

# *Into the Deep*

Issue 127

Newsletter of orthodox Catholics of Gippsland

April 2013

## Last Words

*Final words from Pope Benedict XVI, 28-02-2013*

“Thank you. Thank you all. Dear friends, I am happy to be with you, surrounded by the beauty of Creation and your well wishes, which do me such good. Thank you for your friendship and your affection. You know that this day is different for me than the preceding ones. I am no longer the Supreme Pontiff of the Catholic Church, or I will be until 8:00 this evening and then no longer. I am simply a pilgrim beginning the last leg of his pilgrimage on this earth. But I would still – with my heart, with my love, with my prayers, with my reflection, and with all my inner strength – like to work for the common good and the good of the Church and of humanity. I feel very supported by your kindness. Let us go forward with the Lord for the good of the Church and the world. Thank you. I now wholeheartedly impart my blessing. Blessed be God Almighty, Father, Son, and Holy Spirit. Good night! Thank you all!”

*Vatican Information Service 28-02-2013*

## Tell the Whole World!

**Sunday 7 April 2013**

*Jesus to St Faustina, quoted in her Diary*

“My daughter, tell the whole world about My inconceivable mercy. I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the Fount of My Mercy. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day all the divine floodgates through which grace flow are opened. Let no soul fear to draw near to Me, even though its sins be as scarlet. ... Mankind will not have peace until it turns to the Fount of My Mercy.” [699]

*Vatican Information Service 13-03-2013*

## First Words

On Wednesday, 13 March, there was white smoke at 7:06pm.

At 8:24pm, the Holy Father Francis, preceded by the Cross, appeared at the Loggia of the brightly lit Vatican Basilica. Before imparting the “Urbi et Orbi” (“to the city and the world”) apostolic blessing he greeted the enormous crowd that had been gathering all afternoon in cold and rainy St Peter’s Square saying:

“Dear brothers and sisters,

Good evening. You know that the duty of the Conclave was to give Rome a bishop. It seems that my brother cardinals picked him from almost the ends of the earth. But here we are! I thank you for the warm welcome. The diocesan community of Rome has its bishop. Thank you! First and foremost I would like to say a prayer for our Bishop Emeritus Benedict XVI. Let us pray together for him, that the Lord bless him and the Virgin keep him.”

After leading the Our Father, Hail Mary, and Glory Be, Pope Francis again addressed the crowd saying:

“And now let us begin this journey, bishop and people, this journey of the Church of Rome, which is the one that leads all the churches in charity. A journey of fraternity, of trust between us. Let us always pray for one another. Let us pray for the world so that this might be a great brotherhood. I hope that this journey of the Church that we begin today, and in which my Cardinal Vicar here present will assist me, will be fruitful for the evangelization of this beautiful city.”

“Now I would like to impart the blessing, but first, first I ask a favour of you. Before the bishop blesses the people, I ask that you pray to the Lord that He bless me: the prayer of the people asking a blessing for their bishop. Let us pray in silence, this your prayer for me.”

“Now I will impart the blessing to you and all the world, to all men and women of good will.”

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

# The Lord is in the Boat

*Pope Benedict XVI, last General Audience, 27-02-2013*

At this time, I feel great trust, because I know, all of us know, that the Word of the truth of the Gospel is the strength of the Church, it is its life. The Gospel purifies and renews, it bears fruit, wherever the community of believers listens and receives the grace of God in truth and lives in charity. This is my trust, this is my joy.

When, on April 19 almost eight years ago, I agreed to take on the Petrine ministry, I felt this certainty firmly, and it has always accompanied me. At that moment, as I have already stated several times, the words that resounded in my heart were: Lord, why are you asking this of me and what are you asking of me? It is a great weight you are placing on my shoulders, but if this is what You ask, at your word I will let down the nets, confident that You will guide me, even with my weaknesses. And eight years later I can say that the Lord has truly guided me, He has been close to me, I could feel His presence every day. It has been a stretch of the Church's journey, which has had moments of joy and light, but also difficult moments; I felt like St Peter and the Apostles in the boat on the Sea of Galilee: the Lord has given us many days of sunshine and gentle breeze, days when the fishing has been plentiful, and there were also times when the water was rough and the wind against us, as in the whole history of the Church, and the Lord seemed to sleep. But I always knew that the Lord is in the boat, and I always knew that the boat of the Church is not mine, not ours, but it is His. And He will not let her sink, it is He who leads it, certainly also through the men he has chosen, because so He has willed it. This was and is a certainty, that nothing can obscure. And that is why today my heart is filled with gratitude to God because He has never left me or the Church without His consolation, His light, His love.

We are in the *Year of Faith*, which I wanted to strengthen our faith in God in a context that seems to put it more and more into the background. I would like to invite everyone to renew their firm trust in the Lord, to trust like children in the arms of God, certain that those arms support us always and are what allow us to walk every day, even when fatigued. I would like everyone to feel loved by that God who gave his Son for us and has shown us his boundless love. I want everyone to feel the joy of being Christian. A beautiful prayer to be recited daily in the morning says: "I adore you, my God, I love you with all my heart. Thank you for having created me, for having made me Christian..." Yes, we are happy for the gift of faith; it is the most precious thing, that no one can take from us! We thank God for this every day, with prayer and with a coherent Christian life. God loves us, but expects that we too love Him! ...

*Zenit.org 27-02-2013*

# Saddened

I feel your editorial, "Should we give up the fight?" (March ITD, p.1), encompasses the whole spectrum of our "old-fashioned" orthodox Catholic faith – our beautiful faith that was, (I am 80) as against what has eroded the Catholic faith of today. This is exactly where the Church is now.

The "pearl of great price" has been gnawed away grain by grain, till it seems to have become anyone's interpretation of glorious beliefs of old. I am so saddened by what I witness today, when it would appear "Catholics" just adapt the rules to suit themselves. Sport, and exhaustion, replaces Sunday Mass, as power and greed for riches has made both parents work and the children amuse themselves with video games while Mum and Dad relax with club life, expensive cars, entertainment etc.

It saddens me very much.

We never hear about the real issues. Where are our great preachers? The faithful are lost because we *never* hear a sermon that speaks loudly about the real issues. What about the inspiring Redemptorist missions?

I attend St Patrick's Church, Parramatta, and if it weren't for the Asians, Filipinos, Indians etc, the church would be almost empty. The "Old Aussies" don't seem to care. Satan has worked to a Master Plan – but God will not be mocked forever!

Come, Lord Jesus, come!

*Rosemary Rhodes, Northmead NSW*

# The Streets of Our Life

*From the Message for World Day of Prayer for Vocations  
2013, to be held 21 April*

Just as he did during his earthly existence, so today the risen Jesus walks along the streets of our life and sees us immersed in our activities, with all our desires and our needs. In the midst of our everyday circumstances he continues to speak to us; he calls us to live our life with him, for only he is capable of satisfying our thirst for hope. He lives now among the community of disciples that is the Church, and still today calls people to follow him. The call can come at any moment. ...

Accepting his invitation means no longer choosing our own path. Following him means immersing our own will in the will of Jesus, truly giving him priority, giving him pride of place in every area of our lives: in the family, at work, in our personal interests, in ourselves. It means handing over our very lives to Him, living in profound intimacy with Him, entering through Him into communion with the Father in the Holy Spirit, and consequently with our brothers and sisters. This communion of life with Jesus is the privileged "setting" in which we can experience hope and in which life will be full and free.

## Keep Watch

*Pope Francis, Homily 19-03-2013*

I would like to ask all those who have positions of responsibility in economic, political, and social life, and all men and women of goodwill: let us be 'protectors' of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment. Let us not allow omens of destruction and death to accompany our world's journey! But to be 'protectors', we also have to keep watch over ourselves! Let us not forget that hatred, envy, and pride defile our lives! Being protectors, then, also means keeping watch over our emotions, over our hearts, because they are the seat of good and evil intentions: intentions that build up or tear down! We must not be afraid of goodness or even tenderness!

*Vatican Information Service 19-03-2013*

## Christ Without the Cross

*Pope Francis, Homily 14-03-2013*

We can journey as much as we want, we can build many things, but if we do not confess Jesus Christ, the thing does not work. We will become a welfare NGO but not the Church, the Bride of Christ. When we do not journey, we stop.

When we do not build upon the stones, what happens? Everything collapses, loses its consistency, like the sandcastles that children build on the beach. ... When we do not confess Jesus Christ, we confess the worldliness of the devil, the worldliness of the demon. ...

The same Peter who had confessed Jesus Christ said to him: You are the Christ, the Son of the living God. I will follow you, but let's not talk about the cross. This is not a part of it. I will follow you in other directions, but not to the cross. When we journey without the cross, when we build without the cross and when we confess a Christ without the cross, we are not disciples of the Lord: we are worldly, we are bishops, priests, cardinals, popes, but not disciples of the Lord.

I would like for us all, after these days of grace, to have courage, precisely the courage, to walk in the Lord's presence, with the cross of the Lord; to build the Church upon the blood of the Lord, which was poured out on the cross; and to confess the only glory there is: Christ crucified. And in this way the Church will go forward.

It is my wish for all of us that the Holy Spirit – through the prayer of Our Lady, our Mother – bestow upon us the grace of journeying, building, confessing Jesus Christ crucified. Amen.

*[Translation by Joseph G. Trabbic] Zenit.org 14-03-2013*

## Catholic?

According to Maria Kirkwood, the director of Catholic Education in the Sale diocese, (Catholic Life March 2013) it is not important that pupils, and graduates, of Catholic schools should attend Sunday Mass.

Well that is a new one! Is she not aware that some 97% of graduates from our 'Catholic schools' no longer practise their faith, even before they graduate. Perhaps she should be reminded that "What does it profit a man if he gain the whole world but suffer the loss of his own soul." If the aim of Catholic schools is not to produce practising Catholics then we have all been led seriously astray. If a medical school, or teaching colleges, only produced 3% of graduates going into medical practice or teaching, then the school would soon close down or action taken to reverse the appalling results.

How can she be taken seriously as director of "Catholic Education" in our diocese, if she is not concerned that pupils of Catholic schools are almost completely ignorant of the riches of the Catholic faith? Her attitude has for too long pervaded our Catholic schools. It would seem the only answer is to reform the teaching in our schools or remove the name 'Catholic' from their title and let people know the real reason why they are in existence. At present it is certainly not to produce practising Catholics, so let us be honest and not be deceived.

*Pat O'Brien, Sale*

## Heeding Warnings

Pope Francis, in the homily of his first Mass, has warned that the Catholic Church risks becoming little more than a charity with no spiritual foundation if it fails to undergo renewal. As far as the Church in Australia is concerned, this warning seems to have come far too late.

Already in many outlying dioceses in this country what he warns of has materialized and the Church is mainly associated with schools that are nominally Catholic and her main social charity "Vinnies".

When Benedict XVI became Pope he made a similar but more sobering observation about the state of Church in the West when he said that the faith in Australia has become moribund. But this was all to no effect. Very few Bishops in this country seriously heeded his diagnosis or acted on it with any urgency. And I suspect the same thing will happen to Pope Francis' warning, since this would be the last thing on the minds of the Vatican II 'open to the world' bishops who are far too busy conforming Christ's Church to the world to listen to a pope.

*Gregory Kingman, Morwell*

## Easter Sunday

*Pope Benedict XVI, 15-04-2012*

Every year, celebrating Easter, we relive the experience of Jesus' first disciples, the experience of the encounter with the risen Christ: John's Gospel says that they saw him appear in their midst, in the cenacle, the evening of the day itself of the resurrection, "the first of the week," and then "eight days later".

That day, eventually called "the Lord's Day," is the day of the assembly, of the Christian community that reunites for its proper worship, to wit, the Eucharist, the new worship that was distinct from Jewish Sabbath worship from the very beginning.

In fact, the celebration of the Lord's Day is powerful proof of Christ's resurrection, because only an extraordinary and shocking event could have induced the first Christians to found a form of worship that was different from the Jewish Sabbath.

Then as now, Christian worship is not merely a commemoration of past events, nor a special mystical interior experience, but it is essentially an encounter with the risen Lord, who lives in God, beyond space and time, and who nevertheless makes himself truly present in the midst of the community, speaks to us in sacred Scriptures and breaks the Bread of eternal life for us. Through these signs we live what the disciples experienced, that is, the fact of seeing Christ and at the same time of not recognizing him; of touching his body, a true body, free of every earthly bond.

What the Gospel says is important, namely, that Jesus, in the two appearances to the apostles gathered in the cenacle, repeatedly says "Peace be with you!". The traditional greeting of "Shalom," "peace," becomes something new here: it becomes that gift of peace that only Jesus can give, because it is the fruit of his radical victory over evil. The "peace" that Jesus offers to his disciples is the fruit of the love of God that led him to die on the cross, to shed all of his blood, as the meek and humble Lamb, "full of grace and truth". ...

Dear brothers and sisters, let us welcome the gift of peace that the risen Jesus offers us, let us allow our heart to be filled with his mercy! In this way, with the power of the Holy Spirit, who raised Christ from the dead, we too can bring these Easter gifts to others. May Mary Most Holy, Mother of Mercy, obtain this for us.

*Zenit.org 16-04-2012*

## Act of Love

O Lord God, I love you above all things and I love my neighbour for your sake because you are the highest, infinite and perfect good, worthy of all my love. In this love I intend to live and die. Amen.

*Compendium of the Catechism of the Catholic Church*

## Support Those Who Take a Stand

The local Latrobe Valley newspaper printed articles on prostitution in February 2013 which I personally felt were inappropriate – they appeared to support an industry which degraded women and the sanctity of marriage and family life. There were a few letters of concern and dismay, of what effect this would bring on our already broken society. I was surprised that there were not many more complaints – people seem to take a back seat and not do or say anything. But I admire one family business in the local area which has taken a stand. I was in Miss Milly's craft shop in Traralgon the other day and the owners told me they had pulled their advertising from the newspaper because of the articles. I feel we need to show support to those who take a stand against immoral issues. I would like to make this small suggestion, to support 'Miss Milly's Crafts, Retail & Supplies' in Seymour Street, Traralgon. It's a homely store with friendly and helpful staff.

*Josie Vitale, Morwell*

## It's a Big Job

*By Archbishop Charles J. Chaput*

God renews the world with our actions, not our intentions. What separates real discipleship from surface piety is whether we actually do what we say we believe.

Our vocation as Christians is not simply to pass along good morals to our children, or convey a sense of God's hand in the world. These things are vital, of course, but they don't exhaust our purpose for being here. Our mission is to bring the world to Jesus Christ, and Jesus Christ to the world. Each of us is a missionary, and our primary task is the conversion of our own hearts and the hearts of others so that someday the whole world will acknowledge Jesus Christ as humanity's only saviour and Lord.

That's a big job. We can't do it by just talking about it, any more than Christ could redeem us by writing an essay on sin. The Gospels have power because they tell the story of what God did; what his only Son did; and what Christ's followers did. The Passion accounts of Christ's suffering and death move us so deeply because they show in bitter detail how unashamedly God loves us. ...

The Church depends on God who will always renew and protect her. But she also depends on you and me – teachers, pastors, parents and so many others – to carry Christ's mission into the world. Words are cheap. Actions matter. It's time to live our Catholic faith as the apostles did – and through it, to reshape the world.

*CatholicPhilly.com 30-01-2013*

# Expressed Negatively, For a Positive Purpose

In this highly technological age we seem to be able to do just about anything.

Now when the Church says no abortion, no infanticide, no surrogacy, no martial infidelity, no divorce, no homosexuality, no same sex marriage, no suicide, no euthanasia etc., it all makes the Church seem very negative in what we regard as a positively progressive age. What people fail to realise is that as the scientists don't just make up the laws of science, neither does the Church just 'make up' the laws of morality.

We all sense that there is something like order in creation, with its laws, which we ignore at our peril. So, fire burns, water runs downhill, we need air to breathe, metal expands when heated, etc. If we try to get around these realities we end up paying a price, called consequences, which we'd rather not face. The scientists know this about the material level of our world, as does the Church about the moral order of living. It is not just being 'negative' but proclaiming truths which apply to us, laws of morality, which are often encompassed by the term 'natural law'.

Natural law applies to a wide dimension of reality. It differs from material or scientific or philosophical considerations, and is natural in that we don't make it, but we can discover its nature and demands. But we have to apply ourselves to understanding its applications in real life, which requires wisdom and effort more than just knowledge.

Critics of the Church and the notion of natural law think of the moral restrictions we face, as limitations imposed from outside by the Church on human freedom and its potentialities. There are in life many impositions from outside, like civil laws which seek to curtail certain actions, such as no murder, no theft, no violence, etc. Even though these are expressed negatively, they have a positive purpose – to save life, limb and property. So too the guidance of the Church. When the Church warns us about moral consequences, it is simply pointing out foreseeable outcomes likely to form attitudes or actions detrimental to our truly human status.

We all have to face the consequences of our decisions and actions, even if we don't like them. What is wrongly perceived to be the negativity and unprogressiveness of the Church and religion, is only a spelling out of ways for dealing with reality positively, if we are prepared to do so. Not to do so brings upon our own heads the price of our blindness, obtuseness or wilfulness, and for that we cannot blame the Church or religion.

*S.C., Melbourne*

# I Promise

*Jesus to St Faustina, quoted in her Diary*

Paint an image according to the pattern you see, with the signature: Jesus, I trust in You. I desire that this image be venerated, first in your chapel, and [then] throughout the world. [47]

I promise that the soul that will venerate this image will not perish. I also promise victory over [its] enemies already here on earth, especially at the hour of death. I Myself will defend it as My own glory. [48]

... I desire that there be a Feast of Mercy. I want this image, which you will paint with a brush, to be solemnly blessed on the first Sunday after Easter; that Sunday is to be the Feast of Mercy. [49]

I desire that priests proclaim this great mercy of Mine towards souls of sinners. Let the sinner not be afraid to approach Me. [50]

Proclaim that mercy is the greatest attribute of God. All the works of My hands are crowned with mercy. [301]

## This Is the Prayer

When you say this prayer, with a contrite heart and with faith on behalf of some sinner, I will give him the grace of conversion. This is the prayer: [186]

“O Blood and Water, which gushed forth from the Heart of Jesus as a fount of Mercy for us, I trust in You.” [187]

## Three O'Clock

At three o'clock, implore My mercy, especially for sinners; and, if only for a brief moment, immerse yourself in My Passion, particularly in My abandonment at the moment of agony. This is the hour of great mercy for the whole world. I will allow you to enter into My mortal sorrow. In this hour, I will refuse nothing to the soul that makes a request of Me in virtue of My Passion... [1320]

## A Miracle Right Here

Write, speak of My mercy. Tell souls where they are to look for solace; that is, in the Tribunal of Mercy [the Sacrament of Reconciliation]. There the greatest miracles take place [and] are incessantly repeated. To avail oneself of this miracle, it is not necessary to go on a great pilgrimage or to carry out some external ceremony; it suffices to come with faith to the feet of My representative and to reveal to him one's misery, and the miracle of Divine Mercy will be fully demonstrated. [1448]

*“Jesus, I Trust in You”*

# Is Jesus Really and Truly Present in the Eucharist?

The editorial of the March issue of ITD asks, "Should we give up the fight?". For a long time I have wondered why there appears to be so much confusion and liturgical abuse occurring within Christ's Holy Catholic Church.

The saying goes that "rules are made to be broken" ... God certainly did not say this! In Australia where sport has become a form of religion, people from all walks of life passionately defend and often display a sometimes volatile emotion if the rules have not been adhered to, particularly if it is their team involved.

Orthodox Catholics who defend and speak out when rules are broken are often made to feel not welcome in their Catholic community. Catholic means universal. Yet you can attend Masses throughout the country and you may question whether you are in Christ's Holy Catholic Church, or, with no disrespect, if you have mistakenly found your way to a Protestant church.

I have personally been corrected by priests whilst away on holidays not to address them as Father but to call them Ben or Bob or... I find myself reflecting on the numerous personal prayers that are offered for vocations to the priesthood and religious life. It's a real wake-up call when you see many living a fuller social lifestyle, and dressing more casually, than some of the parish folk. It is truly refreshing and reassuring to see a priest wearing his priestly attire; a Roman collar makes a huge difference to a lay person's response to the priest.

When entering some Catholic churches that have been redesigned, particularly in the early 70's, you may find it difficult to locate Our Lord in the tabernacle due to the moving of the tabernacle to a more private location. The ramifications have been significant – including erosion of belief in the True Presence and lack of adoring our wondrous, awesome God. The hall-like atmosphere has crept in. Chairs without kneelers are common. Silence has been largely replaced by a lot of noise and bustling around, loud conversations about anything and everything, musicians tuning up their instruments chatting about their activities that one cannot avoid hearing. Nice scenes on the screen, computerized format of the Mass incorporating songs some sacred some not, perhaps one of Eric Clapton's ... tears from Heaven.

If it's a hot humid morning the priest may decide not to wear his vestments, just the stole. Conscious not to offend, the words in the Bible are changed to accommodate both sexes i.e. men to people, etc. At the Sign of Peace, my goodness a stampede, you cannot even locate the priest for he is a long time shaking hands with many in the congregation.

You may have to suffer humiliation when you go to receive Our Lord, if you choose to receive on the

tongue. You may also encounter an extraordinary minister blessing children or adults, as the priest stands next to this extraordinary minister. Quite *extraordinary* that the priest is slowly being made redundant. To cap it off, if too many extraordinary ministers present themselves, the generous healthy priest may opt to sit down and let them give out Our Lord under both species whilst he sits quietly watching them perform his task. You may be at a Catholic funeral and hear the priest invite all who would like to come to communion, to come. After the final blessing, or it can happen before this, Father may share a rather risqué joke which could put a curl in straight hair!

Orthodox priests are wearing balaclavas, for fear of recognition as they preach the authentic teachings of the Church. Or those who are brave enough to challenge or question the laity, including teachers in Catholic schools – good luck Father, you may find that you are sent for a long holiday, possibly not to return, and be alienated even by your own priests.

The list could go on, and in truth and with a heavy heart, one could not blame those who have given up the faith. The scenarios that I have listed are some of the reasons we have wide confusion and a loss of faith; none of them are approved by the Church.

To conclude is a near impossibility for there is so much to explain as to why I have chosen to remain steadfast in Christ's Holy Catholic Church, amidst all the adversities and confusion.

The Blessed Sacrament is the sacrament of our faith. When Jesus taught the Jews (and us) about the Eucharist, He knew that He was talking about something we could not possibly understand.

The Gospel of John says that even his disciples found it too much when Jesus said "I am the bread of life..." and "unless you eat the flesh of man and drink his blood...". Many left Him. Jesus did not call them back and say that they had mistaken His words. Instead He watched them leave. Then he turned to the twelve apostles and asked: "Do you also want to leave?" Peter answered for us: "Master, to whom shall we go? You have the words of eternal life."

This is the assurance that Jesus is Truly Present in all the tabernacles in the world, God's most precious gift He has given us. Then fight we must, to ensure that God's Holy Temple is kept spotless. May our priests put on their armour of obedience and courage, and reclaim the vocation that God called them to do and be. Feed my flock, let the famine be over! Our Lady at the wedding at Cana gave instructions to the servants: "Do what ever He tells you."

*One of the many battered orthodox who sadly, for good reasons, sometimes wears a balaclava! (Name and address supplied)*

# The Future is Ours

*Pope Benedict XVI to seminarians, 10-02-2013*

Inheritance. It is a very important word in the Old Testament, where Abraham is told that his seed will inherit the earth, and this was always his promise to his own: You will have the earth, you will be heirs of the earth. In the New Testament, this word becomes a word for us: we are heirs, not of a determined country, but of God's land, of God's future.

Inheritance is something of the future, and so above all, this word says that as Christians we have the future: the future is ours, the future is God's. And thus, being Christians, we know that the future is ours and the tree of the Church is not a dying tree, but a tree that always grows again.

Therefore, we have reason not to let ourselves be affected – as Pope John said – by the prophets of gloom, who say: well, the Church is a tree that came from the mustard seed, which grew in two millennia, which now has time behind her, and now is the time in which she dies." No. The Church always renews herself, is always reborn. The future is ours.

Of course, there is a false optimism and a false pessimism. A false pessimism that says: the time of Christianity has ended. No: it begins again! The false optimism was that after the Council, when convents were closing, seminaries were closing, and they said: but ... nothing is wrong, everything is all right ... No! Everything is not all right. There are also grave, dangerous falls, and we must acknowledge them with healthy realism, that this is not right, it is not all right when things are mistaken.

But at the same time we must also be certain that if here and there the Church is dying because of men's sins, because of their unbelief, at the same time she is reborn. The future is truly God's: this is the great certainty of our life, the great, true optimism that we know. The Church is the tree of God who lives in eternity and bears in herself eternity and the true inheritance: eternal life.

*Zenit.org*

# Act of Faith

O my God, I firmly believe that you are one God in three divine Persons, Father, Son and Holy Spirit.

I believe that your divine Son became man and died for our sins and that he will come to judge the living and the dead.

I believe these and all the truths which the Holy Catholic Church teaches because you have revealed them who are eternal truth and wisdom, who can neither deceive nor be deceived.

In this faith I intend to live and die. Amen.

*Compendium of the Catechism of the Catholic Church*

# Bp Vasa's Courage

*Fr Shenan J. Boquet, President, Human Life International  
Human Life International e-Column, 08-03-2013*

Bishop Robert Vasa of the Diocese of Santa Rosa, California is in the news for daring to foster unity in the faith.

At issue is his requirement that teachers in his diocese sign an addendum to their annual contract, one that rightly acknowledges that "modern errors" such as contraception, abortion, same-sex marriage and euthanasia are "matters that gravely offend human dignity." The addendum, aptly entitled "Bearing Witness," asks a teacher, as a "model of Catholic living" to acknowledge that he or she is called to a "life of holiness" and that "this call is the more compelling for me since I have been entrusted, in my vocation as a teacher/administrator in a Catholic school, with the formation of souls."

Of course, Bishop Vasa's pastoral concern is being treated by the media as a denial of teachers' freedom, and those teachers who have the courage to (anonymously) speak out are being treated as martyrs.

We have to realize that Bishop Vasa is not only justified in asking his teachers to support the faith of the institution that pays them, but he is exercising his prerogative and his duty as a shepherd, and as a spiritual father. Most Catholics are unfamiliar with the basic doctrines of the Church; public practice of faith and religion has practically disappeared in the majority of formerly Christian societies; and instead of being light and leaven for the transformation of the culture, many Catholics cause scandal by their secular lifestyles and indifference. With his entirely reasonable request, Bishop Vasa affirms the crucial role of Catholic education and Catholic educators. ...

We have a right to expect that teachers will be good examples of Christian virtue and that they will only teach sound doctrine, especially within our Catholic schools – and I would add our parish catechetical formation programs as well. For a genuine renewal and transformation to occur, the Church must once again understand her identity and mission. Once she understands her true identity and mission she can then become an effective instrument and witness within the modern world.

I applaud Bishop Vasa for his courage and willingness to lead his flock with pastoral care.

*www.hli.org*

# Pray for the Pope

"I implore the intercession of the Virgin Mary, Saint Joseph, Saints Peter and Paul, and Saint Francis, that the Holy Spirit may accompany my ministry, and I ask all of you to pray for me!" - *Pope Francis*

# Always and Forever

*Pope Benedict, last General Audience, 27-02-2013*

Yes, the Pope is never alone, now I experience this again in so great a way that it touches my heart.

The Pope belongs to everyone and many people feel very close to him. It is true that I receive letters from the great ones of the world – from Heads of State, religious leaders, representatives of the world of culture and so on. But I also receive many letters from ordinary people who write to me simply from their heart and make me feel their affection, born from being together with Christ Jesus, in the Church. These people do not write to me the way one writes, for instance, to a prince or to a great person that one does not know. They write to me as brothers and sisters, sons and daughters, with the sense of a very affectionate family tie. Here one can touch first-hand what the Church is – not an organization, not an association for religious or humanitarian purposes, but a living body, a community of brothers and sisters in the Body of Jesus Christ, who unites us all. ...

In recent months, I felt that my strength had decreased, and I asked God earnestly in prayer to enlighten me with His light to make me take the right decision not for my sake, but for the good of the Church. ...

Here allow me to return once again to April 19, 2005. The seriousness of the decision also lay precisely in the fact that from that moment on I was busy always and forever with the Lord.

Always – whoever assumes the Petrine ministry no longer has any privacy. He belongs always and totally to everyone, to the whole Church. His life is, so to speak, totally deprived of its private dimension. I experienced, and I am experiencing it now, that one receives life when one gives it. I said before that many people who love the Lord also love the Successor of Saint Peter and are fond of him, that the Pope truly has brothers and sisters, sons and daughters all over the world, and that he feels safe in the embrace of their communion; because he no longer belongs to himself, he belongs to all and all belong to him.

The “always” is also a “forever” – there is no return to the private sphere. My decision to forgo the exercise of active ministry does not revoke this. I will not return to private life, to a life of travel, meetings, receptions, conferences and so on. I am not abandoning the cross, but remain in a new way with the Crucified Lord. I no longer carry the power of the office for the government of the Church, but in the service of prayer I remain, so to speak, within St Peter’s bounds.

St Benedict, whose name I bear as Pope, will be for me a great example in this. He showed us the way to a life which, active or passive, belongs wholly to the work of God.

*Zenit.org 27-02-2013*

# Different Kinds of Poor

*Pope Francis to diplomats, 22-03-2013*

As you know, there are various reasons why I chose the name of Francis of Assisi, a familiar figure far beyond the borders of Italy and Europe, even among those who do not profess the Catholic faith.

One of the first reasons was Francis’ love for the poor. How many poor people there still are in the world! And what great suffering they have to endure! After the example of Francis of Assisi, the Church in every corner of the globe has always tried to care for and look after those who suffer from want, and I think that in many of your countries you can attest to the generous activity of Christians who dedicate themselves to helping the sick, orphans, the homeless and all the marginalized, thus striving to make society more humane and more just.

But there is another form of poverty! It is the spiritual poverty of our time, which afflicts the so-called richer countries particularly seriously. It is what my much-loved predecessor, Benedict XVI, called the “tyranny of relativism”, which makes everyone his own criterion and endangers the coexistence of peoples.

And that brings me to a second reason for my name. Francis of Assisi tells us we should work to build peace. But there is no true peace without truth! There cannot be true peace if everyone is his own criterion, if everyone can always claim exclusively his own rights, without at the same time caring for the good of others, of everyone, on the basis of the nature that unites every human being on this earth.

*Zenit.org 22-03-2013*

# All About Christ

*Pope Francis to journalists, 16-03-2013*

Christ is the Church’s Pastor, but his presence in history passes through the freedom of human beings; from their midst one is chosen to serve as his Vicar, the Successor of the Apostle Peter. Yet Christ remains the centre, not the Successor of Peter: Christ is the centre. Christ is the fundamental point of reference, the heart of the Church. Without him, Peter and the Church would not exist or have reason to exist.

*Zenit.org 18-03-2013*

# Act of Hope

O Lord God, I hope by your grace for the pardon of all my sins and after life here to gain eternal happiness because you have promised it who are infinitely powerful, faithful, kind, and merciful. In this hope I intend to live and die. Amen.

*Compendium of the Catechism of the Catholic Church*



## Making it Clear

*Considerations Regarding Proposals to Give Legal Recognition To Unions Between Homosexual Persons, n.4  
Congregation for the Doctrine of the Faith, 2003*

There are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God's plan for marriage and family. Marriage is holy, while homosexual acts go against the natural moral law. Homosexual acts "close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved".

Sacred Scripture condemns homosexual acts "as a serious depravity... (cf. Rom 1:24-27; 1 Cor 6:10; 1 Tim 1:10). This judgment of Scripture does not of course permit us to conclude that all those who suffer from this anomaly are personally responsible for it, but it does attest to the fact that homosexual acts are intrinsically disordered". This same moral judgment is found in many Christian writers of the first centuries and is unanimously accepted by Catholic Tradition.

Nonetheless, according to the teaching of the Church, men and women with homosexual tendencies "must be accepted with respect, compassion and sensitivity. Every sign of unjust discrimination in their regard should be avoided". They are called, like other Christians, to live the virtue of chastity. The homosexual inclination is however "objectively disordered" and homosexual practices are "sins gravely contrary to chastity".

---

## This is Our Joy

*Pope Francis, Palm Sunday homily, 24-03-2013*

Joy! Do not be men and women of sadness: a Christian can never be sad! Never give way to discouragement!

Ours is not a joy that comes from having many possessions, but it comes from having encountered a Person, Jesus, who is among us. It comes from knowing that with him we are never alone, even at difficult moments, even when our life's journey comes up against problems and obstacles that seem insurmountable, and there are so many of them! This is the moment when the enemy comes, when the devil, often times dressed as an angel, comes and insidiously tells us his word. Don't listen to him! Follow Jesus! We accompany, we follow Jesus, but above all we know that he accompanies us and carries us on his shoulders. This is our joy, this is the hope that we must bring to this world of ours.

*Vatican Information Service 24-03-2013*

## How to Respond

*Considerations Regarding Proposals to Give Legal Recognition To Unions Between Homosexual Persons, n.5  
Congregation for the Doctrine of the Faith, 2003*

Where the government's policy is *de facto* tolerance and there is no explicit legal recognition of homosexual unions, it is necessary to distinguish carefully the various aspects of the problem.

Moral conscience requires that, in every occasion, Christians give witness to the whole moral truth, which is contradicted both by approval of homosexual acts and unjust discrimination against homosexual persons.

Therefore, discreet and prudent actions can be effective; these might involve: unmasking the way in which such tolerance might be exploited or used in the service of ideology; stating clearly the immoral nature of these unions; reminding the government of the need to contain the phenomenon within certain limits so as to safeguard public morality and, above all, to avoid exposing young people to erroneous ideas about sexuality and marriage that would deprive them of their necessary defences and contribute to the spread of the phenomenon.

Those who would move from tolerance to the legitimization of specific rights for cohabiting homosexual persons need to be reminded that the approval or legalization of evil is something far different from the toleration of evil.

In those situations where homosexual unions have been legally recognized or have been given the legal status and rights belonging to marriage, clear and emphatic opposition is a duty. One must refrain from any kind of formal cooperation in the enactment or application of such gravely unjust laws and, as far as possible, from material cooperation on the level of their application. In this area, everyone can exercise the right to conscientious objection.

---

## Pope Emeritus

*Vatican City, 26 February 2013 (VIS) –*

Benedict XVI will be "Pontiff emeritus" or "Pope emeritus", as Fr Federico Lombardi, S.J., director of the Holy See Press Office, reported in a press conference on the final days of the current pontificate. He will keep the name of "His Holiness, Benedict XVI" and will dress in a simple white cassock without the *mozzetta* (elbow-length cape).

Fr Lombardi also explained that Benedict XVI will no longer use the "Fisherman's Ring", which will be destroyed along with the lead seal of the pontificate. Likewise, the Press Office director announced that the Pope will no longer wear the red papal shoes.

## She is God

“I am who I am – To quote from Exodus 3:14” – this was the title of our Director of Catholic Education’s latest offering in Catholic Life (March, p.8). The implication in the article is that she’s referring to herself. Very brave to take on God’s own words, about His Holy Name, that was considered too holy to even pronounce, and make them your own ‘name’. For Maria Kirkwood it’s just a handy little tag that can be used in the same punchy way as Frank Sinatra’s “I did it my way”. Sad, from a Catholic teacher.

She refers to the article that I wrote in Into the Deep (“Fairy Floss”, Feb ITD, p.10), saying I attacked her for having the “gall to actually find some positives and things to celebrate in the schools she visited”. Now that’s not actually true. I was quoting her statement that it was the “commitment to quality Catholic education” that stood out for her in the schools of this diocese, and I was questioning what she considered quality Catholic education, and where she saw the commitment to it. I also quoted her as saying that the specific Catholic identity of the schools was “grounded in a commitment to follow the teachings and actions of Christ”.

So, we have: quality Catholic education; which the schools are committed to; and it’s grounded in a commitment to follow the teachings of Christ. If this were true, Sunday Mass attendance of Catholic students and their families would likely be quite high, seeing that Sunday Mass is a basic Catholic commitment.

But Ms Kirkwood takes exception to this, saying, “Apparently, according to the unknown person who penned the article, the main indicator of whether or not these schools are real Catholic schools, and therefore to be commended, is if there are multitudinous young faces at Mass on Sundays!”

I was following her own words to their logical (Catholic) conclusion, and she responds by implying it’s preposterous to think Catholic commitment has anything to do with Sunday Mass.

Beyond that, Ms Kirkwood is unable to argue any particular point, but reiterates the fairy floss ingredients of schools being “places of warmth and hospitality”, “young people who are welcoming and lively and engaging”, and young people who can “speak with confidence about their school” (not about their faith, mind you).

I wouldn’t have thought my Fairy Floss article was worth responding to, let alone dedicating a whole column in Catholic Life to. However, having done that, Ms Kirkwood sets the stage for herself and her future performance. She claims to be an “authentic leader in the diocese” – let’s see this bear fruit for the Catholic FAITH in Catholic schools. Because if it’s not about that, it’s not Catholic.

- Ed.

## No, No, No, No, Maybe, No

Just wanted to answer the Ed’s question regarding the points that we were supposed to “cover” during the Year of Faith (March ITD, p.10). My answer to the six points mentioned is no, no, no, no, maybe, no.

In the current parish where we participate in the Sat/Sun Holy Masses, our PP is focussed on “love” most of the time. Nothing wrong with that, as we know it is an essential part of our growth in holiness, but, if you miss all the rest, well, it seems quite empty really. The keywords which I personally am looking for is “catechesis” and “Vatican II documents”; these are not forthcoming.

It has been a real disappointment indeed and this morning, as I was reading the section on the “Decree Concerning the Pastoral Office of Bishops in the Church (Christus Dominus)” Chapter 2 from Vatican II, I slowly developed a headache due to stress, thinking how our Bishop has failed miserably to convey all that has been entrusted to him. My heart bleeds and will continue to until we are blessed with a good and holy Bishop which I hope will be in the very near future. Even then, it will be a terrible struggle against the forces of evil present in our Church in Tasmania.

Yet, I will continue to pray for our current Bishop for his conversion and the conversion of all dissenters on this island, and for those who are too frightened, too confused, too lazy, too ignorant, too proud or whatever the case may be, to speak the Truth.

I put my trust in Christ and His new Vicar, that one day, we will see a change in Tasmania and bring us back on our knees as we have truly hit rock-bottom.

*E.P., Tasmania*

## Healthy Diocese

*From the Message for World Day of Prayer for Vocations  
2013, to be held 21 April*

While the Council was in session, the Servant of God, Paul VI, instituted this day of worldwide prayer to God the Father, asking him to continue to send workers for his Church.

“The problem of having a sufficient number of priests”, as the Pope stated at the time, “has an immediate impact on all of the faithful: not simply because they depend on it for the religious future of Christian society, but also because this problem is the precise and inescapable indicator of the vitality of faith and love of individual parish and diocesan communities, and the evidence of the moral health of Christian families. Wherever numerous vocations to the priesthood and consecrated life are to be found, that is where people are living the Gospel with generosity” (Paul VI, *Radio Message*, 11 April 1964).

# Our New Pope

*Official biography, Vatican Information Service 13-03-2013*

Cardinal Jorge Mario Bergoglio, S.J., Archbishop of Buenos Aires, Argentina, Ordinary for Eastern-rite faithful in Argentina who lack an Ordinary of their own rite, was born on 17 December 1936 in Buenos Aires.

He studied as and holds a degree as a chemical technician, but then chose the priesthood and entered the seminary of Villa Devoto. On 11 March 1958 he moved to the novitiate of the Company of Jesus where he finished studies in the humanities in Chile. In 1963, on returning to Buenos Aires, he obtained a degree in philosophy at the St Joseph major seminary of San Miguel.

Between 1964 and 1965 he taught literature and psychology at the Immacolata College in Santa Fe and then in 1966 he taught the same subjects at the University of El Salvador, in Buenos Aires.

From 1967 to 1970 he studied theology at the St. Joseph major seminary of San Miguel where he obtained a degree. On 13 December 1969 he was ordained a priest. From 1970 to 1971 he completed the third probation at Alcala de Henares, Spain, and on 22 April 1973, pronounced his perpetual vows.

He was novice master at Villa Varilari in San Miguel from 1972 to 1973, where he also taught theology. On 31 July 1973 he was elected as Provincial for Argentina, a role he served as for six years.

From 1980 to 1986 he was rector of the Philosophical and Theological Faculty of San Miguel as well as pastor of the Patriarca San Jose parish in the Diocese of San Miguel. In March of 1986 he went to Germany to finish his doctoral thesis. The superiors then sent him to the University of El Salvador and then to Cordoba where he served as a confessor and spiritual director.

On 20 May 1992, John Paul II appointed him titular Bishop of Auca and Auxiliary of Buenos Aires. He received episcopal consecration in the Cathedral of Buenos Aires...on 27 June of that year. On 3 June 1997 he was appointed Coadjutor Archbishop of Buenos Aires and succeeded Cardinal Antonio Quarracino on 28 February 1998.

He was Adjunct Relator General of the 10th Ordinary General Assembly of the Synod of Bishops, October 2001. He served as President of the Bishops' Conference of Argentina from 2005 until 2011.

He was created and proclaimed Cardinal by Blessed John Paul II in the consistory of 21 February 2001...

He was a member of The Congregations for Divine Worship and Discipline of the Sacraments; for the Clergy; and for Institutes of Consecrated Life and Societies of Apostolic Life; the Pontifical Council for the Family; and the Pontifical Commission for Latin America.

# Getting Numbers Right

*By Kathleen Naab, Zenit.org 14-03-2013*

After Cardinal Jean-Louis Tauran announced to the world that “habemus Papam” and that he had taken the name Francis, many immediately started referring to the new Pontiff as Francis I.

Some hours later and again today, the Vatican clarified that his name is just Francis, and there is no need to refer to him with a number unless or until a future pope takes the name Francis II.

More confusion surrounds references to Francis as the Successor of St Peter. Is he the 265<sup>th</sup>, 266<sup>th</sup> or 267<sup>th</sup> pope?

Everyone knows St Peter was the first pope, which means St Linus (who reigned from 67 to 76) was St Peter's first successor. Following that logic and according to some counts, Francis is the 266<sup>th</sup> pope, the 265<sup>th</sup> successor of St Peter.

However, as James Hitchcock, author of “History of the Catholic Church,” clarified for Zenit, “Stephen II in the eighth century died before he was installed as pope. Some lists count him and some do not.”

Thus, Francis is considered by some the 267<sup>th</sup> pope, the 266<sup>th</sup> successor of St Peter.

# Don't Get Tired

*Pope Francis, 17-03-2013 homily*

...this is the Lord's strongest message: mercy. He himself said: ‘I did not come for the righteous’. The righteous can justify themselves. ... Jesus came for the sinners.”

For example, think of the gossip after the call of Matthew: ‘but that one keeps company with sinners!’ And He has come for us, when we recognize that we are sinners. But if we are like the Pharisee before the altar – ‘Oh God, I thank you that I am not like the rest of humanity - greedy, dishonest, adulterous - or even like this tax collector.’ – then we do not know the Lord's heart and we will never have the joy of feeling this mercy! It is not easy to trust in God's mercy because it is an incomprehensible abyss. But we must do it!”

The Pope explained that sometimes people say to priests: “‘Oh, Father, if you knew my life you wouldn't say that.’ ‘Why? What have you done?’ ‘Oh, I've done bad things.’ ‘Good! Go to Jesus; He likes you to tell him these things. He forgets. He has the special ability to forget. He forgets them, kisses you, embraces you, and tells you only: ‘Neither do I condemn you. Go and sin no more.’ He only gives you this counsel. A month later we are the same ... We return to the Lord. The Lord never tires of forgiving us, never! We are the ones who get tired of asking forgiveness. Let us ask for the grace to never tire of asking forgiveness, because He never tires of forgiving us.”

*Vatican Information Service 17-03-2013*

## 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*

## Diocese of Sale Marian Conference

Coming up! Saturday 11 May

Guest speakers Fr Brendan Arthur, Mr Tony Murnane

Details in the next ITD.

## Contact *Into the Deep*

[www.stoneswillshout.com](http://www.stoneswillshout.com)

[stoneswillshout@yahoo.com.au](mailto:stoneswillshout@yahoo.com.au)

**PO Box 446, Traralgon, VIC, 3844  
Australia**

- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- We rely on donations (cheques made out to John Henderson please).
- 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 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.

*“There are very few people who realise what God would make of them if they abandoned themselves into his hands, and let themselves be formed by his grace.”*

*St Ignatius of Loyola*