

Into the Deep

Issue 59

Newsletter of orthodox Catholics of Gippsland

August 2007

Something Simple

Pope Benedict XVI

Christianity is not a complicated package of many dogmas, so that no one can know them all; it is not something exclusively for academics, who can study these things, but rather it is something simple: God is, and God is near in Jesus Christ. Bringing God to others implies above all, on one hand, love, and on the other, hope and faith.

Therefore the dimension of everyday life, the best witness for Christ, and the best proclamation is always the life of true Christians.

If we see families nourished by faith, how they live in joy, how they live suffering in a deep and underlying joy, how they help others, loving God and their neighbour, this seems to me to be the most beautiful proclamation today. For me, the most comforting proclamation is always that of seeing Catholic families and Catholic individuals who are penetrated by faith: The presence of God shines forth in them.

Care and Respect

*Father Federico Lombardi,
director of the Vatican press office:*

“The liturgy must be celebrated with care and respect precisely because through it we communicate with the mystery of God. If this respect is lacking, it is not only the individual but the whole Church that suffers, because abuses are always the seed of division.”

“[The Pope] indicates that just as it is not possible to consider the most ancient liturgical books prohibited and dangerous so also no one has the right to regard the renewed books negatively. So, whoever wants to appeal to the ‘motu proprio’ to ignite tensions, instead of cultivating the spirit of reconciliation, will radically betray it.”

For more detail on the Pope’s document on the Latin Mass, see p.6&7

Church Critic

*From St Anthony of Padua ‘A Voice From Heaven’
by Anton Rotzetter, OFM Cap*

Anthony was notorious for being a relentless church critic. His words, chosen wisely, were never meant to sugarcoat or euphemize. Anthony never allowed the mistakes of the church to be hidden or kept from the people. He realised that much of the trouble with the Cathari movement was not the people of the movement, but what they were ultimately opposed to: corruption in the Catholic Church. Again and again he called the offenders in the Church by name. Below [is an example] of Anthony’s reprimands:

“But the Bishop of our day is like Balaam: he sits upon the donkey that sees the angel, but he himself cannot see it! He is an incompetent fool, a disgraceful Bishop. With his bad example he plunges the benevolent community of the faithful first into sinfulness, and then into hell. With his stupidity and ignorance he confuses the people! With his stinginess he devours the population! I say such a man sits on the donkey and does not see the angel! He sees the devil, who wants to plunge him into hell! But the simple people, the people who truly believe and act for what is right – these people see the angel of great counsel. They love and recognize the Son of God.” (Sermon I, 202)

ITD Available in PDF

There have been a few internet readers of ITD over the years who have noted that they have trouble accessing ITD as a Word document on their computer. As of this month, ITD will be posted on the website (www.stoneswillshout.com) in both Word format and PDF. Those who have Acrobat Reader, and who prefer PDF (Portable Document Format), can choose to open the PDF version instead of the usual Word document. We hope this makes it more convenient for those who have been waiting for this option. In time, we will convert previous issues of ITD into the option of PDF as well, so that all issues will be accessible in either format.

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

Shhh! Priests Have Full Authority in Parish Schools

You may remember that there was much talk in the media a few years back of a “review” of the governance of Catholic primary schools in Victoria. The Catholic education “experts” considered the continued involvement of parish priests in the governance of Catholic schools as somewhat outdated and no longer appropriate. They cited occasions where parish priests had the audacity to question students on the catechism, or who ‘interfered’ with decisions made by the principal (and there was oblique reference to the Fr Speekman case, where he, as parish priest, supposedly bullied and harassed the principal by insisting that the Sacramental program in the school conform to Catholic teaching). They suggested that teachers, principals, school boards and Catholic Education Offices were eminently more qualified and experienced to be governing Catholic primary schools nowadays than parish priests. They implied that priests should stick to their Masses, be helpful in accommodating what teachers want, but otherwise keep out of school affairs.

The Australian Catholic University (ACU) began a research project into the governance of Catholic schools. Whether this came before or after the media reports, we do not know; but we do have a copy of a very interesting article by Fr Ian Waters JCD (Bishop Coffey’s canon lawyer, incidentally) on *The Canon Law of Governance in Victorian Catholic Primary Schools*, commissioned for this research project of the ACU. There is a long footnote making it clear that the copyright of the report resides with the Catholic Education Commission of Victoria, which had not yet decided to distribute the report (as of 20 Dec 06). The article explains Canon Law so clearly, and refutes the misguided opinions of Catholic education bureaucrats so completely, that it is not surprising we have heard nothing of this report in the media. The report is dated 15 June 2006.

Fr Waters begins his article by explaining that the power of governance of Catholic schools flows from the power of Christ entrusted to the apostles (and hence, through the Sacrament of Holy Orders, to priests) to teach, govern and sanctify his people. Lay people can help, but ultimate authority comes through Holy Orders.

He later explains that once a priest is appointed by his bishop as a parish priest, the parish priest holds the proper power of teaching, governing and sanctifying in his parish in his own right; not as an agent, employee or delegate of his bishop. The parish priest’s rights are protected by Canon Law. In other words, a parish priest is in charge of his parish, and in this respect is independent of his bishop. Interestingly, Fr Waters notes that a parish priest may have to proceed against his bishop by seeking recourse to the Holy See in cases relating to his right to govern his parish. He adds that bishops can only remove parish priests by following specific processes required by Canon Law.

It is hard to read this article without thinking of the case of Fr Speekman being removed from his parish by Bishop Coffey (without evidence of wrong-doing). When Fr Speekman took the case to the Holy See, they decreed that he was indeed unjustly removed, and that the issues Bishop Coffey was using as evidence against him were in fact areas that were “entirely in the competence of the parish priest”.

Moving on to parish schools, Fr Waters explains that Canon law determines that the parish priest alone is the responsible church authority for the school, in all matters. However, in the case of administration of goods, he may entrust this to others. With the introduction of government funding for Catholic schools and the employment of salaried teachers, dioceses created CEOs to help with administration. However, canonically, they cannot govern. Only the parish priest can. And as he is ultimately responsible for his parish school, he must also control the appointment and removal of the principal and have the final say in the appointment of teachers in order to ensure that the school retains its Catholic ethos.

Fr Waters notes that while it is appropriate for the CEO to provide some central services, it is not appropriate that they take over decision-making that should belong at the parish level. They may not infringe the rights of the parish priest to govern his parish school. Even a bishop cannot take over that right of the parish priest. This is another interesting point in the light of the Fr Speekman saga – Bishop Coffey decreed that he would take over the governance of Fr Speekman’s parish schools from him (without giving reason). Fr Waters specifically mentions that should a bishop in fact assume the governance of a parish school to himself, the parish priest involved could seek recourse to the Holy See who would most certainly find in the parish priest’s favour.

Regarding school boards being proposed as an ‘alternative’ option for governance of Catholic schools instead of the parish priest, Fr Waters reminds the reader that school boards are purely advisory. They can assist the parish priest, but he remains the controlling authority and is also directly responsible for all appointments to the board (and their removal).

All in all, it seems that in spite of commissioning the man perhaps thought most likely to tell them what they wanted to hear, the Catholic Education Commission received news it’s not that keen to share. Instead of ‘better options’ than the parish priest to govern Catholic primary schools, we have a clear and thorough explanation of how parish priests actually have *more* authority than most of them have ever assumed. Catholic education bureaucrats commissioned a report that shows them exactly how little power they really have, and how much power they have simply been usurping from the parish priest. Ed.

Indulgences Can Sustain Us

Sacramentum Caritatis no.21

The Synod recalled that Bishops have the pastoral duty of promoting within their Dioceses a reinvigorated catechesis on the conversion born of the Eucharist, and of encouraging frequent confession among the faithful.

All priests should dedicate themselves with generosity, commitment and competency to administering the sacrament of Reconciliation.

In this regard, it is important that the confessionals in our churches should be clearly visible expressions of the importance of this sacrament.

I ask pastors to be vigilant with regard to the celebration of the sacrament of Reconciliation, and to limit the practice of general absolution exclusively to the cases permitted, since individual absolution is the only form intended for ordinary use.

Given the need to rediscover sacramental forgiveness, there ought to be a Penitentiary in every Diocese.

Finally, a balanced and sound practice of gaining indulgences, whether for oneself or for the dead, can be helpful for a renewed appreciation of the relationship between the Eucharist and Reconciliation. By this means the faithful obtain “remission before God of the temporal punishment due to sins whose guilt has already been forgiven.”

The use of indulgences helps us to understand that by our efforts alone we would be incapable of making reparation for the wrong we have done, and that the sins of each individual harm the whole community.

Furthermore, the practice of indulgences, which involves not only the doctrine of Christ’s infinite merits, but also that of the communion of the saints, reminds us “how closely we are united to each other in Christ...and how the supernatural life of each can help others.”

Since the conditions for gaining an indulgence include going to confession and receiving sacramental communion, this practice can effectively sustain the faithful on their journey of conversion and in rediscovering the centrality of the Eucharist in the Christian life.

Responding to Evil

Pope Benedict XVI

“Christ invites us to respond to evil first of all through a serious examination of conscience and with the commitment to purify our lives.”

Would you want to refuse to fall a hundred times if that were necessary to prove your love for him, and to rise each time with renewed strength?

St Thérèse of Lisieux

And-And

Pope Benedict XVI had a question-and-answer session with a group of 400 priests from the local dioceses where he was holidaying recently.

One of the priests asked the Holy Father about enjoying human things, such as recreation. “I liked playing soccer more than going to Eucharistic adoration,” the priest said, explaining that his superiors in the seminary scolded him for this. “Doesn’t bringing man close to God, and God to man, happen in our humanity, even for us priests?” he asked the Pontiff.

“I would be against choosing whether to play soccer or to study sacred Scripture or canon law. Let us do both,” Benedict XVI responded. “We cannot always live in high meditation; maybe a saint at the highest levels of his earthly existence can do that, but normally we live with our feet on the ground and our eyes fixed on heaven.

“Both are given to us by the Lord and therefore loving human things, loving the beauty of this earth, is not just very human, but also very Christian and quite Catholic.”

The Pope said that a “healthy and truly Catholic pastoral care” includes living in what he called the “et-et,” Latin for “and-and.” [...]

“Therefore,” the Holy Father said, “I would like to work for this great Catholic synthesis, for this ‘et-et’; to be truly man – that everyone according to their own gifts and their own charism loves the earth and the beautiful things the Lord has given us, but to also be grateful for the light of God that shines on the earth, that gives splendour and beauty to everything else.”

“Let us live in this Catholicity joyously. This would be my answer,” Benedict XVI concluded, prompting applause from the priests present.

www.zenit.org 25-07-2007

Students of Theology

Pope Benedict XVI

“In-depth reflection on Christian truths and the study of theology or other religious disciplines presuppose an education in silence and contemplation, as it is necessary to be able to listen with the heart to God who speaks. Only if they proceed from the silence of contemplation can our words have a certain value and usefulness and not fall into the inflation of the world’s speeches which seek the consensus of public opinion.”

How To Change the World

Archbishop Charles Chaput has been Archbishop of Denver, USA, since 1997. He started a seminary then, with 30 seminarians. Now he has 120. By all accounts he is a strong, orthodox, fearless leader, and we were delighted to have him in Australia recently. Thanks to the Australian Confraternity of Catholic Clergy (ACCC) who invited Archbishop Chaput to speak at their annual conference, there was a public lecture by the Archbishop in Melbourne, also arranged by the ACCC. Archbishop Chaput (pronounced “shap-you”) spoke on *Renewing the Church, converting the world: Reclaiming our Catholic mission*.

He spoke of our religion being an historical religion – that while other books of religion are books of wisdom, the Bible seeks not only to enlighten but also to lead to salvation. The Old Testament is an historical account of God’s chosen people, and the New Testament continues the historical story focussing on the story of one Person, the fulfilment of promises of the Old Testament. To be a Christian means to believe in very definite things about history. Our Creed remembers names – our founder’s executioner, for example. The reference to Mary guarantees Christ’s humanity, and the reference to Pilate guarantees his historicity. God entered history for us. To be Catholic is to be part of God’s vast historical plan. This divine plan is still unfolding, and each of us has a part to play.

St Paul tells us that God chose us before the foundation of the world, to be holy. God made us out of love, and he made us to be holy. Pope Benedict XVI said in a homily that each of us is a result of a thought of God, each of us is loved, each of us is necessary. We understand that we are loved, and willed by God – but how can we be necessary?

If the incarnation represents the past, and the second coming represents the future, then the Church represents the present. And that’s where we come in. The Church is here to continue the mission of Christ, the mission of love, and to make disciples of all nations.

When people complain about the Church, about it not being holy enough, or courageous enough, or faithful enough, they are generally talking about priests and bishops. And the clergy must certainly be held accountable for what they do. But we must remember that the Church includes us all, and the demands of holiness apply to us all. The renewal that the Church needs, begins inside each of us – we must be what Christ calls us to be. We are called not only to be holy, but to be missionary. This is what makes us “necessary” as Pope Benedict noted. Mission involves bringing Christ to where we live, to the people around us.

Pope John Paul II warned us that we are living in an “alternative civilization” where “practical atheism” has become the world religion.

For us to learn how to change the world around us, we can look at early Christianity. Atheist Rodney Stark (in his book *The Rise of Christianity*) investigated how Christianity, with only a handful of believers, was able to conquer the world in the times of the early Church, and concluded that it was because people actually lived out their faith – they believed what the Church taught, and they practised what they believed. The most radical belief to the pagans at the time was the belief in God’s love for us, and that we are called to love one another, to find God in our neighbour.

Divine love remains the most revolutionary idea in the world of our day. We are not powerless in today’s godless civilization – we must love, and we must love well. We must put our belief into practice. We must do everything for the love of God, even the little things we have to do each day. We must love those who don’t love us. We must love and expect nothing in return. We must love, and we will find Jesus. If we love, then those we love will find Jesus too. We must love, and through our actions, God will change this world.

[This summary is from notes taken during the talk. The full text of the Archbishop’s talk can be found at www.archden.org. Ed.]

Q&A

After the talk, Archbishop Chaput addressed questions:

On Catholic education: We must work harder and harder to make Catholic schools Catholic. Home-schooling is a good option for those who can.

On what we can do from day to day: Our time is worse than early Christian times, because we have people who think they’re Christians when they’re not. We need to love, to be faithful, and to testify. Christianity is not complicated – it’s just difficult!

On religious life: Religious life is in an absolute mess, and yet no one is changing anything because no one is willing say they made mistakes.

On popularity: It is important for us not to try to fit in, or to try to be popular. We must live the Gospel and let the chips fall as they fall. Priests and bishops should stop trying to be friendly, and concentrate on being loving instead. The primary role of a good father is to be loving (and that involves issuing challenges), not a friend. We call priests Father, and Bishops are fathers to their priests.

On conscience: Conscience is not a feeling; it is a moral decision that is consonant with the truth.

On life issues: Winning isn’t everything. We must defend rights, consistently, faithfully, joyfully.

On hope: Hope is a hard thing. Hope comes from realism, when we realise that there are obstacles, when we face what is wrong with us, and how much we need our Saviour.

What is the ACCC?

The Aims of the Australian Confraternity of Catholic Clergy are to:

- give glory and honour to the Most Blessed Trinity
- assist the eternal salvation and holiness of members
- foster unity among Catholic priests and deacons with the bishops in loyalty to the Supreme Magisterium
- encourage faithfulness to priestly life and ministry
- assist bishops, priests, and deacons in the fulfilment of their ministry of teaching, sanctifying, and ruling.

Motions presented to the Annual General Meeting shall be in total accord with the *Code of Canon Law*, with the Magisterium and the faith and morals of the One, Holy, Catholic, Apostolic and Roman Church, and in utter obedience to and reflecting respect for and reverence toward the authority, position and person of the Supreme Pontiff, the Vicar of Christ and Bishop of Rome, and the Bishops teaching in union with him.

Lay associate members support the clerical association in its objectives and subscribe to the journal.

For more information, contact the ACCC Secretariat at PO Box 151, Artarmon, NSW 1570, or email accsecretariat@gmail.com.

A Date With the Pope

Pope Benedict to Young People

World Youth Day is much more than an event. It is a time of deep spiritual renewal, the fruits of which benefit the whole of society. Young pilgrims are filled with the desire to pray, to be nourished by Word and Sacrament, to be transformed by the Holy Spirit, who illuminates the wonder of the human soul and shows the way to be “the image and instrument of the love which flows from Christ” (Deus Caritas Est, 33).

It is this love – Christ’s love – for which the world yearns. Thus you are called by so many to “be his witnesses.” Some of you have friends with little real purpose in their lives, perhaps caught up in a futile search for endless new experiences. Bring them to World Youth Day too! In fact, I have noticed that against the tide of secularism many young people are rediscovering the satisfying quest for authentic beauty, goodness and truth. Through your witness you help them in their search for the Spirit of God. Be courageous in that witness! Strive to spread Christ’s guiding light, which gives purpose to all life, making lasting joy and happiness possible for everyone.

My dear young people, until we meet in Sydney, may the Lord protect you all. Let us entrust these preparations to Our Lady of the Southern Cross, Help of Christians. With her, let us pray: “Come Holy Spirit, fill the hearts of your faithful, and enkindle in them the fire of your love.”

www.zenit.org 04-07-2007

Explaining During Mass

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

Q: Are there possibilities for the celebrant to share more insights about what is taking place at different stages of the Mass, to facilitate better participation from the congregation? - M.F., Singapore

A: This point is covered by the General Instruction of the Roman Missal (GIRM), No. 31:

“It is also up to the priest, in the exercise of his office of presiding over the gathered assembly, to offer certain explanations that are foreseen in the rite itself. ... [He] may give the faithful a very brief introduction to the Mass of the day (after the initial Greeting and before the Act of Penitence), to the Liturgy of the Word (before the readings), and to the Eucharistic Prayer (before the Preface), though never during the Eucharistic Prayer itself; he may also make concluding comments to the entire sacred action before the dismissal.”

The GIRM thus suggests four moments when brief explanations or comments may be profitably inserted: at the beginning, before the readings, before the preface, and before the dismissal.

Ideally, explanations of the Mass would be best imparted through programs for the continual Christian formation of adults. But this is not feasible in most cases as relatively few Catholics have both the commitment and the time to avail of these programs.

Some priests, realizing that many of the rites and prayers were lost on the faithful, have sought to remedy the situation with brief explanations carried out on a cyclical basis. For example, a priest who habitually celebrates Mass at the same time for basically the same congregation announces that besides his usual homily (perhaps shaving it by a couple of minutes), he will dedicate a few minutes each week to explain one or two particular points of the Mass.

Following this he uses one of the suggested moments to explain the meaning of the rite and the spiritual fruits that the Church desires us to harvest through active participation in its celebration and a deeper understanding of the exercise of the royal or common priesthood of the faithful.

Some longer rites and prayers may be explained piecemeal. For example, before the preface the priest could invite the people to be attentive to the different moments of the Eucharistic Prayer (preface, transitions, epiclesis, consecration, anamnesis, intercessions, etc.) and then explain one of these parts each week. A fairly complete explanation of the Mass can be given over two or three months, allowing for interruptions such as feasts and the celebration of sacraments during Mass.

Two Forms of the One Rite

Benedict XVI announced new norms that will allow the Roman Missal promulgated by Pope John XXIII in 1962 to be used as an extraordinary form of the liturgical celebration.

The apostolic letter *Summorum Pontificum*, published 7 July 2007, acknowledges at the same time that the Roman Missal of Pope Paul VI – twice revised by Pope John Paul II – is and remains the normal and ordinary form of the Latin rite.

The Holy See released an explanatory letter the same day, addressed to the bishops of the world, in which the Holy Father says that his decision was motivated by a desire to bring about “an interior reconciliation in the heart of the Church.”

Benedict XVI says in the apostolic letter, issued “*motu proprio*” (on one’s own initiative), that the new norms do not acknowledge two rites, but rather “two usages of the one Roman rite.”

The new directives allow that “each Catholic priest of the Latin rite, whether secular or regular, may use the Roman Missal published by Blessed Pope John XXIII in 1962, or the Roman Missal promulgated by Pope Paul VI in 1970, and may do so on any day with the exception of the Easter triduum.”

The priests who use the Latin-language 1962 Roman Missal, however, “must be qualified to do so and not juridically impeded.” Priests are also allowed to use the Roman Breviary promulgated by John XXIII in 1962.

The papal directives state that for “such celebrations, with either one missal or the other, the priest has no need for permission from the Apostolic See or from his ordinary,” and that lay faithful may attend. [...]

“In parishes, where there is a stable group of faithful who adhere to the earlier liturgical tradition,” the letter states, “the pastor should willingly accept their requests to celebrate the Mass according to the rite of the Roman Missal published in 1962, and ensure that the welfare of these faithful harmonizes with the ordinary pastoral care of the parish ... avoiding discord and favouring the unity of the whole Church.”

The norms allow for only one pre-Vatican II Mass to be said in parishes on Sundays and feast days.

In Masses said according to the 1962 missal, “the readings may be given in the vernacular, using editions recognized by the Apostolic See.”

Benedict XVI states: “If a group of lay faithful ... has not obtained satisfaction to their requests from the pastor, they should inform the diocesan bishop. The bishop is strongly requested to satisfy their wishes.

“If he cannot arrange for such celebration to take place, the matter should be referred to the Pontifical Commission ‘Ecclesia Dei.’”

Priests can celebrate the sacraments of baptism, marriage, confession and the anointing of the sick using the [earlier ritual], and bishops can use the earlier Roman Missal for confirmation. Priests can also use the missal for “funerals or occasional celebrations,” such as pilgrimages.

The apostolic letter said that the Pontifical Commission ‘Ecclesia Dei’ will guarantee the application of the apostolic letter. The commission was formed by John Paul II in 1988 following the schismatic gesture of the illicit episcopal ordinations carried out by Archbishop Marcel Lefebvre.

The directives of Benedict XVI will take effect on Sept. 14, on the feast of the Exaltation of the Holy Cross.

www.zenit.org 08-07-2007

Growth and Progress

From Pope Benedict XVI’s Letter to all the bishops of the world concerning his *Motu Proprio Summorum Pontificum*:

“...the two Forms of the usage of the Roman Rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted in the old Missal. The ‘Ecclesia Dei’ Commission, in contact with various bodies devoted to the ‘*usus antiquior*,’ will study the practical possibilities in this regard. The celebration of the Mass according to the Missal of Paul VI will be able to demonstrate, more powerfully than has been the case hitherto, the sacrality which attracts many people to the former usage. The most sure guarantee that the Missal of Paul VI can unite parish communities and be loved by them consists in its being celebrated with great reverence in harmony with the liturgical directives. This will bring out the spiritual richness and the theological depth of this Missal.” [...]

“There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behoves all of us to preserve the riches which have developed in the Church’s faith and prayer, and to give them their proper place. Needless to say, in order to experience full communion, the priests of the communities adhering to the former usage cannot, as a matter of principle, exclude celebrating according to the new books. The total exclusion of the new rite would not in fact be consistent with the recognition of its value and holiness.”

Vatican Information Services 07-07-2007

Addressing Fears

On the pope's explanatory letter that accompanied *Summorum Pontificum*, addressed to bishops of the world:

...Quoting the second Letter to the Corinthians, the Pontiff urges the bishops to "widen your hearts. ... Let us generously open our hearts and make room for everything that the faith itself allows."

"There is no contradiction between the two editions of the Roman Missal," he adds. "In the history of the liturgy there is growth and progress, but no rupture."

Addressing fears of opponents of the document, the Holy Father points out that the norms do not detract from the authority of Vatican II, nor do they question the liturgical reform that the council called for.

In fact, he says, the 1962 missal "was never juridically abrogated and, consequently, in principle, was always permitted."

The Pontiff explains: "At the time of the introduction of the new missal, it did not seem necessary to issue specific norms for the possible use of the earlier missal. Probably it was thought that it would be a matter of a few individual cases which would be resolved, case by case, on the local level."

Benedict XVI adds that "it soon became apparent that a good number of people remained strongly attached to this usage of the Roman Rite, which had been familiar to them from childhood."

Referring to the Society of St Pius X, founded by Archbishop Marcel Lefebvre, the Pope says "fidelity to the old missal became an external mark of identity; the reasons for the break which arose over this, however, were at a deeper level." [...]

Benedict XVI, however, acknowledges in his explanatory letter on *Summorum Pontificum* that others "who clearly accepted the binding character of the Second Vatican Council, and were faithful to the Pope and the bishops, nonetheless also desired to recover the form of the sacred liturgy that was dear to them."

He adds: "This occurred above all because in many places celebrations were not faithful to the prescriptions of the new missal, but the latter actually was understood as authorizing or even requiring creativity, which frequently led to deformations of the liturgy which were hard to bear."

On a personal note, Benedict XVI writes to the bishops: "I am speaking from experience, since I too lived through that period with all its hopes and its confusion. And I have seen how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the Church."

Addressing a second fear that wider use of the 1962 missal "would lead to disarray or even divisions within parish communities," the Pope says that "this fear also strikes me as quite unfounded."

He says that the "two forms of the usage of the Roman

Rite can be mutually enriching," and asked that the bishops exercise "charity and pastoral prudence" in efforts to unite the faithful.

Before concluding, Benedict XVI assured the bishops that "these new norms do not in any way lessen your own authority and responsibility, either for the liturgy or for the pastoral care of your faithful."

He assures the prelates, "Nothing is taken away, then, from the authority of the bishop, whose role remains that of being watchful that all is done in peace and serenity."

"Should some problem arise which the parish priest cannot resolve," the Pope adds, "the local ordinary will always be able to intervene, in full harmony, however, with all that has been laid down by the new norms."

The Holy Father invites the bishops to review the norms in three years: "If truly serious difficulties come to light, ways to remedy them can be sought."

www.zenit.org 08-07-2007

Mary Misrepresented

My comments regard your interesting article "Diocese Following a Pattern" (ITD July 07, p.11).

I am not familiar with Maria Clara Bingemer, but she reminds me of Sr Mary Mansour who also funded legalized abortions for poor women in Detroit in early 80's. Promoting this kind of "social justice" at the expense of poor unborn is veritably disgusting.

And equally disgusting is Mrs Bingemer's misrepresentation of Mary as a champion of liberation theology. I have studied this issue with Fr Gustavo Gutierrez at the Angelicum. While sympathizing with the poor, Mary was not a revolutionary in any sense, shape, or form. In her *Magnificat*, she simply reiterated the spirit of the Beatitudes of her Son, the spirit of true sanctity! The beatitudinal spirituality is meant to convert human hearts, so that each person becomes more Christlike. In this sense, Mary wanted to help the poor, because this is really the only way to help them!

This is what the Synods of Medellin and Puebla had in mind when they spoke of the *opción preferencial para los pobres* [preferential option for the poor], and when they condemned *injusticia institucionalizada* [institutionalized injustice]. They meant a return to the Early Church practice "of holy people placing their possessions at the feet of the Apostles, for distribution to widows and orphans."

Only pure, beatitudinal hearts can effect a change of this sort in the world, not revolutions!

Bohdan Szejner, Krakow, Poland

Not a Catholic in Good Standing

Thank you to Bishop Barry Jones of Christchurch New Zealand, for taking a stand against a visiting dissenter to his diocese! We pray that all bishops will do the same when faced with similar situations! The following is from an article by Peter J. Smith that appeared on LifeSiteNews.com (3 July 2007):

Bishop Barry Jones has indicated that he will not remain silent as an American nun, infamous for her opposition to the Catholic Church's pro-life teachings and advocacy of female priesthood, preaches her agenda in his diocese.

The Catholic Bishop of Christchurch has told his priests that [the] visit by Benedictine Sister Joan Chittister is unauthorized and unwelcome according to The Press, a New Zealand newspaper.

Chittister, a member of the Benedictine Sisters of Erie, Pennsylvania – a dissident congregation in the Catholic Church – was invited by the Adult Education Trust to speak in Christchurch and elsewhere in New Zealand about "Spirituality & Culture: Sacred Challenges to a Secular World."

The US nun has garnered a well-earned reputation as a vociferous advocate of contraception, abortion, and homosexuality, and has lambasted the Church's teachings on the latter as "spiritual violence and abuse."

Bishop Jones made clear that he could not allow Chittister to speak in his diocese as if she were any Catholic in good standing on account of the scandal and confusion her message would give among Catholics.

"The point is that silence generates the misunderstanding that this is all approved, when it's not. I have made my position clear to the priests," Jones said. "I don't see how I, as a bishop, can advance the teachings of the Catholic Church by appearing to condone other views."

No Respect for God's House

It surprises me and my wife Moria that in nearly every church we go to, the observance of respect for God's House is almost non-existent, with the exception of one or two churches or Cathedrals we have been to. I must say though that the Diocese of Sale is the worst.

One continually sees churchgoers scampering in the door at the last minute with no prayerful preparation for Mass. One continually sees very few attending Confession and yet large numbers attending Holy Communion – I can only assume there are a lot of holy people around who lead a good, clean and wholesome life or I am in a fool's world. One continually has to put up with churchgoers talking loudly in the Church proper before and after Mass like it was a public hall or street plaza, and certainly no respect for God's presence or his house – it reminds me of the Pharisees in the Temple who Our Lord Jesus Christ threw out. One sees very few joining in the Holy Rosary or Chaplet as a parish either before or after Mass.

And one continually witnesses bishops and priests allowing all these things to go on and not one word said to correct them or encourage all to change their ways. Do they have a fear they will lose them to the church as part of the faithful? If this is the case it would appear that many, including our clergy, are only paying lip service to God.

One must then ask how far does our faith have to deteriorate before sanity and reason prevail? It is really frightening as the children and youth in our midst receive no leadership whatsoever to correct these issues.

Mal Bugg, Morwell

Growing Catholic Schools

From an article by Bill Andrews of Blessed Mary MacKillop Colleges in Wagga Wagga, in AD2000, July 07

The Blessed Mary MacKillop Colleges, trading as Christ the King Boys' College and Our Lady of the Rosary Girls' College, commenced Year 7 classes this year. They are independent colleges providing instruction in the Catholic faith and are not part of the Catholic school system under the CEO.

Our school philosophy has firmly in place the requirement that Catholic teachers love the faith and follow the teachings of the Church. Without this condition, the students' instruction in the faith would be compromised, with a conflict of interest between teachers not in full communion with Church teachings, due to their own interpretations or opinions regarding these. Such a situation could easily undermine the foundation on which the Church and our colleges are built.

The acceptance of families to the colleges is dependent on the parents' commitment to ensuring their children are supported by Catholic values; their readiness to attend "Key Parent Function" evenings during the year; and their promise to see that their children attend Sunday Mass each and every week without fail.

We are most fortunate in having the Dominican nuns teaching at the colleges. Priests visit the colleges regularly.

We would like families to consider moving to Wagga if their circumstances permit, so as to utilise our colleges with their total commitment to the teachings of the Catholic Church.

For enquiries, or to help financially, please contact Blessed Mary MacKillop Colleges, PO Box 2373, Wagga Wagga 2650. Ph (02) 6921 8999.

Discerning Vocations

I have enjoyed reading *Into the Deep*. It is always theologically sound, informative and inspirational.

Since *National Vocations Awareness Week* occurs on 5 to 12 August in 2007, the following article on how to discern a vocation may be of interest to your readers.

Rev Fr Michael de Stoop
Director of Vocations for the Archdiocese of Sydney

How do I know what vocation God is calling me to?

Before I answer this question we need to be clear as to what discernment is and what it consists of. Discernment must take place in a climate of faith and prayer. After all, God is the one who is doing the calling.

I believe discernment is, in itself, a grace. It is definitely more than a fruit of mere intellectual examination and reflection. For this reason it is extremely important to remember that while discernment is an act of the mind it is principally a fruit of grace. If you are searching out your vocation, I would say that the least of your worries should be discernment. It does not take much faith or common sense to conclude that if God wants you to do something He is going to let you know. Give Him the opportunity to speak to you and He will. Or rather, you will eventually hear Him when you give Him a chance to speak.

The important question is will you heed Him, will you do what He wants, will you do what you hear? Will fear or ignorance be an obstacle?

If fear is preventing you from discerning your vocation you need to cultivate the right dispositions. Once you tell God this sincerely, it often happens that discernment comes much more easily, almost as a matter of course. There is nothing like the peace that comes from seeking first the Kingdom of God, because all other things are consequently added unto us (cf. Mt 6:33).

Why do we lust for certainty?

I think it is because we lack courage. Lacking courage in the will correlates with a lack of conviction in the intellect. I remember when I first began to feel called I often said to God in prayer: "Lord, if you are calling me to the Priesthood, give me a sign. Then I'll have the conviction to respond; to take the first step." But then I came more in touch with how asking God for a sign did not so much come from a *lack of clarity* in my calling but a *weakness of will* in responding. That is why I can honestly say that I would never have become a priest were it not that I had recourse to a great deal of prayer to strengthen my resolve to respond. Through prayer I discovered the delightful truth of St Paul's words: "I can do all things through him who strengthens me" (Phil 4:13).

Now we are ready to consider the means by which we can discern our vocation. Among the most valuable are *prayer, seeking guidance, and exploration*.

Prayer

When we pray it is important that we do not expect God to use extraordinary means to make our vocation known to us. St John of the Cross says: "Anyone wanting to get something in a supernatural way would, as it were, be accusing God of not having given us in his Son all that is required." So if you feel called to a vocation but have not had any spectacular visions you are not missing out on anything!

Seek Guidance

We can gain further assistance in discerning our vocation by contemplating the Law and the prophetic teaching Christ provides through His Church. We can receive assistance not only from the Church's teaching, but also from the individual guidance we receive from its ministers.

This is especially true of spiritual direction as it provides invaluable assistance in discerning our vocation. Even if such spiritual guidance is received within the frequent reception of the Sacrament of Reconciliation, although it may be brief it can be very helpful in the spiritual life because it helps us to attain greater discretion, especially when we consider that it is hard to be objective when our own interests are involved. If you feel that you need more guidance than what you receive in Confession you can ask someone to provide you with spiritual direction. Our need for individual spiritual guidance is analogous to a person who has been in a closed room for a long time: he does not notice that the air has become stale; whereas one who comes in from the outside notices it immediately.

Explore

You would do well to *explore* what God might be calling you to. By exploration I mean ask questions, probe, investigate. Ask others how they discerned God's call in their life and if their vocation is fulfilling. Contact the various Religious Orders and ask them if you can have a live-in-experience for a week or so. Attend vocation discernment weekends. If you are not being more proactive about exploring your vocation than you would in exploring a career choice, then you are not giving your relationship with God the priority it deserves.

If you do these three things faithfully, namely, *pray, seek guidance and explore*, one day you will "know" in your heart what God is calling you to. When the tug at your heart just won't go away, you need to act. A sure sign of a vocation is that it is consistent like a dripping tap!

[For full article, see Documents at www.stoneswillshout.com]

Keeping On

Regarding Gregory Kingman's article on Catholic education (June ITD) – excellent. I gave copies of it to my parish priest and the school principal.

Regarding Archbishop Chaput's talk – I attended his lecture, part of the ACCC conference week. The lecture theatre was packed with about 50 priests, all in clerical gear, and about 350 laity. Fr Andrew Wise and Fr John Speekman were the only priests from our diocese! A goodly number of young adults were there, inspired especially by good young priests like Fr Paul Newton.

Regarding issues in Sandhurst diocese – all praise be to 92 year old Molly Brennan and Jane Munro for their excellent articles keeping us posted on what is going on in their diocese (July ITD).

Not long ago I attended a Saturday noon special Mass at Our Lady Help of Christians in Brunswick for lay apostolates. Bishop Joe Grech was the main celebrant at the vibrant (rather happy-clappy) charismatic style Mass. Bishop Grech, as you probably know, is a very good speaker; rousing, encouraging and Catholic. Ironically the orthodox priests and laity in his diocese are given a hard time while the modernists and the Catholic Education Office seem to get away with almost anything, as we know. In his talk he said it was hard and lonely being a bishop and that he appreciated the feedback from the laity – my spirits rose then fell, because he then added that he only wanted the good news! He was enjoying the popularity and adulation at this vibrant celebration.

Prompted by this experience, the ITD articles, and meeting the people involved on the Life Walk, I have copied the Brennan and Munro articles and wrote to Bishop Grech saying that a bishop cannot afford to be ignorant or to wash his hands of what his Catholic education authority is up to. He needs to be strong and cancel these dissident and heretical speakers. Souls are being lost. It was a polite yet concerned letter. Others have had no replies, so I don't expect one. We just have to pray for our bishops and keep on keeping on!

Richard Earle, Marlo

Vocations Will Not Fail

Pope Benedict XVI to priests and deacons:

“Your enthusiasm and your communion, your life of prayer and your generous ministry are indispensable. It can happen that we feel tired or afraid in the face of new challenges and new difficulties, but we must have faith that the Lord will give us the strength necessary to put into effect what He asks of us. He will ensure that vocations do not fail if we implore them with faith, and if together we undertake to seek and defend them with...a pastoral care rich in ardour and inventiveness, capable of showing the beauty of priestly ministry.”

The Advocate vs The Accuser

by Rev. Thomas J. Euteneuer,

President, Human Life International www.hli.org

In a few months I will publish a book on exorcism and deliverance by which I hope to educate the Church Militant on the reality of spiritual evil and the truth of the Church's power against it. I offer an excerpt from this upcoming book to highlight the influence of the Holy Spirit in defending our cause against the accusing spirit of the devil. If we are to fight for the salvation of souls, we must know our enemy and experience God's love as the protective shield against all his evil.

There are three common names by which most people describe the font of all evil: the Devil, Satan and Lucifer; each of these names comes to English from a different language. The name “Devil” comes from the Greek word *δίαβολος* (*diábolos*), which literally means “one who throws things around” in the sense of creating the chaos for which he is so famous. The name “Satan” comes from the Hebrew verb “to accuse” and is variously translated as “the accuser,” “the tempter,” “the persecutor,” “the calumniator” and “the adversary.” Not ironically, the Church, taking her cue from the Gospel of John, calls the Holy Spirit “The Advocate” (i.e., defense lawyer), in order to remind us that the depredations and accusations of our principle enemy are always met with one more powerful than he who takes our side in a fight.

“Lucifer” is a name that derives from the Latin meaning “light-bearer,” commonly understood as his God-given name before he fell from grace. This name is cited in St Jerome's Vulgate translation of the Bible in the Book of Isaiah 14:12-16. This potent creature has always been considered by the tradition of the Church as one of the most powerful angels that God created. It is speculated that his name was “Light-Bearer” because he was a Seraphim angel, the highest order of the angelic hierarchy, and the order of angels whose Hebrew name describes something that burns with the ardor of love. Lucifer's fall from grace did not deprive him of his natural powers but rather corrupted those powers for the perverse work of undermining God's plan of salvation for men.

Among all the many references to this wretched being in the Bible, the Book of Revelation is one of the best sources of knowledge about him and his plan to destroy God's children. He is described in Rev 12:9 as “a huge dragon, the ancient serpent, known as the devil or Satan, the seducer of the whole world.” The devil's most serious indictment came from our Blessed Lord who called him, “a liar and the father of lies,” and “a murderer from the beginning” (Jn 8:44). The New Testament refers to this origin of all wickedness nearly three hundred times to warn us of his presence and work.

Let us make a profound act of faith in the Holy Spirit, that, no matter how evil our times may be, God will never abandon to the power of evil those who call upon Him. Let us call upon the Holy Spirit to protect us and our loved ones and to renew the face of the earth!

Invite Jesus to Your Wedding!

*Pontifical Household preacher, Fr Raniero Cantalamessa,
On the Gospel of the wedding feast of Cana*

This Gospel episode contains hope for all marriages, even the better ones.

What happens in all marriages happens in the wedding feast at Cana. It begins with enthusiasm and joy (the wine is the symbol of this); but this initial enthusiasm, like the wine at Cana, comes to wane with the passage of time. Then things are done no longer for love and with joy, but out of habit. It descends upon the family, if we are not careful, like a cloud of sadness and boredom. Of this couple it must sadly be said: "They have no more wine!"

This Gospel episode points out to the couple a way to not fall into this situation or get out of it if they are already in it: Invite Jesus to your wedding! If he is present, he can always be asked to repeat the miracle of Cana: transform the water into wine – the water of habit, of routine, of frigidity, into the wine of love and joy better than the initial love and joy, just as the miraculous wine at Cana.

Inviting Jesus to your wedding means honouring the Gospel in your house, praying together, receiving the sacraments, taking part in the life of the Church.

Married couples are not always in the same place, religiously speaking. Perhaps one of them is a believer and the other is not, or at least not in the same way. In this case, the one who knows Jesus should invite him to the wedding and do it in such a way – with kindness, respect for the other, love and coherence of life – that Jesus soon becomes the friend of both. A "friend of the family!"

www.zenit.org 12-01-2007

Orthodox Parishes

Readers who are off on holidays sometimes contact ITD for advice on which parishes along their route are orthodox. We know of a few here and there, but there are certainly many more around the country that we don't know about! What we'd like to do, is start a list of parishes that orthodox Catholics would feel at home in while travelling, so that we can be more helpful when people contact us for advice. Please let us know your recommendations. It will also be helpful to know where specifically *not* to go if you're looking for orthodoxy. Please mail or email us using the contact details on the back page. Thanks. Ed.

Churches and Communities

The Congregation for the Doctrine of the Faith released a document entitled *Responses to Some Questions Regarding Certain Aspects of The Doctrine on The Church*, dated 29 June 2007. In the Introduction it explains that this document was written to correct errors in interpretation that some theologians have been prone to, that then lead to confusion and doubt. The document is set out in question and answer format. The following excerpts clarify the difference in meaning between the terms Church and Christian Community.

What is the meaning of the affirmation that the Church of Christ subsists in the Catholic Church?

Christ "established here on earth" only one Church and instituted it as a "visible and spiritual community," that from its beginning and throughout the centuries has always existed and will always exist, and in which alone are found all the elements that Christ himself instituted. "This is the one Church of Christ, which we confess in the Creed as one, holy, catholic and apostolic [...]. This Church, constituted and organised in this world as a society, subsists in the Catholic Church, governed by the successor of Peter and the Bishops in communion with him."

Why does the Second Vatican Council use the term "Church" in reference to the oriental Churches separated from full communion with the Catholic Church?

The Council wanted to adopt the traditional use of the term. "Because these Churches, although separated, have true sacraments and above all - because of the apostolic succession - the priesthood and the Eucharist, by means of which they remain linked to us by very close bonds," they merit the title of "particular or local Churches," and are called sister Churches of the particular Catholic Churches.

Why do the texts of the Council and those of the Magisterium since the Council not use the title of "Church" with regard to those Christian Communities born out of the Reformation of the sixteenth century?

According to Catholic doctrine, these Communities do not enjoy apostolic succession in the sacrament of Orders, and are, therefore, deprived of a constitutive element of the Church. These ecclesial Communities which, specifically because of the absence of the sacramental priesthood, have not preserved the genuine and integral substance of the Eucharistic Mystery cannot, according to Catholic doctrine, be called "Churches" in the proper sense.

www.zenit.org 10-07-2007

"If you have two legs and you're breathing – you're called to holiness, sweetheart."

Mother Angelica

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
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Tues, Wed, Fri, Sat in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Fridays 4pm – 8pm (alternating months, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	CANCELLED
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 4pm – 8pm (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

Return to the Source

Pope John Paul II

I want to stress the centrality of the Eucharist for the life of the world to which the Lord has sent us as the seed of renewal.

If the Church returns to her Eucharistic source, she will recover her authentic nature and strength, and that will relativise and highlight consecration to God and fraternal sharing that will enable her to overcome fragmentation and division.

Moreover, the powerful presence of the sacrifice of Christ in the Eucharist keeps the Mass from being reduced to a gathering for a convivial meal.

The Sacrifice stands for ever as a sign of contradiction, and is the place where we can verify the degree of our conformity to the radical message of Christ, in our relationship to God and with our brothers and sisters.

Jesus longs for us to love him!

St Thérèse of Lisieux

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

stoneswillshout@yahoo.com.au

**PO Box 446, Traralgon, VIC, 3844
Australia**

- 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 and on the website; printed copies up to a week later. Deadline for contributions is one week before the end of the month (but preferably by the 15th of the month).

Editor - Janet Kingman

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

- no longer have a voice in Catholic Life, 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 and contact details must accompany letters. However, if there is sufficient reason, anonymity will be preserved when publishing. Letters to the editor do not necessarily reflect the views of ITD.