

Into the Deep

Issue 121

Newsletter of orthodox Catholics of Gippsland

October 2012

ITD Turns 10!

Into the Deep has reached another little milestone – turning ten years old this month. I was hoping to celebrate with an updated and more interactive website, but unfortunately haven't had time to get to that. Maybe next year.

As always, thank you for all your support and encouragement over the years. There have been times when it seems too much work and I'm tempted to bring ITD to a quiet close, but then out of the blue someone will tell me what their monthly ITD does for them, and I'm motivated to continue. Still, it's sad that ordinary Catholic lay people (and many priests) look to ITD for encouragement, for updates on Church teaching, wisdom from the Pope, inspiration from the saints, news on local happenings in Catholic parishes, and critical assessments of the state of our parishes and dioceses in relation to what the Church teaches, expects and demands. If our bishops were the teachers and shepherds they are ordained to be, perhaps we would have no need for Into the Deep. They have the power to address the problems that plague us – but they refuse to. So many of our bishops seems more concerned about politics and diplomacy and public opinion, than the Catholic Faith. They are caught up in managerial roles instead of ministerial. Some, like politicians, manipulate words to hide their lack of action. Priests who are faithful, orthodox, and feed the souls of their people, are sidelined, silenced, or considered dispensable. And the faithful are deprived. There is little justice.

But there is much hope. Just recently a friend told me about Cardinal Van Thuan's experience in prison, thinking of all the good plans he had for his diocese that he was now prevented from doing, until he realised that God's plan for him was there and then, and that he had given his life to God Himself, not simply to God's works. God can make good come of anything. Nothing is impossible to God. All we need do is submit to his will. Saints can be made even in a prison.

- Ed.

Year of Faith Begins

Porta Fidei, n.9

We want this Year to arouse in every believer the aspiration to *profess* the faith in fullness and with renewed conviction, with confidence and hope.

It will also be a good opportunity to intensify the *celebration* of the faith in the liturgy, especially in the Eucharist, which is the summit towards which the activity of the Church is directed; ... and also the source from which all its power flows.

At the same time, we make it our prayer that believers' *witness* of life may grow in credibility.

To rediscover the content of the faith that is professed, celebrated, lived and prayed, and to reflect on the act of faith, is a task that every believer must make his own, especially in the course of this Year.

Fix Your Gaze

Porta Fidei, n.13

... During this time we will need to keep our gaze fixed upon Jesus Christ, the "pioneer and perfecter of our faith" (Heb 12:2): in him, all the anguish and all the longing of the human heart finds fulfilment. The joy of love, the answer to the drama of suffering and pain, the power of forgiveness in the face of an offence received and the victory of life over the emptiness of death: all this finds fulfilment in the mystery of his Incarnation, in his becoming man, in his sharing our human weakness so as to transform it by the power of his resurrection.

Serious Error

Gaudium et Spes, 43

"This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age."

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

Sacrifice Your Will Rather Than Disobey

On page 1 of the September issue of ITD was the Holy Father's observation that Judas, who no longer believed, should have left had he wanted to be honest.

Human Life International's Rome Director, Monsignor Ignacio Barreiro, commented on this address of the Holy Father's in LifeSiteNews, saying, "for those Catholics who cannot bring themselves to believe the formal teachings of the Church on life and family matters it would be more honest to leave the Church rather than betraying Her." But, he added, "We regret very much that the person is so inclined and we wish they would have a conversion to truly believe."

"Intellectual difficulty is not disobedience," he explained. "You might have teachings you find difficult to accept. However, (in those circumstances) it is virtuous to believe since you make a sacrifice of your own will, taking as your own the mind of the Church."

Peter D. Howard, Springwood, Vic

Collection Plate

With October being ITD's birthday month, it's also the month we send the collection plate around (so to speak). Please give generously so that we can keep printing and mailing ITD to those who have no internet access, and for those who pass them around to family, friends, and parishioners.

Please make cheques out to John Henderson (see details on back page). You can also send addresses of others who would like to be added to the mailing list for future issues of ITD, or let us know if you would like additional copies of ITD sent to you to distribute further. Of course, it goes without saying that those who receive ITD by email are encouraged to forward it on to others. And don't forget to nominate Into the Deep for your Community Benefits Card if you shop at Ritchies independently owned supermarkets.

Thanks for your continuing support.

- Ed.

Friends

Blessed Bartolo Longo

"Just as two friends, frequently in each other's company, tend to develop similar habits, so too, by holding familiar converse with Jesus and the Blessed Virgin, by meditating on the mysteries of the Rosary and by living the same life in Holy Communion, we can become, to the extent of our lowliness, similar to them and can learn from these supreme models a life of humility, poverty, hiddenness, patience and perfection".

The Importance of Truth

Fr John Flader gave a talk on truth at his recent book launch at Holy Family Parish in Doveton. His new book is *Question Time 2 - Another 150 Questions and Answers on the Catholic Faith*.

He started with a clever little story to illustrate how truth sets us free: He said to imagine that you're lost in the bush. You have no idea which way to go to get out, and are tired and distressed and disorientated. Finally a group of hikers passes, and you ask them the way. But they say, "Go anywhere! You're free! You can go whichever way you like!" You tell them that freedom to remain in the bush is not what you want – you want directions to the nearest town; which they give you, and then you are truly free.

When we don't know what is true, we are slaves to our ignorance. When we are shown the way, it is the truth that sets us free.

Our Lord is the Truth. Ignorance is enslavement. Our Lord says everyone who sins is a slave to sin.

There is objective truth. This is common sense to us, but not to intellectuals.

There is truth to reality. A book is different to a table. A computer is not the same as a cow. Things have different natures, and we come to know what they are. There is also objective truth about *our* nature.

Certain forms of conduct don't lead to the flourishing of human nature. They are wrong because they are harmful to human nature and health. All the sins in the Ten Commandments are harmful to human nature.

We can know basic principles of morality by natural law, without Revelation. But God did us the favour of revealing them so that they can be known easily, by all, with firm certitude, and with no mixture of error.

Truth is objective, including moral truth. Certain things are wrong, because they are harmful. So many people don't know what is right and wrong. We as Catholics know the truth. We should be grateful. Let us have the faith and humility to believe what the Church teaches – because it is right.

The Year of Faith is a good opportunity to exercise our faith. We all have a responsibility to pass on the truth to so many who are in ignorance. Because we have the faith, and we know it and believe it, we have the moral obligation to teach it to those in darkness.

Study the Catechism. Use Fr Flader's book "The Creed" to understand it more easily. Read through "Question Time" and learn from it. There are 150 questions and answers in each of the two volumes.

We must study the faith, so that we know it better, so that we can defend it better. Fr Flader's books are designed to help us do this.

- Ed.

(from personal notes taken at the talk)

The Ten Commandments

Pope Benedict XVI, 08-09-2012

... We must ask ourselves: what meaning do these Ten [Commandments] have for us, in the present cultural context, in which secularism and relativism risk becoming the criteria of every choice and in this, our society, which seems to live as if God did not exist?

We answer that God has given us the Commandments to educate us to liberty and genuine love, so that we can be truly happy.

They are a sign of the love of God the Father, of his desire to teach us the correct discernment of good and evil, of the true and the false, of the just and the unjust. They are comprehensible to all precisely because they establish the fundamental values in concrete norms and rules, in putting them into practice man can walk on the path of true liberty, which renders him firm in the way that leads him to life and happiness.

When, on the contrary, man ignores the Commandments in his existence, not only does he alienate himself from God and abandon the covenant with Him, but he also distances himself from life and from lasting happiness. Man left to himself, indifferent to God, proud of his own absolute autonomy, ends up by following the idols of egoism, of power, of dominion, polluting the relations with himself and with others, and following paths not of life but of death. The sad experiences of history, especially of the last century, remain a warning for the whole of humanity.

Jesus brings to fulfilment the way of the Commandments with his Cross and Resurrection; leads to the radical overcoming of egoism, of sin and of death, with the gift of himself out of love. Only the acceptance of the infinite love of God, trust in Him, following the way He traced, gives profound meaning to life and opens to a future of hope.

www.zenit.org 10-09-2012

Power of the Rosary

Rosarium Virginis Mariae, n.39

What has been said so far makes abundantly clear the richness of this traditional prayer, which has the simplicity of a popular devotion but also the theological depth of a prayer suited to those who feel the need for deeper contemplation.

The Church has always attributed particular efficacy to this prayer, entrusting to the Rosary, to its choral recitation and to its constant practice, the most difficult problems.

At times when Christianity itself seemed under threat, its deliverance was attributed to the power of this prayer, and Our Lady of the Rosary was acclaimed as the one whose intercession brought salvation.

Unputdownable

“Why Catholicism Matters”, by Bill Donohue, published by Image, New York, 2012, \$20 (on Kindle, \$5)

I suspect that we are not reading much these days. That is a pity, because the very process of reading allows us to think, and at a rate acceptable to our situation and human psychology.

Because we are getting so much news from the electronic media, where the thinking is done for us at a rate we can't control, we tend to accept it.

I want now to recommend highly a book I have just read. I found it “unputdownable”, so I read it in only a few days. It is not technical, so easy to read, well argued and informative.

The author looks at society today from the point of view of the four cardinal virtues. Those of us who remember better times, and public propriety as it was before 1960, will ask: How did we get to where we are now? Was ancient Rome or paganism any worse?

Although the author's background is American, he understands the modern world we all have to live in and make sense of today.

The book is written to give practising Christians a “lift”, and it does. It is clearly written and readily understandable. It covers many topics, never flinching, but shows us a positive approach. This is a book for people and priests to gain much from.

My opinion is that if you take the trouble to get this book and read it, at the end you will say to yourself: “I'm glad I read that book”, and there are not many today that we can say that about.

It's not a big book, only just over 200 pages; most paperbacks today are much bigger. It comes across as what the Christian fightback should be, and deserves to be widely circulated.

S.C., Melbourne

In Memoriam

Molly Brennan of Bendigo, died on 15 September 2012, aged 97.

Molly was a retired headmistress of various schools in Melbourne. She was a very intelligent woman, a great warrior and strong defender of the faith.

We got to know Molly at the inception of Into the Deep and she was a great supporter all along.

Molly used to lament that she was never on the winning side in the outcome of all her battles (including the fight for justice for Fr Speekman). Now that she's run the race to the finish, may she finally enjoy the reward of being on the winning side.

God have mercy on her dear soul and may she rest in peace. Amen.

Reversing Secularism

Pope Benedict XVI to Italian Bishops, 24-05-2012

This situation of secularism characterizes above all the society of ancient Christian tradition and erodes that cultural fabric that, up to the recent past, was a unifying reference, capable of embracing the whole of human existence and of articulating the most significant moments, from birth to the passage to eternal life. ...

It is a sign of the lessening of religious practice, visible in the participation in the Eucharistic liturgy and, even more so, in the Sacrament of Penance. So many of the baptized have lost their identity and membership: they do not know the essential contents of the faith or think they can cultivate it without ecclesial mediation. And while many look with doubt at the truths taught by the Church, others reduce the Kingdom of God to some great values, which certainly have something to do with the Gospel, but which again have no concern with the central nucleus of the Christian faith. ... Unfortunately, it is God Himself who is excluded from the horizon of so many persons, and when the discourse on God does not meet with indifference, closure or rejection, it is nevertheless relegated to the subjective realm, reduced to an intimate and private event, marginalized from the public conscience. ... It is a spiritual and moral crisis: man pretends to have an identity fulfilled simply in himself. ...

At a time in which God has become for many the great unknown and Jesus simply a great personality of the past, there will be no new thrust of the missionary action without the renewal of the quality of our faith and our prayer; we will not be able to give adequate answers without a new reception of the gift of Grace; we will not know how to win men over to the Gospel if we ourselves do not first have a profound experience of God.

Dear brothers, our first, true and only task remains that of committing our life to what has worth and remains, to what is really reliable, necessary and ultimate. Men live from God, of Him who often unwittingly or only tentatively they seek to give full meaning to existence: we have the task of proclaiming it, of showing it, of leading to the encounter with Him. However, it is always important for us to remember that the first condition to speak about God is to speak with God, to become increasingly men of God, nourished by an intense life of prayer and moulded by his Grace. ... I would like to say to each one: we must let ourselves be found and seized by God, to help every person we meet to be reached by Truth. It is from the relationship with Him that our communion is born and that the ecclesial community is generated, which embraces all times and all places to constitute the one People of God.

www.zenit.org 24-05-2012

Great Dose of Humility Needed

From an interview with Cardinal Mauro Piacenza, Prefect of the Congregation for Clergy, by Zenit, 10-09-2012

ZENIT: What truly is the “hermeneutic of continuity” spoken of so often by the Holy Father?

Cardinal Piacenza: It is, according to what has been explicitly indicated by the same Pontiff, the only correct way to read and interpret each Ecumenical Council and, therefore, the Second Vatican Council.

The continuity of the one Body of the Church, prior to being a hermeneutic criterion, that is a manner by which to interpret texts, is a theological reality, which is deeply rooted in the selfsame act of faith which prompts us to profess “I believe in One Church.”

For such a reason, some sort of dichotomy between pre and post Vatican II is unthinkable, and certainly one must refute both the positions of those who see in the Second Vatican Ecumenical Council a “new beginning” of the Church as well as those who discern the “true Church” only prior to this historical Council. No one can arbitrarily decide whether and when the “true Church” started. Sprung forth from the side of Christ, and fortified by the effusion of the Spirit at Pentecost, the Church is One and Only, until the consummation of history, and within the communion by means of which will come to be actualized in eternity. ...

ZENIT: As Prefect of the Congregation for Clergy, do you think that priests have accepted the Council well?

Cardinal Piacenza: Certainly, insofar as an elect portion of the People of God, priests are those who, within the Church, know better and have developed a more profound understanding of Conciliar teaching.

It seems to me that, as of now, the same problems which we have referred to before are not absent among priests. Whether those be with reference to the correct hermeneutic of reform within continuity, or a necessary approach to the Council which is not predominantly emotional.

If, during this Year of Faith, we would all have the humility and good will to pick up the texts of the Council, discovering what they truly said, and not that which is in the “common” understanding, which had its own freelance proponents, we will discover how the Second Vatican Council was truly prophetic and how many of the matters it highlighted still remain before us, as a horizon toward which we look, and as a goal to reach, with the help of grace. Certainly, to accomplish this, a great dose of humility is necessary, along with a certain capacity to suspend pre-established judgements, to be able to reacquire the truth which, perhaps, for too much time, has appeared to be different.

Feminism is Their New Priority

“To miss the wood for the trees” is a common way of describing those who miss the bleedingly obvious. This is what I find about those who put their faith second to ethics (see Hilary White’s Rome Report, ITD August, p.11).

Ethics is part of philosophy, a mental exercise pursued now as if we live in a morally neutral or ambiguous world. That might be OK for some, but not for Catholics, since we profess a world of grace brought by Christ. For us philosophy has a place, but it is secondary to that of our religion.

The disgraceful reliance by academic religious on what is no more than human thought unaided by the grace of Revelation, shows the extent to which the pagan mind has invaded the inner realms of the Christian world. As Catholics today our guide must be Revelation as known through Tradition, not the inadequacies of fallen human nature seen in the theories of the pagans of old, good though some might be from a certain point of view.

The old way of exposing this was to ask: “What has Athens got to do with Jerusalem?”, meaning that the reality of the Kingdom announced by Jesus surpassed even the best that the ancient world had to offer. The shortcomings of philosophy, and they are many, are made up for by that measure of Revelation applicable to our needs at the time, and we call this moral theology.

Whereas philosophy is a secular pursuit, moral theology is not. It is derived from the New Testament and the living inspiration of the Holy Spirit in Tradition, plus intellectual effort. This gives a much broader field of understanding and depth of appreciation of the limits of human nature, which philosophy doesn’t grasp. We shouldn’t decry philosophy, just philosophers!

For academic religious to promote the short-sighted morality of ethics is a contradiction. Thereby they deny the reality of their own baptism, as if some theoretical world of philosophical speculation exists, instead of the real world of evil and the world of God’s grace available to us through Christ and his Church. “Women religious”, the Pope says, “have turned away from theology.” (see *Inside The Vatican*, May 2012, p.8). Feminism is their new priority now!

S.C., Melbourne

“Faith in God opens before us the horizon of a sure hope, one which does not disappoint; it indicates a solid foundation on which to base one’s life without fear; it demands a faith-filled surrender into the hands of the Love which sustains the world.”

Pope Benedict XVI, 13-05-2010

At Mary’s Side

*Blessed John Paul II in
Rosarium Virginis Mariae, n.15*

The Rosary mystically transports us to Mary’s side as she is busy watching over the human growth of Christ in the home of Nazareth.

This enables her to train us and to mould us with the same care, until Christ is “fully formed” in us (cf. Gal 4:19).

This role of Mary, totally grounded in that of Christ and radically subordinated to it, “in no way obscures or diminishes the unique mediation of Christ, but rather shows its power”. This is the luminous principle expressed by the Second Vatican Council which I have so powerfully experienced in my own life and have made the basis of my episcopal motto: *Totus Tuus*.

The motto is of course inspired by the teaching of Saint Louis Marie Grignon de Montfort, who explained in the following words Mary’s role in the process of our configuration to Christ:

“Our entire perfection consists in being conformed, united and consecrated to Jesus Christ. Hence the most perfect of all devotions is undoubtedly that which conforms, unites and consecrates us most perfectly to Jesus Christ. Now, since Mary is of all creatures the one most conformed to Jesus Christ, it follows that among all devotions that which most consecrates and conforms a soul to our Lord is devotion to Mary, his Holy Mother, and that the more a soul is consecrated to her the more will it be consecrated to Jesus Christ”.

Never as in the Rosary do the life of Jesus and that of Mary appear so deeply joined. Mary lives only in Christ and for Christ!

Indifference

*Christifideles Laici, n.34
(Blessed Pope John Paul II, 1988)*

Whole countries and nations where religion and the Christian life were formerly flourishing and capable of fostering a viable and working community of faith, are now put to a hard test, and in some cases, are even undergoing a radical transformation, as a result of a constant spreading of an indifference to religion, of secularism and atheism. This particularly concerns countries and nations of the so-called First World, in which economic well-being and consumerism, even if coexistent with a tragic situation of poverty and misery, inspires and sustains a life lived “as if God did not exist”. This indifference to religion and the practice of religion devoid of true meaning in the face of life’s very serious problems, are not less worrying and upsetting when compared with declared atheism.

Bishops Must Ensure Solid Faith Formation

Pope Benedict XVI in an address to recently ordained bishops, 20-09-2012

In fact, as members of the Episcopal College you must always have a special concern for the universal Church, in the first place promoting and defending the unity of the faith. Jesus Christ willed to entrust the mission of the proclamation of the Gospel first of all to the body of Pastors, who must collaborate among themselves and with the Successor of Peter, so that it reaches all people. This is particularly urgent in our time, which calls us to be daring in inviting people of every condition to the encounter with Jesus and to render the faith more solid.

May your priority concern be to promote and support “a more convinced ecclesial commitment in favour of the New Evangelization to rediscover the joy of believing and enthusiasm in communicating the faith” (*Porta fidei*, 7).

In this you are also called to favour and nourish communion and collaboration among all the elements of your dioceses. In fact, evangelization is not the work of some specialists, but of the whole People of God, under the guidance of Pastors. Every member of the faithful, in and with the ecclesial community, must feel responsible for the proclamation and witness of the Gospel.

Blessed John XXIII, opening the great encounter of Vatican II, looked forward to “a leap toward a doctrinal penetration and formation of consciences,” and because of this – he added – “it is necessary that this certain and immutable doctrine, which must be faithfully respected, be deepened and presented so that it responds to the needs of our time” (Opening Address of II Vatican Ecumenical Council, October 11, 1962).

Hence I encourage you to commit yourselves so that all, according to the different ages and conditions of life, are presented the essential contents of the faith, systematically and organically, to respond, also, to the questions posed by our technological and globalized world.

Always timely are the words of the Servant of God Paul VI, who said: “We must evangelize – not in a decorative manner, like superficial varnish, but in a vital way, in profundity and to the roots of culture and the cultures of man, always beginning from the person and turning always to the relations of persons among themselves and with God” (*Evangelii nuntiandi*, 20).

Fundamental to this end is the Catechism of the Catholic Church, sure norm for the teaching of the faith and communion in the one Creed. The reality in which we live demands that a Christian have a solid formation!

[Translation by ZENIT] www.zenit.org 21-09-2012

Pro-Life Victory!

A joyful report from Msgr. Philip Reilly to all pro-lifers on a complete victory for life:

OB/GYN Pavilion at the Ambulatory Surgery Center of Brooklyn has been a Center for abortions since June of 1971. It was the oldest and largest abortion clinic in New York City and for many years, in the United States, where I believe more than a quarter of a million unborn children lost their lives. I use the verb was rather than is, since the abortion clinic was closed on Sept. 1st 2012. Obviously the pro-lifers are happy and the unborn babies are happy but so also are the owners of the abortion Center. Why are the owners happy?

The Helpers are present in prayer outside of abortion clinics not simply to save babies but to save souls. Indeed the Helpers are present not simply to witness the truth but to convert people to the truth and to change hearts. After so many years of good lay people, religious, priests and Bishops praying and fasting outside of Ambulatory Abortion clinic; after so many years of dedicated laypeople offering help by sidewalk counseling to the pregnant women entering the clinic, the Lord has granted a complete victory.

On Monday September 17th the same building will reopen under the same ownership but as the New York Center for Specialty Surgery where only true healing will take place. In this building there will be absolutely no more abortions, abortifacient contraceptives, morning after pills, RU486 etc. performed or distributed. The old owners' change of heart is real and complete and all the new doctors are real doctors who will not do an abortion procedure. Praise God.

PSALM 115

*Non nobis, Domine, non nobis
Sed nomini tuo da gloriam*
Not to us, O Lord, not to us
but to thy Name give glory

Jesus Today

Pope Benedict XVI

We cannot entrust our lives to an indefinite superior body or to a cosmic force, but to God whose face as Father has been made familiar by the Son, ‘full of grace and truth’. Jesus is the key that opens the door of wisdom and love to us, that dispels our loneliness and keeps hope alive in the face of the mystery of evil and death. The life of Jesus of Nazareth, in whose name many believers in various countries of the world today still face suffering and persecution, cannot therefore be confined to a distant past but is crucial to our faith today.

Vatican Information Service 01-03-2012

Holiness Through Teaching

The history of the Church is full of admirable examples of religious who sought holiness through their involvement in education. Indeed many of the founders of these religious orders became saints through teaching children and youth, especially the most neglected.

From their origins, these congregations had as their basic apostolic task the Catholic religious education and formation of children and youth as a way of helping them to live the mystery of Christ more intimately and grow in holiness. It was for this end that they were founded and existed. Their founders understood very well that they were called by the Church to serve in her mission by teaching.

This being so, many of these religious congregations could not depart from this end without being unfaithful to their founders. To a great extent their effectiveness in this apostolic task as consecrated men and women depended on their attitude towards Christ and His Church and of the clear sense of their mission in her.

In the aftermath of Vatican II and its mistaken 'spirit', many of these religious orders abandoned their founders' charisms, traditions, and visions with devastating consequences. They no longer saw themselves as sharing in a special way in the Church's mission and being responsible for leading children and youth more fully into the mystery of Christ and his Church through the witness of their religious lives.

Progress and cultural relevance replaced holiness as the goal of religious life and they operated independently of the Church, like isolated professionals within impersonal diocesan bureaucracies. They abandoned their religious dress and other symbols that expressed their total commitment and consecration in following Christ into the very depths of his Paschal Mystery.

Traditional prayers such as the recitation of the holy rosary, the Angelus and devotional practices such as Eucharistic Adoration fell into disuse. They jettisoned tried and proven religious education programmes and catechisms and replaced them with that of the 'experts' like Thomas Groome.

Whilst operating within the Church, they pursued new directions which served their own purposes while despising the Church and her teachings. As social activists they replaced the Church's evangelizing mission and her universal call to holiness with their own social justice programmes and a whole gamut of politically correct causes.

In their efforts to blend in with everyone else and ape the prevailing culture they lost all sense of who they were as consecrated men and women and what they were called to by Christ in his Church. No wonder many men and women left their orders which are struggling to recruit new members. Who would want

to give their life to a self-serving congregation going through an identity crisis?

The result of this is that today you would be hard-pressed to find a truly Catholic school or religious pursuing holiness through teaching Catholic doctrines as they are systematically presented in the Catechism of the Catholic Church. Religious life which has served Catholic education in this country for so long may well and truly be a thing of the past.

Gregory Kingman, Morwell

Pope's Advice to Youth

Pope Benedict to youth in Lebanon, 15-09-2012

The frustrations of the present moment must not lead you to take refuge in parallel worlds like those, for example, of the various narcotics or the bleak world of pornography. As for social networks, they are interesting but they can quite easily lead to addiction and confusion between the real and the virtual. Look for relationships of genuine, uplifting friendship. Find ways to give meaning and depth to your lives; fight superficiality and mindless consumption! You face another temptation, too: that of money, the tyrannical idol which blinds to the point of stifling the person at the heart. The examples being held up all around you are not always the best. Many people have forgotten Christ's warning that one cannot serve both God and mammon. Seek out good teachers, spiritual masters, who will be able to guide you along the path to maturity, leaving behind all that is illusory, garish and deceptive.

Bring the love of Christ to everyone! How? By turning unreservedly to God the Father, who is the measure of everything that is right, true and good. Meditate on God's word! Discover how relevant and real the Gospel can be. Pray! Prayer and the sacraments are the sure and effective means to be a Christian and to live "rooted and built up in Christ, and established in the faith". The Year of Faith, which is about to begin, will be a time to rediscover the treasure of the faith which you received at Baptism. You can grow in knowledge and understanding of this treasure by studying the Catechism, so that your faith can be both living and lived. You will then become witnesses to others of the love of Christ. In him, all men and women are our brothers and sisters. The universal brotherhood which he inaugurated on the cross lights up in a resplendent and challenging way the revolution of love. "Love one another as I have loved you". This is the legacy of Jesus and the sign of the Christian. This is the true revolution of love!

www.zenit.org 15-09-2012

Who Broke the Baby?

All our children were in bed, the late television news was over, and I was putting the finishing touches on a presentation for medical students I was to give the next day. As I reviewed a few slides that I might use, there appeared on the screen a picture of an abortion victim, aged two and one-half months' gestation, her body dismembered by a curette, the long-handled knife used in a D & C abortion procedure.

Suddenly I heard another person near me. At the sound of a sharp intake of breath, I turned to find that my youngest son, then a sleepy, rumpled three-year-old, had unexpectedly and silently entered the room. His small voice was filled with great sadness as he asked, "Who broke the baby?"

How could this small, innocent child see what so many adults cannot see? How could he know instinctively, that that which many people carelessly dismiss as tissue or a blob was one in being with him, was *like* him? In the words of his question, he gave humanity to what adults call "fetal matter"; in the tone of his question he mourned what we exalt as a sign of liberation and freedom. With a wisdom that often escapes the learned, he asked in the presence of the evidence before his eyes, "Who broke the baby?"

Why is it that so many of us fail to see and to feel what a three-year-old knows by nature?

(From the Preface of Dr Jean Staker Garton's book, Who Broke the Baby? 1998)

Our 40 Days for Life has already started – Wednesday the 26th of September with a Holy Latin Mass offered up by our chaplain for the conversion of people working in the abortion industry – and finishes Sunday the 4th of November. Times are from 7.30am - 7.30pm. Place is the Fertility Control Clinic, 118 Wellington Parade, East Melbourne.

The place is easy to get to: from Flinders Street station catch tram 75 towards and beyond Parliament and it is between tram stop 12 and 13. Stop 13 you will walk a very short distance downhill. Very easy.

Every 4th Saturday the Helpers of God's Precious Infants have a Mass at St Pat's Cathedral Melbourne followed by a rosary procession to the above abortion centre.

This is the largest ever 40 Days for Life, in 316 locations with more than 40 new cities, including Kampala, Uganda.

Please visit our website and place your name on the vigil section of www.40daysforlife/melbourne.com or ring Trudi on 0407 350 948 or Fons on 0429 181 897 with your selected times. Thank you.

Fons Janssen, Willung South, Vic

Follow The Design

Our Archbishop Adrian L. Doyle has responded to the same sex marriage legislation with a message to the people of Tasmania (12 September 2012). Hopefully you might be able to give a mention to this.

B.J. Bennett, Bridgenorth, Tas

Excerpts:

In order to be credible witnesses to others, we must take seriously the call to live according to the Gospel. ...the Church cannot ignore the responsibility to speak the truth in love. Reminding people on occasions about the truth of the human person is one such task for all of us. Some now seek to alter the very nature of the human person through legislation, and Tasmanian society is now at a critical point where truth is at stake.

We speak of current debates about the nature of marriage in our public life. Often it seems as if this matter is simply about human rights and the removal of discrimination.

However, in addition to 'human rights' there are also 'human responsibilities'. We are all blessed by God with the gift of our sexuality. The design itself comes from the Creator of Life and we all have a responsibility to follow that design.

The Church firmly believes that marriage is founded on the wonderful fact of sexual difference and its potential for new life. ...

My concern is for the future of our whole society and I ask you to reflect seriously and to pray about the ramifications for current and future generations, of legislation which completely redefines marriage.

A grave mistake will be made if such legislation is enacted in Tasmania. ...

Tasmanian Catholics, as responsible citizens of this State, have a duty to remind their political representatives in the Legislative Council that much is at stake for the common good in this debate.

His Stamp Alone

Cardinal Raymond Burke, prefect of the Apostolic Signatura

As is always the case, knowledge and observance of canonical discipline frees us from the false impression that we must make the Sacred Liturgy interesting or stamp it with our personality, and frees us to be the instruments by which the presence of Christ, the Good Shepherd, among His people is rendered more visible, and the action of the Sacred Liturgy bears His stamp alone.

www.zenit.org 30-08-2012

"Leave a parish without a priest for twenty years: they will worship beasts there."

St John Vianney, Curé of Ars

Share The Gift

From Pope Benedict XVI's Message for World Mission Day, to be held this year on 21 October

...the number of those who do not know Christ has grown. ... We therefore need to recover the same apostolic zeal as that of the early Christian communities, which, though small and defenceless, were able, through their proclamation and witness, to spread the Gospel throughout the then known world. ...

The duty of proclaiming the Gospel in every corner of the world is primarily incumbent on the Bishops, directly responsible for evangelization in the world, both as members of the Episcopal College and as Pastors of the particular Churches. In fact, they "have been consecrated not only for a particular diocese but for the salvation of the entire world" (*Redemptoris Missio*, n.63), "preachers of the faith, who bring new disciples to Christ" (cf. *Ad Gentes*, n.20) and make "visible the missionary spirit and zeal of the People of God, so that the whole diocese becomes missionary" (*ibid.*, n.38).

...All the components of the large mosaic of the Church must feel strongly called into question by the mandate of the Lord to preach the Gospel, so that Christ may be proclaimed everywhere. We pastors, men and women religious and all the faithful in Christ, should follow in the footsteps of the Apostle Paul, who ... worked, suffered and struggled to bring the Gospel among the Gentiles, sparing no energy, time or means to make the Message of Christ known.

...One of the obstacles to the impetus of evangelization is the crisis of faith, not only in the Western world, but among most of humanity, which, however, is hungering and thirsting for God and must be invited and brought to the bread of life and the living water...

It is necessary to renew the enthusiasm of communicating the faith to promote a new evangelization of the communities and Countries with a long-standing Christian tradition which are losing their reference to God so that they may rediscover the joy of believing. ... The core of the proclamation always remains the same: ... the 'Kerygma' of God's absolute and total love for every man and every woman, which culminated in his sending the eternal and Only-Begotten Son, the Lord Jesus, who did not scorn to take on the poverty of our human nature, loving it and redeeming it from sin and death through the offering of himself on the Cross. ...

Faith is a gift that was given to us to be shared; it is a talent received so that it may bear fruit; it is a light that must never be hidden, but must illuminate the whole house. It is the most important gift which has been made to us in our lives and which we cannot keep to ourselves.

The Meaning of Health

*By Father Shenan J. Boquet, President, Human Life International, www.hli.org
In Spirit and Life e-Column, 28-09-2012*

Now...to the question of what the champions of "reproductive health" really mean by "health." One would think that a drug [RU-486] that harms this many women would find enemies among the champions of "women's health." You would think that if the goal was to protect women, advocates for women's health would be all over the airwaves condemning this drug, calling for its removal from the market, and championing lawsuits against its producer.

Of course, if it was all about women's health, then contraceptives known to cause cancer would be under closer scrutiny rather than being promoted as "essential health care"... The link between these hormonal drugs and cancer would be the topic of widespread debate rather than the pills being sold as the answer to women's dis-empowerment and, ironically, the answer to troubling maternal mortality rates in developing nations. For that matter, we would be hearing much more about the link between abortion and breast cancer, as well as the myriad ill effects on the mental health of women who have abortions.

Rather, what we see are women and men singing the praises of the results of the drugs and of abortion, and attacking anyone who tries to raise the issue of *actual women's health* in opposition. This is ideological blindness. When otherwise intelligent people not only refuse to consider contrary evidence, but attack those who insist that all evidence be considered, we should not be surprised when their preferred "solutions" come at the price of millions of lives.

So when the promoters of contraception and abortion say "reproductive health," "women's health," and importantly, "health care reform," we have to realize that they are not talking primarily about healing people of illness and disability. To be fair, they also would support this healing in many cases, but that's not what their movement is about, since no one would oppose this. They are talking about an assault on human life, lowering our population and getting rid of the weak, unwanted and "unfit." They manipulate good-willed people who still think "health" is about healing and well-functioning physicality by sneaking in health-destructive practices and then insisting it is all about health, and insisting that we not connect the dots when cancer rates increase, maternal mortality does not improve and birth rates plunge, bringing social and economic unrest.

The culture of death requires a culture of ignorance to thrive, and this ignorance is greatly increased when our language is gutted of a true shared meaning of important words, like "health."

Why Build a Beautiful Cathedral?

From an interview with Bishop Athanasius Schneider, Auxiliary Bishop of the Diocese of Karaganda, Kazakhstan, by Paul De Maeyer, Zenit 13-09-2012

ZENIT: What is the historical and spiritual meaning of the construction of this cathedral in Karaganda?

Bishop Schneider: This first reason is this: to have a cathedral in a more fitting and visible place, as up to now the diocese used a building constructed in the time of persecution, which is located in the outskirts of the city, and which is not a recognizable church. A cathedral in a more central place, built in an unmistakable Catholic style, such as the Neo-Gothic, would be a silent though powerful sign and means of evangelization, in a country where Catholics are about 1% to 2% of the population, with a Muslim majority and a strong Orthodox minority. Moreover, there is a considerable part of the population that doesn't belong to any religion; they are persons seeking God.

The cathedral's architecture and the objects in its interior have been made with the greatest care possible, so that they represent real artistic beauty and, at the same time, sacredness and supernatural meaning. All this is appropriate to incite the religious sense and faith of the faithful and visitors, as well as to express an act of adoration of the Holy Trinity. ...

ZENIT: How have the political authorities and Muslim community received this Catholic initiative?

Bishop Schneider: With a sense of respect towards the Catholic Church. The civil authorities feel honored to have in their own city a building of such extraordinary architectural beauty and so much cultural significance. ...

ZENIT: Can you tell us about your experience in having commissioned so much art in your diocese as a sign of witness of the Catholic faith?

Bishop Schneider: The construction of a new cathedral with works of art is a proclamation of the first duty of the Church: to give God, the incarnate God, the first place, a visible place, as God makes Himself visible in the Incarnation and in the Eucharist; to give God the first place also in the sense of offering artistic beauty in his honor, given that God is the author of all beauty and deserves to receive truly beautiful works as homage on the part of believers.

Moreover, a cathedral can give concrete manifestation of the tender love of the believing community, the Bride of Christ, to the Body of Christ, offering in its honor this body of Christ, in a certain sense, the prodigality of the sinful woman, who offered in Christ's honor a jar of precious perfume. To anoint Christ's body, the sinful woman offered a sum with which a family could be maintained for a whole year. Some present were indignant over this waste. Jesus, instead, praised the action, saying, "She has done a beautiful thing to me" (Mk14:6). "The 'holy waste' must be done for Jesus.

Repetitions of Love

Rosarium Virginis Mariae, n.26

Meditation on the mysteries of Christ is proposed in the Rosary by means of a method designed to assist in their assimilation. It is a method based on repetition.

This applies above all to the Hail Mary, repeated ten times in each mystery. If this repetition is considered superficially, there could be a temptation to see the Rosary as a dry and boring exercise.

It is quite another thing, however, when the Rosary is thought of as an outpouring of that love which tirelessly returns to the person loved with expressions similar in their content but ever fresh in terms of the feeling pervading them.

One thing is clear: although the repeated Hail Mary is addressed directly to Mary, it is to Jesus that the act of love is ultimately directed, with her and through her. The repetition is nourished by the desire to be conformed ever more completely to Christ, the true programme of the Christian life. Saint Paul expressed this project with words of fire: "For me to live is Christ and to die is gain" (Phil 1:21). And again: "It is no longer I that live, but Christ lives in me" (Gal 2:20).

The Rosary helps us to be conformed ever more closely to Christ until we attain true holiness.

Thinking at the Wrong End

The thinking (as distinct from emotions) evident in Fr Peter Maher's comments on homosexuality (Sept ITD, p.4, Nightmare in Newtown) is an example of what GK Chesterton wrote back in 1908 when comparing the reasoning of a maniac with that of most 'modern' thinkers of his day (nothing much has changed since):

"They all have exactly that combination – the combination of an expansive and exhaustive reason with a contracted common sense. They are universal only in the sense that they take one thin explanation and carry it very far." (Orthodoxy, p.14)

Of course our sexuality is a gift from God. So too is the opium poppy and the rubber tree and the grape, as is also our intelligence and free will. The way we use or abuse these gifts indicates the degree of our love for Him.

"The man who begins to think without proper first principles goes mad: he begins to think at the wrong end." (Orthodoxy p.19)

If our thinking begins with our sexual orientation, an unwanted pregnancy or our personal wishes etc. rather than with God, then I can only concur with Chesterton that "the 'organ' of thought has become diseased, ungovernable, and, as it were, independent." (ibid p.14)

John Royal, Bundaberg West, Qld

Interrupting Exposition

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

As a general principle every solemn exposition should eventually end with Benediction. The simple reservation by an authorized extraordinary minister of Holy Communion is considered as an interruption in adoration, not its definitive conclusion.

For example, if some faithful desire to have adoration every day after Mass for a certain period of time, but there is no priest available for reservation, then it can be interpreted as a continuous or prolonged adoration with interruptions (see *Eucharisticum Mysterium*, No. 65). In this case the priest would expose after communion on the first day, omitting the blessing. The extraordinary minister of Holy Communion would reserve. On other days the priest would expose simply after concluding Mass as normal. Then, once a week or so, a priest or deacon should conclude the adoration with Benediction.

www.zenit.org 18-09-2012

Eucharisticum Mysterium, No. 65

If, because there is not a suitable number of faithful for the adoration of the Blessed Sacrament, continuous exposition is not possible, it is permissible to replace the Host in the tabernacle, at pre-arranged and publicized times. This should not be done however more than twice in a day, for example, at midday and at night.

This reposition may be carried out in the more simple way and without singing: the priest dressed in surplice and stole, having adored the Blessed Sacrament for a short time, replaces it in the tabernacle. In the same way, at a set time, the Blessed Sacrament is again exposed; the priest retires after a short period of adoration.

Love for the Church

Ecclesia de Eucharistia, n.52

It must be lamented that, especially in the years following the post-conciliar liturgical reform, as a result of a misguided sense of creativity and adaptation there have been a number of *abuses* which have been a source of suffering for many. ...

Liturgy is never anyone's private property, be it of the celebrant or of the community in which the mysteries are celebrated. ...

Priests who faithfully celebrate Mass according to the liturgical norms, and communities which conform to those norms, quietly but eloquently demonstrate their love for the Church. ...

No one is permitted to undervalue the mystery entrusted to our hands: it is too great for anyone to feel free to treat it lightly and with disregard for its sacredness and its universality.

If You Want Peace

Pope Benedict XVI to politicians in Lebanon, 15-09-2012

A commitment to peace is possible only in a unified society. Unity, on the other hand, is not the same as uniformity.

Social cohesion requires unstinting respect for the dignity of each person and the responsible participation of all in contributing the best of their talents and abilities.

The energy needed to build and consolidate peace also demands that we constantly return to the wellsprings of our humanity. Our human dignity is inseparable from the sacredness of life as the gift of the Creator.

In God's plan, each person is unique and irreplaceable. A person comes into this world in a family, which is the first locus of humanization, and above all the first school of peace. To build peace, we need to look to the family, supporting it and facilitating its task, and in this way promoting an overall culture of life.

The effectiveness of our commitment to peace depends on our understanding of human life. If we want peace, let us defend life! This approach leads us to reject not only war and terrorism, but every assault on innocent human life, on men and women as creatures willed by God.

Wherever the truth of human nature is ignored or denied, it becomes impossible to respect that *grammar* which is the natural law inscribed in the human heart. The grandeur and the *raison d'être* of each person are found in God alone. The unconditional acknowledgement of the dignity of every human being, of each one of us, and of the sacredness of human life, is linked to the responsibility which we all have before God.

We must combine our efforts, then, to develop a sound vision of man, respectful of the unity and integrity of the human person. Without this, it is impossible to build true peace.

www.zenit.org 15-09-2012

Change Your Hearts

Blessed Teresa of Calcutta

Change your hearts ...

Unless we change our hearts we are not converted.

Changing places is not the answer.

Changing occupations is not the answer.

The answer is to change our hearts.

And how do we change?

By praying.

The most important thing to do to change my heart is confession. After confession, holy communion.

And then I am full of peace.

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

Contact *Into the Deep*

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Australia**

- 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.

Pray More, Pray Better

Pope Benedict XVI, General Audience, 05-09-2012

It is precisely in prayer that we increasingly experience the presence of Jesus with us and in us.

The more and better we pray with constancy, with intensity, the more we become like him, and he truly enters into our lives and guides them, bestowing joy and peace.

And the more we know, love and follow Jesus, the more we feel the need to take time out in prayer with him, thus receiving serenity, hope and strength in our lives.

www.zenit.org 05-09-2012