

Into the Deep

Issue 67

Newsletter of orthodox Catholics of Gippsland

April 2008

Happy Easter!

From Pope Benedict XVI's Easter message 2008

The astonishing event of the resurrection of Jesus is essentially an event of love: the Father's love in handing over his Son for the salvation of the world; the Son's love in abandoning himself to the Father's will for us all; the Spirit's love in raising Jesus from the dead in his transfigured body. And there is more: the Father's love which "newly embraces" the Son, enfolding him in glory; the Son's love returning to the Father in the power of the Spirit, robed in our transfigured humanity.

From today's [Easter] solemnity, in which we relive the absolute, once-and-for-all experience of Jesus's resurrection, we receive an appeal to be converted to Love; we receive an invitation to live by rejecting hatred and selfishness, and to follow with docility in the footsteps of the Lamb that was slain for our salvation, to imitate the Redeemer who is "gentle and lowly in heart", who is "rest for our souls" (cf. Mt 11:29).

Dear Christian brothers and sisters in every part of the world, dear men and women whose spirit is sincerely open to the truth, let no heart be closed to the omnipotence of this redeeming love! Jesus Christ died and rose for all; he is our hope – true hope for every human being. Today, just as he did with his disciples in Galilee before returning to the Father, the risen Jesus now sends us everywhere as witnesses of his hope, and he reassures us: I am with you always, all days, until the end of the world (cf. Mt 28:20).

Fixing the gaze of our spirit on the glorious wounds of his transfigured body, we can understand the meaning and value of suffering, we can tend the many wounds that continue to disfigure humanity in our own day.

...If with humble trust we draw near to him, we encounter in his gaze the response to the deepest longings of our heart: to know God and to establish with him a living relationship in an authentic communion of love, which can fill our lives, our interpersonal and social relations with that same love. For this reason, humanity needs Christ: in him, our hope, "we have been saved" (cf. Rom 8:24).

Sufficient Grace

Three times I appealed to the Lord about this, that it [the trial] would leave me, but he said to me, "My grace is sufficient for you, for power is made perfect in weakness." (2 Corinthians 12:8-9)

ST PIO'S WORDS:

"No chosen soul is free from temptations. Not even the apostle [St Paul] of the people who, after being taken away to Paradise while still a travelling soul, was subjected to such a trial that Satan went so far as to hit him. [2 Corinthians 12:7] Dear God! Who can read those pages without feeling your blood freezing in your veins? How many tears, how many sighs, how many groans, how many prayers did this holy apostle raise, so that the Lord might withdraw this most painful trial from him. But what was Jesus' reply? Only this: 'My grace is sufficient for you, for power is made perfect in weakness.'

"Therefore take heart. Jesus makes you also hear the same voice He allowed St Paul to hear ... Fight valiantly and you will obtain the reward of strong souls. Never abandon yourself to yourself. In times of great struggle and prostration, turn to prayer, trust in God, and you will never be overcome by temptation. If the Lord puts you to the test, know that He will not permit this to be beyond your strength. If you are despised by the world, enjoy it, because they first hated the Author of Life, the divine Master. If you are harassed and afflicted with every kind of privation, temptation, and trials by the devil and his followers, raise your eyes on high, redouble your courage. The Lord is with you, and there is no reason to fear."

*From Praying in the Presence of Our Lord with Padre Pio,
by Eileen Dunn Bertanzetti, p.30-31*

"A priest's love and faithfulness to his vocation will be the best and most effective form of vocational pastoral care."

Pope Benedict XVI

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

Rest in Peace, Fr Shanley

Fr John Shanley died on 26 February at 4pm. He was a great, yet very humble, prayerful and holy priest of Lakes Entrance who brought Divine Mercy and healing to so many souls in Gippsland and beyond. His health had deteriorated rapidly in the past year – made worse by the unfortunate way he was forced to retire. Until recently he was able to offer Holy Mass, always preceded by the rosary, at St Brendan's on Monday, Tuesday, Wednesday and Saturday – days when Fr Hogan was not available. In the weeks prior to his death, he was only able to offer the Holy Sacrifice in his home with the help of his brother Jim and some loyal parishioners.

Fr Shanley was one of the few Sale priests who used to provide us with the complete Divine Mercy celebrations on Divine Mercy Sunday (i.e. Holy Hour, Confessions, 3pm Mass, chaplet, and blessing with St Faustina's relics). Reading the 'signs' I doubt this will continue. At St Brendan's, Lakes Entrance, the statue of the Sacred Heart that used to be at the front of the church, has disappeared and not returned. The picture of the Divine Mercy was found in the sacristy and for the present has been rehung by parishioners. In Orbost we were given a beautiful picture of Divine Mercy by Fr John Speekman in 1992 – he was the person who introduced me to the Divine Mercy chaplet. Our Orbost Divine Mercy picture suffered a similar fate to the one in Lakes Entrance and has also had to be retrieved and rehung by parishioners.

Let us pray for the repose of the soul of Fr Shanley, and pray for all our priests.

Richard Earle, Marlo

Rest in Peace, Fr Coffey

Fr Gerard Coffey, another orthodox priest of our diocese, also died in February. Fr Coffey was retired, living in Warragul, and had been in poor health for a few years. Please pray for the repose of his soul.

Prayer for the Dead

Sacramentum Caritatis n.32

The eucharistic celebration, in which we proclaim that Christ has died and risen, and will come again, is a pledge of the future glory in which our bodies too will be glorified. Celebrating the memorial of our salvation strengthens our hope in the resurrection of the body and in the possibility of meeting once again, face to face, those who have gone before us marked with the sign of faith. In this context, I wish, together with the Synod Fathers, to remind all the faithful of the importance of prayers for the dead, especially the offering of Mass for them, so that, once purified, they can come to the beatific vision of God.

Our Catholic Faith

“O Catholic faith, how stable, how firm you are, how well rooted, how well founded on a strong rock. Heaven and earth will pass away, but you can never perish. From the beginning the whole world has spoken against you, but you have triumphed mightily over all.

“For this is the victory which overcomes the world, our faith; this is what has brought the most powerful of kings under Christ's rule, and made peoples the servants of Christ.”

Saint Fidelis of Sigmaringen

“We desire one thing: that the Holy Church, now trampled upon and in confusion and divided into parties, may return to its former unity and splendour.”

St Gregory VII

Tend and Heal the Wounds

From Pope Benedict XVI's Easter message 2008

How often relations between individuals, between groups and between peoples are marked not by love but by selfishness, injustice, hatred and violence! These are the scourges of humanity, open and festering in every corner of the planet, although they are often ignored and sometimes deliberately concealed; wounds that torture the souls and bodies of countless of our brothers and sisters.

They are waiting to be tended and healed by the glorious wounds of our Risen Lord (cf. 1Pet2:24-25) and by the solidarity of people who, following in his footsteps, perform deeds of charity in his name, make an active commitment to justice, and spread luminous signs of hope in areas bloodied by conflict and wherever the dignity of the human person continues to be scorned and trampled. It is hoped that these are precisely the places where gestures of moderation and forgiveness will increase!

Dear brothers and sisters! Let us allow the light that streams forth from this solemn [Easter] day to enlighten us; let us open ourselves in sincere trust to the risen Christ, so that his victory over evil and death may also triumph in each one of us, in our families, in our cities and in our nations. Let it shine forth in every part of the world. ...

Let us invoke the fullness of his Paschal gifts, through the intercession of Mary who, after sharing the sufferings of the passion and crucifixion of her innocent Son, also experienced the inexpressible joy of his resurrection. Sharing in the glory of Christ, may she be the one to protect us and guide us along the path of fraternal solidarity and peace.

www.zenit.org 23-03-2008

Female Religious Clowns

In the early 1970s I was interested in joining the Missionary Sisters of Service which was then headquartered in Hobart. I lived with them for a couple of months. I have just looked at their website. All their sisters are individually featured. There appear to be only 27 sisters. What astounds me is that I definitely know that the youngest member is now in her 50s as she joined just prior to my involvement with them. The average age would have to be in the high 60s or even mid 70s.

The MSS Mission Statement states: "We, the Missionary Sisters of Service, are a community of women called in the Spirit to share life with one another and with people wherever we are. We are sent to bring the Good News into the Highways and Byways. We commit ourselves to Pastoral Service, enabling others as well as ourselves, to be transformed by the power of the Gospel."

The MSS website states: "Today, there are many ways in which the mission of the Church in the world is expressed by the women of the Missionary Sisters of Service. To set out a day or even a week in the life of the community would be like describing a mosaic with many and varied colours as each woman lives out the uniqueness of her giftedness, and her involvement with people in the ordinary circumstances of their lives wherever they are. From the beginning, the founder's vision was of a group of women who would "develop a sturdy, self-reliant spirituality, regulated rather by faith and the missionary spirit than by formal rules and regulations"."

I am at loss as to how the "ministries" of the three sisters extracted below express "the mission of the Church in the world":

Sister X "sees her role as something of a midwife, supporting people in giving birth to their fuller self. She uses a variety of creative ways to facilitate people to discern where the Spirit leads them in their lives. Sandplay, symbols and dreams, drawing and journal writing, breathwork and movement to music all open doorways to exploring and developing one's inner potential."

Sister Y established the Centre for Personal, Spiritual and Professional Development. "She is director of the Centre where people of all backgrounds come, each supported on their own spiritual path. ... A range of methods for inner exploration and healing are offered. They include dreamwork, sandplay, breathwork, journal writing, emotional release processes, body work, art, meditation and voice dialogue."

Sister Z now works "clowning and exploring the highways and byways of life."

The MSS site explains that the sisters "adapted to new areas of need." I cannot see too many Catholics needing female religious clowns, breathwork and sandplay to assist them in their spiritual journey! Little wonder the MSS has not kept a single recruit since the early 1970s. *Name and address supplied*

For those who were wondering...

The following information came from a quick internet search (mainly Wikipedia.org) of some of these "ministries" the MSS are involved in:

In **voice dialogue**, issues are distilled down to the parts or sub-personalities that are operating (or not operating) in your life or relationships. Sessions include dialoguing with sub-personalities one at a time from the position in the room where the part feels most comfortable.

Breathwork has been used as a label for yogic Pranayama and Tibetan Tantric Tummo, traditional spiritual practices from which the modern Western therapies most probably derive. ... the meditator breathes naturally, without attempting to change the length or depth of the breath, simply observing it.

Dreamwork is a complex of emergent consciousness processes and technologies (refer Worldwork; Transpersonal Psychology) based on ancient traditions (refer Dream Yoga, Yoga Nidra, Trance). ... the aim of dreamwork is to explore the various images and emotions that a dream presents and evokes, while not attempting to come up with a single, unique dream meaning. In this way the dream remains "alive" ...

Sandplay is a process intended to facilitate the emotional healing and full personal development of adult, adolescent, and child clients. The therapist utilizes a safe and encouraging environment ... the client is given the opportunity to choose from hundreds of tiny objects and figures in order to create in a sand tray a picture of her inner "world." The therapist "witnesses" the scene without direction or interpretation, responding only to the client's comments. A "sacred space" is held allowing the individual to connect with deep psychic contents in her own space and time.

Bodywork is a term used in alternative medicine or complementary medicine to describe any therapeutic, healing or personal development work which involves some form of touching, energetic work or the physical manipulation ...

Before We Go...

My wife and I are pensioners and as a result of our age (and of course our love of Jesus) we are well on our way to God, but before we get there we would like to be put on your mailing list to receive all future copies of ITD. It is great reading.

We have Eucharistic adoration at our parish, St Mary's Greensborough each Friday after 9.15am Mass until 11am. On 1st and 3rd Fridays adoration continues until 10pm.

B & J Rooney, Watsonia North

The Correct Formula for Baptism

Here are the responses published on 29 February 2008 by the Congregation for the Doctrine of the Faith on the validity of baptism conferred with two specific formulas:

RESPONSES TO QUESTIONS PROPOSED on the validity of Baptism conferred with the formulas “I baptize you in the name of the Creator, and of the Redeemer, and of the Sanctifier” and “I baptize you in the name of the Creator, and of the Liberator, and of the Sustainer”

QUESTIONS

First question: Whether the Baptism conferred with the formulas “I baptize you in the name of the Creator, and of the Redeemer, and of the Sanctifier” and “I baptize you in the name of the Creator, and of the Liberator, and of the Sustainer” is valid?

Second question: Whether the persons baptized with those formulas have to be baptized *in forma absoluta*?

RESPONSES

To the first question: Negative.

To the second question: Affirmative.

The Supreme Pontiff Benedict XVI, at the Audience granted to the undersigned Cardinal Prefect of the Congregation for the Doctrine of the Faith, approved these Responses, adopted in the Ordinary Session of the Congregation, and ordered their publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, February 1, 2008.

William Cardinal Levada, Prefect
Angelo Amato, S.D.B., Titular Archbishop of Sila, Secretary

An attached note, signed by Monsignor Antonio Miralles, professor of dogmatic theology at the Pontifical Holy Cross University, explained ...

“Baptism conferred in the name of the Father, the Son and the Holy Spirit obeys Jesus’ command as it appears at the end of the Gospel of St Matthew. [...] The baptismal formula must be an adequate expression of Trinitarian faith, approximate formulae are unacceptable.”

“Variations to the baptismal formula – using non-biblical designations of the Divine Persons – as considered in this reply, arise from so-called feminist theology,” being an attempt “to avoid using the words Father and Son which are held to be chauvinistic, substituting them with other names,” the note clarified. “Such variants, however, undermine faith in the Trinity.”

In a commentary on the responses, Cardinal Urbano Navarrete, former rector of the Pontifical Gregorian University, clarified: “The response of the Congregation for the Doctrine of the Faith constitutes an authentic doctrinal declaration, which has wide-ranging canonical and pastoral effects. Indeed, the reply implicitly affirms that people who have been baptized, or who will in the future be baptized, with the formulae in question have, in reality, not been baptized. ... This implies that if they have received other sacraments, they are invalid as well and should be re-administered.”

www.zenit.org 29-02-2008

Education in the Faith Needed for Vocations

From Pope Benedict XVI’s Message for the 45th World Day of Prayer for Vocations, 13 April 2008

Among those totally dedicated to the service of the Gospel, are priests, called to preach the word of God, administer the sacraments, especially the Eucharist and Reconciliation, committed to helping the lowly, the sick, the suffering, the poor, and those who experience hardship in areas of the world where there are, at times, many who still have not had a real encounter with Jesus Christ. ... Let us thank God for all the priests who have suffered even to the sacrifice of their lives in order to serve Christ ... Theirs is a moving witness that can inspire many young people to follow Christ and to expend their lives for others, and thus to discover true life” (*Sacramentum Caritatis*, 26).

There have always been in the Church many men and women who, prompted by the action of the Holy Spirit, choose to live the Gospel in a radical way, professing the vows of chastity, poverty and obedience. ... With their continual and community prayer, contemplatives intercede without ceasing for all humanity. Religious of the active life, with their many charitable activities, bring to all a living witness of the love and mercy of God.

So that the Church may continue to fulfil the mission entrusted to her by Christ, and not lack promoters of the Gospel so badly needed by the world, Christian communities must never fail to provide both children and adults with constant education in the faith. It is necessary to keep alive in the faithful a committed sense of missionary responsibility and active solidarity with the peoples of the world.

The gift of faith calls all Christians to co-operate in the work of evangelization. This awareness must be nourished by preaching and catechesis, by the liturgy, and by constant formation in prayer. It must grow through the practice of welcoming others, with charity and spiritual companionship, through reflection and discernment, as well as pastoral planning, of which attention to vocations must be an integral part.

www.zenit.org 22-02-2008

Images of the Resurrection

From a commentary by Fr Raniero Cantalamessa

We know well how the resurrection is represented in the Western tradition, for example, in Piero della Francesca, Jesus comes out of the sepulchre raising the cross as a standard of victory. His face inspires extraordinary trust and security. But his victory is over his external, earthly enemies. The authorities had put seals in his sepulchre and guards to keep watch, and, lo, the seals are broken and the guards asleep. Men are present only as inert and passive witnesses; they do not really take part in the Resurrection.

In the Eastern image, the scene is altogether different. It is not developed under an open sky, but underground. In the resurrection, Jesus does not come out but descends. With extraordinary energy he takes Adam and Eve by the hand, who were waiting in the realm of the dead, and pulls them with him to life and resurrection. Behind the two parents, an innumerable multitude of men and women who awaited the redemption. Jesus tramples on the gates of hell which he himself has just dislocated and broken. Christ's victory is not so much over visible but over invisible enemies, which are the worst: death, darkness, anguish, the devil.

We are involved in this representation. Christ's resurrection is also our resurrection. Every man who looks is invited to be identified with Adam, and every woman with Eve, and to stretch out their hands to allow themselves to be gripped and pulled by Christ out of the sepulchre. This is the new universal Easter exodus. God has come "with powerful arm and outstretched hand" to liberate his people from a much harsher and universal slavery than that of Egypt.

www.zenit.org 28-04-2006

Confessing to a Priest

Monsignor Mauro Parmeggiani,

Rome's diocesan director for youth ministry:

"In a world where we are all ready to tell everything about ourselves anywhere – on the radio, on the internet, in blogs, forums, in text messages – with all of these ways of communicating, where people communicate very intimate and personal things, I believe we shouldn't be ashamed to open our hearts to God's minister, who in that moment represents Christ, Christ who listens to me, Christ who encourages me, Christ who tells me, 'Rise and walk.'"

...
"No one is perfectly coherent. We must continue to have faith, to let ourselves be guided by Christ, and not give up because we make one mistake. We must not give up and think that we cannot be free from this error."

www.zenit.org 12-03-2008

Mother Angelica

I have only recently read the story of Mother Angelica, the founder of Eternal Word Television Network (EWTN) which reaches over 140 million households throughout the world. She also created a shortwave radio network. This remarkable woman began with two hundred dollars and launched the world's largest religious media empire from a garage.

In this book (by Raymond Arroyo) you will meet the real woman. Nothing is held back. You will read how this nun, this dynamo, took on the liberal church in America, cardinals, bishops, clergy and any other liberals who happened to raise their head; how at one stage it was even mooted that she be issued with an interdiction, the equivalent of excommunication.

The faithful orthodox laity loved her. They backed her with the millions of dollars required to get the enterprise off the ground and to keep it operating.

Mother Angelica has suffered poor health throughout her entire life but she had a deep faith and love for her Lord as well as a fierce determination to succeed when the going got (extremely) tough.

She was constantly under attack from the liberal hierarchy who were determined to take over EWTN. By the grace of God and the fact that her order was a pontifical institute, they failed. The Californian prelate Cardinal Mahony was particularly intent on having Mother Angelica dealt with by Rome. He was in touch with every dicastery in Rome. It prompted one curial cardinal to comment, "Mother Angelica has the guts to tell him what we do not."

When a problem arose, she would take it to her Lord in the Blessed Sacrament and inevitably solutions would arrive on cue.

For me one of the most powerful moments in the book came when Mother Angelica was having a particularly tough time both physically and spiritually. While before the Blessed Sacrament, she asked a question, "Why me Lord?" After a little time she received a soft reply, "Why me?"

Buy or borrow this book, read it and be inspired by this remarkable nun and all she has achieved. Get connected to EWTN. You can do so by contacting Ernesta Sculli or her husband Roy by phoning 1300 663 502. The cost is a one-off \$495 with no on-going fees. It will be one of the best investments you make. EWTN has something for everyone, from the youngest to the oldest. You will see programs that promote orthodox Catholic teaching that defends the faith and that defends the Pope and Papal authority.

Every Catholic school and teaching institute should purchase selected recordings of EWTN programs. Cardinal George Pell has said, "EWTN is the most important evangelising initiative of recent times."

John Henderson, Morwell

Humanae Vitae Project

I am happy to announce the unveiling of a new project from Human Life International which Father Tom Euteneuer has placed under my direction: the Humanae Vitae Initiative Outreach to Priests Deacons and Seminarians. Specifically, I am in charge of HumanaeVitaePriests.org, a website and weekly newsletter for priests deacons and seminarians offering reflections, commentaries, homily helps and solid practical resources to assist them in evangelizing the Good News of *Humanae Vitae*, as we celebrate the 40th anniversary of this great encyclical which HLI Founder Father Paul Marx, OSB said could well be the most important encyclical in history. It is a great honour to head up this project on a subject which has been a great interest of mine for many years.

Please spread the word about this important new initiative of evangelization and education on your blogs, websites, in emails to your friends and family and most importantly to your priests. There is a link on the website to subscribe to the newsletter (you don't have to be a priest, but clergy are the primary target audience).

The website is: <http://www.humanaevitae Priests.org>.

Father Tom has written the first article, and I will be writing many of the subsequent articles along with special guest experts. We plan to cover the disastrous aspects of widespread contraception, many of which Pope Paul VI accurately predicted, including medical, sociological, hormonal, psychological, cultural, pastoral, spiritual, even environmental aspects (have you heard about the fish?). And then some. But also the Good News of Natural Family Planning and related issues.

Our prayer is that this project will be a positive effort to spread the light and truth of God's plan for love, marriage and sexuality.

Blessed be God in His Holy Encyclicals!

John Mallon, Oklahoma City, OK, USA

Retreat by Fathers of Mercy

This will be the third year that Fr Peter Austin of Rochester has arranged for the Fathers of Mercy to come to give parish missions, mainly in Sandhurst, Melbourne and Sale dioceses. This year there will be missions in Cranbourne and Iona. Far East Gippsland also has the privilege of a 5-day live-in retreat with the theme: Life, Light and the Eucharist. This will be held from 12-17 April. It is filling rapidly but there are still places. If interested, please contact us as soon as possible.

Jack and Willie Chenhall, ph 9557-6098

How Will They Know?

"I urge priests, religious and lay people to continue and redouble their efforts to teach the younger generations the meaning and value of Eucharistic adoration and devotion. How will young people be able to know the Lord if they are not introduced to the mystery of his presence? Like the young Samuel, by learning the words of the prayer of the heart, they will be closer to the Lord, who will accompany them in their spiritual and human growth, and in the missionary witness which they must give throughout their life. The Eucharistic mystery is in fact the "summit of evangelization" (*Lumen Gentium* n.28), for it is the most eminent testimony to Christ's Resurrection. All interior life needs silence and intimacy with Christ in order to develop."

Pope John Paul II

Let Us Suffer for Priests

From "Adoration, Reparation, Spiritual Motherhood for Priests" produced by the Congregation for the Clergy, 2007

St Therese of Lisieux

(1873 - 1897)

Therese was only 14 years old when, on a pilgrimage to Rome, she understood her vocation of spiritual motherhood for priests.

In her autobiography she describes that after having met many holy priests on her trip to Italy, she understood that they are weak and fragile too, in spite of their sublime dignity.

"If holy priests...show in their conduct their extreme need for prayers, what is to be said of those who are tepid?"

In one of her letters she encouraged her sister Céline, "Let us live for souls, let us be apostles, let us save especially the souls of priests. ...Let us pray, let us suffer for them, and, on the last day, Jesus will be grateful."

In the life of Therese, Doctor of the Church, there is a moving episode which highlights her zeal to aid souls, especially those of missionaries. While she was very ill and had great difficulty walking, the nurse advised her to take a little walk for a quarter of an hour each day in the garden. She faithfully obeyed although she did not find it effective. On one occasion, the sister accompanying her noticed how painful it was for her to walk and remarked, "You would do better to rest; this walking can do you no good under such conditions. You're exhausting yourself." The saint responded, "Well, I am walking for a missionary. I think that over there, far away, one of them is perhaps exhausted in his apostolic endeavours, and, to lessen his fatigue, I offer mine to God."

Kneel, Genuflect, Bow

I write because there's a priest in Parramatta diocese who, on 11th May, when bowing comes in before receiving Holy Communion standing up, is going to ask the communicants to spread out along the altar rails and invite them to kneel if they like. He reckons they'll all end up kneeling after a few weeks. Apparently he has one of those modern rarities: a church with altar rails!

I have prepared my latest issue of *Handouts* (n.47) as a response to the proposal of the Australian Catholic Bishops' Conference leaflet advising of the changes. The *Handouts* leaflet, entitled "Kneel, Genuflect, Bow" [excerpts opposite], is available to download from the Cardinal Newman Faith Resources website www.cardinalnewman.com.au.

Apparently some priests are threatening to refuse Holy Communion to those who continue to genuflect, so I'm trying to find a solution.

Fr James Tierney, Tarlo NSW

Take the Rosary Into Your Hands With Confidence

Cardinal Tarcisio Bertone, Vatican secretary of state

With the recitation of the rosary we learn from Mary how to contemplate the beauty of her Son's face and we experience the depth of his love. It is a recalling, a remembering, a salutary contemplation, a meditation and a supplication. It is a retracing of Jesus' life.

The rosary, the best tradition of the art of prayer, is deeply rooted in life itself, in which it illuminates the mystery of the heart of man. In the recitation of the Rosary there is a profound contemplative attitude of the mysteries of the life of the Lord, a slow meditation, while one says the prayers to Mary according to the best tradition of the art of prayer; it is particularly beneficial in a world sometimes dominated by hustle and bustle and by the proliferation of voices that distract us.

In the background of the Hail Mary one places in the hands of the Mother of God and our Mother everything that makes up "lives of individuals, families, nations, the Church, and all mankind – our personal concerns and those of our neighbour, especially those who are closest to us, who are dearest to us. Thus the simple prayer of the rosary marks the rhythm of human life" (John Paul II, *Rosarium Virginis Mariae*, no. 2).

Take the rosary into your hands with confidence, rediscovering the face of Christ, and bringing his love and his Gospel into your daily life, in the university, in your workplace, in your circle and to your friends.

www.zenit.org 24-02-2008

Excerpts from "Kneel, Genuflect, Bow"

(Handouts n.47 by Fr James Tierney, Cardinal Newman Catechist Consultants):

During February 2008, the Bishops' Commission for the Liturgy 2008 issued a leaflet, "Some Changes in the Celebration of the Mass". It states that, on Pentecost Sunday, 11th May, 2008, Catholics in Australia will be asked:-

1. to stand after the priest's invitation "Pray brethren" before giving their response "May the Lord accept the sacrifice..."
2. to bow when approaching to receive Holy Communion.

The leaflet does NOT reveal that this bow replaces a genuflection; nor does it mention genuflecting or kneeling, let alone forbid them; it gives no hint that another rule allows anyone to kneel for Communion who wishes to; nor does it address the crisis of faith and piety in regard to transubstantiation.

The leaflet gives no inkling that, in 1968, the Australian bishops authorised the reception of Holy Communion standing, but with a genuflection to replace the pre-Reformation practice of kneeling. ...

Over the last 40 years, there has been a distinct lack of enthusiasm to urge the laity to genuflect before receiving Holy Communion standing. Indeed, it has been condemned as thwarting the pious gallop.

Any communicant is entitled to receive Holy Communion kneeling, even in countries like ours when standing is normative. (refer *Redemptionis Sacramentum* n.90, 91, with cross-references to *GIRM* n.160 and *Canon Law* 843 and 915).

"It is not licit to deny Holy Communion to any of Christ's faithful solely on the grounds, for example, that the person wishes to receive the Eucharist kneeling or standing." (*Redemptionis Sacramentum*, 91)

With such rulings about the right to kneel for Holy Communion, some might even conclude that a communicant is entitled to go on genuflecting while others are bowing or doing nothing. However, it might be better to choose one's right to kneel, and suggest a couple of prayer desks at the top of the aisle.

Beware the Banks

That many banks exist for profit regardless of consequences is demonstrated dramatically by three Aussie banks and one Dutch one operating in Australia: all four have investments in the manufacture of cluster munitions. A French-based outfit which is very active in Australia has investments in landmine production as well.

Obviously, mammon and morality cannot coexist.

Henk Verhoeven, Beacon Hill, NSW

Religious Orders to Rediscover Original Charism

The key for religious orders, congregations and institutes to overcome a crisis of vocations is for them to live their love for Christ without concessions and to rediscover the original spirituality of their founder, says Benedict XVI. This was the advice the Pope gave [on 18 Feb] to the executive committee of the International Union of Superiors General. ...

In his address, the Holy Father said: "...The process of secularization that is advancing in contemporary culture does not, unfortunately, spare even religious communities."

"Nonetheless," he added, "we must not be discouraged, because if – as has been said – many clouds are gathering on the horizon of religious life today, there also exist – indeed they are constantly growing – signs of a providential reawakening which gives rise to consolation and hope."

The Pontiff continued: "The Holy Spirit blows powerfully throughout the Church, creating a new commitment to faithfulness, both in the historical institutes and, at the same time, in new forms of religious consecration that reflect the needs of the times."

"What characterizes these new forms of consecrated life is a shared desire ... for a radical form of evangelical poverty, for faithful love of the Church, and for generous dedication to the needy with particular attention to that spiritual poverty which so markedly characterizes the modern age."

Benedict XVI subsequently went on to refer to "the orders and congregations with a long tradition in the Church," noting how they have suffered a "difficult crisis due to the aging of members, a more or less accentuated fall in vocations and, sometimes, a spiritual and charismatic 'weariness'."

The Pope underlined that today many young men and women "experience a strong religious and spiritual attraction, but are only willing to listen to and follow those who give coherent witness to their adherence to Christ."

"It is interesting to note," he said, "that those institutes that have conserved and chosen a state of life that is often austere and faithful to the Gospel lived 'sine glossa' have a wealth of vocations."

Although describing this crisis as "worrying," Benedict XVI highlighted certain positive signs, "especially when communities have chosen to return to the origins and live in a way more in keeping with the spirit of the founder." [...]

"It is along this road that we must continue, praying to the Lord to bring to full fruition the work he began."

www.zenit.org 19-02-2008

Something to Suffer, Something to Offer

Cardinal Francis Arinze, prefect of the Congregation for Divine Worship and the Sacraments, spoke with Vatican Radio about the lessons of Good Friday.

"Everyone of us has something to suffer, even those who look very rich and favoured," the cardinal said.

"But," he affirmed, "suffering has meaning in our salvation. If we look at the cross, who is on the cross? Christ himself, the most innocent. Who is standing at the foot of the cross? His Blessed Mother. It means, then, that there must be meaning in suffering."

Cardinal Arinze asserted that "whoever has something to suffer has something to offer."

"But we must offer it with Christ, in Christ and through Christ," he stated. "St. Augustine has told us, God made you without your cooperation but he will not save you without your cooperation."

www.zenit.org 21-03-2008

Gregorian Chant

From a speech by Cardinal Francis Arinze, prefect of the Congregation for Divine Worship and the Sacraments

Gregorian Chant is marked by a moving meditative cadence. It touches the depths of the soul. It shows joy, sorrow, repentance, petition, hope, praise or thanksgiving, as the particular feast, part of the Mass or other prayer may indicate. It makes the Psalms come alive. It has a universal appeal which makes it suitable for all cultures and peoples. It is appreciated in Rome, Solesmes, Lagos, Toronto and Caracas. Cathedrals, monasteries, seminaries, sanctuaries, pilgrimage centres and traditional parishes resound with it.

St Pope Pius X extolled the Gregorian Chant in 1904. The Second Vatican Council praised it in 1963: "The Church acknowledges Gregorian Chant as proper to the Roman liturgy: therefore, other things being equal, it should be given pride of place in liturgical services" (*Sacrosanctum Concilium*, n. 116). ...

It is not true that the lay faithful do not want to sing the Gregorian Chant. What they are asking for are priests and monks and nuns who will share this treasure with them.

The CDs produced by the Benedictine monks of Silos, their motherhouse at Solesmes, and numerous other communities sell among young people. Monasteries are visited by people who want to sing Lauds and especially Vespers. ...

It should be just normal that parish churches where there are four or five Masses on Sunday should have one of these Masses sung in Latin.

www.zenit.org 11-01-2008

Old Ties

I recently stumbled on your publication when “googling” and was sad to read about the controversy involving Fr Speakman.

Now I see that Fr Shanley is dead RIP – the salt of the earth! I knew both Fr Shanley and Bishop Coffey in the Irish seminary where they studied (I myself did not continue my studies there) and both were exemplary students. Fr Shanley was particularly distinguished by his sincere and “down to earth” personality which endeared him to all, both staff and fellow students.

I also met the Bishop and Fr Shanley when they came back to Ireland for their golden jubilees in the last few years. Fr Shanley did make some comment to me on this occasion about some trouble involving the Bishop, but I did not understand it not knowing the details. Now having read all about it in your publication, it is very sad. I do hope there will be a happy ending. I know the Bishop has a soft heart, and no doubt Fr Speakman is a very sincere priest. Maybe there could be a heart to heart chat arranged between them. I hope to read good news in your publication shortly!

I am also sorry to hear of the death of Fr Pat Walsh whom I knew since he was a 12 year old boy, and also met at his golden jubilee celebration.

I myself am originally from Co Cork and have been living in Dublin for the past 30 years.

Every good wish to you all.

Michael Berkery, Dublin

Authentic participation

Sacramentum Caritatis n.52

The Second Vatican Council rightly emphasized the active, full and fruitful participation of the entire People of God in the eucharistic celebration. Certainly, the renewal carried out in these past decades has made considerable progress towards fulfilling the wishes of the Council Fathers.

Yet we must not overlook the fact that some misunderstanding has occasionally arisen concerning the precise meaning of this participation. It should be made clear that the word “participation” does not refer to mere external activity during the celebration. In fact, the active participation called for by the Council must be understood in more substantial terms, on the basis of a greater awareness of the mystery being celebrated and its relationship to daily life.

More Than a Formality

Confession must not be a mere formality in a Christian’s life, but rather an essential ingredient to nourish and sustain a commitment to follow Christ, says Benedict XVI. The Pope said this upon receiving the participants in a course on the “internal forum” – questions of conscience – organized by the tribunal of the Apostolic Penitentiary.

In his remarks, the Holy Father reflected on sacrament of penance in today’s society, which he said is “losing the notion of sin.”

Referring to the episode of the sinful woman in the Gospel of Luke, he highlighted “the eloquent message that emerges from this Gospel passage: To those who love much God forgives everything.

“Those who trust in themselves and in their own merits are, as it were, blinded by their own ‘I’ and their hearts harden in sin. On the other hand, those who recognize themselves as weak and sinful entrust themselves to God and from him obtain grace and forgiveness.”

“What is most important,” Benedict XVI said, “is to make it clear that in the sacrament of penance – whatever the sin committed – if sinners recognize it humbly and entrust themselves to the priest confessor, they will always experience the soothing joy of God’s forgiveness.”

Noting how there currently exists “a certain disaffection” with the sacrament, the Pope indicated that “when we insist only on the accusation of sin – although this must exist, and it is necessary to help the faithful understand its importance – we run the risk of relegating to second place what is, in fact, essential, in other words the personal meeting with God, Father of goodness and mercy.”

Pastors, and especially confessors, he said, must “emphasize the close link between the sacrament of penance and an existence decisively oriented toward conversion,” so that “the grace of the sacrament may support and nourish the commitment to be faithful disciples of the Lord.”

“If this incessant longing is lost,” affirmed Benedict XVI, “the celebration of this sacrament unfortunately risks becoming a formality which does not penetrate the fabric of everyday life.”

“On the other hand,” he added, “if people – though animated by a desire to follow Jesus – do not confess regularly, little by little they risk slowing spiritual rhythm until it weakens and perhaps even stops.”

www.zenit.org 07-03-2008

*“The presence of God in man is deep and at the same time mysterious.
Distance from God means distance from oneself.”*

Pope Benedict XVI

Teach and Practise!

Temporary Administrator of the Sale Diocese Catholic Education Office, Peter Ryan, has enunciated his thoughts on the future of Catholic education in the diocese (Catholic Life March 2008). He cites four options - 1. give up the battle and become more secular with a cross on the door (many of us think this has already happened) - 2. teach values and ethics - 3. limit enrolments to active, practising Catholics and require high levels of commitment to Catholic faith and practice in every member of school staff - 4. reaffirm our commitment to Catholic elements embracing changing enrolment patterns in a new mission for Catholic Education.

He rejects 1 and 2 on the grounds that Catholics do not want these options. He regards option 3 as "looking inwards and backwards" and therefore is not the answer. He agrees with 'solution' 4, which means a continuation of the scandalous, even heretical, teaching which has led to over 95% of students graduating from Catholic schools ignorant of the faith and no longer practising.

The Ten Commandments and the teachings of the Church are clear and unchangeable and clearly presented in the Catechism and Compendium of the Catholic Church, and if taught and practised would rapidly change the current lack of faith.

Medical schools exist to produce doctors, engineering schools to produce engineers, teachers colleges to produce teachers and would be closed should they cease to do so. Why is not the same criteria applied to Catholic schools? If they do not produce Catholics they should either change direction or cease claiming to be Catholic.

Hopefully our new Bishop, when appointed, will face reality and insist that Mr Ryan and his cohorts, presently setting the agenda, either change or find something else to do.

Pat O'Brien, Sale

Thankful

From "Adoration, Reparation, Spiritual Motherhood for Priests" produced by the Congregation for the Clergy, 2007

*Blessed cardinal
Clemens August von Galen*

(1878-1946)

...Upon taking the office as shepherd of Munster, Bishop Count von Galen had prayer cards printed with the following words:

"I am the thirteenth child in our family, and I will be forever thankful to my mother, who had the courage to once again say 'Yes' and thus accept the thirteenth child which God was offering her. If it had not been for my mother's 'Yes', I would not be a priest and bishop now."

Truth is Perilous

"It will always be hard for a man to speak the truth and to abide by the truth. That is why he takes refuge in the lie that will make life easier for him. Truth and witness, witness and martyrdom, are very closely associated in this world. Truth, if it is consistently maintained, is always perilous."

Pope Benedict XVI, in Principles of Catholic Theology, p.33

Pontifical Mass and Croziers

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

Q: What attributes make a Mass Pontifical?

Also, I have been to a number of Masses where the cardinal archbishop of the diocese is the presider/celebrant. I have noticed that he usually has the deacon read or chant the Gospel, and when the deacon does this, the master of ceremonies hands the bishop his crosier at the start of the Gospel acclamation and holds it until the Gospel is finished. What is the significance of this action? - E.G., Chicago

A: The expression "Pontifical Mass" refers to any solemn Mass celebrated by a diocesan bishop (or an abbot) as high priest of his flock. It is not reserved to a Mass celebrated by the Holy Father.

This Mass is usually considered as a sign of unity in the Church and is celebrated on important feasts and anniversaries with full ceremonial and the complete complement of ministers: concelebrating priests, deacons, acolytes, lectors and the full, active participation of all God's holy people. It is usually also a sung Mass (cf. Ceremonial of Bishops, Nos. 119-121).

While the terms "Pontifical Mass" and "Pontifical High Mass" are still used in current speech, the 1984 Ceremonial of Bishops no longer uses this expression. It officially refers to this Mass as the "Stational Mass of the Diocesan Bishop," thereby reintroducing an ancient formulation.

According to the Ceremonial of Bishops (No. 59), the bishop carries the crosier or pastoral staff in his own territory as a sign of his pastoral office. As a general rule the bishop holds the staff, "its curved head turned away from himself and towards the people: as he walks in procession, listens to the Gospel reading, and gives the homily; also when receiving religious vows and promises or a profession of faith and when he bestows a blessing on persons, unless the blessing includes the laying on of hands."

Whenever the diocesan bishop permits another bishop to celebrate a solemn Mass within his territory, the visiting bishop may also use the pastoral staff.

www.zenit.org 18-03-2008

Baptismal Catechesis: Cornerstone of Catholic Life and Faith

On February 22 in The Daily Telegraph I read that tennis great Pat Rafter has turned to Buddhism and Hinduism as his spiritual outlet. It saddens me greatly that a cradle Catholic could even consider an alternative such as Buddhism or Hinduism. What stirred my grief even more was that none of his eight siblings practised their Catholic faith either. The reason Pat was pursuing an alternative religion was because he 'didn't like certain branches of Christianity' and because 'much of it stopped making sense to him'.

In many ways Pat Rafter's experience and misperception of Catholic Christianity is expressive of thousands of young Catholics who have been sacramentalized through Catholic primary schools and modern diocesan sacramental programs. What has happened in his family has become a familiar pattern among Catholics all over the country who have been born and raised in devout families, and educated in Catholic schools.

In order to make sense of Catholicism and to understand Catholic Christianity one has to understand the Church's sacraments. The sacraments form the very heart of Catholicism.

The seven sacraments of the Catholic Church are what make Catholicism unique and distinct from any other religion. Yet the sacraments seem to be the least understood reality of the Catholic faith and life.

For many years, thousands of children have been poorly formed and catechized in the sacraments of initiation (Baptism, Eucharist and Confirmation), with devastating consequences. However, I am yet to come across a bishop and a diocesan pastoral plan that has invested time and resources in the future of the Church by addressing this fundamental pastoral problem.

You cannot understand faith, the Church and what she believes about sacraments, especially the sacraments of initiation, without a coherent and comprehensive catechesis and formation in the sacrament of Baptism. Similarly if you do not believe what the Church teaches about original sin and its effects, then the incarnation, redemption and the Gospel – basically Christianity – is not going to make sense at all.

Baptism is the gateway to the other sacraments and is necessary for salvation either by actual reception or by desire. Through this sacrament, men and women are freed from sin, are reborn as children of God and, made like Christ by an indelible character, are incorporated into His Church (ref. Canon 849).

The catechumenate (Rite of Christian Initiation of Adults) is a long formation process that demands a person's whole strength, mind, will and heart, and is ordered to the sacrament of Baptism at the Easter Vigil.

Yet when it comes to infant Baptism, the preparation, instruction and catechesis is left to the individual taste of the parish priest. In reality this preparation could range from an hour on a given day to none at all, and the subject of this preparation or instruction is not the child, but the parents and the godparents.

By the time the child is fully initiated into the life of Christ and His Church through receiving the sacraments of First Holy Communion and Confirmation, he or she has had very little if any catechesis on the meaning of the sacrament of Baptism and its commitments, demands and obligations. Diocesan sacramental programs which operate in primary schools focus a great deal of their meagre preparation on the liturgical aspects of the sacraments of the Holy Eucharist and Confirmation.

To continue to initiate children into the life of Christ and His Church year in and year out, without evangelization and a thorough and effective Baptismal catechesis and formation, is like building a house without a foundation. The consequences can only lead to disaster, because in the long run much of it is not going to make sense.

Gregory Kingman, Morwell

[This is the first in a series of articles on Baptism catechesis that will appear in ITD on this page. Ed.]

Made For Eternity

From a homily by Pope Benedict XVI on Baptism

Sooner or later everything that begins on earth comes to its end, like the meadow grass that springs up in the morning and by evening has wilted.

In baptism, however, the tiny human being receives a new life, the life of grace, which enables him or her to enter into a personal relationship with the Creator forever, for the whole of eternity.

Unfortunately, human beings are capable of extinguishing this new life with their sin, reducing themselves to being in a situation which sacred Scripture describes as "second death".

Whereas for other creatures who are not called to eternity, death means solely the end of existence on earth, in us sin creates an abyss in which we risk being engulfed forever unless the Father who is in Heaven stretches out his hand to us.

This is the mystery of baptism: God desired to save us by going to the bottom of this abyss himself so that every person, even those who have fallen so low that they can no longer perceive Heaven, may find God's hand to cling to and rise from the darkness to see once again the light for which he or she was made.

Hours of Eucharistic Adoration in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Friday and Saturday in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Fridays 4pm – 8pm (every second month, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday (10am Mass) 10.30am – 12 noon
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 (every second month, January onwards)

Mass for Vocations

Sale	Saturday 9am
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Behold, Now There is One Here Greater

*From a reflection by Father Rainero Cantalamessa,
preacher of the Pontifical Household*

One summer day I found myself celebrating Mass in a small cloistered monastery. The Gospel passage was Matthew 12. I will never forget the impression that those words of Jesus made on me: “Behold, now there is one here greater than Jonah. [...] Behold, now there is one here greater than Solomon.”

In that moment it was as if I had heard them for the first time. I understood that those two words “now” and “here” truly meant now and here, that is, in that moment and in that place, not only in the time that Jesus was on earth, many centuries ago.

From that summer day, those words became dear and familiar to me in a new way. Often, at Mass, in the moment that I genuflect and stand up again after the consecration, I repeat to myself: “Behold, now there is one here greater than Jonah. [...] Behold, now there is one here greater than Solomon!”

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

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Editor - Janet Kingman

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

- no longer have a voice in Catholic Life, 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.