

Into the Deep

Issue 114

Newsletter of orthodox Catholics of Gippsland

March 2012

Lenten Encouragement

Pope Benedict XVI, 22-02-2012

Dear brothers and sisters, we can find in these 40 days that lead us to the Easter of Resurrection the renewed hope that enables us to accept every difficulty, affliction and trial with patience and with faith, in the knowledge that out of the darkness the Lord will make a new day to dawn. And if we have been faithful to Jesus by following Him along the way of the Cross, the radiant world of God, the world of light, of truth and of joy will be restored to us: It will be the new dawn created by God Himself.

I Have Prayed For You

Pope Benedict XVI, General Audience 11-01-2012

Beginning with the prayer of thanksgiving and blessing, Jesus comes to the Eucharistic gift – the gift of Himself – and as He bestows the decisive sacramental reality, he turns to Peter. At the end of the supper, He says to him: “Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren” (Luke 22:31-32).

When trial comes upon the disciples, Jesus’ prayer sustains their weakness, their struggle to comprehend that God’s way passes through the Paschal Mystery of death and resurrection, anticipated in the offering of the bread and wine. The Eucharist is the food of pilgrims that becomes strength also for whoever is tired, exhausted and disoriented. And the prayer is especially for Peter, so that once converted, he might confirm his brothers in faith. The Evangelist Luke records that it was Jesus’ gaze that sought out Peter’s face at the very moment he consummated his triple denial, in order to give him the strength to continue on his journey after Him...

Dear brothers and sisters, in participating in the Eucharist we experience in an extraordinary way the prayer that Jesus offered, and continually offers, for each one of us in order that evil – which we all encounter in life – may not have the power to overcome us, and so that the transforming power of Christ’s Death and Resurrection may act in us.

www.zenit.org 11-01-2012

Hard to Keep That Hope Alive

Pope Benedict XVI, Angelus address, Cyprus, 06-06-2010

At the midday hour it is the Church’s tradition to turn in prayer to the Blessed Virgin Mary, joyfully recalling her ready acceptance of the Lord’s invitation to become the mother of God.

It was an invitation that filled her with trepidation, one which she could scarcely even comprehend. It was a sign that God had chosen her, his lowly handmaid, to cooperate with him in his saving work.

How we rejoice at the generosity of her response! Through her “yes”, the hope of the ages became a reality, the One whom Israel had long awaited came into the world, into our history. Of him the angel promised that his kingdom would have no end.

Some thirty years later, as Mary stood weeping at the foot of the cross, it must have been hard to keep that hope alive. The forces of darkness seemed to have gained the upper hand. And yet, deep down, she would have remembered the angel’s words. Even amid the desolation of Holy Saturday the certitude of hope carried her forward into the joy of Easter morning.

And so we, her children, live in the same confident hope that the Word made flesh in Mary’s womb will never abandon us. He, the Son of God and Son of Mary, strengthens the communion that binds us together, so that we can bear witness to him and to the power of his healing and reconciling love.

www.zenit.org 06-06-2010

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

Admonishing the Sinner

From Pope Benedict XVI's Message for Lent 2012

"Being concerned for each other" (Heb 10:24) also entails being concerned for their spiritual well-being.

Here I would like to mention an aspect of the Christian life, which I believe has been quite forgotten: *fraternal correction in view of eternal salvation*.

Today, in general, we are very sensitive to the idea of charity and caring about the physical and material well-being of others, but almost completely silent about our spiritual responsibility towards our brothers and sisters. This was not the case in the early Church or in those communities that are truly mature in faith, those which are concerned not only for the physical health of their brothers and sisters, but also for their spiritual health and ultimate destiny.

The Scriptures tell us: "Rebuke the wise and he will love you for it. Be open with the wise, he grows wiser still, teach the upright, he will gain yet more" (Prov 9:8ff). Christ himself commands us to admonish a brother who is committing a sin (cf. Mt 18:15). The verb used to express fraternal correction - *elenchein* - is the same used to indicate the prophetic mission of Christians to speak out against a generation indulging in evil (cf. Eph 5:11).

The Church's tradition has included "admonishing sinners" among the spiritual works of mercy. It is important to recover this dimension of Christian charity. We must not remain silent before evil. I am thinking of all those Christians who, out of human regard or purely personal convenience, adapt to the prevailing mentality, rather than warning their brothers and sisters against ways of thinking and acting that are contrary to the truth and that do not follow the path of goodness.

Christian admonishment, for its part, is never motivated by a spirit of accusation or recrimination. It is always moved by love and mercy, and springs from genuine concern for the good of the other. As the Apostle Paul says: "If one of you is caught doing something wrong, those of you who are spiritual should set that person right in a spirit of gentleness; and watch yourselves that you are not put to the test in the same way" (Gal 6:1).

In a world pervaded by individualism, it is essential to rediscover the importance of fraternal correction, so that together we may journey towards holiness. Scripture tells us that even "the upright falls seven times" (Prov 24:16); all of us are weak and imperfect (cf. 1 Jn 1:8). It is a great service, then, to help others and allow them to help us, so that we can be open to the whole truth about ourselves, improve our lives and walk more uprightly in the Lord's ways.

Disconnect Our Brains

Recently I saw a member in parliament introducing a bill for same-sex 'marriage', and constantly invoking the name of love.

The simple strategy of those who would wreck our civilisation by attacking the family is to ask us in the name of sympathy to disconnect our brains.

Words denote objective reality, and the meaning of love is wanting what is best for the other person, not agreeing that anything they want is therefore right. Anyone who has brought up children realises this.

There will be two immediate consequences. The legal meaning of marriage will be fundamentally altered, and those who are endeavouring to destroy Christianity will use the new legal situation to harass and intimidate anyone who speaks the truth, that homosexual practice is objectively immoral. What would be the verdict of all those Australians who suffered and fought bravely against outside tyrannies? I personally will take jail or whatever before some errant legislators will force me to deny the truth or lie by silence.

The third consequence is already in evidence and will get worse. We already see children and adults who are no longer restrained by Christian self-discipline and family upbringing, not only clogging the law courts and prisons, but increasing in such numbers as to imperil the functioning of our whole society.

Once our legislators have seen fit to deny reality by attempting to redefine truth, where will it end? We may have a repeat of the mad Roman emperor who married his horse.

Don Gaffney, Tarragindi, Qld

No Language Barriers

*From Catholic Communications, Sydney Archdiocese
23-02-2012*

Stephen Lawlor, Director of the Archdiocese of Sydney's Ephpheta Centre...is the world's first non-hearing Catholic to receive a Papal knighthood.

Describing his role at Ephpheta as "the middle man" between the Catholic ministry and Sydney's deaf community, he would like to see more resources and materials for the world's non-hearing Catholics produced in their own language and in the context of a world without the spoken language the rest of us enjoy.

But as he points out when it comes to the Lord there are no difficulties for the deaf or hard of hearing. "God communicates with us as well as He does with anyone, and His great love overcomes all language barriers."

"The capacity for faithfulness makes us saints."

Blessed Teresa of Calcutta

A War Against the Child

In the history of the civilised world, no substitute has ever been found for the family. Any society that allows it to disintegrate, or endeavours to destroy it, does it as its own horrific peril and cost.

This essentially simple and yet infinitely complex multifunctional and irreplaceable institution of the family is also fragile and tolerates no tampering with. With very few natural exceptions, the family can only be constituted of a man, a woman and their offspring.

That such a matter of common sense could now become a subject for challenge and debate, is a telling sign of the times. Chesterton said it well: “When common sense ceases to be common, a society is in terminal decay.”

Abortion, because it is a war against the child, supported by those who advocate freedom of choice and by many doctors as well, sends out a war cry for the destruction of this very fragile family unit. If we can accept that a mother can kill even her own child, how can we tell other people not to kill one another? If this child is not the centre of our care and concern, what is?

Irreparable harm is done to the innocent who is put to death, as well as to the parents and to the whole of society. Our children are running for cover; they are the survivors in this killing spree called abortion.

These kids are realising that 20-40% of their brothers and sisters have been done away with by this consumer society in which they live, which found them inconvenient. These children are realising that last year alone some 90,000 of their mates have been decimated for no other reason than killjoy.

Isn't it time that we as parents have a good honest look at ourselves? We are parents, but are we responsible parents? Is it true that our main concern is towards material things, peer pressure among friends, personal gratification in each other, to the exclusion of children both born and unborn?

Isn't it true that we as parents have a responsibility to help and guide the young; isn't our first job to provide a loving environment of respect in which our children can grow up?

If there is little love, little respect between husband and wife, isn't this an atmosphere where the spirit of our children is sickened?

The breakdown of the family is at its highest where there is great love for luxury, or ease, or prestige, or professional accomplishment. This is the destroyer of our love and peace in our families; the right atmosphere to start thinking of divorce; the right setting for confusion and anger especially among our children who are in the situation but seem to be helpless to make it right.

We now have a situation, an environment, where pregnancy becomes a problem. All at once, a child has become the problem. This developing child has now become the thing in the family that spoils the joy and the enjoyment of others and this can't be tolerated. So?

What we now have created is the scene where we imprint into the mind of every child that pregnancy causes problems; and this impression is being stimulated by the soaps on TV and other media. We can sleep together, we can live together, but what we don't want is problems. Our desire for luxuries, our envy, our appetite for what we want – we don't see that as a problem; no, it's the child!

We as parents, as politicians and the media, constantly talk about the welfare of the child; but I can't remember a time in history when we have had such fear of this same child.

For the sake of repressing this fear we now talk about “overpopulation” and we must do something about it. We must create the belief among people that we are actually doing something good by removing this problem, this child, who prevents us from having this joy.

We are now being told through the media and other self-appointed groups that overpopulation is the real problem, that removing the child, especially from poverty-stricken areas is a great good. They are trying to make us believe that poverty in the world is resolved by population reductions, especially among the poor.

Let us become real, and seek the truth, the whole truth and nothing but the truth.

Bert Van Galen, Mowbray, Tasmania

Let Us Follow The Lord

Pope Benedict XVI, Palm Sunday 2010

The Gospel for the blessing of the palms that we have listened to together ... begins with the phrase: “Jesus went ahead of everyone going up to Jerusalem” (Lk19:28). Immediately at the beginning of the liturgy this day, the Church anticipates her response to the Gospel, saying, “Let us follow the Lord.” With that the theme of Palm Sunday is clearly expressed. It is about following. Being Christian means seeing the way of Jesus Christ as the right way of being human – as that way that leads to the goal, to a humanity that is fully realized and authentic. Being Christian is a journey, or better: It is a pilgrimage, it is a going with Jesus Christ. A going in that direction that he has pointed out to us and is pointing out to us.

Melbourne's 40 Days

Melbourne's fifth 40 Days for Life started 22 February at the Fertility Control Clinic, 118 Wellington Parade, East Melbourne.

Now dear friend, our campaign is only from 7.30am – 7.30pm! Other cities have a 24-hour vigil.

Now, I would like to think that you and I think alike. That is, that I, like you, cannot see insurmountable problems for many of you especially if you live in the Melbourne suburbs to commit to 2 hours a week for the duration of the 40 days which finishes Palm Sunday, 1st of April.

And bring your lovely family, especially your children and your friends ... bring a car load!

We have people from East Gippsland, Central Gippsland, Bendigo, Ballarat, and Geelong attending at various times.

The abortion personnel as well as mums and dads and the unborn need you to be there prayerfully witnessing.

Pray and then open up our website at www.40daysforlife.com/melbourne and add your name in your selected timeslots. If at all possible for you, fill in timeslots between 3.30 and 7.30pm because in the past they have not been as well attended.

If you are not able to use the vigil calendar on the computer please contact any one of us via e-mail contact@40daysforlifemelb.com or phone 0407 350 948 to advise us of the times you have selected.

*Fons Janssen, Campaign Director Melbourne
fonsforlife@skymesh.com.au, phone (03) 5194 2340*

Sydney's 40 Days

Preterm Abortion Clinic
1 Randle St Surry Hills, 6am - 8pm
www.40daysforlife.com/sydney
Contact (02) 9519 9111, mail@fli.org.au

Results So Far

From 22 February to 1 April 2012, 40-day campaigns of prayer and fasting, peaceful vigil and community outreach will be held in:

- 258 cities,
- in 44 states of the US, plus in Canada, Australia, England, Ireland and Spain.

Since the last 40 Days for Life campaign ended:

- 21 abortion centres where 40 Days for Life vigils have occurred have shut down,
- 61 abortion workers have quit their jobs and walked away from the abortion industry,
- half a million volunteers have participated in 40 Days for Life campaigns,
- at least 5,045 lives have been spared from abortion.

[From Shawn Carney, Campaign Director]

Queensland Election

Three 'To Do' Things:

1. Election/Emily's List Information

The Queensland state election is fast approaching. It is very important that you are aware of who you are voting for. Here is a link to the list of EMILY's List members who are currently members of parliament: www.emilyslist.org.au/our-mps. EMILY's List is a feminist organisation which raises money to have pro-abortion women elected to parliament.

It is vital to ask your candidate "If a bill to legalise abortion was brought before the Queensland parliament, how would you vote?" How they vote is even more important than what they think as voting will either allow or disallow any pro-abortion bill.

If your candidate is pro-life, don't just vote for them – help them in their campaign with letterboxing prior to the election and also handing out for them on polling day.

2. Voters For Life

Be part of an organised campaign to oust pro-abortion politicians. Go to www.votersforlife.org.au and sign up to be part of a pro-life campaign relevant to point 1 above.

3. 40 Days of Prayer For Life

We also encourage you to sign up for a time slot at the 40 Days for Life prayer campaign – go to www.40daysforlife.com/brisbane. Our 40 day peaceful prayer vigil from 22 February to 1 April 2012 is at "Dr Marie" Marie Stopes International (formerly Planned Parenthood of Australia), 8 Campbell Street, Bowen Hills, Brisbane. Even if you can only spare half an hour of your time, that is better than nothing. And you can also pray from home if you aren't able to actually go to the abortion mill.

Teresa Martin, State President, Cherish Life Queensland

Holy Land Pilgrimage

16th June

In case you have had thoughts of visiting the Holy Land, our Parish Priest, Fr Victor Buhagiar has been persuaded by some parishioners to organise a pilgrimage to the Holy Land. It is a 17-day pilgrimage and departs on 16th June. With Fr Victor's experience and knowledge we are sure it will be a great experience for those who decide to go.

If you are interested in joining or would like a brochure, please contact Fr Victor on 0414 819 656. The cost is from \$5,990 AUD inclusive of all taxes/levies.

Gary & Dalrene Pompeus, Melbourne

Tel/Fax (03) 9335 4742

(Gary) Mb: 0404 009 326, (Dalrene) Mb: 0414 933 474

Dangerous Foundation

The moral relativism of the majority in our society today is a dangerous foundation on which to base our government and laws.

Without leaders who exercise reason's grasp of the natural law, on which human rights and justice absolutely depend, the state easily becomes nothing more than an expression of arbitrary power.

Majority relativism has displaced natural law by the spread of positivism, an ideology based on a narrow concept of reason, which regards it as impossible to have any certain knowledge of right and wrong.

Positivists regard nature as only the totality of objective data linked by cause and effect and having no implications in ethics or law. They say an "ought" can never be derived from an "is" in nature. It is purely functional, and anything that is not verifiable or falsifiable does not belong to the realm of reason.

So to them, ethics and religion are only subjective feelings and opinions, and the classic sources of such knowledge (the unseen) are excluded from consideration.

This is a serious matter and requires urgent debate since such ideas have dire consequences for true freedom.

It is strange that while this positivist culture has an enthusiasm for ecology – that matter is not just raw material for us to shape at will, but that the earth has a dignity of its own and we must follow its directives – there is not a similar ecology of man?

Man himself is not merely a self-creating freedom. He is intellect and will – and a nature to which his own will must be rightly ordered by his acceptance of its laws (conscience).

True freedom is not to do whatever we feel like, but to do as we ought (nature), otherwise we become slaves to passion/feelings/ideology and not to the true freedom of right reason and happiness for which we pray as we ponder our Creator taking on our human nature to save us from our fallen selves.

Fr Bernard McGrath, Bendigo

The Summit of Our Prayer

Pope Benedict XVI, 11-01-2012

Dear friends, let us ask the Lord that, after having worthily prepared ourselves, also through the Sacrament of Penance, our participation in His Eucharist, which is indispensable for Christian life, might always be the summit of our prayer. Let us ask that, by being united deeply to His own offering to the Father, we too may transform our crosses into a free and responsible sacrifice of love to God and to our brothers and sisters.

When Suffering Continues

Pope Benedict XVI, Angelus address, 05-02-2012

One day Jesus said: 'those who are well have no need of a physician, but those who are sick'. On that occasion He was referring to sinners, whom He had come to call and to save, yet it is nonetheless true that sickness is a typically human condition wherein we experience our lack of self-sufficiency, our need of others. In this context we could say, paradoxically, that sickness can be a 'healthy' moment in which to receive attention from others and to give attention to them! Yet it is still a trial, and can become long and difficult.

When healing does not come and suffering continues, we can become crushed and isolated, our lives sink and become dehumanised. How should we react to this attack of evil? Certainly with the appropriate cures – over recent decades medicine has made enormous progress for which we are grateful – but the Word of God teaches us that there is a decisive and basic attitude with which to face sickness: faith in God and in His goodness. ... Even in the face of death, faith can make possible what is humanly impossible.

We all know people who have borne terrible suffering because God gave them profound serenity. ... Yet nonetheless, when we are sick we all need human warmth. What sick people need even more than words is serene and sincere proximity. ...

I ask God that sick people may be attended with care by their relatives, health care workers and all men and women of good will. May human suffering always be surrounded by love.

Vatican Information Service 05-02-2012

The Seven Spiritual Works of Mercy

1. Counsel the doubtful.
2. Instruct the ignorant.
3. Admonish sinners.
4. Comfort the afflicted.
5. Forgive offences.
6. Bear wrongs patiently.
7. Pray for the living and the dead.

Compendium of the Catechism of the Catholic Church

Jesus On the Cross

"Jesus can build his Church on us the more he finds in us that true, paschal faith, that faith that does not want to make Jesus come down from the Cross, but entrusts itself to him on the Cross." *Pope Benedict XVI*

35 Years in the Making

Since *Into the Deep* is an orthodox publication and with great devotion to the Holy Eucharist, I am forwarding you an advertisement of the publishers of my recent book – a work of 35 years – which has many breakthroughs in both Scripture and theology. As such this book cannot be considered peripheral to our Catholic Faith. It is of perennial importance. Your readers should be very interested in the book which, as you can see, has received very important endorsements.

Thanking you for your attention and with the assurance of a daily remembrance at Holy Mass for your work.

Msgr. Anthony La Femina, Florida, U.S.A.

Eucharist and Covenant in John's Last Supper Account (Jn 12:44-17:26)

By Msgr. Anthony La Femina

Foreword by Cardinal Raymond L. Burke

"A gift to the Church."

- Cardinal Raymond L. Burke

"Daring and innovative but eminently compatible with Catholic doctrine."

- Fr. Aidan Nichols, O.P.

For centuries a dilemma has existed because St. John, whose Gospel alone mentions Jesus' promise of the Eucharist (Jn 6) and who wrote far more extensively about the Last Supper than did any of the other Gospel writers, apparently does not mention the fulfillment of the promise by the institution of the Eucharist. Why this puzzling omission?

In a groundbreaking new study, the fruit of 35 years of research and prayer, Msgr. Anthony La Femina proposes an astonishing solution to the problem. Moreover, he shows how St. John brings to light the specific nature of the New Covenant instituted by the Eucharist and what this covenant means for all persons. Much of this information has lain hidden for centuries – but is now available to all!

The book is of interest to both clergy and laity, particularly to those pursuing and teaching scriptural and theological studies.

Large families

Pope Benedict XVI, 15-02-2012

In today's social context, families with many children are a witness of faith, of courage and of optimism, for without children there is no future! It is my hope that adequate social and legislative measures for the safeguarding and support of larger families will continue to be promoted, since these families constitute a source of wealth and hope for the entire country.

www.zenit.org 15-02-2012

Crossing the Abyss

*From a reflection by Kevin Burke, Executive Director,
Rachel's Vineyard Ministries*

For those wounded by their participation in abortion, the door to healing often feels like crossing an abyss of great fear: fear of judgment, fear of being torn apart by the pain, by self hatred and rage at those who hurt and abandoned you, and manipulated you in your time of temptation.

For men in particular, entering the unknown waters of emotional vulnerability, so necessary to healing calls for a different kind of courage that feels deceptively like weakness.

The door to healing is humility.

It is born in the inability to continue to control the pain, to live with the consequences of that tragic decision to reject life. The heart cries out, "I have committed a grave offense against my Creator and I am consumed by regret, grief and sorrow!"

During these forty days let us pray for all who have participated in abortion and with love call them to healing and reconciliation. With healing these women and men can become as John Paul II proclaimed in the Gospel of Life, "the most eloquent defenders of everyone's right to life."

Jesus proclaimed, "I am the Vine, you are the branches" (Jn15:5). To bear the greatest fruit, the branches must be pruned. Each level of pruning of the vine requires a deeper level of humility so that we can abandon ourselves to His will.

This is not a lofty theological concept as much as it is an earthy experience of pulling weeds, tilling rocky soil, pruning and healing the vines. "If a man wishes to come after me, he must deny his very self, take up his cross, and begin to follow in my footsteps" (Matt 16:24).

*40 Days for Life Devotional, Day 2, 22-02-2012,
www.40daysforlife.com*

Unaware of the Tragedy

Archbishop Fulton J. Sheen

It is a characteristic of any decaying civilisation that the great masses of the people are unaware of the tragedy. Humanity in a crisis is generally insensitive to the gravity of the times in which it lives. Men do not want to believe their own times are wicked, partly because they have no standard outside of themselves by which to measure their times. If there is no fixed concept of justice, how shall men know it is violated? Only those who live by faith really know what is happening in the world; the great masses without faith are unconscious of the destructive processes going on, because they have lost the vision of the heights from which they have fallen.

A Fairly Simple Issue

From an interview by ZENIT with Janet Smith,

chair of Life Ethics and professor of moral theology at Sacred Heart Major Seminary in Detroit, Michigan. Smith was one of the guest speakers at a Theology of the Body conference hosted [Nov 2011] in Rome by Regina Apostolorum university

I would like to ask you about the homosexual movement in the States [and] what role contraception has played in this movement...?

Morally speaking, I think that homosexuality is a fairly simple issue. It's clearly a misuse of one's sexuality. I want to say that homosexuals really don't have and can't have sexual intercourse with each other. They're doing something else. Females require some sort of toys, mechanisms; males are using parts of the body that are not meant to be used for the purposes to which they put them. It sounds crude to say that, and maybe even impolite to say it. But I often think if people don't have a true understanding of the facts, they will make false judgments. They tend to think it's just a romantic liaison between two people who are in love. But I think some recital of the concrete facts is very important.

Again, the number of sexual partners the average male homosexual has in a lifetime is staggering. For a significant portion it is over a hundred. Even when they're in so-called stable relationships. The sex with other partners doesn't stop. The incidence of sexually transmitted disease is scary. Even lesbians have a large number of sexual encounters in their lifetime, though not nearly as many as the males. And for lesbians these aren't just sexual encounters. In a sense, these are relationships. But they're heartbreaking relationships. They don't last. Women get into these relationships hoping that they found a lifetime companion. But I think precisely because it doesn't have the proper complementarity, it's not going to last. So they're going to have this heartbreak, and then that heartbreak, and then that heartbreak. I would say that homosexual relations are not about love but about heartbreak. People are not getting what they want.

I think that if people knew more of the facts about the whole homosexual lifestyle, they'd be much less willing, much less able to continue to think of homosexual relationships as the same thing as heterosexual relationships.

But I think heterosexuals have paved the way for this acceptance of homosexuality. And I think it is precisely because of contraceptive sex. If sex doesn't need to have any connection with procreation, and sex is largely for pleasure, and for recreation, then why shouldn't homosexuals be allowed to do what they do; it's some kind of sexual play just for pleasure, which is what heterosexual sex has become. So I think that heterosexuals have paved the way for this.

What are some of the other wounds that our society has suffered from contraception?

I have a tape called "Contraception: Why Not?" that's easily accessible at mycatholicfaith.org. I explain many of the sociological and psychological consequences of contraceptive sex, which is about the only kind of sex our culture knows. Foremost among them is the unwed pregnancy rate. 42% percent of babies are now born out of wedlock. And I don't think that more contraceptives are going to help. I think that's actually a direct result of contraceptive sex. Those 42% of people weren't intending to get pregnant. They're not married. And what helped them have sex without being married is, of course, contraception. One out of four pregnancies ends in an abortion. The death toll is enormous from sex outside of marriage. I directly connect contraception and sex outside of marriage, and I think that that has caused our culture an enormous, enormous nightmare. I also think that because people are having sex outside of marriage, they're preparing less well for marriage, and that is a major cause of the divorce rate. So I think there are multiple bad consequences from contraception. Those are the major ones.

www.zenit.org 16-11-2011

The Trials Bishops Face

Bishop Edward Braxton of Belleville, Illinois, has been asking one of his priests, Fr William Rowe, to stop improvising with the words of the Mass. Fr Rowe has persistently refused.

According to a report from Catholic Citizens of Illinois (05-02-2012), Fr Rowe said that his previous bishop had also discussed the matter with him. Bishop Braxton asked him 5 years ago to read directly from the Missal, but Fr Rowe says: "I told him I couldn't do that. That's how I pray." He is also quoted as saying, "The problem is that when I pray at Mass, I tend to change the words that are written in the book to match what I was talking about, or what a song is about."

Fr Rowe said that last year Bishop Braxton made it clear to his priests that "no priest may deviate from any wording in the official Missal." Fr Rowe continued. In October Bishop Braxton told Fr Rowe he could not permit him to continue improvising. Fr Rowe offered his resignation. Late January, Bishop Braxton accepted it.

- Ed.

Catholics Have Lost Their Tradition

Traditions differ from country to country and between nationalities; they include family life, religion, education, marriage, sport, travel etc.

Let us peruse the religious tradition. The Holy Catholic Church follows the directions given to us by God for our salvation, which are the most ancient of traditions. The Holy Mass instituted by Christ is the most ancient of them all yet Catholic people, young and old, fail in their duty to attend Mass as they are bound to. The young, upon whom the Church depends, are the main offenders.

Can we blame the religious education in our Catholic schools for the lack of attendance at Sunday Mass? The answer is YES! Is it the responsibility of Catholic parents to set the example? Clearly the answer is also YES!

In the late 1880s, the Catholic people at great personal endeavour and sacrifice established an independent school system, staffed by dedicated nuns, brothers and practising Catholic lay teachers to ensure that their children received true Catholic traditional beliefs. Soon the Catholic system flourished and there was a Catholic school in every parish.

Parents with their children attended Sunday Mass as a family unit. Sodalities and Societies were formed and men and women had their special Sundays to meet as a body at Mass. Churches were packed by parishioners at one of the 3 or 4 Masses celebrated in parishes each Sunday. That has all gone now.

The nuns, brothers and loyal Catholic teachers left the classroom and a new scheme was introduced. Alas, an abject failure.

Catholics have lost their traditions.

Women no longer aspire to be nuns – they want more than that, they want to be priests. The Sacrament of Holy Orders cannot and will not be changed on that matter. The late Blessed John Paul II and our present Pope Benedict have urged priests to wear the Roman collar – not only is it a sign of their priestly calling but it is a traditional requirement that will bring about admiration and respect. But how often do we see it? In religious orders where nuns live in community and wear their religious habit, vocations are on the increase.

Into the Deep has ventured into the deep many times with great vigour to protect the traditional teaching of the Catholic Church. Help *Into the Deep* achieve its aims and practise the traditional teaching of the Holy Catholic Church, be loyal to our Holy Father, and to our Master and Founder Jesus Christ.

Leo Morrissey - R.I.P.

Concern For One Another

From Pope Benedict XVI's Message for Lent, 2012

The Lord's disciples, united with him through the Eucharist, live in a fellowship that binds them one to another as members of a single body.

This means that the other is part of me, and that his or her life, his or her salvation, concern my own life and salvation.

Here we touch upon a profound aspect of communion: our existence is related to that of others, for better or for worse. Both our sins and our acts of love have a social dimension.

This reciprocity is seen in the Church, the mystical body of Christ: the community constantly does penance and asks for the forgiveness of the sins of its members, but also unfailingly rejoices in the examples of virtue and charity present in her midst. As Saint Paul says: "Each part should be equally concerned for all the others" (1Cor 12:25), for we all form one body.

Acts of charity towards our brothers and sisters – as expressed by almsgiving, a practice which, together with prayer and fasting, is typical of Lent – is rooted in this common belonging. Christians can also express their membership in the one body which is the Church through concrete concern for the poorest of the poor.

Concern for one another likewise means acknowledging the good that the Lord is doing in others and giving thanks for the wonders of grace that Almighty God in his goodness continuously accomplishes in his children. When Christians perceive the Holy Spirit at work in others, they cannot but rejoice and give glory to the heavenly Father.

The Seven Sorrows of Our Lady

1. The Prophecy of Simeon
2. The Flight into Egypt
3. The Loss of the Child Jesus in the Temple
4. Meeting Jesus on the Way to Calvary
5. The Crucifixion
6. Receiving the Dead Body of Her Son
7. The Burial of Her Son and Closing of the Tomb.

"No one does more harm

to the Church than he, who having the title or rank of holiness, acts evilly."

St Gregory I the Great, c. 590

Passionate But Misguided

The responses by Christopher Holt and Maureen Federico (Feb ITD, p.3) to my letter (Jan ITD, p.4) claiming animals now have more rights than humans were passionate but severely misguided.

I note that Christopher Holt claimed that I was “disingenuous” to enter abortion into the debate. Perhaps being so far away in London, he is not aware that Victoria now has the most extreme abortion laws in the world. It is now legal to kill an unborn baby at any time until the moment of birth. This means that the little baby (ultrasound scans long ago destroyed the myth that it was only a bunch of cells being removed) can be torn limb from limb with impunity while partial birth late-term abortions can legally take place. This procedure involves inducing the birth until only the head of the baby remains inside the mother. The abortionist then smashes the little skull, inserts a probe and sucks the brains out. Of course the baby dies a horrible and cruel death. Any cruelty to animals could not, and should not, be compared to this monstrous act. So it is ‘disingenuous’ to protest that abortion does not compare to cruelty to animals.

As far as Maureen Federico’s comment is concerned, I could not understand the point she was making. What has St Joseph hitting his donkey got to do with the argument? She wrote that we long ago became aware that animals and humans had no competing rights and then argued that the extreme reaction taken by the Federal Government in immediately banning live cattle exports was not supporting animals over humans. For her information, independent estimates show that in excess of 9,000 jobs in regional and rural Australia were immediately affected by this irresponsible ban. The industry is currently valued at \$730 million and that for every job generated in the live export chain, another 1.6 jobs are created. This all adds up to 14,400 jobs vital to our economy and to

rural Australia. This whole vital industry was brought to an abrupt halt by a TV documentary produced by animal liberationists who have a record of doctoring evidence. Of course the ABC Four Corners program was only too happy to bring the program to air. Surely the reaction should have been to continue to improve animal welfare, rather than brutally disrupt the lives of so many decent Australians. The arrogance with which the Australian Government demanded that Indonesia get its act into gear should be condemned by all.

As for the abattoir in Trafalgar, the obvious solution was to identify the culprit, discipline and counsel him, and let the business continue its valuable work for the rural community. But the bureaucracy decided otherwise without even bothering to visit the abattoir. The company now has to wait for a hearing in March to find whether it can get its licence back.

For Maureen and Christopher’s information, I immediately wrote to the ABC Four Corners programmers and requested that, now they had exposed cruelty to animals, they should produce a documentary depicting what happens during an abortion and show us all what actually happens when a little baby dies during an abortion. Perhaps then abortion would be immediately banned, unless our society is really now more interested in cruelty to animals rather than humans as I claimed. The reaction from Christopher and Maureen suggests that it possibly is. I received an acknowledgment of my letter to Four Corners but no further action since.

Perhaps we all need reminding that animals are made by God for man’s use and benefit, while babies are created in God’s image and likeness with an immortal soul destined to enjoy paradise with Him forever in Heaven!

Pat O’Brien, Sale

Last Words

Pope Benedict XVI, General Audience 15-02-2012

Dear brothers and sisters, the words of Jesus on the Cross in the final moments of His earthly life offer challenging pointers for our prayer, but they also open it to a serene confidence and to a steadfast hope.

Jesus, who asks the Father to forgive those who are crucifying Him, invites us to the difficult act of praying even for those who wrong us, who have harmed us, by learning how to forgive always, so that God’s light might illumine their hearts; and He invites us in our prayer to live in the same attitude of mercy and of love that God shows in our regard: “Forgive us our sins, as we forgive those who sin against us,” as we daily say in the “Our Father.”

At the same time, Jesus who in the final moment of death entrusts Himself entirely into the hands of God the Father, communicates to us the certainty that, however difficult our trials may be, however difficult our problems, however burdensome our suffering, we shall never fall outside the hands of God, those hands that created us, that sustain us and that accompany us on the path of life, for they are guided by an infinite and faithful love.

www.zenit.org 15-02-2012

Moral Order and Disorder

In response to Fr McGavin's letter on the Broken Hill issue (Feb ITD, p.4) – the point I was making is that Bishop Manning is a successor of the Apostles and a teacher; as a servant faithful to his mission he must speak and teach boldly against the evils that beset that part of the world he has been sent to. The Broken Hill issue (where the Bishop overturned a priest's and school's decision not to enrol the child 'of' a lesbian couple) cried out for apostolic leadership, for the truth to be proclaimed authoritatively and clearly.

Fr McGavin refers to para. 2358 of the Catechism of the Catholic Church (CCC) to try to justify the bishop's actions, but overlooks para. 2357.

Unlike those referred to in para. 2358 of the CCC, the couple at the centre of this issue are not two individual Christians who happen to suffer the trial of homosexual tendencies, and who are committed to living chaste and holy lives. Rather, they are a practising lesbian couple, selfishly using a child to make public their commitment to a homosexual lifestyle which Church teaching considers to be intrinsically disordered and gravely depraved.

Amidst a climate of moral disorder and the government's hostile homosexual agenda, the bishop not only failed to make this distinction, but failed to refer to Church teaching at all.

Fr McGavin goes on to cite infant Baptism as an example. However, this sacrament is not governed by principles of fairness and justice but by Canon law (851, 868). According to these laws and the principle of subsidiarity, the sacred ministers preparing the parents are entrusted with the responsibility of discerning the couple's status and ensuring that the prerequisites for the conferral of the sacrament of Baptism are met with sincerity.

If a diocese has a 'come as you are' sacramental policy which disregards these laws and confers the sacrament on children without evangelizing the parents, then the bishop and his priests are at fault and not the Church.

A bishop's identity rests on his mission to proclaim the truth of Christ and the Gospel. This is what calls to repentance and ultimately leads to salvation in the Catholic Church. The pastoral dexterity that Fr McGavin talks about does nothing but accommodate sinners and leave them in the error of their ways.

The Catholic faith is not shaped by what bishops consider pastorally expedient when dealing with disordered and depraved situations, but by what God has made possible through His Son in His Church.

Gregory Kingman, Morwell

Chastity and Homosexuality

Catechism of the Catholic Church

Under the section "The Vocation to Chastity", and heading "Chastity and homosexuality":

2357 ... Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that "homosexual acts are intrinsically disordered." They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.

2358 The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition.

2359 Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection.

Licit Baptisms

Code of Canon Law

Can. 851 The celebration of baptism must be prepared properly; consequently:

2/ the parents of an infant to be baptized and those who are to undertake the function of sponsor are to be instructed properly on the meaning of this sacrament and the obligations attached to it. ...

Can. 868 §1. For an infant to be baptized licitly:

1/ the parents or at least one of them or the person who legitimately takes their place must consent;

2/ there must be a founded hope that the infant will be brought up in the Catholic religion; if such hope is altogether lacking, the baptism is to be delayed according to the prescripts of particular law after the parents have been advised about the reason.

"Nothing is better able to restrain the movements of the soul, better able to subject right reason the natural appetites, than penance." Pope Pius XII

Nun So Blind

Yes, we've had that heading before and it caused outrage from some. But look at this – in the space of a week we have the non-Catholic ideas of Sr Carmel Pilcher (Sister of St Joseph) and then Sr Catherine McCahill (Good Samaritan Sister) being spread via CathNews.

Sr Pilcher (21-02-2012) considers all groupings of people to be equal Catholic families, including “gay couples raising children and parents who choose not to marry”. She maintains that the Church should accept them all for the Sacraments without questioning or ‘judging’ them. And being a ‘good’ Catholic shouldn’t mean you have to go to Sunday Mass. You should be entitled to claim whatever Sacrament you need from the Church, whenever you need it, no matter how you live or what you believe. And if you’re not adequately ‘welcomed’ by the ‘regular’ Mass-goers (lucky there are some!), then it’s no wonder that “Catholic families seek to live the gospel separate from the church.”

Sr McCahill (27-02-2012) considers division in the Church – but considers the Church to be the cause of it. She is “saddened by the divisions” that the new translation of the Mass is causing because of the “gap between the language chosen and contemporary English.” She claims that division and disharmony in the Church is because we’re not following Vatican II properly, which promoted “unity and freedom and conscience”. She doesn’t think dissenting theologians should be censured – they’re simply giving “contemporary expression to the ancient Christian truths” – and no one should waste “so much critical energy” reporting abuses to Rome. And she maintains that the Church is serving its own mission instead of the mission of Christ, and that once the Church “truly serves Christ’s mission”, things will be better again. Can’t help wondering whose mission Sr McCahill is serving.

- Ed.

Aim High

From Pope Benedict XVI's Message for Lent 2012

Sadly, there is always the temptation to become lukewarm, to quench the Spirit, to refuse to invest the talents we have received, for our own good and for the good of others. All of us have received spiritual or material riches meant to be used for the fulfilment of God’s plan, for the good of the Church and for our personal salvation. The spiritual masters remind us that in the life of faith those who do not advance inevitably regress. Dear brothers and sisters, let us accept the invitation, today as timely as ever, to aim for the “high standard of ordinary Christian living” (*Novo Millennio Ineunte*, 31). The wisdom of the Church in recognizing and proclaiming certain outstanding Christians as Blessed and as Saints is also meant to inspire others to imitate their virtues.

Wealth of Teaching

Porta Fidei, n.11,12

In order to arrive at a systematic knowledge of the content of the faith, all can find in the *Catechism of the Catholic Church* a precious and indispensable tool. It is one of the most important fruits of the Second Vatican Council.

In the Apostolic Constitution *Fidei Depositum*, signed, not by accident, on the thirtieth anniversary of the opening of the Second Vatican Council, Blessed John Paul II wrote: “this catechism will make a very important contribution to that work of renewing the whole life of the Church ... I declare it to be a valid and legitimate instrument for ecclesial communion and a sure norm for teaching the faith.”

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

In its very structure, the *Catechism of the Catholic Church* follows the development of the faith right up to the great themes of daily life. On page after page, we find that what is presented here is no theory, but an encounter with a Person who lives within the Church.

The profession of faith is followed by an account of sacramental life, in which Christ is present, operative and continues to build his Church. Without the liturgy and the sacraments, the profession of faith would lack efficacy, because it would lack the grace which supports Christian witness. By the same criterion, the teaching of the *Catechism* on the moral life acquires its full meaning if placed in relationship with faith, liturgy and prayer.

In this Year, then, the *Catechism of the Catholic Church* will serve as a tool providing real support for the faith, especially for those concerned with the formation of Christians, so crucial in our cultural context.

“Where God is denied

and people live as though he did not exist, or his commandments are not taken into account, the dignity of the human person and the inviolability of human life also end up being rejected or compromised.”

Blessed Pope John Paul II, Evangelium Vitae n.96

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 6am – 6pm (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

Waiting

St Peter Julian Eymard

He loves. He hopes. He waits. If He came down on our altars on certain days only, some sinner, on being moved to repentance, might have to look for Him, and not finding Him, might have to wait. Our Lord prefers to wait Himself for the sinner for years rather than keep him waiting one instant.

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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.
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- Donate to ITD via Ritchies Supermarkets Community Benefit program by nominating Into the Deep as your group, with CB number 81799, and shopping at your local Ritchies Supermarket (56 supermarkets throughout Eastern Australian) with your Community Benefit Card.

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.

God Obeys Him

St John Vianney

“Oh, how great is the priest! ... God obeys him; he utters a few words and the Lord descends from heaven at his voice, to be contained within a small host.”