

Into the Deep

Issue 137

Newsletter of orthodox Catholics of Gippsland

April 2014

Belong to the Church

Pope Francis, Morning Mass, 30-01-2014

The Christian is not a baptized person that receives Baptism and then goes along his own way.

The first fruit of Baptism is to make yourself belong to the Church, to the people of God. A Christian without a Church is not understood. And for this reason, the great Paul VI said that it is an absurd dichotomy to love Christ without the Church; to listen to Christ but not the Church; to be with Christ at the edge of the Church. It can't be done. It is an absurd dichotomy.

A person who is not humble, cannot hear the Church, they will hear what she likes, what he likes.

...[H]umility is seen in David: 'Who am I, Lord GOD, and who are the members of my house?' – that realization that the history of salvation has not begun with me and will not finish when I die. No, it is all a history of salvation... Humility: we are a small part of a great people, that is going on the path of the Lord.

Faithfulness to the Church: faithfulness to its teachings; faithfulness to the Creed; faithfulness to the doctrine, to guard this doctrine. Humility and faithfulness.

Even Paul VI reminded us that we receive the message of the Gospel as a gift and we should transmit it as a gift, but not as something of our own: it is a received gift that we give. And in this transmission to be faithful. Because we have received and we should give a Gospel that is not ours, it is of Jesus...

May the Lord help us to go on this path to deepen our belonging to the Church.

Zenit.org 30-01-2014

“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.”

Pope Felix III

Front Page News!

In the last issue of ITD (p.8), I asked for answers to some riddles I found in diocesan newspaper Catholic Life. The first was why priests don't, can't, or won't wear their collars. In that case, it was particularly in relation to Fr Peter Slater, who is now the diocesan administrator. In the official photo in the official diocesan newspaper with the official announcement of his appointment as administrator, he could still not bring himself to wear a collar.

But the front page news is that he does have one! And will wear it! Thank you, Fr Slater, for setting an example! On the front page of the February issue of Catholic Life is the biggest photo you can imagine, of Fr Slater – complete with collar! Well done, and thank you. What a lovely, dignified sight.

Now perhaps we can hope for some page-2 news, where in his column in place of the bishop's column, Fr Slater's photo still shows him in his casual open-necked shirt.

Another delight in the same issue of Catholic Life, was to see religious sisters in habits and veils! Sadly, not the ones featured from our diocese (p.8), but ones in the advert for Aid to the Church in Need (p.16) – a worthy charity to direct your donations to, I might add. Aid to the Church in Need is a truly Catholic charity, where you can be sure your money is going to support the Catholic Church and spread the Catholic faith. A great place to direct your Lenten almsgiving!

- Ed.

Medicine

“In the life of the body a man is sometimes sick, and unless he takes medicine, he will die. Even so in the spiritual life a man is sick on account of sin. For that reason he needs medicine so that he may be restored to health; and this grace is bestowed in the Sacrament of Penance.”

St Thomas Aquinas

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

Into the Deep Blog News

ITD started a blog last month, at www.stoneswillshout.com/wp. Visit it regularly during the month to see what updates there are in-between issues of *Into the Deep*. Add your comments to make it interactive and interesting. Here are some excerpts from what's been happening on the blog during March. Page 5 of this issue of ITD features the full article on Lay Leadership.

Can you lift up your heart with joy today?

Does the Gospel fill you with joy? Do you have a truly personal relationship with Christ? These and other questions form part of a short Lenten reflection from Bishop William Crean of Cloyne, Ireland (published in Zenit, March 09, 2014):... [READ MORE](#)

Lay Leadership – a solution unrelated to the problem

“The Situation is Urgent and Severe”: These are the words of Dr Bob Dixon, Director of the Pastoral Research Office of the Australian Catholic Bishops Conference (ACBC), on the decline in Mass attendance. He was interviewed on ABC radio (05-03-2014,... [READ MORE](#)

Rockhampton has a new bishop

Vatican City, 10 March 2014 (VIS) – The Holy Father has appointed Rev. Michael Fabian McCarthy as bishop of Rockhampton (area 415,000, population 402,654, Catholics 101,715, priests 43, religious 117), Australia. The bishop-elect was born in Toowoomba, Australia in... [READ MORE](#)

You Can Do It

You. Me. Everybody. We're all just grown-up embryos. Pray to end abortion. For more information phone 0406 322 694 or email vigil@40daysforlifemelb.org or go to www.40daysforlife.com/melbourne [READ MORE](#)

Beat the addiction

Pope Francis, Ash Wednesday 2014: “Lent is an “intense” time, a turning point which can foster a change in each one of us, conversion. We all have need to become better, to change for the better. Lent helps us and... [READ MORE](#)

Yes or No?

“Do we want to become holy? Yes or no?” This is the title of a Vatican virtual booklet commemorating Pope Francis' first year as Pope. The 36-page booklet has quotes from Pope Francis (with links to the addresses from which... [READ MORE](#)

Sticky Questions

Here's an article by Archbishop Chaput, addressing uncomfortable questions for Lent. “Self-examination, repentance and reconciliation are rarely painless; they can sound a lot easier in theory than they are in practice... [READ MORE](#)

Recent Comments: Maryse Usher on [YOU CAN DO IT](#); Trudi Aiashi on [YOU CAN DO IT](#); GK on [LAY LEADERSHIP – A SOLUTION UNRELATED TO THE PROBLEM](#); Elizabeth Cox on [YES OR NO?](#); GK on [STICKY QUESTIONS](#)

Go to Mass Every Sunday

Pope Francis, General Audience, 05-02-2014

Therefore, the Eucharistic celebration is much more than a simple banquet: it is in fact the memorial of Jesus' Passover, the central mystery of salvation.

"Memorial" does not mean only memory, a simple memory but it means that every time that we celebrate this Sacrament we participate in the Passion, Death and Resurrection of Christ.

The Eucharist is at the apex of God's action of salvation: the Lord Jesus, making himself broken bread for us, sheds on us in fact all His mercy and His love, so as to renew our heart, our existence and our way of relating to Him and to our brothers.

It is because of this that ordinarily, when we approach this Sacrament, we say we "receive Communion," we "make our Communion": this means that, in the power of the Holy Spirit, participation at the Eucharistic table conforms us in a unique and profound way to Christ, giving us a foretaste already now of the full communion with the Father that characterizes the heavenly banquet, where with all the Saints we will have the unimaginable joy of contemplating God face to face.

Dear friends, we can never thank the Lord enough for the gift He has given us with the Eucharist! It is a great gift and for this reason it is very important to go to Mass on Sunday.

Go to Mass not only to pray, but to receive Communion, this bread that is the body of Christ that saves us, forgives us, that unites us to the Father. It is beautiful to do this!

And every Sunday we go to Mass, because it is the very day of the Resurrection of the Lord. For this reason, Sunday is so important for us. And with the Eucharist we feel this belonging to the Church, to the People of God, to the Body of God, to Jesus Christ. We will never completely grasp all its value and richness.

Zenit.org 05-02-2014

Travel to the Moon

Nature never forgives. If we defy gravity we soon crash, and if we defy the gravity of moral law we soon destroy social order. Laws not to enslave us, but guide and enhance our freedom. We can travel to the moon by keeping the various laws of life and the universe.

The happiest people in the world are those who respect all natural rights and duties and are not enslaved by false rights to self-indulgence and addictions. The latest claims to the right to the unnatural pleasures of same-sex "marriage" are the latest example of false freedom.

Brendan Keogh, Eaglehawk, Victoria

Thank You

Thank you to everyone who prayed for my mother, both before her surgery and after her death, and for my husband and me in our grief. I am grateful for all the care and concern shown towards us, and I'm sorry I haven't responded to every email. Your prayers are very much appreciated, and if you have the time and inclination, please feel free to continue! We have certainly felt the effects of all the prayer, as did my mother before she died. Thank you.

Janet Kingman (Ed.)

Quite Logical

Archbishop Charles Chaput, 26-01-2014

Evil talks a lot about "tolerance" when it's weak. When evil is strong, real tolerance gets pushed out the door. And the reason is simple. Evil cannot bear the counter-witness of truth. It will not coexist peacefully with goodness, because evil insists on being seen as right, and *worshiped* as being right. Therefore, the good must be made to seem hateful and wrong.

The very existence of people who refuse to accept evil and who seek to act virtuously burns the conscience of those who don't. And so, quite logically, people who march and lobby and speak out to defend the unborn child will be – and are – reviled by leaders and media and abortion activists that turn the right to kill an unborn child into a shrine to personal choice.

Zenit.org 26-01-2014

Values Are Values

From an interview with Pope Francis by Ferruccio de Bortoli in the Corriere della Sera

Q: In the recent past, it was customary to refer to "non-negotiable values," especially on questions of bioethics and sexual morality. You haven't used that formula. Is that choice a sign of a less prescriptive style, more respectful of individual conscience?

Holy Father: I never understood the expression "non-negotiable values." Values are values and that's that. I can't say which of the fingers of the hand is more useful than the rest, so I don't understand in what sense there could be negotiable values. What I had to say on the topic of life I have put in writing in "Evangelii Gaudium."

Zenit.org 05-03-2014

"Be humble and you will never be disturbed. It is very difficult in practice because we all want to see the result of our work. Leave it to Jesus."

Blessed Teresa of Calcutta

Be Courageous, and Go to Confession!

Pope Francis, General Audience, 19-02-2014

The Sacrament of Reconciliation is a Sacrament of healing. When I go to confess myself, it is to heal myself, to heal my soul, to heal my heart and anything that isn't going well. ...

[T]he forgiveness of our sins is not something that we can give ourselves. I cannot say: I forgive my sins. Forgiveness is asked, it is asked of another and in Confession we ask for forgiveness from Jesus. Forgiveness is not the fruit of our efforts but it is a present, a gift of the Holy Spirit, who fills us with the purification of mercy and grace which flows incessantly from the wide open heart of Christ crucified and risen.

...only if we allow ourselves to be reconciled in the Lord Jesus with the Father and with our brothers can we really be in peace. And we all have heard this in the heart when we go to confess ourselves, with a weight in the soul, a bit of sadness; and when we receive the forgiveness of Jesus we are in peace, with that peace of the soul that is so beautiful that only Jesus can give, only Him. ...

“But Father, I am ashamed...” Even shame is good, it is healthy to have a bit of shame; ... shame does us well, because it makes us more humble, and the priest receives with love and tenderness this confession and in the name of God, forgives. ...

Do not be afraid of Confession! When one is in line to confess, they feel these things, even shame, but then when Confession is ended, they feel free, great, beautiful, forgiveness, white (clean), happy. And this is the beauty of Confession!

I would like to ask you, when was the last time you confessed? Each one think about it. Has it been two days, two weeks, two years, twenty years, forty years? Everyone takes count, but everyone ask themselves: when was the last time that I confessed? And if a long time has passed, don't miss another day, go, the priest will be good. Jesus is there, and Jesus is much better than the priests, Jesus receives you, He receives you with so much love. Be courageous and go to Confession! ...

Let us remember that beautiful, beautiful parable of the son who left his home with the inheritance money; he squandered all the money, and then, when he didn't have anything, he decided to return home, not as a son, but as a servant. So many faults he had in his heart and so much shame. The surprise was when he began to speak, to ask forgiveness, the father did not let him speak, he embraced him, he kissed him and made a feast. But I tell you: every time we confess, God embraces us, God makes a feast! Let us go forward on this path.

Zenit.org 19-02-2014

Marian Conference

Diocese of Sale Marian Conference

“Mary, Queen of Priests and the Family”

Saturday 10th May 2014

St Michael's Catholic Church, Traralgon

9am Adoration, Holy Rosary & Confessions

10.30am Guest speaker - Fr Benedict La Volpe OFM Conv.

12 noon Procession and Crowning of Our Lady's Statue & Holy Mass

1pm Lunch

2pm Guest Speaker – Fr Peter Ferwerda

3pm Divine Mercy Chaplet

3.15 Close.

Fr Benedict La Volpe is a Conventual Franciscan Friar and has been with the Order since 1995, and ordained to the Priesthood in 2005. After studying at CTC Melbourne, Fr Benedict was sent to Rome for five years where he studied Theology and a Licentiate in Franciscan Spirituality, as well as studies in the Theology of Consecrated Life. Fr Benedict served as Assistant Priest at Our Lady of the Rosary Parish, Kellyville NSW, from 2005-2009 and since 2009 has been Parish Priest of St Joseph's Springvale, also looking after St Mark's Church in Dingley Village.

Fr Peter Ferwerda considered the priesthood in his teen years, but he pushed it aside because of a desire for marriage and became a medical doctor, until he accepted his call many years later after visiting Medjugorje. He is parish priest of St Patrick's, Kerang.

Enquiries, please contact me on 0400 218 417.

Pat Crozier, Traralgon, Victoria

Promising Love Forever

Lumen Fidei, n.52

The first setting in which faith enlightens the human city is the family. I think first and foremost of the stable union of man and woman in marriage. This union is born of their love, as a sign and presence of God's own love, and of the acknowledgement and acceptance of the goodness of sexual differentiation, whereby spouses can become one flesh (cf. Gen 2:24) and are enabled to give birth to a new life, a manifestation of the Creator's goodness, wisdom and loving plan. Grounded in this love, a man and a woman can promise each other mutual love in a gesture which engages their entire lives and mirrors many features of faith. Promising love for ever is possible when we perceive a plan bigger than our own ideas and undertakings, a plan which sustains us and enables us to surrender our future entirely to the one we love.

Lay Leadership – a solution unrelated to the problem

From the ITD blog www.stoneswillshout.com/wp

“The Situation is Urgent and Severe.”

These are the words of Dr Bob Dixon, Director of the Pastoral Research Office of the Australian Catholic Bishops Conference (ACBC), on the decline in Mass attendance.

He was interviewed on ABC radio (05-03-2014) on his research that he presented to a conference run by the ACBC recently.

The one thing Dr Dixon understands is that Mass attendance is not good in Australia, particularly in areas where the majority of Catholics are Australian-born (parishes where there are immigrants do much better). He apparently warned that many Australian parishes are on the verge of collapse, and something needs to be done. This is true, and good that it's acknowledged and not denied.

But for the rest of what Dr Dixon says in the interview, it's frightening, if not scandalous, to hear that a Catholic man in his position has such a poor understanding of the Catholic Church. And he's employed by our bishops! No wonder we're getting nowhere in addressing the challenges that exist.

Dr Dixon has the most extraordinary way of thinking of the Catholic Church – he thinks that it can ‘perform well’ in spite of Catholics not going to Mass.

He says, “In many ways the Catholic Church in Australia is performing pretty well – in terms of Catholic education, Catholic hospitals, Catholic aged care, Catholic social services, all of those things, are going very well.” Then he adds, “but overall the picture in the parish sector is not particularly healthy.”

The parish *sector*? Is he serious? Does he really think that the “Church” can be performing well without healthy parishes? Does he really think that schools can be doing well, can be good Catholic schools, even though the Catholic families and teachers involved in the schools, don't go to Mass?

He continues: “My concern that I wanted to bring to the attention of the Church, was that if the current trends continue, we face a prospect where we have healthy institutions without a support base. I don't think that's sustainable in the long term.”

So he really thinks that you can have a healthy Catholic school even though the Catholics there are not going to Sunday Mass. And he thinks that the local parish is just there to support the school. Does he not make the connection that a healthy parish has Catholics who go to Mass every Sunday *and* who go to the Catholic school, which *then* makes the Catholic school healthy? It just doesn't make sense the other way around, unless you actually think that Catholic education doesn't have anything to do with Catholic faith.

Dr Dixon notes that “the school is part of the parish” but says that too often there is not enough “cross-over” of personnel and activities. But by this he doesn't mean that Catholics in the schools should “cross-over” and go to Sunday Mass – no, that would be too radical! He doesn't think that going to Sunday Mass is an

indication of Catholic commitment at all. In fact, he *defends* the ‘professional Catholics’ like teachers and principals who earn their living from the Catholic Church but don't go to Sunday Mass and aren't involved in the parish. He claims that they have a “pretty high degree of commitment to what they're doing” – which few would dispute – but then he equates their commitment “to what they're doing” to their commitment to their faith! Can you believe that?

He says approvingly that “even amongst those who aren't regular church-attenders, they would say that working in the Catholic world is part of their faith commitment.” In other words, Catholic teachers can be good Catholics by being good teachers, without having to actually practise their faith.

Dr Dixon's research shows that 5% of Catholics from 15 to 20 years old would go to Mass on any given Sunday. Isn't this proof that Catholic schools *aren't* doing well?

And so we come to Dr Dixon's proposals: “One of the proposals that I floated at the address at the conference was that we look at a whole different way of staffing parishes from the leadership perspective, in other words, not to automatically make the priest the parish priest.

“I used an example from Catholic education ...” that Christian Brothers schools “continue to flourish” in spite of hardly having any brothers teaching anymore. They've grown and developed “quite remarkably”.

Ah ha! So our dear Dr Dixon seems to believe that just like our Catholic schools can “flourish” without the Catholic faith, so can our Catholic parishes flourish without the Catholic faith! We can have faithless schools and priestless parishes, and we can still pretend the Catholic Church is doing a mighty fine job!

If Mass attendance is so low that parishes are in danger of closing, we should be looking at WHY – why aren't we teaching the faith effectively, why are those we are baptising, not coming back to Mass? What are we doing wrong, that results in couples being married in the Catholic Church, having their children baptised, sending them to Catholic schools, having them receive first Holy Communion and Confirmation, and *still* the family does not understand the very *basics* of being Catholic, like coming to Mass every Sunday and supporting the parish?

And once we've established what we're doing wrong – let's *fix it!* Instead, our experts like Dr Dixon suggest that if people are not going to Sunday Mass and the parish is likely to close down, then let's rather put a lay person in charge. How is that going to address the problem?

If Catholic parishes or schools flourish, it means Catholics know and love and spread their Catholic faith. If Catholics *don't* know and love and spread the Catholic faith, then the parish or school is *not* flourishing – end of story! Face the facts, that the Catholic Church is about the Catholic *faith*, not about “staffing” of various “sectors”.

- Ed.

A Tribute to Those Who Choose Life

For four days towards the end of the school holidays we here at The Ark were exceedingly blessed to be able to host the National Association of Catholic Families for their annual summer camp led by Fr Peter Murphy from Albury. Seventeen families with an average of seven children per family travelled from far and wide to our little bit of heaven on earth that God has gifted to us to share with others.

Not only were the rooms full but the nearby Loreto paddock became a tent town and the carport was filled with their tables and chairs providing an ideal location for meals, Father's excellent morning talks and the evening's entertainment. Every morning began with Confessions at 6.30 followed by Holy Mass at 7a.m. Never before has the chapel been like a sardine tin packed with over seventy people with another thirty-plus kneeling on the grass outside the double doors! What a contrast this was to our average Catholic church. The average age of this non-contracepting Catholic congregation must have been about twenty and you could have heard a pin drop. At times it brought tears to my eyes to witness so many children and teenagers silently kneeling and devoutly praying before the Blessed Sacrament.

After a breakfast of bacon and eggs Father would give a talk which made the truth and beauty of our Catholic Faith come alive. Whether it was on the Sacraments, morality, or death, judgement, heaven and hell, it was geared for all ages and appropriately illustrated with history, anecdotes and humour.

From 10 till 3 each day the campers would depart for walks, fishing or swimming and surfing at Marlo or Cape Conran. On their return the farm would be alive with excitement: swimming from the jetty in the wide and deep creek; tennis and basketball; groups of teenagers chatting and young ones helping me feed the animals and asking all sorts of interesting questions.

After their evening meal so wonderfully prepared by the mums in the kitchen and the dads on their barbecues everyone would follow Fr Peter in praying the rosary either in the chapel or on one of the rosary walks. Good, wholesome evening entertainment included trivial pursuits, charades, and bush dancing and the balcony off the carport provided a natural stage for drama and songs. The young ones would then go to bed and the evening would fittingly conclude for the adults and the teenagers in the chapel for an hour's adoration followed by Benediction.

For Kate and I it was a humbling and wonderful experience to be honoured by the presence of so many young, committed truly Catholic and truly pro-life families. We hope to see them again.

Richard Earle, Marlo, Victoria

Prayer in Agony

Pope Benedict XVI, General Audience, 01-02-2012

Having reached the grove on the Mount of Olives, also on this night Jesus prepares himself for personal prayer. But this time something new occurs: He seems not to want to be alone.

On many occasions, Jesus withdrew apart from the crowds and from his own disciples, remaining in "a lonely place" or going up into the hills, as St Mark says. At Gethsemane, however, he invites Peter, James and John to remain closer to him. They are the disciples whom he called to be with him on the Mount of the Transfiguration.

This closeness of the three during the prayer in Gethsemane is significant. On that night also, Jesus will pray to the Father "alone," since his relationship with Him is wholly unique and singular: it is the relationship of the Only Begotten Son. ...

Jesus, however, though arriving "alone" at the place where he will stop to pray, wills that at least three of his disciples remain nearby, in a closer relationship with him. It is a spatial closeness, a request for solidarity in the moment when he feels death approaching. But above all, it is a closeness in prayer that in some way expresses their being with him at the time he is preparing to accomplish the Father's will unto the end; and it is an invitation to every disciple to follow him on the way of the Cross. ...

Jesus' words to the three disciples he wills to remain close by during the prayer in Gethsemane, reveal the fear and anguish he feels in that "Hour"; they reveal his experience of an ultimate, profound solitude precisely at the time God's plan is being realized. ...

After the invitation addressed to the three to remain and watch in prayer, Jesus "alone" turns to the Father. The Evangelist Mark tells us that, "going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him".

Jesus falls face to the ground: It is the prayer posture that expresses obedience to the Father's will – a total, trusting abandonment to Him. ... Jesus continues by asking the Father that, if it were possible, this hour might pass from him. This is not only the fear and anguish of a man faced with death; it is the inner turmoil of the Son of God, who sees the terrible flood of evil that he must take upon himself in order to overcome it, to deprive it of its power.

Dear friends, in prayer we too must be capable of bringing before God our struggles, the suffering of certain situations, of certain days, the daily undertaking of following him, of being Christians, and also the weight of evil that we see within ourselves and around us, so that he may give us hope, that he may make us feel his closeness and give us a little light on the path of life.

Zenit.org 01-02-2012

Why is the Church Opposed to Contraception?

From a column by Bishop James Conley of Lincoln, Nebraska, in the Southern Nebraska Register

I'm often asked why the Church is so adamantly opposed to the contraceptive mandate. After all, critics point out, a majority of Catholic couples use contraception, which has come to be regarded as a basic standard of care for women's health.

It's true, unfortunately, that many Catholic couples have used contraception. Like most Americans, Catholics have been taught that contraception is an ordinary, even responsible, component of family life. And, at times, the Church has failed to adequately and consistently teach the clear reasons why we oppose contraception: namely, our high regard for the family, for the dignity of women, and for the gift of sexual intimacy. Contraception has been framed as a human good, even a human right, and we now live in a culture where contraception use is the norm.

But our culture's contraceptive mentality is very dangerous. The widespread use of contraception opposes a truth as old as humanity itself: that men and women, in the intimacy of sexuality, can share in the active and creative love of God. We've forgotten that, and now we face real and immediate consequences.

Pope Paul VI issued *Humanae Vitae*, the landmark papal encyclical clarifying the Church's consistent teaching on the immorality of contraception, in 1968. He warned that widespread use of contraception would lead to dangerous social consequences. In particular, he said, a contraceptive mentality would lead to four dangerous trends: "a general lowering of moral standards"; increased infidelity in marriage; mass objectification of women by men; and coercive use of reproductive technology by civil government.

In the past 45 years, it seems apparent that each of Paul VI's predictions has come to fruition, pointing to the prophetic nature of that 1968 document.

As Pope Paul VI predicted, women, in particular, suffer the consequences of our modern ethos. Today women are objectified and dismissed, too often treated without regard for their profound "feminine genius." Women have something unique and beautiful to offer the world, precisely because they are women. But today, too often, what makes women unique is forgotten.

Among the casualties of the contraceptive mentality is the sacredness of sexual relationships. When sex is divorced from procreative potential, infidelity abounds. Sexual license thrives. Pornography flourishes. Divorce abounds. Most tragically, when sex becomes merely about pleasure, it seems to lose its full splendour, and becomes a commodity, an exchange, or a service. It is no wonder that the boundaries of sexual expression are pushed ever outward, as men and women seek to find some meaning, some reality, some happiness, apart from the profound, creative, regenerative reality of a fruitful conjugal life. ...

Yes, we are suffering the consequences of a contraceptive mentality in America. And we will continue to suffer, until more people chose to be open to the gift of life. My prayer is that all Catholics would joyfully accept the Church's full teaching on human sexuality, and thus build a culture of life and of love, that will transform our world.

www.zenit.org 20-03-2014

The Great Silence of Holy Saturday

Pope Benedict XVI, General Audience, 08-04-2009

Christ's death recalls the accumulation of sorrows and evils that beset humanity of all times: the crushing weight of our dying, the hatred and violence that again today bloody the earth. The Lord's Passion continues in the suffering of men. ... Good Friday is a day full of sadness, and hence at the same time, all the more propitious a day to reawaken our faith, to strengthen our hope and courage so that each one of us will carry his cross with humility, trust and abandonment in God, certain of his support and victory. The liturgy of this day sings: "O Crux, ave, spes unica" (Hail, O cross, our only hope)."

This hope is nourished in the great silence of Holy Saturday, awaiting the resurrection of Jesus. On this day the Churches are stripped and no particular liturgical rites are provided. The Church watches in prayer like Mary, and together with Mary, sharing the same feelings of sorrow and trust in God. Justly recommended is to preserve throughout the day a prayerful climate, favourable to meditation and reconciliation; the faithful are encouraged to approach the sacrament of penance, to be able to participate truly renewed in the Easter celebrations.

The recollection and silence of Holy Saturday lead us at night to the solemn Easter Vigil, "mother of all vigils," when the singing of the joy of the resurrection of Christ will erupt in all the churches and communities. Proclaimed once again will be the victory of light over darkness, of life over death, and the Church will rejoice in the encounter with her Lord. We will thus enter into the climate of the Easter of Resurrection.

Deathly Connections

How many Australians know, or care, that the former German company IG Farben, which produced Zyklon B for the gas chambers used during the Nazi holocaust, is the same company that, subsequently, manufactured RU-486 for America's 'abortion holocaust'? (well over 50 million abortions since the US Supreme Court's Roe v. Wade decision in 1973)

Following the end of World War II, IG Farben became Hoechst AG; it is Roussell Uclaf, one of Hoechst's France-based subsidiaries, which developed the 'popular' abortion drug RU-486.

Henk Verhoeven, Beacon Hill, New South Wales

Move the World!

The Church has just passed through a disturbed period of history. From being able to be a mediator in international disputes, it is now an 'also-ran'. This might tempt people to imagine that Jesus is no longer the Lord of History, that we have to have a very 'hands-on' approach ourselves.

This can be dangerous. It deludes us into thinking that if *we* are not in control, then the Holy Spirit has somehow missed the boat. Thus it is easy for us to dull our sympathies, and become martinets and little tyrants. This is not what the Church needs now. The Pope understands many of the shortcomings, but is trying to get a godless, insensitive, irreligious world to appreciate some of the positive gifts of salvation. But the world won't be moved if it doesn't see them – in us!

We have to be the preachers of the Word of salvation by our lifestyles. This is going to be hard and demanding on us, and won't happen overnight, but we cannot afford to ignore that wonderful missionary truth from the early Church – *Behold these Christians how they love one another*. Now we have to add another dimension: not just other Christians, but those other human beings crying out for help, guidance, and leadership.

How can we afford not to take this on board? How do we give an account of our stewardship if we don't?

We have to reveal in ourselves some aspects of the God we believe in, who is, by the way, a forgiving God.

If we can do this successfully, the world will turn around.

S.C., Melbourne, Vic

“Joy does not consist in having many things, but in feeling loved by the Lord, in becoming a gift for others and loving one another.”

Pope Benedict XVI

How to Be Poor in Spirit

Pope Francis, in his

Message for World Youth Day, Palm Sunday 2014

“Blessed are the poor in spirit, for theirs is the kingdom of heaven” ...

You might ask me, then: What can we do, specifically, to make poverty in spirit a way of life, a real part of our own lives? I will reply by saying three things.

First of all, try to be free with regard to material things.

The Lord calls us to a Gospel lifestyle marked by sobriety, by a refusal to yield to the culture of consumerism. This means being concerned with the essentials and learning to do without all those unneeded extras which hem us in. Let us learn to be detached from possessiveness and from the idolatry of money and lavish spending. Let us put Jesus first. He can free us from the kinds of idol-worship which enslave us. Put your trust in God, dear young friends! He knows and loves us, and he never forgets us. Just as he provides for the lilies of the field, so he will make sure that we lack nothing. ...

Second, if we are to live by this Beatitude, all of us need to experience a conversion in the way we see the poor.

We have to care for them and be sensitive to their spiritual and material needs. To you young people I especially entrust the task of restoring solidarity to the heart of human culture. Faced with old and new forms of poverty – unemployment, migration and addictions of various kinds – we have the duty to be alert and thoughtful, avoiding the temptation to remain indifferent. We have to remember all those who feel unloved, who have no hope for the future and who have given up on life out of discouragement, disappointment or fear. We have to learn to be on the side of the poor, and not just indulge in rhetoric about the poor! Let us go out to meet them, look into their eyes and listen to them. The poor provide us with a concrete opportunity to encounter Christ himself, and to touch his suffering flesh.

However – and this is my third point – the poor are not just people to whom we can give something.

They have much to offer us and to teach us. How much we have to learn from the wisdom of the poor! Think about it: several hundred years ago a saint, Benedict Joseph Labré, who lived on the streets of Rome from the alms he received, became a spiritual guide to all sorts of people, including nobles and prelates. In a very real way, the poor are our teachers. They show us that people's value is not measured by their possessions or how much money they have in the bank. ...

Following Church Precepts

In his parish bulletin message to parishioners introducing 2014, the parish priest of St Joseph's, Springvale, encouraged them, among other worthy resolutions, to follow the Precepts of the Church.

This is certainly a noble and realistic message for any Catholic. While adhering to Church precepts should hold an especially important place in our minds and hearts, one would think living out our daily spiritual commitment implies following Church teaching in other areas as well. This applies particularly to the liturgy.

Hence as I read the PPs message my attention was caught by an apparent display of double-standards since he continues to misinterpret (with perhaps the best of intentions) the clear, unambiguous Vatican guidelines on the liturgy through ongoing superfluous use of extraordinary ministers of Holy Communion. (Readers will know I have referred to related Vatican documents more than once to validate my concerns).

At different times I have written also to other Conventual Franciscan friars to raise liturgical matters involving them personally. One has informed me the parish priest told him not to respond to my letters.

As I have had no reply from any friar under the parish priest's authority, I believe I can safely assume they have all received the same instruction from their superior. They are all under a vow of obedience. Therefore, the parish priest attracts responsibility for both his own disregard for Church teaching on the liturgy as well as discrepancies practised by friars under his direction. This is somewhat disturbing.

Among my faith/spiritual commitments is to pray daily for all priests, religious and aspirants. Thanks be to God, I have not relented in this (despite continual setbacks and rejection), and I hope and pray I never will. May the Holy Spirit flood the minds and hearts of all our spiritual leaders with His enduring enlightenment through His inspiring guidance of our Catholic Church.

Peter Phillips, Springvale, Victoria

Theory of Evolution

Henk Verhoeven's claim (ITD Dec 2013, p.9) that "nothing in Darwin's theory of evolution is inconsistent with the existence of God," is clearly wrong. In his book 'The Origin of Species,' Darwin denied the existence of a Creator when he wrote; "...the view which most naturalists until recently entertained – namely, that each species has been independently created – is erroneous." This statement clearly denies creation by God and is therefore very wrong indeed.

Pat O'Brien, Sale, Victoria

Gripped by Truth

Pope Benedict XVI

Sunday homily to his former pupils, 01-09-2012

...but how can one have the truth? This is intolerance! Today the idea of truth and of intolerance are almost completely fused together, and thus we no longer quite dare to believe in truth or to speak of truth. ...

No one can say: I have the truth...and, rightly so, no one can have the truth. It is truth that possesses us, it is something living! We are not its possessors, rather, we are gripped by it. Only if we let ourselves be guided and moved by it, we remain in it, only if we are with it and in it, pilgrims of the truth, then it is in us and for us.

Dear friends, we want to ask the Lord to make us this gift. Saint James says to us today in the Reading: you must not limit yourselves to listening to the Word, you must put it into practice. This is a warning against the intellectualization of the faith and of theology. One of my fears at this time, when I read so many intelligent things is that it becomes a game of the intellect in which "we pass the ball," in which everything is only an intellectual world that does not penetrate and form our life, and which, hence, does not introduce us into the truth. I think that these words of Saint James are addressed in fact to us as theologians: not only to listen, not only the intellect – but to let ourselves be formed by truth, to let ourselves be guided by it!

Let us pray to the Lord that this will come about, and that thus the truth will become powerful over us, and that it will gain force in the world through us.

Zenit.org 05-09-2012

Conserve the Faith

"In the end we will conserve only what we love,
We will love only what we understand,
We will understand only what we are taught."

I read this on the printed paper bag of an aquarium shop, alongside drawings of various sea creatures.

What struck me was how this little saying about conservation can apply to our Catholic faith. How do we expect new generations of Catholics, duly baptised, to understand the faith if no one considers it necessary to teach them?

- Ed.

"**A heart without love** is like a deconsecrated church, a building withdrawn from God's service and given over to another use.

Pope Francis, 23-02-2014

Tempted by Satan

Father Raneiro Cantalamessa, preacher of the Pontifical Household, First Lenten Homily 2014

... First of all a question: does the devil exist? That is, does the word devil truly indicate some personal reality gifted with intelligence and will, or is it simply a symbol, a way of speaking to indicate the sum of moral evil of the world, the collective unconscious, the collective alienation and so on?

The main proof of the existence of the devil in the Gospels is not in numerous episodes of deliverance of the possessed, because in interpreting these facts we must take into account ancient beliefs about the origin and nature of certain sicknesses. The proof is Jesus who was tempted in the desert by the devil. The proof is also the many Saints who fought in life with the prince of darkness. They are not "Don Quixotes" who fought against windmills. On the contrary, they were very concrete men of very healthy psychology. ...

It is altogether normal and coherent that one who does not believe in God does not believe in the devil. It would be downright tragic if one who does not believe in God believed in the devil! Yet, if we think about it well, it is what happens in our society. The devil, Satanism and other connected phenomena are of great topicality today. Our technological and industrialized world is replete with magicians, city sorcerers, occultism, spiritualism, horoscope reciters, vendors of witchcraft, of amulets, as well as even true and proper Satanists. Chased out the door, the devil has re-entered by the window. That is, chased out of the faith, he has re-entered with superstition.

The most important thing that the Christian faith can tell us is not, however, that the devil exists, but that Christ has conquered the devil. For Christians, Christ and the devil are not two equal and contrary princes, as in certain dualistic religions. Jesus is the only Lord; Satan is only a creature "gone bad." If he has been granted power over men, it is because men have the possibility to freely make a choice and also so that they "are kept from being too elated" (cf. 2 Cor12:7), believing themselves self-sufficient and without need of a redeemer. ...

With Christ we have nothing to fear. Nothing and no one can do us harm, if we ourselves do not allow it. After the coming of Christ, said an ancient Father of the Church, Satan is like a tethered dog: he can bark and fling himself as much as he wants but, if we do not approach him, he cannot bite. Jesus freed himself from Satan in the desert to free us from Satan!

Zenit.org 14-03-2014

"Today, we forget everything too easily, including the teaching of the Church!"

Pope Francis, to clergy of Rome, 06-03-2014

Self-Defence

In our comfortable world, there is a danger that "need" can become "greed" as consumerism leads us into waste, injustice and flabbiness. The throw-away society even extends, by some false rationalisations, to human lives now! Who will decide *your* "use-by" date?

Ads pander to our softness, and the life of acquisitions largely becomes the measure of our worth and success.

Many believe they have the "right" to do what they like, regardless of their duties and the rights of others. But no-one has the "right" to do wrong by any measure.

The excess of alcohol and gambling; the unnatural use of drugs, porn and of same-sex and rainbow-sex lifestyles; the arbitrary termination of the lives of the pre-born, the elderly and the defective, are destroying our civilised life. Do we want to make society itself like a quality-controlled animal-breeding farm for producing only the most useful commodities? What has become of our moral capital in having the greatest respect for the dignity and inherent value of human life from conception to natural end?

It is imperative that all unnatural behaviours must be restricted by the rule of law to prevent harm and exploitation, until we can restore this respect for human life, our greatest value, asset and resource.

This is self-defence not bigotry. Education in virtue is badly needed for mature citizens to value and support family and community life, and to promote the arts, crafts, hobbies and sports etc. which nurture a healthy nation.

Fr Bernard McGrath, Bendigo, Victoria

God's Time, God's Space

Pope Francis, Morning Mass, 10-02-2014

When we celebrate the Mass, we don't accomplish a representation of the Last Supper: no, it is not a representation. It is something else: it is the Last Supper itself. It is to really live once more the Passion and the redeeming Death of the Lord. It is a theophany: the Lord is made present on the altar to be offered to the Father for the salvation of the world.

...the liturgy is God's time, God's space, and we must place ourselves there, in God's time, in God's space, and not look at the clock.

The liturgy is to really enter into the mystery of God, to allow ourselves to be brought to the mystery and to be in the mystery. ... All of you here, we are gathered here to enter into the mystery: this is the liturgy. It is God's time, it is God's space, it is the cloud of God that surrounds all of us.

Zenit.org 10-02-2014

Tell the Whole Truth

“What the Catholic Church teaches on asylum and migration”, is the name of a pamphlet being launched by an organisation responsible to the Australian Catholic Bishops Conference (ACBC).

Fr Maurizio Pettenà, of the Australian Catholic Migrant and Refugee Office, said on the ACBC media blog, that “the Catholic Church has a well-defined teaching on asylum seekers, which the pamphlet summarises. We want to make the Catholic Church teaching on the issue widely accessible, through the pamphlet, to Australian Catholics and those interested in what the church is saying on this particularly controversial issue.” The pamphlet will be distributed to Catholic parishes and agencies, educational institutions and politicians across Australia.

What they are doing is good, on asylum seekers: distributing to people a pamphlet on what the Church teaches about asylum seekers and migrants. They say it’s because, “for the Catholic Church, this is a human issue.” But the question I would like to ask the bishops is: why only for the issue of asylum seekers and migrants? Why not also launch and distribute glossy pamphlets on “What the Catholic Church teaches” on abortion, on euthanasia, on homosexual acts, on fornication, on contraception – there’s a whole range of human issues which are in need of clear Church teaching. Why have our bishops fallen silent on these, and not made Christ’s truth accessible and public to all Australians? While social justice may be a safe topic, it is certainly not the primary mission of the Church.

On a different issue of speaking the truth, when I was praying outside the abortion clinic in Melbourne for 40 Days for Life recently, I was struck by the sign on their wall: “Day Procedure Centre”. These are the people who are confident that abortion is a legal activity, and who accuse people who pray outside their clinic of interfering with people who want to go into the clinic to do what is legal in Victoria.

If they are so convinced that abortion is right and good, then why is the clinic so surreptitious about what it does? Why isn’t there a big sign saying, “Abortion Clinic”, with the abortionist’s name and medical qualifications proudly underneath on a shiny plaque? What they do is not illegal in Victoria, but they put there “Day Procedure Centre”, which could mean anything.

Why? Because there’s a shame attached to what they are doing and that’s why they don’t want to publicise it or say outrightly what they do. In their hearts, they know it’s not right. Those who pray outside, with T-shirts or signs that say “Pray to end abortion”, are the only ones who publicise what they do. We wear the shame of what they do.

Gregory Kingman, Morwell, Victoria

We Can Always Start Over

Pope Francis, Angelus address, 15-12-2013

The Christian message is called “gospel,” that is, “glad tidings,” an announcement of joy for the whole people; the Church is not a refuge for sad people, the Church is a house of joy! And those who are sad find joy in her, they find true joy in her.

But the joy of the Gospel is not just any joy. It is caused by our finding ourselves embraced and loved by God. ...

However great are our limits and our dismay, we are not permitted to be downhearted and vacillating in the face of our infirmities. On the contrary, we are invited to get a grip and straighten our weak knees, to have courage and not be afraid because our God always shows us the greatness of his mercy. He gives us the strength to go forward. ...

Thanks to his help we can always start over. How? How do we start over? Someone might say to me: “No, Father, I have done a lot of... I am a great sinner... I cannot start over!” You’re wrong! You can start over! How? Because he waits for you, he is near you, he loves you, he is merciful, he forgives you, he gives you the strength to start over! He gives it to everyone! Then we are able to open our eyes again, to overcome sadness and tears and sing a new song. And this true joy remains in times of trial too, even in suffering, because it is not a superficial joy but enters into the very depths of the person who entrusts himself to God and confides in him.

Christian joy, like hope, has its foundation in God’s fidelity, in the certainty that he always keeps his promises. ... Those who have met Jesus along the way have experienced a joy that nothing and no one can take away. Jesus Christ is our joy! His faithful love is inexhaustible! Thus, when a Christian becomes sad, it means that he has distanced himself from Jesus. But we must not leave him to his own devices. We must pray for him, and make him feel the warmth of the community.

Zenit.org 15-12-2013

Marlo Retreat

Please note that the retreat with Fr Emmanuel Adami has been rescheduled to Friday 23 May to Monday 26 May.

Payment is by anonymous donation. Everything is provided: home cooking, talks, Holy Mass, rosary, Stations of the Cross walks, beach walks, shrines, adoration, prayer and daily Benediction.

For booking and further information, phone 5154 8419.

Richard Earle, Marlo, Victoria

Hours of Eucharistic Adoration in Gippsland

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

Flee For a Brief Time

Saint Anselm

Come now, miserable mortal, flee for a brief time from your occupations, leave for a while your tumultuous thoughts. Move away at this moment from your grave anxieties and put aside your exhausting activities. Attend to God and repose in him. Enter into the depth of your soul, exclude everything, except God and what helps you seek him and, having closed the door, say to God: I seek your face. Your face I seek, Lord.

Contact *Into the Deep*

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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.
- We rely on donations (cheques made out to John Henderson please).
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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 15th of the month).

Editor - Janet Kingman

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

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

Letters to the Editor

Readers are encouraged to contribute letters or articles. We cannot guarantee that all will be published, and we reserve the right to edit letters. The purpose of sharing letters is to pass on relevant information and suggestions for making positive changes, that is, in line with the Catechism of the Catholic Church. We live in joyful hope that the diocese we love can be faithful to the authentic tradition of the Church. As such, Into the Deep aims to be a messenger of hope and not of doom.

Name and contact details must accompany letters. However, if there is sufficient reason, anonymity will be preserved when publishing. Letters to the editor do not necessarily reflect the views of ITD.

Remember!

Please remember to use ITD's new email address:

stoneswillshout@bigpond.com

and *not* the old yahoo one anymore.

And remember to have a look at the ITD blog:

www.stoneswillshout.com/wp

and add your comments.