

Into the Deep

Issue 64

Newsletter of orthodox Catholics of Gippsland

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Hush!

Pope Benedict XVI, solemnity of Mary the Mother of God
“The Christian community, which these days has remained in prayerful adoration before the manger, contemplates today with special love the Virgin Mother. Be at one with her while she contemplates the newborn Child, wrapped in swaddling clothes and placed in the manger. Like Mary, the Church also remains in silence, to receive and keep the interior resonances of the word made flesh and not waste the divine-human warmth that radiates in his presence. He is God’s blessing! The Church, like the Virgin, does but show Jesus, the Saviour, to all and reflects on each one the light of his face, splendour of goodness and truth.”

www.zenit.org 01-01-2007

Trustworthy Hope

From Pope Benedict XVI’s new encyclical, Spe Salvi (Saved in Hope), released 30-11-2007

Spe salvi facti sumus – in hope we were saved, says Saint Paul to the Romans, and likewise to us (Rom 8:24). According to the Christian faith, “redemption” – salvation – is not simply a given. Redemption is offered to us in the sense that we have been given hope, trustworthy hope, by virtue of which we can face our present: The present, even if it is arduous, can be lived and accepted if it leads toward a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey. (n.1)

“Man’s great, true hope which holds firm in spite of all disappointments can only be God – God who has loved us and who continues to love us ‘to the end,’ until all ‘is accomplished’. (n.27)

Sad Farewell

It was with a great deal of sadness that parishioners at St Mary’s, Sale, were informed that Sr Lauraine Brice is leaving Sale and going to Melbourne. She was the last Sion nun in Gippsland and had a long and distinguished teaching and pastoral career in Sale.

Perhaps her greatest attribute was her dogged determination in continuing to wear a distinctive religious habit at all times. This silent witness to her vocation has been an inspiration to all and sundry and should be an example to all those who refuse to publicly identify themselves as religious.

Her example and witness will be sorely missed by Sale parishioners. A large crowd attended a farewell to her at Sion College on December 13, where she fulfilled her vocation for so many years. We salute you Sister, and pray that your example will inspire others in faithful devotion to service to God and man. May God bless you and keep you!

Pat O’Brien, Sale

New Year, New Era

As expected, Bishop Jeremiah Coffey’s resignation was accepted by Rome without delay, and as of 2nd January 2008 he is no longer the Bishop of Sale. We now look to the future in joyful hope of a new bishop who will show fearless leadership, courage, and fidelity to the Magisterium in all things. Please continue to pray earnestly for real renewal in our diocese. The Congregation for the Clergy is offering a wonderful way to start, by asking for a serious commitment to Eucharistic adoration (see page 3). Let us all take up the challenge, including our new bishop! Ed.

Living in Communion with the Church

“We should not be astonished if we, though distant, are in each other’s presence and, without having met, we know each other, as we are parts of one body, we have one head only, we are filled with one grace, we live of the same bread, we walk along one single road, we live in the same house.”

St Paulinus of Nola, to St Augustine

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Common Faith in Jesus

From an Angelus address by Pope Benedict XVI

The solemnity of the Epiphany celebrates Christ's manifestation to the Wise Men, an event to which St Matthew attaches great importance (cf. Mt 2:1-12). He narrates in his Gospel that some "Wise Men" – probably Persian religious leaders – arrived in Jerusalem guided by a "star," a luminous heavenly phenomenon interpreted by them as a sign of the birth of the new king of the Jews.

No one in the city knew anything; what is more, Herod, the king on the throne, was very disturbed by the news and conceived the tragic plan of the "killing of the innocents" to eliminate the newly born rival. The Wise Men, on the contrary, allowed themselves to be guided by the sacred Scriptures, in particular, by Micah's prophecy, according to which, the Messiah was to be born in Bethlehem, the city of David, located some 10 kilometres south of Jerusalem (cf. 5:2). Following that direction, they saw the star again and, full of joy, followed it until it paused above a hovel. They entered and saw the Child with Mary; they prostrated themselves before him and, in homage to his royal dignity, offered him gold, frankincense and myrrh.

Why is this event so important? Because with it began the adherence of the pagan peoples to faith in Christ, according to the promise that God had made to Abraham, to which the book of Genesis makes reference: "all the communities of the earth shall find blessing in you" (Genesis 12:3). Just as Mary, Joseph and the shepherds of Bethlehem represent the people of Israel that received the Lord, so the Wise Men are the first fruits of the gentiles, also called to form part of the Church, new people of God, which is no longer based on ethnic, linguistic or cultural homogeneity, but only on common faith in Jesus, Son of God.

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Living for Others

Spe Salvi, n. 27, 28

...Life in its true sense is not something we have exclusively in or from ourselves. It is a relationship. And life in its totality is a relationship with him who is the source of life. If we are in relation with him who does not die, who is life itself and love itself, then we are in life. Then we 'live.'

...Our relationship with God is established through communion with Jesus – we cannot achieve it alone or from our own resources alone. The relationship with Jesus, however, is a relationship with the one who gave himself as a ransom for all. Being in communion with Jesus Christ draws us into his "being for all"; it makes it our own way of being. He commits us to live for others, but only through communion with him does it become possible truly to be there for others, for the whole.

Harm Minimisation

As mentioned in the December issue of ITD, thanks to Connor Court Publishing, we have a copy of Cardinal George Pell's book, "God and Caesar" to give away. Just contact ITD and mention the book (before 25th January) to be in the running to receive it! Here is a quote from the book to whet your appetite! (p.29,30):

A second question is whether the Church should cooperate with the state in some harm-minimisation programs. Should Catholic hospitals provide injecting rooms for heroin addicts? Should the Church provide condoms in her parishes, youth centres, and schools to help curtail disease and prevent pregnancies? Should the Church provide information to young and old on "safer" forms of homosexual activity? Should Church agencies provide advice on who are reputable abortionists, or provide facilities for abortions so that there would be fewer health risks to mothers? Less plausibly, should beer be sold in school canteens to distract teenagers from spirits and drugs? Should schools provide cigarette holders and low-strength cigarettes to decrease health risks for young smokers?

... "The children of this world" often think and act differently from those with a strongly religious and Christian orientation, sometimes starting their moral reasoning from a different set of premises and using principles of compromise, consensus, and calculation rather than moral principles. There is a perennial temptation to think in these ways, and the danger is increased if one is uncertain about what is distinctive about Christian morality and if one knows no moral philosophy, let alone moral theology. A surprising number of well-educated people can and do dismiss the entire project of Catholic ethics and moral theology without the encumbrance of any knowledge of what they are dismissing.

Every religion, including Catholicism (and all Christianity when it has not been liberalized beyond recognition), has a couple of key moral tasks: firstly to present principles, norms and ideals that we should attempt to follow; and secondly to provide structures for coping with human weakness through forgiveness and the call to conversion, again and again.

Christ did not go around urging people to be careful if they cannot manage to be good. He had a stronger belief in the human potential. ...

Our society needs the Christian churches to remember their Master's teachings. There is no point to a church that is not in some way countercultural, that does not point beyond the next moment, beyond a short-term compassion. Christ's compassion is not an urgent, explosive feeling but an ethical compassion: he forgave those he judged truly repentant, and expected much of those who received his forgiveness. He embraced the little children and fed the hungry, but did not let them leave before he had also shown them something of his truth.

Petition the Good Lord Himself

On the Feast of the Immaculate Conception, 8th December 2007, Cardinal Claudio Hummes, Prefect of the Congregation for the Clergy, wrote a letter to all the bishops of the world. The purpose was to support the Holy Father's repeated appeal for perpetual Eucharistic adoration, by asking bishops to commit to promoting the practice of Eucharistic adoration in dioceses (parishes, rectories, chapels, monasteries, convents, seminaries) for the benefit of priests and priestly vocations. The Congregation suggests that "each diocese appoint a priest who will devote himself full time – as far as possible – to the specific ministry of promoting Eucharistic adoration and coordinating this important service in the diocese."

In his letter, Cardinal Hummes noted that, "it is our intention to bring about a connection between perpetual Eucharistic adoration for the reparation of faults and sanctification of priests, and the initiation of a commitment on the part of consecrated feminine souls - following the typology of the Blessed Virgin Mary, Mother of the Eternal High Priest, and Helper in his work of Redemption - who might wish to spiritually adopt priests in order to help them with their self-offering, prayer, and penance."

The Cardinal continued: "We intend in a very particular way to entrust all Priests to Mary, the Mother of the High and Eternal Priest, bringing about in the Church *a movement of prayer, placing 24 hour continuous Eucharistic adoration at the centre, so that a prayer of adoration, thanksgiving, praise, petition, and reparation, will be raised to God, incessantly and from every corner of the earth, with the primary intention of awakening a sufficient number of holy vocations to the priestly state...*"

Also enclosed was a form to be filled out by the Bishop and sent to the Congregation in response to this proposal.

In the explanatory notes enclosed with the letter, Pope Benedict XVI is quoted as saying of priests that "the secret of their sanctification lies precisely in the Eucharist. (...) The priest must be first and foremost an adorer who contemplates the Eucharist" (Angelus, 18 September 2005).

Cardinal Hummes encourages parish priests to introduce the practice of Eucharistic adoration and to set aside specific places for continual Eucharistic adoration. He desires everyone to be involved, beginning with the children who are preparing for First Communion. He acknowledges that circumstances for Eucharistic adoration will vary from parish to parish, that is:

- perpetual Eucharistic adoration throughout the 24 hour day;
- extended Eucharistic adoration, beginning in the early hours of the morning and continuing until the evening;
- daily Eucharistic adoration during specific hours;
- Eucharistic adoration during one or more days of the week during specific hours;
- Eucharistic adoration for special circumstances, such as feast days and anniversaries."

He requested the individual bishops "to keep this Dicastery informed of developments related to continuous Eucharistic adoration in their dioceses, indicating especially which priests and places are involved in this important apostolate." This initiative deserves a wholehearted response in the affirmative from all bishops. To rectify the sad state of the Church, not only in this country but worldwide, equates to trying to put the toothpaste back in the tube. Impossible to us mere creatures but to God anything is possible.

I have maintained for some time that the answer to our problems lies in a real commitment to Eucharistic adoration. That is why it was so sad that the 24-hour Eucharistic adoration in the Morwell parish was cancelled two years ago, and not for lack of numbers or commitment from adorers (see ITD Feb 2006).

Pray that our bishops and priests will wholeheartedly embrace perpetual Eucharistic adoration and encourage us all to be involved. To help your parish priest, become a co-ordinator and take responsibility for maintaining a roster of adorers. It is not difficult and you will be surprised at the response.

Parish priests should and must take the lead, and the rest of us will follow. We here in Morwell are hopeful that our Eucharistic adoration will be reinstated early in the new year. I invite all parishioners to become active participants. It is the only way forward.

John Henderson, Morwell

Adoration, Reparation, Spiritual Motherhood for Priests

The beautiful document released by the Congregation for the Clergy, entitled "Adoration, Reparation, Spiritual Motherhood for Priests", is available on their website www.clerus.org. A copy is also available under 'Documents' on the ITD website www.stoneswillshout.com. The booklet is 40 pages long, and includes the letter from Cardinal Hummes to the bishops, beautiful pictures, and inspiring stories of saints and others, in their commitment to adoration and spiritual motherhood of priests.

Spiritual Motherhood of Priests

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

Blessed Maria Deluil Martiny

Approximately 120 years ago, Jesus began to reveal his plan for the renewal of the priesthood to consecrated women living in convents and in the world. He entrusted this so-called "Priest Work" to spiritual mothers.

Blessed Maria Deluil Martiny (1841-1884) is a precursor of this work for priests. Regarding this great intention of her heart, Mother Maria Deluil Martiny said,

"To offer yourself for souls is beautiful and great... but to offer yourself for the souls of priests is so beautiful, so great, that you would have to have a thousand lives and offer your heart a thousand times... I would gladly give my life if only Christ could find in priests what he is expecting from them. I would gladly give it even if just one of them could perfectly realize God's divine plan for him!"

She did, in fact, seal her priestly motherhood with the blood of martyrdom at age 43. Her last words were, "This is for the work, for the Priest Work!"

Adoration Recommended

Pope Benedict XVI, *Sacramentum Caritatis* (n. 67)

"With the Synod Assembly, therefore, 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."

The one who has hope lives differently; the one who hopes has been granted the gift of a new life.

Spe Salvi, n.2

Irritating Information

It was slightly irritating to read in your December issue of ITD yet another copy of an email forward that's been going around for a good month – my third bombardment. I refer to the commentary on Philip Pullman's film and books. The books have been out in print for several years. The first one was published in 2001. Pullman obviously didn't win his awards for bad authorship. Why all the fuss now, all these years later, just because a film has come out? If parents don't want their children to watch the film surely it is up to them to say "no" to their offspring. The stories are advertised for children from 9-12, who should be under parental control.

Anne Wolff, U.K.

Who Can Forgive Sins?

Pontifical Household preacher, Fr Raneiro Cantalamessa

Jesus does not deny the existence of sin and sinners. This is obvious from the fact that he calls them "sick." On this point he is more rigorous than his adversaries. If they condemn actual adultery, Jesus condemns adultery already at the stage of desire; if the law says not to kill, Jesus says that we must not even hate or insult our brother. To the sinners who draw near to him, he says "Go and sin no more"; he does not say: "Go and live as you were living before."

What Jesus condemns is the Pharisees' relegating to themselves the determination of true justice and their denying to others the possibility of conversion. The way that Luke introduces the parable of the Pharisee and the tax collector is significant: "He also told this parable to some who trusted in themselves that they were righteous and despised others" (Luke 18:9). Jesus was more severe with those who condemned sinners with disdain than he was with sinners themselves.

But the novel and unheard of thing in the relationship between Jesus and sinners is not his goodness and mercy toward them. This can be explained in a human way. There is, in his attitude, something that cannot be humanly explained, that is, it cannot be explained so long as Jesus is taken to be a man like other men. What is novel and unheard of is Jesus' forgiveness of sins.

Jesus says to the paralytic: "My son, your sins are forgiven you."

"Who can forgive sins but God alone?" Jesus' horrified adversaries cry out. And Jesus replies: "So that you might know that the Son of Man has the authority to forgive sins, Get up!" he said to the paralytic, 'Pick up your mat and go home.'" No one could verify whether the sins of that man were forgiven but everyone could see that he got up and walked. The visible miracle attested to the invisible one.

Thank You Archbishop Hart!

From an address by Archbishop Hart to the Council of Priests of the Archdiocese of Melbourne, Tuesday 11 December 2007

I believe today we should consider those things that unite us as priests of the Church and other Christs and help us to work in common endeavour. To me the underlying principle which makes our pastoral ministry fruitful is our unity in Christ, with the Church and with each other in our faithfulness which is faith-filled. Thus we give ourselves totally to the Church as the means by which Christ chose that we would come to our true home in heaven. It is with this vision that we serve our people.

Recently we have heard a number of discordant voices pleading for a vision of the Church, which is not that of Jesus Christ and not that of our Holy Father and the Bishops. In our Diocese and its constituent parishes I believe you need to be one with me in promoting only those things, which are consonant with the teaching and discipline of the Church, not allowing to be promoted in anyway in parishes or in bulletins anything which is contrary to that.

Let me give three examples:

Recently the Collins/Purcell petition has been seeking to present to the Australian Bishops a request concerning the criteria for ordination to the priesthood. None of these matters are the competency of the bishops, but pertain to the Holy See. Some of them are directly contrary to the declaration of Pope John Paul II that the Catholic Church does not have the capacity to ordain women to the priesthood. When Paul Collins and Frank Purcell wrote to me at the end of October, I indicated to them that I cannot endorse either the petition or the Camberwell Civic Centre gathering.

I used these words: "While acknowledging the challenges we face, in the provision of priests, the Archdiocese of Melbourne now and in the future, will remain totally faithful to the dispositions of the Holy See concerning who may be ordained to the priesthood. We will continue vigorous promotion of vocations and accept the assistance of priests from other countries in our time of need.

We remain totally committed to celibate priesthood as the norm for the Latin Rite.

I would also wish to indicate that it is not within the competence of any bishop to derogate from the provisions of the Universal Church. Therefore to this extent your idea of a petition is misleading and will I fear lead to inevitable frustration on the part of the petitioners."

Secondly, a number of the assertions in Bishop Geoffrey Robinson's recent book concerning Original Sin, Ordination, Divorce and Remarriage, the Papacy and Sexual Morality, will in due time, I am sure, be

judged by the Church. Grave harm is caused if an impression is created among the faithful that the Church teaching in these serious matters is in a state of flux or under review. Our mission is to teach and live constantly what the Magisterium teaches.

Thirdly, in a recent issue of the Catholic Leader, Elizabeth Harrington in response to *Redemptionis Sacramentum* and the 2002 General Instruction of the Roman Missal, which has just become available in the approved Australian version in English, argues the outdated 70s proposition that all that is needed in liturgy is acting according to principles established not by the Church but by the liturgical intelligentsia of the time.

Faithfulness on the other hand requires that because of the strong connection between liturgy, faith and doctrine, we celebrate the liturgy according to the liturgical books and their General Instructions without variations, except in cases which the books provide. The general rule of "say the black and do the red" with clarity and fervour obtains within these parameters.

It is our privilege to form our people according to the mind of the Church. We give a lead by our faithfulness in what we promote in our parishes, in the way we preach and teach the whole of Church doctrine. Now we take hold of the General Instruction in English to renew our practices in celebrating Mass according to the mind of the Church using the texts which the Church provides without omission or innovation, so as to lead our people to authentic Catholic faith which the liturgy expresses so well.

www.melbourne.catholic.org.au

Society's Foundation

Pope Benedict XVI

The family is the nucleus in which a person first learns human love and cultivates the virtues of responsibility, generosity and fraternal concern.

Strong families are built on the foundation of strong marriages. Strong societies are built on the foundation of strong families.

Indeed, all civic communities should do what they can to promote economic and social policies that aid young married couples and facilitate their desire to raise a family. Far from remaining indifferent to marriage, the state must acknowledge, respect and support this venerable institution as the stable union between a man and a woman who willingly embrace a life-long commitment of love and fidelity.

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Jesus – Follow Me!

If ever a group of so-called learned Catholics revealed their ignorance about the Church, it is the Collins/Purcell petitioners.

Ultimately, here we have a group of people who do not believe in the authority of Divine Revelation. They do not understand that Catholic Christianity is a Divine Revelation as opposed to a human creation. They apparently do not perceive faith, priesthood, sacraments, grace, tradition, scriptures and the Church as divine gifts, given to man in accordance with a divine plan conceived in all eternity, revealed definitively in Christ and entrusted to His Church. This divine plan is far better served and adhered to by gratefully laying hold of these gifts and living by them in humble obedience to His Holy Church, than by subjecting them to constant scrutiny.

These self-appointed enlighteners fail to see that their own baptismal faith which initiated them into the life of the Church, is itself a gift. This gift of faith is not their idea, something that they collectively thought up. It is a gift that calls for complete surrender and unconditional trust in God's plan for their souls. It calls for a humble obedience from the heart and mind to the form of doctrine which they were baptized into.

Whenever these people agitate for change to democratize the priesthood or reshape the Church, they inevitably separate Christ from His Church and substitute their own defective ideas, wishes and dreams for Christ's will. They say they believe in Christ but they have reservations about His Church. They practice their own flavour of 'eucharistic'

spirituality that believes that they can grow in communion with Christ without His Church.

These committed dissenters create the impression that the whole Christian life is about the call to engage in a never-ending dialogue and debate in order to change and reshape the Church and the Truth she preaches, to make it culturally palatable and 'relevant'.

With them there is a sense that because they have chosen Christ, and studied theology, they are entitled to decide and speak for Him, know His will and can therefore authoritatively interpret His words and deeds. The apostles and the early Church got it all wrong.

In their attempt to implement their 'way' of being Catholic in their future Australian church, they have reduced the Christian life to an ideology of activism, ministry and leadership. The pastoral plan of the Sale diocese, *Journeying Together*, was polluted with this defective ideology from beginning to end. No wonder it was an unmitigated disaster even before it was launched, and has since been buried and forgotten.

These liberals in their conceitedness fail to understand a fundamental and absolute Truth: that Christ's Eucharistic Sacrifice makes the One, Holy Catholic and Apostolic Church, and that as her head He is the source of all the gifts, blessings and graces that abound in her. Christ is the beginning and end, not only of all that is Catholic, but of the universe. This Truth comes from above and can never be created from below, by discussions, dialogue and whatever they decide together, be they laity, priests or bishops.

Gregory Kingman, Morwell

Epiphany

Epiphany ("the manifestation") is of Eastern origin, the 6th January being the day for celebrations of the winter solstice in Egypt and Arabia. By the mid-4th century it was being celebrated in Rome and Gaul, and it had a complex evolution with layers of events and meanings.

This feast variously commemorated the birth of Christ, the adoration of the shepherds and the wise men, Herod's slaughter of the Holy Innocents, the Baptism of Jesus in the Jordan, and the wedding feast at Cana. Today, the Eastern Churches focus on the Lord's Baptism in their Epiphany celebrations, while the Western Church commemorates the visit of the Magi, with a separate observance of the Baptism on a day after Epiphany. The feast of the Baptism concludes the Christmas season.

From INFORM no. 107: "The Church Year" by Fr Timothy Deeter, published by the Catholic Adult Education Centre, Sydney

Survey of Relevance

Apparently at the recent Bishops' Conference, our Australian bishops discussed a survey that supposedly investigated why Catholics stop attending Mass. The survey is "old news" but has become "new news" because the Bishops have now discussed its findings. The liberal online news service, Cathnews (funded by the Bishops), gleefully proclaimed that the survey showed that "many Catholics have stopped attending Mass because they feel the Church is irrelevant to their lives."

Firstly, one wonders if it occurred to the Bishops that perhaps some people consider the Church irrelevant because they don't actually know what the Church teaches, because the Bishops and priests (not to mention schools!) don't teach it anymore. Secondly, this survey that is treated with much solemnity, was based on interviews with a grand total of only 41 Catholics who had stopped attending Mass. Who on earth would honestly consider that a representative sample? And why would our Bishops fund such a silly exercise at all? Ed.

Pursuing Truth

“When we try to spare ourselves the effort and pain of pursuing truth, love, and goodness, [...] we drift into a life of emptiness, in which there may be almost no pain, but the dark sensation of meaninglessness and abandonment is all the greater.”

Pope Benedict XVI, in Spe Salvi (n.37)

Sin and Guilt

*By Fr John Speekman, taken from his blog:
homiliesfromaustralia.blogspot.com 09-12-2007*

The shop assistant at the video store was a friendly young girl wearing a T-shirt proclaiming – I DON’T DO GUILT. I was stunned.

She came back to my mind a few days later on the feast of the Immaculate Conception. I wondered whether, if Mary, the young girl from Nazareth, were to wear a T-shirt, it might read – I DON’T DO SIN.

Sin and guilt – how close they are to the human situation! They are always with us, and most especially when they are being denied.

As a consequence of sin, guilt has an irreplaceably useful purpose – it is the uncomfortable stirring of a compromised integrity which urges us to repair the past. For an honest person this is the only way forward.

And yet, ironically, this T-shirt was an admission of sin. In denying its consequences this girl was affirming its reality and thereby, again ironically, flying in the face of the modern tendency to deny outright the very existence of sin.

Sin haunts the restless, aching conscience of modern society, like illness and disease stalk the human body – there seems to be no escape. The problem is that no matter how shrewdly we redefine it, or how large the consensus which rejects it, the word *sin*, and the words *mercy* and *forgiveness*, just seem to want to remain the best way to describe what happens when we wound, destroy or heal a relationship.

Well, I have to admit, *I DO SIN* and *I DO GUILT* too, and then I do *repentance*, *confession*, and *absolution*. Mysteriously, just like Jesus said, I then find *peace*, *joy*, and *freedom*.

Far From the Enemy

St Gregory of Nyssa

“Through prayer we are able to be with God. He who is with God is far from the enemy. Prayer is the support and defense of chastity, the restraint of anger, the quieting and control of pride. Prayer is the guardian of virginity, protection of fidelity in marriage, hope for those who keep vigil, abundance of fruit for farmers, security for the traveller.”

Substituting the Creed

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

Q: It is my understanding that it is not allowed to omit the Creed on Sundays (except during the Easter Season when the laity are sprinkled with holy water and renew their baptismal promises). Recently a priest did omit the Creed but asked the baptismal questions (no sprinkling). For example, he said, “Do you believe in God the Father almighty...?” and the congregation replied “Yes” (until we finally caught on and remembered to say, “I do”). Although a seemingly minor difference, I was wondering if the latter was permitted. - F.M., Carthage, North Carolina

A: According to the General Instruction of the Roman Missal, Nos. 67-68:

“(67) The purpose of the Symbol or Profession of Faith, or Creed, is that the whole gathered people may respond to the word of God proclaimed in the readings taken from Sacred Scripture and explained in the homily and that they may also call to mind and confess the great mysteries of the faith by reciting the rule of faith in a formula approved for liturgical use, before these mysteries are celebrated in the Eucharist.

“(68) The Creed is to be sung or said by the priest together with the people on Sundays and Solemnities. It may be said also at particular celebrations of a more solemn character. If it is sung, it is begun by the priest or, if this is appropriate, by a cantor or by the choir. It is sung, however, either by all together or by the people alternating with the choir. If not sung, it is to be recited by all together or by two parts of the assembly responding one to the other.”

No. 137 indicates the proper posture: “The Creed is sung or recited by the priest together with the people (cf. above, no. 68) with everyone standing. At the words ‘et incarnatus est’ (by the power of the Holy Spirit ... became man) all make a profound bow; but on the Solemnities of the Annunciation and of the Nativity of the Lord, all genuflect.”

Thus the Creed may not normally be omitted on any Sunday Mass except as indicated below. During the Easter Vigil and on Easter Sunday (but not on other Sundays of Easter Season), the renewal of baptismal promises and sprinkling with holy water replaces the Creed. This is to emphasize the traditional connection of Easter Sunday with baptism and because the profession of faith is included in the baptismal promises.

Likewise, whenever baptism or confirmation is celebrated during Mass the profession of faith is omitted because the baptismal promises are either made or renewed during the rite.

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Duty to Evangelize

Catholics have a duty to evangelize, since the ultimate fulfilment of the human person is found in accepting God's revelation as proclaimed by the Church, clarified the Congregation for the Doctrine of the Faith.

In a document called "Doctrinal Note on Some Aspects of Evangelization" [released 14-12-2007], the congregation said it aimed to clarify "a growing confusion" about the Church's missionary mandate. The document notes that some people think an attempt to convince another person about a religious matter is a violation of freedom. It added that others see no need to promote conversion to Christ because it is possible for people to be saved without formal incorporation in the Church.

...the Congregation for the Doctrine of the Faith noted that "human freedom cannot be separated from its reference to truth."

"Human beings are given intellect and will by God that they might come to know and love what is true and good," the summary explained. "The ultimate fulfilment of the vocation of the human person is found in accepting the revelation of God in Christ as proclaimed by the Church.

"This search for truth cannot be accomplished entirely on one's own, but inevitably involves help from others and trust in knowledge that one receives from others. Thus, teaching and entering into dialogue to lead someone in freedom to know and to love Christ is not inappropriate encroachment on human freedom, 'but rather a legitimate endeavour and a service capable of making human relationships more fruitful.'"

The Vatican said the communication of truths is in harmony with the natural human desire to have others share in one's own goods, which for Catholics includes the gift of faith in Jesus Christ.

The statement clarified that any approach to dialogue such as coercion or improper enticement failing to respect the dignity and religious freedom of the partners in that dialogue has no place in Christian evangelization.

The doctrinal congregation considered how evangelization relates to the Church itself. "The incorporation of new members into the Church is not the expansion of a power-group, but rather entrance into the network of friendship with Christ which connects heaven and earth, different continents and ages," it noted. ...

The statement further clarified that personal testimony is important in evangelization, noting, "If the word is contradicted by behaviour, its acceptance will be difficult." But, it continued, "Even the finest witness will prove ineffective in the long run, if it is not explained, justified [...] and made explicit by a clear and unequivocal proclamation of the Lord Jesus."

www.zenit.org 14-12-2007

No Need to Despair

"My weaknesses are many and grave, many and grave indeed, but more abundant still is your medicine. We might have thought that your word was far distant from union with man, and so we might have despaired of ourselves, if this Word had not become flesh and dwelt among us"

St Augustine

Intercession of Pope JPII

Prayer for asking graces through the intercession of the Servant of God Pope John Paul II

O Blessed Trinity

We thank You for having graced the Church with Pope John Paul II

and for allowing the tenderness of your Fatherly care, the glory of the cross of Christ, and the splendour of the Holy Spirit, to shine through him.

Trusting fully in Your infinite mercy and in the maternal intercession of Mary, he has given us a living image of Jesus the Good Shepherd, and has shown us that holiness is the necessary measure of ordinary Christian life and is the way of achieving eternal communion with you.

Grant us, by his intercession, and according to Your will, the graces we implore, hoping that he will soon be numbered among your saints.

Amen.

With ecclesiastical approval - Cardinal Camillo Ruini, The Holy Father's Vicar General for the Diocese of Rome

The Presentation of the Lord

This day formerly marked the official end of Christmastide. While it is still linked to Christmas in its historical context, it is now outside the Christmas season.

As early as 386AD this feast was celebrated in Jerusalem as "the meeting of our great God and Saviour Jesus Christ with Simeon the Just when the latter took him in his arms." A procession with candles was added around 450AD, to dramatise Simeon's acclamation of Jesus as "a light of revelation for the nations" (Lk 2:32).

Like Epiphany, the feast has several meanings: it recalls not only the Presentation of the Lord in the Temple in fulfilment of the Law of Moses, but also the end of Mary's period of ritual impurity after the birth of a son (thus the name "Purification of Mary"). Due to the blessing and procession with candles, it has also been called "Candlemas" (Candle Mass).

From INFORM no. 107: "The Church Year" by Fr Timothy Deeter, published by the Catholic Adult Education Centre, Sydney

Party Politics in Church, Again

Our parish of St Eugene de Mazenod had a meeting prior to the November elections, on the government of Australia's industrial relations *Work Choices* legislation.

In previous meetings militant homosexuals sought to convince us that their sexuality is normal (in fact, preferred to heterosexuality!). The parish priest at the time told us that we had to get used to the "Church's new teaching on homosexuality". During the three meetings over three nights, the priests always sat with the homosexuals in an obvious endorsement of their message. Parishioners were disgusted. Many left the parish. I would guess some left the Catholic Church forever. The parish priest, I heard later, left the priesthood. Many parishioners complained to Brisbane's Archbishop, John Bathersby. He told us they were not promoting homosexuality but 'inclusiveness'. The Oblates' Order superior in Melbourne said the same.

At another meeting, the successive Australian governments were accused of stealing Aboriginal land and particularly Aboriginal children. It is obvious these meetings in our Oblate Parish have become set-piece propaganda exercises. No comment is allowed that disagrees with the party line.

Now to return to our *Work Choices* parish meeting. The first thing that struck me about the meeting was how poorly attended it was in spite of the advertising in the parish. My son, daughter and I who attended the meeting would have comprised fully half of the attendees from our parish. Obviously our parishioners have learnt from previous such propaganda exercises that these meetings are neither interesting nor informative. Why have your intelligence insulted? Why stand abuse when you offer an alternative opinion?

The other 25-30 were obviously a rent-a-crowd intended to influence the parishioners (who refused to co-operate by not showing up). Many of the rent-a-crowd wore "Your Rights at Work" T-shirts, making their allegiance to the Labor party most obvious. The parish priest sat with the local State Labor Party Member of Parliament at the back of the church. If there were any Liberals at the meeting they could easily have thought they were at the local branch meeting of the Labor Party.

The first speaker, a professor from Griffith University, set out to prove that we were never economically so badly off as under the Howard Government. A parishioner after this talk pointed out that under the previous Paul Keating Labor Government, both interest rates and unemployment were at their highest ever. The professor dismissed the comment as irrelevant because "both sides of politics" have learnt that high interest rates are bad for the economy. The low unemployment figures, he offered, were due to

the general global prosperity, not the Government's management of the economy.

Next a sister (but dressed in civilian clothes), Sr Margaret Hinchley, a board member of *Political Ministry Network Ltd* and convenor of *Coalition for Justice and Peace*, spoke. Again the Howard Government was painted in the darkest of colours.

You could have been excused for concluding that the Catholic Church *officially* endorsed the Labor Party as the next government of Australia. For a Catholic to vote for John Howard would be almost a sin.

Interestingly, comments *critical* of the Coalition Government drew no shouts of abuse. This was obviously a partisan crowd doing its job.

I must say that I was a little disappointed by our parish priest. He did not defend the parishioner who was trying to make a comment. After the meeting, he was profusely thanked by the organisers for the use of the church for the meeting. Did our parish priest endorse the agenda of the loony left as the previous Oblate parish priest had endorsed the homosexual agenda?

As a Catholic and a parishioner of St Eugene Parish, I felt disgusted with the vulgar and shameless use of our church for narrow partisan political purposes – a church in which my family and I worship. I cannot but assign some blame to our parish priest.

The meeting was advertised as organised in association with the *Catholic Commission for Justice and Peace*, an official Church body in the Brisbane diocese. Is Archbishop Bathersby aware that this Commission, blatantly partisan and shameless in its tactics, is giving him and his Church a very bad name?

Can we afford to drive even more of the faithful out of the Church by permitting such antics in our churches? It's time for some soul-searching.

Bob Osmak, Brisbane

A Passionate Offer

Jesuit Father Federico Lombardi,
director of the Vatican press office:

"[Evangelization] is the natural consequence of the Christian faith, a passionate offer of the greatest and most beautiful thing to be had in life, and which one does not want egoistically to hold onto for oneself."

The Congregation for the Doctrine of the Faith's *Doctrinal Note on Some Aspects of Evangelization* "intends to liberate us from an unjustified attitude of timidity, as if the proclamation of the Gospel were an indiscreet interference in the life of others, as if it made no difference to our existence whether we know Jesus Christ or not."

Prayers for Vocations

Answered

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

Lu Monferrato

The little village of Lu, northern Italy, with only a few thousand inhabitants, is in a rural area 90 kilometres east of Turin. It would still be unknown to this day if, in the year 1881, the family mothers of Lu had not made a decision that had "serious consequences".

The deepest desire of many of these mothers was for one of their sons to become a priest or for a daughter to place her life completely in God's service. Under the direction of their parish priest, Msgr. Alessandro Canora, they gathered every Tuesday for adoration of the Blessed Sacrament, asking the Lord for vocations. They received Holy Communion on the first Sunday of every month with the same intention. After Mass, all the mothers prayed a particular prayer together imploring for vocations to the priesthood.

Through the trusting prayer of these mothers and the openness of the other parents, an atmosphere of deep joy and Christian piety developed in the families, making it much easier for the children to recognize their vocations.

Did the Lord not say, "Many are called, but few are chosen" (Mt 22:14)? In other words, many are called, but only a few respond to that call. No one expected that God would hear the prayers of these mothers in such an astounding way.

From the tiny village of Lu came 323 vocations! 152 priests (diocesan and religious), and 171 nuns belonging to 41 different congregations. As many as three or four vocations came from some of these families.

The prayer that the mothers of Lu prayed was short, simple, and deep:

"O God, grant that one of my sons may become a priest! I myself want to live as a good Christian and want to guide my children always to do what is right, so that I may receive the grace, O God, to be allowed to give you a holy priest! Amen."

The Human Family, a Community of Peace

From Pope Benedict XVI's message for the 41st World Day of Peace, January 1, 2008

The natural family, as an intimate communion of life and love, based on marriage between a man and a woman, constitutes "the primary place of 'humanization' for the person and society", and a "cradle of life and love". (n.2)

Indeed, in a healthy family life we experience some of the fundamental elements of peace: justice and love between brothers and sisters, the role of authority expressed by parents, loving concern for the members who are weaker because of youth, sickness or old age, mutual help in the necessities of life, readiness to accept others and, if necessary, to forgive them. For this reason, the family is the first and indispensable teacher of peace. (n.3)

The denial or even the restriction of the rights of the family, by obscuring the truth about man, threatens the very foundations of peace. (n.4)

Married Priesthood

The hardy perennial suggesting that a married clergy would solve the priest "shortage" has emerged recently in a diocesan newspaper. The main problem facing the Catholic Church in this country is not just the shortage of suitable priests, but rather the lack of parishioners. If more people practiced the faith properly, there would be a larger pool of prospective seminarians. I might add, if the teachings of the Church had not been watered down or even drowned by trends in the pulpits and schools, there'd be less of a crisis attracting prayerful young men to the priesthood.

The suggestion of a problem solving married clergy comes from those who either haven't thought deeply on the subject or worse, want to change our Church to something it's not. There could be no argument about the dramatic slide in the number of parishioners, so if that fact is accepted, you have to ask where will the money come from to feed, clothe and educate what one would expect to be a rather large family?

I recognize that some married Anglican clergy and their families have converted to Catholicism and have proved to be an asset, but these are small in number and this cannot equate to a full range policy of married clergy.

Imagine the scenario, where a wife objected to a transfer to a high crime area, or a slum, or objected to her husband attending an urgent 2am sick call from a dying parishioner, following news that there had been a prowler in the neighbourhood and didn't want to be left alone. Or, perish the thought, who would foot the bill for a separation or annulment, when a woman justifiably demanded maintenance for herself and a large family. It could happen.

I have been a widower for almost five years and in reverse, I recognize the dramatic change in lifestyle this produces. I'm not suggesting this is a plus in my life, but merely stating a fact that, like a celibate priest I can fulfil any reasonable request and any invitation, which I can manage, without having to consider if it will inconvenience anyone else in the household. Likewise a celibate priest, on a sick call, on a transfer or accepting an invitation to a day on the golf course with friends (along with his mobile phone) may do the same.

Frank Bellet, Petrie QLD

Where is That in The Bible?

Archbishop Fulton J. Sheen

[...]It is important to realize that the Church, which is the Mystical Body of Christ, does not derive her belief from the Scriptures *alone*. This will come as a surprise to those who, whenever they hear of a particular Christian teaching, ask: "Is it in the Bible?"

The Church was spread throughout the entire Roman Empire before a single book of the New Testament was written. There were already many martyrs in the Church before there were either Gospels or Epistles. An authoritative and recognized ministry was carrying on the Lord's work at His command, speaking in His name as *witnesses* of what they had seen, before anyone decided to write a single line of the New Testament.

To the early followers of Our Lord, and to us, the authority of the Apostles was equal to the authority of Christ, in the sense that it was the continuation of His teaching. Our Lord said: "He that heareth you, heareth me." The Apostles first taught and then later on, two – and only two – of the Twelve left a Gospel. [...]

The Apostles were the nucleus of the Church, the new Israel, the first visible manifestation of Christ's Mystical Body. ... The Church was an organic body of cohesion, the source of unity and authority, with Peter presiding because he was Divinely appointed. It would still be almost twenty-five years before the first of the Gospels would be written; hence those who isolate a single text from the Bible from this Apostolic tradition, or study it apart from it, are living and thinking in a vacuum. The Gospels need tradition as the lungs need air, and as the eyes light, and as the plants the earth! The Good Book was second, and not first. When finally the Gospels were written, they were the mere secretarial reports of what was already believed. [...]

If we pick up a history book that tells us that in 1914 World War I began, it does not create that belief in us, it just confirms what we already know. So, too, the Gospels set down in a more systematic way what was already believed. If we had lived in the first twenty-five years of the Church, how would we have answered this question: "How can I know what I am to believe?" We could not have said, "I will look in the Bible." For there was no New Testament Bible then. We would have believed what the Apostolic Church was teaching, and, until the invention of printing, it would have been difficult for any of us to have made ourselves so-called infallible private interpreters of the book.

Never once did Our Lord tell these witnesses of His to write. He Himself wrote only once in His life, and that was on the sand. But He *did* tell them to preach in His name and to be witnesses to Him to the end of

the earth, until the consummation of time. Hence those who take this or that text out of the Bible to prove something are isolating it from the historical atmosphere in which it arose and from the word of mouth that passed Christ's truth. [...]

When finally the Gospels were written, they recorded a tradition; they did not create it. It was already there. After a while men had decided to put in writing this living tradition and voice, which explains the beginning of the Gospel of Luke: "That thou mayest know the verity of those words in which thou hast been instructed." The Gospels did not start the Church; the Church started the Gospels. The Church did not come out of the Gospels; the Gospels came out of the Church. [...]

Men did not believe in the Crucifixion because the Gospels said there was a Crucifixion; they wrote down the story of the Crucifixion, because they already believed in it. The Church did not come to believe in the Virgin Birth because the Gospels tell us there is a Virgin Birth; it was because the living word of God in His Mystical Body already believed it that they set it down in the Gospels.

A second fact to be remembered is that this Mystical Body of Christ has a memory, as we have a memory. If our physical life extends back forty-five years, we can remember two world wars. We speak of them as a living witness, not from the books written but from having lived through them, and maybe through having fought in them. We may later on have read the books about these two world wars. Yet they are not the beginning of our knowledge but only a recalling or a deepening of what we already knew. In like manner, Our Lord is the Head of the new humanity, the new fellowship, or the spiritual organism that St Paul calls His Mystical Body. To this Mystical Body Christ is associated, first in His Apostles, and then in all who believed in Him throughout the centuries. This Body, too, has a memory, reaching back to Christ. It knows that the Resurrection is true because she, the Church, was there. The cells of our body change every seven years, but we are the same personality. The cells of the Mystical Body, which we are, too, may change every fifty or sixty years; yet it is still Christ that lives in that Body.

The Church knows that Christ rose from the dead and that the Spirit descended on the Apostles on Pentecost because the Church *was there from the beginning*. The Church has a memory of over nineteen hundred years, and this memory is called tradition.

This article was excerpted from The World's First Love: Mary Mother of God, Ignatius, 1996; taken from www.motherofallpeoples.com

Hours of Eucharistic Adoration

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Friday and Saturday in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Fridays 4pm – 8pm (alternating months, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	<i>CANCELLED</i>
Orbost	Friday 10am – 11am
Rosedale	First Wednesday 10.30am – 11.30am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
Trafalgar	Tuesdays 10am – 11am First Saturdays 10am – 11am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Fridays 4pm – 8pm (alternating months, January onwards)

Please contact us to update and extend this list with hours of Adoration throughout Gippsland.

Mass for Vocations

Sale Saturday 9am

God With Us

Pope Paul VI, Mysterium Fidei, n.67

No one can fail to see that the divine Eucharist bestows an incomparable dignity upon the Christian people. For it is not just while the Sacrifice is being offered and the Sacrament is being conferred, but also after the Sacrifice has been offered and the Sacrament conferred - while the Eucharist is reserved in churches or oratories - that Christ is truly Emmanuel, which means "God with us". For He is in the midst of us day and night; He dwells in us with the fullness of grace and of truth. He raises the level of morals, fosters virtue, comforts the sorrowful, strengthens the weak and stirs up all those who draw near to Him to imitate Him, so that they may learn from his example to be meek and humble of heart, and to seek not their own interests but those of God. Anyone who has a special devotion to the sacred Eucharist and who tries to repay Christ's infinite love for us with an eager and unselfish love of his own, will experience and fully understand - and this will bring great delight and benefit to his soul - just how precious is a life hidden with Christ in God and just how worthwhile it is to carry on a conversation with Christ, for there is nothing more consoling here on earth, nothing more efficacious for progress along the paths of holiness.

Mary, our mother

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

Pope John Paul II

Contact Into the Deep

www.stoneswillshout.com

stoneswillshout@yahoo.com.au

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

- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- Donations are welcome! (Cheques made out to John Henderson please)

ITD is released on or around the first day of each month by email and on the website; printed copies up to a week later. Deadline for contributions is one week before the end of the month (but preferably by the 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, our diocesan newspaper,
- wish to understand and defend the teachings of the Catholic Church,
- wish to support and defend those who are unjustly treated by Church bureaucrats and organisations,
- wish to campaign for the renewal of our Catholic schools,
- wish to promote Eucharistic Adoration in all parishes,
- wish to have a means of support and contact for one another in remaining true to our Catholic faith.

Letters to the Editor

Readers are encouraged to contribute letters or articles. We cannot guarantee that all will be published, and we reserve the right to edit letters. The purpose of sharing letters is to pass on relevant information and suggestions for making positive changes, that is, in line with the Catechism of the Catholic Church. We live in joyful hope that the diocese we love can be faithful to the authentic tradition of the Church. As such, Into the Deep aims to be a messenger of hope and not of doom. Name and contact details must accompany letters. However, if there is sufficient reason, anonymity will be preserved when publishing. Letters to the editor do not necessarily reflect the views of ITD.