

Into the Deep

Issue 72

Newsletter of orthodox Catholics of Gippsland

September 2008

What JPII Taught Us

Pope Benedict XVI in question and answer session with priests

He showed us that suffering is not only a “no,” something negative, the lack of something, but a positive reality. He showed us that suffering accepted for love of Christ, for love of God and of others is a redeeming force, a force of love and no less powerful than the great deeds he accomplished in the first part of his pontificate. He taught us a new love for those who suffer and made us understand the meaning of “in the cross and through the cross we are saved.”

We also have these two aspects in the life of the Lord. In the first part he teaches the joy of the Kingdom of God, brings his gifts to men and then, in the second part, he is immersed in the Passion until his last cry from the cross. In this very way he taught us who God is, that God is love and that, in identifying with our suffering as human beings, he takes us in his arms and immerses us in his love and this love alone bathes us in redemption, purification and rebirth.

Therefore, I think that we all – and increasingly so in a world that thrives on activism, on youth, on being young, strong and beautiful, on succeeding in doing great things – must learn the truth of love which becomes a “passion” and thereby redeems man and unites him with God who is love.

So I would like to thank all who accept suffering, who suffer with the Lord, and to encourage all of us to have an open heart for the suffering and for the elderly; to understand that their “passion” is itself a source of renewal for humanity, creating love in us and uniting us to the Lord.

Yet, in the end, it is always difficult to suffer. I remember Cardinal Mayer’s sister. She was seriously ill and when she became impatient he said to her: “You see, now you are with the Lord.” And she answered him: “It is easy for you to say so because you are healthy, but I am suffering my ‘passion.’” It is true, in a true “passion” it becomes ever more difficult to be truly united with the Lord and to maintain this disposition of union with the suffering Lord.

Let us therefore pray for all who are suffering and do our utmost to help them, to show our gratitude for their suffering and be present to them as much as we can, to the very end.

www.zenit.org 19-08-2008

Neither Death nor Life

Spe Salvi, n.26

It is not science that redeems man: man is redeemed by love. This applies even in terms of this present world. When someone has the experience of a great love in his life, this is a moment of “redemption” which gives a new meaning to his life. But soon he will also realize that the love bestowed upon him cannot by itself resolve the question of his life. It is a love that remains fragile. It can be destroyed by death.

The human being needs unconditional love. He needs the certainty which makes him say: “neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (Rom 8:38-39). If this absolute love exists, with its absolute certainty, then – only then – is man “redeemed”, whatever should happen to him in his particular circumstances.

This is what it means to say: Jesus Christ has “redeemed” us. Through him we have become certain of God, a God who is not a remote “first cause” of the world, because his only-begotten Son has become man and of him everyone can say: “I live by faith in the Son of God, who loved me and gave himself for me” (Gal 2:20).

God’s Smile

Pope Benedict XVI

“Every child that is born brings us God’s smile and invites us to recognize that life is his gift, a gift that must be received with love and kept forever, at all times. ... Every child born is entrusted by God to his parents. How important, therefore, is the family founded on marriage, cradle of life and love.”

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

Orthodoxy in Queensland!

The Australian Confraternity of Catholic Clergy (ACCC) is holding its annual conference in Brisbane this year. It runs from Monday 29 September to Thursday 2 October and is for priests and seminarians. However, the public lecture and the liturgies are open to the laity. This will no doubt be a real boost to the long-suffering orthodox Catholics in Queensland and a great opportunity to get together and meet one another! (maybe even some of us from ITD!) The following information is provided by the ACCC. - Ed.

The Conference will open with Mass at 5pm on Monday 29 September, Holy Family Church, Indooroopilly. The Most Rev. John Bathersby, STD, Archbishop of Brisbane will be Principal Celebrant and Homilist.

Morning Prayer on Tuesday will be at 8.40am at St Thomas Aquinas Church, St Lucia, with Mass at 9am.

The Conference Public Lecture will be delivered at 7.30pm on Tuesday 30 September 2008 by the Most Rev. Peter Elliott, STD, Auxiliary Bishop of Melbourne, under the title, "Benedict XVI and the Liturgy: Vision, Teaching, Practice". The venue for this is the Riverglenn Conference Centre at 70 Kate Street, Indooroopilly (near intersection with Boundary Rd).

The Riverglenn Conference Centre may be accessed by the Airport train, changing at Central or Roma Street stations to the Ipswich Line and alighting at Indooroopilly station, and then 5 minutes by taxi to the Centre, 70 Kate St, Indooroopilly (07) 3878 9333.

For Wednesday 1 October 2008, the Memorial of St Therese of Lisieux, the Conference will locate at Marian Valley, Canungra (a 1½ hour drive). Mass will be at 11am at the Pauline Fathers' Monastery and the Principal Celebrant and Homilist will be His Excellency the Most Rev. Giuseppe Lazzarotto, DCL, Apostolic Nuncio in Australia. Vespers will be at 2.45pm.

Thursday Mass will be at St Ignatius, Toowong, 9am.

Contact Robyn Dixon at the local conference secretariat on (07) 3202 7091 for any further details.

Donations toward Conference costs at the Public Lecture would be appreciated by the ACCC, as well as any donations to support the attendance of seminarians at the conference.

The Most Rev Peter J. Elliott, MA (Oxon), MA (Melb), STD (Lateran), as a founding member of ACCC and noted publisher on the liturgy, is well-known as a speaker who is always stimulating. This is promised again this year when he speaks on the new directions that our present Holy Father is giving in liturgical perspectives and liturgical practice in the Church – whether from the Vatican or from Randwick.

Bishop Elliot is an Auxiliary of Melbourne with responsibility for the Southern Sector, and brings experience as a Consultor to the Congregation for Divine Worship and Discipline of the Sacraments, and as a member of the Council for Catechesis of the Congregation for Clergy, and Auditor for the last Synod Bishops.

Shotgun Approach

I have read your account in the August issue of ITD of an Anglican teacher being employed at Lavalla Catholic College in Traralgon to instruct pupils in the Catholic faith. It is also understood that it had the approval of the Diocesan Administrator Rev. Fr Slater.

Whatever reasons are adduced by Fr Slater in defence of his action, the perception that he was instrumental in violating the teaching of the Magisterium on the norms that should be observed in Catholic education will not go away. Repeated admonitions by successive Popes on the subject matter have been ignored.

How can any Anglican honestly articulate the tenets of the Catholic faith while the Anglican Communion subsists on compromise on gay marriages, euthanasia, homosexuality, abortion etc.?

As a committed, practising Catholic I abhor the shotgun approach to problems that are encountered by Fr Slater. I am in no doubt that his remedy is seriously flawed. I shall pray for the parents and children involved in this episode and the inspiration of the Holy Spirit to guide Fr Slater.

Jeremias Wijeyeratne, Clayton, Vic

Please Explain

I have just completed reading the *Victorian Bishops' Pastoral Letter*. At the conclusion of same, Archbishop Hart, Bishops Connors, Prowse, Elliott etc. are noted as having signed it. The last name appearing, with the Bishops' names, is Father Peter Slater, Administrator, Sale Diocese.

Could someone please explain:

Firstly, how Father Slater could be in such esteemed company as those good Bishops, without their knowledge of his allowing an Anglican – good person that she no doubt is – teach religious education in a Catholic school?

Secondly, how Father Slater is permitted to continue in this role, *if* the Bishops are aware of this situation? Could it be simply be a case of – why send someone (orthodox) into an area which has been allowed to become so unorthodox; in other words *what's the use of trying to 'turn the ship around'*?

Finally, was our Holy Father made aware of this situation, particularly in light of Bishop Jeremiah Coffey's refusal to obey the Vatican directive regarding the Father Speakman matter?

I do hope someone can answer my questions. I note also that some would like to see Father Speakman back in that area. Would his health stand it I wonder? God bless him, always.

Thank you for your wonderful work.

Name and address supplied

No Surprise

How sad and disturbing to read what is going on in that Catholic school (ITD August 2008, p2). Really, it is no surprise. This is 'staring us all in the face.'

The word 'Catholic' does not have any significance in Australian Catholic schools. Sadly, it is only because of the 'discipline in Catholic schools' filled with 'non-Catholics' (yes, and many Buddhists), that 'Catholic schools' are existing.

Most Catholics that we know send their children to state schools. Some, if they can afford it, to Anglican schools which have gained a good name, looking more for academic excellence. Sadly, 'Catholics' in general have no idea/knowledge of the true Catholic faith.

Oh yes, so they have been told – parents are to blame, parents should be doing the teaching, not the 'Catholic' schools. If any parent dares to question – shot down. Most parents tend to keep quiet, because their children are targeted.

Within our locality there is much to be sad about faith-wise. We just keep praying, and praying and praying.

Keep up your great work – telling it as it is. For this you will be persecuted. Your reward will be in Heaven when God says to you, "Well, done, good and faithful servant." God bless you and your loved ones.

Dalrene Pompeus, Gladstone Park, Vic

Bear Witness to Life

Pope Benedict XVI

We cannot but recognize that, in practical terms, defending human life has become more difficult today, because a mentality has been developed that progressively devalues human life and entrusts it to the judgment of individuals. A consequence deriving from there is lessened respect for the human person, a value that lies at the foundation of any form of civil coexistence, over and above the faith a person may profess. [...]

It is necessary to bear concrete witness to the fact that respect for life is the first form of justice that must be applied. For those who have the gift of faith this becomes an imperative that cannot be deferred. ... Only God is the Lord of life. Each human being is known, loved, wanted and guided by him ... and each has his origins in God's creative plan."

"The dying contribute maturity and value even to those who are at their side. ... They become teachers of life."

*Bishop Eli Sgreccia,
President of the Pontifical Academy for Life*

Praise for Pilgrims

The secular press branded World Youth Day as a Catholic jamboree, a sex orgy for the young visiting pilgrims, and they tried to blame the Church for the failings of its clergy. It was due to their lack of knowledge of the young Catholic faithful, the faith or of their wish to report fairly. The press reported that the 250 000 pilgrims celebrated Mass with the Pope instead of the other way around. They were wrong on all counts.

We had the pleasure to meet with the pilgrims from Italy, Germany, and Poland and two house visitors – one a priest – from Tanzania. They were strong in their faith, and were here for but one purpose – to share it with others. We could find no fault in them.

Every venue the pilgrims attended is worthy of our praise and their commitment was enthusiastic and most sincere. Language was no barrier to them for they were all aware of the purpose of their visit. It was a universal Catholic Church congress for us all to be most proud of.

The visit by The Holy Father was a highlight for them and his words of encouragement they received with great joy. They did not leave empty handed. WYD was a fine display of our Catholic faith and a true example of the way of life of our young people in action. They were indeed a credit to all of us.

WYD was a very happy occasion for Australia and we should be full of praise for the example and behavior of our young pilgrims. We will see untold good fruits for the future of the Church in the end – thanks be to God.

M and L Morrissey, Sandringham

Listening to God's Word

*Father Raniero Cantalamessa, OFM Cap,
Pontifical Household Preacher*

Reading the Bible without faith is like trying to read a book at night: nothing can be read, or at least one does not read what is essential. Reading Scripture with faith means reading it in reference to Christ, grasping what refers to him on every page, just as he did with the disciples of Emmaus.

Jesus remains with us in two ways: in the Eucharist and in his word. He is present in both: in the Eucharist under the form of food, in the Word under the form of light and truth. The word has a great advantage over the Eucharist. Only those who already believe and are in a state of grace can receive communion; but everyone, believers and nonbelievers, married people and divorced people, can approach the word of God. Indeed, to become a believer, the most normal route is that of listening to God's word.

Be Sealed with the Gift of the Holy Spirit

Pope Benedict XVI, WYD Mass, 19-07-2008

What does it mean to receive the “seal” of the Holy Spirit? It means being indelibly marked, inalterably changed, a new creation. For those who have received this gift, nothing can ever be the same! Being “baptized” in the one Spirit (cf. 1Cor12:13) means being set on fire with the love of God. Being “given to drink” of the Spirit means being refreshed by the beauty of the Lord’s plan for us and for the world, and becoming in turn a source of spiritual refreshment for others. Being “sealed with the Spirit” means not being afraid to stand up for Christ, letting the truth of the Gospel permeate the way we see, think and act, as we work for the triumph of the civilization of love.

Love, Life and Mercy

Pope Benedict XVI

“Divorce and abortion are, of course, different choices, at times made in difficult and dramatic circumstances. They often give rise to traumas and are a source of profound suffering for the people who make them. ... They leave wounds that mark life indelibly.

“The Church’s ethical judgement concerning abortion and divorce is clear and well-known to everyone: they are grave sins which – in various ways and with due evaluation of subjective responsibilities – injure the dignity of the human person, involve a profound injustice in human and social relationships, and offend God Himself, the guarantor of the marital bond and the architect of life”. ...

“The Church has the primary duty to approach these people with love and delicacy, with kindness and maternal concern, in order to announce the merciful closeness of God and Jesus Christ. ... Yes, the gospel of love and of life is also always the gospel of mercy. ...

“[The Church] knows that, with the help of grace, human freedom is capable of the definitive and faithful giving of self which makes it possible for the marriage of a man and a woman to be an indissoluble bond, just as she knows that human freedom, even in the most difficult circumstances, is capable of extraordinary gestures of sacrifice and solidarity to accept the life of a new human being.

“Hence it may be seen that the ‘noes’ pronounced by the Church in her moral guidelines, and upon which public opinion sometimes unilaterally fixes its attention, are in fact so many ‘yeses’ to the dignity of human beings, their lives and their capacity to love.”

Vatican Information Services 05-04-2008

Not About The Faith

Considering the ‘pussy’ answers of the Principal of Lavalla College in Traralgon and Fr Slater as the canonical administrator of the Diocese of Sale, it is pretty clear what Mrs Josie Vitale has uncovered: what Fr Slater calls “the mandated Religious Education curriculum” – that is, the ‘approved program’ of the RE course being used, probably in all schools of the diocese – *has little to do with teaching the Catholic faith.*

As part of a social engineering agenda which we ‘peasants’ are considered to need, the children of today are being fed a program of comparative religion, which by its very nature has no faith content. It is a kind of Sociology which deals with any and all religions, no matter what their character or relevance. It can be taught by anyone with a bit of intellectual knowledge, but faith or commitment simply do not come into it.

The irrelevance of Fr Slater’s quoted answer to an enquiring and concerned Catholic parent just beggars belief. I thought Catholicism has always claimed to be the one true Church, or hasn’t Fr Slater heard of that?

If anything is guaranteed to destroy the faith of the young and uninformed, it is to teach them how relative – that is, irrelevant – their own faith is. The theory is that all faiths are equal – that is, equally good or equally odd – from the secular point of view.

The comparison of one religion or faith against another is really just an exercise of the mind; it is a form of mental enquiry, no different from a survey of what kinds of cars are available today. It is a secular pursuit, not a religious one. No particular faith is required, nor is it meant to promote or favour any one faith over another.

Just before he became Pope, Cardinal Ratzinger as head of the Congregation for the Doctrine of the Faith, released a document named *Dominus Iesus*. This official pronouncement caused something of a flurry in the liberal camp because it stated the Church’s proper traditional faith about itself, for the guidance of Catholics and everyone else. It was in clear and direct language, because the idea known as relativism, which says that one church (or belief or faith) is as good as another, is contrary to Catholic faith.

Relativism is very widespread in this wishy-washy age, so there was an outcry that saying the Catholic Church was the only one, genuine Church would upset a lot of people. The document went on to state other matters of immemorial Catholic belief about the divinity of Christ etc, but the so-called Catholic educational authorities of Sale seem unable to grasp all the implications of this and their actions in relation to it.

While there is a place for the study of comparative religions as part of one’s overall adult education in life, schools which profess to impart and strengthen Catholic faith in the young hardly seem the place for it.

S.C., Melbourne

Knowledge is Needed

Someone in the letters columns of *The Age* newspaper drew attention to the miserable lives that ‘factory-farmed’ pigs lead until they are ‘done in’. If pork eaters were able to see the way such pigs are treated, many a leg-of-pork, spare rib, piece of bacon, chop, sausage et cetera would remain unsold. Knowledge *can* affect people’s attitudes.

If abortion procedures were widely known, it is likely that far fewer babies would be aborted, by means of dismemberment with forceps, or by suction using a vacuum pump and cannula, or by using prostaglandin which generally causes the unborn to be killed by the strength of the contractions that result. If, however, the prostaglandin fails to deliver, the abortionist will put a needle into the heart to inject a dose of poison. Even pigs in abattoirs are killed by less violent means!

“Through legalising abortion, we aim to give women the right to choose,” said someone else in a letter to *The Age*. By “the right to choose”, the letter-writer meant, of course, the right to arbitrarily kill persons residing (involuntarily) in mothers’ wombs.

Please, let us always keep in mind that legal does not automatically mean “right” or “good”: legalising abortion means that the law would allow one kind of killing while continuing to punish those who kill – or try to kill – anyone residing outside wombs.

Let us also not forget that every time politicians legislate the boundaries of human behaviour, they are legislating morality: laws, since they have both a teaching and a restraining function, keep people within the bounds of moral behaviour. Legalising abortion, i.e. legalising the killing of defenceless human beings in wombs by violent means, would constitute a further white-anting of moral standards.

Henk Verhoeven, Beacon Hill NSW

Makes Sense

Traralgon’s Lavalla Catholic College, Kildare Campus (Years 10-12), used a letterbox drop to advertise for students. The glossy brochure entitled “Giving your child the world” sings the praises of the school and all it offers. I looked carefully for any reference to the Catholic faith, but found nothing. In fact, instead of promoting, teaching or encouraging – or even referring to – the Catholic faith or Church, it says this: “Our extensive and widely recognised Religious Education program, which provides students with ten elective choices, allows students to further develop their spirituality within a variety of contexts.” It also notes that students have “Access to all facilities, including the Chapel.”

That should put the minds of Catholic parents at ease, surely...
- Ed.

Authentic Catholic Schools

*From an article by Bishop Robert W. Finn,
Diocese of Kansas City-St. Joseph,
in The Catholic Key newspaper www.catholickey.org*

The Diocese of Kansas City-St. Joseph is blessed with Catholic schools from early childhood through university. The mission and goals of our schools overlap in a variety of ways with the educational targets of the public schools. But there is something more that must define our schools.

Pope Benedict XVI, in his visit last spring to the United States met with Catholic educators from all over the country in Washington, D.C. He challenged the leaders of our schools to make “Catholic identity” something more than the numbers of Catholic students or even the particular excellence of certain fields of study.

Catholic identity, the Holy Father said, “demands and inspires much more: namely that each and every aspect of your learning communities reverberates within the ecclesial life of faith.” Our schools must be defined by a unique culture of faith, hope and charity.

Catholic identity certainly starts with sound, authentic presentations of the teaching of the Church. This is that “without which” we would not be providing helpful formation in the tradition and life of the Church. Living and life-giving Christian Faith is also necessary: faith in God the Holy Trinity, and faithful participation in the life of the Church. Our students should know the sacraments, not only from having studied them in coursework. They must live them, and practice them as the foundation stones for their Catholic lives. [...]

Catholic schools exist for a supernatural purpose. They are not only about measurable outcomes, or even helping students learn essential facts and marketable skills that prepare them for employment. They are about the formation of men and women in all aspects of life and living. Each student must be what God intends him or her to be. They must be helped toward their eternal salvation. It would seem to go without saying that “salvation” is discussed and taught in Catholic schools, but education in our schools must lead to the development of men and women who live virtue, understand better the mystery and meaning of life, and who will be set on a path which acknowledges the mystery of the Cross and has heaven as its ultimate goal.

Create the Culture

John Paul II

“Neither the reduction in the number of weapons, disarmament, nor the absence of war lead immediately to peace. It is essential to create a culture of life and a culture of peace.”

The Sin of Father Speekman

Yet again, ITD has learned of arguments about the Fr Speekman affair that have led to ‘heated discussions’ and friction between old friends. The topic of argument was once again “Father Speekman had no right to deny children Holy Communion because he knew that they did not attend Sunday Mass.”

This is an old debate. I have heard people spew vitriol towards Fr Speekman and anyone who supports him. On the other hand, I have heard Catholics defend a priest’s right to ‘deny Holy Communion to children who don’t go to Sunday Mass’. I have heard people raise Fr Speekman up as a hero, and others cut him down in disgust.

What annoys me no end is that no one stops to verify the accusation that he ‘denied Holy Communion to school children who didn’t go to Sunday Mass’. No one says, “When did he do that? Where did he do it? How do you know? How did he do it? Who did he do it to?” They just jump in and start fighting about it.

The fact is that not only has Fr Speekman never denied children Holy Communion, but he has never even been accused of that by his Bishop, in all the nonsense that has gone on. So where does the rumour come from?

I suspect it’s a misinterpretation – intentionally or otherwise – of Fr Speekman’s understanding of the problem of school Masses themselves and the error they can lead families into. His proposed solution of replacing school Masses with Liturgies of the Word through which to evangelise the children first is so clear and simple that it’s hard to believe it hasn’t been endorsed by all the bishops of Australia. - Ed.

Here are excerpts from a reflection Fr Speekman wrote in 2003 and posted on his blog in 2007:

(<http://homiliesfromaustralia.blogspot.com/2007/12/class-masses.html>)

“We all know that our enormous school populations today include an ever-decreasing number of Catholics connected to the faith community through the Sunday Eucharist. Many, many classes have not a single practising Catholic student. [...] Therefore, school families today are commonly unevangelised families, i.e. families who have not yet said a serious yes to the Catholic Faith. And so school Masses have essentially become occasions in which we offer the Eucharist, and Holy Communion, to non-practising children from unevangelised families.

In paragraph 1072 the Catechism of the Catholic Church states: *The sacred liturgy does not exhaust the entire activity of the Church: it must be preceded by evangelisation, faith, and conversion. It can then produce its fruits in the lives of the faithful: new life in the Spirit, involvement in the mission of the Church, and service to her unity.*

From this we see ...

- Mass is not our only option with children.
- Although the Eucharist does evangelise it is not primarily an evangelising tool.
- Eucharist, if it is to produce its fruits, must be preceded by evangelisation, faith and conversion.

What was a slowly strengthening hunch has, over the years, become a conviction. Too many students are not sufficiently evangelised for the celebration of the Eucharist to bear fruit in their lives. As a former teacher I feel it is a bit like trying to teach Year 12 material to Year 3 students. [...]

In my parish I presented my thoughts to the Principals and staff and made a decision as Parish Priest to begin the celebration of the Liturgy of the Word and cease class Masses. Please understand that I made this decision not because I believed the children were *committing a sin* by receiving Holy Communion, I did it because they were *learning an error* – the error that there is no connection between the reception of Holy Communion and faithfulness to the Sunday Eucharist. When I saw non-practising Secondary students receiving Holy Communion at school Masses I used to say to myself: *They are not to blame - I taught them to do that - and I started doing so when they were in Grade Three.* So the sin was not the student’s, I came to believe it was mine.

Moreover, the practice of weekday Masses was obscuring the truth that it is through the Sunday Mass we become connected to, or enter into communion with, the believing community and not through the weekday Mass. The weekday Mass can never take the place of the Sunday Mass.

School Masses are encouraging parents to think of the school as a kind of pseudo-parish (or Church) which offers Mass like the real parish except on a different day. And I repeat, by offering Holy Communion at school Masses students are slowly but surely absorbing the error that Holy Communion is for everyone at any time, and has no connection with Sunday practice. [...]

The school has no obligation to provide Mass for the children and should not take over responsibility for their Mass attendance. This responsibility has to be handed back to the parents. As awkward as the handing back process may be, it must be undertaken – and it begins with the basic understanding that parents are to bring their children to Sunday Mass. If, for one reason or another, they do not fulfil this obligation they are depriving their child of something no weekday school Mass can restore. This understanding needs to take its place once again in our Catholic consciousness and without it I cannot see how there will or can be any authentic renewal.”

Appointing and Training Extraordinary Ministers

From an answer by Father Edward McNamara, professor of liturgy at the Regina Apostolorum Pontifical University

While the preparation required before appointing someone as an extraordinary minister of Holy Communion may vary from place to place, the norms issued by the diocesan bishop (see *Redemptionis Sacramentum*, No.160) should always be followed.

The 1973 instruction *Immensae Caritatis*, No. 6, outlines some of the personal qualities demanded of the extraordinary minister: “The person who has been appointed to be an extraordinary minister of Holy Communion is necessarily to be duly instructed and should distinguish himself by his Christian life, faith and morals. Let him strive to be worthy of this great office; let him cultivate devotion to the Holy Eucharist and show himself as an example to the other faithful by his piety and reverence for this most holy Sacrament of the altar. Let no one be chosen whose selection may cause scandal among the faithful.”

It is thus clear that due care must be taken in selecting and forming the extraordinary ministers, presuming of course that they respond to an authentic need, because of the delicate and sacred character of the office that they are called to fulfill.

Before appointing them, the priest should have a sufficient knowledge of their moral stature and their standing in the community.

He should also ensure that they fully adhere to all of the teachings of the Church especially those regarding the belief in the real presence of Christ in the Eucharist and the Catholic understanding of the holy sacrifice of the Mass.

They should be trained not only regarding where to stand but also with regard to proper procedures to follow when approaching the altar to receive the sacred vessels from the priest; how to return them; how to avoid accidents; and how to proceed if accidents occur. They should also be instructed on the limits of their office with respect to purifying the sacred vessels and approaching the tabernacle.

Those who officiate to the sick will need supplementary instructions regarding the proper rites to be followed.

I would recommend that, in order to appreciate the importance of their service, extraordinary ministers of the Eucharist be encouraged to foment their love for the Eucharist through adoration or frequent visits to the tabernacle.

They should also have at least one retreat a year as well as other instructions in Catholic doctrine and the norms and spirit of the liturgy.

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Only Out of True Necessity

Redemptionis Sacramentum, n.158-160

Indeed, the extraordinary minister of Holy Communion may administer Communion only when the Priest and Deacon are lacking, when the Priest is prevented by weakness or advanced age or some other genuine reason, or when the number of faithful coming to Communion is so great that the very celebration of Mass would be unduly prolonged. This, however, is to be understood in such a way that a brief prolongation, considering the circumstances and culture of the place, is not at all a sufficient reason.

It is never allowed for the extraordinary minister of Holy Communion to delegate anyone else to administer the Eucharist, as for example a parent or spouse or child of the sick person who is the communicant.

Let the diocesan Bishop give renewed consideration to the practice in recent years regarding this matter, and if circumstances call for it, let him correct it or define it more precisely. Where such extraordinary ministers are appointed in a widespread manner out of true necessity, the diocesan Bishop should issue special norms by which he determines the manner in which this function is to be carried out in accordance with the law, bearing in mind the tradition of the Church.

Peaceful Week

Now that Pope Benedict XVI has left our shores after such a momentous week in Sydney, it is perhaps time to reflect as to why the event was so successful.

What other institution, apart from the Catholic Church, could organise such an event and attract hundreds of thousands of joy-filled young people from so many countries? There was no violence, no drunkenness, no drugs, no arrests to speak of. The blessed silence during the Papal Mass was an inspiration and a joy to behold. The Pope is truly the head of the only universal Church which can and does inspire so many to goodness. The fact that the Church also has some bad apples does not detract from that fact.

Perhaps now is also the appropriate time for all those ‘experts’ and sceptics (and the rather pathetic demonstrators offering condoms to the pilgrims), who proclaim that religion is no longer relevant in our modern society, to review their ideas. God will always be relevant to our world whether some people like it or not. The world will only have peace and harmony if we obey His commands. World Youth week in Sydney was a joyful example of this!

P.J. O’Brien, Sale

Disciple or Coward – Your Choice

From an interview with Archbishop Charles Chaput of Denver, with Zenit: www.zenit.org 22-08-2008

Chaput's latest book is "Render Unto Caesar: Serving the Nation by Living Our Catholic Beliefs in Political Life"

If people really believe something, they'll always act on it as a matter of conscience. Otherwise they're just lying to themselves. [...]

It's not my intention, in the book or anywhere else, to tell people how to vote. I don't endorse candidates, I don't use code language to get people to like or dislike any political party. That's not the job of a pastor.

People need to vote [according to] their conscience. But "conscience" doesn't miraculously appear out of nothing; it's not a matter of personal opinion or private preference. Conscience is always grounded in truth bigger than ourselves. People who claim to be Catholic need to be honest with themselves and with the believing community. They need to really act "Catholic" in private and in public, and that includes the way they make their political choices. And it's very much the job of a pastor to teach Catholics their faith and to encourage them to apply it. [...]

The moral witness of the Church doesn't change, whether it's an election year or not. We face a lot of very important issues this fall: the economy, immigration reform, the war in Iraq. These are urgent and compelling, but they can't be used as an excuse to ignore the unborn child.

No matter how much we want to cover it over with talk about "wider social issues," the abortion struggle remains the foundational social issue of our time. There's no way of wriggling around the profits, the brutality and the injustice of abortion with pious language or theatrical gestures. Abortion is legalized homicide. It has to stop. Every other right depends on the right to life. [...]

All Catholics, wherever they live, whatever their country, need to remember that we're citizens of heaven first. That's our home. We serve our nation in this world best by living our Catholic faith fully and authentically, and bringing our Catholic witness for human dignity vigorously into our nation's political life.

We need to stop being embarrassed to speak and work for the truth. We can be disciples, or we can be cowards. In today's world, there's no room for anything else. We need to choose.

The Lord, the Giver of Life

Pope Benedict XVI, WYD, 19-07-2008

Friends, when reciting the Creed we state: "We believe in the Holy Spirit, the Lord, the giver of life".

The "Creator Spirit" is the power of God giving life to all creation and the source of new and abundant life in Christ. The Spirit sustains the Church in union with the Lord and in fidelity to the apostolic Tradition. He inspired the Sacred Scriptures and he guides God's People into the fullness of truth.

In all these ways the Spirit is the "giver of life", leading us into the very heart of God. So, the more we allow the Spirit to direct us, the more perfect will be our configuration to Christ and the deeper our immersion in the life of the Triune God.

This sharing in God's nature occurs in the unfolding of the everyday moments of our lives where he is always present.

There are times, however, when we might be tempted to seek a certain fulfilment apart from God. Jesus himself asked the Twelve: "do you also wish to go away?" Such drifting away perhaps offers the illusion of freedom. But where does it lead? To whom would we go? For in our hearts we know that it is the Lord who has "the words of eternal life". To turn away from him is only a futile attempt to escape from ourselves (cf. St Augustine, *Confessions* VIII, 7).

God is with us in the reality of life, not the fantasy! It is embrace, not escape, that we seek! So the Holy Spirit gently but surely steers us back to what is real, what is lasting, what is true. It is the Spirit who leads us back into the communion of the Blessed Trinity!

Adding to the List

Gregory Kingman (The Anti-Catholic Brigade, August ITD, p. 5) wrote listing some of our "liberal" bishops. I'd like to extend that list.

All genuine Catholics by definition accept and proclaim ALL Catholic doctrines without exception, so adherence to each and every doctrine is a valid criterion. I would submit that the doctrine which is, by reason of its prominence and clarity, the easiest to use as a judging mark is *Humanae Vitae*.

We have about 49 Latin Rite bishops, of whom I reckon 14 clearly and unequivocally support the teaching of *Humanae Vitae*. An encouraging feature of that figure is that it is significantly greater than it was fifteen years ago.

Don Gaffney, Tarragindi, QLD

"If men knew what it is to live in grace, they would not be afraid of any suffering and would suffer gladly any sorrow, because grace is the fruit of patience."

St Rose of Lima

St Mary's South Brisbane is Not Catholic

There, I've said it. I wanted to. But I didn't. Now I have. The funny thing is, we all knew it. Orthodox Catholics in Brisbane knew it. ITD readers knew it. The people at St Mary's knew it. Archbishop Bathersby knew it. It's just that it's so radical a conclusion that we're all too scared to actually say it.

In a letter to Fr Peter Kennedy (22 August 2008) prompted by pressure from Rome, Archbishop Bathersby says it. He refers to a similar letter he wrote to Fr Kennedy in 2004 that was "largely dismissed by the parish and its leadership as unimportant, perhaps even ridiculed." The question remains as to whether the Archbishop will actually *take action* this time, or stop at the writing of another letter, albeit one that sounds like an ultimatum.

Here are some interesting excerpts from his letter:

- "The question for me is not so much whether St Mary's should be closed down, but whether St Mary's will close itself down by practices that separate it from communion with the Roman Catholic Church."
- "...the incident of the [Buddhist] statue is only one example of improper practice. St Mary's seems to be an authority to itself. ... [W]e might well ask is it...a community in schism?"

Later, under the following introduction: "Once again I would like to indicate some matters that break communion with the Roman Catholic Church", Archbishop Bathersby lists the matters of faith, liturgy, governance, and authority. That doesn't leave much un-touched really. Here are some examples he gives:

- "At St Mary's is Jesus Christ accepted as Lord and Saviour, Son of God, or is Jesus regarded as just another holy person like Buddha or Mohammed?" ... "It is amazing how some people feel certain that they know what Jesus would do, at the same time neglecting the 2000 year old wisdom of God's Holy Spirit available in the Church."
- "Ad hoc decisions have been made by St Mary's about liturgy, certainly with the sacraments of Baptism, Confirmation and Marriage, and especially the Sacrament of Eucharist. Regarding Baptism, I am still not certain that even now the valid rite is always used. It has been suggested that requests can still be made for the use of different formulas according to the wish of those involved. As well, the Sacrament of Marriage at times completely overlooks the Church's normal requirements for validity. Some marriages seem to take place without the slightest respect for Canon Law.

In the sacrament of Eucharist members of the congregation seem to recite the words of consecration, which within an orthodox Catholic rite should only be recited by the ordained minister. Eucharistic prayers approved by the Church are completely overlooked in favour of eucharistic prayers selected at random."

- "Fr Terry Fitzpatrick has never been appointed to St Mary's. He is a priest of the Diocese of Toowoomba who attached himself to the parish of St Mary's in the early nineties with the approval of the parishioners. ... Despite his lack of authority, on numerous occasions he has spoken to the media about St Mary's as if he were the parish priest."
- "[St Mary's] does not seem to be led by an officially appointed leader as Catholic parishes normally are. The reluctance of its priests to be seen as ordained ministers liturgically different from lay members of their congregation seems to be another indication of its refusal to acknowledge any difference between ordained and non-ordained membership."
- "...recognition of the Church's authority and Magisterium is needed for communion with the Church. ... To deliberately reject this apostolic authority is to put oneself out of communion with the Roman Catholic Church."
- "In reality St Mary's South Brisbane has taken a Roman Catholic parish and established its own brand of religion. ... its own style of worship and sacramental practice can hardly be described as Roman Catholic. As such it is out of communion with the Roman Catholic Archdiocese of Brisbane and the Universal Roman Catholic Church under the leadership of the Bishop of Rome."
- "My authority as Archbishop in the Archdiocese of Brisbane is scarcely recognised by the parish of St Mary's."
- "An underlying criticism of the Church still seems to flourish in its community."
- "When the parish of St Mary's was originally established it was in communion with the Archdiocese, the Roman Catholic Church, and the multitude of parishes that together form the communion of this Archdiocese. Sadly that communion of St Mary's with the Church no longer seems to exist. St Mary's exists independently of the Archdiocese. My hope is that once again St Mary's will place itself back in communion with the Roman Catholic Church to which it was originally linked and in which it rejoiced. It is now up to St Mary's itself to make whatever decisions are needed about its future existence."

We'd also like to see what Archbishop Bathersby is willing to do about stopping dissenter Kevin Treston running a "parish retreat" for St Eugene de Mazenod Catholic Parish, to be held at the Archdiocesan Spirituality Centre. - Ed.

The Essence of St Mary's South Brisbane

... in a nutshell ...

On the Feast of Corpus Christi, a woman gave the homily, and talked about how abhorrent and cannibalistic it would be if we were to accept that the "body and blood of Christ" were literally His Body and Blood.

And More Horror

Writings of a priest, photocopied on A4 pages, lying around in the St Mary's church, South Brisbane on a regular basis. No name or reference; marked in chapters; the following non-Christian 'theology' is shared:

Original sin is just an idea theologians came up with.

Redemption is a nonsense. Jesus does not redeem us (because there is no original sin to be redeemed from).

The resurrection of Jesus was not bodily, it must not be taken literally in any way. To believe that would do great violence to any intelligent person.

Believing in angels is like believing in Santa Claus. Angels don't literally exist, they are simply metaphors.

To suggest that the devil is real is quite bizarre. The devil is not real. The devil is a metaphor.

Christianity has become a religion that enslaves us instead of one that saves us.

The old teaching of Transubstantiation has been re-evaluated because it's cannibalistic. Now that we are more enlightened we know that the Eucharistic bread and wine are only symbols.

Sitting for time on end in front of the Blessed Sacrament is a little bizarre and certainly unappealing.

To worship the Blessed Sacrament could easily be construed as idolatrous.

There is the man Jesus, and the God he loved. But they are not God the Father and God the Son.

Some of the dogma presented to Catholics is anti-God.

Dogma and doctrine of the Church are mumbo jumbo.

Jesus is not literally the Son of God.

Jesus is far more beautiful and meaningful as a human being without trying to make him divine.

Jesus was not God.

The notion of Mary being the Mother of God is bizarre.

The notion of a Virgin Birth is a real affront to one's intelligence because it is simply not possible. Mary was not a virgin.

It is not possible for God to interfere with the laws of the universe.

The early Church got it wrong and the Church has been getting it wrong ever since.

Courage to Defend the Faith

How disappointing to read that a Catholic mother was placed in such a precarious position in defending her faith (ITD August 2008, p.2). Mrs Vitale obviously considered it to be a worrying matter for her to contact the Administrator of the Sale Diocese, Fr Slater and the school principal, Ms Pegorer, in regards to a practising Anglican teaching the students the Catholic faith! With no disrespect at all towards the Anglican teacher, I find it difficult to believe the assurances given by Fr Slater and Ms Pegorer to Mrs Vitale.

I propose this question with total, genuine wonder: how can a person of another faith, or a non-practising Catholic, undertake the responsible task of teaching those in their care the teachings of the Catholic faith?

Children are quick to perceive if there's talking and no action. How does one transfer and nurture with conviction the great mystery of Christ's living Body truly present in all the tabernacles around the world; the sacrifice of Christ occurring at all Masses throughout the world through the consecration by his chosen priests? The sacrament of penance raises questions if we are not in agreement with the laws of the Church. Would it not be near impossible to teach these topics? How can a non-Catholic teacher lead the student to recognise the sins that can offend God so much that reconciliation is needed before receiving the precious gift of his living Body? The point I am attempting to make here is that these sacraments need to be a part of the teacher's life.

World Youth Day spoke volumes: there is a hunger for truth and spiritual nourishment. We owe this not only to our young Catholics, but also those who have endured persecution past and present for love of the Church. Who would have thought a priest, Fr John Speakman, who consistently proclaimed the teachings of the Church, would have been persecuted here in the Sale Diocese and banished from his parish of Morwell. His crime is yet to be established, apart from his continual adherence to the Magisterium. The fruits overflowed with renewal, conversions, spiritual growth, reverence, and hunger for truth. Why? The Word was proclaimed, with no frills and no tampering. Fr John gave us truth, he did not avoid examples of sin, and for this he gained respect.

The courage of this priest helped others to not only appreciate and deepen their faith, but to take courage also by not shirking their responsibilities in defending the faith, and to be witnesses for our faith.

Our young people have been over-exposed to the culture of despair and for their sake we need to pull up our socks and give them sound teaching to the fullest potential, and witness by living out our faith. Families who place their child in trust to be educated in a Catholic school deserve what has been set down by the Magisterium.

Erica McGrath, Moe

Baptism and the Eucharist

[This is the sixth in a series of articles on Baptism catechesis appearing in ITD on this page. Ed.]

The reason why I have focused on the above title for this month's article on the sacrament of Baptism is that many parents who present their children for Baptism fail to understand how the Sunday Mass obligation is related to Baptism.

The other important reason is that there is something seriously wrong with the way we prepare children for the sacraments of initiation when the sacrament of Confirmation marks the beginning of a progressive end to their relationship with Christ and His Church.

I use the word progressive because the end of their spiritual life seems to be marked by stages which range from going to Sunday Mass when it suits them, to Mass at Christmas, Easter and occasional family celebrations, to stopping altogether.

Baptism and the Eucharist are intimately related to one another. They are the two most fundamental acts of the Church's life. Without an understanding of these two sacraments and how they are related to one another, we cannot fully understand the nature of the Church, her purpose and mission.

Baptism incorporates the baptised into God's family, the Catholic Church. This family has not only been commanded by God to worship him every Sunday but has been directed in the way it should worship through the sacrament of the Eucharist.

The Eucharist is the source and summit of the Church's faith, that is, all her actions, deeds, works and indeed her whole life is ordered to the Eucharist; and all her blessings, gifts, fruitfulness and power flow from this most holy sacrament.

What this means is that all the gifts which God the Father gives to his children through Baptism stem from the mystery of Jesus' death and resurrection in the Eucharist.

This is the great mystery of our Catholic faith which essentially makes our life of faith Eucharistic. All that God's children professed and received in the sacrament of Baptism is expressed and actualized on the altar in the sacrifice of the Mass, the sacrament of our salvation.

The Eucharist reveals the loving plan of the Father that grants us our salvation (Eph 3:8-11). God the Father's plan for the salvation of his children's souls requires that they faithfully participate in the Church's life through the Sunday Eucharist and that they remain intimately united to Christ's own life through receiving him worthily in holy communion.

By asking the Church for Baptism, we are sincerely expressing a desire to be in a relationship with God and to share in his divine life and love. Jesus Christ, who through the power of the Holy Spirit offers himself as the perfect sacrifice to the Father for our

sake, makes us in the gift of himself in the Eucharist, partakers in God's own life and love.

This is why in the Eucharist we do not receive a thing but Christ himself. He offers us his own Body and Blood and gives us the totality of his life. In freely giving himself in this way Christ not only realises the gifts bestowed on us at Baptism by God the Father but fully reveals the love he has for his children and family, the Church.

The Sunday Eucharist obligation calls all God's children to live Christ's death and resurrection by uniting themselves to him by offering their own lives to the Father through the Holy Spirit in thanksgiving for all his love and goodness towards us.

Hence, the Eucharist is the beating heart of the Church which nourishes, strengthens, purifies and renews her faith and life so that she may continue to be a living, loving and redeeming presence in the world until the end of time.

If a child of God desires to know, love and serve him in holiness, and wishes to be faithful in their daily lives to his commandments in obedience to his will, then they must constantly nourish themselves with Christ's Body and Blood in holy communion so that he may dwell in them fruitfully and abundantly (Col 3:16). In other words, they have to make the Sunday Eucharist the beating heart of their own lives.

True fruitfulness, growth and perfection in our life as children of God depends on our union with Christ because without him we can do nothing (Jn15:4-5). As children who believe in him and have decided to follow him, we have to remain constantly united with him and in him if we are to be bearers of his Spirit in our hearts, minds and bodies.

How can we claim to be sincere in our desire to know, love and serve God when we are not prepared to commit to the constant practice of our faith by participating fully in the Sunday celebration of the Eucharist?

Practice through participation is the key for those who desire to lead a truly Catholic Christian life. Without a commitment to this they will cut themselves off from the Church. Cut off from Christ in the Eucharist, the new divine life given to us at Baptism will starve and eventually die.

Gregory Kingman, Morwell

Baptism - *Code of Canon Law, Can. 849*

Through baptism men and women are freed from sin, are reborn as children of God, and, configured to Christ by an indelible character, are incorporated into the Church.

Hours of Eucharistic Adoration in Gippsland

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

Mass for Vocations Suspended

It was announced in the St Mary's Cathedral Parish (Sale) bulletin that the Saturday Mass for Vocations at 9am would be suspended while there is no Bishop in the parish and Fr O'Connor is unavailable.

Incidentally, in spite of Fr Buckley having an assistant priest, there is also only *one* Mass in the Cathedral on Sunday mornings. And on the Feast of the Assumption recently, there was no Mass in the Cathedral on the day. There was a vigil Mass in the Cathedral, with Mass on the Feast itself celebrated in the Bishop Phelan (school) Stadium.

Over-worked? Under-‘staffed’? Or different priorities?

Daily Visits

Pope Paul VI, The Mystery of Faith

“In the course of the day the faithful should not omit visiting the Blessed Sacrament, which in accordance with liturgical law must be reserved in churches with great reverence in a prominent place. Such visits are a sign of gratitude, an expression of love and an acknowledgement of the Lord's presence.”

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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- 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.