

# ***Into the Deep***

**Issue 126**

**Newsletter of orthodox Catholics of Gippsland**

**March 2013**

## **Should We Give Up the Fight?**

Orthodox Catholics have the Magisterium on their side. Dissenting Catholics have public opinion on their side. But it seems that public opinion wins out when it comes to our priests and bishops.

Orthodox Catholics are quiet and timid and respectful of their priests and bishops (even when their priests or bishops are dissenting); they try to be charitable and kind and understanding, and they pray rather than confront. Dissenting Catholics are loud and bold and unafraid to attack orthodox Catholics, be they lay people or priests, in any public forum; they will shout and hurl abuse and draw attention to themselves.

Orthodox Catholics will ask politely and tactfully that their priests and bishops be faithful to Church teaching; dissenting Catholics will demand that priests and bishops do as they say, and threaten them with who-knows-what if they don't.

The threats must be real, and clever, and frightening, because they always work. Bishops and priests will do whatever it takes to keep the dissenting Catholics comfortable and appeased. No, of course we won't talk about sin. I'm so sorry I mentioned Sunday Mass obligation – I promise I won't do it again. Your priest said non-Catholics shouldn't come to Communion? That's most unfortunate; I will make sure he never says that again. Your children don't want to come to Mass? Don't worry, we understand; school Masses are enough. You think contraception and abortion is ok? Well, who are we to judge. You think the Church should allow women priests and homosexual marriage? I understand there are some good Catholics who feel that way, and that's fine. You don't want to get married before Baptising your baby? We understand things work differently these days – we're just pleased that you want your baby Baptised; thank you for coming. Your homosexual partner feels excluded because she's not Catholic? We don't discriminate – you can both come to Holy Communion. Just come as you are.

An orthodox Catholic will go to his priest or bishop and request conformity to Church teaching in one or other area, and he's told to stop being so pious and judgemental. Orthodox Catholic parents complain about lack of faith in their children's school, and they're reassured there's nothing to worry about.

Why do we give up so easily, so quietly? Is it because we know we're going to lose anyway? Well then what's the point? Shouldn't we just give up the fight?

What are priests and bishops afraid of when they won't challenge the people? What are we afraid of when we won't challenge one another?

- Ed.

## **Fulcrum of the Entire Year**

*Pope Benedict XVI, 08-04-2009*

Holy Week, which for us Christians is the most important week of the year, offers us the opportunity to be immersed in the central events of Redemption, to relive the Paschal Mystery, the great mystery of the faith. Beginning [Holy Thursday] with the Mass "In Coena Domini," the solemn liturgical rites will help us to meditate in a more lively manner on the Passion, Death and Resurrection of the Lord in the days of the Holy Paschal Triduum, fulcrum of the entire liturgical year. May divine grace open our hearts to comprehend the inestimable gift that salvation is, obtained for us by Christ's sacrifice.

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**All issues of *Into the Deep* are at [www.stoneswillshout.com](http://www.stoneswillshout.com)**

# God Bless Our Pope

*Fr Federico Lombardi, director of the Holy See Press Office*

- In paragraph 2 of canon 332 of the Code of Canon Law, we read: ‘Should it happen that the Roman Pontiff resigns from his office, it is required for validity that the resignation be freely made and properly manifested, but it is not necessary that it be accepted by anyone.’
- Benedict XVI will continue to fully carry out his functions and his service until 28 February at 8:00pm. From that moment on the situation of Sede Vacante will begin.
- The Pope’s announcement is consistent with what he declared in the book ‘Light of the World’ by Peter Seewald, based on interviews with Benedict XVI. Seewald posed two precise questions on the hypothesis of resignation. In the first, he asked the Holy Father whether, in difficult situations that weigh on the pontificate in progress, the Pope would consider resigning. Benedict’s response was: ‘When the danger is great, one cannot escape. For this reason, surely, this would not be the time to resign’ (he was referring to the question of sexual abuse, etc.). Moments like this are the times when one has to be strong and face the difficult situation. This is what I think. One can resign in a time of peace, or when one simply no longer has the strength, but one cannot escape in a moment of danger saying ‘someone else take care of it’. In any case, the Pope said that the difficulties would not be, for him, a motive for resignation; rather, they would be a reason not to. Seewald’s second question was: ‘Well then, can you imagine a situation in which you would think that a Pope could resign?’ The Holy Father responded: ‘When a Pope realizes clearly that he is no longer physically, mentally, and spiritually capable of carrying out his role, then there is legally the possibility, and also the obligation, to resign.’
- The Holy Father will move to Castel Gandolfo on 28 February, and, once he has finished the tasks he has in progress, he will take up residence in the former cloistered monastery in the Vatican.
- Benedict XVI will have no role in [the] conclave, nor in the running of the Church during the time between popes, the time of Sede Vacante. The Apostolic Constitution gives no role in this transition to a pope who resigns.
- If everything goes normally, it could be envisioned that the conclave begins between 15 and 19 March. At the moment, we cannot give an exact date because it falls to the cardinals to determine it.
- Thus, during the month of March, in time for Easter, we will have a new Pope.

*Vatican Information Service 11&13-02-2013*

# Truth, Not Consensus

*Pope Benedict XVI, Angelus address 03-02-2013*

Today’s Gospel, taken from the fourth chapter of St Luke, is the continuation of last Sunday’s Gospel. We find ourselves still in the synagogue of Nazareth, the town where Jesus grew up and where everyone knows him and his family.

Now, after a period of absence, he has returned in a new way: during the Sabbath liturgy he reads a prophecy of Isaiah about the Messiah and he announces its fulfilment, letting it be understood that the words refer to him, that Isaiah had spoken of him.

This bewilders the Nazarenes: on the one hand, “all spoke highly of him and were amazed at the gracious words that came from his mouth”; St Mark reports that many said: “Where did he get these things? And what is this wisdom that he has been given?” On the other hand, however, his fellow Nazarenes know him too well: He is one like us, they say. His claim can be nothing but presumption. “Is he not the son of Joseph?” they ask, as if to say, “What aspirations can a carpenter from Nazareth have?”

Precisely seeing this resistance, which confirms the proverb “No prophet is accepted in his own land,” Jesus speaks words to the people in the synagogue that sound like a provocation. He cites two miracles performed by the great prophets Elijah and Elisha for non-Israelites, to show that sometimes there is greater faith outside of Israel. At that point the reaction is unanimous: they all get up and chase him out and even try to throw him over a precipice, but Jesus, with masterly calm, passes through the midst of the infuriated people and goes his way.

At this point it is natural to ask: Why did Jesus wish to provoke this rupture? At the beginning the people admired him and perhaps they would have achieved a certain consensus... but this is exactly the point: Jesus did not come to seek consensus among men, but – as he will say in the end to Pilate – to “bear witness to truth”.

The true prophet does not obey anyone but God and serves truth, ready to make personal sacrifices if necessary. It is truth that Jesus is the prophet of love, but love has its truth. Indeed, love and truth are two names of the same reality, two names of God. In today’s liturgy, these words of St Paul are also heard: “Charity is not...pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth.”

Believing in God means giving up our own prejudices and welcoming the concrete form in which he reveals himself: the man Jesus of Nazareth. And this path also leads to recognizing and serving him in others.

*Zenit.org 03-02-2013*

## 40DFL Miracles

**Thank you** to those who stand courageously outside the abortion clinics, sometimes on your own! **Thank you** to those who pray and fast at home, committed to saving the lives of mothers and babies! Your prayers have been answered on the **first** day of 40 Days for Life campaign!

**Because someone was there**, outside the normal vigil hours of the Helpers of God's Precious Infants, praying and fasting, an Indian mother came searching for someone to help her keep her baby. The 40DFL team in conjunction with the Helpers were able to assure her that help was available. Had she come the day before she would not have received that help. Being on a visa and not being able to afford the birth if complications arose, she received the assurance she needed to carry to term her first child!

**But there is more!** Two days later, a young mother left the abortion centre looking very upset. She was comforted at the gate by a 40DFL counsellor. Again this was in the afternoon when no one is normally present to offer help! She was 6 months pregnant and the abortionist would not do late term abortions. She was too scared to tell her mother as she would redirect her to a late term abortion centre as she did with her first child! Miraculously, the father saved that baby at the 11<sup>th</sup> hour and her son lives with her and the grandmother who now absolutely dotes on the 2 year old boy.

**But the miracles continue!** The abortion centre counsellor DID NOT direct her to a late term abortion centre BUT to Catholic Care! Unbelievable! The 40DFL team promised to find her accommodation until the grandmother is appeased but in the meantime she is too scared to tell her.

**And there's more!** Two days later, on Sunday, a group of pray-ers were gathered outside the abortion centre and a passing car stopped, the couple saw the pray-ers and joined them. A few minutes into prayer the young mother contacted the counsellor. The counsellor explained the situation to the group and the promise of finding temporary accommodation for her. The travelling couple looked at each other and suggested that they may be in a position to care for her! **Praise be to God!**

The power of your prayers and your presence outside the abortion centre can never be underestimated! **Thank you** especially to those who come long distances to spend an hour or more at 'Calvary' – your prayers and your fasting have saved these babies. **Thank you** to those who have donated their time and their money to saving these babies. **Thank you** to those of you who are considering offering a home stay for a destitute mother.

If you haven't had a chance to come to either Croydon or Melbourne abortion centres, there is still time!

*Trudi Aiashi, Melbourne*

## Prudence Has a Spine

*Archbishop Charles J. Chaput*

*To live well is nothing other than to love God with all one's heart, with all one's soul and with all one's efforts; from this it comes about that love is kept whole and uncorrupted (through temperance). No misfortune can disturb it (and this is fortitude). It obeys only [God] (and this is justice), and is careful in discerning things, so as not to be surprised by deceit or trickery (and this is prudence).*

*- Augustine*

The Catechism of the Catholic Church reminds us that prudence is the *auriga virtutum*, the "charioteer of virtues." It's "right reason in action," the guide to correctly applying all other virtues. Rash action, no matter how well intended, violates prudence and usually does more harm than good. God gave us brains. He expects us to use them to judiciously pursue the highest moral good for others and for ourselves.

At the same time, the Catechism warns that prudence should never be used as an alibi for "timidity or fear, duplicity or dissimulation." Real prudence has a spine called fortitude, the virtue we more commonly know as courage. And courage, in the words of C.S. Lewis, "is not simply one of the virtues, but the form of every virtue at the testing point, which means at the point of highest reality."

*Zenit.org 05-02-2013*

## Not the Week-End

*Pope Benedict XVI, 14-02-2013*

It is a pity that these days Sunday has been transformed into the weekend, although it is actually the first day, it is the beginning; we must remind ourselves of this: it is the beginning, the beginning of Creation and the beginning of re-Creation in the Church, it is an encounter with the Creator and with the Risen Christ. This dual content of Sunday is important: it is the first day, that is, the feast of Creation, we are standing on the foundation of Creation, we believe in God the Creator; and it is an encounter with the Risen One who renews Creation; his true purpose is to create a world that is a response to the love of God.

*Zenit.org 20-02-2013*

## Pray to End Abortion

**Melbourne 40 Days For Life**

**February 13 to March 24**

7.30am - 7.30pm

**Wellington Pde:** [www.40daysforlife.com/melbourne](http://www.40daysforlife.com/melbourne)

Contact Fone 0406 322 694.

**Croydon:** [www.40daysforlife.com/croydon](http://www.40daysforlife.com/croydon)

Contact Diane 0427 912 6046.

## Spiritual Umbrella Idea

Thank you for your interesting newsletter. I always enjoy reading it.

I have just read the article, "Why does God allow wickedness", January issue p.3, by Archbishop Charles Chaput.

Very interesting. Just think what a great defence against evil it would be if we all got rid of our "little sins" so evil would not build up like a snowball, big and strong. We can try!

I have another idea too, so I am writing to ask your opinion.

In December last year my husband and I took a short holiday touring Tasmania. We just travelled along the north coast from Launceston to Stanley and down the middle to the Western Tiers and Ross.

We were very surprised to find everywhere churches were closed and no longer used. All denominations, e.g. Catholic, Anglican, Presbyterian, Baptist, Wesleyan and Tabernacle. Many of their buildings were falling into disrepair.

I asked some local people what had happened. They all said, "No one goes to church anymore and there are no priests or vicars" etc. I was shocked! (so south-eastern Queensland is not so badly off after all!)

I was thinking, with all these terrible bushfires recently in Tasmania, New South Wales and Victoria, maybe there are not enough praying communities in areas to put up the "spiritual umbrella" of protection, to scale down the damage caused by the fires.

In former times there may have been convents and monasteries around the countryside with many people in community praying to Almighty God, to raise a kind of "spiritual umbrella" to protect an area.

No doubt there are a lot of dark angels around, aggravating all the evil of mass shootings, bushfires, fierce winds, high seas etc. to make them worse.

If the prayer life of an area is not happening sufficiently to activate the good angels, what can we expect but devastation!

I know Australia is prone to bushfires but things seem to be getting worse and now more often.

A friend told me, and I am not sure if this is true, that the Tasmanian state government passed a law last year for full-term abortion.

When Victoria did this, look at the terrible bushfires in Victoria a couple of months later. Not that God causes the bushfires, but He allows them to happen if no one prays enough and asks for His Mercy.

This is just an idea, maybe you would like to comment.

*Wendy Harrap, Burpengary, Qld*

## Not Forsaken

**"My God, my God, why have you forsaken me?"**

*Pope Benedict XVI, General Audience 08-02-2012*

...[I]n the moment when He faces death, Jesus – by the cry of His prayer – reveals that together with the weight of the suffering and death in which there is seeming abandonment and the absence of God, He has utter certainty of the closeness of the Father, who approves this supreme act of love, the total gift of Himself, even though He does not hear His voice from on high, as He had in other moments. ...

Instead, as death approaches the Crucified One, silence descends, no voice is heard, but the Father's loving gaze remains fixed upon the Son's gift of love.

But what meaning does the prayer of Jesus have, the cry He sends forth to the Father: "My God, my God, why have you forsaken me?" – doubt regarding His mission or the Father's presence? Does this prayer perhaps not contain the keen awareness of having been abandoned?

The words Jesus addresses to the Father are the beginning of Psalm 22, in which the psalmist manifests before God the tension between feeling left alone, and the sure awareness of God's presence among His people.

The psalmist prays: "O my God, I cry by day, but thou does not answer; and by night, but find no rest. Yet thou art holy, enthroned on the praises of Israel." The psalmist speaks of a "cry" in order to express all the suffering of his prayer before a seemingly absent God: In extreme anguish, prayer becomes a cry.

And this also happens in our relationship with the Lord: When faced with the most difficult and painful situations, when it seems that God is not listening, we need not fear entrusting to Him the entire weight of what we carry in our hearts; we need not fear crying out to Him in our suffering; we must be convinced that God is near, even when He appears to be silent. ...

"My God, my God, why have you forsaken me?" ... It is important to understand that Jesus' prayer is not the cry of one who goes to meet death in despair, nor is it the cry of one who knows he has been abandoned. ...

The prayer of Jesus contains the utmost confidence and abandonment into God's hands, even in His apparent absence, even when He seemingly remains in silence, in accordance with a plan incomprehensible to us. ...

*[Translation by Diane Montagna] Zenit.org 08-02-2012*

**Conclave**

= with key

# A Fish Rots From the Head

Early in February Archbishop Jose Gomez, who succeeded Cardinal Roger Mahony in Los Angeles, broke with an unspoken episcopal code by publicly rebuking his predecessor for his failures in dealing with the sex abuse scandal in the archdiocese.

Apparently, the brutal and painful reading of the priests' sexual abuse files compelled the archbishop to strip his predecessor of all public administrative duties. In a statement he said, "There is no excuse, no explaining away what happened to these children. The priests involved had the duty to be their spiritual fathers and they failed."

Ah, spiritual fatherhood, the theological and supernatural reality of the sacrament of Holy Orders which precludes women from ever being ordained in the Catholic Church (and why rabid promoters of women's ordination refuse to call priests "Father").

But what about the paternal failures of Cardinal Mahony and that of the Bishops Conference as a group? As the saying goes the fish rots from the head, and a bishop reflects a diocese's way of being.

The fundamental purpose of the office of the bishop is spiritual fatherhood. The Catechism teaches us that he, like Christ, is a living image of God the Father (1549).

Through the sacrament of Holy Orders he shares in God's fatherhood and has been called to be a father in the great family called the Church, of which the diocesan household entrusted to his care is an expression. As a spiritual father he governs, teaches and sanctifies through God's grace.

What this means is that he must take responsibility for the souls and the priests he begets through the Church's sacraments. He must provide for them, educate them, guide and lead them, correct, discipline and chastise them when necessary and forgive and pray for them. But above all he must love them as Christ loves them.

By his provisions, God's children are cared for, nourished and sustained and it is through him that the Catholic faith is handed on. Spiritually, the buck stops with him. Ask yourself if the bishop in your diocese is all of the above to you or has been to his priests?

As the spiritual father of the Archdiocese of Los Angeles, Cardinal Mahony had a duty to protect the archdiocesan household. His priests committed sexual crimes and instead of reporting them to the police he covered it up and acted like a soft-headed social worker. All for the good of the Church apparently, as if the good of the Church can be served by secrets, cover-ups and lies.

But how much more culpable is the Bishops Conference who in the face of this horrendous scandal kept silent for years by adhering to an unspoken rule

that has no theological foundation whatsoever. For too long now this silent code of not publicly criticizing and denouncing a brother bishop has developed into a toxic culture within Bishops Conferences around the world.

It is a culture which endorses dysfunctional spiritual fatherhood and allows bishops to carry out their office detached from the souls charged to their care.

It is a culture which fosters the failure to acknowledge wrongdoing, to admit ongoing failures and to correct them. Glaring examples of this are Catholic education and the 'spirit' of Vatican II diocesan pastoral plans.

It is a culture that shields bishops from scrutiny or being held accountable for the devastation of their diocese. A case in point in this country was emeritus Bishop Morris of Toowoomba who absurdly blamed his faithful spiritual children for the disorder and fracture in his household and for his removal from office.

*Gregory Kingman, Morwell*

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## Pray for Christians

Even though the systematic persecution of Christians in the Islamic world is beginning to reach pandemic proportions, little or no mention is ever made of that ghastly situation in Australia's secular media. The inspiration for the systematic persecution of Christians appears to be rooted in a worldview that is inspired by Sharia.

Persecution of Christians takes place in Egypt, Indonesia, Pakistan, Nigeria, and other Islamic countries. Maltreatment may include the sexual abuse of women, forced conversions to Islam, and laws that criminalise and punish with death any Christian who allegedly "offends" Islam. Some persecution consists of theft and plunder; many Christians are subjected to violence, including murder.

Being treated as *dhimmi* (second-class citizens) is the lot of many Christians. They urgently need our prayers!

*Henk Verhoeven, Beacon Hill, NSW*

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What are the **Seven Sorrows** of  
Mary?

See page 6 to refresh your memory.

## Misuse of Nature

The family as such, in Western society today is in a crisis which threatens its very foundations.

Many have false ideas of human nature, which equate freedom with selfishness and see sexual identity as a matter of free choice. And so the family, the basic cell of society, suffers accordingly.

The proper understanding of human nature is the basis of justice, peace and happiness, as experience proves.

The family is not just about its social construct but about man himself – what it is and what it takes to be authentically human.

As the result of the increasingly widespread refusal to make lifelong commitment to family life, a man remains closed in on himself and loses the essential elements of his identity and the experience of being fully human.

Studies clearly indicate that this new idea of sexuality, or “gender” is no longer regarded as an element of nature but a social role which man chooses himself.

Now, a man and a woman are regarded not as humans to form a family, but merely free spirits and wills, and interchangeable in many ways.

We correctly deplore the misuse of nature in our environment, but the abuse of human nature now becomes a matter of free choice.

To reject the natural duality of a man and a woman is to reject the reality of the natural family with serious consequences for the generation and nurturing of children and our future populations. The Western countries are all diminishing.

A child is now regarded as a commodity which people believe they have a “right” to obtain any way possible, if and when they wish.

The wisdom of the ages of our Judeo-Christian heritage is the long memory of the importance of healthy family life, with generous self-sacrificing parents and good enthusiastic off-spring for a burgeoning population.

God bless them all.

*Fr Bernard McGrath, Bendigo, Vic*

## The Seven Sorrows

1. The Prophecy of Simeon.
2. The Flight into Egypt.
3. The Loss of the Child Jesus in the Temple.
4. Mary Meets Jesus on the Way to Calvary.
5. Jesus Dies on the Cross.
6. Mary Receives the Body of Jesus in Her Arms.
7. The Body of Jesus is Placed in the Tomb.

## Violin on a Velvet Cloth

*From a sermon by Fr Raniero Cantalamessa, preacher of the pontifical household, 07-12-2012*

...I shall focus on one particular point in the Holy Father’s letter *Porta Fidei*, where he earnestly exhorts us to make the *Catechism of the Catholic Church* the privileged instrument for fruitfully living out the grace of this year. The Pope writes in his letter:

“The Year of Faith will have to see a concerted effort to rediscover and study...the *Catechism of the Catholic Church*. Here, in fact, we see the wealth of teaching that the Church has received, safeguarded and proposed in her two thousand years of history. From Sacred Scripture to the Fathers of the Church, from theological masters to the saints across the centuries, the *Catechism* provides a permanent record of the many ways in which the Church has meditated on the faith and made progress in doctrine so as to offer certitude to believers in their lives of faith”.

...I would like to try to show how this book can be transformed from a silent instrument, like a valuable violin resting on a velvet cloth, into an instrument that sounds and rouses hearts. For a century Bach’s St Matthew Passion remained a written score preserved in music archives, until 1829 when Felix Mendelssohn staged its masterful performance in Berlin. From that day forward, the world knew what melodies and sublime choruses were contained in those pages, which until then had remained silent.

Something similar happens with every book that speaks about faith, including the CCC: we must pass from the score to its performance, from the silent page to something living that makes the soul resound. ...

... we need to discover the CCC’s pulsating heart. And what is this heart? It is not a dogma or a truth, a doctrine or an ethical principle. It is a Person: Jesus Christ! “On page after page,” – the Holy Father writes regarding the CCC in the same Apostolic Letter – “we find that what is presented here is no theory, but an encounter with a Person who lives within the Church”.

If all of Scripture speaks of Jesus, as he himself attests, if it is pregnant with Christ, and if all that it contains is summed up in him, could it be otherwise for the CCC, which is intended as a systematic exposition of the very same Scriptures, elaborated by the Tradition under the guidance of the Magisterium? ...

Our situation is becoming more and more similar to that of the apostles. They were faced with a pre-Christian world to evangelize; we have before us, at least to some extent and in certain quarters, a post-Christian world to re-evangelize. We need to return to their method by bringing anew to light “the sword of the Spirit”, which is the announcement – in Spirit and power – of Christ who died for our sins and who rose for our justification.

*Zenit.org 07-12-2-12*

# Understand, Explain and Defend Marriage

*Quotes from the "Toolkit on Marriage" produced by the Catholic Conference of Illinois*

## **A Child's Parents**

It is difficult to overstate the significance of a child's need to know his or her parents. The desire to know the identity of, and bond with, one's biological parents is built into the design of the human person. This truth is made plain in the human experience. It is obvious in the void left when a parent has been lost to a child either through abandonment, divorce, or death, and this topic is a recurring theme in literature and other media outlets.

## **Redefining Marriage**

By attempting to redefine marriage, the state would inculcate in its citizens the belief that marriage is not concerned with reproduction or the rights of children to be bonded to their parents. Instead, marriage would be perceived solely as the function of the romantic interests of any group of consenting adults. This change in the law would communicate that there is no essential benefit to having both a mother and a father, and that, ultimately, the roles of the two parents are identical and that either could be discarded without harm. It is a direct attack on fatherhood and motherhood and ignores a child's optimal fulfillment in being raised by mother and father.

## **Marriage and Children**

Marriage is procreative (at least potentially), permanent and exclusive. However, divorce statistics already challenge marriage's status as a permanent relationship, and marriage in America has been undermined as the normative venue for the procreation of children: half of marriages end in divorce and over 40 percent of children are born out of wedlock and most often without that needed care of both mother and father. Out-of-wedlock births are one of the nation's leading causes of poverty.

Further, the widespread use of contraceptives, sterilization and abortion severely diminish the essential life-creating reality of marriage.

So we see that if the state sanctions same-sex unions little else will be left to the institution of marriage beyond being a temporary emotional bond between two adults: permanence, exclusivity and procreativity would become mere options in societal norms.

## **A Right to Marry**

It is undoubtedly important to protect every person's civil rights. However, the right to marry is the right to enter into a specific kind of relationship with a particular social benefit. It is neither unfair nor unjust to accept and instill requirements based upon the nature of an institution. The state sanctions many arrangements that distinguish between certain groups and individuals: for instance, college admissions based upon academic performance. Moreover, marriage has never been open to all members of society equally: for instance, siblings and first cousins are prohibited from marrying.

## **Discrimination**

It is not bigotry or discrimination to treat different things differently. Marriage is unique in that one of its central components is sexual difference. Same-sex couples lack this essential difference and cannot procreate or provide both a mother and a father to children. The link with interracial marriage is not valid. It is a very different thing to have a mother and father of different races than to be motherless or fatherless. The issue is whether the state is going to change the definition of marriage. Prohibitions of interracial marriage, perverse as they were, never called into question the essential characteristics of marriage as a union between one man and one woman ordered to procreation and the good of the spouses.

## **Legally Unique**

Marriage, as an institution recognized and protected by the state, is not about the public recognition and approval of a private relationship of love or attraction. It is about bonding children legally to their mother and father, as well as ensuring that the future generation receives the requisite nurturing to sustain and build a robust society. Private relationships of many other kinds are tolerated in society, but marriage is essentially and legally unique because of its social purpose of contributing to the common good.

[www.ilcatholic.org](http://www.ilcatholic.org)

**Now do something!** Use these quotes in letters to your politicians and local newspapers that push the homosexual agenda, use these explanations in discussions with your family and friends and colleagues who think the current push for 'marriage equality' is somehow a matter of justice and compassion. Stop being dictated to by the mass media and 'popular opinion.' Stand up for what is right and true. - Ed.

## Apathy Will Not Save Us

After the number of stupid acts of violence in Melbourne recently, people must be wondering about the cost and effectiveness of education. A hundred years ago an eccentric thinker said “God is dead”, meaning irrelevant to most people. But if God is dead, what comes next? We can have no basis for our morality! What can good or evil, or right or wrong, mean in a world of no God? Clear guidelines for how to live are gone; is this what is behind so much of the senseless violence today?

Unlike the social welfare system, there is no safety net. Where once religion provided meaning and guidance or limits to moral action, now there is more or less nothing. People can make up their own minds on everything, according to their own preferences and values. We want to be able to join Frank Sinatra and say, “I did it my way.”

The philosopher who said “God is dead” saw that once you accept this idea, you can’t just cling to a Christian view of right and wrong. That would be self-deception that would lay the Christian world and its values and virtues open to challenge. It is a direct confrontation between two vastly differing world views, and the moral character of the style of living allowed by each.

Have we allowed the ‘God is dead’ mentality to infiltrate the teaching in our schools, and now revealing itself in the type of society we have to endure? That odd philosopher who promoted this sort of stuff had no time for ordinary people, those to whom Jesus offered the liberating salvation of his Incarnation. The future utopian society was to be run by some new breed of heroic figures, in love with their own sense of power. Is this not what our violent criminals experience while they are on top and getting their own way? They are no more than bully boys.

Fundamentally they are weaklings and cowards, beating up the weak while they can and while the euphoria of power lasts. When not drugged or drunk, and exposed in the cold hard light of day and the limits of society’s tolerance, it is a very different story indeed. This sense of power underpinned the Nazi philosophy and its ideas, which none of us wants. It is necessary, therefore, to oppose anything like the moral free-for-all we find all around us today. Apathy will not save us.

*S.C., Melbourne*

*“Faced with the sacredness of life and of the human person, and before the marvels of the universe, wonder is the only appropriate attitude.”*

*Pope John Paul II*

## Holy Thursday, Good Friday

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

**Q:** I’ve been told...that on Holy Thursday to transfer the Blessed Sacrament to the altar of repose one may use the monstrance and have exposition until midnight. Is this permitted? ... What does the rubric mean that there is to be no solemn adoration after midnight? - J.S., Mobile, Alabama

**A:** In this respect the law is very clear. The Congregation for Divine Worship’s circular letter on the Easter celebrations says in No. 55: “The Blessed Sacrament should be reserved in a closed tabernacle or pyx. Under no circumstances may it be exposed in a monstrance.”

The prohibition of solemn adoration after midnight when Good Friday begins is because the liturgy’s focus moves away from the altar of repose and turns toward the Cross. Therefore, all community activities before the altar of reposition such as holy hours, the Liturgy of the Hours, community devotions and the like should cease after midnight.

The faithful may continue to privately venerate the tabernacle after this hour and until before the celebration of the Passion on Good Friday, but community activities should be held elsewhere.

This is one reason why the place of reposition should not be situated in the sanctuary area. It may be the usual tabernacle if the church has a special Blessed Sacrament chapel, a side altar, or a place set up especially for the occasion.

**Q:** Another reader asked about a pastor who instructed the faithful to sit during the reading of the Passion.

**A:** This option is not mentioned in the official missal. I have occasionally seen it inserted as a rubric in privately published hand missals but without any apparent authority.

While an elderly person, or anybody experiencing physical difficulties, can always opt to sit if standing or kneeling is especially burdensome, I do not think it is appropriate – spiritually, legally or pastorally – to invite the whole assembly to sit during the Passion reading.

People in all age ranges seem to be able to stand in line for hours, even days, in order to buy tickets to hear the latest teenage warbler, to be present at a sports event or to be among the first to obtain the ultimate version of a gadget they probably don’t really need anyway.

Is it really too much to ask Catholics to stand for 25 minutes or so at the foot of the Cross, in the company of the Blessed Mother, and unite themselves to Christ who dies for our redemption? Is sitting really an appropriate gesture at this moment?



# We Will Follow You

*Pope Benedict XVI,  
Introductory Prayer, Stations of the Cross, 2011*

Lord Jesus,  
you invite us to follow you  
in this, your final hour.  
In you, each one of us is present  
and we, though many, are one in you.  
In your final hour is our life's hour of testing,  
in all its harshness and brutality;  
it is the hour of the passion of your Church  
and of all humanity.

It is the hour of darkness:  
when "the foundations of the earth tremble"  
and man, "a tiny part of your creation",  
groans and suffers with it;  
an hour when the various masks of falsehood  
mock the truth  
and the allure of success stifles the deep call to  
honesty;  
when utter lack of meaning and values  
brings good training to nought  
and the disordered heart disfigures the innocence  
of the small and weak;  
an hour when man strays from the way leading to  
the Father  
and no longer recognizes in you  
the bright face of his own humanity.

This hour brings the temptation to flee,  
the sense of bewilderment and anguish,  
as the worm of doubt eats away at the mind  
and the curtain of darkness falls on the heart.

And you, Lord,  
who read the open book of our frail hearts,  
ask us this evening,  
as once you asked the Twelve:  
"Do you also wish to leave me?"

No, Lord, we cannot and would not leave you,  
for you alone "have the words of eternal life",  
you alone are "the word of truth"  
and your cross alone  
is the "key that opens to us the secrets  
of truth and life".

"We will follow you wherever you go!"

Following you is itself our act of worship,  
as from the horizon of the not yet  
a ray of joy  
caresses the already of our journey.

Amen.

# Never Separate Them

*From Pope Benedict XVI's Message for Lent 2013*

Faith is knowing the truth and adhering to it; charity is "walking" in the truth. Through faith we enter into friendship with the Lord, through charity this friendship is lived and cultivated. Faith causes us to embrace the commandment of our Lord and Master; charity gives us the happiness of putting it into practice. In faith we are begotten as children of God; charity causes us to persevere concretely in our divine sonship, bearing the fruit of the Holy Spirit. Faith enables us to recognize the gifts that the good and generous God has entrusted to us; charity makes them fruitful.

In light of the above, it is clear that we can never separate, let alone oppose, faith and charity. These two theological virtues are intimately linked, and it is misleading to posit a contrast or "dialectic" between them. On the one hand, it would be too one-sided to place a strong emphasis on the priority and decisiveness of faith and to undervalue and almost despise concrete works of charity, reducing them to a vague humanitarianism. On the other hand, though, it is equally unhelpful to overstate the primacy of charity and the activity it generates, as if works could take the place of faith. For a healthy spiritual life, it is necessary to avoid both fideism and moral activism.

The Christian life consists in continuously scaling the mountain to meet God and then coming back down, bearing the love and strength drawn from him, so as to serve our brothers and sisters with God's own love.

In the Church, contemplation and action, symbolized in some way by the Gospel figures of Mary and Martha, have to coexist and complement each other. The relationship with God must always be the priority, and any true sharing of goods, in the spirit of the Gospel, must be rooted in faith.

Sometimes we tend, in fact, to reduce the term "charity" to solidarity or simply humanitarian aid. It is important, however, to remember that the greatest work of charity is evangelisation, which is the "ministry of the word". There is no action more beneficial – and therefore more charitable – towards one's neighbour than to break the bread of the word of God, to share with him the Good News of the Gospel, to introduce him to a relationship with God: evangelisation is the highest and the most integral promotion of the human person.

Faith without works is like a tree without fruit: the two virtues imply one another. Lent invites us, through the traditional practices of the Christian life, to nourish our faith by careful and extended listening to the word of God and by receiving the sacraments, and at the same time to grow in charity and in love for God and neighbour, not least through the specific practices of fasting, penance and almsgiving.

## (Second Vatican) Council of the Media

*Pope Benedict XVI, 14-02-2013, to clergy of Rome,  
reflecting on the Second Vatican Council*

I would like to add still a third point... the Council of the media. It was almost a Council itself and the world saw the Council through it.

The 'Council of the journalists', of course was not carried out within the faith, but within the categories of today's media. That is to say, it was outside of the faith, with a different hermeneutic ... a political hermeneutic. For the media, the Council was a political struggle, a power struggle between the Church's different strands. ...

There was a triple problem: the Pope's power transferred to the power of the bishops and to the power of all: popular sovereignty.

The same thing happened with the liturgy. They were not interested in the liturgy as an act of faith but as something where things are made understandable, a type of communal activity. ...

These translations, the trivialization of the idea of the Council were virulent in the practice of applying liturgical reform; a vision of the Council outside of its proper interpretation, that of faith, was born.

We know that this Council of the media was accessible to all. Thus it was the dominant one, the most efficient one, and it created a lot of calamities, problems, and misfortunes. ... The true Council found it difficult to make its thought concrete and actual. The virtual Council was stronger than the real council.

But the Council's strength was present and, little by little, it became more and more actual, becoming the true force that is, after true reform, the Church's true renewal. It seems to me that, after 50 years, we see how the virtual Council has broken down, been lost, and the authentic Council appears in all its spiritual strength.

*Vatican Information Service 15-02-2013*

## Thanks, Molly

Many thanks for continuing to send your wonderful informative Into the Deep. We do miss our wonderful Molly Brennan who was our supplier. Please find my cheque and I look forward to further copies.

*Margaret Lloyd, Junortoun, Vic*

Please find enclosed my donation. Thank you for sending me copies of Into the Deep. The late Molly Brennan introduced me to the publication which I enjoy reading.

*Gloria Gearon, Kangaroo Flat, Vic*

## Let Me Know

As we near the halfway mark of the Year of Faith, I'm interested to know what's been happening around the various parishes and dioceses to mark this Year. And I don't mean token words or graphics, I mean real attempts at actually doing something. Priests and bishops were given many clear ideas and examples of what they could do, of what was recommended, so it's not like nothing's been done because no one knew what to do. There should be so much happening! I'm not seeing any of it where I am, but I look forward to hearing from others about what's happening in their neck of the woods. Let me know!

For example, here are some of the recommendations given by the Congregation for the Doctrine of the Faith (more were listed in the May - August issues of ITD 2012):

- Bishops to teach on the Catechism of the Catholic Church and the documents of Vatican II (as opposed to the 'spirit' of Vatican II)
- Compendium of the Catechism and Youcat to be used in Catholic schools to teach the faith
- Priests to encourage the faithful to read Pope Benedict's letter *Porta Fidei*
- Priests to preach cycles of homilies on the faith
- Catechists to be instructed in the Catechism and be faithful to it
- The Catechism to be more widely distributed in parishes.

- Ed.

## Not Power But Truth

*Pope Benedict XVI, 25-11-2012*

Jesus speaks of kings and kingship, yet he is not referring to power but to truth.

Pilate fails to understand: can there be a power not obtained by human means? A power which does not respond to the logic of domination and force?

Jesus came to reveal and bring a new kingship, that of God; he came to bear witness to the truth of a God who is love, who wants to establish a kingdom of justice, love and peace. Whoever is open to love hears this testimony and accepts it with faith, to enter the kingdom of God. ...

We invoke the kingdom daily in the prayer of the "Our Father" with the words "Thy kingdom come"; in effect we say to Jesus: Lord, make us yours, live in us, gather together a scattered and suffering humanity, so that in you all may be subjected to the Father of mercy and love.

*Zenit.org 25-11-2012*

# Examination of Conscience: Theological Virtues

by Fr. John Hardon, S.J.

Provided courtesy of Eternal Word Television Network

If there is one part of the spiritual life that St. Ignatius stressed, it was the daily – and even twice daily – examination of conscience. ...

We may set this down as a general principle, for those who are sincerely striving to do the will of God: It is characteristic of God and His angels, when they act upon the soul, to give true happiness and spiritual joy and to banish all the sadness and disturbances which are caused by the enemy. It is characteristic of the evil one to fight against such happiness and consolation by proposing fallacious reasonings, subtleties, and continual deceptions (Rules for Discernment of Spirits, II, 1).

What are we to conclude from this? That the more zealous we are in trying to please God, the more He will give us a deep interior peace of soul. We should suspect as a temptation from the evil one, when we find ourselves worried or anxious or disturbed, no matter how pious the source of the worry or anxiety may be. ...

One basic virtue on which we should daily examine ourselves is peace of soul. We should ask ourselves, “Have I given in to worry or anxiety?” “Have I allowed myself to get discouraged?” A good practice is to pronounce the name, “Jesus,” when we find ourselves getting despondent, or say some short aspiration like, “My Jesus, I trust in you,” whenever we become dejected over something.

## Particular Examen on the Theological Virtues

### FAITH

1. Do I make an honest effort to grow in the virtue of faith by daily mental prayer on the mysteries of the faith as revealed in the life of Jesus Christ?
2. Do I make at least a short act of faith every day?
3. Do I pray daily for an increase of faith?
4. Do I ever tempt God by relying on my own strength to cope with the trials in my life?
5. Do I unnecessarily read or listen to those who oppose or belittle what I know are truths of my Catholic faith?
6. What have I done today to externally profess my faith?
7. Have I allowed human respect to keep me from giving expression to my faith?
8. Do I make a serious effort to resolve difficulties that may arise about my faith?
9. Do I ever defend my faith, prudently and charitably, when someone says something contrary to what I know is to be believed?
10. Have I helped someone overcome a difficulty against the faith?

### HOPE

1. Do I immediately say a short prayer when I find myself getting discouraged?
2. Do I daily say a short act of hope?
3. Do I dwell on my worries instead of dismissing them from my mind?
4. Do I fail in the virtue of hope by my attachment to the things of this world?
5. Do I try to see God’s providence in everything that “happens” in my life?
6. Do I try to see everything from the viewpoint of eternity?
7. Am I confident that, with God’s grace, I will be saved?
8. Do I allow myself to worry about my past life and thus weaken my hope in God’s mercy?
9. Do I try to combine every fully deliberate action with at least a momentary prayer for divine help?
10. How often today have I complained, even internally?

### CHARITY

1. Have I told God today that I love Him?
2. Do I tell Jesus that I love Him with my whole heart?
3. Do I take the occasion to tell God that I love Him whenever I experience something I naturally dislike?
4. Have I capitalized on the difficulties today to tell God that I love Him just because He sent me the trial or misunderstanding?
5. Do I see God’s love for me in allowing me to prove my love for Him in the crosses He sent me today?
6. Have I seen God’s grace to prove my love for Him in every person whom I met today?
7. Have I failed in charity by speaking unkindly about others?
8. Have I dwelt on what I considered someone’s unkindness toward me today?
9. Is there someone that I consciously avoid because I dislike the person?
10. Did I try to carry on a conversation today with someone who is difficult to talk to?
11. Have I been stubborn in asserting my own will?
12. How thoughtful have I been today in doing some small favour for someone?
13. Have I allowed my mood to prevent me from being thoughtful of others today?
14. Am I given to dwelling on other people’s...faults?
15. Have I been cheerful today in my dealings with others?
16. Do I control my uncharitable thoughts as soon as they arise in my mind?
17. Did I pray for others today?
19. Have I controlled my emotions when someone irritated me?
20. Have I performed any sacrifice today for someone?

## Hours of Eucharistic Adoration in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfld	1 <sup>st</sup> Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Friday and Saturday in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Friday 4pm – 8pm (every second month, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday 6am – 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am – 12.30pm First Friday 11.30am – 4pm
Trafalgar	Wednesday and First Saturday: (9.30am Mass) 10am – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Friday 4pm – 8pm (every second month, January onwards)
Wonthaggi	First Friday 7pm – 8pm

*Mary*, our mother

And mother of the Redeemer,  
Gate of heaven and Star of the sea,  
Come to the aid of your people,  
Who have sinned,

Yet also yearn to rise again!  
Come to the Church's aid,  
Enlighten your devoted children,  
Strengthen the faithful throughout the world,  
Let those who have drifted  
Hear your call,  
And may they who live as prisoners of evil  
Be converted!

*Pope John Paul II*

## Walk With the Cross

*St Francis de Sales*

Do everything calmly and peacefully. Do as much as you can as well as you can. Strive to see God in all things without exception, and consent to His will joyously. Do everything for God, uniting yourself to him in word and deed. Walk very simply with the Cross of the Lord and be at peace with yourself.

## Contact *Into the Deep*

[www.stoneswillshout.com](http://www.stoneswillshout.com)

[stoneswillshout@yahoo.com.au](mailto:stoneswillshout@yahoo.com.au)

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

- Please notify by email if you would like to be added to the regular emailing list.
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ITD is released on or around the first day of each month by email and on the website; printed copies about a week later. Deadline for contributions is one week before the end of the month (but preferably by the 15<sup>th</sup> of the month).

Editor - Janet Kingman

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

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

### Letters to the Editor

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

## No Less a Sin

*Pope St Felix III*

Not to oppose error is to approve it;  
and not to defend truth is to suppress it;  
and indeed to neglect to confound evil men,  
when we can do it,  
is no less a sin than to encourage them.