

Into the Deep

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The Critical Point

Pope Benedict XVI, to pilgrims 25-11-2008

Dear brothers and sisters, it is this that interests God. Historical kingship does not matter to him; but he wants to reign in peoples' hearts, and from there, over the world: he is King of the whole universe but the critical point, the zone in which his Kingdom is at risk, is our heart, for it is there that God encounters our freedom.

We, and we alone, can prevent him from reigning over us and hence hinder his kingship over the world: over the family, over society, over history. We men and women have the faculty to choose whose side we wish to be on: with Christ and his Angels or with the devil and his followers, to use the same language as the Gospel.

It is for us to decide whether to practice justice or wickedness, to embrace love and forgiveness or revenge and homicidal hatred. On this depends our personal salvation but also the salvation of the world.

www.zenit.org 25-11-2008

Never Alone

Pope Benedict XVI, Easter Vigil homily 22-03-2008

Believers - the baptized - are never truly cut off from one another. Continents, cultures, social structures or even historical distances may separate us.

But when we meet, we know one another on the basis of the same Lord, the same faith, the same hope, the same love, which form us. Then we experience that the foundation of our lives is the same. We experience that in our inmost depths we are anchored in the same identity, on the basis of which all our outward differences, however great they may be, become secondary. Believers are never totally cut off from one another. We are in communion because of our deepest identity: Christ within us. Thus faith is a force for peace and reconciliation in the world: distances between people are overcome, in the Lord we have become close.

Do Not Read ITD!

At the St Colman's Mass in Orbost on Sunday 14/12/2008 parishioners were given quite a lengthy warning not to read or pass on *Into the Deep*. (Most present would not even know about ITD and most of those who have heard about it have not read it or will not read it anyway.)

Although Fr Hogan admitted he hadn't read much himself, my report on my letter to the principal of St Joseph's in the December issue of ITD obviously struck a raw nerve when it was pointed out to him (I sent him a complete copy of the letter at the time of writing to the principal but it was ignored).

Apart from citing Bishop Manning (Parramatta) as an opponent of ITD, he said that much of ITD was to do with articles and letters negatively criticising the Bishop, other priests and especially Catholic Education. Henceforth it was banned, and under no circumstances was it to be given out in church or on church property (i.e. Orbost).

Richard Earle, Marlo

Anger

St Therese of Lisieux advises us, "When you are angry with someone, the way to find peace is to pray for that person and ask God to reward him or her for making you suffer." We don't usually think of it this way, but those people who anger us are doing us an unintentional favour by allowing us to grow in patience, so we should try to be gentle with them.

Similarly, says St Alphonsus Liguori, "When it happens that we commit some fault, we must also be gentle with ourselves. Getting at ourselves after doing something wrong is not humility but a subtle form of pride. ... To be angry at ourselves after the commission of a fault is a greater fault than the one just committed, and it will lead to many others."

*From Saintly Solutions to Life's Common Problems
by Fr Joseph Esper, 2001*

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

Amen!

*From a homily by Fr Raniero Cantalamessa,
preacher of the Pontifical Household*

Mary says a decisive and total Yes to God. Great stress is put on Mary's "fiat," on Mary as "the Virgin of the 'fiat'". But Mary did not speak Latin and so did not say "fiat"; nor did she speak Greek and so did not say "genoito," which is the word we find at that point in Luke's Greek text.

If it is legitimate to go back, with a pious reflection, to the "ipsissima vox," to the exact word that came from Mary's mouth – or at least to the word that would be found at this point in the Judaic source that Luke used – this must have been the word "amen."

Amen, a Hebrew word whose root means solidity, certainty – was used in the liturgy as a response of faith to God's word. Every time that, at the end of certain Psalms in the Vulgate we once read "fiat, fiat," now in the new version, translated from the original text, we read: "Amen, amen." This is also the case for the Greek word: in the Septuagint, at the end of the same Psalms, where we read "genoito, genoito," the original Hebrew has "Amen, amen!"

The "amen" recognizes that the word that has been spoken is firm, stable, valid and binding. Its exact translation, when it is a response to the word of God, is: "This is how it is and this is how it shall be." It indicates both faith and obedience; it recognizes that what God says is true and submits to it. It is saying "yes" to God. This is the meaning it has when it is spoken by Jesus: "Yes, amen, Father, because this was your good pleasure" (cf. Matt 11:26). Jesus is, indeed, Amen personified: "Thus, he is the Amen" (Rev 3:14), and it is through him, St Paul adds, that every "amen" pronounced on earth ascends to God (cf. 2 Cor 1:20).

www.zenit.org 19-12-2008

Book Nook

This month's 'thank you book' goes to Molly Brennan of Bendigo. Molly will receive a copy of Anne Lastman's book, *Redeeming Grief* (kindly donated by Anne).

Next month we will have another copy of *Redeeming Grief* to give away to an ITD donor. Thank you to all who keep us going!
- Ed.

What God Has Done For Us

"Every religious proposal begins by telling men what they must do to save themselves or to obtain 'illumination'. Christianity does not begin by telling men what they must do, but what God has done for them in Christ Jesus. Christianity is the religion of grace."

Fr Raniero Cantalamessa

A Little Bit Extra For Us

From an address by Pope Benedict XVI:

On its own, the cross could not explain Christian faith; on the contrary, it would be a tragedy, a sign of the absurdity of being. The Paschal mystery consists in the fact that this Crucified One "was raised on the third day, according to the Scriptures" (1 Cor 15:4). ...

The whole teaching of the Apostle Paul departs from and always arrives at the mystery of the One whom the Father has risen from the dead. ... The fact of the Resurrection emerges above all else, without which Christian life would simply be absurd. ...

All of this carries with it important consequences for our life of faith... The Apostle says: We "have died with Christ" and we believe "that we shall also live with him. ...

This translates into sharing the sufferings of Christ, as a prelude to this full configuration with him through the resurrection, which we gaze upon with hope. ...

The theology of the cross is not a theory – it is a reality of Christian life. To live in faith in Jesus Christ, to live truth and love implies renunciations every day; it implies sufferings. Christianity is not a path of comfort; it is rather a demanding ascent, but enlightened with the light of Christ and with the great hope that is born from him.

St Augustine says: Christians are not spared suffering; on the contrary, they get a little extra, because to live the faith expresses the courage to face life and history more deeply. And with everything, only in this way, experiencing suffering, we experience life in its depth, in its beauty, in the great hope elicited by Christ, crucified and risen. ...

In sum, we can say with Paul that the true believer obtains salvation professing with his lips that Jesus is Lord and believing in his heart that God has raised him from the dead. Important above all is the heart that believes in Christ and in faith "touches" the Risen One. But it is not enough to carry faith in the heart; we should confess it and give testimony with the lips, with our lives, thus making present the truth of the cross and the resurrection in our history. ...

This process has been set in motion with the resurrection of Christ, in which is founded the hope of being able to also enter with Christ into our true homeland, which is heaven. Sustained with this hope, let us continue with courage and joy.

www.zenit.org 05-11-2008 [Translation by ZENIT]

"In matters of Faith, compromise is in contradiction with God Who is the Truth."

John Paul II, Ut Unum Sint, 1995

Fr Kennedy's Thoughts

Following are some fascinating comments by Fr Peter Kennedy of St Mary's South Brisbane, in an interview with David Rutledge on ABC's Radio National Religion Report of 03-12-2008. They include some unashamed admissions and provide an insight into his confused (and non-Catholic) thinking. - Ed.

Still claiming to be Catholic

"the religious authorities might decide that we're no longer part of the Roman Catholic tradition, but we of course deny that, we believe very much we are part of that Catholic tradition ..."

Acknowledging the support of Archbishop Bathersby

"Rome, or various congregations in Rome, have pressured him to act. But the reality is that for many, many years since he's been Archbishop, we were there before he became Archbishop, but over the years he has in many ways, supported us."

Bishops should stand up to Rome

"I think Rome is so controlling, and I think you know, the Archbishop is sort of between a rock and a hard place. It's not easy for bishops to stand up to Rome. I have sympathy for the Archbishop and I understand the situation he's in, but I feel that it's time for the bishops to stand up and say 'Enough is enough'..."

The Church must be controlled by the laity

"...at St Mary's over the last 20-odd years...we tried to in a sense, hand the church over to the people and the priest take a back step and to encourage the laity to take control of the church, and they do. And the problem with today is that under the present pope, they're very concerned about returning to this idea of church as a priest-centred church, and that the priest has all the power, and the people have none. It has to change, if there's going to be any hope for the future of the church in Australia, because unless we return the church to the people, there's not much chance of it surviving in this country."

Faithful to the community, not the Church

"we can't win against institutional church, of course. But we have to remain faithful to who we are as a community, and to sort of compromise on the issues that the Archbishop puts to us, would be as if we were denying the whole 20-odd years that we've been this sort of community. ... what would we do? Well, ...we will try and stay at St Mary's. We're not going to easily move from there. I know that sounds confronting but it's happened overseas in Boston; people didn't leave the church, they slept there. If we have to, we will do that."

What we do determines what the Church should believe

"the church seems to be stuck in its orthodoxy, but orthodoxy must change, given orthopraxis, so right practice changes as the world changes. And so practice informs your right belief. But the church seems to be stuck in its doctrines and dogmas and doesn't seem to be able to get out of that."

Because We Say So!

An article by Margaret Wenham in the Courier Mail (30-11-2008) quotes parts of the letter given to Brisbane's Archbishop Bathersby by the St Mary's community and Fr Peter Kennedy:

"Whether or not we agree on everything, St Mary's is part of the Catholic Church."

"We are in communion with that very same Church. We ask that you respect our decision to declare ourselves, as you asked, to be in communion with the Catholic Church."

Archbishop Bathersby, of course, had asked them to change their practices to conform with Catholic teaching so that they would no longer be out of communion with the Catholic Church (see August '08 ITD). Instead of changing anything, they considered it enough to simply 'declare themselves' Catholic.

They leave Archbishop Bathersby with no other option but to "begin a formal process to address the situation" which is what he advised he would do if they had taken no action to change by 1st December 2008.

- Ed.

The Dark Ages

It has been claimed that Europe 'slumbered through the centuries of the Dark Ages', while today's level of Western science has been attributed to Islamic scholars, physicians and apothecaries. Obviously, history has been a badly neglected subject in our educational establishments.

Virtually all historians of science, including Crombie, Lindberg, Grant, Jaki, Goldstein and Heilbron, have concluded that the Middle Ages produced a scientific revolution, and that the Catholic church was its main instigator. Many medieval scientists were priests: Fr Steno is often identified as the father of geology, Fr Riccioli was the first person to measure the rate of acceleration of a falling body, while Fr Boscovich is often credited with being the father of modern atomic theory. Jesuits dominated the study of earthquakes to such an extent that seismology became known as "the Jesuit science". Besides, monks gave medieval Europe a network of model factories, centres for breeding livestock, places of scholarship, and a preparedness for social action.

Is it not high time to reserve the term "Dark Ages" for the 20th and 21st centuries? Last century saw the brutal killing of around one hundred million fellow human beings, while the 21st sees a continuation of the annual slaughter of tens of millions of the world's unborn.

Henk Verhoeven, Beacon Hill NSW

Take Action Now!

Friday 12th September 2008 was a day of infamy and shame in the history of our nation, and of this state: the day that marked the successful passage of the Abortion Reform Bill through the Victorian Parliament.

The number of innocent deaths will most certainly increase, as even partial birth abortion will be permitted by statute. Aside from the principle victims of abortion – the unborn, or partially born – there will also be other victims, beginning with those women who choose, or are persuaded, to go down the path of death.

In addition, this legislation has significantly undermined freedom of conscience and religion, by attempting in a range of circumstances to compel the cooperation of doctors and nurses in what amounts to legalised murder.

We must now honestly wonder whether the open persecution of the Church by the State is very far away. Certainly, any 'law' which approves the murder of innocents has to be utterly corrosive of the very foundations of any society which receives it. We will no doubt receive further guidance in due course from Archbishop Hart, whose leadership and witness in this matter have been heroic. In the meantime, I offer a few matters for consideration:

- It is to be hoped that the Church and others will attempt to mount a challenge to the validity of the legislation, based on its clear conflict with Australia's international obligations under treaty, and the Victorian Charter of Rights. This conflict should form the basis of a recourse both to the Federal Government and the Courts.
- It is vital that pro-death Parliamentarians be targeted for defeat at the next elections, and that pro-life candidates be put forward for pre-selection. This means that able laypeople of various political persuasions need to become more actively involved in politics NOW!
- We all need to do more in the formation of public opinion, and especially in the formation of the young, so that the truth about life – and about its destruction by abortion – is finally recognised.
- As this is a wicked law contrary to the law of God, it has no moral force: it is in itself an act of violence and a perversion of law. It is to be hoped that the Church will lead a campaign of civil disobedience in this regard, beginning with an instruction to Catholic Hospitals and Health Professionals that they are not to cooperate in any way with the requirements of the new law.
- Finally, let us continue to pray: for the innocents, for mothers, for doctors and nurses, Parliamentarians and judges, and in reparation....

Fr Glen Tattersall
Chaplain, Latin Mass Community, Melbourne

Not Outmoded Metaphysics

While protecting nature is an essential mission of the Church, it's no more important than protecting the nature of the person, says Benedict XVI.

The Pope spoke of what he termed an "ecology of man" during his traditional exchange of Christmas greetings with prelates and members of the Roman Curia.

"Given that faith in the Creator is an essential element of the Christian creed, the Church can not and should not limit itself to transmitting to the faithful only the message of salvation," he affirmed. "It also has a responsibility with creation, and it has to fulfill this responsibility in public."

The Pontiff added that while the Church needs to "defend the earth, water, air, as gifts of the creation that belongs to all of us [...], it must also protect the human being from his own destruction."

"It is necessary that there be something such as an ecology of man, understood in the proper manner," he said. This human ecology, he affirmed, is based on respecting the nature of the person, and the two genders of masculine and feminine.

"It is not outmoded metaphysics," Benedict XVI affirmed, "when Church speaks of the nature of the human being as man and woman, and demands that this order of creation be respected."

He said it has more to do with "faith in the Creator and listening to the language of creation, the contempt of which will lead to the self destruction of humanity."

The Pope warned against the manipulation that takes place in national and international forums when the term "gender" is altered.

"What is often expressed and understood by the term 'gender,' is definitively resolved in the self-emancipation of the human being from creation and the Creator," he warned. "Man wants to create himself, and to decide always and exclusively on his own about what concerns him." The Pontiff said this is man living "against truth, against the creating Spirit."

"The rain forests certainly deserve our protection, but man as creature indeed deserves no less," he added.

Benedict XVI explained that great theologians have "qualified marriage, that is to say, the link for life between man and woman, as a sacrament of creation, instituted by the Creator."

"This forms part of the announcement that the Church should offer," he concluded, "in favour of the creating Spirit present in all of nature, and in a special way in the nature of man created in the image of God."

www.zenit.org 22-12-2008

*"The hope which never disappoints
is Jesus Christ."* Pope Benedict XVI

Christmas and Epiphany

Only in the 4th century did a celebration of the Lord's coming amongst us find a place in the liturgical year. The Roman civil calendar of 354 AD notes the 25th December as the "Birthday of the Unconquered Sun", followed by this announcement: "Christ was born in Bethlehem of Judea".

It is thought that Christmas was first celebrated in Rome about 330, and it was localised on the Vatican Hill where St Peter's Basilica had recently been built by the Emperor Constantine. Thus the original purpose of Christmas was to direct to Christ the homage which the Roman people used to offer on that same hill to various Roman divinities, including "the Unconquered Sun".

Christ is "the Sun of justice" (Mal 4:2) and "the Light of the world" (Jn 8:12), so it is clear that the choice of the 25th December for Christmas ("Christ's Mass") was intended to combat paganism. It also suited Constantine, who wanted to bring the pagans and Christians of his empire together in peace. He not only approved the celebration of Christmas, but also decreed in 321 AD that the first day of the week (both the Day of the Sun and the Day of the Lord) would be a holiday throughout his realm.

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 has 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 the 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 www.caec.com.au

Two Aspects of One Mystery

Pope Benedict XVI

The devotion of the Christian people has always considered the birth of Jesus and the divine maternity of Mary as two aspects of the same mystery of the incarnation of the divine Word and for this reason never considered the Nativity as something of the past. We are "contemporaries" of the shepherds, of the magi, of Simeon and Anna, and while we go with them we are full with joy, because God has desired to be the God with us and he has a mother, who is our mother.

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).

Mary, Mother of God

An Eastern Custom whereby relatives and friends visit and congratulate a new mother naturally gave rise to a feast in honour of the Blessed Virgin Mary. At first it was celebrated on the day after Christmas, called by the Syrians the feast of the Congratulation of the Mother of God. By the 7th century this feast had shifted to the octave day of Christmas, the 1st January.

However, as with Epiphany and the Presentation, there was a bit too much to celebrate: the octave day, New Year's Day, Mary's motherhood, and also the circumcision and naming of Jesus on the eighth day of his life. Recently, the day regained its original name: Mary, Mother of God. But the Gospel for the day remains that of the circumcision and naming of Jesus. And Pope Paul VI made it a day of prayer for world peace. So it retains multiple layers of meaning.

Returned Emails

Please note that if Into the Deep is returned to me 'undelivered' for a few months in a row, your email address will be deleted from the subscribers list. Sometimes it turns out that although repeated notification is received that ITD was not delivered to you, it actually was. In this case, please contact me and I will be happy to return your email address to the mailing list. Also remember to advise of any changes to your email address if you wish to keep having ITD emailed to you.

- Ed.

Protect Silence

In the age of cell phones and the Internet, the Holy See's spokesman warns that your prayer life could be in danger. Jesuit Father Federico Lombardi, director of the Vatican press office, made these remarks on...the weekly Vatican Television program "Octavia Dies."

"There is an interior and spiritual dimension of life that must be guarded and nourished. If it is not, it can become barren to the point of drying up and, indeed, dying" the Jesuit priest said. "Reflection, meditation, contemplation are as necessary as breathing. Time for silence - external but above all internal - are a premise and an indispensable condition for it."

Father Lombardi offered these reflections on the occasion of "Pro Orantibus" Day, a day for men and women religious who dedicate themselves to a life of contemplation and prayer.

"In the age of the cell phone and the internet it is probably more difficult than before to protect silence and to nourish the interior dimension of life," he observed. "It is difficult but necessary."

"For believers, in this dimension prayer, dialogue with God is developed, life in the spirit, which is more important than physical life itself. Jesus told us not to fear those who can kill the body as much as the one who can destroy our soul."

"What is true for the individual person, is true for the community of the Church, true for humanity," the spokesman continued. "If for each one of us it is essential to know how to preserve dialogue with God in daily life, for the Church it is essential to have the sign and reality of life dedicated to contemplation and prayer, and for humanity it is essential to know there are beacons of light, sages and masters of the spirit."

Without attentiveness to and cultivation of the spiritual life "you will lose your soul," added Father Lombardi. "And today this is a very grave threat, and it is the most irreparable misfortune."

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The Battle of Prayer

Catechism of the Catholic Church, para 2725

Prayer is both a gift of grace and a determined response on our part. It always presupposes effort. The great figures of prayer of the Old Covenant before Christ, as well as the Mother of God, the saints, and he himself, all teach us this: prayer is a battle. Against whom? Against ourselves and against the wiles of the tempter who does all he can to turn man away from prayer, away from union with God. We pray as we live, because we live as we pray. If we do not want to act habitually according to the Spirit of Christ, neither can we pray habitually in his name. The "spiritual battle" of the Christian's new life is inseparable from the battle of prayer.

Mary, Star of the Sea

St Bernard of Clairvaux

"And the virgin's name was Mary" (Lk 1:27). Let us also say a few words about this name, which means "star of the sea" [...]

Oh, if any of you recognizes that he is caught between storms and tempests, tossed about in the flood of this world, instead of walking on dry land, keep your eyes fixed on the glow of this star, unless you want to perish, overwhelmed by the tempest!

If the winds of temptations surge, if you run aground on the shoals of troubles, look to this star, call upon Mary!

If you are tossed by the winds of pride or ambition or detraction or jealousy, look to this star, call upon Mary!

If anger or greed or the allurements of the flesh dash against the boat of your mind, look to Mary!

And if you are troubled by the enormity of your sins, confused by the foulness of your conscience, terrified by the horror of the Judgment, so that you begin to be swallowed up by the pit of sadness, the abyss of despair, think of Mary!

In dangers, in straits, in perplexity, think of Mary, call upon Mary. Let her name be always in your mouth and in your heart, and, if you would ask for and obtain the help of her prayers, do not forget the example of how she lived.

If you follow her, you will not go astray. If you pray to her, you will not despair. If you think of her, you will not be lost. If you cling to her, you will not fall. If she protects you, you will not fear; if she is your guide, you will not tire; if she is favorable to you, you will reach your goal. Thus you will experience personally how rightly it was spoken: "And the Virgin's name was Mary."

"Homilia super Missus est", II, 17

Secularism is not Neutral

Pope Benedict XVI, WYD 2008

"The task of witness is not easy. There are many today who claim that God should be left on the sidelines, and that religion and faith, while fine for individuals, should either be excluded from the public forum altogether or included only in the pursuit of limited pragmatic goals. This secularist vision seeks to explain human life and shape society with little or no reference to the Creator. It presents itself as neutral, impartial and inclusive of everyone. But in reality, like every ideology, secularism imposes a world-view. If God is irrelevant to public life, then society will be shaped in a godless image, and debate and policy concerning the public good will be driven more by consequences than by principles grounded in truth."

Bowing Before Reading

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

Q: I have been asking lay readers at the parish to bow to the presider of the Mass when they approach the sanctuary to proclaim their reading. ... Am I instructing the people correctly? - G.D., Halifax, Nova Scotia

A: Monsignor (now bishop) Peter Elliott describes the reader's bow in his "Ceremonies of the Modern Roman Rite": "The lector (comes to the sanctuary and) makes the customary reverences; first bowing deeply to the altar ..., then bowing to the celebrant, before going to the ambo ..."

Two bows are described. The first bow toward the altar is based on the Ceremonial of Bishops, No. 72: "A deep bow is made to the altar by all who enter the sanctuary (chancel), leave it, or pass before the altar."

The second bow, toward the priest celebrant, is not explicitly prescribed in the liturgical books, but may be considered as customary and based on an extension of the indications for reverence toward bishops in the Ceremonial, Nos. 76-77:

"The bishop is greeted with a deep bow by the ministers or others when they approach to assist him, when they leave after assisting him, or when they pass in front of him.

"When the bishop's chair is behind the altar, the ministers should reverence either the altar or the bishop, depending on whether they are approaching the altar or approaching the bishop; out of reverence for both, ministers should, as far as possible, avoid passing between the bishop and the altar."

It is noteworthy that none of these texts explicitly mention readers, and are only applicable insofar as they enter or leave the sanctuary, or, in a very broad sense, assist the presiding celebrant. It does not appear that these bows form a stable and obligatory part of the rites for those who exercise the ministry of reader.

Indeed, in describing the Liturgy of the Word the Ceremonial of Bishops, No. 137, makes no mention of any bows: "After the opening prayer, the reader goes to the ambo and proclaims the first reading ..."

Therefore if, for example, the seating arrangements are such that the readers are in the sanctuary from the beginning of Mass and have no need to cross in front of the altar, they could exercise their ministry without making any of these bows.

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"Suffering overwhelms you because you take it like a coward. Meet it bravely, with a Christian spirit: and you will regard it as a treasure."

St Josemaria Escriva

Keane Corrections

Recently I sent out a paper I just completed critiquing Thomas Groome's published works, which was posted on the ITD website. I have since made some corrections, and the version on the website has been updated. However, for those who downloaded the document in the first few days of December, I draw your attention to the following:

i) Footnote 38 page 16 should read 'Pope John Paul II, *Ecclesia de Eucharistia*, n. 10'

ii) In the quotation from page 186 of Groome's book *What Makes Us Catholic* (WMUC) on page 25 of my paper, I omitted the word 'reign'. The passage quoted should read:

"Once, having seen Jesus in prayer, the disciples requested, 'Lord, teach us to pray.' Jesus taught them first to address God like a Loving Parent [footnote inserted here], then to reverence God's holy name, to pray that God's reign might be realized as God's loving will on earth as in heaven..." (WMUC 186).

Eamonn Keane, Sydney

Heretics Die, The Church Lives On

*From the encyclical Lux Veritatis (The Light of Truth),
Pope Pius XI, 1931 (n.1,2)*

History, the light of truth, and the witness of the ages, ... teaches us that the divine promise of Jesus Christ: "I am with you all days, even to the consummation of the world" (Mt 28:20), has never failed the Church His Bride, and therefore that it will never fail her in time to come. Nay, further, the more turbulent the waves by which the divine bark of Peter is tossed, in the course of ages, the more present and powerful is her experience of the help of heavenly grace.

This happened more especially in the first age of the Church, not only when the Christian name was regarded as an execrable crime, to be punished by death, but also when the genuine faith of Christ, confounded by the perfidy of the heretics who were spreading, ... was placed in grave jeopardy.

For even as the persecutors of the Catholic name, one after another, perished miserably, and the Roman Empire itself came to ruin, so all the heretics, as withered branches (cf. Jn 15:6) torn from the divine vine, could neither drink the sap of life nor bring forth fruit.

The Church of God, on the contrary, in the midst of so many storms and the vicissitudes of things that perish, trusting in God alone, has ever gone on her way, with firm, secure steps, and has never ceased from her strenuous defense of the integrity of the sacred deposit of Gospel truth, entrusted to her by her Founder.

Does He Find Room In Us?

*From Pope Benedict XVI's homily at
Christmas Midnight Mass, 2007*

...Yet there is no room at the inn. In some way, mankind is awaiting God, waiting for him to draw near. But when the moment comes, there is no room for him. Man is so preoccupied with himself, he has such urgent need of all the space and all the time for his own things, that nothing remains for others – for his neighbour, for the poor, for God. And the richer men become, the more they fill up all the space by themselves. And the less room there is for others.

... “He came to his own home, and his own people received him not” (Jn1:11). This refers first and foremost to Bethlehem: the Son of David comes to his own city, but has to be born in a stable, because there is no room for him at the inn. Then it refers to Israel: the one who is sent comes among his own, but they do not want him. And truly, it refers to all mankind: he through whom the world was made, the primordial Creator-Word, enters into the world, but he is not listened to, he is not received.

These words refer ultimately to us, to each individual and to society as a whole. Do we have time for our neighbour who is in need of a word from us, from me, or in need of my affection? For the sufferer who is in need of help? For the fugitive or the refugee who is seeking asylum? Do we have time and space for God? Can he enter into our lives? Does he find room in us, or have we occupied all the available space in our thoughts, our actions, our lives for ourselves?

... “To all who received him, he gave power to become children of God” (Jn1:12). There are those who receive him, and thus, beginning with the stable, with the outside, there grows silently the new house, the new city, the new world. The message of Christmas makes us recognize the darkness of a closed world, and thereby no doubt illustrates a reality that we see daily. Yet it also tells us that God does not allow himself to be shut out. He finds a space, even if it means entering through the stable; there are people who see his light and pass it on.

Through the word of the Gospel, the angel also speaks to us, and in the sacred liturgy the light of the Redeemer enters our lives. Whether we are shepherds or “wise men” – the light and its message call us to set out, to leave the narrow circle of our desires and interests, to go out to meet the Lord and worship him. We worship him by opening the world to truth, to good, to Christ, to the service of those who are marginalized and in whom he awaits us.

www.zenit.org 24-12-2007

“Virtue demands courage, constant effort, and above all, help from on high.”

St John Vianney

A Father's Responsibility

A crisis always raises a question of accountability. In the case of St Mary's South Brisbane, the question is: after 16 years in office, how did Archbishop Bathersby reach the point where he has to take such drastic steps as to consider the closure or excommunication of an entire parish? How did his priest and his parish become so completely disconnected from his authority as Archbishop and from the authority of the Church?

A bishop is the primary agent of evangelization, guardian of the liturgy, principal teacher of the truths of the faith, servant of communion. He is also a father to his priests.

As a spiritual father, the Archbishop was duty-bound to tend to the welfare of Fr Kennedy. It was his duty as a father to pursue his priest involved in danger of falling away. This is not a responsibility that can be delegated away to surrogates.

Regular pastoral visits and contacts are moments which offer a bishop the opportunity to express and cultivate bonds of communion and cooperation with his priest and to share mutual concerns and hopes connected with priestly ministry. Regular pastoral contact offers the opportunity to be attentive to his priest's cry for help when his vocation is turning sour and unsatisfying, opening itself to destructive and soul destroying behaviour. It's a time for a bishop to act as a loving father by coherently teaching and patiently appealing, correcting, disciplining, reproving and exhorting his priest to holiness of life so that the truths of faith match with the consistency of the priestly life.

But what happened to the warning signs in-between the appointment of Fr Kennedy as administrator and the current situation where the Archbishop has to start a formal process? All the years in-between he turned a blind eye to the abuses, dissent and errors which occurred at St Mary's.

It seems that he left his priest to sink deeper into a crisis of faith. He left the priest for whom he was responsible as a father, to explore with theology and experiment with the sacraments and to express and live out this vocational crisis in a parish. By failing to take action, he failed to restore good order in St Mary's and allowed the whole situation to get out of hand and degenerate into chaos, thus causing grave scandal.

The archbishop is by no means alone in this tragic failure of fatherhood – Bishop Coffey failed and betrayed Fr Speekman, Bishop Morris disowned Fr Terry Fitzpatrick, and Bishop Dougherty failed to call Fr Peter Dresser to obedience of faith.

When a bishop fails in his responsibilities as a father to his family, especially his priests who are his sons, the theological, ecclesiological and pastoral consequences can be devastating for the Church.

Gregory Kingman, Morwell

Dying With (Real) Dignity

*Bishop Robert Vasa, Diocese of Baker, Oregon
in an interview with John Mallon*

*Published in Celebrate Life September - October 2008
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The... hidden challenge...that every parish...faces, ...is a lack of respect for people who are in, perhaps, the process of dying.

There is a tendency either to want to hasten that or to totally curtail any kind of suffering in death... For instance, I've heard nurses say, in hospice and in nursing homes, "There's no cap on the morphine, so continue to increase the morphine until the person is totally tranquil," which may not be necessary for pain control to that extent. And it's a kind of hastening of death, and we have to be very, very careful and very vigilant about that kind of encroachment on life issues.

I really believe that the faith of the individual and the faith of the family surrounding the individual make the passage into eternity much easier, much more tranquil, much more bearable, even when there is serious suffering.

But we've sort of forgotten the true meaning of compassion and consolation. Part of Pope Benedict's encyclical *Spe Salvi* has this beautiful section on suffering and death. [In paragraph 38 of *Spe Salvi*, he says,] "The true measure of humanity is essentially determined in relationship to suffering and to the sufferer. This holds true both for the individual and for society." And then this line, which's so telling: "A society unable to accept its suffering members and incapable of helping to share their suffering and to bear it inwardly through com-*passion*"- and he hyphenates that word - "is a cruel and inhuman society."

It's powerful, powerful language, and in some ways, we have become precisely that society which is incapable of standing with the person in their suffering, which is what compassion means, and offering them genuine con-*solation* - again, the Holy Father hyphenates that word - to be with them in that moment of aloneness when they are facing eternity, as we all will, alone.

Not Managers

Pope John Paul II, to Bishops

"In every situation may you be strengthened by the thought that Jesus Christ did not take you into his service as mere 'managers', but consecrated you as stewards of his Mysteries, calling you to share in his friendship."

(Ad Limina address to Bishops of Hungary, 2001)

The Affirmation of Personal Faith

By John Mallon

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In 2004, Bishop Vasa was widely hailed by faithful Catholics for issuing Giving Testimony to the Truth, a pastoral letter requiring that lay people involved in parish ministries must assent to 10 doctrinal statements contained in an "Affirmation of Personal Faith." His Excellency explained, "I, as Bishop, have a moral responsibility before God to assure, to the best of my ability, that those who occupy positions of respect and esteem in the Church actually believe and live what the Church teaches."

The pastoral letter further states, "The Affirmation of Personal Faith asks candidates for ministry to state unequivocally: 'I believe and profess all that the Holy Catholic Church teaches, believes and proclaims to be revealed by God.' This carries with it the affirmation of specific teachings of the Catholic Church... They include statements on the inviolability of human life, the sinfulness of contraception, the evil of extra-marital sexual relationships, the unacceptability of homosexual relationships, the wrongness of cohabitation before marriage, the significance of the Real Presence of Christ in the Eucharist, the legitimacy of Marian devotions, the existence of hell and purgatory, the uniqueness of the Catholic Church, the legitimacy of the Holy Father's claim to infallibility and the moral teaching authority of the Catholic Church."

Six months after its issuance, Bishop Vasa wrote in his diocesan newspaper column, "I become more and more convinced that we as bishops have been too silent for too long. I fear that we have left in error by our silence many who could have been taught. I fear that we have often failed to 'say openly what is right because of fear of losing the favor of men'... In further reflecting on comments and letters, I become more and more convinced that the document Giving Testimony to the Truth is a necessary document, that it is the right document for the right time."

To read this pastoral letter and "Affirmation of Personal Faith" in full, go to www.dioceseofbaker.org/gtt.pdf.

John Mallon is a freelance writer from Oklahoma City, Oklahoma. He can be reached through <http://johnmallon.net>

Joy

"The Holy Spirit grants us joy. He is joy. ... This joy is the expression of happiness, of being in harmony with oneself, which is only possible if one is in harmony with God and His creation."

Pope Benedict XVI

The New Evangelisation

From Fr John Flader's address at the launch of the book, "The New Evangelisation: Developing Evangelical Preaching", Edited by Bishop Julian Porteous

In his Apostolic Exhortation *The Church in Oceania*, Pope John Paul mentioned...: "The Church has to fulfil her evangelising mission in an increasingly secularised world." (n.18) When we consider that the largest religious grouping in our country, according to the last census, is precisely people of no religion, we see the magnitude of the challenge.

We can see it too in the steadily declining number of our fellow Catholics who attend Mass on a regular basis on Sundays. You may be inclined to say that non-practising Catholics are not the object of evangelisation in the strict sense. Perhaps not. Evangelisation, after all, is the proclamation of the truth of Jesus Christ to those who have not heard it, and our fellow Catholics have at least heard it.

But they are not living it out in their daily lives, and they need to be reminded of the love Jesus Christ has for them, of his forgiveness, of his promise of eternal life. It is precisely people like them that are the object of the "new evangelisation", a term Pope John Paul II began to use in 1983, and which was a constant theme of his teaching.

The "new evangelisation", or "re-evangelisation" is the proclamation of the faith in a new and vital way to people who have once been evangelised but who have lost the vigour of the faith, in order to bring them back to Christ. Not for nothing did Pope John Paul write in *The Church in Oceania*, "A new evangelisation is the first priority for the Church in Oceania." (n.18) [...]

What characteristics should this new evangelisation have? Bishop Porteous, in his Foreword to the book, mentions four:

- 1) It must focus on the proclamation of the person of Jesus Christ, and invite a response from the heart.
- 2) It is profoundly Catholic in its presentation, with a spirit of love and respect for freedom, with a strongly sacramental dimension, drawing on the rich Catholic tradition of prayer and spirituality, including such elements as Adoration of the Blessed Sacrament and the use of the Miraculous Medal.
- 3) It engages with people in the context of their lives, especially out in the street, in the marketplace and in the workplace. As is obvious, this is very much a task of the lay faithful.
- 4) It is a particular fruit of the emergence of new ecclesial communities, composed largely of lay people with a real passion for spreading the faith.

I am confident that this book will help the reader to understand what the New Evangelisation is and how to go about making it a reality. It is a very useful book.

Liturgical Errors Often Due to Ignorance

Cardinal Francis Arinze, prefect of the Congregation for Divine Worship and the Sacraments, spoke with Vatican daily *L'Osservatore Romano* (22-11-08) about the responsibilities of his dicastery and its role in promoting and protecting the worship of God.

"The liturgy is the heart of the Church," he said. "If the Church were not to celebrate the Eucharist, she would become an obsolete institution." The Congregation therefore is not an 'ecclesiastical police force' but simply a 'promoter of divine worship'.

"If the Church doesn't pray, it doesn't live. The liturgy is the respiration of the life of the Church. The Church was born to adore God, to honor and praise him. The Mass is the highest act that the Church can perform; there is nothing higher. This is essentially the centre of the activity of this dicastery," the prelate added.

Regarding confusion after the reforms to the liturgy implemented by the Second Vatican Council, the cardinal affirmed that the problem "is not the council itself, but those who have not received it correctly or those who in practice have even rejected it."

"There are people who have not digested what Vatican II said, others who pretend to dictate the authentic interpretation of the council spirit, and others who even request a new council," he said.

Nevertheless, Cardinal Arinze affirmed, the situation today is much calmer than 30 years ago. He contended that many abuses "are not due to bad intentions, but to ignorance. Some do not know, or are not aware that they do not know. They don't know, for example, that words and gestures have roots in the tradition of the Church. Thus, they think themselves more original or more creative changing them.

"Faced with these things, it is necessary to reaffirm that the liturgy is sacred; it is the public prayer of the Church."

The cardinal noted that his dicastery is currently studying possible changes to the liturgy, such as the placement of the sign of peace. "Often, the significance of this gesture is not fully understood," Cardinal Arinze noted. "It is thought that it is an occasion to give a high-five to friends. Rather, it is a way of saying to the person beside you that the peace of Christ, really present on the altar, is also with all men." The prelate said that the Church is considering moving the sign of peace to the moment of the offertory, "to create an atmosphere of more recollection while one is preparing for Communion."

"The Pope has asked for a consultation of all the bishops," the cardinal said. "Afterward, he will decide."

www.zenit.org 25-11-2008

Good Things Are Always Conserved

From an interview by Gianni Cardinale with Archbishop Raymond Burke, the new head of the Supreme Court of the Apostolic Signature; published 27-09-2008 by the Italian episcopal conference's daily newspaper Avvenire.

Q: Briefly, what does the Apostolic Signature do?

Archbishop Burke: This dicastery must oversee the administration of justice in ecclesiastical tribunals around the world, so that the discipline of the Church is respected by all in a homogeneous and just way. Then we judge cases – rare in truth – of appeal against decisions of the Rota. Finally we judge appeals against individual administrative acts confirmed by the other dicasteries of the Roman Curia.

Whoever, in fact, is held unjustly accused of an administrative act must first request the review of the author's act and, if the author refuses to review the matter, he can appeal to the author's hierarchical superior, namely, the competent dicastery of the Roman Curia, according to the matter in question.

If the appellant or the author regard the dicastery's response unjust, they can appeal to the Apostolic Signature which, in this area functions as a supreme court of appeal.

Q: As archbishop of St. Louis you were, not a few times, at the centre of journalistic attention. There are those who even thought that your nomination was due to the fact that they wished to remove you from the diocese.

Archbishop Burke: I have too much respect for the Pope to believe that in order to move someone away from the diocese he would nominate him to a very sensitive dicastery like this one.

Q: It is a fact that you had some problems in St. Louis.

Archbishop Burke: Indeed, there was the issue of a parish, that of St. Stanislaw Kotska, which in practice had become Protestant. Then the fact that, in a fundraising event, the Catholic Pediatric Hospital invited as the guest star singer Sheryl Crow, known for being a tenacious advocate of the right of procured abortion. And finally, the question of the so-called priestly ordination of two women, which even witnessed a nun among the promoters.

In all these cases I was compelled to intervene – reluctantly, but I had to do it – with disciplinary procedures to avoid scandalizing the faithful.

Q: But is St. Louis a particularly unfortunate diocese, or are these phenomena spread elsewhere?

Archbishop Burke: The issue of the parish to one side, which is a local one, the other issues are also spread elsewhere. For example, it should be noted that other so-called ordinations of women are planned in 50 other dioceses of the United States.

However, I must underline that at St. Louis I was not always struggling against the difficulties that were there. But I lived my episcopate with joy, seeking to favor the relationship with the clergy and seminarians. Because I think that the first duty of a good bishop is that of being close, to comfort and counsel his priests. The bishop cannot do anything without the priests. And I must say that this care was compensated by a good number of new vocations, thank God. [...]

Q: In 2004, then Cardinal Joseph Ratzinger wrote a letter to American bishops on the topic of giving Holy Communion to Catholic politicians who show themselves obstinately and publicly in favour of abortion.

Archbishop Burke: It's true, but I don't know why it was never distributed. However, it was published by Vaticanist Sandro Magister on his Web site and also by the periodical "Origins."

In the latter, it is clear that the then prefect of the Congregation for the Doctrine of the Faith supported the authentic interpretation of the Code of Canon Law, and that it is not licit to give holy Communion to one who is publicly and obstinately a sinner. And it is logical that one who publicly and obstinately acts in favour of procured abortion enters into this category. [...]

Q: But isn't there the risk that in this way the Church might show a side of itself that is grim and merciless?

Archbishop Burke: The merciful face of Our Lord Jesus Christ in the Church is always present in every priest who speaks with his faithful, counsels them and confesses them.

But also canon law, which always has the salvation of souls as its highest law, is a form of mercy. It helps to understand better what is good and what is evil. [...]

Q: Your Excellency, but do not all these characteristics of yours risk giving you a profile of a hard conservative?

Archbishop Burke: Good things are always conserved. As regards being "hard," those who know me at least to some degree know that it does not correspond to my being.

[Translation by ZENIT] www.zenit.org 02-10-2008

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 (10am Mass) 10.30am – 12 noon
Orbost	Friday 9.30am – 10.30am
Rosedale	First Wednesday 10.30am – 11.30am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
Trafalgar	Tuesday 10am – 11am First Saturday 10am – 11am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Friday 4pm – 8pm (every second month, January onwards)

Facing Temptations in Prayer

Catechism of the Catholic Church, para 2732, 2733

The most common yet most hidden temptation is our *lack of faith*. It expresses itself less by declared incredulity than by our actual preferences. When we begin to pray, a thousand labors or cares thought to be urgent vie for priority; once again, it is the moment of truth for the heart: what is its real love? Sometimes we turn to the Lord as a last resort, but do we really believe he is? Sometimes we enlist the Lord as an ally, but our heart remains presumptuous. In each case, our lack of faith reveals that we do not yet share in the disposition of a humble heart: “Apart from me, you can do *nothing*.”

Another temptation, to which presumption opens the gate, is *acedia*. The spiritual writers understand by this a form of depression due to lax ascetical practice, decreasing vigilance, carelessness of heart. “The spirit indeed is willing, but the flesh is weak.” The greater the height, the harder the fall. Painful as discouragement is, it is the reverse of presumption. The humble are not surprised by their distress; it leads them to trust more, to hold fast in constancy.

Mary, our mother

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

Pope John Paul II

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Editor - Janet Kingman

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

- no longer have a voice in Catholic Life, our diocesan newspaper,
- wish to understand and defend the teachings of the Catholic Church,
- wish to support and defend those who are unjustly treated by Church bureaucrats and organisations,
- wish to campaign for the renewal of our Catholic schools,
- wish to promote Eucharistic Adoration in all parishes,
- wish to have a means of support and contact for one another in remaining true to our Catholic faith.

Letters to the Editor

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