

Into the Deep

Issue 118

Newsletter of orthodox Catholics of Gippsland

July 2012

Preaching Truth

From the treatise Against Heresies by Saint Irenaeus

The Church, which has spread everywhere, even to the ends of the earth, received the faith from the apostles and their disciples. By faith, we believe in one God, the almighty Father who made heaven and earth and the sea and all that is in them. We believe in one Lord Jesus Christ, the Son of God, who became man for our salvation. And we believe in the Holy Spirit who through the prophets foretold God's plan: the coming of our beloved Lord Jesus Christ, his birth from the Virgin, his passion, his resurrection from the dead, his ascension into heaven, and his final coming from heaven in the glory of his Father, to recapitulate all things and to raise all men from the dead, so that, by the decree of his invisible Father, he may make a just judgement in all things and so that every knee should bow in heaven and on earth and under the earth to Jesus Christ our Lord and our God, our Saviour and our King, and every tongue confess him.

The Church, spread throughout the whole world, received this preaching and this faith and now preserves it carefully, dwelling as it were in one house. Having one soul and one heart, the Church holds this faith, preaches and teaches it consistently as though by a single voice. For though there are different languages, there is but one tradition. The faith and the tradition of the churches founded in Germany are no different from those founded among the Spanish and the Celts, in the East, in Egypt, in Libya and elsewhere in the Mediterranean world. Just as God's creature, the sun, is one and the same the world over, so also does the Church's preaching shine everywhere to enlighten all men who want to come to a knowledge of the truth.

Now of those who speak with authority in the churches, no preacher however forceful will utter anything different – for no one is above the Master – nor will a less forceful preacher diminish what has been handed down. Since our faith is everywhere the same, no one who can say more augments it, nor can anyone who says less diminish it.

Real Liturgical Renewal

Pope Benedict XVI, Closing Mass of International Eucharistic Congress, 17-06-2012

Based upon a deepening appreciation of the sources of the liturgy, the [Second Vatican] Council promoted the full and active participation of the faithful in the Eucharistic sacrifice.

At our distance today from the Council Fathers' expressed desires regarding liturgical renewal, and in the light of the universal Church's experience in the intervening period, it is clear that a great deal has been achieved; but it is equally clear that there have been many misunderstandings and irregularities.

The renewal of external forms, desired by the Council Fathers, was intended to make it easier to enter into the inner depth of the mystery. Its true purpose was to lead people to a personal encounter with the Lord, present in the Eucharist, and thus with the living God, so that through this contact with Christ's love, the love of his brothers and sisters for one another might also grow.

Yet not infrequently, the revision of liturgical forms has remained at an external level, and "active participation" has been confused with external activity.

Hence much still remains to be done on the path of real liturgical renewal. In a changed world, increasingly fixated on material things, we must learn to recognize anew the mysterious presence of the Risen Lord, which alone can give breadth and depth to our life.

www.zenit.org 17-06-2012

Your Mirror

"Let the Creed be like a mirror for you. Look at yourself in it to see whether you really believe all that you claim to believe. And rejoice every day in your faith."

St Augustine

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

Listen to the Lord

St Augustine

“Both the disciples and the Jews heard the Lord speaking; both men of truth and liars heard the Truth speaking; both friends and enemies heard Charity speaking; both good men and bad men heard the Good speaking. They heard, but He discerned; He saw and foresaw whom His discourse profited and would profit. Among those who were then, He saw; among us who were to be, He foresaw. Let us therefore hear the Gospel, just as if we were listening to the Lord Himself present: nor let us say, O happy they who were able to see Him! because there were many of them who saw, and also killed Him; and there are many among us who have not seen Him, and yet have believed. For the precious truth that sounded forth from the mouth of the Lord was both written for our sakes, and preserved for our sakes, and recited for our sakes, and will be recited also for the sake of our prosperity, even until the end of the world.”

When the Earth Shakes

Pope Benedict XVI, 26-06-2012, to those in northern Italy struck by earthquakes

As you know, we priests – but also the Religious and not a few laymen – pray every day with the so-called “Breviary” which contains the Liturgy of the Hours, the prayer of the Church which spans the day. We pray with the Psalms, according to an order which is the same for the whole Catholic Church, throughout the world.

Why do I say this to you? Because in these days, while praying Psalm 46, I found this expression which touched me: “God is our refuge and strength, a very present help in trouble. Therefore we will not fear though the earth should change, though the mountains shake in the heart of the sea” (Ps 46:2-3).

How many times have I read these words? Innumerable times! I have been a priest for 61 years! And yet at certain moments, such as this one, they strike me intensely, because they touch on life, they give voice to an experience that you are now living, and that all those who pray share.

But – look – these words of the Psalm not only strike me because they use the image of the earthquake, but above all because of what they affirm regarding our interior attitude in face of the ravages of nature: an attitude of great security, based on the stable, immovable rock that God is. We “will not fear though the earth should change” – says the Psalmist – because “God is our refuge and strength,” He is “a very present help in trouble.”

On this rock, with this firm hope, one can construct, one can reconstruct.

www.zenit.org 26-06-2012

Cheated

ITD was, as usual, very good reading. I followed up on and read Bishop Morlino’s responses to the petition in Platteville (June ITD, p.2). Wow! His responses are so full of wisdom of true Catholic teaching, and written with care, love and support for his priests – it’s as it should be.

Fr Speakman was cheated of that, and my feelings for the parish haven’t changed; this hurt won’t go away.

Josie Vitale, Morwell

The Edge of His Cloak

*Archbishop Fouad Twal, Latin Patriarch of Jerusalem
Feast of the Sacred Heart*

To whom do we turn in our suffering? Where is our attention focused, when we are enduring pain? Let us recall the “woman afflicted with hemorrhage for twelve years, who was unable to be cured by anyone... She touched the tassel of his cloak and immediately her bleeding stopped.” (Lk 8:43-44)

Today, we turn to Jesus and with a vibrant and determined faith, we touch not the edge of his cloak, but His very body, blood, soul and divinity. For us who have the Eucharist, it is the most efficacious and mysterious means by which we touch Jesus. He walks among us, as He walked in the company of the disciples of Emmaus, He is present in all our sufferings. Confident that He has not forsaken us and will never leave us orphans, may this great truth captivate us, burn brightly in us, and show in our way of living and way of relating. We have much, much more than his garment; we have his own flesh and blood in the sacrament of the altar.

www.zenit.org 15-06-2012

IN MEMORIAM

Father Martin Durham, of Rockhampton, Queensland, died on 26th June 2012. Father Durham was 82, and would have celebrated his 59th Jubilee of Ordination to the Priesthood on 27th June. He was a long-time staunch supporter of Into the Deep and we will remember him fondly and keep him in our prayers.

Eternal rest grant unto him, O Lord, and may perpetual light shine upon him. May he rest in peace. Amen.

Today

“My past no longer concerns me. It belongs to divine mercy. My future does not yet concern me. It belongs to divine providence. What concerns me and what challenges me is today, which belongs to God’s grace and to the devotion of my heart and my good will.”

St Francis de Sales

What a Load of Nonsense!

I cannot let Christopher Holt's letter (ITD June 2012, p.3) go unchallenged.

He states "one of the greatest threats to the future of our world is overpopulation." What a lot of nonsense! The entire population of the world can stand shoulder to shoulder and would only fill the state of Texas, US. That leaves just a *little* room for houses, factories and food and cattle growth!

As the very first command given by God was "Go forth and multiply, FILL the earth", it seems pretty clear that God meant *go forth and multiply and FILL the earth!* God doesn't leave us in the lurch – He provides us with the intelligence to support our population in every way necessary that He *commanded* us to have.

The mere fact that "many young Catholic couples use contraception" doesn't make it right. These young people have been indoctrinated for many years by the "global warming" scaremongers and the "you don't want to be chained to the kitchen sink" brigade, that many of them not only have never had a chance to think the whole thing through but also have NEVER been given the truth and beauty of Humane Vitae – something they had a right to!

And on the topic of the kitchen sink and the 'worn out' women that Mr Holt seems to imply belongs only to the realm of women with lots of children who are at home, I'd like to state that there will be many 'worn out' women when they come to the end of their career who will never experience the love and care given to them by their children when they are old as they chose to miss motherhood.

Mr Holt further states "those most opposed to limiting population are usually men" – I praise God daily for those wonderful godly men who are standing up to be counted and want to protect women from the wrongful demands of the world that they do everything they can to destroy their fertility. Rise up good men!

Teresa Martin, Brisbane, Qld

Something About Warragul

We have much to look forward to in the Sale diocese now that the Bishop's office and residence has moved to Warragul as part of his centralising plan. Bishop Prowse writes that he prays that this move will "deepen our missionary impulse and help us to face even more squarely the challenges of evangelisation in our times." Bring it on! We haven't seen any missionary impulse yet to be deepened, nor have we seen any evangelisation challenges being faced, let alone "even more squarely", so there must be something about Warragul that's going to allow him to deliver great things!

- Ed.

Running Out of People

Christopher Holt ("Threat of overpopulation", ITD June, p.3) has not caught up with the demographic disaster facing Europe, Japan, China and other countries since the 1960s with the development of the contraceptive pill. Rejection of Pope Paul VI's *Humanae Vitae*, the sexual revolution and population control programs have resulted in a birth rate well below replacement level.

In Japan, which has a substantial population decline each year, sales of adult nappies now outnumber sales of baby nappies. Both Japan and Europe are in the economic doldrums because of population decline. Even in New Zealand, the 80+ age group is the fastest growing sector of the population.

Sure older workers can be productive, but in their 80's such "workers" are more likely to be consumers of expensive medical treatments to keep them alive and functioning. With a rapidly declining population base of young people, who will provide old-age pensions, and more importantly who will provide the services old people need? Company tax and technological innovations can't achieve much without people, and developed countries are running out of people.

I have just returned from the World Congress of Families VI in Spain, where a major theme was the demographic winter facing developed countries. Socialists demanding higher taxation are realising they are not only running out of other people's money, they are running out of other people.

Of course in the past some women were overburdened caring for large families, but this was due to the injustice in taxation policies which did not recognise the value of the work of women in the home and in caring for children. Europe, Russia and Japan have now revised their family policies to acknowledge the economic value of work done by mothers in bearing and raising children.

Christopher Holt will be interested in a study of the older inhabitants of Dubbo, NSW. The study, published in *Age and Ageing*, the scientific journal of the British Geriatrics Society, found that women who have children live longer than those who don't.

Researchers found that there was an increase in mortality of all causes in later life in childless women while the more children women had, *the more likely the women were to live for longer.* (emphasis added).

The study involved 1571 women aged 60 and over, who were followed for 16 years. The more children a woman had, the less likely she was to die during this time. Compared with women who were childless, death rates in women with 2 children were 17% lower. Death rates were 30% lower among women with 5 children, and 40% lower in those with 6 or more children.

Babette Francis,

National & Overseas Co-ordinator, Endeavour Forum Inc.

Advice on Confession

*by Fr Wade Menezes, Father of Mercy
from notes taken at a mission evening in Sale, 01-05-2012 - Ed.*

- One of the reasons people fear Confession is shame, because they think they have to go into great or graphic detail about their sins.
- If it's venial sin, just mention the kind – name it simply, or simply put a name to it.
- If it's mortal sin, mention kind and approximate number, and any circumstance that makes the already grave sin objectively more grave.
- Confess simply.
- Each sin should be able to be described in 10 words or less.
- Confession is not spiritual direction.
- Canon Law says we have a right to anonymous Confession – not only “Confession by appointment” we see in parishes today.
- Contrition – we don't have to “feel” it, but we must at least will it.
- St Jerome says: Do not despair, for great mercy will take away great sins.

Parents and Godparents

Pope Benedict XVI, homily at infant baptisms, 08-01-2012

It is very important for you parents and also for you godfathers and godmothers to believe strongly in the presence and the action of the Holy Spirit, to call upon him and welcome him in you through prayer and the sacraments. He is the one in fact who enlightens the mind, who makes the heart of the educator burn so that he or she knows how to transmit the knowledge of the love of Christ. Prayer is the first condition for educating, because in praying we create the disposition in ourselves of letting God have the initiative, of entrusting our children to him, who knows them before we do and better than us, and knows perfectly what their true good is. And, at the same time, when we pray we open ourselves to the inspirations of God to do our part better, which in any case is our duty and we must accomplish. The sacraments, especially Eucharist and Penance, permit us to perform the educative action in union with Christ, in communion with him and continually renewed by his forgiveness. Prayer and the sacraments obtain that light for us that allows us to be both tender and strong, kind and firm, to be silent and to speak when the time is right, to rebuke and correct justly.

Dear friends, let us therefore together call upon the Holy Spirit, that he might descend abundantly upon these children, consecrate them in the image of Jesus Christ, and accompany them on the journey of their life. We entrust them to the maternal guidance of Mary Most Holy, that they might grow in age, wisdom and grace and become true Christians, faithful and joyful witnesses of God's love. Amen.

[Translation by Joseph G. Trabbic] www.zenit.org 09-01-2012

The Value of Adoration

Pope Benedict XVI, Feast of Corpus Christi

First of all, a reflection on the value of Eucharistic worship, in particular adoration of the Most Blessed Sacrament. ... A unilateral interpretation of Vatican Council II has penalized this dimension, restricting the Eucharist in practice to the celebratory moment. In fact, it [is] very important to recognize the centrality of the celebration, ...but it must be placed in the right balance. In fact – as often happens – the stressing of one aspect ends up by sacrificing another. In this case, the accentuation placed on the celebration of the Eucharist has been to the detriment of adoration, as act of faith and prayer addressed to the Lord Jesus, really present in the Sacrament of the altar.

This imbalance has also had repercussions on the spiritual life of the faithful. In fact, concentrating the whole relationship with the Eucharistic Jesus only at the moment of Holy Mass risks removing his presence from the rest of time and the existential space. And thus, perceived less is the sense of the constant presence of Jesus in our midst and with us, a concrete, close presence among our homes, as “beating Heart” of the city, of the country, of the territory with its various expressions and activities. ...

In reality, it is a mistake to oppose celebration and adoration, as if they were in competition with one another. It is precisely the contrary: the worship of the Most Blessed Sacrament is as the spiritual “environment” in which the community can celebrate the Eucharist well and in truth. Only if it is preceded, accompanied and followed by this interior attitude of faith and adoration, can the liturgical action express its full meaning and value. The encounter with Jesus in the Holy Mass is truly and fully acted when the community is able to recognize that, in the Sacrament, He dwells in his house, waits for us, invites us to his table, then, after the assembly is dismissed, stays with us, with his discreet and silent presence, and accompanies us with his intercession, continuing to gather our spiritual sacrifices and offering them to the Father. ...

To be all together in prolonged silence before the Lord present in his Sacrament, is one of the most genuine experiences of our being Church, which is accompanied in a complementary way with the celebration of the Eucharist... Communion and contemplation cannot be separated, they go together. To really communicate with another person I must know him, I must be able to be in silence close to him, to hear him and to look at him with love. True love and true friendship always live of the reciprocity of looks, of intense, eloquent silences full of respect and veneration, so that the encounter is lived profoundly, in a personal not a superficial way. And, unfortunately, if this dimension is lacking, even sacramental communion itself can become, on our part, a superficial gesture. ...

[Translation by ZENIT] www.zenit.org 07-06-2012

No Room

Before Easter, I asked Fr Stephen Onuoha, parish priest of Newborough, about having the proper devotions for Divine Mercy Sunday. Father stated he would love to, but he first would have to ask to get permission from the liturgy committee. Because the parish didn't have a Divine Mercy image, I volunteered to acquire one for the church.

I rang Father to ask if it had been approved. He said yes. I showed Father the Divine Mercy image and everything about it, and he was most happy. We discussed where to hang it. It was to be permanent. Father Stephen made the decision about which wall to hang it and approximately where it was to go. He then had work to do, and left me to hang it with the help of a friend.

While we were in the process, Sophy Morley entered and in a gruff voice asked me what I thought I was doing. I answered, "It's alright Sophy, Father has given his permission." She was confrontational and persisted in addressing me as if I had no right to be doing what was being done. Father came in later to inspect what we had done and was elated.

Fr Stephen asked me to come to the Stations of the Cross on Good Friday to show how to start the novena. By then the Divine Mercy image was missing! We were shocked and confused!

On Holy Saturday I was in prayer before Mass when Sophy came and sat next to me. Her demeanour was confrontational. Her first words to me were about my reading at Mass, and then she proceeded to say, "I told you I was taking down the picture."

I asked Father of the whereabouts of the image, and he said it was in a cupboard.

On Divine Mercy Sunday the image was placed in front of the altar for blessing and veneration, under Father's instructions. Afterwards he asked if I could put the image back in the designated position, and he went off on retreat.

When we came to re-hang the image, we found that every hook and plug had been removed from the wall and we had to start again!

By the 3rd Sunday of Easter, the image was missing again! Father was shocked.

People have approached me asking where the image has gone, and in the process I have heard the hurts of parishioners who want true devotions. It appears a few dominant people are making decisions on behalf of all the parishioners. Certain people override Father's authority.

I arranged a meeting with Sophy and asked her why she would go against what the parish priest wanted to do for his parish? She said she wasn't, and that she had already told me she would be taking down the

picture. She said I had no right to drill in the walls. She said that a decision had been made over 20 years ago in the parish that nothing else would be hung in the church, a decision she had in black and white. She added that Father Stephen "now knows that". Sophy said the image could go up only for a week for Divine Mercy. She said Fr Stephen wouldn't be here long anyway.

I told Sophy that I had written a letter about it and wanted to meet with Bishop Prowse to talk to him about it. She said the Bishop would not take any notice of it as he won't get involved with parish affairs.

I've prayed that Sophy would change her attitude towards not allowing parishioners their Divine Mercy image back on the wall. I rang her to give her another opportunity but she refused, so I said I would bring this to public attention through *Into the Deep*.

Isn't it strange that this parish can't have an image of Divine Mercy put up because of a decision taken by laity so many years ago (for the same reason a picture of St Mary of the Cross, Australia's first saint, can only be hung on her feast day). Are the walls more special than Divine Mercy? Do the domineering few have more authority than the parish priest?

Oh, I feel pain for parish priests who want to bring their lambs to holiness but are under the control of laity and of liturgy groups etc. Their hands are tied.

I grew up in my Catholic faith with total respect for priests, consecrated souls yet human like all of us. We have no life in our souls without their life-giving sacrifice of nourishing us with the Body and Blood, Soul and Divinity of Jesus Christ in the Sacrifice of the Mass, and giving us the other sacraments, especially Confession (but how many go these days?).

There is so much unbelief in the true presence of Our Lord and Saviour in our churches. We need to be catechised. What about bringing back adoration and benediction on Sundays in our diocese?

I pray that Bishop Prowse will give his priests control in their parishes to be able to spiritually feed their flock.

Some people might say why not let this go? But I can't when I see priests and parishioners deprived of Church-approved devotions, and a lot are hurting.

Strong dominant people control parishes and even try to have their priests removed. Some of them were immigrants themselves. What a blessing to have a holy priest come to our land.

Father Stephen always says: Pray! Prayer works! I know it does, but this has been happening too much for too long – laity controlling parishes.

Wilma Byrne, Moe

Response to Weasel Words

By way of corroborating your observation about Bishop Prowse's weasel words (June ITD, p.6), I would like to furnish you with some concrete examples of his propensity for flowery statements that have proved to be worthless.

At his installation Mass during his inaugural homily he proclaimed that there was hope for the future as a new chapter in the history of the diocese was about to start, that now is not a time for 'dumbing down' our Catholic identity and that the diocese should start afresh from Christ.

Well, the 15th of July will mark 3 years since he succeeded Bishop Jeremiah Coffey and it's as if nothing has changed in the diocese. The diocese hasn't changed stride or direction, nothing has been fixed or improved and it is as if Bishop Coffey is still in office. Spiritually, the Church in the diocese is still broken on just about every level and she continues to be led by the same old dysfunctional leaders. It has been a seamless transition from one visionless status quo leader to the next.

Pastorally, we have gone from 'Journeying Together' in trackless waste for over ten years to 'Finding Home in Jesus' with no spiritual effects whatsoever. What's happened to this new pastoral plan?

More and more parishes are dying off and going into partnership, while the laity continues to believe they are able to run parishes and have a say in the appointment and dismissal of parish priests just as they did with Fr Speakman.

Catholic schools continue to be maintained while still only Catholic in name and have become nothing more than graveyards for the faith of souls. Nothing has been done to conform them to the Church's evangelizing mission and to enhance their Catholic identity.

Instead of starting afresh from Christ and beginning a new chapter in the history of the diocese, Bishop Prowse made a decision to pursue Bishop Coffey's case at the Apostolic Signatura. Effectively this decision not only contradicted his own statements, but continued the controversial history of Bishop Coffey's divisive actions in Morwell parish and the diocese. It did nothing but reinforce people's perception that his leadership is all shadows and no substance.

When it comes to courageous and effective leadership, nothing is as important as building trust in one's words by uniting them to one's actions. Stringing together worthless words simply to impress, please or win support is the quickest way to lose credibility.

Gregory Kingman, Morwell

"Nothing may have priority over the liturgy." St Benedict of Nursia

Our Lady in India

Cardinal Oswald Gracias of Mumbai, India, in an interview with Mark Riedemann for "Where God Weeps" in cooperation with Aid to the Church in Need

Our Lady is the favourite of everybody, in a sense even among the Hindus.

In my own home Parish, we have novena to Our Lady of Perpetual Help every Wednesday from 8:30 am to 9:30 pm every hour and on the hour. And about 70 000 or 80 000 people come every Wednesday over there. I was told that 60 to 70 % of people who come there are not Christians; just to pray to Our Lady.

Our Lady is seen as a mother. She is seen as a way that a mother is not threatening. They don't feel that she is a threat to them, or to their culture or even their religion in that sense. People have different devotion to her. I remember several years back when Our Lady of Nazareth came to Bombay and I accompanied the statue to some Parishes where people came and prayed and the Catholic crowds remained. What struck me very much as I was going – I was a little worried because it was the time of Hindu fundamentalist violence and therefore we had a police escort – is that the Hindus would stand by the roadside and give reverence to the statue. There wasn't a single incident. It was very impressive how everybody stood there asking her blessings and praying too. She is seen as a mother, caring, loving, bringing favours to people, bringing graces to people, healing divisions. So Mary is an important key to this.

www.zenit.org 15-06-2012

What is Mission?

Cardinal Mauro Piacenza, prefect of the Congregation for the Clergy, in an interview with Zenit

ZENIT: Your Eminence, you speak a lot of "mission." But is this the emergency in the Church today? Do you think there is a missionary "deficit"?

Cardinal Piacenza: The mission is not one of the "activities" of the ecclesial Body, but it characterizes essentially its identity. Without mission, there is no Church and vice versa! The Church is totally relative to the mission, to the encounter of men, of every time and place and of every culture, with the Risen Lord. To take to all the proclamation of the Kingdom and of Salvation: this is the essential task of the Church! A task that, in the different times and circumstances, is carried out in different ways, but which always keeps its essential nucleus, constituted by obedience to Jesus' command: "Go to the whole world and proclaim the Gospel to every creature." If the men of the Church, all the baptized, and priests in particular, lost such a missionary yearning, an essential aspect of their baptismal identity would be diminished and, in certain ways, the Christian faith itself.

www.zenit.org 18-06-2012

Preparing for the Year of Faith

The Year of Faith begins 11 October 2012. The Congregation for the Doctrine of the Faith released recommendations for celebrating the Year at a universal level, national, diocesan, and parish level, which are "intended as examples to encourage a ready response to the invitation of the Holy Father to live fully this Year as a special "time of grace." ITD will publish some of these recommendations from May to September, in preparation for the Year of Faith. We look forward to seeing them come to fruition! - Ed.

III. At the Diocesan level

1. It is hoped that each particular Church would have a celebration of the opening of the *Year of Faith* and a solemn conclusion to it, in which to "profess our faith in the Risen Lord in our cathedrals and in the churches of the whole world."
2. It would be desirable that each Diocese in the world organize a study day on the *Catechism of the Catholic Church*, particularly for its priests, consecrated persons and catechists. ...
3. Each Bishop could devote a pastoral letter of his own to the topic of faith, keeping in mind the specific pastoral circumstances of the portion of the faithful entrusted to him, reminding them of the importance of the Second Vatican Council and of the *Catechism of the Catholic Church*.
4. It is hoped that in each Diocese, under the leadership of the Bishop, catechetical events will be organized, especially for the youth and those searching for a sense of life, helping them to discover the beauty of ecclesial faith, promoting encounters with meaningful witnesses to the faith.
5. It would be appropriate for each particular Church to review the reception of Vatican Council II and the *Catechism of the Catholic Church* in its own life and mission, particularly in the realm of catechesis. This would provide the opportunity for a renewal of commitment on the part of the catechetical offices of the Dioceses which – supported by the Commissions for Catechesis of the Episcopal Conferences – have the duty to care for the theological formation of catechists.
6. The continuing education of the clergy can be focused during this *Year of Faith* on the documents of Vatican Council II and on the *Catechism of the Catholic Church* ...
10. The *Year of Faith* can be an opportunity to pay greater attention to Catholic schools, which are a perfect place to offer to students a living witness to the Lord and to nurture their faith. This can be done by making use of good catechetical tools, like the *Compendium of the Catechism of the Catholic Church* and *Youcat*.

A Father Who Wants Us

Pope Benedict XVI, General Audience, 23-05-2012

We may say, then, that in God, being Father has two dimensions. First of all, God is our Father, because He is our Creator. Each one of us, every man and every woman, is a miracle of God, is wanted by Him and is known personally by Him. When, in the Book of Genesis, it says that the human being is created in the image of God, what it wishes to express is precisely this reality: God is our Father; for Him we are not anonymous, impersonal beings; rather, we have a name. And a word from the psalms always touches me when I pray it: "Your hands have made and fashioned me," the psalmist says. Each one of us can say, according to this beautiful image of the personal relationship with God: "Your hands have made and fashioned me. You thought of me and created me and wanted me".

But this is still not enough. The Spirit of Christ opens us to a second dimension of God's fatherhood, beyond creation, for Jesus is the "Son" in the fullest sense, "consubstantial with the Father," as we profess in the Creed. In becoming a human being like us through His Incarnation, Death and Resurrection, Jesus in turn receives us into His humanity and into His own being Son; thus we too may enter into His specific belonging to God. To be sure, our being sons of God does not have the fullness of Jesus': we must become this more and more, through the course of the whole of our Christian lives, by growing in our following of Christ, in our communion with Him, in order to enter ever more intimately into the relationship of love with God the Father, who sustains our lives. It is this fundamental reality that is disclosed to us when we open ourselves to the Holy Spirit and when He causes us to turn to God saying "Abba! Father!" We have truly entered – beyond creation – into adoption; with Jesus, we are truly united in God and are children in a new way and in a new dimension.

www.zenit.org 23-05-2012

The Mystery of Communion

Pope Benedict XVI, Angelus address, 26-06-2011

Without the Eucharist the Church simply would not exist. It is the Eucharist in fact that makes a human community a mystery of communion, able to bring God to the world and the world to God. The Holy Spirit, which transforms the bread and wine into the Body and Blood of Christ, also transforms into members of the Body of Christ those who receive it with faith, so that the Church is truly the sacrament of the unity of men with God and of men with each other.

I Can't Do This Anymore

A letter by Fr Richard Simon of St Lambert's in Skokie, IL, USA, and a regular host of Relevant Radio's "Go ask your Father"

You may have noticed that recently, at Mass, I asked the young people who attend our religious education program to stand up. Of the 250, give or take, who attend the program, I counted about 50 or 60 at all the Masses. ... Catholic schools, by and large, have become failures themselves. There are some splendid Catholic schools, but in my experience of 40 years in ministry, increasingly, especially in large urban areas, Catholic schools have become inexpensive private schools for middle class people who have little or no interest in the Catholic faith, maintained at great expense by Catholic parishes. Catholic schools are, for the most part, over. ...

"But," I can hear you say, "this is our major form of evangelism!" Aren't you paying attention? The few kids from our schools who go to church don't go because the school has converted them. They go because they have parents dedicated enough to bring them every Sunday, even in summer. Even in soccer season. Those kids may end up Catholic, not because they went to our schools and religious education programs, but because their parents were the first and best of teachers. In a recent conversation with a local pastor who runs a school of 250, give or take, I asked how many of his students and their families attend Mass during the summer months. He said, "about 30 of them."

In order to commit a mortal sin, a sin that severs one's relationship to God, one must have sufficient knowledge that what they are doing is mortally sinful. Our kids come to Catholic schools and religious education where, presumably, they learn that it is a mortal sin to skip Sunday Mass without a serious reason, such as illness or inability to travel. That means that by allowing children to come to religious education or to enrol in Catholic schools when their parents don't come to Mass, we are enabling them to commit a mortal sin by giving them the sufficient knowledge to damn their eternal souls. That's a plan.

The sacraments of First Communion and Confirmation have become graduation rituals, rites of passage, instead of the beginnings of a life of faith and commitment. We have turned sacrament into sacrilege. When you "get your sacraments" you're "outta" there. The Sacraments are an ending instead of a beginning. I can't do this anymore. I believe it is morally wrong. The last time I brought this problem up, angry parents called the bishop. I remember one agitated parent who railed at me for questioning his Catholicism. He said that he was perfectly good Catholic. He went to Mass every single Easter and every single Christmas without fail.

When I realized that Eastern Rite Catholics from the Middle East don't have Communion and Confirmation classes, a light went on in my head. They receive first Communion and Confirmation when they are Baptized,

even if they are infants. They have religious education for the rest of their lives and, consequently, they have a spiritual life. They are prepared for the Sacrament of Penance, but not for Communion and Confirmation. The result is that they have a vibrant spiritual life that they have maintained in the face of 1,300 years of unremitting persecution. ...

I intend to drop the classroom model and go to a discipleship model that is called Youthchurch. It will involve Bibles, catechisms and water balloons. I will know the program is a success when I find that the kids are mad at their parents for missing Mass on Sunday.

I no longer intend to prepare children for First Communion and Confirmation. There will no longer be First Communion and Confirmation classes. How and when will the children receive Communion and Confirmation? They will receive when they are ready. When are they ready? They are ready when they want the Sacrament. How do we know they want the Sacrament? When they understand it, can tell the pastor what it is and why they want it. If they are not in ongoing religious education and they are not coming to Mass on regular basis, they don't want the Sacrament.

... A year or so back, I was offering a funeral Mass and a teenaged girl came up for Communion, took the host, looked at it, turned it over and began to walk away holding it in her palm. I followed her and asked, "Have you made your First Communion?" She said simply, "I'm Jewish." I smiled and said, "Perhaps I should take that from you." Quite a few of the mourners were furious with me for my discourtesy.

At another funeral not long ago I saw a passel of tattooed and pierced adolescents coming down the aisle at a funeral. It was a large funeral so a number of priests were helping with Communion. I had finished my line so I stood about ten paces from the celebrant, a visiting priest. The first of the young Goths received the host, looked at it curiously and as she passed me I asked, are you Catholic? She said, "no." I said "Perhaps I should take that." So there began a curious ritual, of clueless youths. One priest would say "Body of Christ" and the second priest would say "I'll just take that."

I've had it. My efforts will be directed to preparing people for the Sacrament of Conversion (Penance or Reconciliation). Then maybe the little dears will understand that Communion is more than an edible poker chip. Registration will take place over the summer. I will be doing it personally. If you are registered in the parish and using envelopes, that will be the first step to getting your child in Youthchurch. How else can I tell if you are coming to Mass? As I've said before I don't care that money's in the envelope, I care that you are in the pew.

reverendknow-it-all.blogspot.com.au 15-06-2012

Mary Teaches Adoration

Pope Benedict XVI, Angelus address, 10-06-2012

The solemnity of the Body and Blood of the Lord also re-proposes the value of Eucharistic adoration to us.

The Servant of God Paul VI observed that the Catholic Church professes the worship of the Eucharist “not only during the Mass but also outside of it by taking the greatest possible care of consecrated Hosts, by exposing them to the solemn veneration of the faithful, and by carrying them about in processions to the joy of great numbers of the people” (*Mysterium Fidei*, 56).

The prayer of adoration can be accomplished both personally, pausing before the tabernacle in recollection, and communally, with Psalms and songs too, but always privileging the silence in which we listen interiorly to the Lord who is living and present in the Sacrament.

The Virgin Mary is also the teacher of this prayer, because no one knew more and better than her how to contemplate Jesus with the eyes of faith and welcome the intimate resonances of his human and divine presence in the heart. By her intercession may an authentic and deep faith in the Eucharistic Mystery spread and grow in every ecclesial community.

www.zenit.org 11-06-2012

Don't Suffocate

Pope Benedict XVI, General Audience, 25-04-2012

Charity and justice are not only social actions; rather, they are spiritual activities realized in the light of the Holy Spirit. ...

The contemplation of God must also be present. We must not lose ourselves in pure activism, but should always allow ourselves to be penetrated, even in our activity, by the light of God's Word and thereby learn true charity, true service of our neighbour, who doesn't need many things – certainly he has need of the necessities – but who above all needs our heart's affection, the light of God. ...

Without daily prayer faithfully lived out, our activity becomes empty, it loses its deep soul, it is reduced to mere activism, which in the end leaves us unsatisfied. ...

When prayer is nourished by the Word of God we are able to see reality with new eyes, with the eyes of faith, and the Lord – who speaks to the mind and heart – gives new light on the journey at every moment and in every situation. We believe in the power of God's Word and in prayer. ...

If the lungs of prayer and the Word of God fail to nourish the breath of our spiritual life, we risk suffocating in the middle of a thousand daily cares: prayer is the breath of the soul and of life.

[Translation by Diane Montagna] www.zenit.org 25-04-2012

The Dear Nuns

My mother always referred to nuns as “the dear nuns”. We grew up with them in our lives and we had the greatest respect and love for them. They were lovely women – feminine, maternal, holy, prayerful, joyful and full of life and love, and they always wore their habits and veils. They taught us to pray, they taught us the faith, they lived the faith.

Most nuns today are altogether different. My mother wouldn't believe me when I told her of the pro-abortion, pro-women-priests, anti-Pope, goddess-worshipping, pro-homosexual varieties around now. They don't wear habits, they don't use “Sister”, they wear make-up and jewellery and look and sound entirely uninspired and uninspiring.

There are still the odd few oldies who persist courageously in wearing their habits, and spend more time praying than protesting. And the new orders tend to be faithful to the Church and inspire young women to follow happily. But on the whole, you can't deny that the nuns have lost their way in terms of being Catholic religious women.

Yet it's incredible to see the outcry against anyone daring to say this. All the liberal Catholics want to scream at you how wonderful these wayward nuns are, and how dedicated and faithful and heroic, and how we need to support them and thank them.

Thank them for what? Leading people away from the Catholic Church? Teaching people to despise the Pope because he's a man, teaching them that it's discrimination that women can't be priests?

In recent weeks in the news, it seems we need some new orders of religious women to cater for the new directions: may I propose the Sisters of Sustainable Energy (SSE), People of the Earth (PE), Women of the World (WW), Sisters for Homosexual Rights (SHR), Religious for Abortion Choice (RAC), Women for a Woman Pope (WWP), and Order of Women Priests (OWP). There many other possibilities and no doubt they'd attract many new vocations. You wouldn't need to be Catholic, or a woman, to join; you'd only need to be sympathetic to their ethos. And you wouldn't have to stay long.

- Ed.

It Starts in the Family

Pope Benedict XVI, World Meeting of Families, 25-05-2012

It is in the family that one experiences for the first time how the human person is not created to live enclosed in himself, but in relationship with others; it is in the family that one understands how one's fulfilment does not lie in putting oneself at the centre, led by egoism, but in self-giving; it is in the family that the light of peace begins to shine to illumine our world.

www.zenit.org 01-06-2012

God Never Tires of Us

Pope Benedict XVI, General Audience, 30-05-2012

Dear brothers and sisters, our lives and our journey are often marked by difficulty, by misunderstandings, by suffering. We all know this to be true.

In being faithful to our relationship with the Lord through constant, daily prayer we too are able to feel concretely the consolation that comes from God. ...

God's way of acting – which is very different from our own – gives us consolation, strength and hope, because God does not take back His “yes”. In the face of conflict in human relationships, even with members of our families, we are inclined not to persevere in gratuitous love, which requires commitment and sacrifice. God, on the other hand, never tires of us; He never tires of being patient with us, and with His immense mercy He always goes before us; He goes out to meet us first; His “yes” is entirely worthy of our trust. ...

It is the Holy Spirit, in fact, who makes God's “yes” in Jesus Christ continually present and alive and it is He who creates in our hearts the desire to follow Him, in order to one day enter fully into His love, when in heaven we will receive a dwelling place not fashioned by human hands. There is no person who is not sought and summoned by this faithful love, a love that is capable of waiting even for those who continually respond with the “no” of rejection or with hardness of heart. God waits for us; He always seeks us out; He wills to receive us into communion with Himself in order to give each one of us fullness of life, of hope and of peace.

The Church's “amen,” which resounds in every liturgical action, is grafted onto God's faithful “yes”: “amen” is the response of faith that always concludes our personal and communal prayer, and that expresses our “yes” to God's initiative.

In prayer, we often respond with our “amen” through habit, without grasping its profound meaning. This term comes from ‘aman’, which in Hebrew and Aramaic means “to make stable” to “strengthen” and, consequently, “to be certain”, “to tell the truth”. ...

In our prayer we are called to say “yes” to God and to respond with the “amen” of adherence, of faithfulness to Him with our whole life.

[Translation by Diane Montagna] www.zenit.org 30-05-2012

Religious Entertainment

“Whenever applause breaks out in the liturgy because of some human achievement, it is a sure sign that the essence of the liturgy has totally disappeared and been replaced by a kind of religious entertainment.”

Cardinal Joseph Cardinal Ratzinger, p.198 of his book “The Spirit of the Liturgy”

I Stand Corrected

I stand corrected by Anne Wolff (June ITD, p.3) but am in something of a quandary. Anyone who had read the first paragraph of my column could not have got the wrong impression about my understanding of the character of England, since I clearly stated, “The nation is predominantly and officially Protestant (Church of England)...”.

In the light of this, I ask myself why I wrote later of “a country which has been Catholic since the days of St Augustine”. Perhaps I was invoking a pre-Henrician heritage as a wake-up call. Or, was I just careless? If so, I shouldn't have been.

The real thrust of my column was to alert people everywhere, not just in England, to the aggressive energy of the current drive by agnosticism and atheism to push religion from the public forum. A technique often employed for this is to restrict anything that might savour of official support or tolerance, and eventually close down the many lifelines by which religion and the community nourish each other.

I live a long way from England so have to rely on commentators better informed than myself. There is no doubt, from what I read, that the bishops have realised that to operate crèches or kindergartens according to Catholic values would be illegal in the eyes of the present secular regime. If kindergartens now, can the primary schools be far away as the next targets?

My critic correctly points to the varied nature of society, but the dominant mood throughout the western world at the moment is not one of tolerance, but an attempt to suppress any public voice to religion. Surely this cannot be good for society and public morals, since the Catholic Church is now about the only bastion that still calls for integrity in personal and public life. Is not the Gospel, after all, to be proclaimed?

S.C., Melbourne

“O Jesus, my Lord, take my tongue and make me speak what you wish, make my silence be a dialogue with you!

Take my ears and make them hear the voice of duty, your voice, O Jesus!

Take my eyes, and make them see you in every face and every work!

Take my hands and my feet, give them agility and consecrate them to your service and to the fulfillment of your every desire!

Take my thought: illumine it with your splendid light!

Take my heart: make it a throne for your love and your rest.”

Blessed Yacoub of Lebanon

How Privileged We Are

From a homily by Cardinal Marc Ouellet, prefect of the Congregation for Bishops, at the International Eucharistic Congress 10-06-2012

We come here as God's family, called by Him to listen to His holy Word, to remember who we are in light of salvation history and to respond to God through the greatest and most sublime prayer ever known to the world: the Holy Eucharist. May the Holy Spirit help us to be fully conscious of just how blessed and privileged we are. ...

The Church draws her life from the Eucharist, she receives her own identity from the gift of Christ's own Body. In communion with His Body, the Church becomes what she receives: she becomes one body with Him in the Spirit of the new and eternal covenant. What a great and marvellous mystery! A mystery of love! ...

When we receive Communion, the Spirit of the Lord present in Christ's Body passes into our hearts and into our bodies, making us one new ecclesial body, the mystical body of the Lord. This ecclesial body is our deepest identity.

Every Sunday and every special feast day we go to church to meet the risen Lord, to strengthen our bond of love with Him by partaking in the Holy Eucharist. It may seem in the world's eyes that we gather for social reasons or according to our cultural and religious traditions, but in fact we are called together by the Lord Himself, the Lord of the new and eternal covenant who wants us to be one body with Him in a real and faithful covenant of love.

At these gatherings we come as we are, poor sinners, and we may not always have the proper disposition to receive Communion. But...everyone is able to live what is called "a spiritual communion" in the sense of an act of worship, uniting themselves with the self-giving movement that is being celebrated at Mass. Even when we do not receive sacramental Communion, we can share in the grace that flows from the Body and Blood of Christ to His ecclesial body. This active and conscious participation means belonging to the one body and receiving from it love, peace, hope and courage to go forward, accepting our own share of suffering. Pope Benedict tells us, "Even in cases where it is not possible to receive sacramental communion, participation at Mass remains necessary, important, meaningful and fruitful" (*Sacramentum Caritatis*, n. 55).

Let us then open ourselves to the Word of God, which is calling us to be more faithful partners of the new covenant. Let us be aware of the unfathomable gift of the Holy Eucharist. God deserves much more adoration and gratitude for this gift of love.

www.zenit.org 11-06-2012

All Is Truly Well

Bishop Basil Meeking, Bishop Emeritus of Christchurch NZ

Think of a husband and wife in a stable marriage. The time they spend together is often humdrum, not 'over the moon'; but, without that being present to each other, they drift apart – as shall we drift away from God if we do not spend time with Him. Our prayer may never be the delirium of drugs nor of infatuation. As we mature in communion with God it does at times, become marked by peace, by a quiet security, a sober joy, a conviction that all is truly well.

"Christian maturity leads one to an ever greater love of the law and a desire that it be faithfully applied."

Pope Benedict XVI

A More Balanced View of What God Wants

Retiring Bishop Pat Power of Canberra-Goulburn had the following to say in an ABC interview (15-06-2012). Thankfully he's retiring, but I bet the media will still keep him in the public arena to make the most of a bishop proposing his own beliefs as more worthy than Church teaching. - Ed.

"I believe that when two [homosexual] people have got that definite commitment towards each other, and if they make that decision before God, I would say that they're blessed in that life that they're living. And they do that with honour and respect for one another. ... I would want those people to feel at home within the life of the Church.

"Back in 1998 ... I made it clear that they should be welcome in the life of the Church. But many of them aren't because I think the teaching that they hear all the time, you know in terms of being basically disordered and dysfunctional, and so on – that's very cruel language and one of the things that I think is important is that the Church would reconsider not only its teaching on homosexuality but on sexuality generally and one of the calls that I've made is for women to be more part of the life of the Church. I think if women are part of all of that discussion – and I'd suggest in this case homosexual people are part of all the conversation as well – I think we'll get a more balanced view of what God is calling us all to in terms of being part of a family that recognises diversity."

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	Friday 6am – 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am – 12.30pm First Friday 11.30am – 4pm
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

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

The Same Body

Saint Anthony of Padua

“Yes, I firmly believe and vocally profess that that body which was born of the Virgin, hung on the cross, lay in the grave, was raised up on the third day and ascended to heaven to the right hand of the Father, that same body was truly given to the Apostles and this very same reality is brought about each day by the Church and given to the faithful...”

Contact *Into the Deep*

www.stoneswillshout.com

stoneswillshout@yahoo.com.au

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

- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- We rely on donations (cheques made out to John Henderson please).
- Donate to ITD via Ritchies Supermarkets Community Benefit program by nominating Into the Deep as your group, with CB number 81799, and shopping at your local Ritchies Supermarket (56 supermarkets throughout Eastern Australian) with your Community Benefit Card.

ITD is released on or around the first day of each month by email and on the website; printed copies about a week later. Deadline for contributions is one week before the end of the month (but preferably by the 15th of the month).

Editor - Janet Kingman

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

- no longer have a voice in Catholic Life, 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.

In the Company of God

Pope Benedict XVI, Angelus address, 06-07-2007

“In life today, often noisy and dispersive, it is more important than ever to recover the capacity for inner silence and recollection. Eucharistic adoration permits this, not only centred on the "I" but more so in the company of that "You" full of love who is Jesus Christ, "the God who is near to us".”