

Into the Deep

Issue 133

Newsletter of orthodox Catholics of Gippsland

October 2013

ITD Turns 11!

This issue marks the 11th birthday of Into the Deep!

Thank you once again to all who have supported us and encouraged us over the years with letters, prayers, and donations.

As always, the future of ITD depends on your continuing support, so please keep those letters, prayers and donations coming!

Donations are, of course, welcome all the time, but our birthday month is a good reminder for those who prefer to donate once a year. And while you're using an envelope and stamp, please also take the time to update or confirm your address details so we can make sure our records are correct – including your email address.

If you have friends, family, colleagues or parishioners who'd also like to receive ITD, please let us know and we'll be happy to add them to our mailing list to keep it growing (regular mail or email); alternatively you can ask for extra copies to pass on to them, or forward your email copy to them, and invite them to 'subscribe' (no fee of course) themselves.

Thank you all and God bless you.

- Ed.

When The Clock Strikes

Prayer of St Gertrude the Great

O Most Sweet Jesus, I commend to Your Divine Heart all that I have done in the hour that is gone, to be cleansed and purified, and offered to God the Father for His eternal praise.

And whatsoever I shall do in the hour that is beginning, I resolve to do simply and purely for the glory of God, and for the salvation of all mankind, in union with Your Passion. Amen.

Pray For A New Bishop

It was co-incidence that shortly after news that we're again waiting for a new bishop in the Diocese of Sale, I read this during my daily prayer:

"He shepherded them with a pure heart; with skilled hands he guided them."

It's from Psalm 78, and spoken of David. And it encapsulates what I would hope and pray for from a new bishop.

A few years ago, anticipating the retirement of Bishop Coffey, I wrote in ITD (July 2005) urging readers to pray that we would get a new bishop who was orthodox, courageous, holy, and faithful to the Church's teachings; one who would address dissent in the diocese; one who would be faithful to liturgical norms and ensure that his priests were too; who would promote adoration; who would take on Catholic education and make it Catholic; who would teach us the Faith and lead us in holiness.

After Bishop Coffey's retirement, I wrote again as we waited (ITD July 2008), asking for an increase in prayers for a strong, orthodox, courageous bishop. The appointment at the time of Fr Peter Slater as Apostolic Administrator of the diocese didn't bode well – a priest with a poor record of liturgical abuse, and one so afraid of orthodoxy that he turned priests against a brother priest to have him expelled from the diocese for being orthodox (see ITD Nov 2005, Feb-Mar & Aug-Oct 2006, Mar & Aug 2008 for more).

I begged for prayer that those responsible for appointing our new bishop would not accept a weak, power-hungry or 'popular' priest to perpetuate the disaster in our diocese. I asked for novenas, extra Masses, extra hours of adoration, fasting, offering up of your sufferings – "whatever you can do to help launch this diocese into a wonderful new phase of life and faith and orthodoxy and faithfulness and growth!"

It may not have worked then, but at least we now have another opportunity – don't waste it! - Ed.

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

Low-Key Approach

I salute you for your disclaimer on the M.P. Emerson letter (Sept ITD, p.4). Holier than thee, judgemental, intolerant, are badges we must be prepared to wear if we are prepared as we must be to stop the thin edge of the wedge. The low-key approach has proved disastrous in many areas. If our leaders don't come out of hibernation on the "same-sex marriage" issue this could well be the death toll for Christianity within Australia. While the evil of contraception cannot be overstated, one fact which we all must be aware of is that the "Pill" is an abortifacient, as indeed are many of the means used for contraception.

Brian Bennett, Bridgenorth, Tasmania

Where is Your Treasure?

Pope Francis, Angelus Address, 11-08-2013

Because Jesus told us: "Where your treasure is, there your heart is too" ... I ask: Where is your treasure?

What is the most important, most precious reality for you, the reality that pulls at your heart like a magnet? What pulls at your heart?

Can I say that it is the love of God? Is there the will to do good to others, to live for the Lord and for our brothers? Can I say this? Everyone answers in his heart.

But someone might say to me: But, Father, I'm someone who works, who has a family. For me the most important thing is to move my family ahead, to get ahead in work... Of course, it is true, it is important. But what is the power that unites the family? It is precisely love, and God is the one who sows love in our hearts, the love of God: It is precisely the love of God that gives meaning to the little daily duties and also helps us face the great trials. This is man's true treasure. ...

But what is the love of God? It is not something vague, a generic sentiment. The love of God has a name and a face: Jesus Christ. The love of God manifests itself in Jesus. Because we cannot love air... We love persons, and the person whom we love is Jesus, the gift of the Father among us.

It is a love that gives value and beauty to everything else; a love that gives strength to the family, work, study, friendship, art, to every human activity. And it gives meaning even to negative experiences because this love allows us to go beyond these experiences ... not to remain prisoners of evil ... it always opens us up to hope.

Zenit.org 11-08-2013

Failing Mass Attendance

St Alphonsus de Liguori [1696 – 1787] comments that Satan, through heretics and blasphemers, tries to deprive the world of the Mass and the Eucharist, making them precursors of the Antichrist, who before the coming of Christ will succeed in abolishing the Holy Sacrifice of the Altar as a punishment for the world's sins according to the prophecy of Daniel: "And strength was given him against the continual sacrifice, because of sins..." (Daniel 8:12).

The statistical fact that regular Mass attendance has fallen, for whatever reason, to single digit percentage in many areas is fulfilling these comments. Please consider now:

1. If you don't already know, learn and pray for a deeper appreciation of exactly what is the Mass. Refer to Vatican II, Sacrosanctum Concilium n.47 or the Catechism 1333 or 1362. Mean what you say: "...and for what I have failed to do..." and seek to address any lukewarmness.

2. Identify whether or not you have been in error, through interpreting Vatican II by a "hermeneutic of discontinuity and rupture which has led to confusion" (Pope Benedict XVI, address to Roman Curia 22-12-2005), and be willing to address it.

3. Which Christ is central to your worship? (a) Christ, the Second Person of the Blessed Trinity who became man, the Christ of Catholic theology as professed in the Creed, or (b) the Christ man, the relativist Christ, the Christ who, in the words of Fulton J. Sheen, "deserves to be popular for His great Sermon on the Mount but also merits unpopularity for what He said about His Divinity on the one hand, and divorce, judgement and hell on the other." (Life of Christ, preface).

May it be only the Holy Spirit who guides us and may St Michael guard and protect us.

John Royal, Bundaberg West, Queensland

The Most Sacred Mystery

Sacrosanctum Concilium n.47

At the Last Supper, on the night when He was betrayed, our Saviour instituted the eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us.

Join Us To Save Lives

Our 8th **40 DAYS FOR LIFE** campaign started on 25th September and will finish on 3rd November.

We pray that you can join us again in saving lives.

Fr. Glen Tattersall has agreed to once again dedicate our 40 Days for Life campaign to Our Lady of Guadalupe, patroness of the unborn. Our Lady's intercession saved 5 babies during the last campaign!

Your peaceful prayerful witnessing is absolutely needed to save God's precious infants. Please add your name in the timeslots you can commit to on our Vigil Schedule on the website or send us an e-mail or leave a text message.

Below are, I believe some very good reasons for you, (if you have not done so already in the last campaigns,) to participate.

The abortion providers such as Marie Stopes make a lot of money from abortion!

If you think that they let worried and/or concerned parents get in the way of them making huge amounts of money then you are wrong.

Remember the phrase "sex sells". This is so true for the abortion giants.

When teenagers have casual sex the abortion giants make money by selling condoms, birth control pills as well as testing boys and girls for STD's. All the while pushing young people into the mentality that casual sex is the norm, thus making them repeat customers.

Men are conditioned to view women as sex objects and abuses go unreported. Parents/grandparents, do you think that the billion dollar corporations should get public money to make sex customers out of your kids?

Why would they care? It is not like it's their kids and don't forget they are making millions of dollars!

Together, by fasting and peaceful witnessing, we can save babies' lives, help mothers to choose life and save themselves from years of bitter regret with all the negative consequences. With God's help we can close the abortion "clinic" in Wellington Parade which has been operating for over 30 years and the number of innocent babies being suctioned to a cruel death are so great that that figure is too horrible to mention!

One has to conclude, whether fashionable to say so or not, that abortion is like cancer. The more it spreads, the more it debilitates until, if left untreated it ultimately destroys the body.

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I Believe

"I believe". That is the burden of being a true Christian in every age. It says something to each one of us personally and individually, and at the same time says something that is independent of our personal concern.

The personal element is one of trust. We commit ourselves to trust in Jesus Christ personally, who says: "Follow me." This really has little to do with systems of thought or administration, or individual issues, but is about a personal relationship with Jesus our Saviour. It is an expression of rootedness, of stability.

But the other dimension of faith is important, because it identifies us by our adherence to certain values. Some of these do change over the eras of history, but for the most part they provide us with stability in life because we cannot all think out the things that matter most, and so we rely on a body of belief.

Very few of us have the drive, or the ability, or the time to "go it alone", and so the body of belief that we rely on we call Revelation, whose purity and correctness the Church strains to safeguard. Some of it we find in the Bible, some in the long history of the Church, but a good bit of it is expressed in the early Creeds, which is why we express our personal belief and commitment as "I believe" at Mass, if we still attend to that side of our religion.

Throughout world history there have been some faiths that are purely personal, requiring no common belief or expression, but ours is not one of these. Catholicism is a "corporate belief", as modern corporations have their own view of themselves. To survive in modern society it has to have firm foundations of its origin, history, aims, membership, and minimum standards to separate it from the paganism that is always part of secular society, now dominated by aggressive atheism and relativism.

Our new Pope is facing these demands on his pastorship in ways that I don't think we have seen before. I think we will be jolted quite a few times and wonder what is going on. We will have to resort to that tried and tested formula "I believe" many times before it is all over, but just words will not suffice. Christian living is needed.

S.C., Melbourne

"God is waiting for you,

he is looking for you: what will you respond? Do you realize this situation of your soul? Or do you sleep? Do you believe that God is waiting for you or is this truth only just "words" to you?"

Pope Francis, 28-08-2013

Funeral Guidelines

I have heard almost everything at funerals.

These are a few songs – not hymns – that I have heard: “Imagine” by John Lennon (the first two lines are: “Imagine there’s no heaven, it’s easy if you try”; I should expect that mourners hoped the deceased would eventually get to heaven, not imagine there is no heaven); Nessun Dorma by Pavarotti; one from Slim Dusty; “Danny Boy”.

I like the following guidelines from an Irish bishop – am I alone?

John Schmid, Boronia, Victoria

From guidelines for funeral Masses issued by Bishop Michael Smith of Meath, Ireland, in Zenit 23-08-13:

The funeral liturgy in its prayers and readings has a very clear and intended focus. It is a prayer of petition for the deceased, a prayer commending the deceased to God’s tender mercy and compassion, a prayer rooted in the hope engendered by the Death and Resurrection of Christ. In the directives for the funeral Mass it is stated ‘A brief homily, based on the readings, should always be given at the funeral liturgy, but never any kind of eulogy. The homilist should dwell on God’s compassionate love and on the paschal mystery of the Lord proclaimed in the Scripture readings’.

All priests are asked to uphold the integrity of the Funeral Mass and Funeral Rites. A dumbing down of their integrity does no service to the faith. ...

The following regulations are to be followed at all funerals:

Appreciations or eulogies by family members or friends of the deceased should not take place in the Church but may take place after the Rite of Committal in the cemetery or when the family and friends gather.

The ambo is for the proclamation of the Word of God.

Readings at the Funeral Liturgy should be taken from the Lectionary.

Secular songs, poems and texts devoid of a Christian content are out of place in the Funeral Liturgy.

A post-Communion reflection of a prayerful nature can be given after Communion but this should be agreed beforehand with the Celebrant and should not be used as a cloak for a eulogy.

As is clear from the directives on the Funeral Rite, the deceased should not be canonized in the homily.

If a visiting priest is officiating at the Funeral Mass he should be informed of these regulations and asked to abide by them. ...

In some places it seems that the ‘funeral planner’ has made an appearance. Priests should only engage with the family in relation to the Funeral Rite.

Remedy Against Evils

Supremi Apostolatus Officio – encyclical of Pope Leo XIII on Devotion of the Rosary, 1883

5. ... several others of Our Predecessors have made it their aim to favour and increase its [the Rosary] spread by their high recommendations.

Thus Urban IV, testified that “every day the Rosary obtained fresh boon for Christianity.” Sixtus IV declared that this method of prayer “redounded to the honour of God and the Blessed Virgin, and was well suited to obviate impending dangers;” Leo X that “it was instituted to oppose pernicious heresiarchs and heresies;” while Julius III called it “the glory of the Church.” So also St Pius V, that “with the spread of this devotion the meditations of the faithful have begun to be more inflamed, their prayers more fervent, and they have suddenly become different men; the darkness of heresy has been dissipated, and the light of Catholic faith has broken forth again.” Lastly Gregory XIII in his turn pronounced that “the Rosary had been instituted by St Dominic to appease the anger of God and to implore the intercession of the Blessed Virgin Mary.”

6. Moved by these thoughts and by the examples of Our Predecessors, We have deemed it most opportune for similar reasons to institute solemn prayers and to endeavour by adopting those addressed to the Blessed Virgin in the recital of the Rosary to obtain from her son Jesus Christ a similar aid against present dangers. You have before your eyes, Venerable Brethren, the trials to which the Church is daily exposed; Christian piety, public morality, nay, even faith itself, the supreme good and beginning of all the other virtues, all are daily menaced with the greatest perils.

7. ... it is one of the most painful and grievous sights to see so many souls, redeemed by the blood of Christ, snatched from salvation by the whirlwind of an age of error, precipitated into the abyss of eternal death. Our need of divine help is as great today as when the great Dominic introduced the use of the Rosary of Mary as a balm for the wounds of his contemporaries.

8. That great saint indeed, divinely enlightened, perceived that no remedy would be more adapted to the evils of his time than that men should return to Christ, who “is the way, the truth, and the life,” ... and should seek the intercession with God of that Virgin, to whom it is given to destroy all heresies. ... We, who seek a remedy for similar evils, do not doubt therefore that the prayer introduced by that most blessed man with so much advantage to the Catholic world, will have the greatest effect in removing the calamities of our times also.

How Embarrassing

40 Days for Life is a focused pro-life campaign with a vision to access God's power through prayer, fasting, and peaceful vigil to end abortion.

The mission of the campaign is to bring together the body of Christ in a spirit of unity during a focused 40 day campaign of prayer, fasting, and peaceful activism, with the purpose of repentance, to seek God's favour to turn hearts and minds from a culture of death to a culture of life, thus bringing an end to abortion.

The first, single 40 Days for Life campaign was in 2004. In 2007, the national co-ordinated campaigns began. There have been 12 so far:

- 575,000 participants
- 16,000 churches
- 2,480 total campaigns
- 501 cities
- 19 countries
- 7,536 lives saved
- 83 workers quit
- 41 clinics closed

www.40daysforlife.com

Here in Australia, Adelaide's Archbishop Philip Wilson has made international news by directing his priests that 40 Days for Life *NOT* be publicised in church bulletins (there is a 40 Days campaign happening in Adelaide at the moment).

- Ed.

Return to His House

Pope Francis, 07-04-2013

God is patient with us because he loves us, and those who love are able to understand, to hope, to inspire confidence; they do not give up, they do not burn bridges, they are able to forgive.

Let us remember this in our lives as Christians: God always waits for us, even when we have left him behind! He is never far from us, and if we return to him, he is ready to embrace us. ...

Dear brothers and sisters, let us be enveloped by the mercy of God; let us trust in his patience, which always gives us more time. Let us find the courage to return to his house, to dwell in his loving wounds, allowing ourselves to be loved by him and to encounter his mercy in the sacraments. We will feel his wonderful tenderness, we will feel his embrace, and we too will become more capable of mercy, patience, forgiveness and love.

Zenit.org 08-04-2013

Never Alone

*Pope Francis, in his address for World Mission Day 2013
(to be celebrated 20th October)*

Sometimes, it is still thought that proclaiming the truth of the Gospel means an assault on freedom.

Paul VI speaks eloquently on this: "It would be... an error to impose something on the consciences of our brethren. But to propose to their consciences the truth of the Gospel and salvation in Jesus Christ, with complete clarity and with total respect for free options which it presents... is a tribute to this freedom." (*Evangelii Nuntiandi*, 80)

We must always have the courage and the joy of proposing, with respect, an encounter with Christ, and being heralds of his Gospel.

Jesus came among us to show us the way of salvation and he entrusted to us the mission to make it known to all to the ends of the earth. All too often, we see that it is violence, lies and mistakes that are emphasized and proposed. It is urgent in our time to announce and witness to the goodness of the Gospel, and this from within the Church itself.

It is important never to forget a fundamental principle for every evangelizer: one cannot announce Christ without the Church. Evangelization is not an isolated individual or private act; it is always ecclesial.

Paul VI wrote, "When an unknown preacher, catechist or Pastor, preaches the Gospel, gathers the little community together, administers a Sacrament, even alone, he is carrying out an ecclesial act." He acts not "in virtue of a mission which he attributes to himself or by a personal inspiration, but in union with the mission of the Church and in her name" (*ibid.* 60).

And this gives strength to the mission and makes every missionary and evangelizer feel never alone, but part of a single Body animated by the Holy Spirit.

Something in Common

Pope Francis, 18-05-2013

Faith is an encounter with Jesus and we must do the same as Jesus, meet others. ... We have to bring about encounter. We have to make our faith a 'culture of encounter' and of friendship, a culture wherein we find brothers and sisters, where we can talk even with those who do not think like us, even with those with who have a different faith. ... Everyone has something in common with us: they are made in the image of God! ... We must go out to meet with everyone without negotiating about the faith we belong to.

Vatican Information Service 18-05-2013

Exalting Oneself

Two men went up into the church to pray: the one was a Pharisee and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week; I give tithes of all that I possess.

And the publican standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying: O God, be merciful to me, a sinner.

I say to you, this man went down into his house justified rather than the other: because everyone that exalts himself shall be humbled and he that humbles himself shall be exalted.

Perhaps Mr Stokes and S.C. et al. might meditate upon these words of Our Lord?

William Power, Knowsley, Victoria

Ah, yes, good advice for us all (although I would hazard a guess that orthodox Catholics are well aware of their own sinfulness and regularly bow their heads humbly asking for mercy in the Confessional).

However, being aware of errors and failings in our parishes and dioceses, and suggesting that following the teachings of the Church would resolve them, is not the same as exalting oneself.

If your child finished school without having learnt how to read and write, for example, would you hold the school to account, or would you hold your tongue lest you be accused of exalting yourself?

Using Scripture to attempt to deflect attention from *the issues*, to the *person* raising the issues, is perhaps something Mr Power would like to meditate on.

- Ed.

Martyrdom

Catechism of the Catholic Church

2473 *Martyrdom* is the supreme witness given to the truth of the faith: it means bearing witness even unto death. The martyr bears witness to Christ who died and rose, to whom he is united by charity. He bears witness to the truth of the faith and of Christian doctrine. He endures death through an act of fortitude. "Let me become the food of the beasts, through whom it will be given me to reach God." (st Ignatius of Antioch)

2474 The Church has painstakingly collected the records of those who persevered to the end in witnessing to their faith. These are the acts of the Martyrs. They form the archives of truth written in letters of blood...

When We Are Endangered

The Feast of Our Lady of the Rosary – 7 October

Supremi Apostolatus Officio – encyclical of Pope Leo XIII on Devotion of the Rosary, 1883

3. This devotion, so great and so confident, to the august Queen of Heaven, has never shone forth with such brilliancy as when the militant Church of God has seemed to be endangered by the violence of heresy spread abroad, or by an intolerable moral corruption, or by the attacks of powerful enemies. ...

Thanks to this new method of prayer – when adopted and properly carried out as instituted by the Holy Father St Dominic – piety, faith, and union began to return, and the projects and devices of the heretics to fall to pieces. Many wanderers also returned to the way of salvation, and the wrath of the impious was restrained by the arms of those Catholics who had determined to repel their violence.

4. The efficacy and power of this devotion was also wondrously exhibited in the sixteenth century, when the vast forces of the Turks threatened to impose on nearly the whole of Europe the yoke of superstition and barbarism.

At that time the Supreme Pontiff, St Pius V, after rousing the sentiment of a common defence among all the Christian princes, strove, above all, with the greatest zeal, to obtain for Christendom the favour of the most powerful Mother of God. ...

And thus Christ's faithful warriors, prepared to sacrifice their life and blood for the salvation of their faith and their country, proceeded undauntedly to meet their foe near the Gulf of Corinth, while those who were unable to take part formed a pious band of supplicants, who called on Mary, and unitedly saluted her again and again in the words of the Rosary, imploring her to grant the victory to their companions engaged in battle.

Our Sovereign Lady did grant her aid; for in the naval battle by the Echinades Islands, the Christian fleet gained a magnificent victory, with no great loss to itself, in which the enemy were routed with great slaughter.

And it was to preserve the memory of this great boon thus granted, that the same Most Holy Pontiff desired that a feast in honour of Our Lady of Victories should celebrate the anniversary of so memorable a struggle, the feast which Gregory XIII dedicated under the title of "The Holy Rosary."

When God is Denied

Pope Benedict XVI, 24-12-2012

Where God is not glorified, where he is forgotten or even denied, there is no peace either.

Nowadays, though, widespread currents of thought assert the exact opposite: they say that religions, especially monotheism, are the cause of the violence and the wars in the world. If there is to be peace, humanity must first be liberated from them. Monotheism, belief in one God, is said to be arrogance, a cause of intolerance, because by its nature, with its claim to possess the sole truth, it seeks to impose itself on everyone.

Now it is true that in the course of history, monotheism has served as a pretext for intolerance and violence. It is true that religion can become corrupted and hence opposed to its deepest essence, when people think they have to take God's cause into their own hands, making God into their private property. We must be on the lookout for these distortions of the sacred.

While there is no denying a certain misuse of religion in history, yet it is not true that denial of God would lead to peace.

If God's light is extinguished, man's divine dignity is also extinguished. Then the human creature would cease to be God's image, to which we must pay honour in every person, in the weak, in the stranger, in the poor. Then we would no longer all be brothers and sisters, children of the one Father, who belong to one another on account of that one Father. The kind of arrogant violence that then arises, the way man then despises and tramples upon man: we saw this in all its cruelty in the last century.

Only if God's light shines over man and within him, only if every single person is desired, known and loved by God is his dignity inviolable, however wretched his situation may be.

Zenit.org 24-12-2012

"How can we love Jesus in today's world?"

Loving Him in my husband, in my wife, in the children, in my neighbour, in the poor."

Blessed Teresa of Calcutta

Hope for the Future

Amid the media's hype about the naming of Bishop Christopher Prowse as the new archbishop of our nation's Capital Territory, it appears that it has been forgotten that this Archbishop-elect was the one who ultimately unjustly removed Fr Speekman from his parish in Morwell. He did so for no reason other than to vindicate the actions of his predecessor.

Since then what was once a vibrant parish brimming with young families has steadily been dying on its feet, as has much of the diocese in spite of the importation of various priests.

Having denied him justice, Bishop Prowse then publicly declared Fr Speekman to be a priest of good standing in the diocese but went on for 4 years to treat him like an outcast. Yes, this is the same faithful, orthodox priest whose homilies are read around the world at homiliesfromaustralia.blogspot.com.

After arriving in the diocese, Bishop Prowse, without taking the trouble of getting to know or listening to the concerns of orthodox Catholics, labelled them pious and judgmental and maligned them as lightning rods of division in the diocese.

So, after being alienated and disregarded for around 20 years by Bishop Coffey and then Bishop Prowse, and then on top of that the decision by the Apostolic Signatura regarding Fr Speekman's case, some of us cannot help but feel that we have been duded 3 times already and are in line to be duded yet again.

Initially we were dismayed by these appointments and the Signatura's decision, but over the years we have learned to endure them and bear the torment caused by their dysfunction, errors and misjudgements. With time we have learned to accept their derision and neglect as an opportunity to draw closer to Christ. We have learned to no longer expect good things for the Church in our diocese through their leadership, but to rely totally on the living presence of Christ and his grace in the Sacraments, especially the Holy Mass and Eucharistic adoration.

The disappointments of our leaders have served as a constant reminder to us that Christ is ultimately the true shepherd of our souls, who in every Mass lays down his life for his sheep and will continue to do so until the end of time. This is our refuge and herein lies our hope for the future.

Gregory Kingman, Morwell, Victoria

"The strength of our faith,

at a personal and community level, can be measured by the ability to communicate it to others, to spread and live it in charity, to witness to it before those we meet and those who share the path of life with us."

Pope Francis, in his address for World Mission Day 2013

What About Yoga?

A reader sent me her parish bulletin which had a parish notice in it advertising yoga classes (for adults only) being held on parish property. She was concerned about this not being compatible with our Catholic faith. Here is some useful information. - Ed.

What is yoga?

From Wikipedia:

Yoga is a commonly known generic term for the physical, mental, and spiritual practices or disciplines which originated in Ancient India with a view to attain a state of permanent peace. Specifically, yoga is one of the six āstika ("orthodox") schools of Hindu philosophy. One of the most detailed and thorough expositions on the subject is the Yoga Sūtras of Patañjali, which defines yoga as "the stilling of the changing states of the mind". Yoga has also been popularly defined as "union with the divine" in other contexts and traditions. Various traditions of yoga are found in Hinduism, Buddhism, Jainism and Sikhism.

From the Yoga Australia website:

There are many different ideas related to Yoga, where it comes from, what it is all about, and how to practice a range of techniques.

Generally, it is recognised as an ancient system of belief (a practical philosophy or darsana) derived from the Vedic tradition of India and the Himalayas, more than 2500 years ago. It is a system of belief that recognises the multi-dimensional nature of the human person, and primarily relates to the nature and workings of the mind, based on experiential practice and self-enquiry.

In Yoga, the body, breath and mind are seen as a union of these multi-dimensional aspects of each and every human being. The system and various techniques of Yoga cultivate the experience of that union, leading to greater integration of being, internal peacefulness, and clarity of the mind. It is a system that is designed to cultivate health and happiness, and a greater sense of self-awareness and higher consciousness. ...

Meditation is the yogic practice of being connected to the deepest part within. A wide range of meditation techniques are designed to help you observe and explore the world of thoughts and feelings, and go beyond to an experience of deep peace and contentment.

What does the Church say?

From Jesus Christ, the Bearer of the Water of Life - A Christian reflection on the "New Age" (Pontifical Council for Culture, Pontifical Council for Interreligious Dialogue):

2.1. ...New Age is a broad tradition, which incorporates many ideas... Some of the traditions which flow into New Age are: ancient Egyptian occult practices, Cabbalism, early Christian gnosticism, Sufism, the lore of the Druids, Celtic Christianity, mediaeval alchemy, Renaissance hermeticism, Zen Buddhism, Yoga and so on.

2.5 It is essential to bear in mind that people are involved with New Age in very different ways and on many levels. In most cases it is not really a question of "belonging" to a group or movement; nor is there much conscious awareness of the principles on which New Age is built. ...

3.4. Christian mysticism and New Age mysticism

For Christians, the spiritual life is a relationship with God which gradually through his grace becomes deeper, and in the process also sheds light on our relationship with our fellow men and women, and with the universe. Spirituality in New Age terms means experiencing states of consciousness dominated by a sense of harmony and fusion with the Whole. So "mysticism" refers not to meeting the transcendent God in the fullness of love, but to the experience engendered by turning in on oneself, an exhilarating sense of being at one with the universe, a sense of letting one's individuality sink into the great ocean of Being.

This fundamental distinction is evident at all levels of comparison between Christian mysticism and New Age mysticism. The New Age way of purification is based on awareness of unease or alienation, which is to be overcome by immersion into the Whole. In order to be converted, a person needs to make use of techniques which lead to the experience of illumination. This transforms a person's consciousness and opens him or her to contact with the divinity, which is understood as the deepest essence of reality.

The techniques and methods offered in this immanentist religious system, which has no concept of God as person, proceed 'from below'. Although they involve a descent into the depths of one's own heart or soul, they constitute an essentially human enterprise on the part of a person who seeks to rise

Continued on page 9

towards divinity by his or her own efforts. It is often an "ascent" on the level of consciousness to what is understood to be a liberating awareness of "the god within". Not everyone has access to these techniques, whose benefits are restricted to a privileged spiritual 'aristocracy'.

The essential element in Christian faith, however, is God's descent towards his creatures, particularly towards the humblest, those who are weakest and least gifted according to the values of the "world". There are spiritual techniques which it is useful to learn, but God is able to by-pass them or do without them. A Christian's "method of getting closer to God is not based on any technique in the strict sense of the word. That would contradict the spirit of childhood called for by the Gospel. The heart of genuine Christian mysticism is not technique: it is always a gift of God; and the one who benefits from it knows himself to be unworthy".

For Christians, conversion is turning back to the Father, through the Son, in docility to the power of the Holy Spirit. The more people progress in their relationship with God – which is always and in every way a free gift – the more acute is the need to be converted from sin, spiritual myopia and self-infatuation, all of which obstruct a trusting self-abandonment to God and openness to other men and women.

All meditation techniques need to be purged of presumption and pretentiousness. Christian prayer is not an exercise in self-contemplation, stillness and self-emptying, but a dialogue of love, one which "implies an attitude of conversion, a flight from 'self' to the 'You' of God". It leads to an increasingly complete surrender to God's will, whereby we are invited to a deep, genuine solidarity with our brothers and sisters.

Upcoming Retreats

You are invited to a Country Retreat at The Ark in Marlo. We have booked an excellent orthodox Catholic priest:

- Fr Terry Hoare, retired priest living in Queensland. 14-17 November, Friday to Monday morning.

Payment is by anonymous donation. Everything is provided: home cooking, talks, Holy Mass, rosary, Stations of the Cross walks, beach walks, shrines, adoration, prayer and daily Benediction.

For booking and further information, phone 5154 8419.

Richard Earle, Marlo, Victoria

Bring the World Hope!

*Pope Francis, in his address for World Mission Day 2013
(to be celebrated 20th October)*

More and more, in large areas of what were traditionally Christian regions, the number of those who are unacquainted with the faith, or indifferent to the religious dimension or animated by other beliefs, is increasing. Therefore it is not infrequent that some of the baptized make lifestyle choices that lead them away from faith, thus making them need a "new evangelization".

To all this is added the fact that a large part of humanity has not yet been reached by the good news of Jesus Christ.

We also live in a time of crisis that touches various sectors of existence, not only the economy, finance, food security, or the environment, but also those involving the deeper meaning of life and the fundamental values that animate it. Even human coexistence is marked by tensions and conflicts that cause insecurity and difficulty in finding the right path to a stable peace.

In this complex situation, where the horizon of the present and future seems threatened by menacing clouds, it is necessary to proclaim courageously and in every situation, the Gospel of Christ, a message of hope, reconciliation, communion, a proclamation of God's closeness, his mercy, his salvation, and a proclamation that the power of God's love is able to overcome the darkness of evil and guide us on the path of goodness.

The men and women of our time need the secure light that illuminates their path and that only the encounter with Christ can give. Let us bring to the world, through our witness, with love, the hope given by faith! The Church's missionary spirit is not about proselytizing, but the testimony of a life that illuminates the path, which brings hope and love.

The Church – I repeat once again – is not a relief organization, an enterprise or an NGO, but a community of people, animated by the Holy Spirit, who have lived and are living the wonder of the encounter with Jesus Christ and want to share this experience of deep joy, the message of salvation that the Lord gave us. It is the Holy Spirit who guides the Church in this path.

Lies and Violence

"Ultimately, in the battle against lies and violence, truth and love have no other weapon than the witness of suffering." - Pope Benedict XVI

Advantages of Old Age

From a message by Mexican Bishops

On August 28 Mexico observed the Day of the Elderly. "Despite the fatigue and pain, the gift of life is too beautiful and precious for us to tire of it," said John Paul II (Letter to the Elderly, 1999, n. 1). And Saint Jerome said that old age has its advantages, as it "augments wisdom".

"The defensive weapons of old age... are... the putting into practice of the virtues cultivated in the course of life," said Cicero. These "defensive weapons" enable the elderly to face the suffering caused by sickness, loneliness or other situations related to advanced age. The gift of faith in particular helps them to discover that they are never alone; that God is with them, giving meaning to their life and offering them such a great and definitive hope, which makes the effort of the journey worthwhile.

In fact, life is a pilgrimage to the heavenly homeland. Old age is a stage of the journey. And although it is natural that it is hard for the elderly to be resigned to the prospect of this stage, faith gives them the certainty that those who believe in Christ "shall never die" (John 11:25-26).

This hope must strengthen them to continue giving every day the best of themselves to others. They have so much to give to the new generations, with their words, their actions, their example and their prayer! Thank you to the elderly for what they are and for all that they have contributed and continue to contribute to the family and to society!

Zenit.org 09-09-2013

Disintegration of Reason

Pope Benedict XVI to Canadian Bishops, 08-09-2006

In the name of 'tolerance' your country has had to endure the folly of the redefinition of spouse, and in the name of 'freedom of choice' it is confronted with the daily destruction of unborn children. When the creator's divine plan is ignored the truth of human nature is lost.

False dichotomies are not unknown within the Christian community itself. They are particularly damaging when Christian civic leaders sacrifice the unity of faith and sanction the disintegration of reason and the principles of natural ethics, by yielding to ephemeral social trends and the spurious demands of opinion polls.

Democracy succeeds only to the extent that it is based on truth and a correct understanding of the human person.

Riches for the People

Pope Benedict XVI, in a reflection with the clergy of Rome, 14-02-2013

After the First World War, Central and Western Europe had seen the growth of the liturgical movement, a rediscovery of the richness and depth of the liturgy, which until then had remained, as it were, locked within the priest's Roman Missal, while the people prayed with their own prayer books, prepared in accordance with the heart of the people, seeking to translate the lofty content, the elevated language of classical liturgy into more emotional words, closer to the hearts of the people.

But it was as if there were two parallel liturgies: the priest with the altar-servers, who celebrated Mass according to the Missal, and the laity, who prayed during Mass using their own prayer books, at the same time, while knowing substantially what was happening on the altar.

But now there was a rediscovery of the beauty, the profundity, the historical, human, and spiritual riches of the Missal and it became clear that it should not be merely a representative of the people, a young altar-server, saying "Et cum spiritu tuo", and so on, but that there should truly be a dialogue between priest and people: truly the liturgy of the altar and the liturgy of the people should form one single liturgy, an active participation, such that the riches reach the people. And in this way, the liturgy was rediscovered and renewed.

Zenit.org 20-02-2013

Evangelise by Being Holy

Pope Francis to Bishops, 13-06-2013

I would like to encourage the entire ecclesial community to be evangelizing, to not be afraid to 'go out' of themselves to proclaim, above all trusting in the merciful presence of God who guides us.

The techniques are certainly important, but even the most advanced ones couldn't substitute the gentle but effective action of He who is the principal agent of evangelization: the Holy Spirit. It is necessary to let yourselves be led by him, even if He takes us along new paths. It is necessary to let yourselves be transformed by him so that our announcement might be made with words that are always accompanied by the simplicity of our lives, our spirit of prayer, and our charity towards all, especially the lowliest and poorest, by our humility and self-detachment, and by the holiness of our lives.

Vatican Information Service 13-06-2013

What Does a Mother Do?

Pope Francis, General Audience, 18-09-2013

Today I return again to the image of the Church as Mother. ... What does a mother do?

She teaches how to walk in life, she teaches how to do well in life, she knows how to direct her children, she seeks always to indicate the right way in life to grow and become adults. And she does so with tenderness, with affection, with love, always, even when she tries to correct our way because we skid a bit in life or take paths that lead to a ravine. ...

The Church does the same thing: she orientates our life; she gives us teachings to walk well. We think of the Ten Commandments: they indicate a path to take to mature, to have firm points in our way of behaving. And they are the fruit of the tenderness, of the love itself of God, which He has given her. You can say to me: but they are commands! They are a whole “no”! I would like to invite you to read them – perhaps you have forgotten them somewhat – and then to think of them positively. You’ll see that they have to do with our way of behaving toward God, towards ourselves and towards others, in fact they are what a mother teaches us to live well. They invite us not to make material idols for ourselves, which then render us slaves; to remember God; to have respect for our parents; to be honest; to respect the other ... A mother never teaches what is evil; she wishes only the good of her children, and the Church does the same.

I would like to say a second thing to you: when a child grows, becomes an adult, takes up his way, assumes his responsibilities, does what he wishes and, sometimes, also happens to stray from the path, some incident happens. A mother always, in every situation, has the patience to continue to support her children. What drives her is the force of love. ...

The Church is like this, she is a merciful Mother that understands, that always tries to help, to encourage even in face of her children who have been mistaken and are mistaken; she never closes the door of the home; she doesn’t judge, but offers God’s forgiveness; she offers her love which invites to take up the way again even to those children who have fallen into a profound abyss; she is not afraid to enter into their night to give hope.

One last thought. A mother also knows how to ask, to knock on every door for her children, without calculation, with love. And I think of how mothers know how to knock also and above all on the door of God’s heart! Mothers pray so much for their

children, especially for those who are weakest, for those who have greater need, for those who in life have taken dangerous and mistaken paths. A short time ago I celebrated Mass in the church of Saint Augustine, here in Rome, where the relics of his mother, Saint Monica, are kept. How many prayers that holy mother raised to God for her son, and how many tears she shed! I think of you, dear mothers: how much you pray for your children, without getting tired. Continue to pray, to entrust your children to God; He has a great heart!

But the Church also does the same: with prayer, she places in the Lord’s hands all the situations of her children. Let us have confidence in the strength of the prayer of Mother Church: the Lord doesn’t remain insensitive. He always knows how to astonish us when we least expect it. Mother Church knows this!

There, these were the thoughts that I wanted to tell you today: we see in the Church a good Mother that points out to us the way to go in life, who knows always how to be patient, merciful, understanding and who knows how to place us in God’s hands.

Zenit.org 18-09-2013

Hope

Catechism of the Catholic Church

1817 Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ’s promises and relying not on our own strength, but on the help of the grace of the Holy Spirit. “Let us hold fast the confession of our hope without wavering, for he who promised is faithful.” “The Holy Spirit ... he poured out upon us richly through Jesus Christ our Saviour, so that we might be justified by his grace and become heirs in hope of eternal life.”

1818 The virtue of hope responds to the aspiration to happiness which God has placed in the heart of every man; it takes up the hopes that inspire men’s activities and purifies them so as to order them to the Kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expectation of eternal beatitude. Buoyed up by hope, he is preserved from selfishness and led to the happiness that flows from charity.

Hours of Eucharistic Adoration

in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Friday and Saturday in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Friday 4pm – 8pm (every second month, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday 10am – 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

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- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- 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, with CB number 81799, and shopping at your local Ritchies Supermarket with your Community Benefit Card.

ITD is released on or around the first day of each month by email and on the website; printed copies about a week later. Deadline for contributions is one week before the end of the month (but preferably by the 15th of the month).

Editor - Janet Kingman

The purpose of ITD is to provide a forum for those who:

- no longer have a voice in Catholic Life, and other diocesan newspapers,
- wish to understand and defend the teachings of the Catholic Church,
- wish to support and defend those who are unjustly treated by Church bureaucrats and organisations,
- wish to campaign for the renewal of our Catholic schools,
- wish to promote Eucharistic adoration in all parishes,
- wish to have a means of support and contact for one another in remaining true to our Catholic faith.

Letters to the Editor

Readers are encouraged to contribute letters or articles. We cannot guarantee that all will be published, and we reserve the right to edit letters. The purpose of sharing letters is to pass on relevant information and suggestions for making positive changes, that is, in line with the Catechism of the Catholic Church. We live in joyful hope that the diocese we love can be faithful to the authentic tradition of the Church. As such, Into the Deep aims to be a messenger of hope and not of doom.

Name and contact details must accompany letters. However, if there is sufficient reason, anonymity will be preserved when publishing. Letters to the editor do not necessarily reflect the views of ITD.

Ready to Give My Life

From St Gertrude the Great's Act of Adoration of the Most Holy Sacrament

I most firmly believe that Thou, my God, art here present, and that Thou art looking out upon me from behind the veil of the Sacrament, and dost behold all the most secret recesses of my heart. I believe that under this species of bread are contained not only Thy Flesh and Thy Blood, but also Thy Divinity and Thy Humanity. And although this mystery surpasses my understanding, I nevertheless believe it so firmly that I am ready to give my life and my blood in defence of its truth.