

Into the Deep

Issue 153

Newsletter of orthodox Catholics of Gippsland

September 2015

Lack of Time

Pope Francis, General Audience, 26-08-2015

The most frequent lament of Christians has to do with time: "I should pray more ... I would like to, but I often lack the time." We hear this continually. The regret is certainly sincere, because the human heart always seeks prayer, even without knowing it, and if it does not find it, it has no peace. However, to find it, it is necessary to cultivate in the heart a "warm" love for God, an affectionate love. ...

We think of the formulation of the great Commandment, which supports all the others: "You shall love the Lord your God with all your heart, and with all your soul, and with all your might".

The formula uses the intensive language of love, pouring it over God. See, the spirit of prayer abides first of all here. And if it abides here, it abides all the time and never leaves.

Are we able to think of God as the caress that holds us in life, before which there was nothing? A caress from which nothing, not even death, can detach us? Or do we only think of Him as the great Being, the Almighty who has made everything, the Judge who controls every action? All this is true, of course, but only when God is the affection of all our affections does the meaning of these words become full. Then we feel happy, and also somewhat confused, because He thinks of us and, above all, He loves us! Is this not impressive? Is it not impressive that God caresses us with the love of Father? It is so beautiful! He could have simply made Himself known as the Supreme Being, given his Commandments and waited for the results. Instead God has done and does infinitely more than this. He accompanies us on the way of life, He protects us, He loves us.

If affection for God does not enkindle a fire, the spirit of prayer does not warm time. ... The spirit of prayer gives back time to God, it steps away from the obsession of a life that is always lacking time, it rediscovers the peace of necessary things, and discovers the joy of unexpected gifts. ...

Zenit.org 26-08-2015

"There is nothing the devil fears so much, or so much tries to hinder, as prayer."

St Philip Neri

Return to Him

Pope Francis, Angelus Address, 16-09-2013

Each of us is that lost sheep, that lost coin; each of us is that son who has squandered his freedom following idols, mirages of happiness, and has lost everything.

But God does not forget us, the Father never abandons us. He is a patient father, he is always waiting for us! He respects our freedom, but he always remains faithful.

And when we return to him, he welcomes us as his children into his house because he never ceases, not even for a moment, to wait for us, with love. And his heart celebrates for every child that returns. It celebrates because it is joy. God has this joy when one of us sinners goes to him and asks forgiveness.

Pray for Priests

From the Australian Confraternity of Catholic Clergy

Almighty and Eternal God, look with mercy on Your priests, sharing Your Fatherhood in the Holy Church.

Your Son, the Lord Jesus Christ, has made them priests and victims with Himself: day by day, may they offer the worship of His Mystical Body in the Eucharistic Sacrifice, with their own homage of heart, mind and body.

By the Holy Spirit, make them zealous in their priestly ministry: keep them devoted to the Blessed Virgin Mary, obedient to the Pope and their own Ordinary, and through them inspire young men to serve You in the priesthood.

To You, O Holy Trinity, be honour and glory, for ever and ever. Amen.

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

Communion in Marriage

Pope Francis, Ecclesial Congress of the Diocese of Rome, 14-06-2015

We know that God is communion in the diversity of the Three Persons of the Most Holy Trinity. One's being parents is founded in the diversity of being, as the Bible reminds, male and female. This is the "first" and most fundamental difference, constitutive of the human being. It is a richness. Differences are riches. ...

When engaged couples come to be married, I like to say to him, after speaking of the Gospel: "But don't forget that your vocation is to render your wife more woman!"; and I say to her: "Your vocation is to render your husband more man!"

And thus they love one another, but they love one another in the differences, more man and more woman. And this is the craftsmanship of marriage, of the family, every day; to make the other grow, to think of the other: the husband of the wife and the wife of the husband. This is communion.

I tell you that often couples come to Mass at Saint Martha's who are observing their 50th, sometimes 60th wedding anniversary. And they are happy; they smile. ... And in these old marriages, which are like the good wine that becomes better when it is older, one sees this daily work of man to make his wife more a woman and the wife to make her husband more a man. They are not afraid of the differences!

This challenge of carrying differences forward, this challenge enriches them, matures them, makes them great and they have eyes brilliant with joy, of so many years lived thus in love – what great richness is this diversity, a diversity that becomes complementarity but also reciprocity. There is a knot there, one with the other.

And this reciprocity and complementarity in difference is so important for the children. Children mature seeing father and mother like this; they mature their own identity in confronting the love that father and mother have, in being confronted with this difference.

We men learn to recognize, through the feminine figures we meet in life, the extraordinary beauty of which woman is the bearer. And women follow a similar course, learning from masculine figures that man is different and has his way of feeling, of understanding and of living. And this communion in diversity is also very important for the education of the children, because mothers have a greater sensibility for some aspects of their life, while fathers have it for others.

This educational intention is beautiful, which puts at the service of the children's growth the different talents of the parents. It is an important quality to cultivate and to protect.

Zenit.org 15-05-2015

New Age Kindergarten

If you're into "gay rights" and Loony Left politics, you'll find the Forster-Tuncurry parish to be right up your alley!

Earlier this year, new parish priest, Fr Greg, arrived and he wasted no time in sharing his thinly-disguised pro-gay "Catholicism" with us. The very first Sunday church bulletin contained an article by the parish's No. 1 layman, the Pastoral Associate, a certain Mr B, who described how he and his wife had recently marched in this year's Gay Mardi Gras in Sydney in support of their homosexual son. Fr Greg subsequently announced to the congregation that he personally approved the article and then attempted to qualify it by reminding us that merely feeling same-sex attraction is not a sin. In other words, Fr Greg wants us to believe that Mr and Mrs B marched, not to support the (sinful) homosexual "lifestyle", but merely to support their son's (non sinful) homosexual urges!

This priest then went on to express support for the Mardi Gras' homosexuals in general, stating that "all they want" is our respect and acceptance.

Then came a Sunday morning Mass where he saw fit to prominently display on a table at the Church's main entrance, a very large photo (sourced from a mainstream "Catholic" newspaper) of Conchita Wurst, the "bearded-lady" transvestite who won the 2014 Eurovision Song Contest (I saw fit to immediately confiscate said photo and consign it to its rightful place – the rubbish bin).

It's not difficult to figure out whose side this priest is on and what he really thinks about the grave sin of homosexual activity. In 2011, he was offered a "Rainbow Award" nomination by The Tasmanian LGBTI community for his assistance in helping two Vietnamese lesbian refugees gain Australian citizenship.

Fr Greg's Loony Left credentials are further enhanced by Marxist gestures such as thanking the local Aboriginal tribe before Mass for the use of their land, dropping the word "men" when reciting the Creed, and saturating the church notice board with "refugee" propaganda (apparently, aiding and abetting illegal immigration is a Christian virtue).

The icing on this demented cake is his "touchy-feely" pastoral approach, which makes participating in Mass feel something like an hour at a New Age kindergarten. I could go on, but by now I'm starting to feel a bit depressed and insane.

Yes, folks, this pathetic dross is a fine example what passes as Catholicism these days. Priests like the aforementioned get away with poisoning the well of faith because the Church has become "a dwelling place of demons, a haunt of every foul spirit, a haunt of every foul and hateful bird" (Rev 18:2). God help us.

Anthony Blain, Forster, New South Wales

Silent Retreat

Following the successful first and second days in July and August, the Ordinariate Parish of the Most Holy Family invites you to participate in the last one:

Retreat/Quiet Days: Days of stillness and silence

Deepening Prayer: Seeking God's Presence

Led by Fred Hardy ThL(Hons), MA(Spirituality), MDiv

Held at St Brigids Catholic Church, Cowwarr

Saturday October 24th: 9.30am-4pm
Contemplatio

The day includes an introduction and two addresses, Mass, Angelus, Rosary, lunch (BYO), time for Confession, and Evening Prayer. After arrival at 9.30am, the retreat days will be *silent* (lunchtime included) from 9.50 when the day formally begins. Mass will be at 10am.

The three days are designed to build on one another, but everyone is welcome, even if you missed the first two days (there are hand-outs from the talks).

Fr Ken Clark OLSC, Maffra, Victoria

IN MEMORIAM

FRANK SCULLY

Pray for the soul of Frank Scully, who died on 12 August, aged 94. He was a longtime supporter and a faithful distributor of ITD, more or less since it began. Frank had a great love and devotion to Our Blessed Mother and we entrust him to Her care. Our condolences to his wife Moira.

May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

Amen.

God Bless Him!

Enclosed is a donation towards costs in bringing us this wonderful paper.

Father Corrigan's article, "Keep running the race" was excellent (Aug ITD, p.2). God bless him!

John and Helen Casanova, Westmere, Victoria

Take Heart

Your publication is so much needed in our times of woe and significance!

Yet, we must take heart in knowing that Our Lord is in control of everything!

He just asks that we stand up for what is good and right, but not take it personally on board thinking that we need to 'control' the future!

Errol Duke, Elizabeth East, South Australia

The Hunger We All Have

Pope Francis, Angelus Address, 02-08-2015

After the multiplication of the loaves, the people had begun to look for Jesus and they found him in Capernaum. He understands well the reason for so much enthusiasm in following after him and he reveals it clearly: "You are looking for me not because you saw signs but because you ate the loaves and were filled."

In fact, these people follow him because of the material bread that had satisfied their hunger the day before, when Jesus had multiplied the loaves. They had not understood that this bread broken for so many, for the multitude, was the expression of love of Jesus himself. They had given more value to the bread than to its provider.

Faced with this spiritual blindness, Jesus points to the need to go beyond the gift and discover the giver. God himself is the gift and the giver. And thus in that bread, in that gesture, the people can find the One who gives the bread, who is God.

He invites to open oneself to a perspective that is not only that of daily concerns: what to eat, what to wear, success, one's career. ... He exhorts: "Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you." That is, look for salvation, an encounter with God.

With these words, he wants us to understand that beyond physical hunger, man has a different kind of hunger – all of us have this hunger – a hunger that is more important and that cannot be satisfied with normal food. This is a hunger for life, a hunger for eternity that only He can satisfy as He is the "bread of life."

...Jesus reminds us that in the end, the true meaning of our earthly existence is in eternity, is in the encounter with Him, who is gift and giver. And he reminds us as well that human history, with its suffering and joys, needs to be viewed in a context of eternity, that is, in the context of that definitive encounter with Him.

And this encounter enlightens us during all the days of our lives. If we think of this encounter, of this great gift, the small gifts of life, and also the sufferings, the worries, will be illuminated by the hope of this encounter. "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst." This is a reference to the Eucharist, the greatest gift that satisfies the soul and the body.

To find and to welcome Jesus within us, the "bread of life," gives meaning and hope in the often-difficult path of life. But this "bread of life" has been given us with a task: that we at the same time satisfy the spiritual and material hunger of our brothers and sisters, proclaiming the Gospel in every place.

Zenit.org 02-08-2015

Overwhelmed by the Wisdom of the World

*From a reflection by Monsignor Harry Entwistle,
Ordinary of the Personal Ordinariate of Our Lady of the
Southern Cross*

Jesus did not preach a gospel of inevitability or fatalism. He made it clear that each of us has free will and the ability to make choices. We can choose to accept life as it is or we can make choices which can change the direction we take or the attitude we have.

Jesus also urged his disciples to reverse the way we live, but more than that, he showed us how to do it. He believed that evil is real and that the trajectory of evil is to create chaos out of order. His mission was to reclaim the trajectory that God created, namely to create order out of chaos.

To do this, he made some startling claims which are classic examples of reversal. He said that life emerges from death; that leaders must be servants; whoever tries to preserve his life will lose it, but the person who loses his life for Jesus will preserve it; that the last shall be first and the humble will be exalted.

These words of Jesus are polar opposites of what we know to be the 'wisdom of the world', yet it is very easy for the most faithful of us to be overwhelmed by the world's so called wisdom even though we know it is wrong.

We Christians are constantly told that 'equality' is here to stay when we know that 'equality' for one group means discrimination against another. We are told that equality means that everything must be the same when we know that God has created us to be equal but complementary. We are told that capital punishment is State sanctioned violence, yet euthanasia is an act of compassion. We are told that child abuse is an abomination, but slaughtering children by aborting them is a right.

Jesus stood before Pontius Pilate the representative of the world's most powerful empire at the time and passively resisted him. Jesus refused to accept the principles of the world that he knew were contrary to God's kingdom. Pilate was used to people fighting back, but he couldn't handle a man who appeared to be powerless yet with resolute determination presented the truth. Jesus suffered for it, but then in dying he won for us the gift of eternal life.

In our age when the world's powerful tell the Church to 'get with the programme,' by which they mean we must deny God's truth revealed in Jesus, we must quietly, prayerfully but with determination refuse to accept the social changes that are 'inevitable,' and with resolute determination, present the truth that God has revealed to the world.

Musings no. 13, July 2015, ordinariate.org.au

A Voice to the Voiceless

For well over twelve months now, I have not been in a position to read the excellent newsletter, Into the Deep. I have them all stored and intend to start catching up on my backlog of reading very soon, now that there has been an improvement in my situation.

I hope that Into the Deep continues to give a voice to those who feel that sometimes no one is listening, and that it also continues to educate and provide a window into situations that are not always clear to practising Catholics.

I give thanks for the production of these interesting newsletters and pray that they will be able to continue, although I know that they are expensive to produce. Please accept my small donation towards the cost of production.

On another note, quite some years ago my aunt, Mary Jensen, taught at the high school in Morwell. My mother Margaret was her sister and passed away last year on 3rd August, at the age of 99 years. During the days before she died, my mother would call out to Jesus and Mary to help her during her sufferings. She had a simple and deep Catholic faith and trusted completely in God. This trust was the basis of all her prayers.

Trish Craven, Lugarno, New South Wales

Amnesty International

A 10 year old girl is raped by her stepfather. She falls pregnant.

Her stepfather has been arrested and is awaiting trial. Her mother has been charged with negligence.

The baby was born without complications and the girl and her grandmother have requested custody of the baby.

Amnesty International weighed in on the case. Not calling for justice for the rape victim. Not calling for investigations into child abuse in Paraguay, where this occurred. Not trying to ensure the baby is well cared for. No, their statement was about the "human rights violations" that the pregnant girl suffered – not at the hands of her stepfather for raping her, but at the hands of the government for not allowing her to abort her baby.

Anyone who still supports Amnesty International needs to figure out why.

- Ed.

*“As patience leads to peace,
and study to science,
so are humiliations the path that
leads to humility.”*

St Bernard of Clairvaux

We're All Catholic

"On what being Catholic means to us all" – an ominous heading coming from Catholic Life if ever there was one. This was the heading given to an article by Jim Quillinan (August issue, p.6).

He 'quotes' Pope Francis as saying in his General Audience on 09-10-2013: "Professing that the church is 'catholic' means accepting its teachings, accepting the gifts it offers to help one grow in holiness, and accepting the fact that it is composed of different people with different gifts and opinions." [This is not actually a quote from the Pope, but a quote from an article a journalist wrote about the Pope's audience. While it may reflect the general gist of what he was saying, it's not very professional of Quillinan to put words into the Pope's mouth like that.]

But more interesting than that is how Quillinan adds his own interpretation to this – and neatly glosses over the bit about "accepting its teachings". No, Quillinan doesn't think that accepting the Church's teaching is a necessary thing about being Catholic – it's just one option among many, and all equal.

He says that the Church "is made up of much more than only the 'committed', that is those who participate regularly in Church life and accept fully the teachings of the Church."

He goes on to mention a whole range of people who believe in their own way, don't believe, who bring their children for Sacraments but don't come to Mass, those who have a "more privatised" relationship with God, those who are "spiritual but not religious"... and he classes all of these as belonging to the Church, being Catholic, no more and no less than those who are 'committed'. And "the church is enriched by that, not diminished by it," he adds!

Isn't this amazing that a Catholic writer in a Catholic newspaper would so boldly claim that anyone and everyone is a member of the Catholic Church, and that whether or not you believe and practise what the Church teaches, is irrelevant. And the Church is enriched by this. What would be the point of being Catholic, of proclaiming a gospel, if anything goes, and there are no requirements? Of course Jesus welcomes us all. But he does demand something of us if we choose to follow him. And of course we are all different in the Church. We are as many and as varied as can be in humanity. But we are bound precisely by our shared belief in what the Church teaches. That's what makes us Catholic and in communion with one another.

You can tell Quillinan's writing for a Catholic school audience, to affirm teachers and parents in their lack of commitment to their Catholic faith and to reassure them that there's no need to change. Thankfully, the chances that anyone actually reads his reflection are quite slim, I think.

- Ed.

What Does Catholic Mean?

Here are excerpts from the General Audience of Pope Francis that Jim Quillinan thought he was quoting from in his article in the August Catholic Life – see "We're All Catholic" alongside. - Ed.

"I believe in one, holy, catholic ... Church". ...

First of all: what does catholic mean? It comes from the Greek "kath'olon" which means "according to the whole", the totality. In what sense does this totality apply to the Church? In what sense do we say the Church is catholic? I would say there are three basic meanings.

1. The first. The Church is catholic because she is the space, the home in which the faith is proclaimed to us in its entirety, in which the salvation brought to us by Christ is offered to everyone. ...

2. A second meaning: the Church is catholic because she is universal, she is spread abroad through every part of the world and she proclaims the Gospel to every man and to every woman. ...

3. A third and final thought: the Church is catholic, because she is the "home of harmony" where unity and diversity know how to merge in order to become a great source of wealth. ...

General Audience, 09-10-2013 www.vatican.va

Thank you, Sister Grace!

What a delight to see a religious sister in her veil gracing the pages of Catholic Life! Thank you to Sr Grace Onaivi, a Sister of the Nativity from Nigeria, who is working in Cranbourne, for proudly wearing your veil! You have no idea what joy it brings Catholics to see something as simple and as beautiful as that. God is good! May he bless you always.

- Ed.

Sex and Gender

Congratulations, again, on the latest issue of ITD.

Pope Francis speaks about "gender ideology", and so many people do not know what he's talking about, as they use "gender" and "sex" randomly.

Richard Earle (August ITD, p.9) writes "gender is not a choice". He meant, "sex is not a choice": a man can pass himself off as a woman (a "gender" matter) and a woman can pass herself off as a man (a "gender" matter), but biological sex is not altered by this passing off (whether in cosmetic presentation, pharmacology, or surgery). I now cross out "gender" on forms and write "sex" and tick M!

Fr P. A. McGavin, Canberra, ACT

The Hour Has Come to Listen to The Council

Excerpts from a document by Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, published in *L'Osservatore Romano*, 12-06-2015 (in Italian). English translation here from www.adoremus.org. References are to the Second Vatican Council's Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*. Sub-headings

Christ in Action

The liturgy in action is thus none other than the work of Christ in action. The liturgy is in its essence *actio Christi*: “the work of Christ the Lord in redeeming mankind and giving perfect glory to God” (§5). He is the high priest, the true subject, the true protagonist of the liturgy (cf. §7). If this vital principle is not embraced in faith, one risks reducing the liturgy to a human action, to the community's celebration of itself. ...

Active Participation

For the Church, this participation [*participatio actuosa*] consists in becoming an instrument of Christ the Priest, so as to participate in his Trinitarian mission. The Church participates actively in the liturgical work of Christ insofar as she is his instrument. In this sense, language about the “celebrating community” can carry a degree of ambiguity requiring true caution (cf. the Instruction *Redemptoris sacramentum*, §42). *Participatio actuosa* must not be understood, therefore, as the need to do something. On this point the teaching of the Council has often been distorted. It is a question, rather, of allowing Christ to take hold of us and to associate us with his sacrifice. ...

The priest must thus become this instrument that allows Christ to shine through. As our Holy Father Pope Francis recently recalled, the celebrant is not the host of a show, he must not seek the affirmation of the assembly, standing before them as if they were called to enter into dialogue primarily with him. To enter into the spirit of the Council means – on the contrary – to efface oneself, to renounce the spotlight.

Turn together to the East

Contrary to what has sometimes been maintained, it is in full conformity with the conciliar Constitution – indeed, it is entirely fitting – for everyone, priest and congregation, to turn together to the East during the penitential rite, the singing of the Gloria, the orations, and the Eucharistic prayer, in order to express the desire to participate in the work of worship and redemption accomplished by Christ. This practice could well be established in cathedrals, where liturgical life must be exemplary” (cf. §41).

Of course it is understood that there are other parts of the Mass in which the priest, acting *in persona Christi Capitis*, enters into nuptial dialogue with the assembly. But this face-to-face has no other purpose than to lead to a *tete-à-tete* with God, which, through the grace of the Holy Spirit, will become a heart-to-heart. The Council thus proposes additional means to favour participation: “acclamations, responses,

psalmody, antiphons and songs, as well as...actions, gestures, and bodily attitudes” (§30).

Worldly Entertainment

A hasty and all-too-human reading of the Constitution has led to the conclusion that the faithful must be kept constantly busy. The contemporary Western way of thinking, shaped by technology and dazzled by the media, has wished to turn the liturgy into a lucrative production. In this spirit, many have tried to make the celebrations festive. Prompted by pastoral motives, liturgical ministers sometimes stage celebrations into which elements of worldly entertainment are introduced. Have we not witnessed a proliferation of testimonials, acts, and applause? It is imagined that this will foster the participation of the faithful, when in fact it reduces the liturgy to a human plaything. ...

Divine Majesty

The hour has come to listen to the Council. The liturgy is “above all things the worship of the divine majesty” (§33). It can form and teach us only insofar as it is completely ordered to divine worship and the glorification of God. The liturgy truly places us in the presence of divine transcendence. True participation means the renewal in us of that “amazement” that St. John Paul II held in such high regard (cf. *Ecclesia de Eucharistia*, §6). This sacred amazement, this joyous reverence, requires our silence before the divine majesty. We often forget that sacred silence is one of the means indicated by the Council to foster participation.

Celebrant's Interjections

If the liturgy is the work of Christ, is it necessary for the celebrant to interject his own comments? We must remember that when the Missal authorizes commentary, this must not become a worldly, human discourse, a more or less subtle pronouncement on current events, or a banal greeting to those present, but rather a very brief exhortation to enter into the mystery (cf. General Introduction of the Roman Missal, §50).

As for the homily, it too is a liturgical act which has its own rules. The *participatio actuosa* in the work of Christ presupposes that one leaves behind the profane world in order to enter into “sacred action surpassing all others” (*Sacrosanctum Concilium*, §7). ...

Sanctuary a Sacred Space

In this sense it is deplorable that the sanctuary in our churches is not strictly reserved for divine worship, that people enter it in worldly garb, that the sacred space is not clearly delineated by the architecture. And since, as the Council teaches, Christ is present in

Continued on p.7

his word when it is proclaimed, it is equally harmful when readers are not dressed in a way that shows they are pronouncing not human words, but the Word of God.

Use of Latin

The liturgy is a fundamentally mystical and contemplative reality, and thus beyond the reach of our human action; even *participatio* is a grace from God. It presupposes on our part openness to the mystery being celebrated. For this reason the Constitution encourages full understanding of the rites (cf. §34) and at the same time prescribes that “the faithful...be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them” (§54). ...

No Opposition Between Old and New

[The liturgy] must cease to be a place of disobedience to the prescriptions of the Church. More specifically, the liturgy cannot be an occasion for divisions among Christians. Dialectical readings of *Sacrosanctum Concilium*, or the hermeneutics of rupture in one sense or another, are not the fruit of a spirit of faith.

The Council did not intend to break from the liturgical forms inherited from tradition – indeed, it desired to deepen them. The Constitution establishes that “any new forms adopted should in some way grow organically from forms already existing” (§23). In this sense, it is necessary that those who celebrate according to the *usus antiquior* do so without a spirit of opposition, and thus in the spirit of *Sacrosanctum Concilium*.

By the same token, it would be a mistake to consider the extraordinary form of the Roman Rite as deriving from a different theology than that of the reformed liturgy. And one could hope that a future edition of the Missal might include the penitential rite and the offertory of the *usus antiquior*, so as to underscore the fact that the two liturgical forms shed light one upon the other, in continuity and without opposition.

If we live in this spirit, the liturgy will cease to be the locus of rivalries and criticisms, and we will be brought at last to participate actively in that liturgy “which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle” (§8).

Pastoral Practice and Doctrine

“The Church’s practice always flows from what she receives and contemplates from Revelation. Pastoral practice cannot be divorced from doctrine.”

Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments

Bishop Robinson’s Opinions

What an abysmal performance displayed by Bishop Geoffrey Robinson at the Royal Commission on sexual abuse last month. The censured and retired bishop used this opportunity as a springboard to attack the reputation of Cardinal Pell and the Vatican.

According to various newspaper reports, he accused Cardinal Pell who was Archbishop of Melbourne at the time, of being an “ineffective leader”, “undermining unanimity”, called him a “destroyer of unity” and accused him of “not being a team player” for setting up his own protocol (the Melbourne Response) to deal with sexual abuse complaints, rather than waiting for the protocol the Australian Catholic Bishops’ National Committee for Professional Standards was working on, of which Bishop Robinson then was a member and the chairman.

Fancy slamming Cardinal Pell and besmirching his good name, for exercising what is canonically his prerogative as an Archbishop. Can you believe it?

Bishop Robinson was censured by the Australian Catholic bishops back in 2008 after publishing his book that questioned the authority of Christ Himself and of His Church (see ITD June 2008, p.3). Since then it seems he hasn’t changed his ways, but remains a bitter and twisted Catholic, and still hasn’t got over the disappointment of not being made archbishop of Sydney.

Ironically, it would appear that whilst holding a privileged position in the Church, since his retirement, he has done nothing but foment rebellion and abuse his office to feed himself and his vindictiveness. He also used his Royal Commission appearance to remind everyone of his belief that priestly celibacy shouldn’t be “obligatory”, and that women priests would be a good thing for the church.

And to think that the National Council of Priests, together with many disaffected Catholics, extol this bishop as a model of future leadership the Church in this country needs.

Gregory Kingman, Morwell, Victoria

A Witness

Pope Francis, 31-03-2014

A witness of the Gospel is someone who has encountered Jesus Christ, who has known him or, better, who feels known by Him, recognized, respected, loved, forgiven, and this encounter has touched him profoundly, has filled him with a new joy, a new meaning for life.

And this shines through, is communicated, it is transmitted to others.

Communion Services

Answered by Fr Edward McNamara, professor of liturgy and dean of theology at the Regina Apostolorum university

Q: Recently, my parish priest announced he would be leaving for a two-week vacation. He announced that priests from neighbouring parishes would be available for emergencies, funerals or other needs. However, we would not have a visiting priest for the two Sundays of his absence. Instead, our deacon would hold a service of the Word with Communion from hosts reserved in the tabernacle. There are other parishes in the area, only a 10- to 20-minute drive away. Does attending the deacon's service at my parish satisfy my Sunday obligation? Or should I go to a neighbouring parish since these are very close? - J.S., Nova Scotia, Canada

A: ... Canon 1247 states the obligation to assist at Mass on Sundays while No. 1248.2 says that if assistance at Mass is impossible due to the lack of a minister, or for some other grave cause, then it is recommended that the faithful assist at the Liturgy of the Word if this is celebrated in the parish church. The sense of canon law is clear. Assistance at Mass is obligatory, except for a "grave cause." ...a Communion service does not substitute the Sunday obligation, which in fact no longer exists if and when attendance at Mass is impossible. ...

Catholics should not be too light in assessing their difficulties and should be willing to make reasonable sacrifices in order to assist at Mass. So, if a Catholic can assist at Mass in another parish without any great inconvenience, then in conscience he or she is obliged to do so.

The second question regards the pastoral decision as to when a parish offers a Communion service instead of a Sunday Mass. ... In 1988 the Holy See published a set of guidelines for bishops [Directory for Sunday Celebrations in the Absence of a Priest] so that they could provide precise norms in their dioceses should such celebrations become necessary. Among the conditions for holding Sunday celebrations in the absence of a priest are the following:

"18. Whenever and wherever Mass cannot be celebrated on Sunday, the first thing to be ascertained is whether the faithful can go to a church in a place nearby to participate there in the eucharistic mystery. ...

"20. Among the forms of celebration found in liturgical tradition when Mass is not possible, a celebration of the word of God is particularly recommended, and also its completion, when possible, by eucharistic communion. ...

"21. It is imperative that the faithful be taught to see the substitutional character of these celebrations, which should not be regarded as the optimal solution to new difficulties nor as a surrender to mere convenience. Therefore a gathering or assembly of this kind can never be held on a Sunday in places where Mass has already been celebrated or is to be celebrated or was celebrated on the preceding Saturday evening, even if the Mass is celebrated in a different language. Nor is it right to have more than one assembly of this kind on any given Sunday.

"22. Any confusion between this kind of assembly and a eucharistic celebration must be carefully avoided. Assemblies of this kind should not take away but rather increase the desire of the faithful to take part in the celebration of the eucharist, and should make them more eager to be present at the celebration of the eucharist. ...

"24. It belongs to the diocesan bishop, after hearing the council of presbyters, to decide whether Sunday assemblies without the celebration of the eucharist should be held on a regular basis in his diocese. It belongs also to the bishop, after considering the place and persons involved, to set out both general and particular norms for such celebrations. ...

"25. 'No Christian community is ever built up unless it has its roots and center in the eucharistic liturgy.' Therefore before the bishop decides on having Sunday assemblies without celebration of the eucharist, the following...should be considered: the possibility of recourse to priests, even religious priests, who are not directly assigned to the care of souls and the frequency of Masses in the various parishes and churches. ...

"29. As the primary assistants of priests, deacons are called in a special way to lead these Sunday assemblies. Since the deacon has been ordained for the nurture and increase of the people of God, it belongs to him to lead the prayers, to proclaim the gospel, to preach the homily, and to give communion. ... [30. In the absence of both a priest and a deacon, the pastor is to appoint laypersons.]"

Of course, a Catholic who has even an inkling of the full meaning of the Mass would never voluntarily settle for a Communion service. ...

Zenit.org 21-07-2015

Ed: This makes it clear that Communion Services in the Absence of a Priest are exceptional, need the direct authority of the bishop to be allowed, are regulated by many norms in terms of when it's allowable and how it should be run – and are for Sundays. I have found nothing to justify the run-of-the-mill weekday Communion services that are held in various parts of our diocese, and other dioceses, just because there happens to be no weekday Mass that day. Where is the authorisation for these? By whom? I suspect it's simply the laity who have conned priests into letting them "have their Communion" on their own terms.

A Moment in Time

You know that feeling when you come out of a cinema after watching a movie? It's a special feeling, when you realise that you forgot about the outside world for a couple of hours. You come out and are strangely surprised to see the day, the light, the world, regular people, ordinary life going on around you. You feel like you were in a kind of insulated, isolated, timeless bubble, without really knowing it until you came out. Time stood still for a while. And it was delightful!

I had that feeling today in the Confessional. There I was in my little 'cell', with the morning sun filtering through the frosted window and falling delicately on the crucifix lying on the ledge in front of me. There was Christ on the cross at my fingertips, and behind that little grille in front of me was Christ in the priest, speaking to me gently and helping me learn to become more holy, more patient, more humble. I was aware of the feeling that time had stood still, that moment captured, with the sun, the crucifix, the voice. I was in another world.

I admit I'm never particularly excited about going to Confession. I go regularly, but it's not something I look forward to. It's the preparation that gets me, more than the moment – mulling over my sins, wondering which ones I'm missing, which logs in my own eye that I still can't see, is not a very enjoyable experience.

But being there, in the Confessional, with the special smell of old wood, in the silence and depth of reality, being confronted both by my sinfulness and my being forgiven, being so intimate with Christ, and knowing that an even greater intimacy in Holy Communion is only moments away, is a blessing so profound that it's impossible to describe adequately.

How privileged we are to be Catholics!

- Ed.

Approaching Confession

Pope Francis, Angelus Address, 02-08-2015

There are people who are afraid of approaching confession, forgetting that there, we do not find a severe judge, but rather the immensely merciful Father.

It's true that when we go to the confessional, we feel a bit of embarrassment, and that happens to everyone, to all of us, but we have to recall that this shame is also a grace that prepares us for the embrace of the Father, who always forgives and always forgives everything.

"In a time of aggressive secularism, and in the face of large-scale moral and social disintegration, the world needs core communities of intentional disciples. The age of casual, cafeteria Catholicism has ended!" www.avestruckglobal.com

Depart From Me

Pope Benedict XVI, in Jesus of Nazareth, p.300-301

These experienced fishermen have caught nothing during the whole night, and now Jesus instructs them to put out to sea again in broad daylight and cast out their nets.

This seems to make little sense according to the practical knowledge of these men, but Simon answers: "Master, we toiled all night and took nothing! But at your word I will let down the nets" (Lk 5:5).

This is followed by the overflowing catch of fish, which profoundly alarms Peter. He falls at Jesus' feet in the posture of adoration and says: "Depart from me, for I am a sinful man, O Lord" (Lk 5:8).

In what has just happened, Peter recognizes the power of God himself working through Jesus' words, and this direct encounter with the living God in Jesus shakes him to the core of his being.

In the light of this presence, and under its power, man realizes how pitifully small he is. He cannot bear the awe-inspiring grandeur of God – it is too enormous for him.

Even in terms of all the different religions, this text is one of the most powerful illustrations of what happens when man finds himself suddenly and directly exposed to the proximity of God. At that point, he can only be alarmed at himself and beg to be freed from the overwhelming power of this presence.

This inner realization of the proximity of God himself in Jesus suddenly breaks in upon Peter and finds expression in the title that he now uses for Jesus: "Kyrios" (Lord). It is the designation for God that was used in the Old Testament as a substitute for the unutterable divine name given from the burning bush. Whereas before putting out from the shore, Peter called Jesus epistata, which means "master" "teacher," "rabbi", he now recognizes him as the Kyrios.

Marlo Retreat

The next retreat at The Ark in Marlo will be:

- Fr Bernie McGrath: Thursday p.m. 24th September to Monday a.m. 28th September.

Payment is by anonymous donation. Everything is provided: home cooking, talks, Holy Mass, rosary, Stations of the Cross walks, beach walks, shrines, adoration, prayer and daily Benediction.

*Richard Earle, Marlo, Victoria
Ph 5154 8419*

Year of Consecrated Life

The Conventual Sisters of St Dominic in Ganmain, NSW, have put together these paragraphs on the simple truths of Religious Life to mark the Year of Consecrated Life. The beginning of this series started in ITD in the January/February issue.

19. Discerning a Religious Vocation

God's Will for us is not usually revealed in direct and unmistakeable transmissions, so every (eligible) young person should pray for the grace to know whether or not God is calling him/her to total consecration in Religious Life.

What are the criteria for eligibility?

- That a person be a baptised, unmarried, practising Catholic,
- That he/she has normal physical and emotional/mental health.
- That he/she is morally free to follow God's call in this way.
- As well as these general requirements, religious communities usually have criteria of their own – related to age, education, special aptitudes or gifts and particular interests or aspirations.

The discernment of one's vocation in life is a matter not of emotional attraction but of reason and faith. While emotion does usually enter into the process, it can never be a deciding factor – mainly because our emotions fluctuate constantly. Sincere prayer and openness to God in faith are utterly essential to true vocational discernment.

A key sign of a vocation to Religious Life is the acceptance of a person by a religious community for the making of vows. It is no mere matter of personal choice. The Church, through the community must give its objective approval and ratification.

Discernment of a religious vocation should not be done in a purely theoretical way, but should involve visits to actual communities to see, and if possible, experience their life at first-hand.

It also involves necessary reading from the Church's documents which set forth the theological and practical truths about the Religious Life.

Above all, it requires the adoption of a lifestyle which prepares a person for the life of virtue and deepening prayer which consecration to God necessarily involves.

“Let us run to Mary, and, as her little children, cast ourselves into her arms with a perfect confidence.”

Saint Francis de Sales

20. Consecrated Virginity v. Marriage

The Church has always taught that virginity/ celibacy chosen and lived for the sake of God's Kingdom is superior to marriage. The Council of Trent anathematises those who say otherwise.

This does not mean that people consecrated to God are necessarily holier than married people, but only that their virginal state of life, is, objectively speaking, a more exalted one. The proof of this is that the Son of God in His perfect Humanity, chose a life of virginity for Himself and for His Mother.

Consecrated virginity is actually a form of sacred marriage with Christ and a sign of Christ's marriage with the Church. This is a marriage which will endure in eternal life when all earthly marriage will have passed away.

21. Secular Vocation v. Religious Vocation

It takes all types to make a world – and all vocations to make a Church.

The Church, for its complete functioning, needs both the *secular* and the *religious* vocations.

Secular Christians (and this includes married people and single people in the world) are called by God to work in the world, building up His Kingdom through family life, politics, business, science and the arts.

Religious on the other hand are called to witness by their consecration to God to the realities of the next world.

The two vocations have opposing thrusts, but together they express the great Christian truth that the Kingdom is both *here* on earth and *there* in heaven. There is no real opposition here, but necessary complementarity.

Secular Christians witness to the goodness of God's creation and Religious witness to its passing nature. Secular Christians are entrusted by Christ with perfecting the whole of society and the created world until He comes again. Religious, by their total dedication to God, anticipate the life of Heaven.

Together these ways of life convey the whole of the Christian message. If one or the other is missing or diminished that message will be distorted and incomplete.

Tremors and Earthquakes

A homily by Father John Speekman for the 18th Sunday in Ordinary Time, Year B

Revelation is that part of God's teaching which cannot be changed because it comes from above, from God himself. We humans can arrive at a certain degree of knowledge of God by thoughtfully reflecting on the truth, the goodness and the beauty we see in creation but this knowledge is limited; we eventually reach a line we cannot cross.

God comes to meet us at that line – and to take us beyond it. What we learn we could never come to know of ourselves; that is why we call it revelation. It is a great gift from God in which he, so to speak, *uncovers* himself to us, pulls back the veil, and leads us into the deep mysteries of his own being. And, of course, learning about God is always learning about ourselves.

The Scriptures are the history of God's revelation of himself in the human experience of his chosen people.

The first thing we notice when we begin to read scripture is the clarity, purposefulness, and consistency of God's revelation. God knows what he is about and what he wants to tell us. This truth is nowhere more comprehensively expressed than in the words of last week's gospel: *he himself knew exactly what he was going to do*. God's revelation unfolds before us, page after page, century after century, as he waits for his people to finally understand, to grasp with heart and mind the riches he offers.

The second thing we notice is that most people, when confronted with the revealed truths of God, manifest a kind of fumbling incapacity which misunderstands, doubts, contradicts, and even rejects. Faced with this historical obtuseness of his people God might well have spoken the exasperated words of Jesus to his disciples (Mt 17:17): *How much longer must I be with you? How much longer must I put up with you?*

Yes, indeed, we are very slow to understand, a slowness defeated only by the patient compassion of our God. We truly are the sheep of the shepherd; the helpless children of the loving Father. No wonder Jesus said: *Make the people sit down*; and then gave out the loaves: *to all who were sitting ready*. What a beautiful and telling image of our proper relationship to the Lord!

And so the Lord wants to lead us today further into the truth. With the benefit of hindsight we already know what that truth is even though it will only be fully stated in three weeks' time. But let's not anticipate.

Having given the people bread to eat, bread which filled their stomachs, he now prepares them for the next stage in his teaching but note that Jesus calls not so much for understanding as for belief. This demand, repeated throughout the teaching, is foundational to grasping that it is mystery at stake, not understanding. They actually ask Jesus what God requires of them and he answers: *you must believe in the one he has sent*.

And so Jesus continues: *Do not work for food that cannot last, but work for food that endures to eternal life, the kind of food the Son of Man is offering you*. Jesus, who has given them bread for the life of their bodies, is now suggesting there is a food for eternal life and that he, the Son of Man, is offering it to them.

They challenge him for a sign to show they should believe and then, recalling how Moses gave their ancestors 'bread from heaven' (the manna), they quote the scriptures to him: as scripture says: *He gave them bread from heaven to eat*.

Jesus first corrects them. *It was not Moses who gave you bread from heaven but my Father who* – and instead of the expected words *who gave you bread from heaven* – Jesus says: *who gives you the bread from heaven*. In other words, it is the Father who gave the Hebrews bread from heaven then, and it is the Father who is giving you the bread from heaven now.

This bread is the true bread. Why? Because the first gave life only to the Hebrews while this bread 'gives life to the world'.

The response of the people is not unexpected. Who among us would not answer with them: *Sir, give us that bread always*.

But immediately is felt the small tremor preceding the major earthquake. First a strange silence, then a questioning puzzlement, then a 'What did he say? Did he say that *he* is the bread of life?' Yes, that's what he said.

Jesus answered: *I am the bread of life. He who comes to me will never be hungry; he who believes in me will never thirst*.

A moment later the tremor passes. 'Well, remember, he did once say he was the vine, and he did say he was the good shepherd, and he did say he was the gate of the sheepfold so I guess he is just using colourful language again – a metaphor.' There will be more disquieting tremors next week as Jesus deepens his teaching. For the moment, we who already believe, we who have already experienced the earthquake yet to come can relish the simple, intoxicating beauty of the phrase 'I am the bread of life'.

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–8.30pm Heyfield 10am – 4.30pm
Cowwarr Ord'te	Wednesday (Low Mass 10am) 10.30 – 11am
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)
Heyfield Ord'te	4 th Sunday 4pm Evensong & Benediction
Lakes Entrance	Friday 9.30am – 11am
Maffra	Wednesday (5pm Mass) – 6pm
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday 10am – 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am – 12pm 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

*“Not without reason you say Amen
recognizing that you take the body of Christ;
when you show up to receive it, the Bishop
says, “The body of Christ!” And you say,
Amen! Namely: it is true! Let your mind
guard what your word recognizes.”*

St Ambrose

Contact *Into the Deep*

Blog - stoneswillshout.com/wp

Email - stoneswillshout@bigpond.com

Mail - **12 Vincent Road, Morwell, Vic 3840
Australia**

- Contact ITD if you would like to be added to the monthly mailing list (email or hard copy).
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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.

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- Ed.