

# *Into the Deep*

Issue 125

Newsletter of orthodox Catholics of Gippsland

February 2013

## Friendship With God

*Pope Benedict XVI, Ash Wednesday homily 2010*

“Fasting,” “weeping,” “mourning” (cf. Joel 2:12) and every penitential expression has value in the eyes of God only if it is the sign of truly repentant hearts.

Also the Gospel, taken from the Sermon on the Mount, insists on the need to practice proper “righteousness” – almsgiving, prayer and fasting – not before men but only in the eyes of God, who “sees in secret” (cf. Matt 6:1-6.16-18).

The true “recompense” is not others’ admiration, but friendship with God and the grace that derives from it, a grace that gives strength to do good, to love also the one who does not deserve it, to forgive those who have offended us. ...

Dear brothers and sisters, Lent lengthens our horizon, it orients us to eternal life. On this earth we are on pilgrimage, “[f]or here we have no lasting city, but we seek the city which is to come,” says the Letter to the Hebrews (Heb 13:14). Lent makes us understand the relativity of the goods of this earth and thus makes us capable of the necessary self-denials, free to do good. Let us open the earth to the light of heaven, to the presence of God in our midst.

*Zenit.org 18-02-2010*

## There Are Consequences

*Archbishop Charles J. Chaput, Bishop of Philadelphia in his weekly column, 18-10-2012*

“Catholic” is a word that has real meaning. We don’t control or invent that meaning as individuals. We inherit it from the Gospel and the experience of the Church over the centuries.

If we choose to call ourselves Catholic, then that word has consequences for what we believe and how we act. We can’t truthfully call ourselves “Catholic” and then behave as if we’re not.

Being a Catholic is a bit like being married. We have a relationship with the Church and with Jesus Christ that’s similar to being a spouse. If a man says he loves his wife, his wife will want to see the evidence in his fidelity.

The same applies to our relationship with God. If we say we’re Catholic, we need to show that by our love for the Church and our fidelity to what she teaches and believes. Otherwise we’re just fooling ourselves. God certainly *won’t* be fooled.

*Zenit.org 19-10-2012*

## A Time for Mature Decisions

*Pope Benedict XVI, General Audience, Ash Wednesday 2012*

Using an expression that has become customary in the Liturgy, the Church calls the season we have entered today “Lent”; that is, the season of 40 days; and with a clear reference to Sacred Scripture, she thereby introduces us into a precise spiritual context.

Forty, in fact, is the symbolic number that the Old and New Testaments use to represent the salient moments in the life and faith of Israel. It is a number that expresses the time of waiting, of purification, of return to the Lord, of knowledge that God is faithful to His promises. This number does not represent an exact chronological period of time, marked by the sum of its days. Rather, it indicates a patient perseverance, a long trial, a sufficient length of time to witness the works of God and a time when it is necessary to decide to accept one’s responsibilities without further delay. It is a time for mature decisions.

*Zenit.org 22-02-2012*

**All issues of *Into the Deep* are at [www.stoneswillshout.com](http://www.stoneswillshout.com)**

## Bishops Must Lead

*Pope Benedict XVI, Homily, 07-01-2013*

Following a tradition begun by Pope John Paul II, we celebrate the feast of the Epiphany of the Lord also as the day when episcopal ordination will be conferred... The connection between this episcopal ordination and the theme of the pilgrimage of the peoples to Jesus Christ is evident. It is the task of the Bishop in this pilgrimage not merely to walk beside the others, but to go before them, showing the way. ...

Like the Wise Men from the East, a Bishop must not be someone who merely does his job and is content with that. No, he must be gripped by God's concern for men and women. He must in some way think and feel with God.

Human beings have an innate restlessness for God, but this restlessness is a participation in God's own restlessness for us. Since God is concerned about us, he follows us even to the crib, even to the Cross. "Thou with weary steps hast sought me, crucified hast dearly bought me, may thy pains not be in vain", the Church prays in the *Dies Irae*.

The restlessness of men for God and hence the restlessness of God for men must unsettle the Bishop. This is what we mean when we say that, above all else, the Bishop must be a man of faith. For faith is nothing less than being interiorly seized by God, something which guides us along the pathways of life. Faith draws us into a state of being seized by the restlessness of God and it makes us pilgrims who are on an inner journey towards the true King of the world and his promise of justice, truth and love.

On this pilgrimage the Bishop must go ahead, he must be the guide pointing out to men and women the way to faith, hope and love. ...

*Zenit.org 07-01-2013*

## Our ITD

I would like to subscribe to our magazine. For many years we were getting *Into the Deep*, then a couple of years ago my computer crashed. I had just not got around to subscribing again, just remembering to read it each month, but sometimes forgetting, so that is why I have asked for it to be emailed again.

All these like-minded publications I regard as "ours" because we are fighting a cause, and it is so heartening to read the successes that are achieved with the help of our great Pope Benedict (and disheartening to read other news). We hope and pray that now he is on the social media, like Twitter, he will have a quiet influence on people's thoughts.

Thank you for the great work you are doing. May God bless you.

*Pauline and John Kelleher, Brocklesby, NSW*

## Work to Shore Up Catholic Identity

*Cardinal George Pell, in an address on the New Evangelisation, Scotland 01-12-2012*

Instead of lamenting the helps traditional Catholic life gave across the centuries in cities, towns and villages and somehow rejoicing in small numbers in our hostile world, we need to be working to rebuild our defences, to shore up Catholic identity and practice sociologically rather than insisting on the removal of those surviving props.

Only Western Protestantism has moved further than Western Catholicism away from the penitential practices of all the good monotheist traditions. I commend the decision of the English Catholic bishops to reintroduce the traditional Friday abstinence from meat for both intrinsic reasons (as a help to conversion) and as a sociological marker.

In one Australian seminary some decades ago the *Salve Regina* was banned as too divisive and the rosary could not be recited together as a public devotion. Devotion and prayer to Our Lady constitute one of the identifying marks of genuine Catholicism.

Some of the older medieval traditions are popular with young people such as prayer before the Blessed Sacrament, which meets their need for silence and recollection, while Benediction is regularly an equally popular encouragement for worship.

Rediscovered forms of prayer such as silent meditation can also be taught usefully to young children who do not come from regularly worshipping families. We are teaching this in an increasing number of primary schools in Sydney and to good effect.

A final point on family prayer. The New Evangelisation needs the prayerful contribution of the *Ecclesia Domestica*. Encouraging commitment to a simple model proposed by one American bishop of 'eat together, pray together and go to Mass together' has much to commend it. The Catholic family is the heart of the Church and we need to encourage that heart to have a strong prayerful beat, so its members can be effective witnesses to the New Evangelisation. ...

God is with us. We have the basic truths about life. We know and access God's forgiveness and rejoice in the promise of eternal life.

## Elementary Truth

Please find enclosed our donation and appreciation for your continued publication of the elementary truths of our faith.

*P & P Kamsma, Traralgon, Vic*

## You Are Not Alone

*Pope Benedict XVI, in his Message for World Day of the Sick*  
On **11 February 2013**, the liturgical memorial of Our Lady of Lourdes, the 21<sup>st</sup> World Day of the Sick will be solemnly celebrated at the Marian Shrine of Altötting.

This day represents for the sick, for health care workers, for the faithful and for all people of goodwill “a privileged time of prayer, of sharing, of offering one’s sufferings for the good of the Church, and a call for all to recognize in the features of their suffering brothers and sisters the Holy Face of Christ, who, by suffering, dying and rising has brought about the salvation of mankind” (John Paul II, *Letter for the Institution of the World Day of the Sick*, 13 May 1992).

On this occasion I feel especially close to you, dear friends, who in health care centres or at home, are undergoing a time of trial due to illness and suffering. May all of you be sustained by the comforting words of the Fathers of the Second Vatican Council: “You are not alone, separated, abandoned or useless. You have been called by Christ and are his living and transparent image” (*Message to the Poor, the Sick and the Suffering*).

## Repentance, Conversion, Renewal

*Pope Benedict XVI, 22-02-2012*

The entire Christian community is invited to live this period of forty days as a pilgrimage of repentance, conversion and renewal. In the Bible, the number forty is rich in symbolism. It recalls Israel’s journey in the desert, a time of expectation, purification and closeness to the Lord, but also a time of temptation and testing. It also evokes Jesus’ own sojourn in the desert at the beginning of his public ministry, a time of profound closeness to the Father in prayer, but also of confrontation with the mystery of evil. The Church’s Lenten discipline is meant to help deepen our life of faith and our imitation of Christ in his paschal mystery. In these forty days may we draw nearer to the Lord by meditating on his word and example, and conquer the desert of our spiritual aridity, selfishness and materialism. For the whole Church may this Lent be a time of grace in which God leads us, in union with the crucified and risen Lord, through the experience of the desert to the joy and hope brought by Easter.

*Zenit.org 22-02-2012*

**“The first step** toward eternal life is always the observance of the commandments.”

*Pope Benedict XVI, Angelus address 16-12-2012*

## I Am a Victim

I would like to reply to Mr Henk Verhoeven’s letter in the December 2012 issue of ITD (p.5) concerning the Royal Commission.

We know what happens overseas with children and women; my heart goes out to them and all victims of sexual abuse. I am a victim. I was 9 years old, a child, and this is Australia being investigated, our Catholic Church and many other institutions.

Unfortunately we have many religious orders compared to other denominations, so therefore we have the most cases of abuse. Christ told us we would have the anti-Christ among us – well, let’s be realistic, he is here. The hierarchy of our Catholic Church has shown itself to be corrupt in matters of abuse by their actions. There is no compassion or understanding shown to us victims; it’s a life sentence for us and our families.

I pray we can all learn lessons from the Royal Commission – better screening of people working with children will change, better screening for men entering the priesthood and religious brothers etc.

Mr Verhoeven, maybe you should think about the suffering of victims, what we have been through. If you wish to discuss this with me I am more than happy to do so.

The hierarchy of our beautiful, holy Church doesn’t give a damn about us but God does, we will get our justice. Please pray for our good priests because they put themselves on the line every day for us. Pray for them.

*Sandra Higgs, Geelong, Vic*

## Consistency

I saw President Obama shed tears for the murdered Newtown schoolchildren, and “the violence committed against children year after year”.

Were some of those tears also for the thousands of children killed year after year in America’s abortion mills; the same facilities he plans to make part of America’s legal fabric?

*Don Gaffney, Tarragindi, Qld*

## Books

For the person seeking *Liturgia Horarum Iuxta Ritum Romanu*, (Jan ITD, p.2), it is available 2nd hand from Abe Books. Abe Books is a fantastic site - [www.abebooks.com](http://www.abebooks.com). I would suggest you mention it in In the Deep. Every Catholic book I’ve searched for has been available second-hand.

Keep up the good work.

*Mike Lovett, Endeavour Hills, Vic*

# More Than a Moral Question

It is close enough to New Year as I write to consider the generation just gone, since a generation is reckoned as forty years.

In 1973 in the UK, 33% of people over 65 years of age lived with relatives; now it is 12%, where there are currently more people over 65 than under 16 years old!

Germany, for so long the industrial and financial powerhouse of Europe, is to 'export' its elderly citizens to Eastern Europe and Asia because it cannot afford to house and feed them, as it is too costly to keep them!

What is happening to bring about this social destruction, and who is going to support the elderly of the future?

All those countries that have few young people today are faced with the same question: has "the pill" killed off the family? Is this why many countries import immigrants as fresh labour, because the so few young are proving the truth of the old proverb: "Eat, drink and be merry, because tomorrow we die"?

Australia used to say "Populate or perish". The post-war years of the immigration boom saw many large families arrive of whom we were proud, but not now. Many today can still remember the lovely, smooth voice of Patti Page, famous for the song *The Tennessee Waltz*, which touched so many hearts around the world. She died on the New Year's Day just past, aged 85, from a family of eight girls and three boys!

Sadly Australia has, for several reasons, taken on board the minimalist family notion being promoted today. Who is going to support us in our old age, if our few kids are out enjoying themselves? Somebody has to put out the garbage and keep society running, but it looks as if we are so selfish that we can't be bothered making sure the "The Lucky Country" will survive.

Now "The Pill" is more than just a moral question; it is about the social health of the nation, the country we want to live in, and has political repercussions; there are plenty who want to crush our Christian values and structures so that they can remould us into a different type of society indeed. The numbers are already looking unhealthy, and we might wonder in the not too distant future how so many missed the profound truth that Pope Paul VI spoke of in his now famous encyclical letter *Humanae Vitae*, in 1968, as he tried to steer the next generation toward a better moral vision and better social life.

S.C., Melbourne

# Deceptively Simple

Pope Benedict XVI, General Audience, 23-01-2013

The Creed begins, "I believe in God." It is a fundamental affirmation, deceptively simple in its essentiality, but one that opens onto the infinite world of the relationship with the Lord and with his mystery.

Believing in God implies adherence to Him, the welcoming of his Word and joyful obedience to His revelation. As the Catechism teaches, "Faith is a personal act – the free response of the human person to the initiative of God who reveals himself" (no.166). Being able to say that one believes in God is therefore both a gift – God reveals himself, he comes to meet us – and a commitment, it is divine grace and human responsibility, in an experience of dialogue with God who, out of love, "speaks to men as friends"; he speaks to us so that, in faith and with faith, we may enter into communion with Him.

Where can we listen to his Word? The Holy Scripture is fundamental, in which the Word of God makes itself audible for us and nourishes our life as "friends" of God. The entire Bible recounts the revelation of God to humanity, the whole Bible speaks about faith and teaches us faith by telling a story in which God carries out his plan of redemption and comes close to us men, through many bright figures of people who believe in Him and entrust themselves to Him, up to the fullness of revelation in the Lord Jesus. ...

When we affirm: "I believe in God," we say, like Abraham: "I trust You; I entrust myself to You, Lord," but not as Someone to run to only in times of difficulty or to whom to dedicate a few moments of the day or of the week. Saying "I believe in God" means founding my life on Him, letting his Word orient me each day, in the concrete choices...

Faith makes us pilgrims on earth, placed within the world and its history, but on the way to the heavenly homeland. Believing in God therefore makes us bearers of values that often do not coincide with what's fashionable or the opinions of the times, it asks us to adopt criteria and engage in conduct which do not belong to the common way of thinking. The Christian should not be afraid to go "against the grain" in order to live his faith, resisting the temptation to "conform". In many societies God has become the "great absentee" and in his place there are many idols, first of all the autonomous "I". The significant and positive advances in science and technology also have caused in man an illusion of omnipotence and self-sufficiency, and a growing self-centeredness has created many imbalances in interpersonal relationships and social behaviours.

... It is the blessed world of faith to which we are all called, to walk without fear following the Lord Jesus Christ. And it is sometimes a difficult journey, that knows even trial and death, but that opens onto life...

Zenit.org 23-01-2013

# Pray to End Abortion

*February 13 to March 24*

Our next 40 Days for Life campaign is almost upon us. May we once again rely on your peaceful, prayerful presence.

This campaign we dedicate to and pray/fast for conversion of staff working at the F.C.C. (Fertility Control Clinic).

Your commitment will save lives!

Abortion centre staff complain that whenever a 40 Days for Life campaign is in operation their abortion appointments are noticeably reduced.

Your peaceful presence outside the abortion facility is therefore crucial in saving the unique and irreplaceable lives of babies and the long-term peace of mind of their parents.

Choose your days and times to pray and fast between 7.30am and 7.30pm and register on one of the web addresses below.

Bring a friend (or more) to join you in prayer.

**Wellington Pde:** [www.40daysforlife.com/melbourne](http://www.40daysforlife.com/melbourne)  
Contact Fons 0406 322 694.

**Croydon:** [www.40daysforlife.com/croydon](http://www.40daysforlife.com/croydon)  
Contact Diane 0427 912 6046.

*Fons Janssen, Willung South, Vic*

## Do You Really?

*Pope Benedict XVI, General Audience, 23-01-2013*

When, in the Rite of Baptism, we are asked three times: "Do you believe?" in God, in Jesus Christ, in the Holy Spirit, the Holy Catholic Church and the other truths of faith, the triple response is in the singular: "I believe," because it is my personal existence that must go through a turning point with the gift of faith, it is my life that must change, convert. Each time we attend a Baptism we should ask ourselves how we are living out the great gift of faith each day.

*Zenit.org 23-01-2013*

## Following Their Example

*Latin Patriarch of Jerusalem, Fouad Twal, Lenten Letter 2012*

Our fast intends to imitate that of Christ, who himself followed the example of Moses who fasted forty days before receiving the tablets of the Commandments. Elijah also fasted for forty days before his encounter with the Lord on Horeb. During the transfiguration of our Lord on Mount Tabor, it was precisely these two figures, who had fasted forty days, who appeared beside the Messiah in glory.

*Zenit.org 21-02-2012*

# Go And Do Likewise

*Pope Benedict XVI, in his Message for World Day of the Sick, to be celebrated 11 February 2013*

With the concluding words of the parable of the Good Samaritan, "Go and do likewise" (Lk10:37), the Lord also indicates the attitude that each of his disciples should have towards others, especially those in need.

We need to draw from the infinite love of God, through an intense relationship with him in prayer, the strength to live day by day with concrete concern, like that of the Good Samaritan, for those suffering in body and spirit who ask for our help, whether or not we know them and however poor they may be.

This is true, not only for pastoral or health care workers, but for everyone, even for the sick themselves, who can experience this condition from a perspective of faith: "It is not by sidestepping or fleeing from suffering that we are healed, but rather by our capacity for accepting it, maturing through it and finding meaning through union with Christ, who suffered with infinite love" (*Spe Salvi*, 37).

Various Fathers of the Church saw Jesus himself in the Good Samaritan; and in the man who fell among thieves they saw Adam, our very humanity wounded and disoriented on account of its sins (cf. Origen; Ambrose; Augustine). Jesus is the Son of God, the one who makes present the Father's love, a love which is faithful, eternal and without boundaries. But Jesus is also the one who sheds the garment of his divinity, who leaves his divine condition to assume the likeness of men, drawing near to human suffering, even to the point of descending into hell, as we recite in the Creed, in order to bring hope and light. He does not jealously guard his equality with God but, filled with compassion, he looks into the abyss of human suffering so as to pour out the oil of consolation and the wine of hope. ...

I entrust this 21<sup>st</sup> World Day of the Sick to the intercession of Our Lady of Graces, venerated at Altötting, that she may always accompany those who suffer in their search for comfort and firm hope. May she assist all who are involved in the apostolate of mercy, so that they may become good Samaritans to their brothers and sisters afflicted by illness and suffering. To all I impart most willingly my Apostolic Blessing.

## We Are Our Times

*St Augustine*

"The times are bad! The times are troublesome!" This is what humans say. But we are our times. Let us live well and our times will be good. Such as we are, such are our times.

# Friday Penance Explained

By Fr John Flader, in *Question Time 1* (question 146), published by Connor Court

**Q.** *When I was younger all Catholics abstained from eating meat on Fridays. It was a sort of badge of honour for us. These days practically no one does that and I have the impression most people don't do any other form of penance either. What does the Church teach about Friday penance? Is it still required? Also, is it a grave sin not to do any penance on Fridays?*

**A:** The Church teaches in Canon 1251 of the *Code of Canon Law* that “Abstinence from meat, or from some other food as determined by the Episcopal Conference, is to be observed on all Fridays, unless a solemnity should fall on a Friday.”

This is complemented by Canon 1253, which says: “The Episcopal Conference can determine more particular ways in which fasting and abstinence are to be observed. In place of abstinence or fasting it can substitute, in whole or in part, other forms of penance, especially works of charity and exercises of piety.”

The Australian Catholic Bishops Conference established many years ago that in this country, instead of the previously compulsory abstinence from meat, the faithful could instead do any acts of self-denial, works of charity or exercises of piety. That is, it is left up to each individual to decide how they will live the Friday penance. But they should do something special so that Fridays are different from other days.

Among the forms of self-denial might be, for example, to abstain from meat as many Catholics have continued to do, not to eat between meals, to go without sweets or alcohol, not to watch television, not to listen to the radio in the car, etc.

Works of charity could include making a special effort to be patient and kind throughout the day, visiting or phoning someone who is sick or in some other special need, putting money into the poor box in the church, etc.

And among the possible exercises of piety might be going to Mass, making the Stations of the Cross, saying the Rosary, meditating on the Passion of Christ, etc.

In any case, it is helpful to decide on something very specific and practical, in order to make the obligation easier to fulfil and so that the person will know whether or not they have fulfilled it.

Is it a grave sin to ignore this obligation?

Let us begin by looking at what the *Catechism of the Catholic Church* has to say about the precepts of the Church, of which this is one.

“The precepts of the Church are set in the context of a moral life bound to and nourished by liturgical life. The obligatory character of these positive laws decreed by the pastoral authorities is meant to guarantee to the faithful the very necessary minimum in the spirit of prayer and moral effort, in the growth in love of God and neighbour” (CCC 2041).

That is, the precepts of the Church, rather than imposing arbitrary obligations, are intended to help the faithful grow in the spirit of prayer and the moral life. The precepts merely help them to observe a necessary minimum, and thus the obligation imposed is one the faithful should be fulfilling anyway.

In particular, the Catechism says of the fourth precept, regarding fasting and abstinence, that it “ensures the times of asceticism and penance which prepare us for the liturgical feasts and help us acquire mastery over our instincts and freedom of heart” (CCC 2043). Again, it is clear that self-denial, or other forms of penance, are necessary for spiritual and human growth.

These precepts do oblige in conscience. As regards the seriousness of the sin, if someone were ignorant of the existence of the obligation of Friday penance they would commit no sin at all, unless they had some doubt about it and failed to resolve the doubt.

If they usually did some form of penance on Fridays but on a particular Friday they simply forgot, again there would be no sin.

If they thought of doing some penance but out of laziness or love of comfort decided against it on a particular Friday, there would be at most venial sin.

Only if they were aware of the obligation and deliberately chose to ignore it habitually out of contempt for the law or the Church could they commit a grave sin.

## Vatican II

*Pope Benedict XVI, General Audience 10-10-2012*

The Second Vatican Council is a powerful appeal to us to rediscover each day the beauty of our faith, to know it deeply so as to enter into a more intense relationship with the Lord, and to live out our Christian vocation to the very end. May the Virgin Mary, Mother of Christ and of all the Church, help us to realize and to bring to completion what the Council Fathers, animated by the Holy Spirit, kept alive in their hearts: the desire that all people might come to know the Gospel and encounter the Lord Jesus as the way, the truth and the life.

*Zenit.org 10-10-2012*

## In the First Month of the First Year

I was reading Chapter 29 of the second book of Chronicles, when this struck me: Hezekiah, King of Judah, started his reforms “in the first month of the first year of his reign”. This is what we longed for from our new bishop. This is what we hoped of his reign, that in the first month of the first year he would make his mark, start reforming the diocese, and bring it back to the faith. But now, years later, still we see nothing.

When he began his reign, he praised his predecessor, glorified the state of the diocese, reappointed those in authority who had led the diocese astray, pursued the case to silence an orthodox priest, spoke many words about God and faith and plans, but began nothing.

Why is it that liberals have so much power? Why do the liberals, the half-hearted Catholics, the non-practising Catholics, the schools, have so much influence over bishops? Why are bishops so afraid of them, so afraid of disturbing them or distressing them or challenging them, that they will allow the diocese to languish in its errors for the sake of keeping the liberals happy and comfortable? Why are bishops so unconcerned about the plight of faithful, practising Catholics? Why do they ignore, or even despise, the orthodox Catholics and willingly and effortlessly sweep aside their legitimate needs (recognised by the Church), while pandering to every little whim of the liberals?

King Hezekiah saw and recognised the errors of his predecessor so clearly that he wasted no time in correcting them. “In the first month of the first year of his reign” he opened the doors of the Lord’s house and repaired them. He summoned the priests and told them to sanctify themselves and to sanctify the house of the Lord, and to clean out the filth from the sanctuary. “My sons”, he said to them, “be not negligent any longer.”

And, inspired by the faith of their leader, his courage, and his action, the priests did what they were asked. They saw his desire that their people should return to the faithful worship of God, and his commitment to making this happen, and with God’s help they made it happen. They “arose” and did as the King had ordered. When they had cleansed the House of the Lord, they offered sacrifice for their sins, and praised God.

“Hezekiah and all the people rejoiced over what God had re-established for the people, and at how suddenly this had been done.”

Oh, for a leader with insight, conviction, and courage to lead! What marvels the Lord could work for us through him!

- Ed.

## Find Quiet Moments

*Pope Benedict XVI, General Audience, 08-08-2012*

St Dominic reminds us that prayer, that personal contact with God, is at the heart and origin of the witness of faith that every Christian must give within family life, at work, in social commitments, and even in times of relaxation. Only this real relationship with God gives us the strength to live each event intensely, especially the most painful moments. This saint also reminds us of the importance of exterior attitudes in our prayer: kneeling, standing before the Lord, fixing one’s gaze on the Crucified, pausing to recollect oneself in silence are not secondary; rather, they help us to place ourselves interiorly, with the whole of our person, in relation to God. I would like to recall once again the need in our spiritual lives to find quiet moments for prayer each day, to have a little time to speak with God.

*Zenit.org 08-08-2012*

## Mary’s Gaze

*Rosarium Virginis Mariae, n.10*

The contemplation of Christ has an incomparable model in Mary.

In a unique way the face of the Son belongs to Mary. It was in her womb that Christ was formed, receiving from her a human resemblance which points to an even greater spiritual closeness. No one has ever devoted himself to the contemplation of the face of Christ as faithfully as Mary. The eyes of her heart already turned to him at the Annunciation, when she conceived him by the power of the Holy Spirit. In the months that followed she began to sense his presence and to picture his features. When at last she gave birth to him in Bethlehem, her eyes were able to gaze tenderly on the face of her Son, as she “wrapped him in swaddling cloths, and laid him in a manger”.

Thereafter Mary’s gaze, ever filled with adoration and wonder, would never leave him. At times it would be a questioning look, as in the episode of the finding in the Temple: “Son, why have you treated us so?”; it would always be a penetrating gaze, one capable of deeply understanding Jesus, even to the point of perceiving his hidden feelings and anticipating his decisions, as at Cana. At other times it would be a look of sorrow, especially beneath the Cross, where her vision would still be that of a mother giving birth, for Mary not only shared the passion and death of her Son, she also received the new son given to her in the beloved disciple. On the morning of Easter hers would be a gaze radiant with the joy of the Resurrection, and finally, on the day of Pentecost, a gaze afire with the outpouring of the Spirit.

## Do You Remember?

**The seasons and days of penance** in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice. These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing (charitable and missionary works).

*Catechism of the Catholic Church, 1438*

**The divine law binds** all the Christian faithful to do penance each in his or her own way. In order for all to be united among themselves by some common observance of penance, however, penitential days are prescribed on which the Christian faithful devote themselves in a special way to prayer, perform works of piety and charity, and deny themselves by fulfilling their own obligations more faithfully and especially by observing fast and abstinence, according to the norm of the following canons.

*Code of Canon Law, Can. 1249*

**The penitential days and times** in the universal Church are every Friday of the whole year and the season of Lent.

*Can. 1250*

**Abstinence from meat**, or from some other food as determined by the Episcopal Conference, is to be observed on all Fridays, unless a solemnity should fall on a Friday.

**Abstinence and fasting** are to be observed on Ash Wednesday and Good Friday.

*Can. 1251*

**The law of abstinence binds** those who have completed their fourteenth year.

**The law of fasting binds** those who have attained their majority, until the beginning of their sixtieth year.

Pastors of souls and parents are to ensure that even those who by reason of their age are not bound by the law of fasting and abstinence, are taught the true meaning of penance.

*Can. 1252*

**The conference of bishops** can determine more precisely the observance of fast and abstinence as well as substitute other forms of penance, especially works of charity and exercises of piety, in whole or in part, for abstinence and fast.

*Can. 1253*

## Funding the Parish

For many years I have had a problem with putting money on the plate at Mass.

When I was quite young, I gave ten cents (a shilling) to some Jehovah's Witnesses for a Watchtower, just to get rid of them. My parents told me about the laws of the Church, and made it clear that I should never give money to a religious cause which did not teach the Catholic Faith.

It is about fifty years since I heard the truths of the Church taught, and we can see the result in the 98% of Catholic schoolchildren who don't go to Mass. So I have tended not to give any money to the Church, giving the equivalent amount directly to poor families in Asia.

However, the worker is worth his hire, and we do receive the sacraments. Not from all priests, mind. One recently retired priest refused Communion on the tongue, and confession was by appointment only (which really meant not at all). No sinners in his parish. He taught that there is no personal sin at all.

So now I am giving a small amount, \$2 per week. What I really want to do is find out if this is reasonable.

If everyone did this, our parish (with two churches, and four Masses at weekends) would raise about \$1,000 per week. Not enough to run a parish, perhaps.

If 80% of parishioners attended Mass each Sunday, the amount would be closer to \$15,000. The parish would be awash in money.

So here is my question. If a priest tells me that \$2 is not enough, because there are only 500 attending (out of 10,000 or so), is he asking me to take on the burden of those who don't attend?

Or should he be looking to see why they don't attend? And perhaps looking at those parishes where the attendances are higher, to see what they do to get high attendances? Typical attendance before Vatican II was 80%. It still is in Gwangju, where I used to live in Korea. But there the priest used to teach the Faith every Sunday. No one was in any doubt about Church teaching.

My theory is that if you give out the message that all will be saved (you should really hear some of the 'hymns' we have), there is little incentive to keep attending. If you preach that missing Mass is mortally sinful, and dying in mortal sin means eternal damnation, it cannot but increase attendance.

*Richard Stokes, Caboolture, Qld*

*"Charity cannot take the place of justice that has been denied; nor can justice, on the other hand, replace charity that has been refused." Pope Benedict XVI, 07-01-2013*



## To Hear This Word But Mentioned...

*From a sermon by Father Raniero Cantalamessa, preacher of the pontifical household, 21-12-2012*

Christian joy is interior. It doesn't come from without but from within – like certain alpine lakes which are fed not from a river that flows from outside, but from a spring of water welling up from their very foundations. It comes from God's mysterious and present action in the human heart through grace. It can cause us to abound with joy in our sufferings. It is the "fruit of the Spirit" and is expressed in peace of heart, fullness of meaning, the ability to love and to be loved, and above all in hope, without which there can be no joy. ...

This is that joy to which we must bear witness. For what the world seeks is joy. "To hear this word but mentioned," writes St Augustine, "all stand aright and look to your hands, to see whether you might be able to offer something to them in their want". We all desire happiness. This is what we all have in common, good and bad alike. Whoever is good, is good for the sake of being happy; and whoever is bad would not be so, if he did not hope to be happy thereby. We would not love joy, unless in some mysterious way we had some knowledge of it. For, had we not known it – had we not been made for it – we would not love it. This longing for joy is the space in the human heart that is naturally open to receive "glad tidings".

When the world comes knocking at the Church's doors – even when it does so violently and in anger – it does so because it is looking for joy. Young people especially seek joy. The world around them is sad. ... This sadness is not caused by any lack of material goods, for it is far more prevalent in wealthy countries than in those that are poor.

In Isaiah we read these words addressed to the People of God: "Your brethren who hate you and cast you out for my name's sake have said, 'Let the Lord be glorified, that we may see your joy!'" (Is 66:5). The same challenge is being silently addressed to the People of God today. For a melancholic and timorous Church wouldn't be up to its task; it wouldn't be able to respond to the expectations of humanity and especially to young people.

Joy is the only sign that even unbelievers are able to understand, and it can place them in serious crisis (far more than reproach and argumentation). The most beautiful testimony a bride can give her husband is a face radiant with joy, because that alone tells him that he has filled her life with happiness. This is also the most beautiful witness the Church can give to her divine Bridegroom.

*Zenit.org 21-12-2012*

## Know How to Stop and Think

*Pope Benedict XVI, Homily, 31-12-2012*

We cannot rely solely on the news if we want to understand the world and life. We must be able to remain in silence, in meditation, in calm and prolonged reflection; we must know how to stop and think.

In this way, our mind can find healing from the inevitable wounds of daily life, can go deeper into the events that occur in our lives and in the world, and come to the knowledge that allows us to evaluate things with new eyes.

Especially in the recollection of conscience, where God speaks to us, we learn to look truthfully at our own actions, even at the evil within us and around us, to begin a journey of conversion that makes us wiser and better, more capable of creating solidarity and communion, of overcoming evil with good.

The Christian is a person of hope, even and especially in the face of the darkness that often exists in the world, not as a consequence of God's plans but because of the wrong choices of man, because the Christian knows that the power of faith can move mountains, the Lord can brighten even the deepest darkness.

The Year of Faith, which the Church is living, should arouse in the heart of each believer a greater awareness that the encounter with Christ is the source of true life and a solid hope. Faith in Jesus allows a constant renewal of goodness and of the ability to rise from the quicksand of sin and to begin anew. In the Word made flesh it is always possible to rediscover our true human identity, to find ourselves destined for God's infinite love and called to a personal communion with Him. ...

*Vatican Information Service 31-12-2012*

## Unlikely Allies

Recently, perhaps as many as a million people marched in Paris and at French embassies around the world against proposed legislation that would legalise same-sex marriage in France. One of the surprises in the French campaign for traditional marriage is that homosexuals have joined pro-family leaders and activists in the effort.

"The rights of children trump the right to children," was the catchphrase of protesters like Jean Marc, a French mayor who is also homosexual. How refreshing it was to see many homosexual French men and women agreeing openly with the teachings of the Catholic Church on the subject of same-sex marriage!

*Henk Verhoeven, Beacon Hill, NSW*

## Fairy Floss

For my own peace of mind, I stopped reading Catholic Life a while back. However, I recently relented and read two issues; and remembered why it's not good for me. It is almost surreal, that paper. Reading it, you would think the Diocese of Sale was thriving and all was well with the faith here. Living in the diocese is a different experience altogether. Catholic Life is like a propaganda tool – full of delightful fluff that bears no resemblance to reality.

In particular, you would be convinced that our Catholic schools are Catholic.

The new director of the Catholic Education Office, Maria Kirkwood, states in the November issue (p.8): “What stands out for me is the commitment to quality Catholic education that is evident in our schools.” Where? What? How? What am I missing?

She also writes that “there is, through the support and leadership of staff in the Catholic Education Office, an understanding of the need to ensure that our Catholic schools maintain their Catholic identity with inclusive practices which recognise the complexities of the educational dynamics that exist in all schools, but specifically those committed to a faith orientation.” This is just playing with words. “Inclusive practices”, recognising the “complexities of educational dynamics”? - these are going to “maintain” Catholic identity? I'd like to see that!

In the December 2012 issue (p.8), the Director clarifies her understanding of Catholic commitment a bit more. She states that in all the schools she has visited to date in the diocese, “there is a strong sense of a Catholic community proud of their particular identity, grounded in a commitment to follow the teachings and actions of Christ.” My first thought on reading this, was – if there was really a strong commitment, where is the evidence of this in Sunday Mass attendance? Isn't this the evidence we would seek? Apparently not. For Maria Kirkwood, the evidence of this commitment can be seen in “the obviously carefully chosen pieces of art and iconography, vision and mission statements, and student art everywhere on display. Visitors and prospective parents and students are left in no doubt that these are Catholic schools.”

No wonder we're getting nowhere with Catholic education in this diocese, if being a good Catholic school means having Catholic art up in the foyer, rather than Catholic children at Sunday Mass.

- Ed.

## “Few souls understand

what God would accomplish in them if they were to abandon themselves unreservedly to Him and if they were to allow His grace to mould them accordingly.”

*St Ignatius Loyola*

## Courage to Contradict

*Pope Benedict XVI, Homily, 07-01-2013*

Let us return to the Wise Men from the East. These were also, and above all, men of courage... Courage was needed to grasp the meaning of the star as a sign to set out... We can imagine that their decision was met with derision: the scorn of those realists who could only mock the reveries of such men. ... But for these men, inwardly seized by God, the way which he pointed out was more important than what other people thought. For them, seeking the truth meant more than the taunts of the world, so apparently clever.

How can we not think, in this context, of the task of a Bishop in our own time? The humility of faith, of sharing the faith of the Church of every age, will constantly be in conflict with the prevailing wisdom of those who cling to what seems certain. Anyone who lives and proclaims the faith of the Church is on many points out of step with the prevalent way of thinking, even in our own day. Today's regnant agnosticism has its own dogmas and is extremely intolerant regarding anything that would question it and the criteria it employs. Therefore the courage to contradict the prevailing mindset is particularly urgent for a Bishop today. He must be courageous. And this courage or forcefulness does not consist in striking out or in acting aggressively, but rather in allowing oneself to be struck and to be steadfast before the principles of the prevalent way of thinking. The courage to stand firm in the truth is unavoidably demanded of those whom the Lord sends like sheep among wolves. “Those who fear the Lord will not be timid”, says the Book of Sirach (34:16). The fear of God frees us from the fear of men. It liberates.

Here I am reminded of an episode...in the Acts of the Apostles. After the speech of Gamaliel, who advised against violence in dealing with the earliest community of believers in Jesus, the Sanhedrin summoned the Apostles and had them flogged. It then forbade them from preaching in the name of Jesus and set them free. St Luke continues: “As they left the council, they rejoiced that they were considered worthy to suffer dishonour for the name of Jesus. And every day...they did not cease to teach and proclaim Jesus as the Messiah” (Acts 5:40ff.).

The successors of the Apostles must also expect to be repeatedly beaten, by contemporary methods, if they continue to proclaim the Gospel of Jesus Christ in a way that can be heard and understood. Then they can rejoice that they have been considered worthy of suffering for him. Like the Apostles, we naturally want to convince people and in this sense to obtain their approval. ... The approval of the prevailing wisdom, however, is not the criterion to which we submit. Our criterion is the Lord himself. If we defend his cause, we will constantly gain others to the way of the Gospel. But, inevitably, we will also be beaten by those who live lives opposed to the Gospel, and then we can be grateful for having been judged worthy to share in the passion of Christ.

# Truth, Justice and Peace

*Pope Benedict XVI, to the Holy See's Diplomatic Corp*

These days, we are sometimes led to think that truth, justice and peace are utopian ideals, and mutually exclusive.

To know the truth seems impossible, and efforts to affirm it appear often to lead to violence.

On the other hand, according to a now widespread way of thinking, peacemaking consists solely in the pursuit of compromises capable of ensuring peaceful coexistence between different peoples or between citizens within a single nation.

Yet from the Christian point of view, the glorification of God and human peace on earth are closely linked, with the result that peace is not simply the fruit of human effort, but a participation in the very love of God.

It is precisely man's forgetfulness of God, and his failure to give him glory, which gives rise to violence. Indeed, once we no longer make reference to an objective and transcendent truth, how is it possible to achieve an authentic dialogue? In this case, is it not inevitable that violence, open or veiled, becomes the ultimate rule in human relationships? Indeed, without openness to the transcendent, human beings easily become prey to relativism and find it difficult to act justly and to work for peace. ...

The building of peace always comes about by the protection of human beings and their fundamental rights. This task...challenges all countries and must constantly be inspired by the transcendent dignity of the human person and the principles inscribed in human nature. Foremost among these is respect for human life at every stage. ...

...Peace in society is also put at risk by certain threats to religious liberty: it is a question sometimes of the marginalization of religion in social life; sometimes of intolerance or even of violence towards individuals, symbols of religious identity and religious institutions. It even happens that believers, and Christians in particular, are prevented from contributing to the common good by their educational and charitable institutions.

In order effectively to safeguard the exercise of religious liberty it is essential to respect the right of conscientious objection. This "frontier" of liberty touches upon principles of great importance of an ethical and religious character, rooted in the very dignity of the human person. They are, as it were, the "bearing walls" of any society that wishes to be truly free and democratic. Thus, outlawing individual and institutional conscientious objection in the name of liberty and pluralism paradoxically opens by contrast the door to intolerance and forced uniformity.

*Zenit.org 07-01-2013*

# Why Only Abbott?

Recently there was an outcry by orthodox Catholics on the internet and locally against Tony Abbott's views on abortion, contraception and IVF.

But why do we only have the courage publicly to name and shame Tony Abbott? After all, he is but one of the many Catholics with similar views in parliament. Is it because as the leader of a conservative political party we had hoped that if and when he becomes Prime Minister he would do what our designated Successors of the Apostles have failed to do for decades: speak out publicly against the evils of abortion, contraception, reproductive technologies and sexual immorality?

Don't get me wrong, I'm not saying that as a Catholic Mr Abbott should not publicly be reproached for his erroneous views. However, if it is considered right and just to name and shame Mr Abbott as a leader, then we should muster the same courage, if not more, to do the same to our consecrated leaders who have behaved like cafeteria Catholics. Otherwise we run the risk of being guilty of double standards.

Tony Abbott did not publicly swear with his life to preach, teach and uphold the apostolic deposit of the faith in season and out of season. Neither was he appointed and charged with the responsibility of informing souls entrusted to his care about Catholic moral principles. Our bishops have been, and yet where was the courage to admonish, name and shame Bishops Power, Robinson, Manning and a host of Queensland bishops for publicly undermining Church teaching, lionizing dissent and airing their liberal views on the Church's fundamental faith and morals?

Where was the public outcry against the bishops who participated in a rebellious National Council of Priests conference in Parramatta a couple years ago? Did we feel the same outrage when bishops acquiesced to the whims of the liberal catechetical 'experts' by allowing them to advocate downright immoral ideas to be taught in Catholic schools? What about all those bishops, priests and religious who for years have been exalting the primacy of the individual's conscience against the truth of Divine Revelation in the Church's doctrines?

When last did any bishop in this country issue a Pastoral Letter on the prophetic encyclical *Humanae Vitae* in order to give his flock a clearer understanding of the Church's vision of sex, love and life? Do you ever recall a bishop issuing a decree to dissenters, lay and religious, to clarify that they cannot be a true Catholic while publicly promoting doctrinal views contrary to the teachings of the Church, and warning them that by persisting in them they are endangering their souls?

Tony Abbott and the rest of the 85% of cafeteria Catholics in this country highlight how successful the liberal Church has been in training people to pick and choose their way through the demands of the faith.

*Gregory Kingman, Morwell*

## Hours of Eucharistic Adoration in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfld	1 <sup>st</sup> 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*

## Advice from St Francis

*St Francis de Sales*

Do everything calmly and peacefully. Do as much as you can as well as you can. Strive to see God in all things without exception, and consent to His will joyously. Do everything for God, uniting yourself to him in word and deed. Walk very simply with the Cross of the Lord and be at peace with yourself.

## Contact *Into the Deep*

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- Please notify by email if you would like to be added to the regular emailing list.
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ITD is released on or around the first day of each month by email and on the website; printed copies about a week later. Deadline for contributions is one week before the end of the month (but preferably by the 15<sup>th</sup> 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.

*“Be who God meant you  
to be and you will set the  
world on fire!”*

*St Catherine of Siena*