

Into the Deep

Issue 136

Newsletter of orthodox Catholics of Gippsland

February/March 2014

IN MEMORIAM

MERCIA RATH, DIED 13 DECEMBER 2013

MY MOTHER

My mother's life was full of God's blessings – among those she treasured most was her faith, her long and happy marriage, and her children and grandchildren. She was a warm, loving, happy, generous, kind and selfless woman, and I am blessed to have had her as my mother. She endured trials and suffering with a peace born of strong faith, and was an example to us.

My mother's death was also full of God's blessings – she was spiritually prepared, had been to Confession prior to surgery and been anointed, felt no fear or anxiety, had spoken to all her family, and suffered no pain.

May God rest her soul.

- Ed.

You Who Are Far Away

Pope Francis, 06-01-2014

"I would like, sincerely, to say to those who feel far from God and from the Church – to say respectfully – to say to those who are fearful and indifferent: the Lord calls you also, He calls you to be part of His people, and He does so with great respect and love!" (*Evangelii gaudium*, 113). The Lord calls you. The Lord seeks you. The Lord waits for you. The Lord does not engage in proselytism, He gives love, and this love seeks you, waits for you, you who at this moment do not believe or are far away. And this is the love of God.

Zenit.org 07-01-2014

New Email Address

Please note that ITD has a new email address:

stoneswillshout@bigpond.com

Feb/March Issue

Little did we know when I wrote about my mother's health in the last issue (p.1), that she was anywhere near death. But much to our shock, she died in ICU after her bypass surgery without having regained consciousness. It has been devastating to lose her.

We had her funeral in Australia, but will be travelling back to South Africa shortly to have her ashes interred with those of my father's at their parish church.

Hence this is another combined issue of *Into the Deep*, and I assume I will get back to normal by the April issue. Thank you for your understanding, and please pray for us.

- Ed.

The Lord Bless You and Keep You

Pope Francis, Homily, 01-01-2014

In the first reading we find the ancient prayer of blessing which God gave to Moses to hand on to Aaron and his sons: "The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious to you. The Lord lift up his countenance upon you and give you peace" (*Num 6:24-25*).

There is no more meaningful time than the beginning of a new year to hear these words of blessing: they will accompany our journey through the year opening up before us.

They are words of strength, courage and hope. Not an illusory hope, based on frail human promises, or a naïve hope which presumes that the future will be better simply because it is the future. Rather, it is a hope that has its foundation precisely in God's blessing, a blessing which contains the greatest message of good wishes there can be; and this is the message which the Church brings to each of us, filled with the Lord's loving care and providential help.

Zenit.org 02-01-2014

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

Do I Believe What I Am Saying?

Pope Francis, Morning Mass, 10-01-2014

“Who can overcome the world? Only the man who believes that Jesus is the Son of God” (1 John 5:5)

This victory over the world, is faith. ... Our faith can do everything! It is victory! It would be beautiful to repeat this, even to ourselves, because we are often [as] Christians defeated.

The Church is full of defeated Christians who do not believe in this ... who do not live this faith, because if you do not live this faith, there is defeat, the world wins, the prince of this world.

Faith means confessing God – the God who revealed Himself to us, from the time of our fathers down to the present: the God of history. This we recite each day in the Creed – but it is one thing to recite the Creed heartily, and another [merely] to parrot it, no? I believe, I believe in God, I believe in Jesus Christ, I believe – but do I believe what I am saying? Is this a true confession of faith or is it something I say somehow by rote, because it is [the thing to say]? Do I believe only halfway?

Confess the Faith! All of it, not part of it! Safeguard this faith, as it came to us, by way of tradition: the whole Faith! And how may I know that I confess the Faith well? There is a sign: he who confesses the faith well – the whole Faith – has the capacity to worship God.

Zenit.org 10-01-2014

Theology on His Knees

Pope Francis on Pope Benedict XVI, 26-10-2013

I would like to share a reflection with you, which comes to me spontaneously when I think of the truly singular gift that he gave to the Church with the books on Jesus of Nazareth.

I remember that when the first volume came out some said: but what is this? A Pope doesn't write theology books, he writes encyclicals! ... Pope Benedict certainly posed this problem to himself, but also in that case, as always, he followed the Lord's voice in his illumined conscience. With those books he did not give teaching in the proper sense, and did not do an academic study. He made the gift to the Church and to all men of what was most precious to him: his knowledge of Jesus, fruit of years and years of study, of theological reflection and of prayer.

Because Benedict XVI did theology on his knees, and we all know it. And he has made it available in the most accessible way.

Zenit.org 28-10-2013

A New Era

I think ITD is a great magazine. It is not very big, decidedly Catholic, independent, accepts letters to the editor, and is free – well, because of generous supporters. No other magazine in Australia can match these attributes.

But now it faces an interregnum in the diocese, and the future may well call for some change. If I were the owner/manager/director or whatever, I would be asking myself a few questions related to the magazine's future.

There are some knowns, I think. The outlook of the Catholic Education Office and its bureaucrats. This is unlikely to change. There are probably minor functionaries who at present have various roles in the diocese. These will be reluctant to surrender their positions and power.

Then there will be the great unknown – the new bishop and his agenda. Whatever about the past and justice, perhaps the time is near for a rethink. Any bishop worth his salt ought to be glad to have vibrant, independent, catholic thought and devotion in his diocese, but...

Perhaps the management of ITD could request an interview with the new bishop early in the piece. A new era might come out of it. I don't know the future of Fr Speekman; is he near retiring age? A generous bishop might recognise his fidelity and courage with some honour, so that he would be recognised as Monsignor Speekman! This could be one way that a lot of past issues might be settled.

Those who have contributed to the continued success of ITD over the years ought to rejoice that they acted honourably, for the right reasons, which is what integrity is all about, and continue their support for the future success of ITD.

The new bishop, on the other hand, could look forward to a new phase of the life of the Church in Sale, inspired by the personal values and example of our new Pope who is not afraid to appear unconventional in order to do what is right. This allows bishops plenty of scope to be truly sympathetic and pastoral in forming a flock attuned to the harmony of the Gospel themes, rather than the secular marks of power which have infiltrated the Church for so long.

S.C., Melbourne

Fruit of Vatican II

Porta Fidei, n.11

In order to arrive at a systematic knowledge of the content of the faith, all can find in the Catechism of the Catholic Church a precious and indispensable tool. It is one of the most important fruits of the Second Vatican Council.

Delusion!

In 1988, the then Bishop of Sale, Bishop D'Arcy, addressing a plenary session of the Roman Secretariat for Non-Believers on behalf of the Australian Bishops, said: "Since 1970 many Australian pastors, parents, and teachers have been expressing strong and constant dissatisfaction about the "Experiential Model Catechetics" which became dominant in Catholic high schools. As that system became entrenched, great numbers of young Catholics were coming away from twelve years of Catholic schooling, ignorant of the Church's specific doctrines, both on Faith and morals, ignorant of the reasons that support those doctrines, vulnerable to even the most elementary and hackneyed secularist objections to Catholic beliefs."

It is now 2014, and the Thomas Groom-based curriculum in the Sale Diocese is still advocating the 1970 failed "Experiential Catechetics," with disastrous results. Several surveys, and the evidence before our eyes each Sunday at Mass, shows that almost 100 per cent of graduates from our Catholic schools no longer practise the Faith. The result is that our parishes are dying, with few young people involved. Surely it is time someone in authority took action to stem the bleeding. But what do we find instead?

In the December 2013 edition of Catholic Life, the director of Catholic Education for the Sale Diocese, Maria Kirkwood, wrote, "Thankfully schools in this, and I'm sure every other diocese, kept their focus on the important things – providing quality Catholic education for the students..."

"Quality Catholic education" which produces few Catholics? If our schools had such disastrous results in Mathematics or English all hell would break loose!

So why doesn't all hell break loose at the fact that students in our schools are being sold short in the only area that really matters?

God promised that the Church would last till the end of time but He didn't promise that it would always exist in the Sale Diocese. The complacency and delusion being shown about the disastrous failure of Catholic education does not inspire any confidence about the future.

Pat O'Brien, Sale

Prayer For The Family

Pope Francis, in preparation for the upcoming Synod of Bishops on the theme of the family

Jesus, Mary and Joseph,
in you we contemplate the splendour of true love,
to you we turn with trust.

Holy Family of Nazareth,
grant that our families too
may be places of communion and prayer,
authentic schools of the Gospel
and small domestic Churches.

Holy Family of Nazareth,
may families never again experience violence,
rejection and division:
may all who have been hurt or scandalized
find ready comfort and healing.

Holy Family of Nazareth,
may the approaching Synod of Bishops
make us once more mindful
of the sacredness and inviolability of the family,
and its beauty in God's plan.

Jesus, Mary and Joseph,
graciously hear our prayer. Amen.

Humility

*Fr Raniero Cantalamessa,
preacher of the pontifical household*

The virtue of humility has an altogether special statute: it is possessed by those who think they do not have it, and it is not possessed by those who think they have it. Jesus alone can declare himself "lowly of heart" and truly be so; this, we will see, is the unique and unrepeatable characteristic of the humility of the Man-God. Did Mary, therefore, not have the *virtue* of humility? She certainly did have it, and to the highest degree, but only God knew this, she did not. Precisely this, in fact, constitutes the unequalled merit, of true humility: that its perfume is received only by God, not by the one who emanates it.

Zenit.org 13-12-2013

Mother of the Church

Pope Benedict XVI, reflection at Special Assembly for the Middle East, 11-10-2010

The Mother of God is the Mother of the Church, because she is the Mother of He who came to unite all in His resurrected Body. Saint Luke leads us to understand this in the parallel between the first chapter of his book and the first chapter of the Acts of the Apostles, which repeat the same mystery on two different levels. In the first chapter of the Gospel the Holy Spirit comes upon Mary and thus she gives birth to and gives us the Son of God. In the first chapter of the Acts of the Apostles, Mary is at the centre of Jesus' disciples who are praying all together, pleading with the cloud of the Holy Spirit. And thus from the believing Church, with Mary at its heart, is born the Church, the Body of Christ.

Regression

Zenit.org 03-01-2014

A Maltese bishop has said Pope Francis is “saddened” by legislative proposals in Malta to extend equality legislation to homosexual couples and reiterated his view that same-sex marriage is an “anthropological regression.”

In an interview with *Avvenire* published today, Auxiliary Bishop of Malta Charles J. Scicluna said that when he met Pope Francis on Dec. 12, he expressed his concern to the Pope about the proposed law. “The Pope showed his sadness at this development, especially on the question of adoption.”

He added: “I told him that the promoters [of the bill] quote his words: ‘If a person is gay and seek the Lord and have good will, who am I to judge?’ but they don’t quote his words from 2010 when he was still Cardinal Archbishop of Buenos Aires. The Pope repeated the phrase of his letter of 2010: ‘It’s an anthropological regression.’”

In 2010, then-Cardinal Jorge Mario Bergoglio called same-sex marriage an “anti-value and an anthropological regression.” In a conversation with Rabbi Abraham Skorka published in the book “On Heaven and Earth”, he said same-sex marriage is a weakening of the institution of marriage, an institution that has existed for thousands of years and is “forged according to nature and anthropology.”

Bishop Scicluna, who worked for 17 years as a promoter of justice at the Congregation for the Doctrine of the Faith, said the new socialist Maltese government which won March 2013 elections promised to facilitate the wishes of the homosexual lobby and to legislate in favour of same-sex unions.

The new bill, inspired by the Danes in 1994, equates in all respects civil unions (both heterosexual and homosexual) and civil marriage, and allows homosexual couples to become adoptive parents.

Bishop Scicluna said Malta’s bishops have “expressed their concern about the bill, referring to Catholic doctrine that itself is clear, while insisting at the same time pastoral closeness to everyone, including homosexual people.”

An Intimate Joy

Pope Francis, 15-12-2013

The joy of the Gospel... is an intimate joy, made of wonder and tenderness. It is what a mother experiences when she looks at her newborn child, and feels that he is a gift of God, a miracle that she can only be grateful for!

“We will tire of asking the Lord for forgiveness before he will ever tire of giving it to us.”

- Pope Francis

Amnesty International

Inspired by Amnesty International, I must have written close to 300 letters to members of bloodthirsty regimes that routinely tortured, humiliated, starved and executed prisoners of conscience and political dissidents. But no more letters or donations from this quarter!

Over the years, Amnesty International has morphed into an organisation whose only connection with the victims of nasty regimes these days is its original logo – a lit candle enveloped by barbed wire.

Today, Amnesty International concentrates on promoting abortion – the killing of fellow human beings (albeit tiny ones) – as a ‘human right’. Doing so makes the organisation eligible for donations not only from philanthropists such as George Soros and Bill Gates, but from the abortion industry as well.

Henk Verhoeven, Beacon Hill, NSW

Bishops of Roman Curia to Hear Confessions

Zenit.org 16-12-2013

Pope Francis has personally directed cardinals and archbishops of the Roman Curia to take turns hearing daily confessions in a church near the Vatican.

The parish priest of Santo Spirito in Sassia, Father Jozef Bart, announced the Pope’s instruction after Sunday evening Mass, Dec. 15.

It is also possible that the Pope himself may hear confessions there at 3p.m., but not as a matter of routine, according to Robert Moynihan, founding director of *Inside the Vatican* magazine.

Santo Spirito in Sassia is dedicated specifically to the Divine Mercy devotion announced by St Faustina Kowalska 80 years ago. Blessed Pope John Paul II promoted the devotion, and also established the Feast of Divine Mercy. He died on the eve of the solemnity.

The Pope’s almoner, Archbishop Konrad Krajewski, already hears confessions there daily at 3p.m. From now on, cardinals and other archbishops will offer the Sacrament of Penance in the confessional Archbishop Krajewski normally uses.

Moynihan reported that the plan had been in the works for some time, but the Pope wished to begin the practice “immediately.”

Father Bart said the Holy Father is keen on the initiative because he wishes to “emphasize the importance of confession, and of God’s great goodness in forgiving human sin.”

Opinion on a Website

Thanks for Into the Deep every month. It makes always for interesting reading and the incoming letters of concerned readers.

I have been reading lately on the internet, thewarningsecondcoming.com, of a person who seems to get messages from Jesus or Our Lady. It's all about new prophecies that reveal events in the lead-up to the second coming. Almost every day a new message. I would like your opinion about it, what do you think of that website?

Cathy Smit, Parkdale, Vic

Thank you for your letter. Sadly, having looked at this website, there is nothing that I can say I trust about it. There are reams and reams of ramblings, supposedly from Jesus, about all sorts of topics. The person he is supposedly sharing all this with is not identified, so clearly has no Church approval or authority. The language and content of the messages is nothing like those messages we are used to that have been approved by the Church, received by various saints through the ages. For example, Jesus supposedly says, "For Catholics who question... I say this. Do you believe that I would not bestow this Sacrament on all of God's children?... If you do, then you don't truly love me."

The messages are rife with opinions that go against the teaching of the Church, as if Jesus thinks that things have got so bad in the Church that he has had to step in directly through this person, to warn us not to believe everything the Church teaches, but to believe what he tells us through this person instead. If we believe this, we are believing that Christ himself is telling us that he himself, in his Church, is not trustworthy.

In one of his messages, he refers to those of us who have 'redeemed *ourselves*'. In another, he asks this person to arrange for printed copies of his messages to be made available throughout the world, without any approval required of a bishop. He "bequeaths a seal of protection" (free downloads!); he says the banking collapse was deliberately masterminded by the antichrist; he offers 1000 years of life on earth with no worries, for those who trust him; he says we must never accept any truth that is not contained in the Bible; offers total absolution of sin by reciting a prayer (no priest or confession required); and he says the Holy Spirit will never enter a soul "with but just a shred of pride in it".

This is what I found in a short browse of the website – no doubt there is much more there, but this is more than enough to confirm for me that this site is not a site that Catholics should be giving any credence to at all. We have the Catechism to guide us in the teachings of the Church, we have countless Magisterial documents, and more saints' examples than we could ever "consume" in our lifetime. We have no need for someone's personal ramblings about what he or she wishes Jesus would say about the state of the world today.

- Ed.

Parents' Duty to Transmit the Faith

Pope Francis, homily before baptising children, 12-01-14

Jesus had no need to be baptized, but the first theologians say that in His Baptism, with His body and His divinity he blessed all the waters, so that the waters would have the power to give Baptism.

And then, before ascending to Heaven, Jesus told us to go out to the whole world to baptize. And from that day until today, this has been an uninterrupted chain: children were baptized, and then their children, and then these children's children ... And today also, this chain continues.

These children are a link in the chain. You, parents, have a baby boy or a baby girl to be baptized, but in a few years, they will be the ones who will have a child or a grandchild to be baptized. So is the chain of faith!

What does this mean? I would like to say only this to you: you are the ones who transmit the faith, the transmitters. You have the duty to transmit the faith to these children. The faith is the most beautiful inheritance you will leave them! Only this. Take this thought home with you today. We must be transmitters of the faith. Think of this, think always how to transmit the faith to the children.

Zenit.org 13-01-2014

Serve Him

St Francis of Assisi

Be praised, my Lord, through those who forgive for love of You; through those who endure sickness and trial. Happy those who endure in peace, for by You, Most High, they will be crowned. Be praised, my Lord, through our sister Bodily Death, from whose embrace no living person can escape. Woe to those who die in mortal sin! Happy those she finds doing Your most holy will. The second death can do no harm to them. Praise and bless my Lord, and give thanks, and serve Him with great humility.

Marlo Retreats

You are invited to attend the following country retreats at The Ark in Marlo:

- Fr Emmanuel Adami, 21-24 February
- Fr Bernard McGrath, 4-7 April

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

We Die As We Live

Pope Francis, General Audience, 27-11-2013

Jesus' Resurrection not only gives us the certainty of life beyond death, but it also illumines the mystery itself of the death of each one of us.

If we live united to Jesus, faithful to Him, we will be able to face the passage of death with hope and serenity. The Church in fact prays: "If the certainty of having to die saddens you, you are consoled by the promise of future immortality." This is a beautiful prayer of the Church!

A person tends to die the way they have lived. If my life has been a journey with the Lord, of trust in His immense mercy, I will be prepared to accept the last moment of my earthly existence as the definitive and confident abandonment in his welcoming hands, in the expectation of contemplating his countenance face to face. This is the most beautiful thing that could happen: to contemplate face to face that wonderful countenance of the Lord, to see him as he is, beautiful, full of light, full of love, full of tenderness. We go towards this end: to see the Lord.

Understood in this horizon is Jesus' invitation to be always ready, vigilant, knowing that life in this world is also given to prepare for the other life, the one with the heavenly Father. And because of this, there is a sure way: to prepare well for death, staying close to Jesus... with prayer, in the Sacraments and also in the practice of charity.

We remember that He is present in the weakest and neediest. He himself identified himself with them, in the famous parable of the Last Judgment, when he says: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, naked and you clothed me, sick and you visited me, I was in prison and you came to me. ... All that you did to one of the least of these my brethren, you did to me".

Therefore, a sure way is to recover the meaning of Christian charity and fraternal sharing, to take care of the corporal and spiritual wounds of our neighbour. Solidarity in sharing sorrow and infusing hope is the premise and condition to receive in inheritance the Kingdom prepared for us.

One who practices mercy does not fear death. ... And why does he not fear death? Because he looks at it in the face in the wounds of brothers, and overcomes it with the love of Jesus Christ.

If we open the door of our life and of our heart to our littlest brothers, then even our death will become a door that will introduce us to Heaven, to our blessed homeland, toward which we are directed, longing to dwell forever with our Father, with Jesus, Mary and the Saints.

Zenit.org 27-11-2013

Thanksgiving After Mass

I read a story about a priest who went to Confession to Padre Pio. Among other things, he confessed to not making his thanksgiving after Holy Mass because, he said, some ministry impeded him. While Padre Pio was lenient in judging his other faults, when he heard him confess this omission, he became stern and said, "Let us see to it that our being unable is not just being unwilling. I always have to make my thanksgiving; otherwise I pay dearly."

Let us look closely at our vocal prayer that it does not replace our intimate union with Jesus after Holy Communion. Churches should be silent after Mass so that we can make a proper thanksgiving.

Don Kempster, Monbulk, Victoria

Render Him Thanks

Padre Pio

My heart feels as if it were being drawn by a superior force each morning just before uniting with Him in the Blessed Sacrament. I have such a thirst and hunger before receiving Him that it's a wonder I don't die of anxiety. I was hardly able to reach the Divine Prisoner in order to celebrate Mass. When Mass ended I remained with Jesus to render Him thanks. My thirst and hunger do not diminish after I have received Him in the Blessed Sacrament, but rather, increase steadily. Oh, how sweet was the conversation I held with Paradise this morning. The heart of Jesus and my own, if you will pardon the expression, fused. They were no longer two hearts beating but one. My heart disappeared as if it were a drop in the ocean.

Mandela

Some Australians see the late Nelson Mandela as a candidate for 'sainthood'. I think he will mostly be remembered for his willingness to forgive the apartheid regime which had been responsible for his lengthy jail term on Robben Island.

I think it is a great pity, though, that in 1996 this truly remarkable person signed into law the Choice on Termination of Pregnancy Bill which opened the door to unlimited abortion on demand. I would have expected Mandela to be not only a champion of the politically oppressed, but to have championed the right to life of South Africa's defenceless unborn as well.

Henk Verhoeven, Beacon Hill, NSW

Not only Australians who consider Mandela a candidate for sainthood, unfortunately. The *Catholic church* in Soweto has a stained glass window of Mandela, would you believe!

- Ed.

“We Bishops Are Responsible”

Archbishop Charles Chaput of Philadelphia

Excerpts from an address to a meeting of bishops from Canada, the U.S. and Latin America, Mexico City, 16-11-2013

“From those who have received much, much will be required” (Luke 12:48).

That passage applies not just to the wealthy and powerful persons in our care. It also applies to all of *us* — we bishops who have the privilege of serving and leading the Church. ... Part of the stewardship of that faith is in our hands. And God will hold us accountable for it. ...

The third problem is *we ourselves*; each of us as a believer and bishop; *our* limitations; *our* weaknesses. God called us to lead. The Church ordained us to lead. Therefore we’re responsible.

Yes, we bishops didn’t create the world in which we now live. Yes, we don’t control most of the factors that will shape the world tomorrow. I also don’t pretend to understand the unique and serious pressures my Latin American brothers face that I don’t. I ask your indulgence for that, and I hope you will add to and correct what I say here according to your experiences.

But I *do* know that when I spoke at the Special Assembly for America 16 years ago, I spoke from a moral consensus in the United States that was still largely Christian. Today that is no longer the case. I *do* know that the mass media of the United States shape the appetites, beliefs and prejudices of much of the rest of the world — including Catholic young people — and with few exceptions, these media are no friend to the Catholic faith.

I *do* know that Mass attendance and sacramental practice have been declining for decades in many North American dioceses, well before the clergy abuse crisis of recent years. And I *do* know that millions of Catholics in my country and Canada are baptized and even catechized, but they don’t know Jesus Christ — and therefore, for many of them, the language of Catholic Scripture, Catholic worship and Catholic moral reasoning is incomprehensible.

Again, *we bishops are responsible* — not for every failure; not for every mistake; and not for things over which we have no influence or control. But we do have the duty to examine ourselves and our work honestly; to correct each other frankly; to reform our hearts; and to give our lives zealously, completely, without counting the cost, to serving God and our people.

A friend once sent me a line from the English poet, T.S. Eliot, and it has stayed in my memory ever since: *For us, there is only the trying. The rest is not our business.* Success in the work of evangelization belongs to God, in his own time, in his own way. But the work belongs to us, *now*. And it needs to involve more than passing along good doctrine. It needs to lead our people — including the well-catechized — to embrace Jesus Christ and his teaching in a new, more personal way. ...

The achievements of Catholic higher education in America are beyond question. But it’s also true that today, some Catholic universities and colleges, and some Catholic charitable ministries, seem to be “Catholic” in name only. Are we willing to admit this? And are we willing to *do* something about it? ...

In the longer term, we need to grasp that the “new” evangelization is finally very much like the “old” evangelization. We need to understand the hopes and fears of today’s world, and especially its young adults. And we need to master the new technologies and methods to reach people as they are today.

But programs and techniques don’t convert the human heart. Only the witness of other people can do that. We can’t give what we don’t have. If we as bishops don’t have a passion for Jesus Christ, a zeal for his Church and humility about our own weaknesses, then we’ll never be able to set others on fire with the Gospel. Our own tepid hearts and pride will block the way. ...

The biggest obstacle to that new “New World” is not the enemies who hate us, and not the unbelievers who revile the Church and the Gospel. The biggest obstacle is *the Old World that lives in our own hearts, even in those of us who are bishops, and maybe especially in some of us who are bishops*: our pride, our cowardice, our lack of trust in the promises of God.

Zenit.org 18-11-2013

Three Key Phrases

Pope Francis, Angelus address, 29-12-2013

Let us remember the 3 key phrases for a life of peace and joy in the family: excuse me, thank you, I’m sorry. In a family when you are not intrusive but say “excuse me,” when you are not self-centred but say “thank you,” and when you realize that you have done something wrong and you say “I’m sorry,” in that family there is peace and joy. Let us remember these 3 phrases.

Answer These For Me

The following are some musings as a result of reading the December 2013 issue of Catholic Life. Anyone who can shed some light on the answers deserves a prize!

Why no collar?

Very disappointing – although sadly not surprising – to see Fr Peter Slater (p.3), not wearing his clerical attire. His photo accompanies an article explaining that Fr Slater has been elected by his fellow consultants as administrator for Sale diocese while we await the appointment of a new bishop. Even though he's a priest, even though he's diocesan administrator, even though he's been diocesan administrator before, even though Catholic Life is the official diocesan newspaper, even though he knows better, he *still* couldn't bring himself to dress like a priest.

On the following page, a story by Bishop Pat Power about being mistaken for a prisoner when leaving a prison after saying Mass there one day, indicates that he obviously wasn't wearing his collar either.

What is wrong with these men who can't bring themselves to wear the Roman collar? Why is it so difficult for them, what are they afraid of, or what are they trying to prove, and to whom? I can't help thinking of adolescents who go through a stage of thinking themselves cleverer or "different" or more superior or wiser than those in authority. But adolescents normally grow out of that.

What is quality Catholic education?

According to our Director of Catholic Education for the diocese of Sale, she sees the evidence of "quality Catholic education" in her "visits to schools" and "most especially during the awards evenings...where spirit and endeavour receive reward and recognition along with academic excellence." (p.8) Does "quality Catholic education" have anything to do with the Catholic faith anymore?

Why not Catholic books?

How come the book prizes that the diocese gives to children for colouring-in competitions in Catholic Life are not even religious? (p.14) Isn't that one small way that the diocese could at least pretend to be interested in promoting the Catholic faith among children in Catholics schools?

Why am I not surprised?

Catholic Life, and the Sale Diocese in general, does not show particular interest in "traditional" Catholicism. However, there is one "time-honoured tradition in the Catholic Church" that they are still willing to support (p.16) – leaving bequests to the diocese! Yes, give us your money, keep supporting us no matter what, but don't dare expect us to acquiesce to any of your silly demands about sticking to "time-honoured traditions in the Catholic Church" like teaching the Catholic faith in our schools and parishes, faithfulness to Sunday Mass, or obedience to the Magisterium. - Ed.

The Centre

Pope Francis, 24-11-2013

The apostle Paul... offers us a profound vision of the centrality of Jesus. He presents Christ to us as *the first-born of all creation*: in him, through him and for him all things were created. He is the centre of all things, he is the beginning: Jesus Christ, the Lord. God has given him the fullness, the totality, so that in him all things might be reconciled (cf. Col1:12-20). He is the Lord of creation, he is the Lord of reconciliation.

This image enables to see that Jesus is the centre of creation; and so the attitude demanded of us as true believers is that of recognizing and accepting in our lives the centrality of Jesus Christ, in our thoughts, in our words and in our works. And so our thoughts will be *Christian* thoughts, thoughts of Christ. Our works will be *Christian* works, works of Christ; and our words will be *Christian* words, words of Christ. But when this centre is lost, when it is replaced by something else, only harm can result for everything around us and for ourselves.

Zenit.org 24-11-2013

Do Not Be Embarrassed

Pope Francis to the sick, 09-11-2013

Dear sick brothers and sisters, do not consider yourselves only as objects of solidarity and charity, but feel yourselves fully inserted in your own right in the life and mission of the Church. You have your place, a specific role in the parish and in every ecclesial realm. Your presence, silent but more eloquent than many words, your prayer, the daily offering of your sufferings in union with those of Jesus crucified for the salvation of the world, the patient and even joyful acceptance of your condition, are a spiritual resource, a patrimony for every Christian community. Do not be embarrassed to be a precious treasure of the Church!

Zenit.org 11-11-2013

Against the Grain

Pope Francis to Dutch Bishops, 02-12-2013

The Church not only proposes immutable moral truths and attitudes which go against the grain, but also proposes them as the key to the good of humanity and social development. Christians have the mission of taking up this challenge. The education of consciences therefore becomes a priority, especially through the formation of critical judgement, in order to have a positive approach to social realities: superficial judgement and resignation to indifference can thus be avoided.

Vatican Information Services, 02-12-2013

Is Baptism Necessary?

Pope Francis, General Audience, 08-01-2014

...Is Baptism truly necessary to live as Christians and to follow Jesus? Isn't it basically a simple rite, a formal act of the Church to give a name to a boy or a girl? It is a question that may come to us.

In this context, it is illuminating what the Apostle Paul writes: "Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life" (Rom6,3-4).

Therefore, it is not a formality! It is an act that profoundly touches our existence. A baptized child and a non-baptized child is not the same! A baptized person and a non-baptized person is not the same!

With Baptism we become immersed in that inexhaustible source of life that is the death of Jesus, the greatest act of love in all of history; and thanks to this love we can live a new life, no longer at the mercy of evil, of sin and death, but in the communion with God and with the brothers. ...

I have asked this question two or three times here in the Square. Who here knows the date of their Baptism? ... It is important! It is important to know what day you were immersed in that current of salvation of Jesus! ... Today at home search for, ask for the date of your Baptism. And thus you may truly know well that beautiful date of your Baptism.

...the risk is to lose the memory of that which the Lord has done in us, the memory of the gift that we have received. We end up considering it as only an event that happened in the past – and not even by our own will, but that of our parents – that no longer has any effect in our present. We must awaken the memory of our Baptism. ... We are called to live our Baptism every day as an actual reality in our existence. If we follow Jesus and remain in the Church, despite our limitations, our weaknesses and our sins, it is precisely by the Sacrament through which we become new creatures and we are reinvested by Christ. It is in virtue of Baptism, in fact, that, free from original sin, we are grafted into the relationship of Jesus with God the Father; that we are bearers of a new hope because Baptism gives us this new hope! The hope of going on the path of salvation for the rest of our life. And nothing and no one can extinguish this hope, because hope does not deceive. ...

Let us now ask the Lord with our whole heart to be able to experience evermore, in daily life, the grace that we have received with Baptism. That in meeting us, our brothers may encounter true children of God, true brothers and sisters of Jesus Christ, true members of the Church.

Zenit.org 08-01-2014

Counting Ordinary Time

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

In the Catholic Church, ordinary time begins on the day following the feast of the Baptism of the Lord. The Church normally celebrates this feast on the Sunday after the solemnity of the Epiphany (Jan. 6). Some countries, however, always celebrate Epiphany on the Sunday after the solemnity of Mary, Mother of God (Jan. 1). In this latter case if the Epiphany falls on Sunday, Jan. 7 or 8, they move the feast of the Baptism of the Lord to Monday, Jan. 8 or 9, respectively, and the 1st week of ordinary time starts the following day, Tuesday, Jan. 8 or 9.

There is a 1st week of ordinary time but no 1st Sunday of ordinary time. The Sunday following the feast of the Baptism of the Lord is always the 2nd Sunday of ordinary time.

Ordinary time continues until the day before Ash Wednesday, which falls between Feb. 4 and March 10 (inclusive) and marks the beginning of the season of Lent. Thus the period of ordinary time between Christmas and Lent may end amid the 4th, 5th, 6th, 7th, 8th, or 9th week of ordinary time.

Ordinary time resumes on the Monday following Pentecost Sunday, which can fall between May 10 and June 13 and concludes on the Saturday afternoon before the 1st Sunday of Advent (Nov. 27 to Dec. 3). Ordinary time thus always includes the entire months of July, August, September and October and most or all of June and November. In some years, ordinary time includes a portion of May, a day or two in early December, or both. The feast of Christ the King is celebrated on the last Sunday of ordinary time.

The length of the Advent season varies between three and four weeks, depending on which weekday Christmas falls. However, the Church wishes to ensure that the readings for the 34th week of ordinary time are always read. In order to achieve this, the Church often omits the week that would naturally precede the resumption of ordinary time following Pentecost Sunday.

For this reason the actual number of complete or partial weeks of ordinary time in any given year is mostly 33 and occasionally 34.

Zenit.org 17-07-2012

It's All About the Mass

Pope John Paul II to children receiving First Holy Communion, 1979

Jesus is present in the Eucharist to be met, loved, received and consoled. Wherever there is the priest, Jesus is present, because the mission and greatness of the Priest is precisely the celebration of Holy Mass.

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 3** (Part 1 was in *Nov ITD*, Part 2 in *Dec/Jan ITD*).

The Spirit of the Age

The doctrine of the indissolubility of marriage is often met with incomprehension in a secularized environment.

...

Love is more than a feeling or an instinct. Of its nature it is self-giving. In marital love, two people say consciously and intentionally to one another: only you – and you for ever. The word of the Lord: “What God has joined together” corresponds to the promise of the spouses: “I take you as my husband ... I take you as my wife ... I will love, esteem and honour you, as long as I live, till death us do part.” The priest blesses the covenant that the spouses have sealed with one another before God. ...

Those who think according to the “spirit of the world” cannot understand the sacramentality of marriage.

The Church cannot respond to the growing incomprehension of the sanctity of marriage by pragmatically accommodating the supposedly inevitable, but only by trusting in “the Spirit which is from God, that we might understand the gifts bestowed on us by God” (1Cor2:12).

Sacramental marriage is a testimony to the power of grace, which changes man and prepares the whole Church for the holy city, the new Jerusalem, the Church, which is prepared “as a bride adorned for her husband” (Rev21:2).

The Gospel of the sanctity of marriage is to be proclaimed with prophetic candour. By adapting to the spirit of the age, a weary prophet seeks his own salvation but not the salvation of the world in Jesus Christ.

Faithfulness to marital consent is a prophetic sign of the salvation that God bestows upon the world. “He who is able to receive this, let him receive it” (Mt 19:12). Through sacramental grace, married love is purified, strengthened and ennobled. “Sealed by mutual faithfulness and hallowed above all by Christ’s sacrament, this love remains steadfastly true in body and in mind, in bright days or dark. It will never be profaned by adultery or divorce” (Gaudium et Spes, 49). In the strength of the sacrament of marriage, the spouses participate in God’s definitive, irrevocable love. They can therefore be witnesses of God’s faithful love, but they must nourish their love constantly through living by faith and love.

Admittedly there are situations – as every pastor knows – in which marital cohabitation becomes for all intents and purposes impossible for compelling reasons, such as physical or psychological violence. In such hard cases, the Church has always permitted

the spouses to separate and no longer live together. It must be remembered, though, that the marriage bond of a valid union remains intact in the sight of God, and the individual parties are not free to contract a new marriage, as long as the spouse is alive. Pastors and Christian communities must therefore take pains to promote paths of reconciliation in these cases too, or, should that not be possible, to help the people concerned to confront their difficult situation in faith.

Deciding for Themselves

It is frequently suggested that remarried divorcees should be allowed to decide for themselves, according to their conscience, whether or not to present themselves for holy communion.

This argument, based on a problematical concept of “conscience”, was rejected by a document of the CDF in 1994.

Naturally, the faithful must consider every time they attend Mass whether it is possible to receive communion, and a grave unconfessed sin would always be an impediment. At the same time they have the duty to form their conscience and to align it with the truth. ...

If remarried divorcees are subjectively convinced in their conscience that a previous marriage was invalid, this must be proven objectively by the competent marriage tribunals.

Marriage is not simply about the relationship of two people to God, it is also a reality of the Church, a sacrament, and it is not for the individuals concerned to decide on its validity, but rather for the Church, into which the individuals are incorporated by faith and baptism.

“If the prior marriage of two divorced and remarried members of the faithful was valid, under no circumstances can their new union be considered lawful, and therefore reception of the sacraments is intrinsically impossible. The conscience of the individual is bound to this norm without exception” (Cardinal Joseph Ratzinger, “The Pastoral approach to marriage must be founded on truth” *L'Osservatore Romano*, English edition, 7 December 2011, p. 4) ...

A further case for the admission of remarried divorcees to the sacraments is argued in terms of mercy. Given that Jesus himself showed solidarity with the suffering and poured out his merciful love upon them, mercy is said to be a distinctive quality of true discipleship.

This is correct, but it misses the mark when adopted as an argument in the field of sacramental theology. The

Continued on page 11

entire sacramental economy is a work of divine mercy and it cannot simply be swept aside by an appeal to the same.

An objectively false appeal to mercy also runs the risk of trivializing the image of God, by implying that God cannot do other than forgive. The mystery of God includes not only his mercy but also his holiness and his justice. If one were to suppress these characteristics of God and refuse to take sin seriously, ultimately it would not even be possible to bring God's mercy to man. Jesus encountered the adulteress with great compassion, but he said to her "Go and do not sin again". God's mercy does not dispense us from following his commandments or the rules of the Church. Rather it supplies us with the grace and strength needed to fulfil them, to pick ourselves up after a fall, and to live life in its fullness according to the image of our heavenly Father.

Testimony of Remarried Divorcees

Even if there is no possibility of admitting remarried divorcees to the sacraments, in view of their intrinsic nature, it is all the more imperative to show pastoral concern for these members of the faithful, so as to point them clearly towards what the theology of revelation and the Magisterium have to say.

The path indicated by the Church is not easy for those concerned. Yet they should know and sense that the Church as a community of salvation accompanies them on their journey.

Insofar as the parties make an effort to understand the Church's practice and to abstain from communion, they provide their own testimony to the indissolubility of marriage.

Clearly, the care of remarried divorcees must not be reduced to the question of receiving the Eucharist. It involves a much more wide-ranging pastoral approach, which seeks to do justice to the different situations.

It is important to realize that there are other ways, apart from sacramental communion, of being in fellowship with God. One can draw close to God by turning to him in faith, hope and charity, in repentance and prayer. God can grant his closeness and his salvation to people on different paths, even if they find themselves in a contradictory life situation.

As recent documents of the Magisterium have emphasized, pastors and Christian communities are called to welcome people in irregular situations openly and sincerely, to stand by them sympathetically and helpfully, and to make them aware of the love of the Good Shepherd.

If pastoral care is rooted in truth and love, it will discover the right paths and approaches in constantly new ways.

Admit That Something is Not Right

Cardinal Jorge Mario Bergoglio, Lenten message 2013, prior to his election as Pope

Lent comes to us as a cry of truth and sure hope, which answers yes, that it is possible not to put on makeup and draw plastic smiles as if nothing is happening. Yes, it is possible that everything be made new and different because God continues to be "rich in kindness and mercy, always willing to forgive," and He encourages us to begin again and again.

Today we are again invited to undertake a paschal journey to Truth, a journey that includes the cross and renunciation, which will be uncomfortable but not sterile. We are invited to admit that something is not right in ourselves, in society and in the Church – to change, to turn around, to be converted.

Zenit.org 14-03-2013

Nothing Great

St John Chrysostom

No act of virtue can be great if it is not followed by advantage for others. So, no matter how much time you spend fasting, no matter how much you sleep on a hard floor and eat ashes and sigh continually, if you do no good to others, you do nothing great.

Lent Stimulates Us

Pope Benedict XVI

Lent stimulates us to let the Word of God penetrate our life and in this way to know the fundamental truth: who we are, where we come from, where we must go, what path we must take in life.

Fasting and Almsgiving

St Leo the Great

Whatever a Christian does always, he must now do with greater dedication and devotion, to fulfill the apostolic norm of Lenten fasting consisting in abstinence not only from food, but above all abstinence from sins.

To this obligatory and holy fast, no more useful deed can be added than almsgiving, which under the unique name of 'mercy' includes many good works.

Immense is the field of works of mercy. Not only the rich and wealthy can benefit others with alms, so can those of modest and poor condition. In this way, though unequal in goods, all can be equal in their sentiments of mercy of the soul.

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

Abstinence

Pope Benedict XVI, Ash Wednesday 2011

Fasting means abstinence from food but it includes other forms of privation for the sake of a more sober life. [But] all of this does not yet constitute the full reality of fasting: It is the external sign of an interior reality, of our commitment, with God's help, to abstain from evil and to live the Gospel. He does not really fast who does not know how to nourish himself on the Word of God.

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- Please notify by email if you would like to be added to the regular emailing list.
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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.

Change of Email Address

Please note the new email address for Into the Deep:

stoneswillshout@bigpond.com

Please remove stoneswillshout@yahoo.com.au from your records and use only the bigpond address from now on. Thank you.

- Ed.