

Into the Deep

Issue 68

Newsletter of orthodox Catholics of Gippsland

May 2008

Month of Our Lady

Pope John Paul II

in his general audience address of 01 May 2002

Today we begin the month dedicated to Our Lady, a favourite of popular devotion. In accord with a longstanding tradition of devotion, parishes and families continue to make the month of May a "Marian" month, celebrating it with many devout liturgical, catechetical and pastoral initiatives!

May it really be a month of intense prayer with Mary! This is the wish I wholeheartedly formulate for each of you, Brothers and Sisters, recommending to you once again the daily prayer of the Rosary. It is a simple and repetitive prayer but very profitable for drawing us into the mysteries of Christ and of his and our Mother. It is also a way of praying that the Church knows is pleasing to Our Lady. We are invited to make use of it, especially in the more difficult moments of our earthly pilgrimage.

Faith or Opinion

St Thomas Aquinas

[H]e who adheres to the teaching of the Church as to an infallible rule, assents to whatever the Church teaches.

It is otherwise if he holds what he chooses to hold of the things taught by the Church and rejects what he chooses to reject, for he no longer adheres to the teaching of the Church as to an infallible rule, but to his own will...

It is clear that such a heretic with regard to one article has no faith in the other articles, but only a kind of opinion in accordance with his own will.

Marian Conference 2008

Fr Peter Slater, diocesan administrator, has approved the Marian Conference returning to the more central location of Traralgon after two years at Nar Nar Goon and Iona Parishes.

Come along and spend a day with Our Lady at St Michael's Church, Traralgon, on Saturday 10th May, starting at 9.30am and finishing at 3.15pm. The day will include Eucharistic Adoration, Rosary, two talks, Holy Mass and Divine Mercy Chaplet.

This year marks our 12th year of the Marian Conference, and also the 150th Anniversary of Our Lady of Lourdes' apparition to St Bernadette.

Our guest speaker, who will give both talks, is Father Paul Newton. Fr Newton is Parish Priest at Sacred Heart, Croydon. He is the author of many CDs and several DVDs, together with his book, "Making Sense of Private Revelations".

George Cardinal Pell, Archbishop of Sydney comments: "At a time when claims to apparitions and revelations abound and their role and importance is too often misunderstood, Making Sense of Private Revelations is most welcome. Many will find Fr Newton's book to be a clear and sound guide to this strange phenomenon."

Fr Newton explains our faith in easy-to-understand language and directs his talks especially to the young. With the World Youth Day coming, we look forward to spending the day with him.

Morning tea is provided, but please bring your own lunch. For enquiries phone 0400 218 417.

Pat Crozier, Traralgon

"We've had enough of exhortations to be silent! Cry out with a hundred thousand tongues. I see that the world is rotten because of silence."

St Catherine of Sienna (1347 – 1380)

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

Abortion Clinic in Bendigo

It is most concerning news that an abortion clinic has opened at the Bendigo Health Hospital.

We are a culture living in serious moral and spiritual decline in this present apocalyptic time. The killing of unborn children through abortion is not only an atrocious attack upon innocent human life, it is also a grievous offence against God and His Holy and Divine Will. God clearly tells us in the fifth commandment: Thou shalt not kill.

The widespread world pandemic of abortion has now reached the doorstep of our local community in Bendigo, and like a cancer is spreading evil and dense darkness. In the Way of the Cross, Jesus consoles the mourning “daughters of Jerusalem” (and of the world), “Weep not for me, but weep for yourselves and your children” (Luke 23, 28).

I have written to the local newspaper urging that we bring unity, love, compassion and care for the unborn children back into our local health system, and embrace respect and regard for human life from conception to its natural repose. I hope that many others will pray for this cause and voice their protests.

James A. Leonard, Bendigo

The Sign of Peace

Sacramentum Caritatis n.49

By its nature the Eucharist is the sacrament of peace.

At Mass this dimension of the eucharistic mystery finds specific expression in the sign of peace.

Certainly this sign has great value (cf. Jn 14:27). In our times, fraught with fear and conflict, this gesture has become particularly eloquent, as the Church has become increasingly conscious of her responsibility to pray insistently for the gift of peace and unity for herself and for the whole human family. ...

Even so, during the Synod of Bishops there was discussion about the appropriateness of greater restraint in this gesture, which can be exaggerated and cause a certain distraction in the assembly just before the reception of Communion.

It should be kept in mind that nothing is lost when the sign of peace is marked by a sobriety which preserves the proper spirit of the celebration, as, for example, when it is restricted to one's immediate neighbours.

“Apart from God's mercy there is no other source of hope for human beings.”

Pope John Paul II

Making Abortion Legal?

Excerpts from a Pastoral Letter of the Catholic Bishops of Victoria to the Catholic people of Victoria and all men and women of good will

2008 is a critical year in the life of the people of Victoria. In our State Parliament we are confronted by a series of legislative projects that involve grave moral issues. Prominent among these projects is the so-called “decriminalisation of abortion”.

As John Paul II taught in his encyclical *Evangelium Vitae* (1995), all unborn human beings have a right to life: “The human being is to be respected and treated as a person from the moment of conception; and therefore from that same moment his rights as a person must be recognised, among which in the first place is the inviolable right of every innocent human being to life.”(n.60) [...]

Just because a proposition is taught by the Church does not mean that it is, by that fact, “religious” and, therefore, not rationally grounded. Although the defence of human life has been left largely to Catholics and evangelical protestants, it remains the case that the right of the innocent not to be killed and the right of the unborn to the equal protection of the law are grounded in reason and upheld by those who have no religious faith. [...]

Given the virtually unrestricted practice of abortion in Victoria, why are the pro-abortion forces pushing so hard to “decriminalise” it? The motivation seems to be to remove the “unlawful” stigma currently attached to “medical” abortion in virtue of the fact that it is named as an offence in the Crimes Act. But the Law is a great educator ... People begin to think: “Abortion is lawful now, so it's right.” ... [M]oving the regulation of abortion from the Crimes Act to the Health Act would also give strength to the fallacy that abortion is just an ordinary medical procedure.

All living human individuals are entitled to the equal protection of the law. [...]

The challenge to all Victorians in 2008 is to respond to abortion with laws and policies that: (a) maintain that abortion is a crime, hence wrong, socially unacceptable; (b) restrict and rein in provisions for the killing of the unborn; (c) reflect the need to support women in a predicament of unplanned or difficult pregnancy so that in being loved they may respond with love towards the child they carry.

Therefore - We call on all who are concerned to write now to their Members of Parliament, clearly expressing their views against decriminalisation.

- We call on all Members of Parliament to listen calmly and rationally to the voice of conscience, to weigh carefully the harm involved in this legislation.

- We call upon all men and women of good will to reject abortion and choose life.

Destroyer of Peace and Love

*Fr Frank Pavone, National Director of Priests for Life,
recalling an event with Mother Teresa in 1994:*

Mother Teresa spoke in the presence of President and Mrs Clinton and Vice-President and Mrs Gore. It was an unforgettable moment, as this short, humble woman proclaimed to those in power:

“...If we accept that a mother can kill even her own child, how can we tell other people not to kill one another?...Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want. This is why the greatest destroyer of love and peace is abortion.”

The Church Year

*From INFORM no. 107: by Fr Timothy Deeter,
published by the Catholic Adult Education Centre, Sydney*

Pentecost: Bringing Easter to a Climax

From the early 3rd century, the celebration of Easter was continued for a period of 50 days – in Greek, *pentekosté*. It took another 100 years before the 50th day itself became a special observance which we know as Pentecost Sunday.

On that day the Church recalls the outpouring of the Spirit upon the assembled disciples, and the start of their ministry of preaching the saving Name of Jesus.

The Easter season comes to its conclusion on Pentecost Sunday, echoing the words of Scripture: “When the fifty days were completed...” (Acts2:1). In fact, St Hilary of Poitiers (315-367) says that the entire season is “a week of weeks” (*Instruction on the Psalms*), seven weeks of continual celebration of the mystery of Christ’s resurrection. And Pentecost Sunday, the eighth Sunday of the Easter season, itself is “the octave of octaves”, an octave being Judaism’s traditional eight-day period of celebrating a great holy day.

Since the ancients regarded seven as a perfect number, and the Easter season is made up of seven weeks of seven days each, Pentecost Sunday came to symbolise the completion of time found in eternity. Thus St Basil the Great (329-379) says, “All of Pentecost reminds us of the resurrection which we await in the other world” (*On the Holy Spirit*, 27:66).

Ascension of the Lord

Originally the Church of Jerusalem celebrated the Ascension of Jesus into heaven on the afternoon of Pentecost Sunday. But most other Churches observed it on the day suggested by the Acts of the Apostles: the 40th day after Easter (Acts 1:3), which is a Thursday. Some places have recently moved this observance to the Sunday before Pentecost, to enable more people to celebrate this event and acclaim Jesus who is seated at the right hand of the Father.

Families in His Presence

- Eucharistic Adoration for Children

I thought you might be interested in something new that is happening in the Archdiocese of Milwaukee.

A few months ago some parents approached me about helping them foster Eucharistic adoration for children. I told them that I did not have the time to do so but that they should be in touch with a local lay-initiated organization called the Rosary Evangelization Apostolate. They got in touch with REA and here, below, you will see the result. Praise God!

Fr James Kubicki, S.J., Wisconsin, USA.

On January 21, 2008, Archbishop Timothy M. Dolan approved a new Family Adoration Program for the Rosary Evangelization Apostolate. This new initiative is called “Families in His Presence”.

This Adoration Program will centre and focus on parents and their children coming together to pray as a family before Jesus in the Blessed Sacrament. To achieve this Mission, “Families in His Presence” will organize and hold periodic special Holy Hours throughout the Archdiocese [of Milwaukee] for families. Of course, anyone is welcome to attend as well!

As a result of encountering Jesus in the Blessed Sacrament, families will be led to live as examples and models of the Holy Family and thereby help bring peace and Christian values to everyday life!

Kindly keep this new Family Adoration Program in your prayers.

Dick and Terry Boldin, Directors, REA

www.rosaryea.org

“I would like young people to gather around the Eucharist as the vital source which nourishes their faith and enthusiasm ... bring to your encounter with Jesus, hidden in the Eucharist, all the enthusiasm of your age, all your hopes, all your desire to love.”

Pope John Paul II

Die of Joy!

“Suffering is the greatest treasure on earth; it purifies the soul.”

“Suffering is the thermometer which measures the love of God in a soul.”

“Chosen suffering souls 'uphold the existence of mankind”

“If only the suffering soul knew how it is loved by God, it would die of joy and excess of happiness!”

Saint Faustina

Question Time!

A New Book from Fr John Flader

Has the Church changed its teaching on Limbo? Will we ever have women priests or married priests? What is the origin of the feast of Mary, Help of Christians, and the Miraculous Medal? Does a Communion Service satisfy the obligation of attending Mass on Sundays?

In *Question Time*, Fr Flader draws on more than 40 years of experience in handing on the faith to answer 150 questions on everything Catholic: doctrine, the sacraments, moral life, prayer and devotions. The answers were originally published in Sydney's *The Catholic Weekly* between 2005 and 2007, and since mid-2007 they have also appeared in *The Record* in Perth.

The book is written in a balanced, easy-to-read style and contains a wealth of information that will be invaluable for anyone who is interested in finding out more about the Catholic faith or who is in a position to hand on the faith to others: priests, teachers, catechists, parents, RCIA coordinators, sacramental program coordinators, recent converts...

About the author

Fr John Flader was born in the United States and has a Bachelor of Arts from Harvard University and a Doctorate in Canon Law from the University of Navarre. He was ordained a priest of Opus Dei in 1967 and served as chaplain of Warrane College at the University of New South Wales (1970-1991), chaplain of the University of Tasmania in Hobart (1992-1997) and chaplain of RMIT University in Melbourne (1998-2001). Since 2002 he has been Director of the Catholic Adult Education Centre for the Archdiocese of Sydney.

Praise for Question Time

"Fr John Flader's book provides a useful and much needed explanation of the faith drawn from the Scriptures, the Patristics and the Councils. Many enquirers in the faith and RCIA members will find the text helpful and informative. It is an ideal complement to the "Catechism of the Catholic Church", to which it is amply referenced. I strongly recommend this excellent faith resource." – *Most Rev B.J. Hickey, Archbishop of Perth*

"Fr Flader's *Question Time* is in the tradition of the apologetics of Fulton J. Sheen. He explains the Church's teaching and practices in a straight-forward way without any spin. The information is very up to date, including references to the works of Joseph Ratzinger Benedict XVI. A great resource for handing on the faith." – *Associate Professor Tracey Rowland, Dean, John Paul II Institute for Marriage and Family, Melbourne*

Question Time: 150 Questions and Answers on the Catholic Faith. Connor Court Publishing, \$29.95

Rosary Website

I am a subscriber to *Into the Deep* and I am also trying to promote the Rosary. I have a web site set up at www.rosarybeads.com.au to sell very high quality rosary beads.

I was working in Brisbane but that meant leaving home at about 6:30am and not getting home till about 7:00pm so late last year I quit work to take up working from home. One of the things I wanted to do was sell rosary beads and other religious items online.

The Rosarybeads.com.au website was set up to sell the rosaries manufactured by Creed Rosary in the USA. There is a large range of rosaries using Swarovski crystal beads, semi-precious gemstones and wood. There is also a range of white gold and yellow gold crucifixes.

The rosaries make excellent gifts and are a great aid to prayer. I don't have a shopfront to keep costs down, and the beads can be ordered online and shipped anywhere in Australia.

My aim is to add a lot more information on the rosary in the near future. At the moment there are some pages outlining the prayers that are said, a diagram showing the beads on which they are said, and a page with pictures for each of the mysteries.

Michael Byrne, Woodford, QLD

Reminder to Bishops

From an address given to the bishops of Cuba by Cardinal Tarcisio Bertone, Benedict XVI's secretary of state

Allow me to remind you of something that you, as devoted pastors, already know well: the importance and primacy of place that, both in our personal lives and in our episcopal ministry, we should give to prayer and intimate contact with the Lord in the spiritual life.

We know as well that bishops, in their ministry, have to attend to many obligations, schedule numerous activities and deal with multiple necessities. Nevertheless, as Pope Benedict XVI has said, "[B]ut the first place in the life of a successor of the Apostles must be kept for God. Especially in this way will we help our faithful" (address to the bishops ordained during the past year, Sept. 22, 2007).

In this way, all of our pastoral action at the service of the faithful and the Church will be truly fruitful (cf. John Paul II, *Pastores Gregis*, n.12), because in the intimacy of prayer with Christ, the best projects and pastoral initiatives mature, and [it is there] that the heart fills itself with trust and strength in the face of difficulties, with the certainty that it is the Lord who acts in us and through us.

www.zenit.org 21-02-2008

Worship of Well-Being

Without the force of heaven, earthly power is always ambiguous and fragile. Only when power submits to the measure and judgment of heaven – through the law of God and the Church – can it become power for good. And only when power stands under the blessing of God and the guidance of the Church can it be trusted.

In the past the Christian empire attempted to use the faith to cement political unity. The Kingdom of Christ was then expected to take the form of some political kingdom and its splendour.

A constant temptation for us is to give the helping hand of political and military might to the powerlessness of faith. Again and again the faith, and our personal faith, risk being suffocated in the embrace of power.

In the struggle for true freedom, there is always a price, century after century. Where faith and power are fused, faith becomes the servant of power, and must bend to it. The tempter is very clever in this; he does not suggest to us directly that we should choose what is wrong, but merely suggests to us, under another guise, that we opt for the reasonable decision – that we choose to give priority to a planned and organized world where God may have a place as a private concern but must not interfere in our plans or purposes.

In such a scenario there is little or no faith or religion, despite outward appearances. The real message is the worship of well-being and rational planning. This is simply a modern replay of the third temptation put to Jesus in the desert, as told us in the gospels. Universal well-being is a myth, as is the idea of constant progress and improvement.

For all the time, money and effort spent on those things we today call ‘Catholic’ education, pastoral planning, parish programs, diocesan organization etc., are we any better off? Do we know any more than in the days of a simple, straightforward catechism? Do people practise their faith as they used to? Do we even know who or what we are, or should be, or are allowed to be in our local church or diocese any more, or has the message been given to us that it is the organization that matters?

S.C., Melbourne

He Thirsts For You

“Jesus wants me to tell you again ... how much is the love He has for each one of you – beyond all what you can imagine. ... Not only He loves you, even more – He longs for you. He misses you when you don’t come close. He thirsts for you. He loves you always, even when you don’t feel worthy.”

Mother Teresa, to the Missionaries of Charity, 1993

The Measure of Priesthood

The Vatican Congregation for Clergy is reminding priests that their number one priority must be prayer.

The congregation affirmed this in a message directed to all the priests of the world, on the occasion of the World Day of Prayer for the Sanctification of Priests, which will be held May 30, feast of the Sacred Heart of Jesus. The message was published in Italian in *L’Osservatore Romano* [12-04-2008], signed by Cardinal Claudio Hummes and Archbishop Mauro Piacenza, respectively prefect and secretary of the congregation.

The dicastery made the invitation to give “priority to prayer above action,” since effective action depends on prayer. The mission should be nourished by prayer, the message affirmed, from “the personal relationship of each one with the Lord Jesus.”

The priesthood, it continued, cannot be seen as something “that can be completed ‘mechanically,’ perhaps with a well-defined and clear pastoral program.”

Instead, “the priesthood is a vocation, a path, the mode through which Christ saves us, has called us and calls us now, to live with him,” the message reminded priests.

This vocation has only one “adequate measure” and it is total dedication, the message affirmed.

“The very gift of priestly celibacy should be welcomed and lived in this dimension of radicalism and complete configuration with Christ,” the letter stated. “Any other position regarding the reality of the relationship with him, runs the risk of being ideological.

“...the quantity of work, sometimes extraordinarily great,...far from discouraging us should move us to take care, with even greater attention, of our priestly identity, which has an irreducibly divine root.

“In this sense, with a logic opposed to that of the world, precisely the particular conditions of our ministry should bring us to ‘go all out’ in our spiritual life, giving witness with greater conviction and efficiency of our exclusive belonging to the Lord.”

The “place of totality par excellence” is the Eucharist, added the congregation, noting that there Jesus offers his body and his blood, “the totality of his existence.”

The message thus exhorted the priests to fidelity “in the daily celebration of the holy Eucharist” and the adoration of Christ in the Blessed Sacrament. Priests have need of the Eucharist “like breathing, as the light of our life, as the only adequate reason for a fulfilled priestly existence.”

The Congregation again encouraged priests to commend themselves to the prayer of the faithful. “Let us ask for this fundamental support: A movement of prayer that has at its centre 24-hour Eucharistic adoration, so that from every corner of the world a prayer of adoration, thanksgiving, praise, petition and reparation is always being elevated to the Lord.”

www.zenit.org 14-04-2008

The Liberal Zealots and Their New Church

In this article I shall be as charitable as I can, a difficult task when you have a Bishop and a Marist Brother school principal attacking Church teaching. Those of you who saw the nationally televised program of Compass will know what I mean. The program of 6th April dealt with the journey of the Youth Day Cross and Icon. For those of you who did not see the program, here are two quotes, one from Bishop Peter Connors of the Ballarat diocese, and the other from Brother Tony Paterson, principal of MacKillop College, Swan Hill.

Bishop Connors: "We had a church that was full of obligations, and one was you must go to mass on Sundays. Now that was a tradition that came with the Irish who came to our country, very firm on the Sunday obligation. And even the very good people are I think not as constant in practising their faith as they have been in the past... And there's reasons, sometimes it's just that they just find the message of the Gospel is irrelevant to them at this stage in their life, sometimes it's because of some hurt, the way they've been treated by an individual priest, or it may be that there's some personal tragedy in their lives they just can't cope with."

Br Tony: "You try explaining celibacy to a group of 16 year old young people. They haven't got a clue what you're talking about... There's a gap or there's an ignorance within the Christian community when it comes to getting some responses from the church hierarchy with regard to things like, "Well why don't we have married priests?" The explanations in my opinion have been pretty poor to this particular point. "Why don't we have women priests?"

"In my time at school if you didn't go to church on Sunday you were going to burn in hell – which I don't think is the case... I think it is possible to be a good Christian, I think it is possible to be a good Catholic and not necessarily have to be at church on Sunday. I will probably be in trouble for saying that."

Now you would think that a 'learned' bishop would know his faith. To suggest that the Sunday obligation was an Irish tradition indicates he is not appropriate to hold the office he does. Is the 3rd Commandment obsolete? Hasn't he read the Catechism? I would suggest that he take note of paragraphs 2177 and 2181.

The Bishop's comments have upset many of the faithful and raise doubts as to whether he has lost the faith. He is supposed to be a good shepherd, teacher and sanctifier of his flock! Bishop Connors needs to publicly repudiate and apologise for his statement, and that of Br Tony. If he truly believes what he stated, he should resign.

As for Br Tony, what do we make of his position? If he keeps following the path he is on, one day he will

be asked some serious questions. He should be prepared. Both he and the Bishop stand accused of acting in a scandalous manner. We all know what Christ said of those who scandalize.

For a man who has chosen to lead a celibate life, how can he not explain celibacy to his students? Besides, any teacher worth his salt studies the subject he is to teach. How could any teacher explain to his students, history, geography, chemistry etc. if he has not studied and researched the topic? May I suggest to Br Tony that he read the various papal documents on the subject, or failing that, he can gain a good insight from Fr Michael de Stoop's article in the February and March 2008 issues of ITD.

In holding the views he has publicly stated, Br Tony has made his position as a school principal inappropriate. He should do the honourable thing and resign, otherwise he should and must be publicly censured. But this will not happen. The only time there is action is when it is against those orthodox who uphold and defend the teachings of the Church e.g. Gregory Kingman and Fr Speekman.

What the comments of Bishop Connors and Br Tony reinforce for me is that the Catholic Church in this country is in schism. The dissenters within the ranks of the episcopacy, the clergy, the religious and the laity are obvious to those who have eyes to see. The liturgical abuses that occur on a daily basis, the false teaching and outright disobedience to the Magisterium, confirms this assumption.

For years this schism has been operating below the surface but now the zealots for change and a 'new Australian church' are becoming more emboldened. This latest attack, and the Collins-Purcell petition which received the support of some bishops, priests and many religious, prove the point. There is plenty of other evidence that can be provided.

It is more than time these dissidents showed a little honesty, left, and established their own church. Or they can repent, accept the teaching of the Church and come home. Their choice is up to them.

We have far too many cowardly bishops and priests. What we need are leaders who are going to proclaim the teachings of the Church in season and out of season, with courage, conviction and compassion. We also need strong religious orders. For the faith to grow strong in this country, it must and should happen. We need to foster the faith of our forebears. We owe it to those who sacrificed so much, as well as to our young. They are yearning for the truth. For all our sakes, but particularly for the sake of Christ and His Church, do not let them down.

We can all ask the question – what am I prepared to do?

John Henderson, Morwell

The Irish Tradition?

[See John Henderson's letter on page 6]

The Catechism of the Catholic Church

2177 The Sunday celebration of the Lord's Day and his Eucharist is at the heart of the Church's life.

"Sunday is the day on which the paschal mystery is celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal Church."

2180 The precept of the Church specifies the law of the Lord more precisely: "On Sundays and other holy days of obligation the faithful are bound to participate in the Mass."

"The precept of participating in the Mass is satisfied by assistance at a Mass which is celebrated anywhere in a Catholic rite either on the holy day or on the evening of the preceding day."

2181 The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason (for example, illness, the care of infants) or dispensed by their own pastor.

Those who deliberately fail in this obligation commit a grave sin.

Do Not Lose Hope

John Paul II in Evangelium Vitae, n.99

I would now like to say a special word to women who have had an abortion.

The Church is aware of the many factors which may have influenced your decision, and she does not doubt that in many cases it was a painful and even shattering decision. The wound in your heart may not yet have healed. Certainly what happened was and remains terribly wrong. But do not give in to discouragement and do not lose hope. Try rather to understand what happened and face it honestly.

If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace in the Sacrament of Reconciliation. To the same Father and his mercy you can with sure hope entrust your child.

With the friendly and expert help and advice of other people, and as a result of your own painful experience, you can be among the most eloquent defenders of everyone's right to life. Through your commitment to life, whether by accepting the birth of other children or by welcoming and caring for those most in need of someone to be close to them, you will become promoters of a new way of looking at human life.

The Holy Spirit Is Love

From Pope Benedict XVI's address at Pentecost 2006

On the day of Pentecost, the Holy Spirit descended with power on the apostles; thus began the mission of the Church in the world. Jesus himself had prepared the Eleven for this mission by appearing to them on several occasions after his resurrection.

Before the ascension to heaven, "he charged them not to leave Jerusalem, but to wait for the promise of the Father"; that is, he asked them to stay together to prepare themselves to receive the gift of the Holy Spirit. And they gathered in prayer with Mary in the Cenacle, while awaiting this promised event.

To stay together was the condition Jesus placed to receive the gift of the Holy Spirit; the premise of their harmony was prolonged prayer. In this way we are offered a formidable lesson for every Christian community.

At times it is thought that missionary effectiveness depends primarily on careful programming and its subsequent intelligent application through a concrete commitment. The Lord certainly does ask us for our collaboration, but before any other response his initiative is necessary: His Spirit is the true protagonist of the Church. The roots of our being and of our action are in the wise and provident silence of God.

The images used by St Luke to indicate the outpouring of the Holy Spirit – wind and fire – recall the Sinai, where God revealed himself to the people of Israel and offered his covenant. The feast of Sinai, which Israel celebrated 50 days after the Passover, was the feast of the Covenant.

On speaking of the tongues of fire, St Luke wants to represent Pentecost as a new Sinai, as the feast of the new Covenant, in which the Covenant with Israel is extended to all the nations of the earth. The Church has been catholic and missionary from her birth. The universality of salvation is manifested with the list of the numerous ethnic groups to which those belonged who heard the apostles' first proclamation.

The People of God, which had found its first configuration in Sinai, extends today to the point of surmounting every barrier of race, culture, space and time. As opposed to what occurred with the tower of Babel, when people wanted to build a way to heaven with their hands and they ended up by destroying their very capacity to understand one another mutually, in Pentecost the Spirit, with the gift of tongues, shows that his presence unites and transforms confusion into communion. Man's pride and egoism always creates divisions, builds walls of indifference, hatred and violence.

The Holy Spirit, on the contrary, makes hearts capable of understanding everyone's languages, as he re-establishes the bridge of authentic communication between earth and heaven. The Holy Spirit is Love.

www.zenit.org 04-06-2006

Purification of Sacred Vessels

By Fr Edward McNamara, professor of liturgy at the Regina Apostolorum university

In a previous column (12-02-2008) we touched on the Holy Father's decision not to renew the indult permitting extraordinary ministers of Holy Communion to assist in the purification of the sacred vessels [in the U.S.].

[From the 12-02-2008 column:

The expired temporary indult (or special permission) which allowed extraordinary ministers in the United States (unlike elsewhere) to assist in the purification of the sacred vessels would no longer be renewed. Thus the purification must be carried out by the deacon or, in his absence, by an instituted acolyte or eventually by the priest himself.

The official letter by the Congregation for Divine Worship granting the indult said, in part: "[F]or grave pastoral reasons, the faculty may be given by the diocesan bishop to the priest celebrant to use the assistance, when necessary, even of extraordinary ministers in the cleansing of sacred vessels after the distribution of Communion has been completed in the celebration of Mass. This faculty is conceded for a period of three years as a dispensation from the norm ..."]

Subsequently, several readers asked if I could give further explanations as to the reasons behind the decision.

Not being privy to the discussions between the Pope and the U.S. bishops, I think it is necessary to take at face value the reasons cited in Cardinal Francis Arinze's letter. That letter [see below – Ed.] emphasized that the possible manners of distributing Communion rendered the need for many vessels moot, and it did not seem opportune to derogate from a general law that applied to the whole Church.

It is necessary to understand that the norm reserving purification of the vessels to an ordained minister or instituted acolyte applies to the celebration of Mass, or a Communion service presided over by an ordained minister, in which the Church acts as a hierarchically arrayed community. In such a community each minister fulfills his or her precise ministry.

During Mass, the role of extraordinary minister of Communion is to assist the priest and deacon in distributing the Eucharist when this assistance is requisite. No other roles are foreseen for extraordinary ministers during Mass.

Outside of Mass, duly authorized extraordinary ministers may perform other duties such as taking Communion to the sick, conducting Communion services when no ordained minister is available, and exposing the Blessed Sacrament for adoration. In performing these deeds extraordinary ministers offer an invaluable service to the Church and to the good of souls.

In such specific cases, as is logical, authorized extraordinary ministers may perform duties that are normally reserved to the priest or deacon at Mass, such as taking the Blessed Sacrament from the tabernacle, reserving it after Communion or adoration, and, consequently, also purifying any sacred vessels that need purifying.

www.zenit.org 26-02-2008

Communion Under One Kind

From the letter of Cardinal Francis Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, to the U.S. Bishops' Conference, dated 12 October 2006 [see Fr McNamara's column above]:

1. There is no doubt that "the sign of Communion is more complete when given under both kinds, since in that form the sign of the Eucharistic meal appears more clearly" (General Instruction of the Roman Missal, no. 281; Catechism of the Catholic Church, no. 390).
2. Sometimes, however, the high number of communicants may render it inadvisable for everyone to drink from the chalice (cf. *Redemptionis Sacramentum*, no. 102). Intinction with reception on the tongue always and everywhere remains a legitimate option, by virtue of the general liturgical law of the Roman Rite.
3. Catechesis of the people is important regarding the teaching of the Council of Trent that Christ is fully present under each of the species. Communion under the species of the bread alone, as a consequence, makes it possible to receive all the fruit of Eucharistic grace (cf. Denzinger-Schönmetzer, no. 1729; General Instruction of the Roman Missal, nos. 11, 282). "For pastoral reasons", therefore, "this manner of receiving Communion has been legitimately established as the most common form in the Latin rite" (Catechism of the Catholic Church, no. 1390).
4. Paragraph 279 of the General Instruction of the Roman Missal directs that the sacred vessels are to be purified by the priest, the deacon or an instituted acolyte. The status of this text as legislation has recently been clarified by the Pontifical Council for Legislative Texts. It does not seem feasible, therefore, for the Congregation to grant the requested indult from this directive in the general law of the Latin Church.

Speak With Your Life

*From a commentary by the Pontifical Household preacher,
Capuchin Father Raniero Cantalamessa*

Pope Paul VI has famously said that “the world needs witnesses more than it needs teachers.” It is relatively easy to be a teacher. It is much less easy to be a witness. In fact, the world is full of both true and false teachers, but has few witnesses. Between the two roles there is the same difference as that between saying and doing. “Actions,” an English proverb says, “speak louder than words.”

The witness is one who speaks with his life. A believing father and mother must be “the first witnesses of faith” for their children. (The Church asks this for them from God in the blessing that follows the rite of matrimony).

Let us give a specific example. At this time of year many children are preparing for first Communion and confirmation. A believing mother or father can help the child review the catechism, explain the meaning of the words to him, and help him memorize the responses. Such parents are doing a beautiful thing and if only there were more who did this!

But what would a child think if after all that his parents said and did for his first Communion, they never go to Mass on Sunday, they never make the sign of the cross and never pray? They have been teachers, but they haven't been witnesses.

Naturally, the testimony of the parents must not limit itself to the time of the first Communion or confirmation of their children. With the way they correct and forgive the child and forgive each other, with the way they speak with respect of those who are not present, with the way they conduct themselves before a poor person begging for alms, with the comments they make in the presence of the children when they are listening to the news, parents have the possibility of bearing witness to their faith every day.

The souls of children are like sheets of photographic film: Everything they see and hear in the years of childhood leaves a trace and one day the “film” will be “developed” and will bear its fruits – for good or for bad.

www.zenit.org 18-05-2007

Intellectual Pride

“If my own eternal salvation were conditioned upon saving the soul of one self-wise man who prided himself on his learning, or one hundred of the most morally corrupt men and women of the streets, I would choose the easier task of converting the hundred. Nothing is more difficult to conquer in all the world than intellectual pride.”

Archbishop Fulton Sheen

An Exorcist on the Devil

Some of the mystery surrounding the devil and exorcism is being unveiled in a television and Internet report series, detailing the work of the exorcist of the Diocese of Rome. Society of St Paul Father Gabriele Amorth, has been Rome's exorcist for the past 21 years and is a specialist in the figure of Mary.

The first question Father Amorth addressed in the report is if the devil exists: “I respond with the words of John Paul II, who was once asked this question: ‘Your Holiness, I find many bishops who don't believe in the devil.’ And John Paul II responded: ‘One who doesn't believe in the devil doesn't believe in the Gospel.’”

“The devil is an angel, and therefore, a pure spirit created good by God and who perverted himself because he rebelled against God. Therefore, he maintains all the characteristics proper of a pure spirit, such as a very large intelligence, immensely bigger than ours.”

The devil is pleased by the way he is generally represented – with wings and a tail, horns, as a bat, etc. – because these images make him seem ridiculous and help people to believe that he does not exist, the exorcist reported. [...]

The exorcist confirmed that Satan's great foe is the Virgin Mary. [...] According to Father Amorth, Mary is a key figure in the fight against the devil's tricks, especially since she herself was tempted: “Mariology is my field and I have often been asked if Mary was tempted by the devil. Definitely. When? From her birth until her death. But she always triumphed.”

Parts of the weekly reports can be viewed at “H2O News” website www.h2onews.org.

www.zenit.org 11-04-2008

Short and Sharp

Memo to Bishops and Clergy so enthusiastic about Earth Hour - Now should be an appropriate time to remind people of the reality of the ‘global warming’ and terrible fires of Hell in eternity unless we do our best to obey God's will in this life. - *P.O'B., Sale*

What have you done to prepare yourself for your death? The ‘smartest move you might ever make’ in answer to this question, is to pre-pay your funeral, according to the Catholic Development Fund ad in Catholic Life. That should help you get to Heaven... - *J.H., Morwell*

Remember that the same folks who sell abortion also sell birth control, and they're making a killing. - *Fr Thomas Euteneuer, Human Life International*

Family Rosary Encouraged

[In 2006] The Pope's vicar general for Vatican City called on the faithful to rediscover devotion to Mary during May, especially by reciting the rosary as a family.

The "most important moment of the month of May is to rediscover Marian prayer in the home, especially the rosary," Archbishop Angelo Comastri said.

The archbishop told Vatican Radio that May was dedicated "spontaneously" to the Blessed Virgin "because it is the month of beauty, of the explosion of life, and no creature is more beautiful than Mary. No creature has sung to life as Mary sang to it."

"There was a time, it can be said, that the rosary was an imperative element of the Christian family's day," he noted. However, as "prayer cannot be improvised," the prelate added, "to pray the rosary well, there must be an atmosphere of prayer in the home."

"If an atmosphere of prayer is breathed in the home, it is easy to find the appropriate conditions to pray the rosary," he said.

Archbishop Comastri suggested "gathering together, having the joy of being together as a family: father, mother, children, and if they are there, grandparents, because it is beautiful to pray the rosary when all the family prays united."

By "praying the holy rosary together it is possible to feel that we are the People of God, to feel at one: The mystery of Jesus is perceived in the midst of those who have gathered in his name," he said.

The archbishop also pointed out that "devotion to the Virgin is not an invention of the Church, ...but is born from the very history of salvation, ...from God's options."

The Vatican City official paused on the Evangelist Luke's introduction to the Annunciation, saying that his words "have a decisive meaning: 'The angel Gabriel was sent by God to a city of Galilee, called Nazareth, to a virgin called Mary.'"

"It is God who sent the Angel, ...it is God who called at the door of Mary's heart and the door of Mary's heart opened wide to God," he explained. "At that moment, Mary became the greatest collaborator of salvation. Mary is beside Jesus. If the Son is separated from the Mother, or the Mother from the Son, something is done against God's choice."

www.zenit.org 03-05-2006

The Heart of Sunday

"Sharing in the Eucharist should really be the heart of Sunday for every baptized person. It is a fundamental duty, to be fulfilled not just in order to observe a precept but as something felt as essential to a truly informed and consistent Christian life."

Pope John Paul II, in Novo Millennio Inuente, n.36

Always Wrong

Pope John Paul II in Evangelium Vitae, n.62

Therefore, by the authority which Christ conferred upon Peter and his Successors, in communion with the Bishops...I declare that direct abortion, that is, abortion willed as an end or as a means, always constitutes a grave moral disorder, since it is the deliberate killing of an innocent human being. This doctrine is based upon the natural law and upon the written Word of God, is transmitted by the Church's Tradition and taught by the ordinary and universal Magisterium.

No circumstance, no purpose, no law whatsoever can ever make licit an act which is intrinsically illicit, since it is contrary to the Law of God which is written in every human heart, knowable by reason itself, and proclaimed by the Church.

The Gospel of Nice

Taken from Fr John Speekman's blog, homiliesfromaustralia.blogspot.com, 14-04-2008

Jesus shared with his disciples,

"I am the Nice Shepherd. I never say no to my sheep. They love me and I love them and I do anything they want. When the wolf comes I smile and say hello and welcome him into the flock because my flock is inclusive and welcoming.

Other shepherds are not nice. They are divisive and bullying. They have rules for the sheep. They do not accept the wolf and do not let the sheep play with him.

I am the Nice Shepherd. I lay down for the sheep and the wolf. They love me lots and call me by my first name. We love ourselves and we form community. We do not like those other sheep who will not play with the wolf. We do not have them in our flock. We call them names and show them they are unwelcome because they are not welcoming like us."

We Know One Another

Pope Benedict XVI

This is the reality of Baptism: He, the Risen One, comes; He comes to you and joins His life with yours, drawing you into the open fire of His love. You become one, one with Him, and thus one among yourselves.

Believers, the baptised, are never truly cut off from one another. Continents, cultures, social structures or even historical distances may separate us. But when we meet, we know one another on the basis of the same Lord, the same faith, the same hope, the same love, which form us. Then we experience that the foundation of our lives is the same. We experience that in our inmost depths we are anchored in the same identity, on the basis of which all our outward differences, however great they may be, become secondary.

Baptism: The Beginning of New Life

Many parents presenting their children for Baptism are no longer connected to the Church. As a result, they often lack an understanding of the meaning of the sacraments, together with the associated duties, demands and obligations. This is evidenced in the varied responses to the simple question as to why they seek Baptism from the Church.

Some say they were 'done' as babies and want the same for their children (even though they no longer practice their faith); some consider Baptism to be a blessing and safe-keeping for the child through life; others want their child to attend a Catholic school; some were told by their own parents to have the child 'done'; a few ask for Baptism out of fear that the child might die in a state of original sin; and some see Baptism as the first rite of passage.

So what is Baptism really all about?

Sacraments are crucially important for understanding how God meets us and speaks with us and to us in the Church. You cannot understand the Church properly if you don't understand what she teaches and believes about sacraments, especially Baptism.

Since apostolic times right up to the present day the saints have known and witnessed to the fact that Catholic Christianity is a matter of relationships rather than knowledge. Books and knowledge cannot show you the reality of Catholicism.

Jesus Christ is the foundation of Christianity and the Catholic Church. Anyone who confesses belief in him, his life, death and resurrection, can be saved and gain eternal life. And we enter into contact with Christ, the Son of the living God, through the sacrament of Baptism.

If we look through the scriptures, especially the Gospels (Mk 16, Mt 28), we see that a sacrament is basically a meeting with God, an encounter with the risen Jesus. It is a meeting with Christ in which he touches us and changes us within the company of believers, the Church.

In the Gospels' descriptions of the appearances of Jesus after his resurrection, we are introduced to a new mode of his presence, a presence that is real, that is experienced, and yet is quite different from his former presence, before his death on the cross. This presence his apostles and disciples experienced, is the same presence among us now that is accessible through faith. The Catholic Church is the visible expression and communication of Christ's resurrected presence in the world.

However, before we can become members of the Church and experience this presence, we have to confess our belief in Christ and his death and resurrection. We have to sincerely desire this

encounter with our whole heart and believe in his power to change our lives. Our sincerity and belief is shown in asking the Church for Baptism, the sacrament of faith that is necessary for salvation and membership in the Church.

Hence, Baptism is the sacrament of our birth as Christians, as Catholics. In order for us to live a natural human life we have to be born of our parents; in order for us to live a supernatural or divine life we have to be conceived by faith and be born of God by water and the Holy Spirit (Jn 3:1-7). This birth takes place in the baptismal font which for centuries has been recognized as the womb of Holy Mother Church.

Water by itself hasn't got the power to wash away sins, but when it is united with the Holy Spirit it is capable of doing this. Water is the material sign of what is done and communicated invisibly and spiritually in the soul by the words, "I baptize you in the name of the Father and of the Son and of the Holy Spirit." Through water, these words, and the Holy Spirit, the sin of Adam's disobedience is washed away and our lost dignity is restored. The pouring of water is a sign of our dying to sin and coming to new life in Christ.

We become children of God, sharing in his divine nature. We are given a new Christian dignity as it were, and are called to live a life worthy of a son or daughter of the Father again (*Catechism* para. 1692). And, even though it is through our own choice that we come to the Father, it is entirely his doing that we receive the gift of faith, the gift of conversion and the divine dignity of a son or daughter so as to become part of God's family.

The raising of the soul at Baptism, by which it becomes a new creature, a partaker of the divine nature, a child of God and an heir of Heaven, is the gift of the Holy Spirit. These gifts and more have been obtained by Jesus Christ, through his passion, death and resurrection.

God willed this for us and planned our redemption and salvation through his Son, Jesus Christ, so that we may have the new resurrected life and have it to the full.

In the sacrament of Baptism God comes to meet us through his Son. Jesus Christ, in the maternal womb of the Church, acts through the Holy Spirit and makes us God's children.

By asking for Baptism we not only show our desire for, but make a commitment to enter into, this relationship with God as our Father. The fulfillment of this relationship can only be realized through, with and in Jesus Christ as the head of the body, his Church.

Gregory Kingman, Morwell

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

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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Living in the Tabernacle

Every time the priest renews the Eucharistic sacrifice in the prayer of consecration he repeats: 'This is my body ... this is my blood.' He does this giving his voice, his hands and his heart to Christ, who wanted to remain with us as the beating heart of the Church.

But even after the celebration of the divine mysteries, the Lord Jesus remains living in the tabernacle; because of this he is praised, especially by Eucharistic adoration.

Indeed, there is an intrinsic connection between celebration and adoration. The holy Mass, in fact, is in itself the Church's greatest act of adoration: "No one eats this food", St. Augustine writes, "if he has not first worshipped it."

Adoration outside holy Mass prolongs and intensifies what happened in the liturgical celebration and renders a true and profound reception of Christ possible.

Pope Benedict XVI, on the Feast of Corpus Christi, 2007

"In this world I cannot see the Most High Son of God with my own eyes, except for His Most Holy Body and Blood."

St Francis of Assisi

Mary, our mother

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

Pope John Paul II

Contact Into the Deep

www.stoneswillshout.com

stoneswillshout@yahoo.com.au

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

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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.