

# *Into the Deep*

Issue 134

Newsletter of orthodox Catholics of Gippsland

November 2013

## Mary's Gaze

*Pope Francis, video message for Marian Day vigil, 14-10-2013*

Mary's gaze! How important this is! How many things can we say with a look! Affection, encouragement, compassion, love, but also disapproval, envy, pride and even hatred. Often a look says more than words; it says what words do not or dare not say.

At whom is the Virgin Mary looking? She is looking at each and every one of us.

And how does she look at us? She looks at us as a Mother, with tenderness, mercy and love. That was how she gazed at her Son Jesus at all the moments of his life – joyful, luminous, sorrowful, glorious – as we contemplate in the mysteries of the Holy Rosary, simply and lovingly.

When we are weary, downcast, beset with cares, let us look to Mary, let us feel her gaze, which speaks to our heart and says: "Courage, my child, I am here to help you!"

Our Lady knows us well, she is a Mother, she is familiar with our joys and difficulties, our hopes and disappointments. When we feel the burden of our failings and our sins, let us look to Mary, who speaks to our hearts, saying: "Arise, go to my Son Jesus; in him you will find acceptance, mercy and new strength for the journey."

Mary's gaze is not directed towards us alone. At the foot of the Cross, when Jesus entrusted to her the Apostle John, and with him all of us, in the words: "Woman, here is your son", the gaze of Mary was fixed on Jesus. Mary says to us what she said at the wedding feast of Cana: "Do whatever he tells you."

Mary points to Jesus, she asks us to bear witness to Jesus, she constantly guides us to her Son Jesus, because in him alone do we find salvation. He alone can change the water of our loneliness, difficulties and sin into the wine of encounter, joy and forgiveness. He alone.

*Zenit.org 14-10-2013*

## Plea For Conversion

*From the Synod of Bishops on the New Evangelisation, 2012*

...the Church reasserts that to evangelise one must be evangelised first of all, and sends out a plea – starting with herself – for conversion, because the weaknesses of Jesus' disciples weigh upon the credibility of the mission.

Conscious of the fact that the Lord is the guide of history, and therefore that evil will not have the last word, the bishops invite Christians to overcome fear with faith and to look at the world with serene courage because, while full of contradictions and challenges, this is still the world God loves. Therefore no pessimism: globalisation, secularisation and the new scenarios of society, migration, even with the difficulties and suffering they entail, must be seen as opportunities for evangelisation, because this is not a question of finding new strategies as if the Gospel was to be spread like a market product, but rediscovering the ways in which individuals come close to Jesus.

## Technical Issues

My apologies for various email issues that have been occurring recently. Amongst other things, I have discovered that my stonesswillshout@yahoo.com.au address has been used to send spam! I am in the process of trying to change over to another email account, and if successful, will advise of the new email address in the next ITD. In the meantime, please notify me if you have not been receiving ITD, or if you have received spam from the ITD address.

I have also updated my Word program from Word 2003 to Word 2013, which has not been without its own difficulties. For those who receive ITD as a Word document, please let me know if you've been having trouble opening it. If so, please access ITD via the website instead as a PDF document until I can sort it out. Thanks.

- Ed.

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

## All Saints and All Souls

*Pope Benedict XVI, Angelus address, 01-11-2010*

The Solemnity of All Saints, which we celebrate today, invites us to raise our gaze to heaven and to meditate on the fullness of divine life that awaits us. "We are God's children now; what we shall be has not yet been revealed" (1Jn 3:2): With these words the Apostle John assures us of the reality of our future relationship with God, as well as the certainty of our future destiny.

Since we are his beloved children, we receive the grace to endure the trials of this earthly existence, hunger and thirst for justice, misunderstandings, persecutions (cf. Mt 5:3-11), and at the same time we inherit already what is promised in the beatitudes...

Sanctity, to imprint Christ in oneself, is the objective of a Christian's life. ... And we experience in advance the gift of the beauty of sanctity every time we take part in the Eucharistic liturgy, in communion with the "immense multitude" of the blessed, who in heaven eternally acclaim the salvation of God and of the Lamb (cf. Rev 7:9-10).

"The life of Saints does not only comprise their earthly biography, but also their life and action in God after death. Evident in the saints is that, whoever goes to God, does not separate himself from men, but becomes really close to them" (Deus Caritas Est, 42).

Consoled by this communion of the great family of the saints, tomorrow we will commemorate all the faithful deceased. The liturgy of Nov. 2 and the pious exercise of visiting cemeteries remind us that Christian death is part of the journey of assimilation to God, which will disappear when God is everything in all.

Although separation from earthly affection is certainly painful, we must not be afraid of it, because when it is accompanied by the prayer of suffrage of the Church, it cannot break the profound bonds that unite us to Christ. In this connection, St Gregory of Niza said: "He who has created everything with wisdom, has given this painful disposition as instrument of deliverance from evil and possibility to participate in hoped for goods."

Dear friends, eternity is not an unending succession of days in the calendar, but something more like the supreme moment of satisfaction, in which totality embraces us and we embrace the totality of being, of truth, of love.

We entrust to the Virgin Mary, sure guide to sanctity, our pilgrimage toward the heavenly homeland, while we invoke her maternal intercession for the eternal rest of our brothers and sisters, who have fallen asleep in the hope of resurrection.

*Zenit.org 02-11-2010*

## Critical or Judgmental

Obviously I have upset William Power, of Knowsley, Vic, (Oct ITD, p.6), but I know not why. My guess is that he thinks I am judgmental, but I hope I can show him wherein lies his error.

I attempt to help people educate and form their consciences about issues in our society. To that extent I could be called "critical", in that I am a critic of situations and forces I consider to be detrimental to people and social structures. Naturally, one would be in disagreement with people supportive of these viewpoints, but I try to do it in a fairly abstract manner. So my language is not vituperative, nor intended to stir up hatred against anyone. It is simply meant to make the case that some people are wrong in their views, views which are not helpful to Church or society.

There is another way of going about this, which I would call "judgmental", rather than critical. It presumes a lot and attempts to destroy persons, not ideas. This is an unchristian way of conducting debate of any kind. It cares not about the consequences of its actions, because it is not interested in the good but in attacking opponents, which the critical approach does not do.

Jesus had no qualms about attacking the abuses of his time. He hoped that people would be open enough to see the objective circumstances for what they were. Thus the gospels give us several examples of people being touched by the grace of enlightenment and reform. Sadly, though, many chose to walk away to continue their own unenlightened lives, which we may describe as lives in bad conscience to some degree.

In quoting such a particular text of scripture for me to apply to myself, I think William Power has unconsciously stepped over that delicate line one should not cross, but has hoped to hide behind the unquestionable authority of the scripture itself in doing so.

I do not mind too much, but it tells me that there are people out there to whom I am not getting through. Perhaps I ask too much; like Mr Power himself, all I have done is hold up a mirror of truth, not of my own making, for testing.

"Inspired Scripture... is profitable for teaching, for refilling error; for guiding people's lives and teaching them... Proclaim the message and insist on it... Refute falsehood... correct error," Paul tells Timothy, and US! Let not relativism obscure this!

*S.C., Melbourne*

***"The Mass is Heaven on earth."***

*Blessed John Paul II*

## Computer Clean-out

I was sorting out some old computer files recently, and came across this that I wrote in March 2010. As far as I can tell, I didn't publish it at the time, but it still seems relevant, so I thought I'd publish it now:

### ITD Causing Division

ITD tries to understand, explain, report, promote and support Church teaching. It tries to go 'to the source', using the Catechism, Vatican documents, the words of the Popes, the wisdom of the saints.

If, in trying to learn and teach and love what the Church really teaches, ITD finds itself at odds with various priests, bishops and religious, parish or diocesan employees, policies or practices, does that make ITD divisive and unfair and unjust? Or does it simply highlight what is already divisive and unfair and unjust – that orthodox Catholics are not getting what the Church wants them to get, like authentic Church teaching, priests, bishops and religious who are faithful to Church teaching, and a Catholic liturgy that is faithful to liturgical norms?

Because those who prefer their personal interpretations of, or opposition to, Church teaching are in the majority, they all feel united and "in communion" with one another, and don't care about the few odd orthodox Catholics in each parish who are pushed to one side, silenced and mocked.

When these few orthodox Catholics join ranks and go the way of the universal Church together, instead of following the 'ruling majority' in their respective parishes or dioceses, the liberals get all upset that the orthodox are causing division and are being uncharitable bullies by bringing up what the Church *actually* teaches.

It's actually quite funny how a little bit of orthodoxy can appear so threatening to the liberals.

- Ed.

## Prayer for All Sinners

*Prayer of St Gertrude the Great*

"Eternal Father, I offer Thee the Most Precious Blood of Thy Divine Son, Jesus, in union with the Masses said throughout the world today, for all the Holy Souls in Purgatory, for sinners everywhere, for sinners in the universal church, those in my own home and within my family. Amen."

*Our Lord told St Gertrude the Great that this prayer would release 1000 souls from purgatory every time it is said. The prayer was extended to include living sinners as well. (catholic.org)*

## Bishops Conferences –

### One Bishop's Perspective

*From an article by Patrick Craine, LifeSiteNews.com, 23-09-2010*

The authority of the Catholic bishop within his own diocese trumps the national bishops' conference and "no bishop has an obligation" to adopt the conference's documents, asserted Bishop Robert Vasa of Baker, Oregon [now Bishop of Santa Rosa in California] in a landmark talk last week [September 2010]. "Such documents do not become normative for a particular diocese unless the bishop, either explicitly or implicitly, recommends them," he told the 2010 InsideCatholic Partnership Award Dinner. ...

According to Bishop Vasa, statements from bishops' conferences necessarily tend to be "flattened" and "vague," allowing certain teachings to "fall by the wayside through what could be called, charitably, a kind of benign pastoral neglect."

While some call this compassion, "in truth, it often entails a complicity or a compromise with evil," he says. "The harder and less popular teachings are left largely unspoken, thereby implicitly giving tacit approval to erroneous or misleading theological opinions."

"I fear that there has been such a steady diet of such flattened documents that anything issued by individual bishops that contains some element of strength," he says, "is readily and roundly condemned or simply dismissed as being out of touch with the conference or in conflict with what other bishops might do." ...

While he says the conference is "both practical and desirable" for communication and joint efforts such as liturgical translations and disaster relief, Bishop Vasa notes there is "room for concern about the tendency of the conference to take on a life of its own and to begin to replace or displace the proper role of individual bishops, even in their own dioceses." ...

Compared to the "flattened documents" that often result from "the search for consensus," statements from individual bishops, he says, "are often stronger, bolder, more decisive, and thus more likely to be criticized as harsh and insensitive."

Gentle appeals have their place, he says, "but when constant appeal produces absolutely no movement toward self-correction, reform or conversion, then reproving and correcting, become necessary."

"At some point, there needs to be a bold resistance to the powers of the world in defense of the flock," he continues. "The fear of offending one contemptuously dissident member of the flock often redounds to a failure to defend the flock. It can redound to a failure to teach the truth."

## Did You Know?

*The Church is making an effort to bring Latin back.*

*The Pontifical Academy for Latin was instituted on 10-11-2012 by Pope Benedict XVI. The following is from the Statute:*

**The Pontifical Academy for Latin** for the promotion and appreciation of the Latin language and culture is instituted, with its main offices in the Vatican City State. The Academy is connected to the Pontifical Council for Culture of which it will be a branch.

### **The aims of the Academy are:**

- a) to promote the knowledge and study of the Latin language and literature in its classical, patristic, medieval and humanistic forms, especially in Catholic educational institutions in which both seminarians and priests are formed and instructed;
- b) to promote in different spheres the use of Latin both as a written and spoken language.

### **To achieve such ends the Academy proposes to:**

- a) undertake publications, meetings, study conferences and artistic representations;
- b) create and support courses, seminars and other educational initiatives along with the Pontifical Higher Institute of Latinity;
- c) educate young generations in the knowledge of Latin also through modern means of communication;
- d) organize exhibitions, shows and competitions;
- e) develop other activities and initiatives necessary for the achievement of the institutional goals.

## Guilt's Purpose Served

*Carmen Pate of Truth in Action Ministries, in a 40 Days for Life reflection:*

Once your relationship with God has been restored, your guilt has served its purpose and should no longer be given place in your life.

This is true regardless of the sin, including the sin of abortion. As a post-abortive woman, I too struggled with this issue until I realized that punishing and hating myself after receiving God's forgiveness was an insult to God. It was as though I were minimizing Christ's work on the cross as insufficient to cover my sin. ... I was giving victory to the enemy who having lost the battle for my soul, was bent on destroying my testimony as I accepted the continual guilt he heaped on my mind.

It is my joy to continually sing of God's grace rather than give the devil a foothold in my life. Don't waste God's mercy! Accept His forgiveness and forgive yourself as testimony of His amazing grace.

## Unexpected Support

Support from the unexpected on:

**[a] Politics:** - caution against attempts to separate Church from State.

"There is clearly nothing we should be more concerned to cultivate than the power of forming right judgments." Aristotle 384-322 BC

"Anyone learning without thought is lost; anyone thinking but not learning is in peril." Confucius, 551-479 BC

### **[b] Christian Unity:**

Extracted from "Apologetics and Catholic Doctrine" – Parousia Media

"There are as many sects and beliefs as there are heads. This fellow will have nothing to do with Baptism; another denies the Sacrament [Eucharist]. A third believes that there is another world between this and the Last Day. Some teach that Christ is not God; some say this, some say that. There is no rustic [peasant] so rude [simple, ignorant] but that, if he dreams or fancies anything it must be a whisper of the Holy Spirit and he himself a prophet." (Luther, Volume IV, by Grisar)

Luther wrote to Zwingli: "If the world lasts longer; it will be necessary to receive once again the decrees of the Councils in order to preserve the unity of the Faith against the many interpretations of Scripture that circulate these days." (cited in Msgr. Bougard, *Le Christianisme et les Temp* Presents, 1911 vol 4 p289)

### **[c] Addressing uncertainty:**

Extracted from 'Life of Christ', Giuseppe Ricciotti, The Bruce Publishing Company, par 223

The modernist Alfred Loisy (1852-1940)

"We are greatly tempted to think that contemporary theology – with the exception of the Roman Catholics, for whom orthodox tradition has always the force of law – is a real tower of Babel, in which the confusion of ideas is even greater than the diversity of languages." (The Hibbert Journal, VIII-3, April 1910, p 486).

*John Royal, Bundaberg West, Queensland*

## A Contradiction

*Pope Francis, Morning Mass, 24-10-2013*

If one says 'My life is like this; I believe in Jesus Christ, but I live like I want' - No, that does not sanctify you; that is wrong! It is a contradiction! But if you say: 'Lord, you have strength, give me faith! You can heal me!' and in the Sacrament of Reconciliation you are healed, yes, even our imperfections are of use in this way of sanctification.

## The Modern Pharisee

Mr William Power (Oct ITD p.6) uses a parable to demonstrate a point. I suggest it does not prove what he thinks it does.

It's clear that the bad Pharisee is identified with myself. The good publican with Mr Power and the reluctant bishops.

In the story, a boastful Pharisee fails to acknowledge the part played by God in his good deeds. He judges harshly the publican who has repented and is in God's favour. That is, the publican may earlier have been in serious sin, facing eternal damnation, but now he is reconciled to God.

Let us apply this lesson to Mr Power's scenario. What has this modern Pharisee done? He may have paid tithes, may have fasted, or may have done nothing at all. We don't know. He doesn't say. Maybe he is a sinner, maybe not. But Mr Power has judged him anyway, and sentenced him to a re-education camp to meditate and learn humility.

Now the modern publican. Has he shown any sign of repentance? There is no evidence that he even recognises that something is amiss. So the modern Pharisee performs the first spiritual work of mercy, advising the publican of the danger to his soul as a result of his activities.

This is not judging the publican, but judging his actions, in order to try to save his soul. Wanting to help another to eternal happiness is an act of charity. Letting him continue on his merry way to eternal damnation is not.

In the gospel a Pharisee judged a publican. Today the Pharisee is the one being judged.

*Richard Stokes, Burpengary, Queensland*

## Importance of Catechesis

*Pope Francis, 14-10-2013*

... I would like to stress the importance of catechesis, as an instance of evangelization. Pope Paul VI already did so in the encyclical *Evangelii nuntiandi* (cf. n. 44). From there the great catechetical movement has carried forward a renewal to surmount the break between the Gospel and the culture and illiteracy of our days in the matter of faith. I have recalled several times a fact that has struck me in my ministry: to meet children who cannot even make the Sign of the Cross! Precious is the service carried out by the catechists for the New Evangelization, and it is important that parents be the first catechists, the first educators of the faith in their own family with their witness and with the word.

## Transmitting the Faith

*Pope Benedict XVI, in his homily at the closing Mass of the Synod of Bishops on the New Evangelization for the Transmission of the Christian Faith*

I would like here to highlight three pastoral themes that have emerged from the Synod.

The first concerns the *sacraments of Christian initiation*. It has been reaffirmed that appropriate catechesis must accompany preparation for Baptism, Confirmation and Eucharist. The importance of Confession, the sacrament of God's mercy, has also been emphasized. This sacramental journey is where we encounter the Lord's call to holiness, addressed to all Christians. ...

Secondly, the new evangelization is essentially linked to the *Missio ad Gentes*. The Church's task is to evangelize, to proclaim the message of salvation to those who do not yet know Jesus Christ. During the Synod, it was emphasized that there are still many regions in Africa, Asia and Oceania whose inhabitants await with lively expectation, sometimes without being fully aware of it, the first proclamation of the Gospel. ... All people have a right to know Jesus Christ and his Gospel: and Christians, all Christians – priests, religious and lay faithful – have a corresponding duty to proclaim the Good News.

A third aspect concerns *the baptized whose lives do not reflect the demands of Baptism*. During the Synod, it was emphasized that such people are found in all continents, especially in the most secularized countries. The Church is particularly concerned that they should encounter Jesus Christ anew, rediscover the joy of faith and return to religious practice in the community of the faithful. Besides traditional and perennially valid pastoral methods, the Church seeks to adopt new ones, developing new language attuned to the different world cultures, proposing the truth of Christ with an attitude of dialogue and friendship rooted in God who is Love. ...

*Zenit.org 28-10-2012*

## Catechetical Instruction

*Pope Paul VI, Evangelii nuntiandi, 44*

A means of evangelization that must not be neglected is that of catechetical instruction. The intelligence, especially that of children and young people, needs to learn through systematic religious instruction the fundamental teachings, the living content of the truth which God has wished to convey to us and which the Church has sought to express...during the course of her long history. ... It is necessary above all to prepare good instructors - parochial catechists, teachers, parents...

# The Strings Are Being Pulled Tighter

It is quite possible some people don't realise that we are quickly coming towards the "End Game" of Spiritual Warfare. As a rule we don't have a very high opinion of "sore losers," and the biggest sore loser throughout time is Satan himself.

From the time he was banished from Heaven he has been stealthily planning revenge against God the Father, and what better way than a direct attack against the teachings of Jesus, the son of God.

Satan has gathered his army, and it is obvious to all who aren't blind, that his goal is the total destruction of the Catholic Church. Every attack against the teachings of Jesus is from people, groups and various organisations that are all having their strings pulled by Satan.

Let's look at just a few of those areas where Satan is pulling the strings.

The campaign throughout the world today for same-sex marriage has an agenda to spell out the end of faith, freedom and family. What is condemned as sinful is about to become the accepted norm from society, as Satan has all his key players in place, ready to move at the tug of a string.

Victoria's Abortion Law Reform Act 2008, the most radical abortion bill yet carried in Australia means that a baby can now be aborted, literally moments before natural birth. There is no requirement to provide medical assistance for babies still alive after late-term abortions. Doctors not wanting to refer for abortions are now required to refer a woman to a doctor who will. This violates a doctor's right to conscientious objection.

In her autobiographical work, *School of Darkness*, Bella Dodd describes her transition from her Catholic childhood to a high ranking position in the Communist Party of the USA. Before her eventual return to faith, she had personally facilitated the Communist infiltration of the Catholic Church by persuading almost 1,000 young radicals to enter seminaries in America, in order to destroy the Church from within. This was deemed necessary because the Catholic Church was their only effective opponent. In her lectures during the 1950's she confirmed that, "Right now, they are in the highest places in the Church" and that the changes they would effect would be so drastic that "you will not recognise the Catholic Church."

On October 13<sup>th</sup> 1884 Pope Leo XIII was inspired to compose the Prayer to St Michael after he had been shown a vision of the fearful battle to be waged

between Satan and St Michael, over the Church of the future. Now as never before the Church needs the intercession of St Michael.

There was a time when we used to recite the St Michael Prayer at the end of Low Mass. We don't do that anymore. I wonder why?

The Third Secret of Fatima when revealed by Sr Lucia highlights a great crisis of faith. In an interview on 26<sup>th</sup> December 1957, Sr Lucia told Fr Augustin Fuentes: "Father, the devil is in the mood for engaging in a decisive battle against the Blessed Virgin... That which afflicts the Immaculate Heart of Mary and the Heart of Jesus is the fall of religious and priestly souls. The devil knows that religious and priests who fall away from their beautiful vocation drag numerous souls to hell... The devil wishes to take possession of consecrated souls; he has to corrupt them in order to lull to sleep the souls of lay people and thereby lead them to final impenitence."

A person, pure of heart, wears an armour that frustrates Satan, because he can't influence that soul. A priest who is obedient to the Magisterium also frustrates Satan, but one that is not in communion with the Magisterium, ah, that's different altogether.

Satan can plant a seed so that priest will think he is right and the Magisterium is wrong. Little by little, more seeds will be planted, and the strings pulled tighter. Little by little, what we hear from these priests, we know, doesn't come from the Holy Spirit: but still that priest will think he is right.

They will gather in numbers, all those who think the same way, and when Satan feels the time is right, the strings will be pulled even tighter, and he will have his front line attack against the Catholic Church.

When Jesus spoke the following: "Every kingdom divided against itself is heading for ruin; and no town, no household divided against itself can stand", Satan's arrogance would have received a boost. So, does he think Jesus is saying that a priest not in communion with the Magisterium, cannot lead his parishioners to heaven? Definitely food for thought!

Jesus is the answer to all our woes, but people don't often bother to involve Our Lord in the solving of these woes.

Instead, we muddle along thinking we have the solution, but not knowing that most of the time we are the cause of the problems.

And that's where we are today. Where do you sit?

*Brian Rooney, Watsonia North, Victoria*

## Dissenting Bishops

After the first meeting of the eight advisory Cardinals with Pope Francis, Cardinal Pell confirmed (Romereports.com, 16-10-2013) that one the main topics of discussion, even before Pope Francis' election, has been the importance of marriage and family.

Around the same time, there was news that the Archdiocese of Freiburg in Germany released a pastoral letter opening the way to divorced and remarried Catholics receiving the Sacraments. Here, an Archdiocese's decision to abandon Jesus' teaching on the indissolubility of marriage clearly demonstrates the need to re-form bishops.

Archbishop Zollitsch of Freiburg, who is also the president of the German Bishops Conference, is by no means Robinson Crusoe. Bishops all over the world have abandoned Jesus' teaching in just about every sphere of Catholic life and replaced it with their own pragmatic pastoral 'wisdom'. Many bishops have been off the rails for years in doctrines and Church discipline on the liturgy, the priesthood, marriage, family and sexual morality to the extent that many local Churches are in an utter mess. These leaders have chosen for themselves what is right and wrong in the diocese they have been charged to lead. Surely the Church must recognise that there are trends in bishops' behaviour and administration that not only diminish the all-important office, but cause grave damage to the future of the Church around the world. The most damaging aspect of this crisis is the widespread failure by bishops to teach and defend Catholic truths.

These bishops need to be reminded of who they are and themselves be re-formed on marriage and the family and what it means to be a faithful, loving and responsible father dedicated his spouse the one holy, Catholic and apostolic Church. They should be re-catechised on the reality of hierarchical communion and the virtues which their office requires them to practice. And, since they have been entrusted with divinely revealed truth, they should be required to make a total commitment to teach and defend the Catechism of the Catholic Church in any circumstance of their consecrated lives.

Until bishops are re-formed, the Church will not be restored to its apostolic faith and will continue to lose the battle in the public square on its social doctrine and mission.

A commitment by bishops to teach it in season and out of season is the best contribution the Church can make to the common good and the transformation of any given society.

*Gregory Kingman, Morwell, Victoria*

## The Advent Wreath

*From an answer by Fr Edward McNamara, professor of liturgy at the Regina Apostolorum university*

**Colours:** ...the rose-colored candle is lit on the third (Gaudete) Sunday of Advent. The other three candles are customarily violet in colour, although the Book of Blessings also allows for four violet or white candles. In Protestant use, four red candles are more common, with the occasional addition of a white candle in the centre to represent Christ. In parts of some countries such as Italy and Brazil, four different colours are sometimes used which are lit in order from the darkest to the lightest hue so as to signify the progressive illumination of the world as Christ approaches.

**Order of lighting:** ...it does appear to be a tradition that the order in which they are lit should be maintained. In other words, when the fourth Sunday arrives the candle from the first week is lit first, then the second week, the rose candle follows, and finally the last candle begins to shine. This order should be maintained on each occasion that the candles are lit over the four weeks.

**Origin:** There is quite a lot of discussion regarding the origin of the Advent wreath. Some place its beginnings in pre-Christian Scandinavian customs. Others claim the Middle Ages or 16<sup>th</sup>-century Lutheranism for its creation. One researcher even proposes that the modern version of the Advent wreath initiated in Germany, in 1839 as a pastoral initiative of Protestant pastor Johann Hinrich Wichern. It slowly spread to other churches, including the Catholic Church, and other countries, reaching the United States in the 1930s.

This latter version is not impossible. A custom, especially an annual one like this one with no official documents mandating its implementation, can appear ancient after about three generations. Apart from North America the use of the Advent wreath is a relative novelty and has spread to some Latin American countries, and even to Italy, only within the last 20 years or so.

**Symbolism:** Whatever the truth of the origin, the wreath is a symbol that most Christian denominations can share and appreciate. The symbolism of the Advent wreath is quite beautiful. The circle of the wreath, with no beginning or end and made with evergreens, represents eternity and the everlasting life found in Christ. The four candles represent the four weeks of Advent whose progressive lighting expresses the expectation and hope surrounding the coming of the Messiah.

*Zenit.org 06-12-2011*

# Finding a Home Parish

Since my First Holy Communion 'some decades' ago, I had never until recently envisaged the day when I would pray on my way to Mass: "Lord, let me not succumb to depression in Mass today."

I have drawn from the Eucharist much serenity, encouragement and refreshment as I progressed in a deeper awareness of the presence and power of Jesus in my daily life through the tender influence of His Blessed Mother.

However, the impact of seeing and feeling consistent liturgical abuses for more than a few years now at Masses in various parishes must have gradually seeped into my subconscious, creating stress and even sowing mild negative feelings of depression, though I attend Mass always with right intentions. Attempts to face these situations directly via correspondence brought no success. It seemed the most practical way to resolve my increasing stress was to move away from the source (as with occasions of sin).

Sadly this was the very move I was eventually driven to make from my own parish of St John Vianney's, Springvale North. I return there for Mass only when my day's program allows no other choice. It took a while to learn that 'fidelity to one's parish' does not oblige one to remain subject to almost daily distracting liturgical abuses in Mass, especially in a sacred, consecrated building which is also consistently converted into a social club or entertainment venue.

Limited space here may allow a summary of just one incident. Within days of a letter to an assistant priest

respectfully asking for corrections to certain liturgical discrepancies, he told me aggressively when we met in the church: "I don't want to talk to you. You had no right to write what you did. I'm going to take legal action." This never eventuated while nothing changed in the abuses to which I referred.

In escaping this depressing environment, I have regularly attended Mass in the adjacent former parent-parish to St John Vianney's in Springvale. How ironical when, on discovering similar abuses there (which continue to this day) and politely asking the PP in writing for appropriate corrections, he should ask me in his reply letter what is wrong with my own parish saying I should go back there, furthermore declaring I was 'living in a cave' and should stop falsely accusing the PP and clergy in a solidly 'catholic' parish.

It is noteworthy that the Vatican Document 'Inaestimabile Donum' (dealing with the liturgical abuses I described) which I gave to the PP was approved by Blessed John Paul II himself in April 1980 (Holy Thursday). The guidelines are simple and clear and, except for altar girls, I understand nothing has altered since then. I'm quite confident Blessed John Paul II was not 'living in a cave'.

My regular Sunday Mass now is a 'quiet', liturgically faithful celebration at the Tridentine Latin Mass in St Aloysius Church, Caulfield East, where the clergy are far more attuned to Church Teaching. Their grasp of the full significance of the Eucharist and the Priesthood is refreshing and inspiring.

*Peter Phillips, Springvale, Victoria*

## "Pray Always Without Becoming Weary" (Lk18:1)

*By Monsignor Francesco Follo, zenit.org 18-10-2013*

To the objection that it is impossible to pray always, I shall answer not with a speech, but with the advice not to be stingy in giving time to God. The more we pray the more we will remain in prayer.

To the ones who were asking her how to learn to pray, Mother Theresa answered: "Praying."

For Father Pius of Pietralcina "praying always" had become "Rosary always", that is Mary always in his life.

Father Luigi Giussani explained that, "to pray always" is "to pray as much as you can."

Blessed Stefan, a Maronite lay brother, lived repeating to himself and to others "God sees you." He became a saint living constantly the certainty that God has always his loving look on every human being.

In the tradition of the Eastern Churches the constant prayer is the one used in the Hesichastic monastic movement, a prayer tightly linked to the heart prayer. It is a prayer called the Jesus prayer and consists in repeating as many times as possible "Lord Jesus Christ, Son of God have mercy on me sinner." This way of praying, using the "Lord Jesus Christ, Son of God, have mercy on me sinner" as ejaculatory prayer up to the point to let it coincide with breath, is particularly practical and is, accordingly with the Eastern spiritual theology, necessary and essential for the effectiveness of prayer. It can be done by all the Christians, lay people and monks that live with charity and search for salvation.



## Money Money Money

We cannot adequately support our priests and parishes financially anymore. Parishes are calling for new and increased planned giving, as they struggle to make ends meet. A few thoughts come to mind.

For those who continue to call for an end to clerical celibacy – imagine also having to support a priest's wife and children.

I remember Richard Stokes raising a valid point in ITD a while back – if priests made an effort to bring all the non-practising Catholics back to Mass, there'd be more people to give money each week, instead of the few that come to Mass being expected to pay more and more to make up the shortfall.

If we still think our Catholic schools are Catholic, why is it not taught that Catholics go to Mass on Sundays? It's a fairly basic thing, that even most non-Catholics know about Catholics. Those families who bring their babies for Baptism, who expect their children in Catholic schools to go through the motions of receiving the Sacraments, who want Catholic marriage – why aren't they told that Catholics come to Mass on Sundays, that it's an obligation, a precept of the Church? If priests believed that Catholic schools were really Catholic, and that Catholic families attending Catholic schools should be taught, encouraged, and expected to practise their faith, then our pews would fill up (as they do on First Holy Communion days) – and so would the collection plate.

Priests can't have it both ways – obligation-free Catholicism for those who don't come to Mass, and increasing financial demands on those who do come to Mass.

- Ed.

## Be Maternal, Be Joyful

*Pope Francis to nuns, 08-05-2013*

The consecrated woman is mother, she must be a mother and not a "spinster!" ... Be mothers, as the figure of Mother Mary and of the Mother Church. Mary cannot be understood without her maternity; the Church cannot be understood without her maternity and you are icons of Mary and of the Church.

... We think of the harm inflicted on the People of God by men and women of the Church who are careerists, social climbers, who "use" the people... for their own personal interests and ambitions ...

... Be joyful, because it is beautiful to follow Jesus, it is beautiful to become living icons of Our Lady and of our hierarchic Holy Mother Church.

*Zenit.org 08-05-2013*

## Be Careful Which Voice

*Archbishop Samuel J. Aquila of Denver, in a homily at Mass for health care professionals, 19-10-2013*

We are reminded by our former Holy Father, soon-to-be Saint John Paul II, "The first and fundamental step towards... cultural transformation consists in forming consciences with regard to the incomparable and inviolable worth of every human life" (*Evangelium Vitae*, 96).

It is important for us to form consciences, especially in our own time when people are told, "Well, just follow your conscience."

Most people today do not even know what conscience is, let alone that they are called to form their conscience.

It is essential that we help people to understand that conscience is the voice of God living within the human heart (*Guadium et Spes*, 16). They must quietly listen for that voice and open their hearts to it.

But if one rejects God and says there is no God, then one's conscience becomes deadened and hardened, because you deny that there is even a voice to listen to. And that is a sin against the Holy Spirit. It is failing to recognize the dignity of the human person and that we are truly created in the image and likeness of God.

Sadly, what has happened with so many Catholics today is that they have come to understand conscience as listening to their own voice, rather than listening to the voice of God as he has revealed himself in Scripture and in Tradition.

It is essential for us in whatever field of life we are in, in whatever vocation we are in, to be those who help people form their consciences, to understand what conscience is... and understand that one's conscience can become hardened, can become deadened, and can be erroneous when it is not faithful to God and to the truth.

Any time anyone takes the life of an unborn child or promotes assisted suicide or euthanasia or treats others as though they can be thrown away, their conscience is deadened and erroneous, and they are not listening to the voice of God or the voice of truth but rather are listening to the father of lies, to the evil one.

*Zenit.org 22-10-2013*

## Rearranging Things

"Prayer in front of a problem, in a difficult situation, ... is opening the door to the Lord so he can enter. Because He re-does things, He knows how to arrange things, to rearrange things."

*Pope Francis, Morning Mass, 08-10-2013*

## The Fringes Close-by

*Pope Francis to clergy and religious, Assisi, 04-10-2013*

The third aspect [of your Community life that I would like to stress] is missionary: to proclaim as far as the fringes.

I have taken this also from you, from your pastoral plans. The Bishops spoke to me about it recently. But I want to stress it, also because it is an element that I lived a lot when I was at Buenos Aires: the importance of going out to meet the other, in the fringes, which are places, but above all they are persons in special situations of life.

It's the case of the diocese I had before, that of Buenos Aires. A fringe that made me feel very badly was to find, in middle class families, children who could not make the sign of the cross. But this is a fringe! And I ask you: here, in this diocese, are there children who cannot make the sign of the cross? Think about it. These are real existential fringes, where God is not.

In a first sense, the fringes of this diocese, for instance, are the areas of the diocese that risk being marginalized, beyond the beams of the spotlights. But they are also persons, human realities that are in fact marginalized, scorned. They are persons who perhaps are physically close to the "centre," but spiritually far away.

Do not be afraid to go out to meet these persons, these situations. Don't allow yourselves to be blocked by prejudices, habits, mental or pastoral rigidities, by the famous "it has always been done this way!"

But you can only go to the fringes if you take the Word of God in your heart and if you walk with the Church, like Saint Francis. Otherwise we take ourselves, not the Word of God, and this isn't good, it doesn't help anyone. We are not the ones who save the world: it is the Lord who saves it!

*Zenit.org 07-10-2013*

## Thank you!

Thank you to those who donated to ITD last month – and to those who have donated throughout the year. Unfortunately some have passed by without a personal acknowledgement, but please be assured that your donations are very much appreciated, and please accept this as a general, but heartfelt, "thank you" for now. Thank you also for your words of encouragement that have accompanied donations, as well as your prayers. Your support keeps ITD going!

- Ed.

## The Closest You Can Be

*Archbishop Samuel J. Aquila of Denver, in a homily at Mass for health care professionals, 19-10-2013*

As we continue with our celebration of the Eucharist today, first, I encourage you to open your hearts to Jesus Christ, to be those who enter into deeper communion and deeper intimacy with our Lord. My brothers and sisters, Jesus hungers for each and every one of you. He desires to be your best friend. And he is with you always, even in those moments when you may feel lonely or in those moments when you may feel abandoned, or in those moments when the devil will tempt you with fear or distrust. Keep your eyes fixed on Jesus and most especially in the Eucharist that you will receive.

Secondly, I encourage you to be those who truly give witness to our Lord in the public square. Be not afraid, as John Paul the Great spoke those words, be not afraid! Do not let fear or discouragement keep you from proclaiming the "gospel of life" and entering into the "culture of death," the "culture of waste." There are opportunities every day for you to proclaim the truth, to be participants in the New Evangelization.

Finally, my brothers and sisters, as you receive the Eucharist today, I ask you to open your hearts to our Lord. Pray to him. It is the closest you can be to our Lord, every time you receive the Eucharist. Pray for the gifts of the Holy Spirit, pray for wisdom to know how to evangelize, to be those who trust in the Holy Spirit.

Open your heart in prayer and pray especially for those who are so deeply rooted in the "culture of death." Pray for their conversion, pray for their change of heart, pray that the Blood of Jesus will flow over their consciences, that the Blood of Jesus will flow over their hearts and minds to take away the hardness, to open them to the truth, to his love and mercy. It is only with fervent prayer that our culture will be transformed and that we will have the strength to continue to proclaim the "gospel of life" – that Jesus has truly come into the world so that we might have life and life abundantly.

*Zenit.org 22-10-2013*

## Old Age

*Archbishop Zygmunt Zimowski, President of the Pontifical Council for Health Care Ministry*

"From a Christian perspective, indeed, old age is not the decline of life, but rather its fulfilment: the synthesis of what one has learnt and lived, the synthesis of how much one has suffered, rejoiced, and withstood."

# Divorced and Remarried Catholics

*Excerpts from an article in L'Osservatore Romano by Archbishop Gerhard Ludwig Müller, Prefect of Congregation for the Doctrine of the Faith (full article reprinted in Zenit 24-10-2013). PART 1 – TO BE CONTINUED IN THE NEXT ITD*

The problem concerning members of the faithful who have entered into a new civil union after a divorce is not new. The Church has always taken this question very seriously and with a view to helping the people who find themselves in this situation. ...

Given the increasing number of persons affected in countries of ancient Christian tradition, this pastoral problem has taken on significant dimensions. Today even firm believers are seriously wondering: can the Church not admit the divorced and remarried to the sacraments under certain conditions? Are her hands permanently tied on this matter? Have theologians really explored all the implications and consequences?

These questions must be explored in a manner that is consistent with Catholic doctrine on marriage. ... In order to make the Church's authentic doctrine intelligible, we must begin with the word of God that is found in sacred Scripture, expounded in the Church's Tradition and interpreted by the Magisterium in a binding way.

## **The Testimony of Sacred Scripture**

Looking directly to the Old Testament for answers to our question is not without its difficulties, because at that time marriage was not yet regarded as a sacrament. ... In the Decalogue, we find the commandment "thou shalt not commit adultery" (Ex 20:14), but elsewhere divorce is presented as a possibility. ... In addition to this acceptance of divorce, the Old Testament also expresses certain reservations in its regard. The comparison drawn by the prophets between God's covenant with Israel and the marriage bond includes not only the ideal of monogamy, but also that of indissolubility. The prophet Malachi expresses this clearly: "Do not be faithless to the wife of your youth... with whom you have made a covenant" (Mal 2:14-15).

Above all, it was his controversies with the Pharisees that gave Jesus occasion to address this theme. He distanced himself explicitly from the Old Testament practice of divorce, which Moses had permitted because men were "so hard of heart", and he pointed to God's original will: "from the beginning of creation, God made them male and female. For this reason a man shall leave his father and mother and... the two shall become one flesh. What therefore God has joined together let not man put asunder" (Mk 10:5-9; cf. Mt 19:4-9; Lk 16:18).

The Catholic Church has always based its doctrine and practice upon these sayings of Jesus concerning

the indissolubility of marriage. The inner bond that joins the spouses to one another was forged by God himself. It designates a reality that comes from God and is therefore no longer at man's disposal. ...

...only a marriage between a baptized man and a baptized woman is a sacrament in the true sense, and only in this instance does unconditional indissolubility apply. The marriage of the unbaptized is indeed ordered to indissolubility, but can under certain circumstances – for the sake of a higher good – be dissolved. ...

Of greater significance for the biblical basis of the sacramental view of marriage is the Letter to the Ephesians, where we read: "Husbands, love your wives, as Christ loved the Church and gave himself up for her" (Eph 5:25). And shortly afterwards, the Apostle adds: "For this reason, a man shall leave his father and mother and be joined to his wife and the two shall become one flesh. This mystery is a profound one, and I am saying that it refers to Christ and the Church". Christian marriage is an effective sign of the covenant between Christ and the Church. Because it designates and communicates the grace of this covenant, marriage between the baptized is a sacrament.

## **The Testimony of the Church's Tradition**

... The Catholic Church defended the absolute indissolubility of marriage even at the cost of great sacrifice and suffering. The schism of a "Church of England" detached from the Successor of Peter came about not because of doctrinal differences, but because the Pope, out of obedience to the sayings of Jesus, could not accommodate the demands of King Henry VIII for the dissolution of his marriage.

The Second Vatican Council, in the Pastoral Constitution *Gaudium et Spes* on "The Church in the Modern World", presents a theologically and spiritually profound doctrine of marriage. It upholds the indissolubility of marriage clearly and distinctly. Marriage is understood as an all-embracing communion of life and love, body and spirit, between a man and a woman who mutually give themselves and receive one another as persons. ... "As a mutual gift of two persons, this intimate union and the good of the children impose total fidelity on the spouses and argue for an unbreakable oneness between them" (no.48). ... Through the sacrament the indissolubility of marriage acquires a new and deeper sense: it becomes the image of God's enduring love for his people and of Christ's irrevocable fidelity to his Church. ...

## 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 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*

## Contact *Into the Deep*

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

Editor - Janet Kingman

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

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

### Letters to the Editor

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

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

## With the Heavenly Host

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

I fall down before Thee with most profound reverence, O most Holy Sacrament, and with Angels and Archangels, with Thrones and Dominations, with Cherubim and Seraphim, and with all the glorious array of the heavenly host, I sing to Thy glory, saying: Blessed a thousand, yea, ten thousand fold, be the most Holy Sacrament of the Altar!

*"We are contented with ourselves till we contemplate Him."* Cardinal John Henry Newman