

Into the Deep

Issue 35

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Lack Of Truth Is The Major Disease Of Our Age

The following is an excerpt from an article by then-Cardinal Ratzinger, published in 'The Priest', journal of the Australian Confraternity of Catholic Clergy (May 2005) www.australianccc.org. The ACCC published it as a tribute to Pope Benedict and as a pledge of their priestly esteem. Reprinted with permission.

People are often uncomfortable with the truth; it is probably the best guide to selflessness and true freedom.

Let us take the example of Pilate. He knows very well that this accused Jesus is innocent and that according to the law he should acquit him. He wants to do this, too. But then this truth comes into conflict with his position; it threatens to cause him trouble or even the loss of his job. Unrest could occur; he could appear in an unfavourable light before the emperor, and so on. So he chooses rather to sacrifice the truth, which does not scream or defend itself, even though its betrayal leaves him with a dull sense of failure.

This situation is repeated in history again and again. Let us recall just one positive example: St Thomas More. How natural it appeared to concede supremacy over the Church to the king! There is no explicit dogma that clearly forbade this. All the bishops had already done it - why should he, the layman, risk his life and cast his family into ruin? Even if he did not want to save his own neck, ought he not, when considering the hierarchy of values, at least give his family priority over his stubborn insistence on his conscience?

Such cases show macroscopically, so to speak, what happens again and again in our lives in miniature. I could get myself out of trouble if I made a small concession to the untruth. Or the other way around: accepting the consequences of the truth would cause me immense trouble. How often does that happen? And how often do we fail!

The situation St Thomas More had to face is constantly present when translated into everyday life. Lots of people say that, so why shouldn't I as well?

Why should I disturb the peace of the group? Why should I make a fool of myself? Isn't the peace of the community more important than my know-it-all attitude?

As a result, group conformity turns into a tyranny opposing the truth. George Bernanos, who was haunted by the mystery of the priestly vocation and the tragedies of its failure, dramatically portrayed this danger in the character of Bishop Expelette in *L'imposture*. This popular bishop had been an academic; he is educated and kind and always knows how to say just what fits the situation and what the educated expect from a bishop in this position: "The courage of this shrewd priest, however, deceives no one but himself. His intellectual cowardice is immense ... No one is less lovable than one who only lives to be loved. Such souls, so clever as to change according to the taste of each and every one, are only mirrors."

In his analysis Bernanos gets to the bottom of this failure: " 'I belong to my times', he repeats, and this with the expression of a man who is testifying on behalf of himself... But he has never taken into account that each time he says this he denies the eternal character which was imprinted on him."

I do not hesitate to claim that the lack of truth is the major disease of our age. Success and results have outstripped the truth everywhere. Renouncing the truth and escaping into group conformity are only apparently a way to peace. Such types of communion are built on sand. The pain of truth is the condition for real communion. It has to be accepted day in and day out. Only in truth's humble patience do we mature from the inside and become free from ourselves and for God.

Papal Advice to the Faithful

"Try to nourish yourselves spiritually with prayer and an intense sacramental life, have a profound personal knowledge of Christ and walk with all your strength toward holiness, the 'high degree of Christian life', as our beloved John Paul II said."

Pope Benedict XVI

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

He Took His Eyes Off Christ!

“While the apostles are rowing, a storm comes up. Most of them were seamen. But they were afraid of the storm.

Our Blessed Lord, all the while, *sees* them, while they are battling the winds.

How often our faith becomes weak and we think that in distress and in danger of defeat that the Lord has no interest, that he’s not with us in the storms of life. And that is what the apostles thought. [...]

And as the storm increases its intensity, the Lord sees. And Our Lord is now seen walking across the waters. And they think it is a ghost.

They did not understand Christ. Imagine! Here they had been with him a year and a half, as his apostles, and when they see him coming to them in the storm, he’s a spectacle! [...]

Now finally, the Lord speaks, and says, “Fear not, it is I!” And Peter now says – now here we come to believing the incredible – a man who’s full of energy, he said, “Lord, bid me walk on the waters to you!”

Imagine! Walking on water! Crazy, foolish, idiotic! Waste of intelligence, of science!

Can you imagine the conversation that must’ve been going on in that boat when Peter lifted up his foot to step out on the water? Thomas must’ve said, “You’d believe anything, wouldn’t you?” Brother Andrew said, “Simon, you’ve always been a fool!” Bartholomew says, “What’re you going to do, join a circus?” And John said, “You idiot, get back!”

He walked... He walked.

He believed the incredible, that he could walk on water, as he so loved the Lord that he forgot all the laws of nature, all the laws of finance, and he just walked to the Lord. And because he believed in the incredible, he did the impossible.

But then, he began to sink. Do you know why he sank? What does the Gospel say? He took account of the winds! He began reading sociological surveys! 84% of nuns said they cannot live in a convent, they’ve got to have apartments of their own; 56% of priests said they could not be celibate. On and on, taking account of sociological surveys. And he took account of the current of public opinion and he sank!

He took his eyes off Christ!

We have problems in schools, financing and the like. We limit them solely to our surveys. We take account of the winds. We’re no longer asking for miracles.

And was Peter doing a silly thing? After all we must remember that when Peter said, Lord bid me come to you, the Lord said, “Come!” ”

From a retreat by Archbishop Fulton Sheen, 1973

“Terrorism is irrational”

said Pope Benedict XVI. “There is no ‘clash of civilizations’, but small groups of fanatics.”

In this context, “the dialogue between religions which have Abraham as a Father is important,” he said. “We must ask God to reinforce this will and hope that it will be much stronger than violence.”

Zenit News

Petition in Poland

As we travelled through Poland we travelled to a place called Krakow (the previous Pope’s town) and we found the Basilica of the Divine Mercy. We have attended the Mass and we wrote a petition in the visitors’ book. We wrote, “Please God, help Father Speekman to find justice in the Catholic Church (through the intercession of St Faustina).”

John and Marika Morrissey, Poland

Interest in ITD

Fr Hengel, like many others you show a keen interest in ITD. I suspect a guilt complex for failing to support a colleague. Bear in mind Fr Speekman did not make the rules of our Catholic Church. He was courageously doing his duty by teaching and upholding them.

Help promote this newsletter by passing on your copy to a friend.

Betty Axten, Morwell

Prayer for Pope Benedict XVI

Jesus, only Way to the Father,
Truth and Life of man,
You promised to guide your Church
until the end of time.
You have chosen our Holy Father Benedict
as a sure rock and universal pastor.
Grant him the fullness of your Holy Spirit;
may he confirm us in our Faith
and lead us together in love and hope.
Through the intercession of Mary,
Virgin and Mother,
unite us with the successor of Peter
and renew us in each Eucharist,
so that we may console the persecuted,
live in solidarity with the poor and suffering,
and proclaim your death and resurrection
to all the nations on earth.

Amen

From Aid to the Church in Need

Example of Lay Participation

Congratulations to Simon and Kathleen Horsfall, Catholic Pharmacists from Thurgoona, NSW, firstly, for not selling 'the pill' for contraceptive use and secondly, for agreeing to be interviewed by the media to explain why. In God's providence, it was no mere coincidence that their courageous example and witness was the leading story in Albury/Wodonga and abroad on the Feast of St John the Baptist, who as an unborn babe leaped for joy in his mother's womb (cf. Luke 1:41).

From a health perspective, common sense tells us that it would be foolish to artificially interfere with a perfectly healthy part of our body; namely our fertility.

Soon it will come to light, just as it has in recent years with cigarettes, that large multi-national pharmaceutical companies were well aware of the harmful consequences of prolonged contraceptive use of the pill and yet they continued to put profits before people.

The contraceptive mentality and what it opens up, the way to abortion, is the principal cause of the aging population dilemma. Unless our plummeting fertility rate of 1.75 children per couple is reversed, the next ugly stage of 'the culture of death' will emerge with euthanasia becoming legal and indiscriminate.

What is even more concerning is that the spiritual ramifications of contraception are enormous; in Genesis 38:8-10, we read of a case of onanism.

The best method of contraception is the little word 'no'. Saying 'no' to sex outside faithful marriage means never having to face the heartache of an abortion, and never contracting a possibly fatal or fertility-destroying sexually transmitted disease, which is often contracted through having multiple sexual partners (last year in Australia alone, there was 36,000 new cases of chlamydia, up 20%).

Families are the fabric of society. The most beautiful gift you can give a child, aside from the faith, isn't the latest gadget on the market but another child. Here within the God-given family children learn to care for one another and thus they discover the true meaning of life, even and particularly when one of their siblings has what the world would call a disability. The Church has always viewed these children as a gift and as special.

When the pressures of the world are too great there is a God-given alternative; 'natural family planning'. Two wonderful Australians, Drs John and Evelyn Billings, have in recent years made world renowned progress in this method; it is 98.5% effective (W.H.O.). What is even more exciting is that it is free, it has God's blessing and it enhances marital intimacy and true love. For more information contact: Billings Ovulation Method: phone 1800 335 860 or visit www.woomb.org Simon and Kathleen are a great example of lay participation – supermodels!

Fr A. Grace, Holy Spirit, Lavington

God's Response to Secularism

Zenit interviewed Archbishop Paul Cordes, a longtime friend of Cardinal Joseph Ratzinger, and president of the Pontifical Council *Cor Unum*, which oversees the coordination of the Church's charity institutions.

Zenit: According to some observers, John Paul II was for communism what Benedict XVI will be for moral and religious relativism. In your opinion, to what degree is this affirmation valid?

Archbishop Cordes: In his appointments, God undoubtedly has in mind the biographical experience and specific capacities of his messengers.

In his youth and as bishop of Krakow, the deceased Pope had lived the painful experience of communism. And for this reason he fought energetically against the regime's atheist forces. ...

As Bishop of Rome, he never ceased to struggle before kings and presidents on behalf of freedom and people's dignity. Unfortunately, his ardent desire to visit Russia and China was not heard.

As a professor of theology, Pope Benedict XVI has always transmitted the truth of the faith and Tradition in a clear and comprehensible way. He formed future priests and catechists in the university. He tried to identify and spread in the intellectual world the arguments for an understanding of Revelation.

As prefect of the Congregation for the Doctrine of the Faith, he helped John Paul II in his work of formulating theological directives for the people of God; suffice it to think of the writing of the Catechism of the Catholic Church.

It is obvious, therefore, that as Pope he will not be resigned in the face of moral and religious relativism.

Orthodoxy in the Seminary

It has been announced that the new Rector of Corpus Christi College is Fr Tony Ireland. He will begin his three year term in 2006. Seminarians have observed that Fr Ireland has been orthodox, or at least orthodox-acting, as a staff member of the seminary and a lecturer at Catholic Theological College.

Orthodox Catholics should not be too alarmed at his appointment and some say his ambitions to be a bishop will ensure he is orthodox (of course orthodoxy has not been a requirement to become a bishop in Australia in recent decades). Pray for Fr Ireland and the seminary that orthodoxy will be preserved at the seminary.

More alarming is the appointment of Fr Des Moloney as Vice Rector. He is close to Bishop Prowse who are both proteges of Archbishop Emeritus Frank Little. ITD will be watching the seminary closely in 2006 and will report to readers and to Rome anything it learns that is disturbing.

Rediscover The Lord's Day

Pope John Paul II, speaking to members and counsellors of the Pontifical Commission for Latin America in January 2005:

“Participation in Sunday Mass,” said the Pope, “is not only an important obligation, as the Catechism of the Catholic Church (no.1389) makes quite clear, but above all a profound need of each individual faithful. It is not possible to experience faith without participating regularly in Sunday Mass: the sacrifice of redemption, the shared banquet of the Word of God and of the Bread of the Eucharist, heart of Christian life.”

John Paul II underlined the “renewed efforts” by pastors of the Church to “raise awareness of the centrality of Sunday in the ecclesial and social life of the men and women of today. ... To this end it is necessary to concentrate efforts on a better and more careful education and catechesis of the faithful about the Eucharist, and to ensure that the celebration is dignified and decorous, so that it inspires true respect and authentic piety in the face of the greatness of the Eucharistic mystery.”

“Sunday Mass,” he went on, “must be correctly prepared by the celebrant, with a spiritual disposition which is then revealed in his words and gestures, just as the homily must be prepared in an appropriate way.” On this subject, the Pope referred to the importance of choosing and preparing “the hymns, symbols and other elements that enrich the liturgy, always showing due respect for established norms, taking advantage of all the spiritual and pastoral richness of the Roman Missal and the directives proposed by the Congregation for Divine Worship and the Discipline of the Sacraments.” The Holy Father concluded by asking the bishops, in collaboration with priests, religious and faithful, to give “the maximum commitment to reflecting on and deepening this essential dimension of the sacramental life of the Church,” and to work “to awaken an ever greater love for the Mystery of the Eucharist in their dioceses.”

Vatican Information Service

Catechism of the Catholic Church

1389 The Church obliges the faithful to take part in the Divine Liturgy on Sundays and feast days and, prepared by the sacrament of Reconciliation, to receive the Eucharist at least once a year, if possible during the Easter season. But the Church strongly encourages the faithful to receive the holy Eucharist on Sundays and feast days, or more often still, even daily.

Prayer for Youth

“Jesus, who surrendered yourself to the Father, love them! Jesus, who surrendered yourself to the Father, heal the wounds of their spirit! Jesus, who surrendered yourself to the Father, help them to adore you in truth and bless them! Now and always. Amen!” *Pope John Paul II*

Hands Up, Anyone

St Mary's Parish, Sale, has a cathedral (believe it or not). However, the cathedral is not used for Monday morning Mass – instead, Mass is in the “Presbytery Meeting Room”. Can anyone even *imagine* reason for this practice?

St Mary's Parish, Sale, has a resident bishop, parish administrator, vicar general, and chancellor. However, the chancellor, Fr Brian O'Connor, does not even rate a mention in the parish bulletin and is not listed as a priest of the parish. Can anyone imagine a reason for this (other than the fact that he is orthodox)?

Now, in the parish bulletin of 10 July 2005, we read that the priest who was to supply in the parish in the absence of the vicar general, is ill. The notice warns, “It may be that we are unable to find another priest on certain weekends ahead, in which case changes to the timetable of the weekend masses will be necessary.”

Fr O'Connor, a willing and able (though orthodox) priest, says Mass in his home, privately, because he is not called upon to celebrate Mass in the Cathedral, apart from his Saturday morning Mass for vocations. Is it too low for the bishop or administrator to stoop, to call on Fr O'Connor to say Mass for the parish? Or does he simply not exist in their eyes? (much like Fr Speakman, who, come to think of it, is also orthodox...)

Leadership in Communities

Also in the Sale parish bulletin of 10 July '05, we find an embarrassing quote from the Brisbane Archdiocesan Guidelines about parish councils, which Fr Bernard Buckley says “can offer leadership in communities.”

It suggests that we need to move away from the “pre-Vatican II” understanding of participation in the Church being about “achieving personal salvation.” We need to move away from the focus being on “regular Mass attendance, fidelity to the commandments and church teaching, personal prayer and the observance of a range of popular devotions” because “from such a perspective came the perception that lay people were passive consumers of the liturgical, educational and caring services provided largely by priests and religious.”

It claims that the bishops of Vatican II called the Church to a “new sense of community and mission” by seeking to “change the emphasis from passive to active involvement for all members of the People of God.”

The Sale parish hopes to follow *Journeying Together's* “finding” that we need to “promote collaborative leadership” – by forming a democratic parish council, that will no doubt usurp the rightful authority of the priest (although one wonders if “usurp” is the correct term when authority is willingly given up to gain popularity).

Complaint Rejected

I recently wrote to Fr Bickley of St Michael's Parish Traralgon. The letter [edited below] outlines liturgical abuses which I have noticed present especially in their 6pm Sunday teen Mass, as well as the corresponding law pertaining to the offence, finishing off with some suggested alterations which he may want to put in place of these acts.

I attended Mass at St Michael's church Sunday 19th June with my mother, wife and children, and after Mass placed the letter directly into his hands.

Upon opening the letter he asked what was in it, then stated, "I hope it's nothing silly". The irony was not lost on me. From the opening prayer of the Mass to the prayers of the faithful, strong words of faith were spoken to inspire us all to take courage no matter what persecution or abuse we may face, to speak out for the truth. The children confirmed in that very Mass were asked by Fr Bickley to be brave and strong in their faith.

I replied to him that the contents of the letter were of certain issues pertaining to his Masses and that even in the Mass just concluded we were asked to be witnesses to the truth. Without reading a single word, Fr Bickley folded up the letter and handed it back to me quickly, telling me not to bother!

I have informed Bishop Coffey and asked him to look into the matter of liturgical abuses at St Michael's Church in Traralgon, and to confront Fr Bickley regarding the same.

Sean Kennedy, Toongabbie

Dear Fr Bickley,

I am writing to you concerned about the number of liturgical and sacramental abuses which you may not be aware of, that have been present in your Masses of recent. Circumstances being what they are, I have found myself attending Sunday night Mass at St Michael's for the past number of weeks, and regularly make note of four illicit acts/abuses that are evident in Mass against the rule set down by Rome.

#1 The gathering around the altar of people during the consecration of the Eucharist.

The Congregation for Divine Worship in their journal *Notitiae* answered the question of whether it is acceptable for those who bring forward the gifts to the altar to then stand around the altar until it is time for communion. In their reply, they said: "In liturgical celebrations each one, minister or layperson, who has an office to perform, should do all of, but only, those parts which pertain to that office by the nature of the rite and the principle of the liturgy" (*Sacrosanctum Concilium* 29). During the liturgy of the Eucharist, only the presiding celebrant remains at the altar. The assembly of the faithful take their place in the Church outside the "presbyterium" which is reserved for the celebrant or celebrant and altar ministers" (*Not.17* 61,1981).

#2 The use of the Children's Lectionary during Mass.

The Children's Lectionary was initially used with permission from Rome on a temporary basis to test whether the Lectionary would be an effective tool for helping young children to better understand the readings at Mass. Even in the introduction of the Lectionary itself does it state:

"Proper balance and consideration for the entire assembly should be observed. Therefore, priest celebrants should not use this [Children's Lectionary] exclusively or even preferentially at Sunday Masses, even though large numbers of children are present. In addition, this Lectionary may be used only when the liturgy of the word with the children is held in a place apart from the main assembly on Christmas Day, Epiphany, the Sundays of Lent, Easter Day, Ascension, and Pentecost. This is to assure that on these days the Roman *Lectionary for Mass* will take precedence over the *Lectionary for Masses with Children* in the main assembly of the faithful."

#3 The use of Extraordinary Ministers at Communion.

The Sacred Congregation for the Sacraments and Divine Worship says: "The faithful, whether lay or religious, who are authorized as extraordinary ministers of the Eucharist can distribute Communion only when there is no priest, deacon or acolyte, when the priest is impeded by illness or advanced age, or when the number of the faithful going to Communion is so large as to make the celebration of Mass excessively long." (*Inaestimabile Donum* no.10)

#4 Holding hands during the Our Father.

In *Notitiae* (Vol.XI 1975 p.226): "...holding hands is a sign of *intimacy* and not *reconciliation*, and as such disrupts the flow of the sacramental signs in the Mass which leads to the Sacramental sign of intimacy with Christ and our neighbour, Holy Communion." It also causes those of the faithful who do not wish to join hands, to feel embarrassed and secularized by such actions.

As with anyone who wishes to introduce new rites into the Mass, they must obtain a two-thirds majority vote during the bishops' conference, followed by approval from the Holy See *before* implementation into the Mass. I therefore ask that these illicit actions/abuses be changed until such a time that with permission from the Holy See they are allowed into the Mass.

Possible changes in the meantime may include:

#1 Instead of gathering around the altar, they line up in front near the first row of seats kneeling towards the altar.

#2 Use of the ordinary Lectionary at non-children's Masses.

#3 There is a proper place certainly for Extraordinary Ministers for distribution of Communion under the species of wine, but not bread. Therefore the total number of Extraordinary ministers need only be reduced, not ceased altogether.

#4 While the holding of hands with neighbours during the Our Father is inappropriate, each person bringing their hands together in front of themselves in prayer as a sign of communal repentance, is not.

Yours in Christ, Sean Kennedy

Pope Benedict XVI to Bishops

“In the exercise of your episcopal ministry of teaching and governance, continue to provide clear and united leadership, grounded in an unwavering faith in Jesus Christ and obedience to the word of truth, the Gospel of salvation.

In your preaching and teaching the faithful should be able to hear the voice of the Lord himself, a voice that speaks with authority of what is right and true, of peace and justice, of love and reconciliation, a voice that can console them in the midst of their troubles and show them the way forward in hope.”

Zenit www.zenit.org

Independent Catholic Schools

In the late 1800's the Catholic bishops of Australia decided to set up an independent Catholic school system to provide an alternative to the 'free, secular and compulsory' system of the state. The result was something unique throughout the world, successful, and the envy of many.

In the 1960's the bishops sought federal government subsidy because, due to the largely Catholic recent migrations from southern Europe, the schools were overcrowded - nearly 50% of Catholic children were in state schools.

There were options open to the bishops. They could have sought (and received) what are called vouchers. These would have gone directly to the parents, who were then free to select the school of their choice. Further, they could have sought and received tax concessions directly for those parents who used the Catholic school system. They did neither, as these would have left the parents FREE to be the prime educators in the choice of education for their children. Instead, they took the money directly, into their own hands, and administered it through their own controlled bureaucracy, the Catholic Education Offices, as they do today.

Over the years the lobbying has produced grants for capital works, and for teachers' salaries, but no faith or effective Catholic knowledge.

Now we find, after all those years, we are back where we started, only less. *The Age* feature on *The Catholic Community in Australia*, a report launched by Bob Dixon, the church's chief researcher, tells us that in 2001 only 52% of Catholic children were in Catholic schools! Apart from the other problems highlighted, what have we got for the lobbying, the money, the effort, work and sacrifice? Has it been worth it?

S.C., Melbourne

He who angers you, controls you.

Christ's Words Clear

“Sunday, day of the Lord, is the propitious occasion to draw strength from him, who is the Lord of life. The Sunday precept, therefore, is not a simple duty imposed from outside. To participate in the Sunday celebration and to be nourished with the Eucharistic bread is a need of a Christian, who in this way can find the necessary energy for the journey to be undertaken. A journey, moreover, that is not arbitrary; the way that God indicates through his law goes in the direction inscribed in the very essence of man. To follow the way means man's own fulfillment, to lose it, is to lose himself.

The Lord does not leave us alone on this journey. He is with us; what is more, he wishes to share our destiny by absorbing us. In the conversation that the Gospel just recounted, he says: "He who eats my flesh and drinks my blood abides in me, and I in him" (John 6:56). How can we not rejoice over such a promise? However, we heard that, in the face of that first proclamation, instead of rejoicing, the people began to argue and protest: "How can this man give us his flesh to eat?" (John 6:52).

To tell the truth, that attitude has been repeated many times in the course of history. It would seem that, deep down, people do not want to have God so close, so available, so present in their affairs. People want him to be great and, in a word, rather distant. Then they ask themselves questions to demonstrate that in fact such closeness is impossible.

However, the words Christ pronounced specifically in that circumstance retain all their graphic clarity: "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you" (John 6:53). Facing the murmur of protest, Jesus could have backed down with tranquilizing words. "Friends", he could have said, "Don't worry! I spoke of flesh, but it is only a symbol. What I wish to say is only a profound communion of sentiments."

But Jesus did not take recourse to such sweeteners. He maintained his affirmation with firmness, even in face of the defection of his own apostles, and did not change at all the concrete character of his discourse: "Will you also go away?" (John 6:67), he asked. Thank God, Peter gave an answer that we also assume today with full awareness: "Lord, to whom shall we go? You have the words of eternal life" (John 6:68)."

From Pope Benedict XVI's homily at the closing Mass of the 24th Italian National Eucharistic Congress, www.zenit.org

Let Us Make a Tent

Frequent and prolonged adoration of Christ present in the Eucharist enables us in some way to relive Peter's experience at the Transfiguration: "It is well that we are here." *Vita Consecrata, para 95*

Penitential Rite During Mass

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

Q: What is the efficacy of the penitential rite in the Mass as far as the forgiveness of sins are concerned?

J.W., Buffalo, New York

A: This subject is clearly addressed in No. 51 of the General Instruction of the Roman Missal:

“Then the priest invites those present to take part in the Act of Penitence, which, after a brief pause for silence, the entire community carries out through a formula of general confession. The rite concludes with the priest’s absolution, which, however, lacks the efficacy of the Sacrament of Penance.”

Thus it is clear that the absolution formula that concludes the act of penance is not sacramental absolution and in no way dispenses from the obligation of confessing grave sins before receiving Communion.

[...] Some form of general admission of sin and unworthiness has formed part of the Mass since earliest times. It has always been seen as a positive element of confession, petition of forgiveness, and interior purification before entering into the celebration of the sacred mysteries.

The non-absolutive nature of the penitential rite does not mean that venial sins are not forgiven during this rite; they are also forgiven by receiving Communion and by the other intercessory prayers of Mass.

This forgiveness is due to the general reparatory nature of all positive acts of prayer, sacrifice, devotion and worship which in some way create a positive counterbalance to those common sins, defects and imperfections which plague our daily lives.

Since participation in Mass is infinitely the greatest form of reparatory and intercessory prayer that a human being can undertake, it is clear that his or her venial sins are likewise forgiven during Mass.

This is not true of mortal sins because the state of grace is necessary in order to receive Communion and fully benefit from the other blessings of the Mass. These sins ordinarily require sacramental confession and absolution to be forgiven.

Moreover, even a person in a state of mortal sin is not deprived of all graces while attending Mass.

Such a person may still, for example, receive the grace of being moved by God’s Word, by the homily, or by one of the prayers and hence gain a deeper knowledge of the state of his soul, of God’s great mercy, and thus find courage to seek forgiveness.

www.zenit.org

“The man who follows Jesus Christ, the perfect Man, himself becomes more of a man.”

Gaudium et Spes, no.41

Cardinal’s Insights Questioned

Letter published in *The Catholic Weekly*, 17 July 2005

I found the feature article by Cardinal Edward Cassidy (Challenges for the Pope and the whole Church, CW July 10) most interesting, and I am grateful for the Cardinal’s sharing of his insights.

In one respect, however, I believe that he engages in “special pleading”. He writes: “Within [bishops’] communities there are priests and lay members who no longer understand church regulations and simply ignore them ... The episcopal office ... becomes very difficult to achieve.”

Priests and laity well know that being a bishop today is not easy (if it ever was), but any who are adequately informed also know that the situation described by Cardinal Cassidy did not “suddenly appear”. As I see it, the main reason for its appearance and presence is not the culture of the day, but the neglect of bishops in the exercise of their office.

Decades of episcopal governance that has not upheld canon law as setting a standard for Church life has telling effects. Decades of episcopal silence on forceful papal teaching has telling effects on the life of local churches. A telling example of what I write is the virtual silence from bishops in Australia as a whole of the 1998 Statement of Conclusions following the *ad limina* before last.

I do not believe that Cardinal Cassidy can justly portray the state of difficulties of the office of bishops in terms of the attitude of priests and laity to canon law and Church teaching. To do so is a “cop out”. I could provide some choice quotes from the present Holy Father when he was Prefect of the Congregation of the Doctrine of the Faith on what he thinks of bishops not doing what bishops are ordained to do.

Rev Dr P.A. McGavin, Taralga NSW

Glad to Have Orthodox Forum

Congratulations. I have just finished reading your July issue of ITD and it would seem that those of us who are followers of the “one Holy Catholic and Apostolic Church” have a forum in Australia that is not prepared to bow to the Protestantisation and secularisation of our Church.

We have similar problems in Queensland as outlined in your newsletter and one wonders how long before Australian Catholics can get some support from the Holy See. I have no doubt that most of our Bishops wear two hats, one for their visits to the Holy See and the other in Australia. Both of different colours.

As this is the first sighting of your newsletter I would appreciate receiving each month a copy via email.

Bruce Freeman, Stanthorpe, Qld

Finding Jesus in the Temple

During my childhood I was taught to pop in and make a visit to the Blessed Sacrament whenever I was near a Catholic Church, and through my life I have retained this practice.

Recently while holidaying in Queensland I had the opportunity to visit many Catholic Churches in Cairns, the Sunshine Coast and Gold Coast.

My usual practice when visiting the church is to genuflect before Jesus in the Tabernacle and then say a prayer, but in many churches I had great difficulty in locating the tabernacle. I looked first to the centre of the altar (not there), then to the side of the altar (not there), perhaps behind the pillar on the left (not there), perhaps behind the pillar on the right (not there), perhaps at the rear of the altar (not there). The words of Mary Magdalene kept coming into my mind: "Where have they hidden my Lord?"

If Jesus had a mobile phone perhaps I could ring and find out where his Tabernacle had been located. Anyhow, I gave up my hunt and decided I could say a prayer in front of Our Lady's statue (not there), maybe a statue of the Sacred Heart (not there), perhaps a statue of St Joseph (not there), perhaps a statue of any one of the saints (not there).

Oh well, I'll kneel before the crucifix (not there), only a plain wooden cross without the figure of Christ on it. I thought to myself I'll contemplate the Stations of the Cross (not there), only bare walls.

Finally in dismay I walked to the back door of the church as my driver was waiting in a 10-minute parking lot. I peered through a glass panel in a room near the back door of the church and observed a little red light flickering indicating that was where they had hidden my Jesus.

It saddens me to see some of our Catholic churches resembling empty halls.

The Catechism (para 1379), states that "the tabernacle should be located in an especially worthy place in the church and should be constructed in such a way that it emphasises and manifests the truth of the real presence of Christ in the Blessed Sacrament." (Is a tiny room near the back entrance of the church a very worthy place?)

The documents of Vatican II state that the practice of placing sacred images in churches so that they may be venerated by the faithful is to be firmly maintained but moderate. Holy Mother Church has always been the friend of fine art, and for this purpose she has trained artists. (*Sacrosanctum Concilium* no. 122, 125)

Mary Tudor, Moe

Bringing the Splendour of Truth

Eternal Word Television Network (EWTN) is sharing the splendour of truth, it is the wheat among the weed, the seed falling on good soil and bringing forth grain hundred fold.

EWTN is an independent orthodox Catholic world-wide TV network from Alabama, U.S. It is highly respected amongst millions of conservative and orthodox Christians. It was founded in 1981 by a Poor Clare nun Mother Angelica who became the face of the station until she suffered a stroke three years ago.

Mother Angelica's global Catholic TV network is the largest religious TV and radio network world-wide, watched by millions around the world. It brings us 24 hours a day, 7 days a week * Two daily Masses, 8am and 10pm * Lives of the Saints * Talk shows * Documentaries * Faith events world-wide * Live coverage of many ceremonies, and weekly news of the Vatican * Daily devotions * Children's programs * Music and drama * Discussions on current affairs.

Two months ago I had an EWTN satellite dish and digital receiver installed in my home at a cost of \$1500. This is the one and only fee, and there are no further charges as the EWTN satellite program is free to air.

I highly recommend EWTN to everyone, especially the elderly and the sick, who cannot attend Sunday Mass. EWTN is helping me, and it will help everyone, to grow in faith, love and confidence in Christ, Mary and our Church. It will give you strength and courage to persevere in faith and good work, and will help you also embrace joyfully the crosses of your life for the love and glory of God, and enter into the Kingdom of God's Will.

EWTN has changed the lives of millions around the world. It will also change your life when you have prepared the soil well for the Lord's Eternal Word to grow.

Leo Willems, Warragul

Catholic School Life

It is a quiet joke among many that the Sale diocesan newspaper *Catholic Life* would be more appropriately called *Catholic School Life*. Still, it was a surprise to see on their website an implicit admission that it is actually all about schools rather than parishes.

Under the heading "Distribution" it says that a free copy goes to "every family with a child at a Catholic primary school or secondary college." Then, "Other copies are available free to be picked up at Masses by those who do not have children within the school system."

"Sublime humility and humble sublimity! That the Lord of the universe, God and the Son of God, should humble himself to the point of hiding for our salvation in a piece of bread." *St. Francis*

Why Is There Celibacy?

Asked of Cardinal Joseph Ratzinger in the book "Salt of the Earth" – an interview with Peter Seewald, 1997

"It arises from a saying of Christ. There are, Christ says, those who give up marriage for the sake of the kingdom of heaven and bear testimony to the kingdom of heaven with their whole existence. Very early on the Church came to the conviction that to be a priest means to give this testimony to the kingdom of heaven.

In this regard, it could fall back analogously to an Old Testament parallel of another nature. Israel marches into the land. Each of the eleven tribes gets its land, its territory. Only the tribe of Levi, the priestly tribe, doesn't get an inheritance; its inheritance is God alone.

... The renunciation of marriage and family is thus to be understood in terms of this vision: I renounce what, humanly speaking, is not only the most normal but also the most important thing. ... I bear witness to Jesus Christ, to the gospel, not only with words, but also with this specific mode of existence, and I place my life in this form at his disposal.

In this sense, celibacy has a christological and an apostolic meaning at the same time. The point is not simply to save time - so I then have a little bit more time at my disposal because I am not a father of a family. That would be too primitive and pragmatic a way to see things. The point is really an existence that stakes everything on God and leaves out precisely the one thing that normally makes a human existence fulfilled with a promising future." (p.194-5)

Mustn't celibacy be dropped for the simple reason that otherwise the Church won't get any more priests?

"I don't think that the argument is really sound. The question of priestly vocations has many aspects. It has, first of all, to do with the number of children. If today the average number of children is 1.5, the question of possible priests takes on a very different form from what it was in ages when families were considerably larger. And there are also very different expectations in families. Today we are experiencing that the main obstacles to the priesthood often come from parents. They have very different expectations for their children. That is the first point.

The second point is that the number of active Christians is much smaller, which means, of course, that the selection pool has become much smaller. Looked at relative to the number of children and the number of those who are believing churchgoers, the number of priestly vocations has probably not decreased at all. In this sense, one has to take the proportion into account. The first question, then, is: Are there believers? And only then comes the second question: Are priests coming from them?" (p.200)

SEE SEPTEMBER ITD FOR MORE OF THIS INTERVIEW
Full interview on <http://www.stoneswillshout.com/>

Actions Speak Louder

Belittling those who receive Holy Communion on the tongue and those who have withdrawn financial support to the parish, are recent offerings in the homilies given by Fr Cleary.

In a parish bulletin he quoted the five precepts of the Church, with emphasis on the 5th precept – financially supporting the Church.

His comments border on bearing false witness. At the very least he is being presumptuous. The parishioners involved would not have made such a decision lightly. All of them would have contributed to the parish generously over many years.

Father would do well to investigate why these parishioners have acted in such a way. He could begin by questioning the effectiveness of his ministry over the past 2 years and the actions of the Bishop in unjustly removing Father Speekman from his parish.

In a homily, Fr Cleary spoke of unbreakable hearts and lack of compassion. He would do well to examine his own heart. After all, didn't Fr Cleary suggest that the Bishop ignore the decree upholding Fr Speekman's appeal to be reinstated in his parish?

It is over a year since that decree was issued. Is not the Bishop acting with an unbreakable heart and showing a distinct lack of compassion as well as disobedience in not complying with the decree issued by the Congregation?

The manner in which the Bishop, Fr Cleary and others have acted in this matter is not the Catholic way and is certainly lacking in Christian charity and compassion.

Father, examine your own motives before denigrating faithful parishioners and using the pulpit to do so. People in glass houses shouldn't throw stones.

Incidentally, I would make a suggestion to those not contributing to the parish that they consider making a donation to ITD.

John Henderson, Morwell

Looking to the Future

As mentioned in the July 2005 issue of Into the Deep, we are calling on people concerned about the state of orthodoxy in our Sale diocese, to write to the Apostolic Nuncio and the Pope regarding the appointment of a new bishop to our diocese in the future. We need to make use of our opportunity to express our spiritual needs to those who will be responsible for selecting a new bishop for us.

Thank you to those who have already written. For those who still wish to, the addresses are as follows:

Archbishop Ambrose B. De Paoli, P.O. Box 3633, Manuka, ACT 2603

His Holiness Pope Benedict XVI, The Apostolic Palace, 00120 Vatican City, Europe.

Persona Non Grata

If the story we heard is true, recently Fr Brian Harrison was forbidden to speak on Catholic property. Why is Fr Harrison *persona non grata* in our Brisbane archdiocese when he is almost universally respected throughout the Catholic world?

Father holds the Chair of Theology and Philosophy in the Pontifical Catholic University of Puerto Rico in Ponce, Puerto Rico where he also lectures and supervises about 30 lecturers and tutors. He also has many pastoral duties with seminarians and the nuns of Mother Teresa. His intellectual credentials are impeccable. He was trained in Rome and is an author of several books and authoritative articles on controversial issues, especially those relating to life. Although some may disagree with this forthright priest no one has been able to question his loyalty and fidelity to our Holy Church.

In our diocese there are many reports of Catholic property being used by witch-nuns, and in the case of St Mary's at South Brisbane, we hear that the church itself has been used as a licensed restaurant and for sacrilegious ceremonies. None of these reports have been denied by the diocese. It has even been reported in the metropolitan papers.

If you are an orthodox priest, obedient to Rome, you cannot speak on Church property. If you want to preach Sophia, speak heresy, hold invalid baptisms, or say a 'creative' Mass, you can get away with it on Catholic property in our diocese. Many people have complained about this double standard. We are told to show evidence of the misbehaviour. As soon as we gather evidence, we are accused of spying.

Fr Harrison ended up giving his talk in a private home. He gave us a good picture about the present-day priesthood. The new priests are orthodox because they are coming from orthodox bishops. The liberals produce almost no priests at all. Unfortunately, during the heyday of liberalism, the bishops appointed were mostly quite young, so it will take time for new orthodox bishops to replace them. And sadly, many older orthodox priests are afraid to preach about sin and its consequences. There are fewer young Catholics in our churches (there are few people of any age).

However, help is on the way. Large numbers of priests are being ordained overseas. The men of the second reformation are retiring. Yesterday's men will disappear without trace, and be replaced by good young priests.

Sadly, the legacy of these failed revolutionaries is the decimation of the Church, with attendance around 10% and still falling. Few of the graduates of Catholic schools go to Mass each Sunday. One wonders how many Catholic teachers also go to Mass.

What we need is more priests of Fr Harrison's calibre to preach those truths and, *yes*, on Church property, *especially* on Church property.

Richard Stokes, Brisbane

Anti-Catholic Literature

Sad to see that Fr Peter Collins of St Francis' Church Melbourne, is still given free reign to publish his insults to the Church in the monthly parish newsletter. More letters of complaint need to be written to Archbishop Hart and to the Blessed Sacrament Congregation.

In the June issue of the newsletter, Fr Collins reprints an open letter to Pope Benedict XVI by a liberal Jesuit theologian. The letter is insulting both to our Pope and to the Catholic Church.

It suggests that the Pope should not give himself a "halo of sacredness" by allowing himself to be called Holiness, Holy Father, or Vicar of Christ, but to present himself as "an ordinary human being." It implies that he would exercise his ministry in a non-conciliatory way, that he would excommunicate those who criticise him, and that he would 'exclude the Jews' (unlike Peter who was apparently "ahead of even Jesus himself" in "letting everyone in" to the Church).

The letter continues with such insinuations that the papacy as it currently stands, is not in line with the 'true' Petrine ministry, according to this sad theologian, and that Pope Benedict is likely to fall into these terrible pitfalls if he does not heed such thoughtful advice. Why would Fr Collins take the trouble to reprint this condescending, anti-Catholic nonsense if he did not agree with it?

Tabernacle?

From the Latin

Tent!

New School Proposed

The following notice was in the June issue of ITD. We are repeating it for a few months to give new subscribers the opportunity to respond. Thank you to those who have already expressed interest. We will keep you updated as we have further information.

Are you unhappy with the quality of Catholic education your children are currently receiving? Have you been unsuccessful in getting your school to listen to - and act on - your legitimate concerns? Do you wish there was a better alternative?

We are looking for expressions of interest from Catholic parents who would send their children to a new, independent, private school in Gippsland that would teach the Catholic faith in its fullness.

Contact us by email or write to our PO Box if you are interested, letting us know how many children, what ages they are, and what your contact details are.

Reconsidering Liturgical Music

The working paper of the next Synod of Bishops suggests that “songs used at present” in the liturgy should “be reconsidered.”

The proposal appears in No. 60 of the working document for the assembly of bishops from all over the world, which will be held Oct. 2-23 in Rome, on the theme “The Eucharist: Source and Summit of the Life and Mission of the Church.”

Based on responses from dioceses, religious and the laity to a questionnaire, the text acknowledges in No. 61 that “to enter into sacred or religious usage, instrumental or vocal music is to have a sense of prayer, dignity and beauty.”

In the liturgy, music must have “integrity of form, expressing true artistry, corresponding to the various rites and capable of adaptation to the legitimate demands of inculturation, ... without detracting from the idea of universality,” the document states.

The working paper, published July 7, outlines the topics that the bishops will discuss during the assembly.

In connection with the question of liturgical singing, the paper states that “musicians and poets should be encouraged to compose new hymns, according to liturgical standards, which contain authentic catechetical teaching on the paschal mystery, Sunday and the Eucharist.”

In particular, the document suggests the rediscovery of Gregorian chant, as it “fulfills these needs” and, therefore, can “serve as a model,” quoting Pope John Paul II.

In No. 61, the text states that in the responses to the questionnaire with which they concluded the synod’s first preparatory text, “some lamented the poor quality of translations of liturgical texts and many musical texts in current languages, maintaining that they lacked beauty and were sometimes theologically unclear, thereby contributing to a weakening of Church teaching and to a misunderstanding of prayer.”

The paper refers in particular to youth Masses, stressing the need “to avoid musical forms which, because of their profane use, are not conducive to prayer.”

“Some responses,” it adds, “note a certain eagerness in composing new songs, to the point of almost yielding to a consumer mentality, showing little concern for the quality of the music and text, and easily overlooking the artistic patrimony which has been theologically and musically effective in the Church’s liturgy.”

Zenit News 22-07-2005

“You cannot have God as your Father without the Church as your Mother”

St. Cyprian

Don’t Let Scandal Keep You Away

“Here on earth the Church is a field full of both wheat and weeds, as Jesus himself taught in the parables of the kingdom of heaven (see Matthew 13:24-30, 36-43). But she is really and truly the heavenly kingdom even here on earth. “The Church [is]...at once holy and always in need of purification” (Catechism #827). She embraces saints and sinners. Sometimes we see only the sinners.

Through Scripture we must train ourselves to attain a sacramental vision of the Church. Don’t ever let the mixed bag that is the Church on earth cause you to leave her or stay out of her. When you allow scandal to make you leave the Church or stay out of the Church, you are not only depriving yourself of the spiritual food of the sacraments, you are spurning Christ’s Bride.”

Scott Hahn, in “A Father Who Keeps His Promises”, 1998 p.261

Papal Comments

Pope Benedict XVI spent a few moments informally with journalists on 25 July while on holiday. *Vatican Information Service* reports the following interesting snippets:

Asked whether, three months having passed since his election, he found it difficult being Pope, the Holy Father replied: “Yes, in a certain sense it has been difficult, I had never thought of this ministry, but people are very good to me and support me.”

Another reporter asked him if he felt the closeness of his predecessor John Paul II, to which Benedict XVI replied: “I always feel him very close, through his writings and through his spiritual presence.”

Replying to a reporter who asked him about the situation of divorced people who have remarried, he said: “We cannot solve large problems in just a few words.”

Last Laugh!

The following notice *actually* appeared in the Morwell Catholic Parish bulletin (3rd July 2005). It is copied here word for word.

FINANCIAL YEAR

As we begin our new financial year we express deep gratitude to all who faithfully supported the parish and kept us “afloat” this past year. We call on you to continue your generosity and financial support. Again, we ask you to be un-resentful towards those who have broken their pledges and those who are free-loading on the parish. Your receipts and new envelopes are available at the back of the Church.

Hours of Eucharistic Adoration

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Cranbourne	Tues, Wed, Fri, Sat in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by swipe card.
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
Moe	Wednesday (9am Mass) 9.30am – 10.30am
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
Trafalgar	Tuesdays 10am – 11am First Saturdays 10am – 11am
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 Gippsland.

Mass for Vocations

Sale Saturday 9am

The Eucharist and Unity

“Jesus clearly reminded us “I have come not to bring peace but division ... that will separate a household of five, three against two and two against three, father against son and son against father...” What could the Prince of Peace mean by this? Precisely that the bold and clear proclamation of the truth will separate at first. We know this by common experience. Some accept it, some do not.

In order for the Eucharist to effect unity, Catholics must be Eucharistic people in fact, not merely in words. The gap between what we profess and what we live must be narrowed until the Eucharist is truly the veritable source, centre and summit of each Catholic’s life.

We must teach the doctrine of the Eucharist clearly and faithfully and then live it just as forcefully and purely. Then, when the world sees how we believe, live and love they will be drawn as to a magnet.”

Fr John Corapi, S.O.L.T.

Fr Corapi is an author, and preaches missions, retreats and conferences. He appears regularly on EWTN.

Mary, our mother

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

Pope John Paul II

Contact Into the Deep

www.stoneswillshout.com

E-mail stoneswillshout@yahoo.com.au

Or **PO Box 446, Traralgon, Vic 3844**

- ***Please notify by email if you would like to be added to the regular emailing list.***
- ***There is no subscription fee.***
- ***Donations are welcome! (Cheques made out to John Henderson please.)***

ITD is released on or around the first day of each month by email, printed copies up to a week later. Deadline for contributions is one week before the end of the month.

Editorial Committee:

Janet Kingman, Editor

Pat O’Brien, Sale

John Henderson, Morwell

Mary Tudor, Moe

Bernadette Horner, Traralgon

The purpose of ITD 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 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, address and phone number 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.