years, that he *did* believe but that he hadn't really been living his faith very well.

The fullness of truth which Jesus gave his very life to bring to the world now resides only in the Catholic Church. Other denominations have lots of that truth but not all of it – and some even oppose and deny some of the truths they once believed.

A priest friend of mine put it very neatly one day when a pastor of another denomination was telling him all about the teachings of his particular communion. My friend replied, 'What you say is full of truth ... it's just that there's not enough of it.'

So let me ask you again. Do you rejoice that you are a Catholic? The Church is the Bride of Christ and a bride deserves to be loved. So maybe I should be asking 'Do you love the Church?'

Not Surprising

The absurd spectacle that has been reported by Wilma Byrne in her letter 'No Room' (July ITD, p.5) is the logical consequence of Bishop Coffey's pastoral plan *Journeying Together*. It's typical of the 'church of the future' that it planned to shape.

Did Bishop Prowse tell his overseas priests that they would be placed in a 'welcoming and inclusive community' where the priest's ministry would be considered as just one amongst many?

There are 'Sophy Morley' types in just about every parish in the diocese in the form of religious, professional Catholics, liturgy committees and parish councils, all who believe themselves gifted and qualified, who have responded to the pastoral plan's call to leadership and ministry. These men and women were led by the diocese to believe that the priesthood which God through Christ his Son has constituted as the source of grace in this world, has become outdated.

Hence, the reported chaos in Newborough should not be surprising. Since her appointment by Bishop Coffey as the diocesan liturgist, Sophy Morley has been extolled as the doyenne of all things liturgical. So much so that judging by Wilma's report she considers herself capable of running roughshod over the parish priest's authority in the parish. She seems to consider it her job to control and direct the liturgical sources of grace in the parish of which she happens only to be a member. According to the report, she even seems to know the extent of Bishop Prowse's interest in parish affairs and can make statements about Fr Stephen's tenure as the parish priest.

The dysfunction that has taken hold of St Mary's parish is the all too predictable outcome of decades of the 'spirit of Vatican II' pastoral plans, policies and programmes which has driven Catholics to question divine revelation, become suspicious of Church teaching and to rebel against her.

Instead of setting all pastoral initiatives in relation to holiness as *Novo Millennio Ineunte* instructed (n.30), bishops have called people to leadership and ministry as a way of shaping the church of the future.

Now these same leaders, in their proclaimed Year of Grace, want the faithful to believe that they are serious about revitalizing and renewing the faith of the Church in this country.

Gregory Kingman, Morwell

"Sometimes the only way the good Lord can get into some hearts is to break them."

Venerable Fulton J. Sheen

Straight to God

From a Mission talk by Fr Wade Menezes, Father of Mercy, in Sale, 01-05-2012

There are people who say, "Well, I don't need Confession because I go straight to God."

Oh, really?

Did you go "straight to God" for your Baptism? Did you go "straight to God" for your Confirmation? Did you go "straight to God" for your Sacrament of Matrimony? Did you go "straight to God" for your Holy Communion? Do you go "straight to God" for your Anointing of the Sick? Did I go "straight to God" for my Sacrament of Holy Orders?

No. I believe you get the point. God desires mediation, and he does so through his priest who acts as his representative in the ministerial Holy Orders, the ministerial priesthood.

Retreat CD: Sin, Conversion and the Call to Holiness

An Urgent Pastoral Task

Novo Millennio Ineunte, n.30.

First of all, I have no hesitation in saying that all pastoral initiatives must be set in relation to holiness. Was this not the ultimate meaning of the Jubilee indulgence, as a special grace offered by Christ so that the life of every baptized person could be purified and deeply renewed?

... Once the Jubilee is over, we resume our normal path, but knowing that stressing holiness remains more than ever an urgent pastoral task.

It is necessary therefore to rediscover the full practical significance of Chapter 5 of the Dogmatic Constitution on the Church *Lumen Gentium*, dedicated to the "universal call to holiness". The Council Fathers laid such stress on this point, not just to embellish ecclesiology with a kind of spiritual veneer, but to make the call to holiness an intrinsic and essential aspect of their teaching on the Church. The rediscovery of the Church as "mystery", or as a people "gathered together by the unity of the Father, the Son and the Holy Spirit", was bound to bring with it a rediscovery of the Church's "holiness", understood in the basic sense of belonging to him who is in essence the Holy One, the "thrice Holy" (cf. Is 6:3). To profess the Church as holy means to point to her as the Bride of Christ, for whom he gave himself precisely in order to make her holy (cf. Eph 5:25-26). This as it were objective gift of holiness is offered to all the baptized.

"If you don't behave as you believe, you will end by believing as you behave."

Venerable Fulton J. Sheen

Preparing for the Year of Faith

The Year of Faith begins 11 October 2012. The Congregation for the Doctrine of the Faith released recommendations for celebrating the Year at a universal level, national, diocesan, and parish level, which 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." "ITD will publish some of these recommendations from May to September, in preparation for the Year of Faith. We look forward to seeing them come to fruition! - Ed.

IV. At the level of the parish

1. In preparation for the *Year of Faith*, all of the faithful are invited to read closely and meditate upon Pope Benedict XVI's Apostolic Letter, *Porta fidei*.
2. The *Year of Faith* "will also be a good opportunity to intensify the *celebration* of the faith in the liturgy, especially in the Eucharist." ...
3. Priests should devote greater attention to the study of the documents of Vatican Council II and the *Catechism of the Catholic Church*, drawing from them resources for the pastoral care of their parishes – catechesis, preaching, Sacramental preparation. They should also offer cycles of homilies on the faith or on certain specific aspects such as, for example, "the encounter with Christ", "the fundamental contents of the Creed", and "faith and the Church."
4. Catechists should hold more firmly to the doctrinal richness of the *Catechism of the Catholic Church* and, under the direction of their pastors, offer guidance in reading this precious document to groups of faithful, working toward a deeper common understanding thereof, with the goal of creating small communities of faith, and of giving witness to the Lord Jesus.
5. It is hoped that there will be a renewed commitment in parishes to the distribution of the *Catechism of the Catholic Church*, and of other resources appropriate for families, which are true domestic churches and the primary setting for the transmission of the faith. This might be done, for example, during the blessing of homes, the Baptism of adults, Confirmations and Marriages. This can contribute to the deepening of Catholic teaching "in our homes and among our families, so that everyone may feel a strong need to know better and to transmit to future generations the faith of all times."
6. The promotion of missions and other popular programs in parishes and in the workplace can help the faithful to rediscover the gift of Baptismal faith and the task of giving witness, knowing that the Christian vocation "by its very nature is also a vocation to the apostolate."
10. All of the faithful, called to renew the gift of faith, should try to communicate their own experience of faith and charity to their brothers and sisters of other religions, with those who do not believe, and with those who are just indifferent. ...

True Grit

In a world which is changing so quickly that everything seems transitory, we mark periods of time by those things that last: silver, gold and diamonds. We celebrate high points of some duration in life as silver, gold or diamond jubilees because these materials are rare throughout the earth, difficult to attain, they endure, are valuable, and to be admired.

The Queen is celebrating a Diamond Jubilee this year – sixty years since her accession to the throne. During that time she has experienced highs and lows, as we all must expect in our own lives, but she has come through them all to this point where there is an air of achievement and of a job well done. This she has managed because, at her enthronement, she took an oath of office to which, most would agree, she has been faithful in a remarkable degree.

It struck me that the oath of office is paralleled by that of priests at ordination and religious when they make their final profession into a religious order. They too make vows or promises about their sincerity and commitment to fulfil the duties of the calling in life they voluntarily take upon themselves. But what do we find? They have abandoned their vocation in droves, and of those who have remained, a number are constantly deriding the Church and the demands of priestly and religious life. We don't hear the Queen deriding the monarchy or her duties of office, to which she still gives example by faithfulness to what is required of her.

In the difficult times of any enterprise we need courage and perseverance. Bleating by priests and religious hardly gives evidence of the true grit necessary for any of us to succeed in life. No wonder the Church is short of vocations when its leaders appear so weak and damaging.

In life we do not acquire silver, gold or diamonds without dedicated hard work, and proofs of the works of religion are no different. We need reminding that there will be no attainment of any jubilees, of which we have few nowadays, without personal integrity and fidelity to our choice of life, married or otherwise.

S.C., Melbourne

If Days Were Longer

Blessed Mother Teresa of Calcutta

I don't think there is anyone else who needs God's help and grace more than I do. I feel so forsaken and confused at times! And I think that's exactly why God uses me: because I cannot claim any credit for what gets done. On the contrary, I need his help twenty-four hours a day. And if days were longer, I would need even more of it.

It's Just Not Soccer

From an article by Hilary White, Rome Correspondent, LifeSiteNews.com, 08-06-2012

Once again, the various bodies of the “progressive” establishment in the U.S. Catholic Church have erupted in a frenzy of outraged condemnation at the Vatican office issuing a warning this week to an academic who wrote that homosexuality and masturbation are morally acceptable.

Sr. Margaret Farley, a former full professor of ethics at Yale University’s Divinity School, also happens to be a member of the Sisters of Mercy and an established leader in the Catholic Church’s own internal sexual revolution. Her 2006 book, *Just Love: A Framework for Christian Sexual Ethics...* has been the subject of an ongoing intervention by the Congregation for the Doctrine of the Faith since 2010.

On June 4, the revolution’s flagship paper, the *National Catholic Reporter*, published a notification Sr. Farley received from the Congregation for the Doctrine of the Faith, and has been furiously fanning the flames since then. ...

“Among the many errors and ambiguities in this book are its positions on masturbation, homosexual acts, homosexual unions, the indissolubility of marriage, and the problem of divorce and remarriage,” the CDF...said in a four-page document. Farley’s position “contradicts,” “is opposed to,” and “does not conform to” authentic Catholic teaching. ...

Monsignor Ignacio Barreiro, the head of the Rome office of Human Life International and a long-time observer of Vatican affairs, commented on the situation, saying that the same essential error being made by Sr. Farley, her defenders, and by extension the entire “liberal Catholic” movement, has dominated the Church since the 1960s. Not even the CDF, not even the pope, he said, makes up Catholic doctrine, but the Church merely keeps it as a “deposit” handed down, ultimately, Catholics believe, from Christ himself, to be passed on and shared with “everyone of good will”. ...

If this is altered through adherence to the preferences of the secular world, he said, “that is not the institution established by Jesus Christ. It would be a human institution. The value of the Catholic Church is that we are an institution established by God in order to keep the integrity of the deposit given to us by God. We are not the owners of that deposit, but we are to give it to people of good will.”

In response to the accusations of suppression of freedom, Msgr. Barreiro said, “The Vatican has as part of its duties to establish what is and is not Catholic teaching. The Church is not forcing people to be Catholic, but it has a duty of service to ensure the orthodoxy and accuracy of its teachings,” and to correct misrepresentations of it.

“We dare to deny that opposition to this is acceptable within the Church,” he said, adding that “if they don’t accept it, it’s sad, but it is a function of the truth.”

In cases like that of Sr. Farley he said: “A person who calls herself a Catholic has to write and teach in accordance with the teaching of the Church. To do otherwise is to defy not only Catholic teaching, but logic.

“To clarify, if you are a member of a club, and you want to remain the member of that club, you have to follow the rules, if you don’t, you’re not being “suppressed” if the club asks you to leave. Similarly, If you pretend to play soccer, you have to follow the rules of soccer, otherwise you are not playing the same game. You invent your own game, and you play in accordance with the rules of the new game, that could be called soccer 2. But it’s no longer soccer; it’s a different game.

“If...they want to follow their own rules, fine, but it’s not Catholicism; it’s a different religion. We don’t pretend to use force against different religions, but they have to be honest and not call themselves what they are not. ...”

Retreats

Greetings and blessings! And thanks for excellent ITD.

I have arranged for the next two orthodox Catholic retreats at the Ark, in Marlo.

1. Fr Emmanuel Adami: Friday 28 September (evening) – Monday 1 October (morning).

2. Fr John Fowles: Monday 26 November (evening) – Friday 30 November (morning).

Payment is by anonymous donation.

Further enquiries, please contact me on (03) 5154 8419.

Richard Earle, Marlo, Vic

Devoutly I Adore

From *Adoro Te Devote* by St Thomas Aquinas

(translation of Gerard Manley Hopkins, S.J.)

On the cross thy godhead made no sign to men,
Here thy very manhood steals from human ken:
Both are my confession, both are my belief,
And I pray the prayer of the dying thief. ...

O thou our reminder of Christ crucified,
Living Bread, the life of us for whom he died,
Lend this life to me then: feed and feast my mind,
There be thou the sweetness man was meant to find.

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

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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).
- Donate to ITD via Ritchies Supermarkets Community Benefit program by nominating Into the Deep as your group, with CB number 81799, and shopping at your local Ritchies Supermarket (56 supermarkets throughout Eastern Australian) with your Community Benefit Card.

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

Editor - Janet Kingman

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

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

Letters to the Editor

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

Silent Contemplation

From Pope Benedict XVI's message for World Communications Day 2012

If God speaks to us even in silence, we in turn discover in silence the possibility of speaking with God and about God. ... In speaking of God's grandeur, our language will always prove inadequate and must make space for silent contemplation. Out of such contemplation springs forth, with all its inner power, the urgent sense of mission, the compelling obligation "to communicate that which we have seen and heard" so that all may be in communion with God (1 Jn 1:3). Silent contemplation immerses us in the source of that Love who directs us towards our neighbours so that we may feel their suffering and offer them the light of Christ, his message of life and his saving gift of the fullness of love.