

Into the Deep

Issue 115

Newsletter of orthodox Catholics of Gippsland

April 2012

An Unutterable Gift

St John Chrysostom

Do you consider how much holiness you must possess when you have received signs greater than the Jews received in the Holy of Holies? To dwell within you, in fact, you do not have the Cherubim, but the Lord of the Cherubim; you do not have the ark or the manna or the tablets of stone or the rod of Aaron, but the Body and Blood of the Lord – the spirit rather than the letter – you have an unutterable gift. And so, with so many even greater signs and more venerable mysteries that you have been honoured, for how much greater holiness are you held to account.

Death, Where is Your Victory?

Pope Benedict XVI, 31-03-2010

On Good Friday we will remember the Passion and Death of the Lord. Jesus wished to offer his life in sacrifice for the remission of humanity's sins, choosing for this end the most cruel and humiliating death: crucifixion. There is an indivisible connection between the Last Supper and Jesus' death. In the first, Jesus gives his body and blood, namely, his earthly existence, likewise, anticipating his death and transforming it into an act of love. Thus death that, by nature is the end, the destruction of every relationship, is made by him an act of communication of himself, the instrument of salvation and proclamation of the victory of love. In this way, Jesus becomes the key to understand the Last Supper, which is the anticipation of the violent death in voluntary sacrifice, an act of love that redeems and saves the world.

Thy Will Be Done

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

Dear brothers and sisters, every day in the prayer of the Our Father we ask the Lord: "Thy will be done, on earth as it is in heaven". We recognize, that is, that there is a will of God with us and for us, a will of God for our lives, which more and more each day must become the reference point for our will and for our being.

Furthermore, we recognize that "heaven" is where the will of God is done, and that "earth" becomes "heaven" – i.e., the place of the presence of love, of goodness, of truth and of divine beauty – only if on earth the will of God is done.

In Jesus' prayer to the Father on that terrible and wondrous night of Gethsemane, "earth" became "heaven"; the "earth" of his human will, shaken by fear and anguish, was assumed by the divine will, so that the will of God might be accomplished on earth.

And this is important for our prayer as well: We must learn to entrust ourselves more and more to divine Providence, to ask God to conform our wills to His. It is a prayer that we must make daily, because it is not always easy to entrust ourselves to God's will, to repeat the "yes" of Jesus, the "yes" of Mary.

The Gospel accounts of Gethsemane painfully reveal that the three disciples chosen by Jesus to remain close to him were unable to keep watch with Him, to share in His prayer, in His adherence to the Father, and that they were overcome by sleep. Dear friends, let us ask the Lord to grant us the ability to keep watch with Him in prayer; to follow the will of God each day, even if it speaks of the Cross; and to experience an ever greater intimacy with the Lord – in order that a little of God's "heaven" might be brought to this "earth".

www.zenit.org 01-02-2012

"The limit imposed upon evil, of which man is both perpetrator and victim, is ultimately Divine Mercy." *Blessed Pope John Paul II*

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

The Victory of Easter!

Pope Benedict XVI, General Audience, 15-04-09

“Christ is risen! Alleluia!” the Church sings in celebration.

The *Via Crucis* [Way of the Cross], that in the Holy Triduum we travelled again with Jesus to Calvary reliving the sorrowful passion, becomes the consoling *Via Lucis* [Way of Light] in the solemn Easter Vigil.

Seen from the perspective of the resurrection, we can say that this whole way of suffering is the road of light and spiritual rebirth, of interior peace and solid hope. After the weeping, after being lost on Good Friday, followed by the silence of Holy Saturday, charged with expectation, to the dawn of “the first day after the Sabbath” there resounded the proclamation of the life that has defeated death: “The Lord of life was dead / but now, living, he triumphs!”

The unsettling novelty of the resurrection is so important that the Church does not cease to proclaim it, prolonging the recollection especially every Sunday: every Sunday, in fact, is “the Lord’s day” and the weekly Easter of the people of God.

Thus it is fundamental to our Christian faith and witness to proclaim the resurrection of Jesus of Nazareth as a real historical event testified to by many authoritative witnesses. We strongly affirm this because, even in our times, there is no lack of those who deny its historicity, reducing the Gospel account to a myth, to a “vision” of the Apostles, taking up again and presenting old worn-out theories as new and scientific. Certainly for Jesus the resurrection was not a mere return to the former life. In this case, in fact, it would be a thing of the past: 2,000 years ago someone rose from the dead, returned to his old life, just as Lazarus did, for example. The resurrection is oriented in another direction; it is the passage to a dimension of life that is profoundly new, that also implicates us, that involves the whole of the human family, of history and of the universe ...it is an announcement that entire generations of men and women through the centuries welcomed with faith and often bore witness to at the price of their blood...

At Easter there resounds unchanged and always new, in every corner of the earth, this good news: Jesus, who has died on the cross and been resurrected, lives in glory because he has defeated the power of death, he has brought human beings into a new communion of life with and in God. This is the victory of Easter, our salvation!

[Translation by Joseph G. Trabbic] www.zenit.org 19-04-2009

Great Men

Archbishop Paolo Rabitti of Ferrara, on seminary training:

“Only great men can form other great men: in past times the education of priests was conducted by the older men that the Church had.”

Marian Conference in Traralgon

Two international speakers will be speaking at this year’s Diocese of Sale Marian Conference on Saturday 12th May at St Michael’s Church, Traralgon. The theme for the Conference is “Mary, Mother of Mercy”.

Mr Tony Murnane is from the Apostolate for Mary’s Messages and lives in Melbourne; and Tommy Canning is a painter of Religious Art, from Scotland.

Tony Murnane’s speaking engagements have taken him to hundreds of venues all over Australia, New Zealand, Ireland, the UK and recently to the United States. He is married with 4 children and 5 grandchildren. He has been involved in evangelizing on Our Blessed Mother’s apparitions for 21 years on a full time basis. He is a man truly committed to spreading Our Lady’s messages for these times to the world.

Tommy Canning’s art, reminiscent of the Great Masters such as Michaelangelo, Raphael and Caravaggio, draws on their legacy to create a bridge between the old and the new. He has taken to heart the words of Pope John Paul II: “It is up to you, men and women who have given your lives to art, to declare with all the wealth of your ingenuity that in Christ the world is redeemed...” (Letter to Artists, 1999). The Art of Divine Mercy studio is located in Argyll and Bute, a beautiful and peaceful Scottish landscape that provides great inspiration. Tommy’s images have been featured in Catholic media worldwide, and his inspirational paintings have touched the hearts of many spiritual people. Some of his paintings have been featured on the back of the Divine Mercy calendar for the past three years but a selection will be available for purchase for the very first time.

The program for Saturday 12 May commences at 9am with Holy Rosary followed by Eucharistic Adoration.

10.30am: Morning tea

11am: First speaker

12 noon: Procession of Our Lady’s Statue and Holy Mass

1pm: Lunch (bring your own)

2pm: Second speaker

3pm: Divine Mercy Chaplet and Benediction

3.15pm: Close.

Pat Crozier, Traralgon

Do What You Have to Do

Cardinal Zenon Grocholewski on St John Vianney:

“He, a simple priest, did altogether more than one hundred others. What extraordinary thing did he do? Nothing, he was simply a real priest who, united to Christ, knew what he had to do as a priest.”

Damage From the Inside

We were yarning in the shade of a plane on a New Guinea airstrip when my companion remarked, “You must remember that bishops are lonely, proud, and jealous men.”

Seeing that the speaker himself was a bishop, Leo Arkfeld of Wewak, very much liked and respected by his priests and also in general, and seeing also that I was then 50 years younger and extremely innocent, I just grinned and we kept talking. Being blessed on both sides with strong ancestors who had kept the faith through the hardest years in Scotland and in Ireland, and transmitted it to their descendants in Australia, I no more thought of regarding a bishop critically than I would have suggested altering the moon or the stars.

Now I have some idea of the awesome phenomenon that is a Catholic bishop. First of all he is ordained a priest, to do what the angels themselves can't do, to change bread and wine into the Body and Blood of Christ. Next, he assumes power and takes responsibility over other priests and over the rest of his flock. He is responsible directly to God Almighty not only for his own salvation, but to a crucial degree for all those others.

And still, he is only human, and can fail under this huge burden. All bishops need our prayers, and especially today when we have so many derelict ones, as in times past: The Arian crisis (which has never completely vanished), the Albigensians, the apathy of the German bishops responsible for allowing Luther a free run, the Gallican bishops who weakened France as a prelude to the Revolution, the cowardice of all the English bishops in front of Henry VIII, all give point to an eminent churchman's verdict, “Bishops have been a problem since the Last Supper.”

Humanae Vitae didn't cause the debacle which has so weakened the Church in the Western world in the last half-century; it was more the incident which exposed the already resurgent modernism temporarily suppressed by St Pius X. Australia gives a perfect illustration of this fact. When in 1968 Paul VI issued his encyclical containing teaching which was already held by the Church to be infallible (even Hans Kung stresses this point), the Australian bishops voted 23-22 to accept this Papal teaching.

Even after these many years of witnessing schism and heresy emanating from bishops, I am still stunned by the nonchalance with which this rejection of settled Catholic doctrine and its courageous repetition by the Pope, was practically ignored. Surely the faithful bishops could/should have publicly rejected the heresy of their colleagues? It was certainly more in character for the 22 to mute as far as possible their formal heresy.

The results of this (modestly hidden) heresy in action are plain to see in Queensland. Although specific appeals have been made to each of the local bishops, including the since sacked Bishop Morris (for a different heresy), they have unanimously refused to commit themselves to any opinion on *Humanae Vitae*. A possum up a hollow log would be much easier to extricate than a commitment from these pusillanimous prelates. They are just as determinedly sticking to “no comment” on the tragic result of their stewardship, the fact that 2% of our children in the *Catholic* school system retain their faith. Even Hitler and Stalin with public trials, beheadings, prison camps, secret police etc. couldn't match this result. But of course traitors can do so much more damage from the inside.

I said at the beginning that I feel sorrow for these failed bishops, so how can I write so pungently and so publicly about their malfeasance? In 1973 I questioned the education of my children. In 1975, greatly daring, I wrote to Archbishop Rush. Since then I have experienced spontaneous face-to-face dishonesty, and in correspondence a litany of planned dishonesties. In all the time up to now, how many thousands of our children have lost what Christ termed the pearl of great price? Weigh them against the deserved public shaming of a handful of derelict bishops, which, please God, may be to their ultimate benefit also. What would you advise, gentle reader?

In whatever time God leaves me, I intend to expose our Queensland bishops in every forum open to me. Newspaper articles, TV or radio interviews, columnists, twitter may yet drag these modest gentlemen out of their hollow logs. Anyway, I will have done what I think is right and necessary.

Don Gaffney, Tarragindi, QLD

Wishful Thinking

The Diocese of Sale's Catholic Development Fund calls for Catholics to invest in the CDF so they'll have more money to lend out to schools. You're reassured that “most importantly you will be making a significant contribution to Catholic education in our diocese” which will “help further the mission of the church.” (Catholic Life March 2012, p.1)

Show me some Catholic education in the diocese, and I'll consider investing. Show me how Catholic schools help further the mission of the church, and I'll be right behind you. Show me how Catholic education increases Sunday Mass obligations being met, and I'll be happy to support it. But don't ask for money under false pretences; don't lie about what Catholic education achieves here.

- Ed.

Doctor's Prescription

Pope Benedict XVI, Angelus address, 19-03-2012

St Augustine comments: "The doctor, in what regards him, comes to heal the sick person. If someone does not follow the doctor's prescriptions, he is the one who harms himself. The Saviour came into the world ... if you do not want to be saved by him, it is you who will judge yourself."

Thus, if God's merciful love is infinite, he who even sent his only Son as a ransom for our life, [then] our responsibility is likewise great: each of us, in fact, must recognize that we are sick so that we may be healed; each of us must confess his sin so that God's forgiveness, already given upon the cross, might have an effect in our heart and our life.

St Augustine further writes: God condemns your sins: and if you also condemn them, you are united to God ... And when your own deeds will begin to displease you, from that time your good works begin, as you find fault with your wicked deeds."

Sometimes man loves darkness more than light because he is attached to his sins. But it is only in opening himself to the light, and only in sincerely confessing his faults to God, that he finds true peace and true joy. It is thus important to approach the Sacrament of Penance regularly, especially during Lent, to receive the Lord's forgiveness and to intensify our journey of conversion.

www.zenit.org 19-03-2012

Easily Taken Away

Cardinal George Pell

"It's not so much that our people have lost their faith, but that they barely had it to begin with; and, if they did, it was so rapid that it was easily taken away."

(quoted in an address by Cardinal Timothy Dolan)

Still At It!

Regarding Fr Elich in January and February issues of ITD: there was an article by Michael Gilchrist in the November 2001 issue of AD2000 on Fr Elich and his public criticism of the Vatican's attempts to restore authentic liturgy and rein in liturgical irregularities ("Brisbane liturgy director calls Vatican document "a betrayal").

Ten years plus – this priest was at it then and is still at it! How many has he destroyed!

And the bishop/s do nothing.

Res ipsa loquitur [the thing speaks for itself]. What fibs do they tell the Pope?

The Church is imploding on itself.

M. J. Gill, Devonport, Tas

The Spirit of Mickey Mouse

Walt Disney has been dead for over 50 years, but I still see the spirit of Mickey Mouse alive and active around us today, even in the Church. Each day anything that is weakened of its original content and purpose, e.g. many university courses, we now refer to as "Mickey Mouse courses" because they are 'dumbed down' (i.e. made almost childish or irrelevant to real life).

Ash Wednesday is a day that speaks clearly, simply and directly to an inescapable fact of life – death. Years ago every non-Catholic knew what we were because of a clearly visible daub of ashes on the forehead. But recently I saw people given such a weak, effeminate, light touch that the ashes were hardly visible. What does this say to the world? Why have our priests lost the sense of what liturgy is about – proclaiming something of faith, even shouting it if necessary.

The role of servers around the altar and Extraordinary Ministers has been made clear enough, but it is weak or confused priests who perpetuate Mickey Mouse-type liturgy.

At Sunday Mass I saw ministers come forward for the Blessed Sacrament to take to the sick. They were greeted by an eight or nine year old girl in surplice, since she had been to the tabernacle. On a tray she carried five or six small packets of the sacred Host, which the ministers then picked up for themselves, and all this while the priest stood watching! My stomach churned.

I have little doubt that the clergy have lost their 'oomph'; there are powerful reasons why, beyond our control, but not doing one's job properly is not beyond our individual control. A very obvious example is an army in battle. The outcome might appear lost to some, but it certainly will be if individuals don't do their allotted tasks properly.

With troops in England awaiting the order 'to go' for the D-Day assault during World War II, this was the very basic truth that General Patton spoke of when addressing his men – every man must do his bit, no matter what is going on around him.

This truth is equally applicable to the family and individuals, in times of flood and bushfire, or for a successful hospital or school, and to the Church today. Forget about Mickey Mouse and, by action and example, tell the world who and what we are, and what we are made of. Let us not be self-apologetic cream puffs.

S.C., Melbourne

Ed's note: On the issue of ashes being visible, it's also a problem for working Catholics that there are not many Masses available before work. Most are scheduled to suit captive school 'audiences' or retirees. Those who go to work, end up having to go to evening Mass on Ash Wednesday, thus missing the opportunity to show their ashes during their work day.

St Joseph's Flower

From an interview by Zenit with theologian Fr Tarcisio Stramare of the Congregation of Oblates of Saint Joseph

ZENIT: In paintings and images he is seen with a flower, at other times with a staff that flowers.

Fr Tarcisio: The staff is the flowering branch of the almond tree that God made to flower to choose the high priest Aaron, as the custodian of the Tabernacle in Numbers 17:23. Now it is Joseph whom God has chosen directly as "Custodian" of a more precious tabernacle, which is Jesus. We see that in Hebrew the almond tree means "vigilant" and it is the first flower that appears in spring and alerts that the season has arrived. That is why it is Saint Joseph who alerts us that the Incarnation has happened. If we look at the pictures up to the end of the 19th century, it was always thus, but painters haven't understood well and introduced the iris or lily which signifies purity.

ZENIT: From where does devotion to a good death come?

Fr Tarcisio: This arose because people are interested in dying well. If he died in the midst of Jesus and Mary, what is better than to die like that? It is a devotion, not theology, but this devotion should lead us to the source itself.

ZENIT: Joseph's faith was fundamental, but it's believed that he had doubts, especially about Mary.

Fr Tarcisio: No, on the contrary, he was the patriarch par excellence, the splendor of the patriarchs, more than Abraham who was the Father of faith. He had no crises, but yes difficulty, because he was faced with the mystery, faced with something that was so great for him that he wondered: What do I do here? If God has chosen her, do I have a right to have her? Or if he was the Son of God, do I have the right to say he is my son? Wouldn't I be deceiving everyone? Faced with the question of what he should do, he thought of leaving, but God tells him in a dream that he must stay and be the child's father, husband of Mary, and to name him Jesus and recognize him, which was important because only a father could do so. In this way Jesus was also of David's descent thanks to his father, not his mother.

www.zenit.org 19-03-2012

Everything Rests on Faith

Pope Benedict XVI, 19-02-2012

Love rests upon faith. Love collapses if man no longer trusts in God and disobeys him. Everything in the Church rests upon faith: the sacraments, the liturgy, evangelization, charity. Likewise the law and the Church's authority rest upon faith. The Church is not self-regulating, she does not determine her own structure but receives it from the word of God, to which she listens in faith as she seeks to understand it and to live it.

You Called, You Shouted

Saint Augustine

quoted in Pope Benedict XVI's message for World Day of Prayer for Vocations, to be held 29-04-2012

Late have I loved you, O Beauty ever ancient, ever new, late have I loved you!

You were within me, but I was outside, and it was there that I searched for you. In my unloveliness I plunged into the lovely things which you created.

You were with me, but I was not with you. Created things kept me from you; yet if they had not been in you they would have not been at all.

You called, you shouted, and you broke through my deafness. You flashed, you shone, and you dispelled my blindness. You breathed your fragrance on me; I drew in breath and now I pant for you. I have tasted you, now I hunger and thirst for more. You touched me, and I burned for your peace.

We Can Make All Things New

Pope Benedict XVI, General Audience 29-04-2011

In these first days of Eastertide, which is prolonged until Pentecost, we are still full of the freshness and new joy that the liturgical celebrations brought to our hearts. Therefore, today I would like to reflect briefly with you on Easter, heart of the Christian mystery. Everything, in fact, begins from here: Christ risen from the dead is the foundation of our faith. Radiating from Easter, as from a luminous, incandescent centre, is all the liturgy of the Church, bringing with it content and meaning.

...Easter is a gift to receive ever more profoundly in faith, to be able to act in every situation, with the grace of Christ, according to the logic of God, the logic of love. The light of Christ's Resurrection must penetrate this world of ours, it must reach – as a message of truth and life – all men through our daily witness.

Dear friends, Yes, Christ is truly risen! We cannot keep only for ourselves the life and joy that he has given us in his Easter, but we must give it to all those we approach. It is our task and our mission: to arouse in our neighbour hope where there is despair, joy where there is sadness, life where there is death. To witness every day the joy of the Risen Lord means to live always in a "paschal way" and to make resound the happy proclamation that Christ is not an idea or a memory of the past, but a Person who lives with us, for us and in us, and with him, by and in him, we can make all things new (cf. Rev 21:5).

[Translation by ZENIT] www.zenit.org 29-04-2011

Talking With God

Dei Verbum, n.25

Therefore, all the clergy must hold fast to the Sacred Scriptures through diligent sacred reading and careful study, especially the priests of Christ and others, such as deacons and catechists who are legitimately active in the ministry of the word.

This is to be done so that none of them will become “an empty preacher of the word of God outwardly, who is not a listener to it inwardly” (St Augustine) since they must share the abundant wealth of the divine word with the faithful committed to them, especially in the sacred liturgy.

The sacred synod also earnestly and especially urges all the Christian faithful, especially Religious, to learn by frequent reading of the divine Scriptures the “excellent knowledge of Jesus Christ” (Phil.3:8). “For ignorance of the Scriptures is ignorance of Christ.” (St Jerome)

Therefore, they should gladly put themselves in touch with the sacred text itself, whether it be through the liturgy, rich in the divine word, or through devotional reading, or through instructions suitable for the purpose and other aids which, in our time, with approval and active support of the shepherds of the Church, are commendably spread everywhere.

And let them remember that prayer should accompany the reading of Sacred Scripture, so that God and man may talk together; for “we speak to Him when we pray; we hear Him when we read the divine saying.” (St Ambrose)

It devolves on sacred bishops “who have the apostolic teaching” (St Irenaeus) to give the faithful entrusted to them suitable instruction in the right use of the divine books, especially the New Testament and above all the Gospels.

Living With Infertility

Pope Benedict XVI, 25-02-2012

The Church pays much attention to the suffering of infertile couples, it cares for them and, because of this, encourages medical research. The science, nevertheless, is not always able to respond to the desires of many couples. I would like again to remind the spouses who experience infertility that their vocation to marriage is not frustrated because of this. The husband and wife, because of their baptismal and matrimonial vocations themselves, are always called to work together with God in creating a new humanity. The vocation to love, in fact, is a vocation to the gift of self and this is a possibility that cannot be impeded by any organic condition. Therefore, where science cannot find an answer, the answer that brings light comes from Christ.

www.zenit.org 27-02-2012

First Saturday Devotions

The Church has given its full approval and support to the main apparitions of Our Lady, because they give us a better understanding of public revelation and a stimulus to a better Christian life. We should heed them as prophetic warnings. Experts have shown there are definite links between Marian apparitions and the revolutionary events of history, perhaps indicating a divine response to the dangers to the salvation of souls by false teachings, as did the prophecies of Old Testament times.

Since the Reformation of Luther (private Bible interpretation and individualism) there has been a moral and spiritual decline, accelerated by the French Revolution and the Enlightenment (rationalism), uncontrolled Capitalism (market materialism), Nazism (fascism), and Libertarianism (free love/self-indulgence). During these 500 years or so, despite great progress in science and technology, there has been a steady descent into paganism, the neglect or denial of God or any transcendent law/meaning to life in society (relativism) where recreational sex, pornography, contraception, abortion, drug abuse and human rights abuse have become rampant in a culture of death. Rebellion against Pope Paul VI's teaching on birth control, *Humanae Vitae*, as he predicted, has led to this widespread disregard for life, family breakdown and many corrupted medicos in a generally depraved society where human rights and duties are often ignored.

Humanly speaking, there seems to be no way out of this degradation but to have recourse to Almighty God and His mother and our mother, Mary, and heed the warnings both explicit and implicit, she has given so often, at Guadalupe 1531, Rue du Bac 1830, La Salette 1846, Lourdes 1858, Pontmain 1871, Knock 1879, Fatima 1917, Banneux and Beauraing 1933, La Fontane and L'Ile Bouchard 1947, Akita 1973, et al. The role of Mary in these apparitions has not been appreciated in recent times, with even a tendency to disparage them as “private” and “only” from Mary. But Fatima especially, has been accepted at the highest levels of the Church. In May 2010 Pope Benedict XVI made it clear that the Fatima message is still vital especially for the young who have been starved of spirituality, prayer and adoration for three generations. Devotion to Mary leads us to her Son, “Listen to Him,” she says.

The Fatima devotion has had the approval of all the Popes in the past 80 years or so. Our Lady's Fatima message urges us to maintain our witness of prayer and penance, to receive Holy Communion of reparation to the Immaculate Heart of Mary on the first Saturday of each month: for the world; for the Church; for Russia, which is clearly not yet converted; for lapsed and confused Catholics; for sinners and those addicted to vice and cynicism; and for those who wish to destroy all vestiges of our Judeo-Christian heritage and civilisation.

Fr Bernard McGrath, Bendigo

Faith in Christ's Divinity

*From a Lenten homily by Father Raniero Cantalamessa,
preacher of the Pontifical Household*

Let us turn to the divinity of Christ.

It illumines, clarifies the whole of Christian life.

Without faith in the divinity of Christ:

God is remote,

Christ remains in his time,

The Gospel is one of many religious books of humanity,

The Church is a simple institution,

Evangelization is propaganda,

The liturgy is evocation of a past that is no longer,

Christian morality is a burden that is anything but light
and a yoke that is anything but gentle.

However, with faith in the divinity of Christ:

God is Emmanuel, God with us,

Christ is the Risen One who lives in the Spirit,

The Gospel is definitive word of God to the whole of
humanity,

The Church is the universal sacrament of salvation,

Evangelization is the sharing of a gift,

The liturgy is a joyful encounter with the Risen One,

Present life is the beginning of eternity.

Written, in fact, is that "He who believes in the Son
has eternal life".

Faith in the divinity of Christ is indispensable above
all in this moment to keep alive hope about the future
of the Church and of the world. Against the Gnostics
who denied the true humanity of Christ, Tertullian
raised, in his time, the cry: "Parce unicae spei totius
orbis" - do not take away from the world its only
hope! We must say it today to those who refuse to
believe in the divinity of Christ.

To the Apostles, after having calmed the storm, Jesus
addressed a word that he repeats today to their
successors: "Take heart, it is I; have no fear".

www.zenit.org 09-03-2012

Response Is Not Just

I think that Gregory Kingman's response to mine is
not just (ITD March 2012, p.10). I have not
overlooked the Catechism paragraphs that he cites;
they in fact have been close in my study and in my
theological writing. Nor have I overlooked the
canonical position on Baptism, and, indeed, have
suffered persecution for upholding them. The crucial
thing is to see what someone is arguing, and speak
to that, and not to what is imputed as being said.
Gregory does not do that. I have not said that the
Apostolic Administrator of Wilcannia-Forbes was
right; only that Gregory has presumed that he is
wrong without supplying us with the considerations
that influenced his [Bishop Manning's] decision.

Fr P.A. McGavin, Canberra

'Perception Management'

John Pilger ('Invincible Government', youtube.com) quotes
Czech novelist, Zdenek Urbanek (1917-2008) as saying
in a 1970 interview that the difference between most
thinking people in the East and in the so-called free
West is that in the East they know their media is all
lies and propaganda whereas we in the West don't
realise that our media is too!

That is why ITD and publications like it are so
valuable (if only the blind sheep could see!). Pat
O'Brien did this in recent issues of ITD concerning
the live cattle trade and abortion. Those brainwashed
by the corporate media condemned him and what he
said!

What follows is a quote by John Swinton, one-time
editor of the New York Times, in around 1880 at a
banquet given in his honour:

"There is no such thing, at this date of the world's
history, in America, as an independent press. You
know it and I know it. There is not one of you who
dares to write your honest opinions, and if you did,
you know beforehand that it would never appear in
print. I am paid weekly for keeping my honest
opinion out of the paper I am connected with. Others
of you are paid similar salaries for similar things, and
any of you who would be so foolish as to write honest
opinions would be out on the streets looking for
another job. If I allowed my honest opinions to
appear in one issue of my paper, before twenty-four
hours my occupation would be gone. The business of
the journalists is to destroy the truth, to lie outright,
to pervert, to vilify, to fawn at the feet of mammon ...
You know it and I know it, and what folly is this
toasting an independent press? We are the tools and
vassals of rich men behind the scenes..." (as quoted in Fr
Paul Kramer's 25-year researched and very illuminating book
entitled: 'The Mystery of Iniquity' published in 2011)

Things have only gotten worse since 1880. Nowadays:
if you don't want to lose your job you may not teach
Creation or Intelligent Design in schools and
universities; Stephen Hawking, an evolutionist and
not even a theist, can be a member of the Pontifical
Academy of Scientists; even in so-called Catholic
schools you would not be allowed to teach the truths
about contraception, homosexuality, Creation, Hell, or
the truth about Our Lady's requests at Fatima to bring
about the conversion of Russia and worldwide peace!

People are now so conditioned that it is enough to
induce them into the fear of being viewed
unfavourably as a fanatic, fundamentalist, or
'paranoid conspiracy theorist' in order to stimulate
them to train their own minds to think and speak and
write in a socially approved or politically correct
manner. Their perception has been managed to
confirm to the faceless and evil power elite.

Richard Earle, Marlo, Vic

Chatter Forming Community

*By Fr Edward McNamara, professor of liturgy at the
Regina Apostolorum Pontifical university*

Q: Some readers asked about the importance of silence before and after Mass in the light of the need to form community.

A: Before Mass there should be a general atmosphere of silence. This does not exclude a quiet word of greeting, a nod of recognition or a friendly handshake among the parishioners. What should be avoided is the steadily rising hum of multiple conversations in the pews, often on frivolous themes, interrupted only by the announcement that the celebration is about to begin.

When this happens the result is that while the body and the voice are ostensibly raised in prayer, the mind carries on the theme of conversation. In contrast, an overall spirit of silence allows for an easy transition from the world to the celebration of the mystery.

This transition is also very necessary for the priest, even when he has the custom of greeting the faithful before Mass. He should strive to reserve some moments of silent preparation for the celebration. He may use the traditional vesting prayers, the prayers before Mass provided in the missal, or any prayer that helps him to recollect his thoughts before the celebration begins.

Sometimes, people desire to speak with the priest before Mass. Although there will always be special cases which need immediate attention, in general it is best for the priest to take the opportunity of a teaching moment and tactfully point out that Mass is about to begin. He should always seek to meet them halfway and propose a concrete and convenient time in which he will attend them. If done charitably, this will edify the people and help them to value the importance of the Mass. ...

The General Instruction of the Roman Missal, in No. 45, says: "Even before the celebration itself, it is commendable that silence be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner."

To this we would add that silence should also be observed after Mass until one is outside the Church building, both for respect toward the Blessed Sacrament, and toward those members of the faithful who wish to prolong their thanksgiving after Mass.

www.zenit.org

Silence During Mass

*By Fr Edward McNamara, professor of liturgy at the
Regina Apostolorum Pontifical university*

The specific periods of silence recommended in the GIRM encourage a general atmosphere of interior and exterior silence for all the participants at Mass.

This silence should be sought while listening to the readings, the homily, or the proclamation of the eucharistic and other priestly prayers. This helps quiet our imagination, our worries and our toils so as to join our hearts to the prayers and be fully attentive to whatever the Holy Spirit should inspire in us. Thus silence at Mass is an active, not a passive disposition.

This form of interior silence does not impede, and indeed favours, full and active participation in those parts of the celebration where the community is united in acclamation and song, for each person is more fully aware of what he or she is doing.

Our modern world is starved of silence and Holy Mass should be a privileged moment to escape the hustle and bustle of daily life and, through worship and participation in Christ's eternal sacrifice, become capable of giving an eternal value to these same daily and transitory activities.

To help achieve this, we should foment by all available means the spirit of attentive and active silence in our celebrations and refrain from importing the world's clamour and clatter into their midst.

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Divine Mercy Sunday

15 April 2012

Basilica of Our Lady of Victories, 548 Burke Road,
Camberwell, Vic

12.30 – 3.15pm Confessions

3pm Chaplet of Divine Mercy

3.15pm Mass (Main celebrant Fr John Speekman)

4.30pm Veneration of relic of St Faustina

Prepare for the Feast of Divine Mercy with a novena of the Divine Mercy Chaplet starting Good Friday.

Jesus said to St Faustina: "I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day, the very depths of My mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy."

Divine Mercy Publications

*Ph 9830 4386 for details of 50 other parishes in Victoria
celebrating the Divine Mercy Feast*

*"O wonderful dignity of the priests; in their hands, as in the womb of the
Blessed Virgin, the Son of God becomes incarnate." St Augustine*

Monumental Failure

If all of the Church's pastoral work and ministry should ultimately lead people to the sacraments, of which the Mass is the summit; and if bishops are the primary evangelizers; then one of the clearest manifestations of our bishops' failure in their mission is the mess that is Catholic Education.

On average over 90% percent of Catholics attending Catholic schools do not practise the faith. On average only 15% of the total Catholic population regularly assist at Holy Mass on Sundays in this country.

What these damning statistics demonstrate is that our bishops' pastoral plans, policies and programmes have failed to lead students as well as Catholics in general to the source and summit of grace and holiness.

Furthermore these statistics bear testimony to the fact that these failed shepherds have plunged an entire Catholic education system into spiritual bankruptcy.

At the core of this failure is an absence of a sense of collective and individual responsibility. Subsequently these leaders have consistently shown no concern for the parlous state of Catholic education. They have done absolutely nothing to enhance and maintain its distinctive identity, to foster the doctrinal and moral formation of its students and to perfect the holiness which they received at their baptism.

Not once have I heard, seen, or read about a bishop implementing a pastoral plan to retrieve the souls that were lost to the faith through Catholic education. Nor have I read about a bishop taking his educational bureaucracy in hand and teaching them about the primacy of Christ and His grace in the Catholic spiritual life.

Over the years the majority of our bishops have been more concerned with 'shaping the Church of the future', lay leadership and ministry, social justice and the environment. They have been too busy implementing pastoral plans imbued with the 'spirit of Vatican II' which foster a horizontal mentality towards the Mass, the sacraments, and the role of the priesthood. Two of these bishops, Putney and Walker, are now on the working group for the Australian Bishops' Year of Grace, which is supposed to renew our faith and Catholic life.

In the face of the monumental failure of bishops to evangelize within Catholic education – which is directly their responsibility – and with their credibility in tatters, how can we take their leadership seriously?

As the saints in the history of the Church have shown us, any serious and credible renewal and revitalisation always starts with the individual, and from our living Eucharistic Lord.

So how about our bishops start leading by example instead of with rhetoric and media blogs.

Gregory Kingman, Morwell

Mary and the Church

Pope Benedict XVI, General Audience, 14-03-2012

The final mention of Mary in the two writings of St Luke is made on the sabbath day: the day of God's rest after Creation, the day of silence after the Death of Jesus and of expectation of His Resurrection. The tradition of remembering Holy Mary on Saturday is rooted in this event.

Between the Ascension of the Risen One and the first Christian Pentecost, the Apostles and the Church gather together with Mary to await with her the gift of the Holy Spirit, without whom one cannot become a witness. She who already received Him in order that she might give birth to the incarnate Word, shares with the whole Church in awaiting the same gift, so that "Christ may be formed" (Gal 4:19) in the heart of every believer. ...

St Chromatius of Aquileia comments on the annotation found in the Acts of the Apostles in this way: "The Church was united in the upper room with Mary, the Mother of Jesus, and with His brethren. One, therefore, cannot speak of the Church unless Mary, the Mother of the Lord, is present ... The Church of Christ is there where the Incarnation of Christ from the Virgin is preached, and where the Apostles who are the brothers of the Lord preach, there one hears the Gospel." ...

Venerating the Mother of Jesus in the Church therefore means learning from her to become a community that prays: this is one of the essential marks in the first description of the Christian community as delineated in the Acts of the Apostles. Often, prayer is dictated by difficult situations, by personal problems that lead us to turn to the Lord for light, comfort and help. Mary invites us to expand the dimensions of prayer, to turn to God not only in times of need and not only for ourselves, but also in an undivided, persevering, faithful way, with "one heart and soul" (cf. Acts 4:32).

Dear friends, human life passes through various phases of transition, which are often difficult and demanding and which require binding choices, renunciation and sacrifice. The Mother of Jesus was placed by the Lord in the decisive moments of salvation history, and she always knew how to respond with complete availability – the fruit of a profound bond with God that had matured through assiduous and intense prayer.

Between the Friday of the Passion and the Sunday of the Resurrection, the beloved disciple, and with him the entire community of disciples, was entrusted to her. Between Ascension and Pentecost, she is found *with* and *in* the Church in prayer.

As Mother of God and Mother of the Church, Mary exercises her maternity until the end of history. Let us entrust every phase of our personal and ecclesial lives to her, not the least of which is our final passing.

www.zenit.org 14-03-2012

Religious Illiteracy

Pope Benedict XVI met on 23-02-2012 with priests of his diocese and led them in *lectio divina*, offering a spontaneous Scripture reflection. Following a reading from the Letter of St Paul to the Ephesians, the Pope gave an extensive off-the-cuff commentary on the passage.

“One great problem facing the Church today is the lack of knowledge of the faith, ‘religious illiteracy,’” the Pope said. “With such illiteracy we cannot grow. ... Therefore we must reappropriate the contents of the faith, not as a packet of dogmas and commandments, but as a unique reality revealed in all its profoundness and beauty. We must do everything possible for catechetical renewal in order for the faith to be known, God to be known, Christ to be known, the truth to be known, and for unity in the truth to grow.”

We cannot, Benedict XVI warned, live in “a childhood of faith.” Many adults have never gone beyond the first catechesis, meaning that “they cannot – as adults, with competence and conviction – explain and elucidate the philosophy of the faith, its great wisdom and rationality” in order to illuminate the minds of others. To do this they need an “adult faith”.

This does not mean, as has been understood in recent decades, a faith detached from the Magisterium of the Church. When we abandon the Magisterium, the result is dependency “on the opinions of the world, on the dictatorship of the communications media.” ...

The Pope went on: “Today the concept of truth is viewed with suspicion, because truth is identified with violence. Over history there have, unfortunately, been episodes when people sought to defend the truth with violence. But they are two contrasting realities. Truth cannot be imposed with means other than itself! Truth can only come with its own light. Yet, we need truth. ... Without truth we are blind in the world, we have no path to follow. The great gift of Christ was that He enabled us to see the face of God.”

www.zenit.org 24-02-2012

Approaching God

Cardinal John Henry Newman

To believe, and not to revere, to worship familiarly, and at one’s ease, is an anomaly and a prodigy unknown even to false religions, to say nothing of the true one. Not only the Jewish and Christian religions, which are directly from God, inculcate the spirit of “reverence and godly fear”, but those other religions which have existed, or exist, whether in the East or the South, inculcate the same. Worship, forms of worship – such as bowing the knee, taking off the shoes, keeping silence, a prescribed dress, and the like – are considered as necessary for a due approach to God.

Angelus Back in Schools

Bishop Gregory O’Kelly, Diocese of Port Pirie, has introduced the Angelus back into schools! What a simple but brilliant decision! Let’s pray that other bishops will follow his wisdom and courage and reintroduce this simple but profound daily prayer in all Catholic schools.

(Of course, the media also had to report that “a teacher” didn’t think it was the best choice of prayer for schools – something “more modern and more relevant would be more appropriate”! Isn’t that just priceless? The teacher is quoted: “with its subject matter and old-style language, I’m worried that students won’t connect with it and that it will do more harm than good.” Adelaide Advertiser, 05-03-2012)

- Ed.

Rantings on Paper

I am writing this as a response to Pat O’Brien’s letter to ITD (March, p.9), as I do not like misinformation to abound on any issue, particularly when someone who I don’t even know uses my name or implies my thoughts to misconstrue my words or intentions.

From time to time in the pro-life movement a few odd people, who consider themselves to be oracles on the issue, screw up and cause others to distance themselves from a just cause. I never once said that animals have more rights than human beings – that is O’Brien’s mantra, not mine, and he started the argument with that statement. I, thanks be to God, wouldn’t be so ignorant! I hereby correct him and expect a retraction on that matter. He has absolutely no idea what motivates my thinking and I would not be happy to know what motivates him. It seems by the correspondence that it is money and business first, and if the view is that the distress of these animals is of no concern, then I’ll rest my case and I mean it! I would not waste space by arguing with such callousness. There was an old proverb about that. “Never argue with a ... etc.” Fill that in for yourself.

I also must correct the statement that we have the most extreme abortion laws in the world, as one of the first things Obama did when he took over the U.S. presidency was to repeal the law which forbade third trimester abortion.

As a matter of fact, it is O’Brien, not me, who is bringing down the God-given humanity of the child to the level of an animal, and as both Christopher Holt and I stated, it is not one and the same issue. O’Brien seems to have considerable difficulty understanding that! I suggest that he pull his head in, unless he can better my pro-life record, which is proven – not rantings on paper.

Maureen Federico, Frankston South

Pastoral Priorities

From a summary of the findings of the apostolic visitation to Ireland, called for by Benedict XVI in wake of the findings of sexual abuse by clergy in that country

Among the pastoral priorities that have emerged most strongly is the need for deeper formation in the content of the faith for young people and adults; a broad and well-planned ongoing theological and spiritual formation for clergy, Religious and lay faithful; a new focus on the role of the laity, who are called to be engaged both within the Church and in bearing witness before society, in accordance with the social teachings of the Church. There is a need to harness the contribution of the new Ecclesial Movements, in order better to reach the younger generation and to give renewed enthusiasm to Christian life. A careful review is needed of the training given to teachers of religion, the Catholic identity of schools and their relationship with the parishes to which they belong, so as to ensure a sound and well-balanced education.

Since the Visitators also encountered a certain tendency, not dominant but nevertheless fairly widespread among priests, Religious and laity, to hold theological opinions at variance with the teachings of the Magisterium, this serious situation requires particular attention, directed principally towards improved theological formation. It must be stressed that dissent from the fundamental teachings of the Church is not the authentic path towards renewal.

www.zenit.org 20-03-2012

Recognising Jesus

Pope Benedict XVI, 07-04-2010

We will truly and absolutely be witnesses of the risen Jesus when we reflect in ourselves the miracle of his love: when in our words, and even more so in our deeds, in full consistency with the Gospel, the voice and hand of Jesus himself is recognized.

God is Visible

Deus Caritas Est, n.17

God is indeed visible in a number of ways. In the love-story recounted by the Bible, he comes towards us, he seeks to win our hearts, all the way to the Last Supper, to the piercing of his heart on the Cross, to his appearances after the Resurrection and to the great deeds by which, through the activity of the Apostles, he guided the nascent Church along its path. Nor has the Lord been absent from subsequent Church history: he encounters us ever anew, in the men and women who reflect his presence, in his word, in the sacraments, and especially in the Eucharist.

Why Does The Priest Veil His Hands During Benediction of the Blessed Sacrament?

By Dr Taylor Marshall, cantuar.blogspot.com.au

Benediction of the Blessed Sacrament is one of the most beautiful devotions of the Catholic Church. I wish that this devotion would become popular again on Sunday evenings. What a beautiful way to complete the Lord's Day.

The Latin word *benedictio* is formed by two words: *bene* (well) and *dictio* (speaking). To speak well over something. In English, we translate *benedictio* word as "blessing." By the way, a *malediction* is a "bad speaking" or a curse.

In the Catholic Church, there is a tradition that Christ made the blessing of the sign of the cross over the Immaculate Mary and the Holy Apostles just before He ascended into Heaven. After the Ascension, the Holy Apostles as priests of the New Law would also make the sign of the cross over the faithful in imitation of the Divine Saviour. The hands of the Apostles, and thus the hands of all bishops and priests are consecrated so that they might bless and sanctify people and things. For example, at the end of every Holy Mass, the priest makes the sign of the cross with his hand over the people to bless them in the name of the Triune God. A priest does the same when he absolves sinners in Penance at the absolution in the name of the Triune God.

Now the Benediction of the Blessed Sacrament is different from a normal priestly blessing. The priest in Benediction does *not* bless the people. Rather the priest holds the Blessed Sacrament Who is the Lord Jesus Christ, and Christ Himself directly blesses the people. Again, it is not the priest who blesses in the person of Christ, but Christ *Himself* that blesses. In order to signify that he is *not* blessing the people, the priest covers his hands with a humeral veil which drapes over his shoulders and covers his hands (*humurus* means "shoulder"). The old *Cæremoniale Romanum* prescribes that the humeral veil should be fashioned from silk.

Clearly, the hands of the priest are not unworthy to touch the Body of Christ or even the golden monstrance which bears Him. The venerable hands of the priest, after all, hold the consecrated Body of Christ in the canon of the Holy Sacrifice of the Mass.

I once was confused about the use of the humeral veil in Benediction of the Blessed Sacrament. I had assumed that the priest wore the humeral veil so as not to touch the monstrance on account of its sanctity in connection with the Holy Eucharist. However, this assumption caused me confusion since the priest clearly touches the monstrance with his bare hands at the beginning and end of the Benediction service.

Dr Marshall is an author, professor of Philosophy and Dean of the College of Saint Thomas More; he has appeared on EWTN's The Journey Home and Catholic Answers Live

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 – 12.30pm First Friday 11.30am – 4pm
Trafalgar	Wednesday and First Saturday: (9.30am Mass) 10am – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Friday 4pm – 8pm (every second month, January onwards)
Wonthaggi	First Friday 7pm – 8pm

Mary, our mother

And mother of the Redeemer,
Gate of heaven and Star of the sea,
Come to the aid of your people,
Who have sinned,
Yet also yearn to rise again!
Come to the Church's aid,
Enlighten your devoted children,
Strengthen the faithful throughout the world,
Let those who have drifted
Hear your call,
And may they who live as prisoners of evil
Be converted!

Pope John Paul II

Owner of These

St John Chrysostom

For as in royal palaces, what is most glorious of all is not walls, nor golden roofs, but the person of the king sitting on the throne; so likewise in heaven the Body of the King. But this, you are now permitted to see upon earth. For it is not angels, nor archangels, nor heavens and heavens of heavens, that I show you, but the very Lord and Owner of these.

Contact *Into the Deep*

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Australia**

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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.

Pierce My Soul

Saint Bonaventure

Lord Jesus Christ, pierce my soul with your love so that I may always long for you alone, who are the bread of angels and the fulfillment of the soul's deepest desires. May my heart always hunger for you, so that soul may be filled with the sweetness of your presence.