

Into the Deep

Issue 112

Newsletter of orthodox Catholics of Gippsland

January 2012

Happy New Year

Pope Benedict XVI, 17-01-2011

In the Christmas period, just ended, the liturgy invited us to receive the Word who from the beginning was in the heart of the Father and whom he has given us, revealing his face in a Child.

He is the Eternal who enters into time and fills it with his fullness; he is the light that illumines and lightens all those that are in darkness; he is the Son of God who brings salvation to humanity.

Let us always receive him with trust and joy! He is presented to us by the Virgin Mary. She, as a solicitous Mother, watches over us. Turn frequently to her maternal intercession and entrust to her the year that has just begun, so that it will be for everyone a time of hope and peace.

www.zenit.org 17-01-2011

Call on Mary

St Bernard of Clairvaux, Father of the Church

In danger, in anguish, in uncertainty, think of Mary, call on Mary.

May she never be far from your lips, from your heart; and thus you will be able to obtain the help of her prayer, never forget the example of her life.

If you follow her, you cannot go astray;

if you pray to her, you cannot despair;

if you think of her, you cannot be mistaken.

If she sustains you, you cannot fall;

if she protects you, you have nothing to fear;

if she guides you, you do not tire;

if she is propitious to you, you will reach the goal ...

Quoted by Pope Benedict XVI, General Audience 21-10-2009

God Surprises Us

Pope Benedict XVI, BBC Radio 24-12-2010

God is always faithful to his promises, but he often surprises us in the way he fulfils them.

The child that was born in Bethlehem did indeed bring liberation, but not only for the people of that time and place – he was to be the Saviour of all people throughout the world and throughout history. And it was not a political liberation that he brought, achieved through military means: rather, Christ destroyed death for ever and restored life by means of his shameful death on the Cross. And while he was born in poverty and obscurity, far from the centres of earthly power, he was none other than the Son of God.

Out of love for us he took upon himself our human condition, our fragility, our vulnerability, and he opened up for us the path that leads to the fullness of life, to a share in the life of God himself.

As we ponder this great mystery in our hearts ... let us give thanks to God for his goodness to us, and let us joyfully proclaim to those around us the good news that God offers us freedom from whatever weighs us down: he gives us hope, he brings us life.

www.zenit.org 01-01-2011

True Joy

Pope Benedict XVI, Angelus Address, 11-12-2011

True joy is not the result of diversion, of avoiding life's responsibilities. True joy is linked to something more profound. Of course, in an often frenetic daily life it is important to find time for rest and relaxation, but true joy is linked to the relationship with God. People who have encountered Christ in their lives, experience a calmness of heart and a joy which no worldly situation can take from them.

Vatican Information Service 11-12-2011

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

Who is This Jesus?

Pope Benedict XVI, Angelus address, Feast of the Epiphany 2011

Today we celebrate the Epiphany, the manifestation of Jesus to all peoples, represented by the Magi, who arrived in Bethlehem from the East to pay tribute to the King of the Jews, whose birth they learnt about by the appearance of a new star in the sky.

In fact, before the arrival of the Magi, knowledge of this event was little known beyond the family circle: in addition to Mary and Joseph, and probably other relatives, it was known by the shepherds of Bethlehem... The coming of the Messiah, awaited by the people as foretold by the prophets, remained thus initially in concealment.

Until, in fact, those mysterious personages – the Magi – arrived in Jerusalem to ask news about the “king of the Jews,” born a short time ago. Obviously, as it was about a king, they went to the royal palace where Herod resided. But he did not know anything about this birth and, very worried, he immediately convoked the priests and scribes who, based on the famous prophecy of Micah (cf. 5:1), affirmed that the Messiah was to be born in Bethlehem. And in fact, going out again in that direction, the Magi saw the star again, which led them to the place where Jesus was. Having entered, they prostrated themselves and adored him, offering him symbolic gifts: gold, incense and myrrh.

See the epiphany, the manifestation: the coming and the adoration of the Magi is the first sign of the singular identity of the son of God, who is also son of the Virgin Mary. From now on the question began to be propagated that would accompany the whole life of Christ, and which in different ways goes across the centuries: who is this Jesus?

Dear friends, this is the question that the Church wishes to awaken in the hearts of all men: who is Jesus? This is the spiritual longing that drives the mission of the Church: to make Jesus known, his Gospel, so that every man can discover in his human face the face of God, and be illumined by his mystery of love. ...

Christians are called to imitate the service that the star gave the Magi. We must shine as children of the light, to attract all to the beauty of the Kingdom of God. And to all those who seek truth, we must offer the Word of God, which leads to recognizing in Jesus “the true God and eternal life” (1 John 5:20).

Once again, we feel in ourselves a profound gratitude to Mary, the Mother of Jesus. She is the perfect image of the Church which gives the world the light of Christ: she is the Star of evangelization. Saint Bernard says to us: look at the Star, you who go in search of truth and peace; turn your gaze to Mary, and She will show you Jesus, light for every man and for all peoples.

[Translation by ZENIT] www.zenit.org 06-01-2011

Protestant Influence?

I am writing to draw your attention to an editorial written in the June edition of ‘Liturgy News’ by a Tom Elich. Liturgy News is produced by the Liturgical Commission of the Archdiocese of Brisbane. The name of the article is ‘Understandings & Misunderstandings’. The point of my concern regards the nature of Christ’s presence in the sacred host.

In brief, it says at one point that: “the risen Christ no more enters our mouth than he is a prisoner in the tabernacle. Such a misunderstanding reduces the reality of the real presence.”

It is a matter for further consideration but I am wondering what concept of “real presence” Tom Elich has. Does his concept confirm that of the Archdiocese which is explained on the Archdiocesan web page in the category of “ecumenism”? (In “Blessed and Broken - Pastoral Guidelines for Eucharistic Hospitality” the Eucharist is referred to as being about us and our sharing, and the guidelines are about “offering eucharistic hospitality” to non-Catholics). If so, does the Catholic doctrine of the real presence suffer a protestant influence?

Name and address supplied, Queensland

Misunderstandings

From Tom Elich’s editorial ‘Understandings and Misunderstandings’ in Liturgy News, June 2011

(see above)

We do not have to like the new translation of the Missal. We do not have to agree with the authoritarian process by which it was produced. But we do now need to learn to appreciate it and pray with it so that the words we use will still be a window to the sacred and allow the gathered Church to express its worship of God. [...]

The danger with the phrase *enter under my roof* is that people will take it at face value and say, *ah yes, the roof of my mouth*. This is not just a quaint misunderstanding, but enshrines an unhelpful theology limiting and localising the real presence of the living risen Christ in the blessed Sacrament. It is not as though Christ is somehow trapped within the host. As Nathan Mitchell once wrote, *the body of Christ is present in the Eucharist not in the usual, natural, visible, local ways bodies are normally present, but rather in a spiritual, non-visible, substantial, and sacramental manner... (Real Presence: the Work of Eucharist, Chicago: 1998)*. In scholastic terms, locality belongs to the accidents of the bread and wine, not the substance of Christ’s body. The risen Christ no more enters our mouth than he is prisoner in the tabernacle. Such a misunderstanding reduces the reality of the real presence.

ITD Preserved

The National Library of Australia recently requested a copy of *Into the Deep* to “assess against its current collection development guidelines to determine if it falls within the scope of the Library’s collection of serial publications.”

The National Library notes that, “as required by the *National Library Act, 1960*, it is attempting to build a comprehensive collection of library material relating to Australia and the Australian people.”

ITD has since been advised that it will be kept at the National Library as part of its collection. All back issues and all future issues will be retained at the Library.

One of the NLA staff responded to my request for clarification on how ITD was found and why it was selected with the following explanation:

“Part of the collection development policy of the National Library is to collect and preserve material published by Australia, from Australian people and for Australian life. In selecting items for the collection, library staff will consider how well this item adheres to the collection development policy. In doing so, they take into account aspects such as the subject area, the geographical coverage, the cost, the physical characteristics of the item, its ongoing need for preservation and its relationship to the existing collection. Your publication was quoted in one of the local newspapers and closely adheres to the library collection policy.”

- Ed.

Religion and Violence

Is it not high time to ditch the oft-repeated mantra that religious belief has been the greatest source of human conflict and violence?

Whatever the motives for atheist bloodthirstiness, the irrefutable fact is that *all* the religions of the world put together have in the last 2,000 years not managed to kill as many people as have been killed in the name of atheism in the 20th century, when atheist strongmen Hitler, Stalin and Mao, and lesser players such as Pol Pot and Enver Hoxha, reigned supreme.

Who can deny that Stalin, Mao, Pot and a host of others committed atrocities in the name of a Communist ideology that was explicitly atheistic? That Hitler was raised a Catholic is neither here nor there: Stalin was raised in the Orthodox Church, while Mao grew up as a Buddhist. (Was Lucifer - identified with Satan - not an *ally* of God at one stage...?) Many people today repudiate their religious upbringing – as did Adolf, Joseph and Mao before them.

Even a cursory study of modern history reveals that atheism, not religion, has been the true force behind the big mass murders in human history.

Henk Verhoeven, Beacon Hill, NSW

Australian Bishops Finally Back the Pope

From a statement by the Australian Bishops during their ad limina visit to Rome in October; regarding the removal of Bishop William Morris as Bishop of Toowoomba:

These meetings have given us a more adequate understanding of what was done by the Holy See in an attempt to resolve the difficulties with Bishop Morris, which concerned not only matters of Church discipline but also of Church doctrine definitively taught, such as on the ministerial priesthood. What the Holy See did was fraternal and pastoral rather than juridical in character. Although efforts continued over many years, a critical point came when Bishop Morris failed to clarify his position to the satisfaction of the Holy See and then found himself unable to resign as Bishop of the Diocese when the Holy Father made the request.

What was at stake was the Church’s unity in faith and the ecclesial communion between the Pope and the other Bishops in the College of Bishops. Eventually Bishop Morris was unable to agree to what this communion requires and at that point the Pope acted as the Successor of Peter, who has the task of deciding what constitutes unity and communion in the Church.

We express our acceptance of the Holy Father’s exercise of his Petrine ministry, and we reaffirm our communion with and under Peter.

Firefighters Without Water

Fr Raniero Cantalamessa, preacher of the pontifical household, 09-12-2011

The effort for a new evangelization is exposed to two dangers.

One is inertia, laziness, of not doing anything and leaving everything to others.

The other is launching into a feverish and empty human activism, with the result of losing little by little the contact with the source of the Word and of its efficacy.

It is said: How can I pray in stillness when so many demands lay claim to my attention, how can I not run when the house is burning?

It is true, but let us imagine a group of firefighters who would run to put out a fire and who discovered that they had not one drop of water in their tanks. This is how we are when we run to preach without first praying.

Prayer is fundamental for evangelization because Christian preaching is not primarily a communication of doctrine but of existence. He evangelizes more who prays without speaking than he who speaks without praying.

www.zenit.org 15-12-2011

The Year of the Animal

The year 2011 should be officially declared the year that animals gained more rights than humans.

Early in the year an ABC Four Corners program, allegedly depicting cruelty to cattle being slaughtered in Indonesia was broadcast. The Brown-Gillard Government immediately suspended the live cattle trade and arrogantly demanded that Indonesia get its act together. Hundreds of farmers, transport operators, agents, yard workers, stock men, and many others were immediately affected financially, many bankrupted, but animal rights prevailed.

Then in November an inspector with FarmSafe immediately suspended the licence of a Trafalgar abattoir when he received a video of a pig being hit in the eye with a cattle prod. He did not even visit the abattoir to establish the facts before acting, and 30 employees were suddenly out of work, and many farmers, butchers, transport operators, and customers were seriously affected. The abattoir is still closed!

When the Victorian Government announced that aerial baiting to kill wild dogs ravishing farm animals would resume, the reaction from animal rights activists was that the “endangered quoll would be killed as well as dogs.”

Then also in November, a doctor advised a mother that one of her 32 week unborn twins could have heart problems and should be terminated. The mother agreed but sadly the healthy baby, as well as the alleged ‘less than perfect one,’ died in the process. Great sympathy was expressed for the mother but very little for the babies who will never smell the roses, see God’s wonderful creation, or experience love and affection.

I rest my case!

Pat O'Brien, Sale

Not Ours to Keep

Pope Benedict XVI, 13-11-2011

With this parable [of the talents] Jesus wished to teach His disciples to make good use of His gifts.

God calls each one of us to life and gives us talents, at the same time entrusting us with a mission to accomplish. It would be foolish to think that these gifts are our due, just as refusing to employ them would be to fail in the goal of our lives. Commenting on this Gospel episode, St Gregory the Great notes that the Lord does not stint His gift of charity and love to anyone.

Let us accept the invitation to be watchful, as reiterated in the Scriptures. This is the attitude of those who know that the Lord will return and will wish to see in us the fruits of His love. Charity is the fundamental good which no one should fail to practise and without which all other gifts are in vain.

Vatican Information Service 13-11-2011

Christians Need Solid Faith

Pope Benedict XVI to the Pontifical Council for the Laity, 25-11-2011

God is known through men and women who know him: the way to him passes, in a concrete way, through those who have met him.

Here your role as laypeople is particularly important. As *Christifideles laici* observes, this is your specific vocation. In the Church “a particular place falls to the lay faithful, by reason of their ‘secular character,’ obliging them, in their proper and irreplaceable way, to work towards the Christian animation of the temporal order” (n.36).

You are called to bear a transparent witness to the relevance of the question of God in every sphere of thought and action. In the family, in the workplace and in politics and the economy, contemporary man needs to see with his own eyes and touch how it is that with God or without God everything changes.

But the challenge posed by a mentality closed to transcendence obliges Christians themselves to return in a more decisive way to the centrality of God. Now and then there is an effort to make the presence of Christians more incisive in society, politics or the economy, and perhaps there has not been a corresponding concern for the solidity of their faith, almost as if it were something acquired once and for all.

In reality Christians do not inhabit a distant planet that is immune to the “diseases” of the world, rather they share the anxieties, the disorientation and the difficulties of their time.

Thus, it is not less urgent to re-propose the question of God even in the ecclesial sphere. How often, despite calling themselves Christians, do the faithful not in fact make God the central point of reference in their way of thinking and acting, in their fundamental decisions in life?

The first response to the great challenge of our time is then the profound conversion of our heart, so that the Baptism that made us the light of the world and the salt of the earth might truly transform us.

www.zenit.org 29-11-2011

Eugenics At Work

Leticia Velasquez, co-founder of KIDS (Keep Infants with Down Syndrome), in an interview with Zenit, 16-12-2011

The abortion rate for babies diagnosed with Down syndrome is currently 92% in the U.S. and higher in Europe. Once MaterniT21, a non-invasive blood test which is done at 10 weeks, with 99% accuracy, is widely available, many more women will know if they are carrying a child with Down syndrome. If current trends persist, the abortion rate of these children will increase dramatically.

Can't Celibacy Be Changed?

Cardinal Mauro Piacenza, prefect of the Congregation for the Clergy, in an interview with Zenit

But is the law of celibacy so absolute? Can it really not be changed?

It is not a mere law! The law is the consequence of a much higher reality that is grasped only in a living relationship with Christ. ...

The true problem is in the contemporary inability to make definitive choices, in the dramatic reduction of human freedom that has become so fragile as not to pursue the good, not even when it is recognized and intuited as a possibility for one's own existence.

Celibacy is not the problem, nor can the infidelity and weakness of certain priests be the criterion of judgment. Statistics tell us that more than 40% of marriages fail. But 2% of priests fail in celibacy, so the solution would not be in making holy celibacy optional. Should we not instead stop interpreting freedom as the "absence of ties" and of definitiveness, and begin to discover that the true realization of human felicity consists precisely in the definitiveness of the gift to the other and to God?

What about vocations? Would they not increase if celibacy were abolished?

No! The Christian confessions in which, because there is no ordained priesthood, there is no doctrine and discipline of celibacy, find themselves in a state of deep crisis regarding "vocations" to the leadership of the community. There is also a crisis in the sacrament of marriage as one and indissoluble.

The crisis from which, in reality, we are slowly emerging, is linked, fundamentally, to the crisis of faith in the West. It is in making faith grow that we must be engaged. This is the point. ...

The first and undeniable remedy for the drop in vocations Jesus himself suggested: "Pray that the Lord of the harvest will send workers into the harvest". This is the realism of pastoral work in vocations. Prayer for vocations, an intense, universal, widespread network of prayer and Eucharistic adoration that envelops the whole world, is the only possible answer to the crisis of the acceptance of vocations. Wherever such a prayerful attitude has a stable existence, one sees that a real turnaround is occurring. It is fundamental to watch over the identity and specificity in ecclesial life of priests, religious (in the uniqueness of the foundational charisms of the order to which they belong) and faithful laity, so that each may truly, in freedom, understand and welcome the vocation that God has in mind for him. But everyone must be himself and must work every day more and more to become what he is.

[Translation by Joseph G. Trabbic] www.zenit.org 19-09-2011

Bishop Fails to Teach

On the morning of 13-12-2011 ABC news reported that a lesbian couple were shocked that 'their daughter' was refused enrolment for 2012 by Sacred Heart Primary School in Broken Hill because of their relationship.

By the afternoon of that same day the Apostolic Administrator of Wilcannia-Forbes diocese and former Bishop of Parramatta, Kevin Manning overturned the parish priest's and principal's decision and ordered the child to be accepted on the basis that the child should not be penalised because of the homosexual couple's lifestyle choices. Would you believe it, obediently applying the Church's teaching on human sexuality and the sanctity of marriage between a man and a woman as it is presented in the Catechism of the Catholic Church, would penalise the child.

Then after publicly causing confusion to the faithful and contributing to the moral disorder which already exists in this country, he added that he would pursue the issue of school enrolments with the national Bishops' Conference to avoid further confusion. That's the dysfunctional body which for over a generation failed to evangelise and sanctify Australian culture and society and rendered the Catholic faith in it moribund. Perhaps Bishop Manning could explain how his compassionate decision would evangelise the child and the lesbian couple? He is well-known for contrasting the Church, her ordered liturgy, doctrine and moral norms with the compassionate spirit of Jesus – as if Jesus was in opposition to His Church.

Here, as the chief teacher of the diocese he was presented with a perfect opportunity to proclaim and apply the Church's moral teaching to the circumstances of daily life in a society that is becoming more and more aggressively secular; and he failed. Every single Catholic out of fidelity and love for the truth has the absolute duty to oppose any and all of government's homosexual agenda, especially their attempts to legalise same-sex unions.

The decision not to enrol the child called for the Bishop to support the parish priest and the school. Instead, he scandalised the faithful by putting his own pastoral prudence above that of the moral norms of the Church and in the process trampled over the rights of the parish priest and hung him and the principal out to dry.

Of course this style of 'pastoral' leadership is nothing new; Bishop Coffey and his successor Bishop Prowse went a step further and removed Fr Speekman for applying the truths of the faith and for dutifully catechising the souls entrusted to his care so that their faith may be living and manifest.

Once again, a Bishop's decision gives us insight into how over the last 40 years the Church's schools have lost their Catholic identity and stopped being agents of evangelisation.

Gregory Kingman, Morwell

Good Old Rules

Just the other day I popped into a Christian op-shop and bumped into a friend of mine who is a member of that denomination and works there as a volunteer. She just happened to have in her hand a little prayer book which she thought I'd be interested in. Certainly a very beautiful little prayer book. I found the following quite interesting and I just wanted to share it. After reading these points I thought, what a pity we don't follow these rules even now. The Church would be such a welcoming place indeed and the time would be spent only for Jesus and with Jesus.

People just can't get enough of each other when coming to Church. Here is our Lord waiting for us to enter into His presence and keep Him company; all we do is chat, laugh and crack jokes to each other. I'm almost sick of hearing people's voices in general. Apparently, Pope Paul VI once said "Lord, take me away from this people". I think it was around the time of *Humanae Vitae*. I don't blame him at all as that what I was saying today coming back from Mass.

E.P., Tasmania

WHEN YOU HEAR HOLY MASS

*From a 1939 Prayer Book for a Young Child
by Rev. Robert J. Power, C.M.*

1. Do not – Come late – Be on time!
2. Do not – Forget to take Holy Water.
3. Do not – Forget to genuflect – (kneel on one knee.) Learn how to do it slowly and piously.
4. Do not – Make a noise – so as to disturb others – walk quietly.
5. Do not – Swing your arms, your cap or trail your hand along the doors of the Pews. Join your hands.
6. Do not – Sit down at once, forgetting that Jesus is on the altar. First kneel, at least for a little bit, and say a little prayer.
7. Do not – Sit back on your heels. Kneel up straight. If tired, sit down.
8. Do not – Shuffle your feet. Keep them still.
9. Do not – Look back, up at the choir, up at the ceiling, around at your companions. Keep your eyes on the altar; watch the priest.
10. Do not – Talk, whisper, grin, laugh. It shows you do not know where you are. Read your prayer book or say your rosary.
11. Do not – Cough out loud. It bothers everyone.
12. Do not – Keep up a racket from the time you come into church until you go out. – Be still!
13. Do not – Try to be the first out of church, pushing and shoving your way – take your time.

Say to yourself: "Jesus sees me. I must not forget that He is here. I must try to please Him in everything that I do when I visit His Home."

Pope's Instructions to Australian Bishops

*Pope Benedict XVI to Australian Bishops, Ad limina visit,
20-10-2011*

All the members of the Church need to be formed in their faith, from a sound catechesis for children, and religious education imparted in your Catholic schools, to much-needed catechetical programmes for adults.

Clergy and religious must also be assisted and encouraged by an ongoing formation of their own, with a deepened spiritual life in the rapidly secularizing world around them.

It is urgent to ensure that all those entrusted to your care understand, embrace and propose their Catholic faith intelligently and willingly to others.

In this way, you, your clergy and your people will give such an account of your faith by word and example that it will be convincing and attractive.

... the task now falls to you to continue to repair the errors of the past with honesty and openness, in order to build, with humility and resolve, a better future for all concerned.

I therefore encourage you to continue to be pastors of souls who, along with your clergy, are always prepared to go one step further in love and truth for the sake of the consciences of the flock entrusted to you, seeking to preserve them in holiness, to teach them humbly and to lead them irreproachably in the ways of the Catholic faith.

Finally, as Bishops, you are conscious of your special duty to care for the celebration of the liturgy. The new translation of the Roman Missal, which is the fruit of a remarkable cooperation of the Holy See, the Bishops and experts from all over the world, is intended to enrich and deepen the sacrifice of praise offered to God by his people. Help your clergy to welcome and to appreciate what has been achieved, so that they in turn may assist the faithful as everyone adjusts to the new translation.

As we know, the sacred liturgy and its forms are written deeply in the heart of every Catholic. Make every effort to help catechists and musicians in their respective preparations to render the celebration of the Roman Rite in your Dioceses a moment of greater grace and beauty, worthy of the Lord and spiritually enriching for everyone.

www.zenit.org 20-10-2011

Reading the Bible

Pope Benedict XVI, to theologians, 06-12-2011

"The Bible is always read in a given context, and the only context in which the believer can be in full communion with Christ is the Church and her living Tradition."

World Day of Peace

Excerpts from Pope Benedict XVI's Message for the World Day of Peace 2012, celebrated on 1 January. The theme is: "Educating Young People in Justice and Peace".

Live What You Teach

Education...calls for responsibility on the part of the learners, who must be open to being led to the knowledge of reality, and on the part of educators, who must be ready to give of themselves. For this reason, today more than ever we need authentic witnesses, and not simply people who parcel out rules and facts. ... A witness is someone who first lives the life that he proposes to others.

Family Education

Where does true education in peace and justice take place? First of all, in the family, since parents are the first educators. ... It is in the family that children learn the human and Christian values which enable them to have a constructive and peaceful coexistence. It is in the family that they learn solidarity between the generations, respect for rules, forgiveness and how to welcome others. The family is the first school in which we are trained in justice and peace.

Freedom

Freedom is a precious value, but a fragile one; it can be misunderstood and misused.

Deep within his conscience, man discovers a law that he did not lay upon himself, but which he must obey. Its voice calls him to love and to do what is good, to avoid evil and to take responsibility for the good he does and the evil he commits. Thus, the exercise of freedom is intimately linked to the natural moral law, which is universal in character, expresses the dignity of every person and forms the basis of fundamental human rights and duties...

Peace

Peace is not merely the absence of war, and it is not limited to maintaining a balance of powers between adversaries. Peace cannot be attained on earth without safeguarding the goods of persons, free communication among men, respect for the dignity of persons and peoples, and the assiduous practice of fraternity.

Peace, however, is not merely a gift to be received: it is also a task to be undertaken. In order to be true peacemakers, we must educate ourselves in compassion, solidarity, working together, fraternity, in being active within the community.

Peace for all is the fruit of justice for all, and no one can shirk this essential task of promoting justice, according to one's particular areas of competence and responsibility.

To the young, who have such a strong attachment to ideals, I extend a particular invitation to be patient and persevering in seeking justice and peace, in cultivating the taste for what is just and true, even when it involves sacrifice and swimming against the tide.

Respect for Nature

Pope Benedict XVI, 28-11-2011

St Francis, faithful to Holy Scripture, invites us to recognise that nature is like a marvellous book speaking to us of God, of His beauty and goodness. Francis used to ask the friar who tended the convent garden...to leave space for a rich flowerbed so that passers-by would raise their thoughts to God, Creator of such beauty. ...

Dear friends, the Church, while appreciating the most important scientific research and discoveries, has never ceased to remind people that by respecting the mark of the Creator in all creation, we achieve a better understanding of our true and profound human identity. ... If, in fact, human activity forgets to collaborate with God, it can do violence to the creation and cause damage which always has negative consequences, also for mankind. ...

Today more than ever it is clear that respect for the environment cannot overlook recognition for the importance and inviolability of human beings, at every stage of life and in every condition.

Respect for the human being and respect for nature are the same thing, they grow and find their just measure if we respect the Creator and His creation, both in the human creature and in nature.

www.zenit.org 28-11-2011

Vatican II

Porta Fidei, n.5

It seemed to me that timing the launch of the Year of Faith to coincide with the fiftieth anniversary of the opening of the Second Vatican Council would provide a good opportunity to help people understand that the texts bequeathed by the Council Fathers, in the words of Blessed John Paul II, "have lost nothing of their value or brilliance. They need to be read correctly, to be widely known and taken to heart as important and normative texts of the Magisterium, within the Church's Tradition ... I feel more than ever in duty bound to point to the Council as the great grace bestowed on the Church in the twentieth century: there we find a sure compass by which to take our bearings in the century now beginning." [*Novo Millennio Ineunte*, 57]

I would also like to emphasize strongly what I had occasion to say concerning the Council a few months after my election as Successor of Peter: "if we interpret and implement it guided by a right hermeneutic, it can be and can become increasingly powerful for the ever necessary renewal of the Church."

*The Year of Faith will begin 11 October 2012
and conclude 24 November 2013*

Transform the World

In his encyclical *Ecclesia de Eucharistia*, Pope John Paul II brings out clearly how adoration is linked to the Eucharistic Sacrifice. It is the presence of Christ under the sacred species, reserved after Mass. He goes on to say "It is the responsibility of Pastors to encourage, also by their personal witness, the practice of Eucharistic adoration. ... It is pleasant to spend time with him, to lie close to his breast like the Beloved Disciple and to feel the infinite love present in his heart. If in our time Christians must be distinguished above all by the "art of prayer", how can we not feel a renewed need to spend time in spiritual converse, in silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament?" (n.25)

Saint Alphonsus Ligouri wrote, "Certainly, among all the devotions this one of adoration of the sacramental Jesus is the first after the sacraments, the dearest to God and the most useful to us."

Pope John Paul II in his *Corpus Christi* letter, 1996, talks about how adoration makes us open to human joy and distress, and broadens our heart on a global scale, contributes to a radical transformation of the world, and to the sowing of the Gospel.

Pope Benedict XVI continues the same line, saying, "Without adoration there is no transformation of the world." This seems a strong statement. But then again, Jesus did say, "Without me you can do nothing."

Pope John Paul II urged all of us to redouble our efforts to teach the younger generation the meaning of adoration. How will the young people be able to know the Lord if they are not introduced to the Mystery of His Presence? This is the third millennium and belongs to our young people, and I believe many are looking forward with hope and joy.

Blessed John Paul the Great, and Maximilian Kolbe, talked about a new civilisation of love, a new Eucharistic reign of Jesus. Marthe Robin, Servant of God, who lived only on the Eucharist for 50 years, spoke of a new Pentecost, a new springtime for the Church. In Mark's Gospel, we see how they brought the children to Him asking Him to touch them and His disciples rebuked them. But Jesus was indignant at seeing this. "Let the children come to me," He said. This word "indignant" is a very strong word. Nearest I could find said, 'inflamed, with mingled anger'.

Parents who accompany their children to school could easily make a visit to Jesus in the tabernacle and say, "Good morning Jesus. Please bless me, my family and school today." This would be a great opportunity to teach the children to be silent in church so Jesus can speak to their heart, to kneel before Jesus in the tabernacle as the wise men knelt before Jesus in the crib in adoration. And to always genuflect when passing the tabernacle or entering the church.

Don Kempster, Monbulk, Vic

Double Standards

Why is it not obvious to society that these are double standards? What are we doing about it?

- A 46-year old man and his 26-year old daughter faced jail in the UK for having a sexual relationship. If we argue that homosexual relationships are normal because they are two consenting adults, not harming anyone, and have a right to love who they want to, then why shouldn't we accept that a father-daughter sexual relationship is also normal?

- There was uproar in the Northern Territory because social workers failed to act on a report that a pregnant woman was punching herself in the stomach. The baby was born with brain damage. If we consider it a woman's choice and right to abort her baby at any stage of pregnancy for any reason, why shouldn't we accept that this mother had the right to disable her baby?

- A 7-year old Sydney girl was murdered last year. Her mother and stepfather have since been charged with her murder. There was community outrage, with people damning the parents to hell, wanting them to hang, and calling them 'kid killers'. If that mother had killed her little girl before she was born, the community would be fiercely defending her right to 'choose', tax-payers would be funding her abortion, and the step/father would have no responsibility in the act. Same child, different age.

- The death of an unborn child in Queensland has been counted as part of the road toll because his mother was in a car accident. If his mother was in an abortion clinic when he died, he wouldn't even have been considered a child.

- Kelli Lane was jailed for 13 years for killing her newborn daughter. If she'd had an abortion a little while earlier, she'd have been considered innocent of her child's death.

- A 19-year old mother faced court in New South Wales for murdering her newborn baby by stabbing him with a pair of manicure scissors. If a late-term abortionist had stabbed the same baby with surgical scissors moments before he was born, it would be termed a medical procedure.

- There was horror around the world when a toddler who was run over by a car in China was ignored by 18 passers-by before being taken to hospital, where she later died. Chinese culture was called heartless. Australian culture considers itself civilised where people will pass by abortion clinics unconcerned about the fate of babies there.

- In Sydney a 22-month old girl died in a hot car; her mother was charged with manslaughter. A Police officer involved commented that a 22-month old is solely dependent on her carer/parent and the onus is on us adults to look after them. What about a 22-week old then?

- Ed.

Consequences of Atheism

We might wonder why atheism, under the guises of feminism, secularism, materialism, naturalism etc., attracts so many today, because it cannot survive common-sense analysis.

Human experience is full of the awareness of the reality of purpose and design in this world, which cannot be explained simply by saying that all that exists is random matter-in-motion with no final purpose (evolution theory).

Human experience also shows that the human mind is essentially different to all other material things because it can understand universal ideas that are independent of time and space like truth, beauty, goodness, justice, loyalty, compassion, forgiveness etc. We know things both seen and unseen.

The obvious conclusion is that the human mind and soul are immaterial. They can reflect back upon themselves when they know that they know, and we can all reason with each other. No other material things in time and space can do that (animals can communicate by basic instincts only).

The driving force behind atheist thinking is not rational argument but the wilfulness to believe there is no God, or transcendent law. They believe what they want to believe.

Because, if there is no Creator God, the First Mover of all things (now called in science "Intelligent Designer") then there is:

- a) No purpose to the world (a dead end)
- b) No immortality of the soul (we die like animals)
- c) No natural moral law (we live by instinct like animals)
- d) No final judgment or accountability for how we live our lives.

In effect, this makes man his own little god with his own little reality and not morally accountable to anyone for what he thinks or does – especially regarding his strong passions – greed, sex, anger and violence.

Purpose in this world means intelligence, which means God, and atheists hate that idea.

No wonder our social fabric is in rapid decay. We are producing savages who use modern technology (the hard work of others) to multiply and facilitate their evil desires and behaviour.

We might be rich in material progress but there is a dire poverty of spirit, of self-control and respect for law and order. Shame, shame. For this there will be hell to pay, unless there is reform to the truth and the natural law of our Creator God and Father.

Fr Bernard McGrath, Bendigo, Vic

Profane Music at Mass

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

...This leads me to note one aspect of Catholic tradition with respect to the music used in church. This characteristic could be called the "rejection of the profane" and means that the Church is wary of accepting any music that the faithful easily associate with non-religious music.

This is not a novelty. Pope St Gregory the Great (540-604) forbade the deacons from singing lyrical psalms and limited them to the simple tones of the Gospel. He said, "The cantor serving the altar irritates God with his customs even when he fascinates the people with his melodies." ...

The birth of polyphony, at the same time deeply Christian, was not without dangers. Some composers used popular songs as musical themes for the composition of Masses which then took the name of the song. This is why there is a Mass called "bacciami amica mia" (kiss me, my dear). The Council of Trent attempted to contrast such tendencies in its 22nd session by decreeing: "That form of Music must be removed from churches in which anything impure or lascivious is mixed in, either from the sound of the organ, or through song ... so that the house of God may truly be called a house of prayer."

It must be recognized that some musical forms are inherently profane either because they are tied up with irreligious or immoral contexts or simply intimately associated with the secular sphere. So long as the music invokes the non-religious original, then "baptizing" the lyrics is simply insufficient.

On the other hand, sacred and profane with respect to music often depends on time and circumstances rather than any inherent quality of the music itself. Certain secular tunes can with time lose their exclusively profane context and eventually be used as religious hymns. The lyrics to the popular Christmas carol "What Child Is This," composed in 1865, are much better known than those to the original Tudor love-song "Greensleeves." The so-called Ave Maria of Schubert was originally a German translation of Sir Walter Scott's "Lady of the Lake." It was only later adapted by other composers to the full text of the Hail Mary.

Thus, while some flexibility may be allowed, the church is not the place to introduce experimental music which may grind on the sensibility. The primary function of liturgical music is to assist divine worship and to be a prayer itself. The forms of music should contribute to this goal.

www.zenit.org 14-10-2010

"We must become holy not because we want to feel holy, but because Christ must be able to live His life fully in us." Blessed Teresa of Calcutta

Reflecting on Herod

Pope Benedict XVI, Angelus address, Feast of the Epiphany 2011

He certainly was interested in the child of whom the Magi spoke; not, however, for the purpose of adoring him, as he, lying, wished to make understood, but to do away with him.

Herod was a man of power, who in the other sees only a rival to combat. At bottom, if we reflect well, even God seems a rival to him, in fact a particularly dangerous rival, who wished to deprive men of the vital space, of their autonomy, of their power; a rival who indicates the way to follow in life and thus impedes one's doing whatever one wishes. Herod hears from his experts in the Sacred Scriptures the words of the prophet Micah, but his only thought is the throne. Hence God himself must be obfuscated and persons must be reduced to being simple pawns to be moved in the great chess-board of power.

Herod is not a likable personality, someone whom we instinctively judge in a negative way because of his brutality.

But we must ask ourselves: is there perhaps something of Herod also in us?

Perhaps we too at times see God as a sort of rival? Perhaps we too are blind before his signs, deaf to his words, because we think he puts limits on our life and does not allow us to dispose of our existence as we please?

Dear brothers and sisters, when we see God in this way we end up by feeling dissatisfied and unhappy, because we do not let ourselves be guided by Him who is the foundation of everything. We must remove from our mind and heart the idea of rivalry, the idea that to give space to God is to limit ourselves; we must open ourselves to the certainty that God is the omnipotent love that does not take anything away, does not threaten, rather, He is the only One capable of giving us the possibility of living in fullness, of experiencing true joy.

www.zenit.org 06-01-2011

Forthcoming Retreats

We will be holding the following retreats at The Ark in Marlo, Victoria in coming months:

10-13 February 2012:

“The Little Way” – Fr Emmanuel Adami.

5-10 May 2012:

Fathers of Mercy – Fr Wade Menezes (for this five day Retreat we require a non-refundable deposit of \$50 per person).

For further details and booking ring (03) 5154 8419.

Richard and Kate Earle, Marlo

We Need Re-Evangelisation

Pope Benedict XVI to U.S. Bishops, 26-11-2011

The obstacles to Christian faith and practice raised by a secularised culture also affect the lives of believers, leading at times to that ‘quiet attrition’ from the Church. ... Immersed in this culture, believers are daily beset by the objections, the troubling questions and the cynicism of a society which seems to have lost its roots, by a world in which the love of God has grown cold in so many hearts. Evangelisation thus appears not simply a task to be undertaken ad extra; we ourselves are the first to need re-evangelisation.

Vatican Information Service 26-11-2011

The Heart of Little Ones

Pope Benedict XVI, General Audience 07-12-2011

We too, by the gift of His Spirit, can turn to God in prayer with the confidence of children, calling upon Him with the name Father, “Abba.” But we must have the heart of the little ones, of the “poor in spirit” – in order to recognize that we are not self-sufficient, that we are unable to build our lives alone, that we need God – we need to encounter Him, to listen to Him, to speak to Him. Prayer opens us to receive the gift of God – His Wisdom – which is Jesus Himself, in order to accomplish the Father’s Will in our lives and thus to find rest amidst the hardships of our journey.

www.zenit.org 07-12-2011

Prayer of Aspiration

St Francis de Sales

My child, aspire continually to God, by brief, ardent upliftings of heart; praise God, invoke His aid, cast yourself in spirit at the Foot of His Cross, adore His Goodness, offer your whole soul a thousand times a day to Him, fix your inward gaze upon Him, stretch out your hands to be led by Him, as a little child to its father, clasp Him to your breast as a fragrant bouquet.

In short, enkindle by every possible action your love for God, your tender, passionate desire for the Heavenly Bridegroom of souls. Such is prayer of aspiration, as it was so earnestly inculcated by Saint Augustine; and be sure, my child, that if you seek such nearness and intimacy with God your whole soul will imbibe the perfume of His Perfections.

Neither is this a difficult practice – it may be interwoven with all our duties and occupations, without hindering any; for neither the spiritual retreat of which I have spoken, nor these inward upliftings of the heart, cause more than a very brief distraction, which, so far from being any hindrance, will rather promote whatever you are doing.

Not Smart Enough

That Catholics and the world think differently hasn't changed, but now there is a new factor: an aggressive hate towards Christians in general, but particularly towards Catholics. Why, I have asked myself?

Christianity has some moral dimensions to be lived, but it is the Catholic Church that all look to for real and reasoned guidance and leadership.

The active secularism and atheism of today wants to eliminate faith, religion and Christianity from public life in this country, and is positively working against Catholicism in the fields of the media, education, the universities, the law, the courts and parliament. We are facing a malevolent politicisation of our lives which aims at suppressing and removing the civic freedoms we have struggled for and enjoyed up to now.

A book called 'From Revolution to Democracy', by (Eu)Gene Scharap, outlines the forces that can make or break a society, and the steps necessary to intervene. The author makes clear that a regime relies on a number of ideas, values or institutions. Put the squeeze on these, and keep squeezing, and there will be a collapse.

Christians have to start doing this now, for it is WAR! Reasonableness is seen as weakness, and so is not working. The critical point for us is politicians, since they are responsible for making the laws and lesser regulations that are now so detrimental to faith and religion in society and public life.

Furthermore, politicians are vulnerable, since they depend on votes to maintain their positions and status, income and privileges. This is where we, Catholic voters, can make a real difference, because we truly have the numbers. Officialdom has proven too weak. We have to harness the power of the media to expose the real threat of electoral loss should politicians and their party continue their anti-Christian stance on so many traditional values and our freedoms. The media needs the money of sponsors: we can really squeeze the sensitivity of this.

Many might find the idea of a 'fighting force' distasteful, but now we have no choice. Our aggressors are proceeding by the principle of "softly, softly, catchee monkey" and we are not smart enough to recognise its implications. Once enacted, a law becomes a guide, is entrenched, and very hard to repeal. Stop it getting to that.

S.C., Melbourne

Truthfulness in Journalism

Msgr. Paul Tighe, secretary of the Pontifical Council for Social Communications

A communicator can attempt to inform, to educate, to entertain, to convince, to comfort; but the final worth of any communication lies in its truthfulness.

On the Holy Family

Pope Benedict XVI, Angelus Address, 26-12-2010

The Gospel according to Luke recounts that when the shepherds of Bethlehem had received the Angel's announcement of the Messiah's birth "they went with haste, and found Mary and Joseph, and the babe lying in a manger". The first eyewitnesses of Jesus' birth therefore beheld a family scene: a mother, a father and a newborn son. For this reason the Liturgy has us celebrate the Feast of the Holy Family on the First Sunday after Christmas. It invites us to contemplate this "icon" in which the little Jesus appears at the centre of his parents' affection and care.

In the poor grotto of Bethlehem – the Fathers of the Church wrote – shines a very bright light, a reflection of the profound mystery which envelopes that Child, which Mary and Joseph cherish in their hearts and which can be seen in their expression, in their actions, and especially in their silence. Indeed, they preserve in their inmost depths the words of the Angel's Annunciation to Mary: "the Child to be born will be called holy, the Son of God" (Lk 1:35).

Yet every child's birth brings something of this mystery with it! Parents who receive a child as a gift know this well and often speak of it in this way. We have all heard people say to a father and a mother: "this child is a gift, a miracle!" Indeed, human beings do not experience procreation merely as a reproductive act but perceive its richness and intuit that every human creature who is born on earth is the "sign" par excellence of the Creator and Father who is in Heaven.

How important it is, therefore, that every child coming into the world be welcomed by the warmth of a family! External comforts do not matter: Jesus was born in a stable and had a manger as his first cradle, but the love of Mary and of Joseph made him feel the tenderness and beauty of being loved. Children need this: the love of their father and mother. It is this that gives them security and, as they grow, enables them to discover the meaning of life. The Holy Family of Nazareth went through many trials, such as the "massacre of the innocents" – as recounted in the Gospel according to Matthew – which obliged Joseph and Mary to flee to Egypt. Yet, trusting in divine Providence, they found their stability and guaranteed Jesus a serene childhood and a sound upbringing.

Dear friends, the Holy Family is of course unique and unrepeatable, but at the same time it is a "model of life" for every family because Jesus, true man, chose to be born into a human family and thereby blessed and consecrated it. Let us therefore entrust all families to Our Lady and to St Joseph, so that they do not lose heart in the face of trials and difficulties but always cultivate conjugal love and devote themselves with trust to the service of life and education.

www.zenit.org 06-01-2011

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	6pm Thursday – 6pm Friday (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
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

Help Us

St Ignatius of Loyola

O Christ Jesus, when all is darkness and we feel our weakness and helplessness, give us the sense of your presence, your love, and your strength. Help us to have perfect trust in your protecting love and strengthening power, so that nothing may frighten or worry us, for, living close to you, we shall see your hand, your purpose, your will through all things.

Contact *Into the Deep*

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- 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 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.

No Substitute

Archbishop Fulton J. Sheen

Far better it would be to take a few hours from active life and spend it in communion with God than to be busy among many things while neglecting the one thing that is necessary for peace and happiness. No such activity is a substitute for watching and praying an hour.