

Into the Deep

Issue 98

Newsletter of orthodox Catholics of Gippsland

November 2010

Well-Instructed Laity

Pope Benedict XVI, in his homily for the beatification of Cardinal John Henry Newman, 19-09-2010

What better goal could teachers of religion set themselves than Blessed John Henry's famous appeal for an intelligent, well-instructed laity: "I want a laity, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it."

www.zenit.org 19-09-2010

A Thought to Ponder

Pope Benedict XVI, to Brazilian Bishops, 04-10-2010

"And so we cannot elude this thought: Men might be saved by other ways, thanks to God's mercy, if the Gospel is not proclaimed to them; but can I be saved if through negligence, fear, shame or because of following false ideas, I fail to proclaim it?" ...

"The call to the mission is not something destined exclusively to a restricted group of members of the Church, but an imperative addressed to every baptized person, an essential element of his vocation."

www.zenit.org 05-10-2010

Pray Always

Pope Benedict XVI, 17-10-2010

"Sometimes we grow tired of prayer, we have the impression that prayer is not very useful for life, that it is not very effective. Thus, we are tempted to dedicate ourselves to activity, to employ every human method to accomplish our goals, and we do not approach God. But Jesus says that we must pray always..."

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

Be Ashamed of Evil

From Pope Benedict XVI's homily in Palermo, 03-10-2010

Jesus taught his disciples how to grow in faith, to believe in him and entrust themselves to him more and more, to build their lives upon the rock.

Thus, they ask him: "Increase our faith" (Luke 17:6).

It is a great request that they make of the Lord, it is the fundamental request: The disciples do not ask for material goods, they do not ask for privileges, rather they ask for the grace of faith, that orients and illuminates life as a whole; they ask for the grace to recognize God and to be able to abide in an intimate relationship with him, receiving from him all his gifts, including those of courage, love and hope.

Without responding directly to their prayer, Jesus has recourse to a paradoxical image to express the incredible vitality of faith. As a lever lifts much more than its own weight, faith too, even a modicum of faith, is capable of accomplishing unthinkable, extraordinary things, such as uprooting a great tree and planting it in the sea. Faith - trusting Christ, welcoming him, allowing him to transform us, following him completely - makes humanly impossible things possible in every situation. ...

To you, faithful laypeople, I repeat: Do not be afraid to live and bear witness to the faith in the various spheres of society, in the multiple situations of human existence, above all in the difficult ones! Faith gives you the strength of God to be always confident and courageous... And when you encounter the world's opposition, listen to the words of the Apostle: "Do not be ashamed therefore to bear witness to our Lord".

We must be ashamed of evil, of that which offends God, of that which offends man; we must be ashamed of the evil that afflicts the civil and religious community with actions that do not like to come into the light!

The temptation of discouragement, of resignation, comes to those who are weak in faith, to those who confuse evil with good, to those who think that in the face of evil, often great evil, there is nothing to be done.

But those who stand firmly on faith, those who are full of trust in God and live in the Church, are able to unleash the explosive power of the Gospel.

www.zenit.org 04-10-2010

Mother of God – A Courageous Title

*From a reflection by Pope Benedict XVI at the opening of
the Middle East Synod, 11-10-2010*

Pius XI in 1930 introduced this feast day [Divine Motherhood of Mary, October 11] 1600 years after the Council of Ephesus which had legitimated for Mary the title of Theotokos, Dei Genitrix.

With this great word Dei Genitrix, Theotokos, the Council of Ephesus had summarized the entire doctrine of Christ, of Mary, the whole of the doctrine of redemption. So it would be worthwhile to reflect briefly, for a moment, on what was said during the Council of Ephesus, on what this day means.

In reality, Theotokos is a courageous title. A woman is the Mother of God. One could say: how is this possible? God is eternal, he is the Creator. We are creatures, we are in time: how could a human being be the Mother of God, of the Eternal, since we are all in time, we are all creatures?

Therefore one can understand that there was some strong opposition, in part, to this term. The Nestorians used to say: one can speak about Christotokos, yes, but Theotokos no: Theos, God, is beyond, beyond the events of history.

But the Council decided this, and thus it enlightened the adventure of God, the greatness of what he has done for us. God did not remain in Himself: he went out, He united in such a way, so radically to this man, Jesus, that this man Jesus is God, and if we speak about Him, we can also speak about God. Not only was a man born that had something to do with God, but in Him was born God on earth. God came from himself. But we could also say the opposite: God drew us to Himself, so that we are not outside of God, but we are within the intimate, the intimacy of God Himself.

Aristotelian philosophy...tells us that between God and man there is only an unreciprocated relationship. Man refers to God, but God, the Eternal, is in Himself, He does not change: He cannot have this relation today and another relationship tomorrow. He is within Himself, He does not have ad extra relations. It is a very logical term, but it is also a word that makes us despair: so God has no relationship with me.

With the incarnation, with the event of the Theotokos, this has been radically changed, because God drew us into Himself and God in Himself is the relationship and allows us to participate in His interior relationship.

Thus we are in His being Father, Son and Holy Spirit, we are within His being in relationship, we are in relationship with Him and He truly created the relationship with us. At that moment, God wished to be born from woman and remain Himself: this is the great event.

www.zenit.org 11-10-2010

More Discussion Please

Having produced a monthly newsletter myself for quite a few years a while ago, I know what is involved in Into the Deep reaching its eighth birthday. So congratulations. You really are doing a service to the Church in Gippsland, but more widely, to the Church in Victoria and beyond.

The article in the latest issue headed "Request for Clarification" (ITD October, p.4) illustrates the need to spell out what is going on in the Church – good and bad; the good things to encourage people and the bad things to alert them. Hence I have suggested in my reply to your survey that there could be more discussion of issues – not only what Father got away with at Mass on Sunday, but what motivated him, etc.

By the way, Fr Leonard's glass-doored tabernacle (ITD Sept, p.8) is in a Jesuit house. He says: "Last year in our community we renovated our chapel."

Paul MacLeod, Geelong

Beware Amnesty International!

*The following from a public statement by Amnesty
International, 28-09-2010, titled:*

Amnesty International joins the campaign to decriminalize abortion in Latin America and the Caribbean.

"...all the governments of the continent must demonstrate, through concrete action, that they have the political will to respect and protect the human rights of all women and girls in the region and must decriminalize abortion as a matter of urgency. ... It is clear that when women's access to information and legal and safe abortion services is restricted, their human rights are in grave danger. ...

"Today thousands of activists across the world are expressing their indignation at these injustices and are demanding the decriminalization of abortion throughout the continent."

Issue 100 Approaching!

With Into the Deep's 100th issue approaching (January 2011), we plan to hold a little get-together one day in January to catch up with old friends, meet new friends, and simply enjoy the company of fellow orthodox Catholics.

At this stage we're thinking of a lunch on Saturday 15 January somewhere in central Gippsland/Latrobe Valley, but we'll let you know the details in the December issue of ITD.

We look forward to seeing you there!

- Ed.

Include the Hard Bits

Pope Benedict XVI to UK Bishops, 19-09-2010

“As you proclaim the coming of the Kingdom, with its promise of hope for the poor and the needy, the sick and the elderly, the unborn and the neglected, be sure to present in its fullness the life-giving message of the Gospel, including those elements which call into question the widespread assumptions of today’s culture.”

Treated Like Animals

Polls show that most people favour euthanasia, but it seems what they really mean is that in compassion, they favour the switching off of life-support systems when they fail to resuscitate, and the giving of pain relief drugs which might shorten life as an unintended effect.

But this is not euthanasia, deliberate killing. It is the care and proper right to life with dignity until nature takes its course despite revival efforts. There is no such “right” to die (suicide) or to kill (euthanasia) “with dignity”, voluntarily or not. This is a contrived right (claim).

Once euthanasia is legalised like abortion, it quickly gets out of control. We soon realise it is too late when it becomes clear that some lives have no value; that the vulnerable begin to think life is not worth living; and that doctors become corrupted by the killings and are no longer trusted.

Dr Bob Brown and his mentor, philosopher Peter Singer (of infanticide fame) with the Greens and others, think that human lives should be treated in some ways like animals. They believe humans should live only as long as they are useful and are not a burden on society. Then they should be put down (voluntarily or not) – just like on a cost/benefit efficient animal farm (without cruelty or “waste” of course!).

Some of these controllers even think it is “compassionate” and “social justice” for all this to happen for the relief of health resources, and for a better environment for the surviving fittest (since humans are the main cause of damage to the environment!). They even want to “engineer” society – to breed the best, cull the worst and be rid of the useless with total control of priorities of when and where money is spent, what training-education and services to provide; and with whom we trade and deal.

The sign of a just and good society is the care it takes of the unborn, vulnerable, weak, elderly and disadvantaged, with compassion to natural end. Do we want to live like this or like on an animal farm?

Fr Bernard McGrath, Bendigo

Mary’s Not the Rebel

I didn’t believe it! I just couldn’t believe it, but there it was, *for all the world to see!* At the canonization of Mary MacKillop there were protocols of procedure for that very special liturgy, which would have been made clear to all visitors who had a role in the formal proceedings of the ritual.

After the formal declaration, each of the six promoters of the cause for the six saints in question were to line up, approach the pope in turn, kneel down and kiss the papal ring, as a sign of acknowledgment and appreciation to the Pope.

At this moment he is no longer just Joseph Ratzinger, but the Vicar of Christ, exercising a power which belongs to his office only: to declare to the whole of the Universal Church that this or that person is a safe and worthy model of spiritual guidance and emulation.

Most normal Catholics, in the solemnity of the occasion, would regard it an honour and a privilege to be able to approach the Pope in such circumstances, and the individual promoters of the saints in question did so by carrying out their requirement to kiss the “Fisherman’s Ring”. All, that is, *except our Australian nun!*

What a calculated snub to the Vicar of Christ! Did she forget? I doubt it; certainly nobody else did. By his grasp of her hand the Pope gave her every opportunity to do the correct thing; but no, before the world, we have all been disgraced.

Considering the years of support in terms of money, prayer and work contributed to this moment by the good, ordinary Catholics of many generations, perhaps the Provincial Leader of the Josephites might consider some form of public apology to the Catholic world, since this is something that their now famous foundress would not have done herself, nor countenanced anyone representing her Religious Order doing!

The ABC television interview presenter subsequently had no qualms about pushing her liberal interpretation of Mary as, “a rebel”. She was not, of course. An innovator? Yes, but not a rebel.

What a shame that such a moment, striven for over years, should be spoiled by the childish ineptitude - or something worse - of one who ought to have known that this will take a very long time indeed to live down.

S.C., Melbourne

“Do not try to have your struggles taken away, rather ask for the grace to carry them well.”

St André Bessette (canonised 17-10-2010)

Mass in Melbourne

If any readers of ITD are in Melbourne and would like to go to Mass, confession and attend exposition and Benediction in a central location, I can highly recommend Our Lady Star of the Sea on the corner of Williams and Victoria Streets, West Melbourne. It is two blocks up from Victoria Market, going towards Spencer Street. You can catch a 57 tram in Elizabeth Street.

Mass is at 12.30 each weekday, with confessions before and after Mass. On Thursdays there is a Holy Hour with Exposition and Benediction after Mass at 1pm. On Saturday mornings from 11 - 12 noon there is a Holy Hour (also with Exposition and Benediction) offered for the family to grow in the culture of life and includes the Rosary. There is no Mass on Saturday morning, but the Holy Hour coincides with confessions. Mass on Sundays is at 10.30am.

Maryse Usher, Melbourne

Spiritual Suicide

Is scandal a test of faith for Catholics? Informed Catholics are able to 'separate the chaff from the wheat'; they will concentrate on the *essence* of their religion, which is never undermined by sinful behaviour of those who should be examples of virtue.

Many Catholics are painfully aware of the heresies and scandals that have rocked the Church over the past 2000 years. However, they are also aware of the fact that it was Christ, the Divine Son, who established his Church to continue his work under the guidance of the Holy Spirit teaching all nations, and baptising them in the name of the Father, Son and Holy Spirit (Matthew 28, 19,20).

When singer Sinéad O'Connor tears up a photo of this or that pope, or says, "I believe in rescuing God from religion", that's neither here nor there.

However, when she demands that Catholics refuse to go to Mass, she confirms she has cut herself off from the Church: after all, it is during the Mass that Catholics meet Christ in the Eucharist as a means of grace for spiritual renewal and ultimate salvation. ("grace": the free, unmerited favour and love of God – *Macquarie Dictionary*).

The Second Vatican Council declared the Eucharist to be "the basis and the centre" of our lives as members of the Church.

Churches are not like, say, football clubs which enjoy overwhelming support from fans until some dirty linen is discovered. If a club plays dirty, they can move to another.

For Catholics, 'emptying pews' would be a form of spiritual suicide.

Henk Verhoeven, Beacon Hill NSW

Fuelling Opposition

In the 28/29 August parish bulletin of St Michael's Traralgon, there is a 'reflection' on the Gospel of Luke (14:7-14). The reflection mentions that Jesus used to "share meals" with people who were not considered to be "appropriate table companions", and rambles on about "table fellowship" and the Pharisees being told to "share their festive table" with outcasts etc.

Then it poses the question: "What challenges does this text offer to ... the Church which sometimes excludes people of 'inappropriate status' from the Eucharistic table?"

What?! Firstly, Jesus sharing meals with people is NOT the same as the Last Supper where he instituted the Eucharist and ordained his Apostles! One would think that a priest would know that!

Secondly, the Church can not be "challenged" by this text (or any other text, for that matter!) with respect to her teaching on communion! One would think that a priest would know that too!

Is it really too much to ask that a priest would understand what the Mass is (and what it isn't!), and understand who can (and can not!) be admitted to Holy Communion?

While anyone is welcome to "share a meal" with a Catholic, or even come to Mass, only those Catholics in a state of grace can receive Holy Communion. Those who are not Catholic, or are Catholic but are not in a state of grace (which implies choices they have freely made), are not *in communion* with the Church and therefore have excluded themselves from Holy Communion. There is no Catholic in the world, whether of 'appropriate' or 'inappropriate' status according to the standards of the world, who would be excluded from Holy Communion by the Church if they are in the state of grace.

The parish priest of St Michael's Traralgon, is Fr Peter Bickley. If he wrote this nonsense, he should write an apology and retraction in his parish bulletin. If he didn't write it, he should write an apology for allowing it to be printed in his bulletin.

Raising such silly questions in a Catholic parish bulletin only fuels misunderstanding about the true nature of the Eucharist – or worse, fuels dissent against the Church's fundamental teaching on the Eucharist.

- Ed.

[See St Justin Martyr's teaching on p.12 of this issue of ITD]

Further Clarification

Re: "Clarification offered" (ITD Oct 10, p.4) – With respect I mention that Mr Michael Gilchrist has also written "Rome or the Bush" which also addresses these issues.

John FG McMahon, Kolonga, Qld

‘The Swag’ Bears All

After reading a copy of *The Swag* (magazine of the National Council of Priests), I would like to apologize to all the readers of August issue of ITD for asserting that the speakers at the recent NCP conference were fomenting schism (p.7). I was wrong – this convention was a no-holds-barred rebellion. Excerpts of the speakers’ talks and the responses of various priests, all brazenly published in *The Swag*, confirm this.

The chief rebel of course, was retired Bishop Geoffrey Robinson who, still under investigation, was censured by his brother bishops in 2008 for a host of doctrinal errors and for contradicting Church teaching in his book, *Confronting Power and Sex in the Catholic Church*.

At the conference, he was extolled by numerous priests as a hero for persisting in his efforts – efforts which amount to corrupting the faith and tearing down the Church. At the final dinner he was honoured with an award and a prolonged standing ovation, which Fr Michael Eligate described as a “restorative” and “sacramental” moment.

This convention was used as a forum by aging radicals to validate their feelings of anger and resentment towards the Church after Vatican II failed to ‘reshape’ the priesthood and the Church according to their views. It stopped short of nominating one of the eight bishops present to go to Rome and nail their list of demands to the doors of the Vatican!

Having failed to bring about a radical change to the priesthood and the Church through the vocations crisis and through the Collins/Purcell petition, these corruptors of the faith now identified the sexual abuse crisis as justification for overhauling the priesthood and democratizing the Church.

Keynote speaker Fr Richard Lennan considered the current sexual abuse crisis as an inspired moment, an ‘interruption caused by the Spirit’ to evaluate the outdated structures of the Church. According to him, the priesthood is not a pure, unchanging and timeless absolute; he would rather change the sacrament of Holy Orders to one that’s functional, culturally conditioned, constantly changing and open to endless possibilities.

Here we had a gathering of liberals who refuse to come to terms with the reality that the Catholic faith has been divinely revealed, and that the hierarchical structure of the Church, together with her doctrines and moral teachings, professes and expresses this truth.

This is revealed truth that comes to the Church from above and cannot be produced from a church below. It cannot be determined by endless conversations, cultural conditions, theologians and experts, the shortage of priests, or pastoral expediency.

These bishops and priests reminded me of a group of adolescents rebelling against the firm authority of their parents, threatening them with an ultimatum to leave home.

How astonishingly shallow that a group of bishops and priests, ordained by the Church, for the Church, should resort to speakers like Bishop Robinson, Bishop Kevin Dowling, Fr Donald Cozzens, Fr Richard Lennan, and Geraldine Doogue (of all people!), as a source of ‘energy’, ‘renewal’ and ‘revitalization’ for their priesthood and ministry. For all their talk, not once did any of these speakers mention the Holy Mass as central to their understanding of the hierarchical nature of the Church or of their priestly identity, spirituality or prayer-life.

This convention was a grand exercise in intellectual pride in which bishops and priests put their personal judgments above the judgments of the Church and her Bridegroom.

The more I read, the clearer it became that these were men who no longer desired to imitate Jesus Christ the eternal High Priest. These men were no longer prepared to suffer and sacrifice everything or anything, and certainly not their own lives, for the salvation of souls. No, they preferred a priesthood that is more self-serving than self-giving.

For the life of me, I do not know why any bishop or priest in the Church in this country would want to belong to this radical organization which is prepared to corrupt the faith to advance its liberal agenda.

It most certainly raises a question: are the faithful obliged to continue to financially support these pastors?

Gregory Kingman, Morwell

Some NCP Conference Quotes

Fr Donald Cozzens: “While we have promised obedience to our bishop, our integrity requires that we are obedient to our conscience.”

Fr John Crothers: “I have decided to take a stand on this issue. I have made a decision that I will not use the new translation when we are asked to bring it in to the parishes, at least with regard to the priest’s parts.”

Fr Kevin Burke: “Some issues that have caused many priests and people to be extremely disappointed and frustrated are: ... the pastorally poor decision to ban general absolution in 1998, ... the appointment of cautious conservative bishops lacking in vision and pastoral awareness who are more attuned to the voice of the Vatican than the voice of their people and priests.”

The Two Elephants

Attending Mass in another suburb this last week, the celebrating priest, who is not Australian, paid tribute to our country with the comment that we recently held an election, resulting in a hung parliament “and no-one was killed”. Not so fast. I realise he meant well, but he was not aware of the two elephants of death in the room.

One is the fully grown raging elephant, responsible for the loss of life of a multitude of innocent and defenceless babies in abortion clinics, as a result of decisions made following the election of certain political parties. These candidates would have attracted votes even from Catholics.

Now, following the last debacle a few months ago, we have politician Bob “green” Brown (Mr 9%) who without the courtesy of any warning prior to the election, is poised ready to strike with a private members bill, in favour of euthanasia, to be foisted on the public. This of course is the baby elephant, which will grow quickly, particularly since many of those in surveys who say they support euthanasia, have proved to be simply in favour of not continuing useless assistance for a dying patient, which except for the disgusting decision of discontinuing feeding, allows the terminally ill to die naturally. Those and the “let’s bump them off” faction should be separated in any responsible and honest survey.

I would claim that more humans have died as a result of elections in so-called civilized countries, than in those where machine guns do all the talking.

Frank Bellet, Petrie QLD

Bumper Sticker For Life:

If it's not a baby, you're not pregnant.

Don't Give Up on Education

Pope Benedict XVI to Italian Bishops, 27-05-2010

Education has never been easy, but we must not surrender for we would fail in the mandate the Lord Himself entrusted to us when He called us to feed His sheep with love. ...

The inner thirst of the young is a call for meaning, for authentic human relationships which can help them not to feel alone in the face of life's challenges. ... Our response is to announce God, the friend of man Who in Jesus approached each one of us.

The transmission of the faith is an indispensable part of the integral formation of the person. ... The personal meeting with Jesus is the key to understanding God's relevance in everyday life.

Not Employees of God

From an interview by ZENIT, 07-10-2010, with Archbishop Mauro Piacenza, newly-appointed prefect of the Congregation for Clergy

ZENIT: In light of the ongoing sexual abuse crisis, does the Congregation for Clergy assume today a strategic role in Benedict XVI's government?

Archbishop Piacenza: The most serious offenses [of sexual abuse] are the concern of the Congregation for the Doctrine of the Faith. It is certainly necessary and a duty, however, to make use of all those instruments that prevents such events happening again.

The first of them all is formation, initial and permanent, which it is necessary to watch continually because we are not forming “employees of God” but “other Christs”: A good pastor who, living totally of God and for God, offers his life for his flock, building it in genuine love.

ZENIT: And what are the ways to obtain this? What is your program?

Archbishop Piacenza: I have no other program than to obey Christ and his Church, whose will is expressed, in a totally singular way, in that of the Holy Father. ...

The Eucharist, celebrated and adored...cannot but have an absolutely central role: In it lies the secret, the source of every “fulfilled” priestly life. The very breathing of the soul is the Eucharist.

ZENIT: What, then, is the priestly identity that the new prefect has in mind?

Archbishop Piacenza: Always that of the Church! Priestly identity cannot but be Christocentric and hence Eucharistic. [...]

ZENIT: How do you hope to carry out this program?

Archbishop Piacenza: If I thought of carrying it out myself I would be a rash person! It is the Spirit who guides the Church in the realization of His programs.

Of course a profound rediscovery of the vertical dimension of life and of faith is necessary, also for priests, putting God again in His place: the first!

Holy Orders, in the life of the disciple, is the guarantee of apostolic fruitfulness, united to a profound spirit of prayer and an intense Eucharistic life, both sacramental as well as in the total gift of self.

I ask for the accompaniment and the support, in the new task that the Holy Father has entrusted to me, of all my brother bishops and priests and of all consecrated souls, sensitive to the essential cause of the sanctification of the clergy, essential for the whole great enterprise of new evangelization. May the Virgin Mary accompany us, illumine us and protect us. To her I entrust and consecrate all my humble service.

Suspicious Confirmed

On 28 July this year, the Legislative Council debated a motion that I moved to investigate the deaths of more than fifty babies a year who die shortly after birth, following “failed” abortions in Victoria. A majority of MLCs voted against my motion which therefore failed. [See ITD September, p.10]

In addition to calling me “disgusting” for raising the issue, several Members angrily asserted that there was no way that babies born alive following “failed” abortions could be neglected to death, much less deliberately killed. My suspicion that abortionists assume the right to kill any baby after birth who they try but fail to kill before birth, is now confirmed however, with the revelation that survivors of abortion are being deliberately neglected to death. One nurse even reports that she was told to drop a surviving victim of an abortion “into a bucket of formaldehyde” (The Age 7/10).

The six hundred percent increase in late term abortions following and as a result of the passage of the Abortion Bill 2008 is mentioned in passing in those reports. During debate on the Abortion Bill in 2008, “pro-choice” MPs repeatedly asserted that there would be no increase in the number of abortions if the Abortion Bill were to pass.

Peter Kavanagh, DLP Member for Western Victoria, Geelong

The Intercession of a Saint

From Pope Benedict XVI's homily at the canonisation Mass of six saints, 17-10-2010

“Remember who your teachers were – from these you can learn the wisdom that leads to salvation through faith in Christ Jesus.”

For many years countless young people throughout Australia have been blessed with teachers who were inspired by the courageous and saintly example of zeal, perseverance and prayer of Mother Mary MacKillop.

She dedicated herself as a young woman to the education of the poor in the difficult and demanding terrain of rural Australia, inspiring other women to join her in the first women's community of religious sisters of that country. She attended to the needs of each young person entrusted to her, without regard for station or wealth, providing both intellectual and spiritual formation.

Despite many challenges, her prayers to Saint Joseph and her unflagging devotion to the Sacred Heart of Jesus, to whom she dedicated her new congregation, gave this holy woman the graces needed to remain faithful to God and to the Church.

Through her intercession, may her followers today continue to serve God and the Church with faith and humility!

Catholic Education – Why Bother?

I write this letter to question what the purpose of Catholic schools is. Is it to promote our faith in a Christian environment, or is it to provide a cheaper form of education for the Government? Perhaps a situation where the more affluent can escape from some of the lower levels of society by their children mixing with a supposed better class of pupil? Are our schools softening their religion to cater for non-Catholics?

I give an example. My wife was a teacher in a Gippsland Catholic school and one day she was asked to cut back on her religious teaching because it was discouraging non-Catholics from enrolling their children. The school needed the numbers or they would lose a teacher.

What was she doing to offend? Each Friday she took her Prep children to Mass and as the parishioners said the Rosary her class would lead the last decade. They sang hymns after communion and were taught the reverence of the church. For some this was their only visit to the church that week as most parents did not attend Mass. In class her children learnt the basic prayers and how to pray for the less fortunate. Isn't this what Catholic schools are about?

How does a non-Catholic teacher portray the faith? “Look I don't believe in this myself but here it is”? The loss of our religious orders from schools is a major cause. The Catholic faith obviously should begin at home but young people are more likely to take notice of their friends than their parents. And if those peers don't attend Mass because they're non-Catholic, our children will want to do what the others do. Do schools encourage religious vocations? The Ten Commandments may not be fashionable anymore but children should learn that this is the way to a happy life as the opposite leads to misery. Priests should not opt out of their Parish school. Teachers should be seen at weekend Mass.

I look at our church now of a Sunday and we might get one percent attendance from our local primary or regional Catholic College. I attended a confirmation service for thirty two pupils where they promised to endure fire for their religion. Next weekend not one of them attended Mass. Our former Bishop was heard to say, “The future of the Church is in the children and if there are no children in the church then we are in trouble.”

If you're not happy with the religious performance at your school and you put up money towards it every week, then you should be entitled to go and talk about it to someone in authority.

Concerned Catholic (name and address supplied)

Response to Survey

My comments could be discounted – I have only been a Catholic for 4 years. As I am 73 years old, I count 69 of those years as wasted.

I stand in awe of the technical expertise of Mr Phillips in the October issue (p.8). I wouldn't know an 'Offertory' if I fell over it. I agree with him at being baffled at the general hubbub and social interaction that follows Holy Communion; but as I am a 'new boy' I tend to accept this sort of behaviour as the norm.

The instruction one receives as a would-be convert is, or was in my case, sincerely perfunctory.

The quotes from His Holiness, admirable as they are, tend to be a trifle dry and academic, to my mind.

I would enjoy more from the great mystics of the Church, St John of the Cross, St Teresa of Avila et. Al. Perhaps though they are not easily 'excerpt-able'.

What is 'Eucharistic Adoration'? I have never heard it mentioned by priest or layman at our church.

Dick Watkins, Elanora Heights, NSW

Recommending Adoration

Pope Benedict XVI

"...I heartily recommend to the Church's pastors and to the People of God the practice of Eucharistic adoration, both individually and in community. Great benefit would ensue from a suitable catechesis explaining the importance of this act of worship, which enables the faithful to experience the liturgical celebration more fully and more fruitfully. Wherever possible, it would be appropriate, especially in densely populated areas, to set aside specific churches or oratories for perpetual adoration. I also recommend that, in their catechetical training, and especially in their preparation for First Holy Communion, children be taught the meaning and the beauty of spending time with Jesus, and helped to cultivate a sense of awe before his presence in the Eucharist." (*Sacramentum Caritatis*, n. 67)

Pope John Paul II

"Adoration of Christ in this sacrament of love must also find expression in various forms of eucharistic devotion: personal prayer before the Blessed Sacrament, Hours of Adoration, periods of exposition – short, prolonged and annual (Forty Hours) – eucharistic benediction, eucharistic processions, eucharistic congresses." (*Dominicae Cena*, 3)

Mother Teresa of Calcutta

"Perpetual Adoration with exposition needs a great push. People ask me: 'What will convert America and save the world?' My answer is prayer. What we need is for every Parish to come before Jesus in the Blessed Sacrament in Holy Hours of Prayer."

What is Eucharistic Adoration?

Catechism of the Catholic Church

1378 In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord.

"The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession." *Paul VI, Mysterium Fidei 56*

1379 The tabernacle was first intended for the reservation of the Eucharist in a worthy place so that it could be brought to the sick and those absent outside of Mass. As faith in the real presence of Christ in his Eucharist deepened, the Church became conscious of the meaning of silent adoration of the Lord present under the Eucharistic species. It is for this reason that the tabernacle should be located in an especially worthy place in the church and should be constructed in such a way that it emphasizes and manifests the truth of the real presence of Christ in the Blessed Sacrament.

1380 It is highly fitting that Christ should have wanted to remain present to his Church in this unique way. Since Christ was about to take his departure from his own in his visible form, he wanted to give us his sacramental presence; since he was about to offer himself on the cross to save us, he wanted us to have the memorial of the love with which he loved us "to the end," even to the giving of his life. In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us, and he remains under signs that express and communicate this love:

"The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease." *John Paul II, Dominicae Cena*, 3

1418 Because Christ himself is present in the sacrament of the altar, he is to be honoured with the worship of adoration. "To visit the Blessed Sacrament is...a proof of gratitude, an expression of love, and a duty of adoration toward Christ our Lord". *Paul VI, Mysterium Fidei 66*

"In the presence of Jesus in the Holy Sacrament we ought to be like the Blessed in heaven before the Divine Essence." *St Teresa of Avila*

Nun So Blind...

By Anne Onumos

Here and there and up and down
They jump from place to place
The hoary¹ "Joeys" black or brown
One day you'll have to face.

They're very sly, they're very quick
You'll never know what hit you!
You'll walk away deep down so sick
You'll feel like they've just tricked you.

Some nuns they think they know it all
The Pope has ZILCH to say
The same old reasons the same old bore
Oh Lord please help, I pray.

"No Slave to Dogma" a nun² once said
She wants the Church to change
I tell you people she's lost her head
Perhaps she's ill from mange!³

Ordain the women, marry the queer
"Sure, Jesus wouldn't mind!"
No longer "Joeys" God they fear
Excuse these words of mine.

If truly I was given a way
I'd round them up like cattle
Into a truck in just one day
Imagine what a battle!

I'd drive them right up to the Bight⁴
And dump them off the edge
And hope to catch a whale in sight
On it I'd force a pledge.

Oh whale you take them down with you
Down to the ocean floor
A couple of days, perhaps a few
'Til they can stand no more.

Perhaps the time they spend down there
Will help them to reflect
So in the future with more care
Bad teachings they'll reject.

Undo the damage they have done
Revoke all that's been said
Allegiance to the Pope at ONCE
Before they are all dead.

Four generations have been lost
They're rotten to the core
Dissenting schools at what a cost
You'll see these souls no more.

It all had started with Kumbaya⁵
No-one knew what it meant
And then a sister⁶ with her guitar
The "Our Father" started a trend

The song was famous it hit the charts
In the Churches 'twas sung
Then after this the famed "Rock Masses"
Then the strife had begun.

Inclusive language had crept in
Right across the board
"New Age" then taught no sense of sin
Have mercy on us Lord!

Stop your rebellion, stop this fight
Against the Holy See
You live in darkness, not in light
You're barking up the wrong tree.

Mary MacKillop never rebelled
During a difficult time
Mary at once this fight would have quelled
Pulled you all back into line.

O dear Mary Australia's first saint
Look at your "daughters" today
The things they do makes one feel faint
Their lives are in disarray.

A new family of Josephites
Would be good to behold
A habit, a veil, a beautiful sight
A true MacKillop "mould".

I plead with you the very young
Who feel that you have a calling
Take up your Cross please do not shun
And at once get the ball rolling.

May Saint Mary's "true" spirit live on
The way it really should be
And then we all can sing a new song
To the Most Holy Trinity. Amen.

¹ Having grey or white hair.

² Mary Noonan SSJ

³ Mange is a condition caused by a mite that irritates the skin and causes hair loss.

⁴ Great Australian Bight

⁵ Kumbaya means "come by here"

⁶ Sister Janet Mead RSM

Come Lord Jesus!

From an address by Pope Benedict XVI, 03-12-2008

Brothers and sisters, it is the time of Advent.

In the language of the Church the word Advent has two meanings: presence and expectation.

Presence: The light is present, Christ is the new Adam, he is with us and in our midst. The light already shines and we must open the eyes of the heart to see the light and to enter the river of light. Above all to be grateful for the fact that God himself has entered history as new source of goodness.

But Advent also means expectation. The dark night of evil is still strong. And that is why we pray in Advent with the ancient people of God: “Rorate caeli desuper.” And we pray with insistence: Come Jesus; come, give force to light and goodness; come where falsehood, ignorance of God, violence and injustice dominate; come, Lord Jesus, give force to the good of the world and help us to be bearers of your light, agents of peace, witnesses of truth. Come Lord Jesus!

www.zenit.org 03-12-2008

Music in Advent

General Instruction of the Roman Missal, No. 313:

“The organ and other lawfully approved musical instruments are to be placed in an appropriate place so that they can sustain the singing of both the choir and the congregation and be heard with ease by all if they are played alone. It is appropriate that, before being put into liturgical use, the organ be blessed according to the rite described in the Roman Ritual.

“In Advent the organ and other musical instruments should be used with a moderation that is consistent with the season’s character and does not anticipate the full joy of the Nativity of the Lord.”

www.zenit.org 10-03-2009

If a Shepherd Isn’t Obedient

Archbishop Raymond Burke, prefect of the Apostolic Signatura, in an address to a congress held in Rome hosted by Human Life International

“When shepherds of the flock are obedient to the magisterium entrusted to their exercise, then surely the numbers of the flock grow in obedience. If the shepherd isn’t obedient, the flock easily gives way to confusion and error.”

“When a person has culpably espoused and cooperated in gravely sinful acts, leading many into error and confusion over fundamental questions regarding respect for life and integrity of marriage and family, his repentance of such actions must also be public.”

www.zenit.org 14-10-2010

Extent of a Bishop’s Authority

From an answer by Fr Edward McNamara, professor of liturgy at the Regina Apostolorum university

Q. Could a bishop have a right to forbid the celebration of the Mass of Paul VI facing the altar, not the people, when he is using this liturgical form and not the extraordinary form? - S.L., Rome

A: No one doubts that the bishop has the right and duty of supervising the liturgy within his diocese. Thus the Code of Canon Law states:

“Canon 838.1 - The supervision of the sacred liturgy depends solely on the authority of the Church which resides in the Apostolic See and, in accord with the law, the diocesan bishop.

“Canon 839.2 - Local ordinaries are to see to it that the prayers and other pious and sacred exercises of the Christian people are fully in harmony with the norms of the Church.”

In the task of promoting the sacred liturgy, the law grants the bishop a wide range of authority to make determinations within his diocese. He may, among other things, make pastoral decisions as to some feasts; grant dispensations from some obligations; approve specific musical settings; and mandate certain days of prayer and celebrations. He must also ensure that any abuses are eliminated – if necessary, through the use of canonical penalties.

However, his authority is not absolute. On several occasions the Holy See has made decisions which in some way limit this authority. For example, the bishop may permit the use of female altar servers, but may not impose their use on pastors. A bishop or major religious superior cannot oblige a priest to concelebrate if he prefers to celebrate on his own. A bishop should give confirmation to a child who is sufficiently prepared and spontaneously requests the sacrament, even if diocesan policy requires an older age.

The question that is addressed here is: Can the bishop determine or limit options granted to all priests by universal liturgical law, such as the possibilities of different directions for celebrating Mass found in the Roman Missal?

Liturgical law already provides a complex process through which a bishops’ conference can propose permanent adaptations to the postures and texts of the liturgical books. Such adaptations require a two-thirds majority of the bishops and the subsequent approval of the Holy See before these changes can be mandated as particular law for that country.

Since this elaborate process would be moot if individual bishops could establish alternative postures on their own, I think it is safe to say that establishing stable amendments to the Roman Missal, having the force of particular law in a diocese, is not a prerogative of the diocesan bishop.

www.zenit.org

Teach Us To Pray

*From Fr John Speekman's blog, homily for 17th Sunday in Ordinary Time Year C
homiliesfromaustralia.blogspot.com*

What would it have been like to see Jesus at prayer? It was not unusual for him to pray alone in the presence of his disciples. Today we are told: *Once Jesus was in a certain place, praying, and when he had finished, one of his disciples said, 'Lord, teach us to pray ...'*

It doesn't take much imagination to see the disciples sitting all around on the grass, on a rock, on a fallen tree – just watching the Lord at prayer. It must have been a profoundly moving experience.

For us, prayer is a graced moment when we stop what we're doing, we put aside the things that preoccupy us and, from deep within ourselves, we reach out for God. It is a moment of *communion* with God in which our faith embraces him, and we surrender ourselves to him.

What prayer was for Jesus we cannot really know. His relationship with the Father was profoundly different from ours. That's why Jesus never at any time spoke of 'our' Father. He always spoke of *my* Father or *your* Father. That is also why he said, in answer to the disciple's request: *Say this when you pray ...* . Jesus could say 'my Father' in a way that we never could.

At any rate the disciples were so deeply moved that when he finished they asked him: *Teach us to pray*. They wanted not only to pray, they wanted to learn to pray well. The first lesson here for you and me is clear – the first requirement for real prayer is to want to pray – *desire*.

The second lesson is equally apparent – our prayer must be *within* the prayer of Jesus, within the unfolding plan of God.

We constantly have to ask ourselves, 'What does my prayer have to do with the concerns of God and the coming of his kingdom?' To put it more simply: *What does my prayer have to do with God?*

You may find this notion a little surprising, even puzzling, but it is possible for us to pray in such a way that our prayer has little or nothing to do with God. Without realising it we can become so self-absorbed that our horizons shrink and we become entirely focussed on our own anxieties and concerns. Then God becomes merely a supermarket or a welfare agency, the handy repository of those things we *think* we need.

Our prayer, even when we do make legitimate petitions, should express our worship and love of God and a desire that, above all, his kingdom should come because, sadly, it is possible for our prayer to overlook the prerogatives of God and actually lead us away from his kingdom. That is why Jesus says – *Say this when you pray: Father, may your name be held holy, your kingdom come*.

This is the proper starting point for all prayer because this was always the starting point for Jesus. This is the spiritual light which must cast its radiance on all our petitions.

This revealing radiance will tell us if our prayer has to do with the kingdom of God, our journey to holiness, our becoming like Jesus, or if it is just a collection of impertinent requests for impossible exemptions from the human condition? This kind of prayer is not 'within the prayer of Jesus'. Rather it is a rebuke to God which suggests that God has somehow made a mistake and we have to ask him to fix it.

So now we can see the importance of the 'Our Father'. The kingdom of God is coming; it is close at hand. Our most urgent task, more important than our house, our work, our health, is to seek the kingdom in our lives and to be ready for its final arrival.

Let's pray to the Father for our daily bread. He knows what we need before we ask him. Let's forgive the sins of those we need to forgive and ask God's pardon for our own. Let's ask God's grace to overcome the many temptations which seek to turn us aside from the right road. Let's ask God to deliver us from every evil.

Constant readiness requires constant prayer but always the kind of prayer that harmonises with the prayer Jesus taught us to pray.

“The more you pray, the more you will be illumined; the more you are illumined, the more profoundly and intensely you will see the Supreme Good, the supremely good Being; the more profoundly and intensely you see him, the more you will love him; the more you love him, the more he will delight you; and the more he delights you, the more you will understand him and become capable of understanding him. You will arrive successively to the fullness of light, because you will understand that you cannot understand.”

Blessed Angela of Foligno, 13th century; quoted by Pope Benedict XVI, General Audience 13-10-2010

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 Friday 4pm – 8pm (every second month, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	6pm Thursday – 6pm Friday (Sacred Heart Church)
Orbost	Friday 9.30am – 10.30am
Rosedale	First Wednesday 10am – 11am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
Trafalgar	Wednesday and First Saturday: (9.30am Mass) 10am – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Friday 4pm – 8pm (every second month, January onwards)
Wonthaggi	First Friday 7pm – 8pm

We Have Been Taught

St Justin Martyr, 2nd century

This food, we call the Eucharist - of which no one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth, and who lives as Christ handed down to us.

For we do not receive these things as common bread or common drink; but, as Jesus Christ our Saviour being incarnate by God's Word, took flesh and blood for our salvation, so also we have been taught that the food consecrated by the Word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus.

“Contemplate the mystery

of the divine-human Heart of the Lord Jesus. ... People who fix their gaze on that Heart, pierced and ever open with Love for us, feel the truth of the following invocation: ‘Be you, my Lord, my only good’, and are ready to abandon everything in order to follow the Lord.”

Pope Benedict XVI, 27-06-2010

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, and other diocesan newspapers,
- 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.