

Into the Deep

Issue 17

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Are We Afraid of Truth?

There have been recent media reports of Archbishop Pell's lesbian relative outraged that he, and the Catholic church as a whole, refuses to acknowledge her chosen way of life as good and holy.

Reading such reports, one can't help thinking that those who are angered that the Catholic Church upholds Her teachings in spite of their objections have a particularly high opinion of themselves. Let's face it, they are saying that they are so important that the Church needs to listen to them and accommodate their choices, even if that means redefining sin.

Christopher West, visiting professor at the John Paul II Institute of Marriage and Family in Melbourne, explains it this way:

"I was prepared to leave the Catholic Church about contraception. I thought, why doesn't the Church just get with the modern times? It's like denying people toothpaste – everybody brushes their teeth, it's just normal!

Then one Easter Vigil I saw these converts coming into the Church. They stood up and said, "I believe and profess everything the Catholic Church believes and professes." And then they received *Communion* in the Church.

And I thought, goodness gracious, I'm a hypocrite! I don't believe and profess everything the Catholic Church believes and professes, and yet when I go up to receive Communion I'm supposed to be proclaiming communion with the Church – and I'm not *in* communion with the Church! In fact, I think the Church is retarded and better get with the modern times.

So I realised my hypocrisy and I was prepared to leave. But I thought, before I leave the Catholic Church over this issue, I'll at least give the Church a chance to explain Herself.

Wasn't that decent of me? This 22-year old little punk of a guy thought that this institution founded by Jesus Christ that's been around for 2000 years might just have something to tell me that I didn't already know. I thought I was being very generous!

Here's the point – the truth is not afraid of questions.

The question is, are we afraid of the truth?"

To Dissenting Priests:

"It is your duty to fix the lines (of doctrine) clearly in your minds: and if you wish to go beyond them you must change your profession.

This is your duty not specially as Christians or as priests but as honest men. There is a danger here of the clergy developing a special professional conscience which obscures the very plain moral issue.

Men who have passed beyond these boundary lines in either direction are apt to protest that they have come by their unorthodox opinions honestly. In defence of those opinions they are prepared to suffer obloquy and to forfeit professional advancement. They thus come to feel like martyrs.

But this simply misses the point which so gravely scandalizes the layman. We never doubted that the unorthodox opinions were honestly held: what we complain of is your continuing in your ministry after you have come to hold them. We always knew that a man who makes his living as a paid agent of the Conservative Party may honestly change his views and honestly become a Communist. What we deny is that he can honestly continue to be a Conservative agent and to receive money from one party while he supports the policy of the other."

From *Christian Apologetics* by C.S. Lewis, 1945.
(Reprinted in *God in the Dock* p. 89-90)

Heresies Define Doctrine

"The Church had survived the attacks of pagan Rome [early fourth century]...

A new danger was now to arise, this time from within.

During the next three hundred years, there appeared in the East a succession of heresies, which sometimes, especially when supported by the civil power, threatened the very existence of the Church.

But just as the Church came out of the fiery ordeal of persecution stronger and purer, so heresy only served to make more clear and definite her doctrine and teaching."

From *'The Story of the Church'*, by Rev D Purton, 1957

The Prince and the King

Due honour and respect should be given to the holder of a high-ranking office, but if a Bishop – a “prince of the Church” – is to be given a royal reception, it behoves us also to welcome royally a King.

What if that King is the King of Kings who does not only visit occasionally but has established a throne of mercy on earth – the Tabernacle – where we can approach Him at any time? This King is not surrounded by a retinue of guards. He longs for us to come to Him, He desires to speak to us, has made Himself a prisoner of love for us. Jesus in His Body, Blood, Soul and Divinity – this same Jesus who walked the earth in Palestine asks, “Could you not watch one hour with me?”

We want to see Jesus face to face. The Bishop being “wined and dined” was not shut away behind a closed door and left alone as our Jesus so often is.

Mother Teresa says, “When you look at the Crucifix you understand how much Jesus loved you. When you look at the Sacred Host you understand how much Jesus loves you now. This is why you should ask your parish priest to have perpetual adoration in your parish.”

Pope John Paul II urges: “It is the responsibility of pastors to encourage, also by their personal witness, the practice of Eucharistic adoration and exposition of the Blessed Sacrament in particular, as well as prayer of adoration before Christ present under the Eucharistic species.”

Joan Turner, Sale

All Called to be Saints

Roman Kulkewycz, the Collins Dictionary definition of a saint is: a person of exceptional holiness or goodness; in other words you don't have to be dead to be a saint, but pleasing to God. If Skye of Morwell finds something in Father Speekman that is akin to Padre Pio ‘in some ways’ why is that a problem?

We are all alike in some ways. God made us equal, and we are all destined for heaven if we choose His way.

Anne Wolff, Buckinghamshire, UK

‘War News’

Congratulations to all concerned in the production of *Into the Deep*, for there is a good balance between the spiritual and what I call the war news.

My subscription is my small attempt to start that networking without which all the isolated efforts of the past have failed. I pray that yours will be the exception, and I pray for Rev Father Speekman.

Molly Brennan, Bendigo

Textbooks Don't Teach The Faith

Nearly two-thirds of high school catechetical materials used throughout the United States are not in conformity with the Catechism of the Catholic Church, according to Archbishop Alfred Hughes, chair of the U.S. bishops' ad hoc committee for the Implementation of the Catechism.

He urged that bishops in their own dioceses restrict the use of catechetical texts to those that have received the judgment of conformity by the committee.

Here are some of his comments during an interview with Zenit:

“In sacramental theology, our young people are sometimes being taught that the sacraments were instituted over an extended period of time, with the implication that they still can be changed. These same sacraments are often presented as a way to celebrate special moments in life and not as a privileged moment of encounter with Christ.

The distinctive role of the priest may be sidelined or even ignored. The unique presence of Christ in the Eucharist is often obscured. In some texts, the teaching about the Church's restriction of ordination to men is ambiguous or even misleading.

Often the moral life is not adequately presented. There seems to be a reluctance to name pre-marital or extra-marital intercourse as sinful. The relationship between living a moral life and eternal life is often not treated.

There is in some texts a studied avoidance of the revealed proper names [Father, Son, Holy Spirit] or personal pronouns [He/His/Him] for the persons of the Blessed Trinity.

The approach to church often over-emphasises the role of the community.

Unfortunately, the widespread use of these books perpetuates a religious illiteracy that is all too prevalent in the Church today. It is very important that young people are given an opportunity, first of all, to learn the truths of the faith, and secondly, to grow in understanding of them.

The committee recognises that the causes are manifold. A particular area of concern is the way in which catechetical leaders, catechists and potential textbook writers are being taught and formed in our institutions of higher learning.

The bishops' committee has been using a protocol that summarises the content of the catechism to evaluate the texts. Publishers also have a copy of this and are asked to fill out a form in relationship with the protocol when they submit their texts.”

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How does this compare with texts being used in Catholic schools in our Diocese? Ed.

Music Must Be Appropriate

Music used for sacred rites must have sanctity as its point of reference, Pope John Paul II says in a document dated November 23, feast of St. Cecilia, patroness of music.

He insists that “not all musical forms are appropriate for liturgical celebrations.”

“Every innovation in this delicate material must respect specific criteria...and avoid any concession to frivolity and superficiality,” John Paul II cautioned.

The Holy Father added that the “sacred environment of liturgical celebration must never become a laboratory for experimentation or trial compositions and performances, introduced without careful consideration.”

Among the musical expressions that “properly respond to the qualities required by the notion of sacred music, especially within liturgical music, Gregorian chant occupies an important place”, the Pope stated.

“Since the Church has always recognised and promoted progress in the arts, it should not surprise anyone that, beyond Gregorian chant and choir music, modern music has been allowed in liturgical celebrations, as long as it is respectful of the liturgical spirit and the authentic value of art,” the Holy Father observed.

John Paul II requested in his document that the Congregation for Divine Worship and the Sacraments pay greater attention to liturgical sacred music. In this connection, he exhorted bishops’ conferences to examine the texts of liturgical hymns and to “pay close attention in evaluating and promoting songs that are truly appropriate for sacred use.”

Zenit News www.zenit.org

On Catholic Teachers

From the Code of Canon Law:

“Formation and education in a catholic school must be based on the principles of catholic doctrine, and the teachers must be outstanding in true doctrine and uprightness of life.” *Canon 803 §2*

“The local Ordinary [bishop] is to be careful that those who are appointed as teachers of religion in catholic schools ... are outstanding in true doctrine, in the witness of their Christian life, and in their teaching ability.” *Canon 804 §2*

See www.stoneswillshout.com for all previous issues of *Into the Deep*

Diocesan Spirituality Team

The Church continually calls priests and Bishops to be spiritual leaders of their flocks; and this, alongside their sacramental ministry, through their personal holiness.

In our diocese of Sale, Bishop Coffey has established a ‘Diocesan Spirituality Team’ – consisting not, as you would expect, of the Bishop himself and all the priests in the diocese, or even a select group of priests.

No, we have instead only one priest Fr Andrew Wise, who as a trained spiritual director would seem a fine choice. But then there is a priest who sometimes is and sometimes isn’t a priest – Hugh Brown was employed as ‘Mr Brown’ by the Catholic Education Office a year or two ago with no acknowledgment of his priesthood, and then later seemed to ‘resume’ his priestly status and was listed as ‘Father’ – no explanations, no questions asked, no change in his position in the diocese. Another member of the team is an ex-priest, who surely is not entitled to a position of spiritual leadership in the diocese regardless of whether he is laicised or not. The others are Sisters known for their feminist ideas and lay women and men. According to *Journeying Together (J.T.)* this team is supposed to renew our faith in Jesus Christ.

Liz Hanney claims that the team is “made up of skilled people in the area of spirituality, prayer and formation.” How does she determine this, and by whose standards? If by the Church and the Holy Spirit, then surely our bishop and priests, in communion with the Holy Father, would be the most effective in this area. It is their life, their vocation, their call to perfection. Or does Bishop Coffey believe that his priests are so spiritually impoverished that he cannot rely on them to be true pastors and leaders?

The team admits it is still exploring the focus of its work – based on J.T., the expertise of the group, and the Bishop’s vision. What about the expertise and vision of the Catholic Church, the exhortations of the Pope? We can rely on the Church to interpret the inspirations of the Holy Spirit for us and guide us faithfully. Do we feel confident relying on these ‘experts’?

The team acknowledges the “many great initiatives already in place in relation to faith formation within our schools, our wider parishes.” What a frightening insight into the team’s beliefs. Who are they kidding? Which schools have great faith formation, and where are the products? And how can the school be seen as the core faith community, with the ‘wider parish’ seen as something beyond, like an optional extra.

“The ministerial priesthood, to the extent that it conforms to the life and priestly work of Christ, introduces a new dimension to the spiritual life of those who receive this most precious gift.”

“A good laity is scarcely possible without truly holy priests. Without them everything is dead...It is therefore erroneous to emphasise the laity if this entails overlooking the ordained ministry.”

(The Priest, Pastor and Leader of the Parish Community)

‘Veritatis Splendor’ Fell on Deaf Ears

The encyclical ‘The Splendour of Truth’, which was issued by Pope John Paul II in October 1993, was reportedly eight years in preparation. The extraordinary length of time involved indicated the importance attached to it. The fact that it was addressed specifically to bishops had a significance of its own.

The phrase “genuine crisis” of which the Pope speaks refers to the overall questioning of Catholic moral teaching. The following points are a summary of the encyclical: *The traditional doctrines of the Church are under attack from within. *It is not impossible to keep God’s laws. *Contraception is intrinsically evil. *It is a mistake to assume that the Church’s teaching is just an ideal. *Bishops should return to fundamental Church tenets. *Today there are still moral values and beliefs worth dying for. *If a person loves God, he should keep the Ten Commandments. *The Church cannot operate as a democracy.

Now after ten years we have to admit that the encyclical has fallen on our bishop’s deaf ears. He has almost lost the courage and strength to stand up and show his authority entrusted to him by the Pope, especially in the case of how he removed Fr John Speekman, and in other important issues in Catholic education.

The most accurate gauge of strength or weakness in the Sale Diocese is the level of regular religious practice among Catholics. This has fallen from 60% in 1960 to a little over 15% in 2003 and now only about 5% of those who leave our Catholic schools regularly practise their faith. Furthermore, no evidence has been unearthed to suggest that the decline in attendance is about to halt or reverse.

Our bishop must admit that he hasn’t got the right strategies in place.

In Journeying Together we have been talking and listening to each other for too long, instead of talking to and listening to God (praying), and it has of course got us into the “genuine crisis of faith” the Pope refers to.

Jesus said, “Enter by the narrow gate, because the gate to Hell is wide and the road that leads to it is easy, and many travel it.” (Mt7:13-14). Today, it’s the wide gate that leads to salvation, if there is a gate at all.

I believe that the ‘sexual revolution’ is the greatest cause of the collapse of religious beliefs. The contraceptive pill and condom have been the breakdown of morality and family values. Contraception is accepted by more than 70% of men, women, girls and boys. They can have sex in and out of marriage and whenever they like, as long as they have ‘safe sex’ and make sure they catch no disease or fall pregnant.

It took our bishops and priests too long to say to the people that it was a great sin. Many Catholics have stopped going to Confession – they don’t know what to confess. Even some priests are not sure, and come up with different answers.

Cardinal Edward Clancy in 1996 described the performance of the world. “However badly people behaved in past eras, they still acknowledged good and evil for what they were. Today not only has that sense of good and evil become blurred, but what is evil is often declared to be good and what is good is often declared to be evil. Individuals are today making themselves the sole arbiters of what is morally right and wrong in their lives and rejecting all authority, even God’s. And things are going from bad to worse until such time as the world rediscovers and accepts God’s authority, and disciplines itself with His code of good and evil. We are heading towards self-destruction and chastisement.”

Leo Willems, Warragul

#5. *I address myself to you, Venerable Brothers in the Episcopate, who share with me the responsibility of safeguarding “sound teaching” (2Tim4:3), with the intention of clearly setting forth certain aspects of doctrine which are of crucial importance in facing what is certainly a genuine crisis, since the difficulties which it engenders have most serious implications for the moral life of the faithful and for communion in the Church, as well as for a just and fraternal social life.*

#1. *Called to salvation through faith in Jesus Christ...people are made holy by “obedience to the truth” (1Pet1:22).*

This obedience is not always easy. As a result of that mysterious original sin, committed at the prompting of Satan, the one who is “a liar and the father of lies” (Jn 8:44), man is constantly tempted to turn his gaze away from the living and true God in order to direct it towards idols (cf.1Thes1:9), exchanging “the truth about God for a lie” (Rom1:25). Man’s capacity to know the truth is also darkened, and his will to submit to it is weakened. Thus, giving himself over to relativism and scepticism (cf.Jn18:38), he goes off in search of an illusory freedom apart from truth itself. But no darkness of error or of sin can totally take away from man the light of God the Creator. In the depths of his heart there always remains a yearning for absolute truth and a thirst to attain full knowledge of it.

#2. *Jesus Christ, the “light of the nations”, shines upon the face of his Church, which he sends forth to the whole world to proclaim the Gospel to every creature (cf.Mk16:15). Hence the Church, as the People of God among the nations, while attentive to the new challenges of history and to mankind’s efforts to discover the meaning of life, offers to everyone the answer which comes from the truth about Jesus Christ and his Gospel.*

Cultivate Silence in the Mass

From the Apostolic Letter of Pope John Paul II on the 40th anniversary of the constitution 'Sacrosanctum Concilium' on the Sacred Liturgy, December 2003:

An aspect that must be cultivated with greater commitment within our communities is the experience of silence. We have need of this “to receive in hearts the full resonance of the voice of the Holy Spirit, and to unite more closely personal prayer with the Word of God and with the public voice of the Church.”

In a society that lives ever more frenetically, bewildered by rumours and distracted in the ephemeral, it is vital to rediscover the value of silence. It is no accident that beyond Christian worship, meditation practices are spreading that give importance to recollection. Why not undertake, with pedagogical audacity, a specific education in silence within the confines of the Christian experience? Before our eyes must be the example of Jesus, who “rose and went out to a lonely place, and there he prayed” (Mark 1:35).

The Liturgy, among its different moments and signs, cannot neglect that of silence. (*para 13*)

And Respect Liturgical Norms

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

Adoration and Reservation

At times people can be remarkably silly, and priests are no exception (see letter in January's Into the Deep 'The person behind the doors').

Every Catholic knows what the tabernacle in a Catholic Church is for – to *reserve* the Blessed Sacrament. Now reservation is one thing, but *adoration* another, as the words themselves say.

The Church has rules for the reservation of the Eucharist, and for the forms of adoration of it. There is even a special Congregation of the Sisters of Perpetual Adoration listed in our Catholic Directory. Surely their rule of community devotion is different from orders that have the Blessed Sacrament reserved, but not perpetual adoration.

Some parishes have a devotion known as 'perpetual adoration', though not all do, even though all parish churches have the Blessed Sacrament reserved in the usual way. Perpetual Adoration must somehow be something extra. Why would any priest think or say otherwise?

“The Catholic Church has always offered to the sacrament of the Eucharist the cult of adoration, not only during Mass but also outside it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession.” (Catholic Catechism #1378)

This quotation from an authority of the Church should be enough to settle the matter: *adoration* of the Blessed Eucharist, and its different forms of veneration, whether simple or solemn, temporary or perpetual, is a different issue from constant *reservation*. Otherwise we could say that every Catholic church which reserves the Blessed Sacrament has perpetual adoration, which is clearly not the case!

S.C., Melbourne

“The Passion” – A Film We All Should See – Coming Soon

“The Passion” is a movie on the last 12 hours of the suffering and death of Jesus Christ, and will be shown on February 25th at most cinemas. The film was paid for and produced by Mel Gibson, winner of 5 Oscar awards.

Mel Gibson said in an interview he has had a great desire for many years to produce this movie despite much opposition and the fact that he thought it would be career suicide to do so.

James Caviezel, the actor who plays the role of Jesus also spoke on video. I was impressed with his deep spirituality and how he considered it a great privilege to play the role of Christ.

From Vatican City, September 18th 2003 (Zenit News): Cardinal Castrillon Hoyos (the prefect of the Congregation for the Clergy) said,

“As I watched this film [unfinished at the time] I experienced moments of profound spiritual intimacy with Jesus Christ. It is a film that leads the viewer into prayer and reflection, into heartfelt contemplation.

I would like all our Catholic priests throughout the world to see this film. I hope all Christians will be able to see it, and all people everywhere. In my opinion, one of the great achievements of this film is to have shown so effectively both the horror of sin and selfishness, and the redeeming power of love.

This film is a triumph of art and faith.”

Mary Tudor, Moe

Putting the Role of the Laity in Perspective

Church pastors must never be considered as simple executors of decisions derived from majority opinions, says John Paul II. Addressing a full assembly of the Vatican Congregation for Clergy, the Pope explained that the structure of the Church does not follow political models.

“In the exercise of their office, the legitimate pastors must never be considered as simple executors of decisions derived from opinions arising from a majority in the ecclesial assembly,” the Holy Father said.

“The structure of the Church cannot be conceived by following simply human political models,” he added. “Its hierarchical constitution is based on the will of Christ and, as such, forms part of the ‘deposit of the faith’, which must be preserved and totally transmitted through the centuries.”

The Pope explained that the Church is “a people that has Christ as head, the dignity and freedom of the children of God as condition, the old and always new precept of love as law, and the Kingdom of God as end.”

John Paul II emphasised that the “common priesthood of all the faithful differs essentially from the ministerial and hierarchical” priesthood. “Both, however, are united in a close relationship and ordered to one another,” he noted. “Pastors have the task to form, govern and sanctify the People of God, while the lay faithful, together with them, form an active part of the mission of the Church, in a constant synergy of efforts, and in respect of the specific vocations and charisms.”

This collaboration is made concrete in “the various councils provided by canonical ordering at the diocesan and parish level,” the Pope said. This involves “organisations of participation that give the possibility of cooperation for the good of the Church, keeping in mind the knowledge and competence of each one.”

The Pope emphasised the need “to safeguard a balanced relation between the role of the laity and that which is proper to the diocesan ordinary or the parish priest.” He asked the Congregation for Clergy to follow carefully “the evolution of these organs of consultation.”

Following the plenary assembly, Cardinal Darío Castrillón Hoyos, the prefect of the Congregation for Clergy, stated in an interview that “the faithful [participate in the responsibility of the Church] with the strength of baptism and confirmation, because the Holy Spirit is also present in them. But the charism of government to carry out this discernment, which can be regarded as certain for the whole community and, therefore, governing to direct the entire community, is the exclusive task of the bishop or pastor in the parish.”

He added: “It is precisely in this area where the problems are found, because there is no lack of councils that would like to have the power of government and, consequently, dominate the parish or the Church ... [and] this, obviously, is not accepted by the Church.”

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Journeying Together contradicts what the Holy Father is emphasising here, in that it (J.T.) sees collaboration as doing away with the hierarchical order in the Church and making us all equal in ‘ministry’ and decision-making. And Bishop Coffey seems to be simply the executor of decisions derived from the popular opinions expressed in J.T. The pastoral plan document itself proudly proclaims “Journeying Together ... A People Process”

Ed.

Obligations of a Parish Priest

From the Code of Canon Law *Canon 528 §1*:

“The parish priest has the obligation of ensuring that the word of God is proclaimed in its entirety to those living in the parish.

He is therefore to see to it that the lay members of Christ’s faithful are instructed in the truths of the faith, especially by means of the homily on Sundays and holy days of obligation and by catechetical formation.

He is to foster works which promote the spirit of the Gospel, including its relevance to social justice.

He is to have a special care for the catholic education of children and young people.

With the collaboration of the faithful, he is to make every effort to bring the Gospel message to those also who have given up religious practice or who do not profess the true faith.”

Bishop’s Obligations to Priests

From Second Vatican Council, Decree ‘Christus Dominus’ n.16:

“His [the Bishop’s] priests, who assume a part of his duties and concerns, and who are ceaselessly devoted to their work, should be the objects of his particular affection.

He should regard them as sons and friends.

He should always be ready to listen to them and cultivate an atmosphere of easy familiarity with them, thus facilitating the pastoral work of the entire diocese.

A bishop should be solicitous for the welfare – spiritual, intellectual, and material – of his priests, so that they may live holy and pious lives, and exercise a faithful and fruitful ministry.”

“It’s Time” To Stop Abusing the Mass

“It’s Time” - the theme used very successfully by the Labor Government - is a theme that has been entertaining my thinking for some time now, together with - “If you don’t stand for something you will fall for anything”.

We would have to agree that in years gone past we believed everything that our priests and religious told us as being the truth, and if asked to do something we simply said yes to the action proposed to us without thinking much about its correctness. How secure we felt in our faith, and indeed we were. Vocations flowed and people attended Mass regularly as a family.

How things have changed. Now only 12% to 15% of parishioners attend Sunday Mass in the Diocese of Sale, and similar percentages elsewhere. I do not wish to go into the many reasons for this demise as many have been covered in previous articles. But I do think “It’s Time” that we talk about the Holy Mass and how it has been ‘protestantised’.

The first thing that strikes me is the way people turn up to funerals, weddings, Christmas and Easter and school Masses, having not been to Mass regularly or to Confession for a long time. And yet they still go up to receive Holy Communion. This might be ok in the Anglican or other Protestant churches but not in the Catholic Church.

The pious bow in front of the Tabernacle or when entering the Church has now become a stand to attention and a nod that has elevated itself to a wink or nothing at all. Talking in Church has become a regular event both before and after Mass. God’s house treated like a public hall.

The Offertory Procession has become a race at some Masses to get to the bread and wine first to take it to the altar and stand by the priest as he said the words of offering while they, the ‘priestesses’ hold the bread and wine aloft.

In the past we have had Holy Communion under both species by Intinction. This is where the priest has both Chalice and paten in hand and gives the Host dipped in the Precious Blood. We now see the self-service take, dunk, shake and eat of Holy Communion which has been expressly forbidden by our Bishop. Yet this practice still continues after many approaches to priests to stop this occasion of sacrilege.

There is so much going on with all the Extraordinary Ministers on the Altar that even the Altar Servers miss out on Holy Communion on many occasions.

Then we have inclusive language that changes the Word of God to suit a few. So we have plough-‘person’, Him changed to God, and it gets too silly for words. I am sure it reads in Scripture that not one word is to be changed.

The use of the brown plate-sized host that scatters particles everywhere and leaves crumbs on the palm of your hand when you receive it is another change that provides the occasion for indifference towards Our Lord in the Sacrament of His Love. The Host used to be white to represent Jesus as being Spotless Victim and it was circular representing the Alpha and Omega, God having no beginning and no end. Now we have a half moon or cone shape. What does this represent? Our thanks to the Priests who still use the smaller white hosts.

There have been various excuses for not rectifying these occasions of sacrilege and indifference and they all hinge around the fact that people will be offended if I take this or that away now. Or I don’t want to become unpopular with parishioners if I speak up about this. This approach takes very little courage and still our Churches empty out. On the dark horizon we have Journeying Together wanting to bring in more ‘meaningful’ liturgies.

We have placed ourselves in a position above God. The Holy Mass now revolves around us and God has been put aside. We have no respect for His Real Presence, His Word, or His Holy House, we hear empty words, we are taught nothing and we shirk our duties. Priests are responsible for every soul in their Parish. Their duty is to gather souls for God not win popularity contests.

So let us consider for a moment the person who has been left out of all these considerations. Jesus Himself. How does He feel about all of these sacrilegious Holy Communion, about His Word being changed in His Mass to suit the whims of a few? How does he feel about not being Adored when we enter the Church, when the Crumbs of His Body and drops of His Precious Blood are spread all over the Church Altar and floor? His Holy Mother Mary has said in various apparitions that we must repent, go to confession to unburden ourselves of all sin so that we can receive her Son’s Body and Blood worthily.

The Holy Mass belongs to Jesus as His offering to His Father. We are represented by one little drop of water. Our rightful and privileged place.

The above thoughts may not have entered your heads before, but it’s time they did. It’s time we stand up for what we believe. As priests and people we are called to imitate Christ and not lose courage. The world is in a shambles. With humble and contrite hearts let us turn to Our Lord in: Prayer, especially the Holy Rosary; Holy Mass (daily if possible); Confession at least monthly; Eucharistic Adoration; and Fasting (Wednesdays & Fridays). If we don’t stand for God we will fall for anything.

Pat Crozier, Traralgon

Hours of Eucharistic Adoration

Bass	Wednesday 9.30am – 10.30am
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Cranbourne	Tuesday (9.30 Mass) 10am – 11am Wednesday (9.30 Mass) 10am – 11am Friday (9.30 Mass) 10am – 10pm Saturday (9.30 Mass) 10am – 11am
Drouin	Thursday 10am – 11am First Fridays 7.30pm – midnight (alternating months, December onwards)
Lakes Entrance	Friday 9am – 12noon 2 nd Thursday 10am – 11am 11 th of the month 1 Hour after Mass
Morwell	Thursday 9pm – Friday 9pm
Orbost	Friday 10am – 11am
Rosedale	First Wednesday 10.30am – 11.30am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Fridays 7.30pm – midnight (alternating months, January onwards)

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

Introduce Young People to the Mystery

“I urge priests, religious and lay people to continue and redouble their efforts to teach the younger generations the meaning and value of Eucharistic adoration and devotion. How will young people be able to know the Lord if they are not introduced to the mystery of his presence?”

All interior life needs silence and intimacy with Christ in order to develop. This gradual familiarity with the Lord will enable certain young people to be involved in serving as acolytes and to taking a more active part in Mass; for young boys, to be near the altar is also a privileged opportunity to hear Christ’s call to follow him more radically in the priestly ministry.”

John Paul II

Last Laugh

Editor,

Please send me copies of *Out of the Deep*. I am concerned that there may be division occurring in the diocese.

John Cooney, Cowwarr

(Pope John Paul II keeps encouraging us to put out into the deep and not to be afraid.

Into the Deep reports the division that exists in this diocese; it does not set out to create division. The modernists do that all by themselves by dissenting from Church teaching and expecting us to follow.

Into the Deep is for those who are tired of splashing around in the shallows.)

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!

John Paul II

Host?

From the Latin

Victim!

Contact Into the Deep

E-mail stoneswillshout@yahoo.com.au

Into the Deep, PO Box 446, Traralgon, Vic 3844

www.stoneswillshout.com

Please notify by e-mail if you would like to be added to the regular e-mailing list.

The purpose of Into the Deep is to provide a forum for those who:

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

Letters to the Editor

Readers are encouraged to contribute letters or articles. We cannot guarantee that all will be published, and some will be edited due to space.

Please keep letters factual, and report only first-hand information.

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, address and phone number must accompany letters. However, if there is a reasonable request, anonymity will be preserved when publishing.