

# *Into the Deep*

Issue 62

Newsletter of orthodox Catholics of Gippsland

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## **The Kingdom of God**

*From an address by Pope Benedict XVI*

The Kingdom of God is really God himself, who makes himself present in our midst and reigns through us. The Kingdom of God is built up when God lives in us and we bring God into the world.

You do so when you testify to a “meaning” rooted in God’s creative love and opposed to every kind of meaninglessness and despair. You stand alongside all those who are earnestly striving to discover this meaning, alongside all those who want to make something positive of their lives.

By your prayer and intercession, you are the advocates of all who seek God, who are journeying towards God. You bear witness to a hope which, against every form of hopelessness, silent or spoken, points to the fidelity and the loving concern of God.

Hence you are on the side of those who are crushed by misfortune and cannot break free of their burdens. You bear witness to that Love which gives itself for humanity and thus conquered death. You are on the side of all who have never known love, and who are no longer able to believe in life. And so you stand against all forms of injustice, hidden or apparent, and against a growing contempt for man.

In this way, dear brothers and sisters, your whole life needs to be, like that of John the Baptist, a great, living witness to Jesus Christ, the Son of God incarnate. Jesus called John “a burning and shining lamp” (Jn 5:35). You too must be such lamps! Let your light shine in our society, in political and economic life, in culture and research. Even if it is only a flicker amid so many deceptive lights, it nonetheless draws its power and splendour from the great Morning Star, the Risen Christ, whose light shines brilliantly – wants to shine brilliantly through us – and will never fade.

*www.zenit.org 10-09-2007*

*“Jesus in the Blessed Sacrament is the Living Heart of each of our parishes.” Pope Paul VI*

## **Testing of Faith**

*Padre Pio of Pietrelcina*

The Apostle St James [James 1:2-4] exhorts souls to rejoice when they see themselves harassed by various temptations, storms, and numerous contradictions. ...

The reason is because the crown is to be found in the struggle, and the more the soul fights, the more the victories are multiplied.

And knowing that, to every victory gained, there corresponds a degree of eternal glory, how can you not rejoice in seeing yourself involved in this task and gaining many victories during the course of your life?

May this thought console you, and let the example of our divine Master also encourage you. ... In every respect Jesus was tempted as we are, yet without sinning, and tempted to the point of being unable to bear it any longer so that He exclaimed, ‘My God, my God, why has thou forsaken me?’ [Matthew 27:46]

*From Praying in the Presence of Our Lord with Padre Pio,  
by Eileen Dunn Bertanzetti*

## **Thank You Gifts!**

In the September issue of ITD we announced that Fr Michael de Stoop had kindly donated a signed copy of each of his books on “The Gift of Confession” (the full version, and the abridged Question and Answer version). As promised, we kept a record of all those who wrote to ITD, donated, subscribed, or introduced new subscribers during September and October, and from these, randomly selected two readers to receive one of the books each as a thank you gift.

Congratulations to Mary and Martin Hanley of Cora Lynn who will receive the full version in the mail shortly, and to Bernadette Maquire of Coonabarabran who will receive the abridged version.

Thank you to everyone for your ongoing support!

**All issues of Into the Deep are at [www.stoneswillshout.com](http://www.stoneswillshout.com)**

# With a Grain of Salt

Dean Balkin of Footscray, wrote a long and interesting letter to the editor. He began by saying,

“I read your October newsletter today. Normally I take it all *cum grano salis*, but the piece you ran titled ‘Servant or Master?’ really irked me, so here are my comments.” And he proceeded to list each point of the article, and either agree with it or ridicule it. For example:

- the words of the Creed have already been decided – don’t make them up to suit yourself ... “I agree with this.”
- don’t add your own innovations to the Eucharistic prayers – you do not know better than the Church; just read them as you are required to do – it’s not hard, and it’s what we are entitled to and deserve as faithful Catholics ... “We don’t deserve anything. We do our best, and can’t expect perfection because it’s not possible to humans. If you were standing there as a priest seeing a baffled and bored congregation wanting you to mumble along and get it over with, would you not feel like stopping and explaining what is happening? Or is it better to be parsimonious and feel satisfied that you’re doing such a correct job? It might not be “perfect” but who cares, if it shows the priest is thinking then I’m happy.”
- Extraordinary Ministers of Holy Communion are called that, and nothing else ... “Who cares if a different term is used? Goodness, don’t be so picky.”
- Wear the vestments you are required to wear – it’s not a fashion statement or personal choice ... “Sometimes this is warranted, but it’s picky. At times like this, you should be grateful to have a priest to look after you.”
- the sign of peace is not a social occasion or sign of love and affection amongst parishioners – remind people that it is to be given in a sober manner to those on either side of them ... “I’m not cold and stoic, and God isn’t either. He made us with different cultures, emotions and normal reactions to our family and friends. If that offends you or isn’t in your definition of what is “holy” then perhaps your priorities are centred on the wrong things.”

Other reactions of his to points in ‘Servant or Master’ include: “Oh please, that is ridiculous”, “That can be a valid point sometimes”, “This sounds like ‘ohhh do as you’re told or I’ll tell Mum’ which is very childish”, “Normally, yes I agree”. He ends with, “Don’t elevate process, scripts and obedience above the real purpose – to be in the amazing presence of our maker. Constant attention to the details leaves little room for God.”

Dean Balkin gives us a wonderful example of confused modernist thinking. Remember that I used Church teaching and liturgical law as a basis for my cries of frustration in ‘Servant or Master’. When he agrees with a point, or ridicules it, he is agreeing or disagreeing with Church teaching. So what is he basing his judgements on? What standard does he use to measure Church teaching against?

It is fascinating to contemplate the authority that modernists ultimately draw upon. It appears that they only consider something the Church teaches to be good and right *if* they agree with it, only worth obeying *if* they understand it. If they disagree, or don’t understand it, or have a different idea, or don’t like it, then they maintain that the Church has got it wrong on that point. Do they really think that they have greater insight into the mysteries of the faith, and how to safeguard them, than the Magisterium? - Ed.

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## The Result is Scandal

*Redemptionis Sacramentum, n.11, 12*

The Mystery of the Eucharist is too great for anyone to permit himself to treat it according to his own whim, so that its sacredness and its universal ordering would be obscured.

On the contrary, anyone who acts thus by giving free reign to his own inclinations, even if he is a Priest, injures the substantial unity of the Roman Rite, which ought to be vigorously preserved, and becomes responsible for actions that are in no way consistent with the hunger and thirst for the living God that is experienced by the people today.

Nor do such actions serve authentic pastoral care or

proper liturgical renewal; instead, they deprive Christ’s faithful of their patrimony and their heritage.

...The result is uncertainty in matters of doctrine, perplexity and scandal on the part of the People of God, and, almost as a necessary consequence, vigorous opposition, all of which greatly confuse and sadden many of Christ’s faithful...

On the contrary, it is the right of all of Christ’s faithful that the Liturgy, and in particular the celebration of Holy Mass, should truly be as the Church wishes, according to her stipulations as prescribed in the liturgical books and in the other laws and norms. ...

## Clarifications

I commend the aim of your article ‘Servant or Master?’ However, I would ask that for the sake of completeness and accuracy you consider the following in your quest to get parish priests to choose obedience instead of trendiness:

1. You say: “you, as the priest, are required to purify the sacred vessels - don’t leave the “dishes” for the “ladies” to wash up later (e.g. R.S. n.119)”. I refer you to the text of RS n.119 in which you will see that the priest is not always “required” to purify the sacred vessels.

[119.] The Priest, once he has returned to the altar after the distribution of Communion, standing at the altar or at the credence table, purifies the paten or ciborium over the chalice, then purifies the chalice .... Where a Deacon is present, he returns with the Priest to the altar and purifies the vessels. It is permissible, however, especially if there are several vessels to be purified, to leave them, covered as may be appropriate, on a corporal on the altar or on the credence table, and for them to be purified by the Priest or Deacon immediately after Mass once the people have been dismissed. Moreover a duly instituted acolyte assists the Priest or Deacon in purifying and arranging the sacred vessels either at the altar or the credence table. In the absence of a Deacon, a duly instituted acolyte carries the sacred vessels to the credence table and there purifies, wipes and arranges them in the usual way.

2. You say “the sanctuary is your area, a sacred space essentially for ordained ministers and altar boys only”.

I refer you to the 15 March 1994 communication from the Sacred Congregation for Divine Worship and the Discipline of the Sacraments to the presidents of episcopal conferences permitting altar girls. Subsequently, Pope John Paul II confirmed the decision and ordered its promulgation.

*Moira Kelly, Camperdown*

As all the points raised in ‘Servant or Master’ have been dealt with in ITD before in significantly more detail, I was trying to simplify matters, hoping that taking it back to the ‘bare bones’, the points might be more easily read and understood. It seems that this simplified approach caused some concern among some readers.

It is of course true that Redemptionis Sacramentum (RS) accepts that Deacons or duly instituted acolytes may purify the vessels. Incidentally, deacons and duly instituted acolytes are, according to Canon Law, men. Either way, it certainly excludes situations I have seen with a few ladies gathered around the credence table having a chat after Mass while casually ‘drying the dishes’, or Extraordinary Ministers of Holy Communion officiously ‘cleaning up’ after Communion.

With regard to altar girls, RS (n.47) also states that girls are permitted to serve, at the discretion of the bishop, but indicates that the tradition of reserving altar servers to boys is preferable. - Ed.

## Help Others to Pray

My wife and I agree entirely with the comments about the celebration of the Mass (Servant or Master? ITD Oct ’07). There is something I must say, though.

You urge priests to teach their congregations to be quiet “before Mass”, and you say that “socialising can happen after Mass”. I really think that before or after doesn’t matter. What we were taught when we were children was to be quiet and reverent in the Presence of the Blessed Sacrament. Most certainly we should make a prayerful preparation for Mass. My Roman Missal – one of the lovely Daily Missals that are unknown to young Catholics now – contains some most beautiful prayers to be said before Mass. But it also contains equally beautiful prayers for our Thanksgiving after Communion. When Father leaves the altar, we are still in the presence of the Blessed Sacrament. People should be encouraged to remain on their knees for a little while and make a proper Thanksgiving. “Socialising” should be left until we are not in the Presence of Our Lord i.e. either outside or in a quite separate part of the church building, from where noisy conversation does not disturb people who are still at prayer.

How can practising Catholic adults sit or stand in church – some with their backs to the tabernacle – and talk noisily about yesterday’s football matches? It happens. I guess it is just part and parcel of the air of chummy familiarity that has developed at Sunday Mass. One can hope and pray that things will improve. There will have to be real RE in all Catholic schools, and parish priests will have to insist that we behave as we should in church. It was said by a very wise writer - and I don’t remember who it was – that we don’t need to be informed nearly as much as we need to be reminded. When it comes to lack of reverence in church, some of the worst offenders are elderly women (including nuns) who know how they should behave, but need to be called to order from the altar. And the little signs that Father Denis Hart had on the walls of St Joseph’s West Brunswick were a great idea. I have one before me as I write:-

“My House will be called a House of Prayer”

(Matthew 21:13, Isaiah 56:7)

PLEASE BE SILENT - HELP OTHERS TO PRAY  
THANK YOU

*Michael Ryan, Rosanna*

Another point that perhaps wasn’t clear enough. Certainly I was not suggesting that socialising happen *in the church* after Mass. Thanks for clarifying this. - Ed.

**“The Eucharist** is the supreme proof of the love of Jesus. After this, there is nothing more but Heaven itself.”

*St Peter Julian Eymard*

# Saint Michael

*From an article by Fr Thomas Euteneuer, President of Human Life International, [www.hli.org](http://www.hli.org)*

Let us take a moment to reflect on the glorious prince of the heavenly host, St Michael the Archangel, the most potent of all God's helpers.

We start with his name: "Michael" is of Hebrew origin and, literally translated, means, "Who Is Like Unto God?" It is actually a composite of three little Hebrew words that form one phrase: "Mi" (pronounced "mee" and meaning "who?"); "cha" (pronounced "ka" and meaning "like"), and "el" (the Hebrew name for "God").

The phrase, "Who is like unto God?" is not a statement about this angel being so close or similar to God – no one can claim that. Rather, it is a rhetorical question. It is what Michael uttered in his disbelief that someone would claim to be like God. That someone was another angel named Lucifer.

Tradition has it that Lucifer, the sublime Seraphim, ranked highest in the order of angels and proudly asserted that he wanted to "be like the Most High" (see Isaiah 14:14 for this). One faithful angel of a lower rank, unable to countenance the impudence of a creature thinking he were equal to God, courageously stood up in the divine assembly to defend the rights of God with a rebuke that issued from the depths of his being as a question something like: "And just who could possibly claim to be like God?" And so "Mi-chael" became his name.

Michael then cast Lucifer out of heaven with all his rebellious companions. No creature that rejects the sovereignty of God could ever remain in heaven.

Michael is thus the defender of the rights of God and the one who manhandles the strongest of the demons. We have him to thank for showing us that proud Satan can actually be defeated and that the rights of God can be vindicated against all blasphemers.

## Congratulations

Congratulations to St Mary's Primary School, Sale, in its advertisement for a full-time teacher. It states that applicants should demonstrate the following:

- A commitment to providing excellence in Education.
- A commitment to Catholic Education.
- A strong personal commitment to the Catholic Faith.

Hopefully this could be the start of putting "Catholic" back into Catholic schools.

*Pat O'Brien, Sale*

*"Reawaken the courage* to make definitive decisions: they are really the only ones that allow us to grow, to move ahead and to reach something great in life."

*Pope Benedict XVI*

## A Different Language

Happy 5<sup>th</sup> birthday! Thank you for another excellent copy of *Into the Deep*. I usually find at least one article that is an answer to a concern that I have, or at least gives me valid ammunition to enter into a "discussion" on not so valid a practice: St Louis de Montfort's extract on 'Little Flies' being an example of the former, and the article on 'The Mass as Sacrifice' and 'Servant or Master', as examples of the latter.

The article on the loss of the faith by our Catholic school youth (p.4) ties in with Fr de Stoop's new book in a way that I have recently been musing on. I think that students who are known to practise their faith at some Catholic high schools are modern-day martyrs!

'Catholic Studies' lessons are usually the most unruly and disliked. Students who show an interest are made fun of by some of their peers, and if Holy Mass is offered at a lunch-time very few students are brave enough to go. I do think that since Cardinal Pell has brought in the new syllabus we are in a better position than other dioceses. However the biggest hurdle is with the students – even those who come from a practising Catholic family. It is not cool to be "holy"! Those who do persist and keep the faith are all the stronger for it, but there are too many casualties on the way.

I think a lot of the problem rests in the loss of the sense of sin! Whereas this may have been overstressed pre-Vatican II, we have gone too far the other way and, in the fear of having our children fear a most loving Father-God, our children have lost the gift of Fear and Reverence and in fact have not been taught how to unwrap any of the Gifts of the Holy Spirit.

Many of the children who have received the Sacraments of Reconciliation and First Eucharist are poorly formed, as it is the case of the blind leading the blind, as the article claims. The students are never told that bullying is sinful or that anything is sinful, just the importance of being nice to each other. And yet how does Mark's Gospel begin? "Repent and believe!"

Until we realise that we sin, we do not know of the need of repentance or of a Saviour, and therefore don't want to believe. We are speaking a different language to them.

The real problem doesn't begin at school however. Sin is not preached at a parish level anymore unless when talking about the environment or Aboriginal rights. The biggest evil these days is suffering. At every funeral we are expected to be happy because our dearly departed beloved is in Heaven. Purgatory and Hell are rarely mentioned.

Maybe it is time that we put 'The Last Things' first again and then we and our children may begin to understand the need for repentance, the true beauty of our Faith and the overwhelming love and mercy of our Abba. Fr de Stoop's book would become an overnight best-seller! More prayer and fasting is needed!

*Maureen Wright, Lurnea NSW*

## Reorienting the Mass

*From an interview of Zenit with Father Uwe Michael Lang, recently appointed to work for the Pontifical Commission for the Cultural Heritage of the Church*

That catchphrase often heard nowadays, that the priest “is turning his back on the people,” [in the ‘Old Mass’] misses the crucial point that the Mass is a common act of worship in which priest and people together – representing the pilgrim Church – reach out for the transcendent God. ...

By facing the same direction as the faithful when he stands at the altar, the priest leads the people of God on their journey of faith. This movement toward the Lord has found sublime expression in the sanctuaries of many churches of the first millennium, where representations of the cross or of the glorified Christ illustrate the goal of the assembly’s earthly pilgrimage. ...

The paramount principle of Christian worship is the dialogue between the people of God as a whole, including the celebrant, and God, to whom their prayer is addressed.

This is why the French liturgist Marcel Metzger argues that the phrases “facing the people” and “back to the people” exclude the one to whom all prayer is directed, namely God.

The priest does not celebrate the Eucharist “facing the people,” whatever direction he faces; rather, the whole congregation celebrates facing God, through Jesus Christ and in the Holy Spirit.

*www.zenit.org 21-09-2007*

## Renewed Enthusiasm

Father Gerard Ryan CCS is a member of the Confraternity of Christ the priest. He has conducted retreats and seminars in Italy, Spain, USA and Australia for religious communities and for the laity. Father also writes for several religious periodicals.

Fr Ryan conducts three preaching and teaching retreats a year in his own parish of Ashmont in Wagga Wagga, NSW. These retreats are available to parishioners and non-parishioners.

After attending one of Father’s retreats a few years ago, I was inspired with a renewed enthusiasm for my Catholic faith. I realised the value of Father’s preaching and teaching so I decided to film the talks. I produce these in different formats for sale. The profits from the sale of these go to Father to help spread the Gospel in his parish.

I hope when playing this electronic material you too will receive a renewed enthusiasm for your Catholic faith.

To obtain any of his retreats on DVD or CD, phone me on (03) 9879 9821 or email paulh42@bigpond.com.

*Paul Harris, Ringwood Vic*

## Misled by ‘Primacy of Conscience’

*From the response of Cardinal George Pell to the Privileges Committee of the Legislative Council of the Parliament of New South Wales*

It is possible that some Catholic politicians have been misled by the theory of “primacy of conscience”, allegedly an invention of the Second Vatican Council, although the phrase can be found nowhere in the documents of the Council.

It is difficult to know what this theory means, as everyone is obliged to act as he thinks proper. Unfortunately, as the Jesuit theologian Cardinal Avery Dulles writes, “the idea of conscience has been deformed by some modern thinkers...[who] often depict conscience as a supreme and infallible tribunal that dispenses us from considerations of law and truth, putting in their place purely subjective...criteria such as sincerity, authenticity and being at peace with oneself”.

From this mistaken view some conclude that Church authorities, and by implication God himself, must accept every conscientious decision even when such a decision violates natural law, the Ten Commandments, and important Church moral teaching.

## Growing Holy Children

*Bishop Robert Finn, Diocese of Kansas City-St Joseph, on combating pornography*

Parents have to try to grow holy children. They have to seek to be holy families. They must limit TV, computer, and video and spend more time together with their children, and they have to explain to their children why this is important. Parents have to eliminate obstacles to their own purity and sexual responsibility from their lives – that is, no contraception – dress modestly, pray together as a family, and interact as loving couples in a way that models chaste love and deep commitment. Creating this home environment is the best way to help children.

Parents have to teach their children about the positive meaning and power of pure and chaste friendships. They must, as much as possible, oversee all the educational components of their children’s education. We can’t take for granted that a Catholic school will necessarily have all the best pieces in place. In our Catholic schools, we depend on parents to make our schools accountable and to help us find and implement improvements.

Use of devotional images can help to supplant degrading images. Mental prayer can strengthen us against the pitfalls of idle curiosity.

*www.zenit.org 20-03-2007*

# Correcting Errors and Misinterpretations

With respect, I must take issue with Pat O'Brien's comment that the Anglican Church "is not a true church at all" (ITD Oct '07 p.10).

The Anglican Church has a pedigree which goes back to the Roman occupation of the British Isles in the first century. Hundreds of years later at the Synod of Whitby in 664 the British church, which had long been recognised by Rome, made a decision to follow Roman, rather than Celtic usage. At no point up to this time was the British Church regarded by Rome as illegitimate. Even after the Synod, Rome continued to grant the Church in England a degree of independence over and beyond the Continental Church. This was because Britain was never part of the Holy Roman Empire (800-1806). Even after the events under Henry the Eighth, the English Church simply went back to the position it had agreed to in 664 with Rome.

For these and other reasons the Anglican Church continues to enjoy a special relationship with Rome. Its ordained priests may enter the Catholic priesthood without undue impediment and Anglican baptisms, marriages and confirmations are recognised by the Catholic Church.

I believe that it is in this tradition that the Diocese of Sale assisted with the purchase of the stained glass window referred to. In so doing our Bishop simply continued an accepted ecumenical practice which the Anglican Church responds to in kind.

*Christopher Holt, Mt Martha*

Regardless of your (puzzling) account of history, it is clear *according to Catholic doctrine* that the Anglican Communion is not considered a true church.

While it is true that Anglican ministers may be ordained as Catholic priests, and Anglican (and many other Christian) Baptisms are recognized (not Confirmations), it does not follow that the Anglican Communion is therefore considered a true church.

As you will see in the August 2007 issue of ITD (p.11), the Congregation for the Doctrine of the Faith recently reaffirmed Catholic doctrine in this regard, specifically to address such errors in interpretation. This document, *Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church*, confirms teachings contained in such documents as the Second Vatican Council's Decree on Ecumenism (*Unitatis redintegratio*, 1964) and the Congregation for the Doctrine of the Faith's Declaration *Dominus Iesus* (2000). The "Fifth Question" of the Document asks:

"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?"

The "Response" in the Document is as follows:

"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."

The *Decree on Ecumenism* includes the Anglican Communion by name as one of those resulting from the Reformation (no.13):

"Other divisions arose more than four centuries later in the West, stemming from the events which are usually referred to as "The Reformation". As a result, many Communions, national or confessional, were separated from the Roman See. Among those in which Catholic traditions and institutions in part continue to exist, the Anglican Communion occupies a special place."

- Ed.

## We Know the Road

*From an address by Pope Benedict XVI on the parable of the rich man and Lazarus (Luke 16:19-31):*

The rich man embodies the unjust spending of wealth by those who use it for unbridled and egotistical luxury, thinking only of satisfying themselves, without taking care of the beggar at their door.

The poor man, on the other hand, represents the person that only God cares for, and unlike the rich man, he has a name, Lazarus, an abbreviation of Eleazar, which means "God helps him." He who is forgotten by all is not forgotten by God; he who is worth nothing in the eyes of men, is precious in the eyes of the Lord.

The story shows how earthly injustice is overturned by divine justice: After death, Lazarus is welcomed "into Abraham's bosom," that is to say, into eternal beatitude, while the rich man ends up "in hell among torments." It is a new, definitive, unappealing state. Therefore it is during this life that one must repent; doing so afterward is useless. [...]

We cannot say that we do not know the road to take: We have the law and the prophets, Christ tells us in the Gospel. Whoever chooses not to listen would not change even if someone came back from the dead to warn him.

[www.zenit.org](http://www.zenit.org) 30-09-2007

## Preparing for the Election

I would like to thank the Australian Catholic Bishops Conference for their strong leadership in the area of human rights, especially the basic right to life.

This includes their Election statement (06/08/07) and their recent statement regarding Amnesty International's support of abortion – "because of this change in policy, membership of Amnesty International is no longer compatible with Catholic teaching and belief on this important point," Archbishop Wilson said.

The Election statement, *A Vote For Us All*, approved by the nation's 42 Bishops, raises a number of key issues for people to consider as they weigh things up in the approach to the election.

"At a time when some argue that religious faith should be removed from politics altogether, we urge Catholics to take their democratic freedoms seriously and become involved in the political process," the statement says. "For some, this will also mean making informed ethical choices at the ballot box."

"Respect for Life and the fostering of the inherent dignity of the person underpins what it is to be human."

As the election comes closer Catholics need to be informed.

In April 2007, the ALP National Conference, Chapter 13, Respecting Human Rights, endorsed the following:

"Labor will support the rights of women to determine their own reproductive lives, particularly the right to choose appropriate fertility control and abortion."

In February 2006, Kevin Rudd and Julia Gillard voted in favour of making the abortifacient RU486 more readily available, as did some members of other political parties. Gillard (04/04/06) proudly stated: "In the House, only 7 of 36 women voted against treating RU486 like every other drug – none of them Labor, I might add." She is a member of Emily's List, as is Anna Bligh. All Emily's List candidates must be pro-choice i.e. pro-abortion. For a comprehensive listing visit [www.emilyslist.org.au](http://www.emilyslist.org.au).

Victoria (Labor Government) is currently pushing legislation for abortion on demand.

At the Federal election, I urge you to prayerfully consider "the inherent dignity of the person and what it is to be human." Contact your candidates from the various political parties, ascertain their views and vote accordingly.

*J Webb, Parkhurst, Qld*

***"Faith*** assures us that God always listens to our prayers and answers them at the right moment, even if daily experience seems to contradict this certainty."

*Pope Benedict XVI*

## Do I receive pardon for the sins I forgot to confess?

*An excerpt from The Gift of Confession - Abridged Edition in Q & A Format by Fr Michael de Stoop which features answers to this and other frequently asked questions. Copies of this book are available from Catholic bookshops or from the publisher's website: [www.connorcourt.com.au](http://www.connorcourt.com.au)*

The Church teaches that we receive pardon for the sins we forget to confess. However, were we to recollect them, we must confess them the next time we go to confession; in the meantime, we may receive Holy Communion, if no other obstacle presents itself. The only things which make this sacrament invalid are intentionally withholding serious sins, not being sorry for them, or not having a firm purpose of amendment. The *purpose* of amendment is not the *certitude* of amendment but a sincere resolve, with the help of God's grace, not to sin again to avoid the occasions of sin.

## Women Religious to Search for Christ

To be prophets in today's world, women religious must cultivate an intimate friendship with God, Benedict XVI says. He said this in an audience with a group of superiors-general of women's religious congregations, gathered in a plenary assembly.

"The 'prophet' first listens and contemplates, then speaks, letting himself be totally infused with that love for God that fears nothing and is stronger than death," the Holy Father said to the representatives of 794 religious families.

The Pontiff continued: "An authentic prophet, therefore, is not overly worried about doing works, which is undoubtedly important, but not essential. The prophet tries, above all, to be a witness of God's love, trying to live it in today's world, even if his presence is considered 'uncomfortable' to some, because it offers and incarnates alternative values.

"Only union with God can cause and strengthen the 'prophetic' role of your mission, which consists in the 'proclamation of the heavenly kingdom,' an indispensable proclamation in every age and society."

Benedict XVI encouraged the superiors to make their primary concern that of helping "your fellow sisters to search for Christ and place themselves in generous service to the Gospel."

He added: "Do not give in to the temptation of distancing yourselves from intimacy with your heavenly Spouse by letting yourselves be captured by the concerns and problems of everyday life." [...]

*www.zenit.org 08-05-2007*

## Be Men of Prayer

The prayer of a bishop is not only a commitment, but a necessity, says Benedict XVI.

The Pope said this upon receiving in audience at Castel Gandolfo the participants of a meeting of recently ordained bishops. [...]

The Pontiff told the bishops that like the Twelve Apostles, “we were called above all to stay with Christ, to know him more deeply and to take part in his ministry of love and his relationship of full confidence in the Father.”

“And the Apostles understood well that listening in prayer and then proclaiming what they heard must have first place among their many tasks,” he added.

Benedict XVI said that the organizational tasks and commitments of a bishop are numerous, “but the first place in the life of a successor of the Apostles must be reserved for God.”

The Pope also reminded the prelates that through prayer “the pastor becomes sensitive to the needs of others and merciful toward all.” He added as well that “the pastor rooted in contemplation knows how to welcome the needs of others, which become his own through prayer.”

The Holy Father said that the bishop must also create opportunities for the faithful to pray: “In the cities in which you live and operate, often frenetic and noisy, where man runs and loses himself, where one lives as if God does not exist, may you be able to create places and occasions of prayer.”

He encouraged the prelates to “never tire” of helping parishes, schools and families become places of prayer. He urged them in particular “to make the cathedral an exemplary house of prayer, above all of liturgical prayer, where the diocesan community gathered together with their bishop can praise and thank God for the work of salvation and intercede for all men.”

“Be men of prayer!” urged Benedict XVI. “The spiritual fecundity of the ministry of the bishop depends on the intensity of his union with the Lord. “It is from prayer that a bishop must draw light, strength and comfort in his pastoral activity.”

*www.zenit.org 23-09-2007*

## The Courage of Humility

“The way of humility is not the way of renunciation but that of courage. It is not the result of a defeat but the result of a victory of love over selfishness and of grace over sin. In following Christ and imitating Mary, we must have the courage of humility; we must entrust ourselves humbly to the Lord, because only in this way will we be able to become docile instruments in his hands and allow him to do great things in us.”

*Pope Benedict XVI*

## Evolution is Dead

I write in response to your article in the September issue of ITD – “Evolution is not enough” (p.4) in which Pope Benedict is quoted as saying that “there is a great deal of scientific proof in favour of evolution”, but that it “does not answer everything”.

Ever since the Galileo case emerged as a watershed issue in the history of the Church and science, nervous churchmen have been at pains not to tangle with anything deemed to be mainstream science. Thus today we find churchmen at the highest level singing the praises of the supposedly God-designed ‘Big Bang’ theory and persistently defending evolution.

On the other hand, we have many reputable Catholic scientists, at the very ‘coal face’ of the relevant science, telling us that evolution is as dead as a brontosaurus, scientifically speaking, and that to retain it is to do immense harm to a biblical/Judaeo-Christian world view.

Nowhere is this contrary situation (*pro* and *con*) better exemplified than with the September 2006 meeting between Pope Benedict XVI and some evolutionary-minded Austro-German scientists (former students of his) on the one hand; and on the other, the efforts of some lay scientists, led by Prof. Maciej Giertych (from the Polish Academy of Sciences and also a member of the European Parliament), to inform this group respectfully, by letter, that evolution is better being dropped altogether.

I was most grateful to receive from a colleague in France the series of letters that Professor Giertych had organised for this occasion. For one, this was the very ammunition that one might well use against the increasingly influential atheist/evolutionist, Richard Dawkins. We all know about his bestseller, *The God Delusion*. Prof Giertych and his scientific colleagues, Dean Kenyon, Emeritus Professor of Biology at San Francisco State University, and Dr Rick Von Sternberg of the Smithsonian Institution, are experts in the very areas of science in which evolution is supposed to be at its strongest. And they smash it scientifically. They prove evolution to be just bad, outdated science.

Whilst the Catholic hierarchy may still cling to evolution, the Russian Orthodox Church’s Patriarch Alexy II of Moscow and All Russia told an educational conference in the Kremlin on January 29 2007: “Teaching the biblical theory of the world’s creation will not harm students. If people choose to believe that they descended from apes, let them, but without imposing their opinions on others.”

Should anyone be interested in reading the well-presented and authoritative arguments of Giertych, Kenyon and von Sternberg, they can get the complete series of letters, including footnotes, by writing to me at [australianmarianacademy@yahoo.com.au](mailto:australianmarianacademy@yahoo.com.au).

*Damien Mackey, Stanmore*



# Cultivating Ignorance

“It can be said that a diocese reflects its bishop’s way of being.”(Pope Benedict XVI)

This statement really sums up the current state of the Catholic Church in our country. And Pope Benedict’s XVI singling out of Australia as one of those countries where the faith has become moribund was certainly a comprehensive indictment of our bishops, since they are the ones appointed as the principal heralds of the faith, and charged with the duty of directing evangelization and of promoting communion in faith in the Church in this country.

Evangelization lies at the origin of the Church and is at the root of the development and expansion of the faith in the world. The living memory of the great saints in the Church, who were themselves profoundly evangelized, demonstrates clearly that in order to evangelize people and cultures, one has to be lovingly dedicated to Christ and His Church.

In this way evangelization is effectively proclaiming and transmitting what is first being lived in intimacy and communion with Christ and His Church, since Christ and His Church form one mystical Body. Evangelization calls for courageous bishops inspired by this kind of saintly fervour and apostolic zeal. The tragedy of the crisis that is gripping the Church in Australia is that some of those entrusted with the principal duty of evangelization are themselves unevangelized.

For many of these bishops, their pre-Vatican II experience of the Church, her faith and morals, and their call to a life of holiness, has been an intolerable burden. They have come to experience their vocation in serving the Church not as a joy, but as a restriction and narrowing of their life in this world.

Their encounter with the Church ‘of the past’ and their legalistic understanding of the faith have paralyzed their professed commitment to the Church’s evangelizing mission. Why would anyone who has experienced the truths of the faith and the Church’s moral teaching as an unacceptable burden, invite others to become members or to answer the Lord’s call?

This experience and perception of the truths of the Catholic Tradition has filtered through to diocesan bureaucracies, schools and pastoral plans, with devastating consequences.

Effectively, the very ones who have pledged to continue to bear witness to the message of the Gospel, the truths of the Catholic Tradition, and communion with the Pope, are the ones sowing weeds of error, expressing doubt and suspicion, and publicly declaring profound reservations about the Faith. These successors of the Apostles are being tossed to and fro on the ocean of secularism whilst chanting

“away with celibacy”, “give us married priests” and “yes to women’s ordination”.

Whole dioceses have been committed to cultivating ignorance of the Church’s past, her Tradition of Truth and her moral teaching, and have offered ‘primacy of conscience’ as the answer to freeing oneself from the demands and difficulties of living the Gospel and following Christ in His Church. Subsequently they have lost their bearings and fallen away from the Faith.

This raises a few questions: Can bishops who have profound reservations about the Church, her faith and morals, and who no longer believe certain doctrines, continue in their office as successors of the Apostles? How are their protests – all under the guise of dialogue, debate and discussion – an expression of communion in faith?

Over the six years of the Fr Speekman saga, ITD has seen the all too familiar pattern of our bishops putting their own causes, ideas, dreams, wishes and judgments above that of the divine will and authority of the Church. Others have used the offices of the Church to put their own rights and interests ahead of the spiritual welfare of their flock and the integrity of the Church. Bishop Jeremiah Coffey in the diocese of Sale, a host of bishops in Queensland, and more recently, Bishop Geoffrey Robinson in Sydney are cases in point.

*Gregory Kingman, Morwell*

## The Christian Vocation

*From Pastores Dabo Vobis (I Will Give You Shepherds)  
by Pope John Paul II*

Christian vocation, whatever shape it takes, is a gift whose purpose is to build up the Church and to increase the kingdom of God in the world. ...

The vocation of each priest exists in the Church and for the Church: Through her this vocation is brought to fulfillment. Hence we can say that every priest receives his vocation from our Lord through the Church as a gracious gift, a grace... (n.35)

Vocation is a gift of God’s grace and never a human right, such that one can never consider priestly life as a simply human affair, nor the mission of the minister as a simply personal project. (n.36)

It is true that if human beings have an erroneous vision of God they cannot even recognize the truth about themselves, and thus they will be unable to perceive or live their vocation in its genuine value: Vocation will be felt only as a crushing burden imposed upon them. (n.37)

# Inspirational Chinese Catholics!

*Mark Miravalle, a professor of theology and Mariology at the Franciscan University of Steubenville, traveled to China and saw firsthand the daily struggles of the people and the faithful in the country. He has since written a book on "The Seven Sorrows of China" (Queenship Publications). The following are excerpts from an interview with Zenit:*

Miravalle: [...] Each day brought with it an encounter with the horrific violations of human dignity and religious freedom that have been significantly neglected in the secular media's recent portrayal of a "new democratic and open" China. I found the opposite to be the case.

Women are being forced to have abortions by the population police in every province. Bishops and priests who refuse to cooperate with the government-run Chinese patriotic church are oftentimes hounded down, arrested, imprisoned and sometimes tortured.

Underground seminaries are at times no more than an abandoned building without electricity or heat. Religious and human-rights violations are ubiquitous. [...]

## **Q: Did you see any signs of hope for the Church in China during your visit?**

Miravalle: Yes. In a few remarkable villages within provinces known for their heroic stands of faith and martyrdom for our Catholic faith under untold persecution, many families had multiple children and public Masses and Marian processions.

I flew to one particular village and interviewed the parish priest, asking how this was possible in light of Beijing's one-child policy. He answered, "Here, we are united. The priests would die for the bishop, and people would die and have died for their bishop and priests, and the bishop is completely loyal to the Holy Father. We are so united that they would have to wipe us all out, and they will not do that now."

I asked the parish priest and religious sister translating for us, what makes this village different. They responded: "We rely on the Eucharist, Our Lady, and the blood and prayers of the martyrs before us. Here we are Catholic. If you do not follow the Holy Father, then you are not Catholic."

## **Q: What can the Church in the West do to help the Church in China?**

Miravalle: Our hearts should feel pierced as we hear of the daily plight of our Chinese Catholic brothers and sisters. This should lead to committed daily prayer for the Church and the people of China.

I also asked the underground bishop this question. He said, "Pray, pray for the Chinese Church. Finances can help, but most of all, pray."

The bishop added that Communism is not the only evil facing his people.

He shared: "In the last few years, my people are being affected with a secular, worldly idea of happiness, that they can find their ultimate happiness in this life. They have lost their desire for prayer and sacrifice. This is an even greater danger than the Communist government."

The bishop then exhorted, "Pray to Our Lady, Maria! She is the remedy for the situation in China. It is like the battle in the Book of Revelation, between the woman and the dragon. It is first a spiritual, cosmic battle. Pray to Our Lady for China."

*www.zenit.org 25-09-2007*

## **Vote For Life**

Would it be possible (certainly timely) to include in the November issue of ITD the list of Members of Parliament and Senators who have voted in the past "pro-choice" (anti-life)? The list is produced by Family Life International Australia. This will give readers a good idea what those politicians stand for, especially in their own electorate. They can then make a conscientious decision regarding who they will (not) give their vote to.

*Fons Janssen, Willung South, Ph (03) 5194 2340*

Unfortunately I cannot reproduce the list in ITD, but have put it on the website - [www.stoneswillshout.com](http://www.stoneswillshout.com). Those who do not have internet access can contact Fons directly. - Ed.

*He who, when tempted, makes the Sign of the Cross with devotion, makes Hell tremble and Heaven rejoice.*

*St John Vianney*

## **ITD Back Issues**

We have a number of printed back issues of ITD available if anyone wants to add to their collection. All are available on the website of course, but for those who would like pre-printed copies, please let us know and we can see if we can help. As always with ITD, there is no cost involved but donations are welcome. Contact details are on the back page of ITD.

## Confronting Relativism

The acclaimed series on Natural Law “Good or Evil: Who Decides?” broadcast worldwide on the Eternal Word Television Network (EWTN) and hosted by New Australian Raymond de Souza, is now available on DVD.

At the Conclave that elected him Pope, Joseph Cardinal Ratzinger openly denounced the “Dictatorship of Relativism” that is confronting the world. He also affirmed that Catholics cannot remain immature in the faith, as they run the risk of being tossed away here and there by any doctrinal wind. He highlighted the pressing need of a clear faith, based upon the Creed of the Church.

In so doing he repeated and emphasized an earlier exhortation from his predecessor, John Paul II. Addressing the Spanish youth, he said: “Learn to think, speak and act in accordance with the evangelical simplicity and clarity: ‘yes, yes; no, no.’ Learn to call good, good; and evil, evil. To call black, black; and white, white. To call sin, sin; and not to call it ‘liberation’ or ‘progress’, even if fashion and propaganda are opposed to this teaching”.

In the 4-DVD set comprising a series of 13 presentations made at EWTN, Raymond de Souza investigates the nature of good and evil, and illustrates his addresses with a vast array of concrete examples in an attractive, witty and riveting style. The role of the State, society, the individual and the Bible are clearly analyzed in the light of logic, natural law and the Magisterium of the Church.

This series is a must for parents, teachers and youth leaders – and a great idea for Christmas!

Order online from Saint Gabriel Communications at [www.SaintGabriel-International.com](http://www.SaintGabriel-International.com). Cost is US\$45, plus \$7.50 for handling and shipping.

*Kenneth Skuba, Secretary, New Evangelization Office, National Shrine of the Sacred Heart, Pennsylvania*

## An Enduring Grace

*Bishop Anthony Fisher OP, WYD08 Coordinator*

Eucharistic Adoration has been one of the unexpected but enduring graces of World Youth Day since its beginnings over 20 years ago.

Most of the new ecclesial movements were already enthusiasts for this devotion, but many battle-weary pastors and youth chaplains doubted it would ever catch on amongst ‘mainstream’ youth. In fact Eucharistic Adoration begun at or around World Youth Days, has helped renew young people’s enthusiasm for the celebration of Mass, its preparation through Confession and its continuation in Adoration and a Eucharistic life lived in justice and charity in the world.

Their parents’ generation had largely given up these practices: it surprised them to find a new generation interested, devout – but doing it their own way.

## Liturgical Vestments

*Excerpts from a homily to priests by Pope Benedict XVI, Christmas Mass 2007*

In the priesthood there is an exchange: in the administration of the sacraments, the priest now acts and speaks “in persona Christi”. In the sacred mysteries, he does not represent himself and does not speak expressing himself, but speaks for the Other, for Christ. ...

This event, the “putting on of Christ”, is demonstrated again and again at every Holy Mass by the putting on of liturgical vestments. Vesting ourselves in them must be more than an external event: it means entering ever anew into the “yes” of our office – into that “no longer I” of Baptism which Ordination to the priesthood gives to us in a new way and at the same time asks of us.

The fact that we are standing at the altar clad in liturgical vestments must make it clearly visible to those present that we are there “in the person of an Other”. Just as in the course of time priestly vestments developed, they are a profound symbolic expression of what the priesthood means. ...

Putting on priestly vestments was once accompanied by prayers that helped us understand better each single element of the priestly ministry.

Let us start with the *amice*. In the past – and in monastic orders still today – it was first placed on the head as a sort of hood, thus becoming a symbol of the discipline of the senses and of thought necessary for a proper celebration of Holy Mass. ...

The texts of the prayer expressed by the *alb* and the *stole* both move in the same direction. They call to mind the festive robes which the father gave to the prodigal son who had come home dirty, in rags.

When we approach the liturgy to act in the person of Christ, we all realize how distant we are from him; how much dirt there is in our lives. He alone can give us festive robes, can make us worthy to preside at his table, to be at his service. ...

Lastly, one additional brief word on the *chasuble*. The traditional prayer when one puts on the chasuble sees it as representing the yoke of the Lord which is imposed upon us as priests. And it recalls the words of Jesus, who invites us to take his yoke upon us and to learn from him who is “gentle and lowly in heart” (Mt 11:29). ...

At times we would like to say to Jesus: Lord, your yoke is far from light. Indeed, it is tremendously heavy in this world. But then looking at the One who bore everything – who tried out on himself obedience, weakness, suffering, all the darkness – then these complaints of ours fade. His yoke is that of loving with him. And the more we love him and with him become loving people, the lighter becomes his seemingly burdensome yoke.

*L’Osservatore Romano, 11 April 2007*

## Hours of Eucharistic Adoration

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfld	1 <sup>st</sup> 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	<b>CANCELLED</b>
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

## The Worship of the Eucharist Outside of Mass

*Pope John Paul II, in Ecclesia de Eucharistia, n.25*

This practice, repeatedly praised and recommended by the Magisterium, is supported by the example of many saints. Particularly outstanding in this regard was Saint Alphonsus Liguori, who wrote:

“Of all devotions, that of adoring Jesus in the Blessed Sacrament is the greatest after the sacraments, the one dearest to God and the one most helpful to us”.

The Eucharist is a priceless treasure: by not only celebrating it but also by praying before it outside of Mass we are enabled to make contact with the very wellspring of grace.

A Christian community desirous of contemplating the face of Christ in the spirit which I proposed in the Apostolic Letters *Novo Millennio Ineunte* and *Rosarium Virginis Mariae* cannot fail also to develop this aspect of Eucharistic worship, which prolongs and increases the fruits of our communion in the body and blood of the Lord.

*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](http://www.stoneswillshout.com)

[stoneswillshout@yahoo.com.au](mailto: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 15<sup>th</sup> 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.