

Into the Deep

Issue 144

Newsletter of orthodox Catholics of Gippsland

November 2014

Pray for the Dead

*From INFORM no.140, November: month of the Holy Souls,
by Rev Dr Peter Murphy (published CAEC, Archdiocese of Sydney)*

Treasury of Indulgences

Pilgrims capable of acts of mercy seek to alleviate the anguish of deceased family members, the poor souls, by obtaining indulgences for them in November.

The Church, our spiritual Mother, indulges her children, by granting them remission of their temporal punishment. Please note, however, we are not making reference to the forgiveness of sins but the cleansing of the 'damage' owing on sins by means of the Church treasury of merits.

In the Enchiridion of Indulgences (1968) the Church stipulated that special indulgences can be obtained for the deceased in November. A plenary (full) indulgence remits all temporal punishment while a partial indulgence cleanses to a lesser degree.

"An indulgence, applicable only to the Souls in Purgatory, is granted to the faithful, who devoutly visit a cemetery and pray, even if only mentally, for the departed. The indulgence is plenary each day from the 1st to the 8th of November; on other days of the year it is partial." (no. 13)

In addition to this work of mercy, a visit to a cemetery, one needs to fulfil the following conditions:

1. Sacramental Confession,
2. Holy Communion, and
3. Prayer for the intention of the Holy Father (e.g. Our Father, Hail Mary, Glory be), all to be performed within days (max. eight days for Confession) of each other if not at the same time.

Purification

Catechism of the Catholic Church, para 1030

All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

Companions on The Journey

Pope Francis, Morning Mass, 02-10-2014

If anyone believes that they can walk on their own, they would be greatly mistaken. ...

According to the tradition of the Church, we all have an angel with us, who protects us, helps us hear things. How often have we heard: 'I should do this, I should not do this, that's not right, be careful ...': so often! It is the voice of our traveling companion. Be sure that he will guide us to the end of our lives with advice, and so listen to his voice, don't rebel against it...because rebellion, the desire to be independent, is something that we all have; this is arrogance, the same arrogance of our father Adam in paradise: the very same. Do not rebel: follow his advice.

No one journeys alone and no one should think that they are alone because this companion is always there.

And when we do not want to listen to his advice, to listen to his voice, it's like saying, 'Go away!' It is dangerous to chase away our travelling companion, because no man no woman can advise themselves. I can give advice to others, but not to myself. The Holy Spirit advises me, the angel advises me. This is why we need him. This is not an imaginative doctrine on the angels: no, it is reality. It is what Jesus said, God said: 'I send an angel before you to guard you, to accompany you on your journey, so you will not go wrong'.

Ask yourself this question today: How is my relationship with my guardian angel? Do I listen to him? Do I say good morning to him in the morning? Do I ask him: Watch over me when I sleep? Do I speak with him? Do I ask his advice? He is by my side. We can answer this question today, each of us: how is our relationship with this angel that the Lord has sent to watch over me and accompany me on my journey, and who always sees the face of the Father who is in heaven.

Zenit.org 02-10-2014

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

Tell All The World!

The last two verses in Matthew's (and Mark's) Gospel record the last message Jesus gave to His disciples before ascending into Heaven: "Full authority has been given to Me both in heaven and on earth; go therefore, and make disciples of all the nations." (Mt 28:18-19)

Given the state of the world in our day, it seems like a good time to get serious about following this instruction of Our Saviour to tell the greatest story ever told.

I remember learning as a child the reasons why we are here on earth and how we can achieve the objective of reaching eternal happiness with God in heaven.

Peace in our time is further away than ever, yet we tend to permit the world to set the agenda. Hence we have terror and violence in our homes and streets, wars threatening to engulf large parts of the world, millions of defenceless babies violently destroyed, the Ten Commandments ridiculed and distorted, and anarchy reigns in large parts of our society, and in many areas of the Church.

Our children and grandchildren are growing up ignorant of the teachings of Jesus, with the result that they are adopting the values of the world, rather than the saving message of Christ.

Those who should know better look on as though all is well. So what is the antidote?

Q. Who made the world? A. God made the world.

Q. Who made me? A. God made me, giving me a body and a soul. Our bodies will die, but our soul, made in the image and likeness of God, will live forever.

Q. Why did God make me? A. God made me to know Him, love Him, and serve Him here on earth, and then to be happy with Him forever in Heaven.

These are simple questions with profound answers that very simply give us a blueprint for living. The reality is that not only do these questions, and others to follow, give us the direction for fulfilment in Heaven, but also for peace in this life.

Not only is it time to put Christ's direction into operation. Surely it answers the questions many good people are asking.

Pat O'Brien, Sale

Joy and Pleasure

"Technological society has succeeded in multiplying the opportunities for pleasure, but it has great difficulty in generating joy."

Pope Paul VI

If being a Christian was illegal, would there be enough evidence to convict you?

(Anonymous)

IN MEMORIAM

FATHER PETER MURRAY

"S.C." – Special Correspondent of ITD

Father Murray died on 12 September 2014 in Melbourne, aged 76.

He had been living at Nazareth House since an accident left him wheelchair-bound 14 years ago.

Fr Murray was ordained to the priesthood in 1965 with the Pallottines.

Fr Murray has been an avid and prayerful supporter of Into the Deep since its inception. He has been contributing articles almost monthly under the initials "S.C." for Special Correspondent. This began when he submitted his first letter without providing a name or address. I had no way to contact him to let him know that I would publish his letters – anonymously if he desired – only if I knew who he was. I ended up publishing his letter in the October 2003 issue of ITD, with a disclaimer, and asking for him to contact me. He wrote another letter, but still refused to identify himself.

A little while later, John Henderson happened to bump into him at a function in Melbourne. They knew one another from way back. Fr Murray gave high praise for ITD, and John said to him, "If you like it so much, why don't you write a letter?" – to which he replied, with a little glint in his eye, "Maybe I have..." John said, "Ah, so you're S.C.!" and Father explained why he needed to remain anonymous. John agreed to keep his identity quiet, and no one else knew who S.C. was until a few years ago when Father Murray asked to meet my husband and me at another Melbourne function we were all attending. What a privilege to meet him!

Fr Murray was a simple, holy priest, with great insight into the challenges facing both laypeople and priests today. We were blessed to have known him and to have had him write for ITD for so many years.

May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

Thank You!

Thank you to all who kindly donated to ITD as part of our annual appeal for funds each October. We are most grateful.

Unfortunately, we still need more to cover us through the rest of the coming year, so if you haven't donated in the past year, please donate if you can. Details on page 12. A donation of stamps is also welcome.

Thank you also to those who completed the ITD Reader Survey. Results are summarised on page 11 of this issue of ITD. Thanks for the encouragement!

- Ed.

Risking Open Abuse

I refer to the letter of my fellow Londoner, Pat Ryan, in October's ITD (p.3): "Back in the 50's and 60's all newly ordained Irish priests walked proudly down O'Connell Street in Dublin wearing their clerical dress."

I vividly remember walking in Dublin in 1963 in the company of a young priest. Time and time again passers-by would greet him with "God bless you, Father." Most, if not all of them, were complete strangers to the priest.

I mentioned this to an elderly priest quite recently. He sadly confided to me that if he were wearing clerical dress in Dublin today, far from being blessed he would risk open abuse. He didn't blame the people. He spoke of their deep betrayal by a small but treacherous group of men who had violated the trust given to them. He mentioned the secret abuse of children, the incarceration of unmarried mothers, the trafficking in illegitimate toddlers for "adoption" overseas.

Sixty years ago the Church in Ireland was deeply loved by its people. Even on a bus I saw passengers making the sign of the Cross when we passed a church.

I hope that the time will come when there will be a restoration of this innocent trust, but having priests walk "proudly" down O'Connell Street is probably not an option at present.

I wonder at the inclusion in the letter of the Muslim women who "proudly" wear the burqa. Donning airless black drapes in last summer's London heat? Has your correspondent never seen the sadness in the eyes of some of these women through their letter-box slits? And what of their husbands striding ("proudly"?) ahead in their shorts and tee shirts?

No, I have only admiration and affection for our present day priests, nuns and brothers whatever they wear. God bless them.

Christopher Holt, Kensington, London

Sticking With Him

Cardinal George Pell, 08-10-2014, at Pontifical North American College in Rome

"When we talk about some time of renewal and reform of our vocabulary, we don't mean to soften or to dilute our teaching, but to make it more credible."

"I hope you're not going to be one of those priests or bishops whose primary mission is to keep out of the press. If we are silent, we can't complain that we're not being heard."

"Some may wish that Jesus might have been a little softer on divorce, but he wasn't and I'm sticking with him."

Zenit.org 10-10-2014

Bigness of Heart

I have been JUMPING FOR JESUS! Well, almost. I was at Mass in a parish church where there was also a celebration for the priestly jubilee of the celebrant. A very mixed congregation racially, with a brassy ten piece group of musicians. The celebrant was on for singing whatever he could, and they responded loudly and joyfully. I imagined this must be something like the "Hillsong" show. Anyhow, they were there at Mass and Communion, about 450, so perhaps this is what the church of the future might be like, at least in some suburban parishes. I'm sure country parishes will not be like this for a very long time, if at all.

It wasn't quite my scene, culturally, but does that matter? I could see that a lot of these people need a place in the Church, and the present Pope is sending out signals more or less along these lines.

Very few priests or people know how to use a microphone properly. The priest who read the Gospel proclaimed it properly, without a mic, and everyone heard it. The altar, which is supposed to represent Christ and his Sacrifice to us, was obscured by flowers and accidental paraphernalia, but the people and their many kids were there.

It is a difficult time for us to have to put up with that which we don't like, but the future is in that direction I think. It will require bigness of heart from us oldies!

S.C. - R.I.P.

Like a Silversmith

From INFORM no.140, November: month of the Holy Souls, by Rev Dr Peter Murphy (published CAEC, Archdiocese of Sydney)

Never forget the dead in your prayers. One does not appreciate in this life how holy one needs to become to enter into heaven. Are we not called to serve Our Lord in "holiness and justice" (Lk1:75) and does not this holiness denote a certain purity? ... Silver requires purification from dross and impurities. In the past a silversmith would heat his silver with much care to purify it. Being careful not to burn the silver, he knew it was pure only when he could see his own reflection in it.

In like manner, somehow between now and then, between time and eternity, we need to become pure, so that God sees himself in us: "He will sit as a refiner and purifier of silver" (Mal3:3). Every year this theme is repeated on the Solemnity of All Saints when the Church reminds us of purity and its inseparable link with holiness when we hear the words: "Blessed are the pure for they shall see God" (Mt5:6).

So pray often for the dead. Every time you pass a cemetery pray for the faithful departed. Also, have the Sacrifice of the Mass said for their souls on their anniversary. As we loved them on earth let us not forget them in death. Always remember as you pray for them now, so they will remember you later!

Freemasonry

Q: Recently a priest privately told me that Catholics can now join the Masonic Lodge. Are you aware of this and if so who made this judgment? The Masonic lodge has always been the sworn enemy of the church yet the above was reinforced by another priest that I questioned while on holidays in Queensland. – Bob Atkins, Vic

A: I think this is what you're looking for. It's from the EWTN website and is quite clear and authoritative. - Ed.

Declaration on Masonic Associations (Quaesitum est)

English Translation of a Latin Document from the Sacred Congregation for the Doctrine of the Faith, 26-11-1983

It has been asked whether there has been any change in the Church's decision in regard to Masonic associations since the new Code of Canon Law does not mention them expressly, unlike the previous code.

This sacred congregation is in a position to reply that this circumstance is due to an editorial criterion which was followed also in the case of other associations likewise unmentioned inasmuch as they are contained in wider categories.

Therefore, the Church's negative judgment in regard to Masonic associations remains unchanged since their principles have always been considered irreconcilable with the doctrine of the Church and, therefore, membership in them remains forbidden. The faithful, who enrol in Masonic associations are in a state of grave sin and may not receive Holy Communion.

It is not within the competence of local ecclesiastical authorities to give a judgment on the nature of Masonic associations which would imply a derogation from what has been decided above, and this in line with the declaration of this sacred congregation issued Feb. 17, 1981. [Cf. AAS 73 (1981) pp. 240-241]

In an audience granted to the undersigned cardinal prefect, the Supreme Pontiff John Paul II approved and ordered the publication of this declaration which had been decided in an ordinary meeting of this sacred congregation.

*Cardinal Joseph Ratzinger, Prefect
Father Jerome Hamer, O.P., Secretary*

As the declaration of the Congregation for the Doctrine of the Faith on Masonry says, no Catholic may be a Mason.

By grave sin the Church means that to continue as a Mason in contempt of this decision of the Supreme Pontiff, Pope John Paul II, is grave matter, which together with knowledge of that fact and free choice makes for mortal sin. Such a person would be unable to receive Holy Communion until such time as he renounced Masonry and went to Confession. You will also notice that the statement of Cardinal Ratzinger says that the local priest or even a bishop has no authority to change this.

Someone who was not aware of these facts would, of course, not be guilty of mortal sin. However, once a Catholic is aware of the Church's position, he is obliged to follow it. From that point forward, to disregard the judgment of the Church would be, as the Congregation declares, seriously wrong.

Some have tried to say that American Masonry is different from European Masonry, which has a history of plotting against the government and the Church. The basic problem with all Masonry, however, is that it is a society which fosters a religious-philosophical attitude of indifference to religious truth, even substituting its own naturalistic dogma and rituals for those of Christianity. Such indifference is incompatible with belief in the Holy Trinity and the Incarnation. We may not "play-act" in the lodge of the Great Architect on Thursday night, then worship "in spirit and in truth" on Sunday morning at the altar of Our Lord Jesus Christ. Jesus Christ is the unique Lord and Redeemer of the Universe, the Word-made-flesh who reveals the Father, and who together with the Father sends the Holy Spirit. The Creed and the Masonic oath are irreconcilable!

Masonry is not the Jaycees, in which people of all religions and philosophies come together to work on local business problems. Masonry has its own religious and philosophical worldview, its own religious language, its rituals and its morality. In the library of every lodge you will find Albert Pike's *Morals and Dogma*. A top American Mason, he is the greatest writer on the real meaning behind Masonic beliefs and rituals. Even the title of his book shows that Masonry has a morality and a doctrine. If they are not Catholic morality and Catholic doctrine, and in fact they aren't even Christian, a Catholic or any Christian may not follow them. This is why, since the 1700s the popes have consistently rejected Freemasonry as incompatible with the faith. The motives and works of most masons may be good and benign, but this does not change the choice which the Catholic has to make between the religious philosophy of masonry and that of Catholicism.

If you wish to learn more you can go to any Protestant or Catholic bookstore and find books and pamphlets that show why Masonry and Christianity is incompatible. (Not only Rome, but also the Church of England and the Southern Baptists have ruled so.) I especially recommend the encyclical letter of Pope Leo.

Answered by Colin B. Donovan, STL

Decades of The Rosary

Answered by Fr Edward McNamara, professor of liturgy and dean of theology at the Regina Apostolorum university

Q: I would like to know the days of the week fixed for each set of mysteries of the rosary, and how rigid is such an arrangement. Is it acceptable to change when we wish to? - M.R., Hong Kong

A: After the publication of Pope St John Paul II's apostolic letter "Rosarium Virginis Mariae," the weekly cycle of meditations on the mysteries of the rosary are as follows:

- The joyful mysteries: Monday and Saturday
- The luminous mysteries: Thursday
- The sorrowful mysteries: Tuesday and Friday
- The glorious mysteries: Wednesday and Sunday.

This distribution is customary and not set in any legal code, and there is fairly wide leeway left for personal devotion. It is also customary to pray those mysteries that are most appropriate on the respective feasts. For example, if the Annunciation falls on a Friday, it would usually be considered as more appropriate to pray the joyful rather than the sorrowful mysteries.

Likewise, there may be other good reasons for not following the customary cycle. During retreats and spiritual exercises, for instance, the mysteries are sometimes prayed according to the themes of the day. There may also be personal reasons that lead individuals to choose to vary the cycle.

Needless to say, it is also possible to pray more than one set of mysteries on a given day and even the full rosary. St John Paul II, in spite of all his duties, frequently prayed the full daily rosary. In this case it is recommended to pray continuously at least the five mysteries of the day, as this is required to obtain the indulgence associated with the rosary. According to the Enchiridion of Indulgences:

"A plenary indulgence is granted if the Rosary is recited in a church, a public oratory, a family group, a religious Community, or pious Association; a partial indulgence is granted in other circumstances."

If more than five mysteries are prayed, they may be done one or two decades at a time.

Zenit.org 21-10-2014

On The Shelf

Pope Francis, Angelus address, 05-10-2014

The Bible is not to be kept on a shelf, but rather kept at hand to be read often, every day, individually or together, husband and wife, parents and children, perhaps in the evening, especially on Sunday. In this way the family grows and goes forth, with the light and strength of the Word of God.

Vatican Information Service 05-10-2014

Suiting Themselves

Regarding "Priests Who Look Like Priests" (Oct ITD, p.6), it seems to me that the priests who treat the Church's clerical discipline with contempt tend to do the same with the norms and laws of her sacred liturgy.

These priests consider themselves the competent authority to add, remove and change things to suit not only their own fashion of the sacred liturgy, but of the ministerial priesthood as well.

More often than not they seem to be the same priests who prefer to be called by their first names and are hell-bent on 'clericalising' the laity. Individually and collectively, they are at pains to erase the difference of degree and essence between the common baptismal priesthood, and the hierarchical priesthood conferred on them in the sacrament of Holy Orders.

When you see pictures of these priests in Catholic Life in civilian clothes, even the supply priests from overseas, it is hard to believe that these men hold a sacred office in the Church. And, it's even harder to believe that they have publicly and solemnly declared that they totally belong to Christ and want to humbly follow him into the depths of his Paschal mystery.

Some of them are rather spectacular models of sartorial splendour, and dress and speak as though they belong to the world, following its rules and spirit.

What I would like to know is, which Protestant desires these consecrated spiritual fathers are exercising when they consciously refuse to wear the collar and the required attire of the Church?

Well, regardless of whether they are confused about their own priestly identity, or they have an inadequate theological understanding of the sacrament of Holy Orders, the fact remains they have freely and willingly accepted ordination according to the Latin Church's rite of the sacrament of Holy Orders. Publicly they promised to obey the Magisterium and faithfully live the demands and virtues of the eternal priesthood of Christ as it was handed down to the Apostles and not what is considered culturally relevant.

According to Church teaching (CCC1582-1583), the totality of a priest's life and work, his consecration and ministry, are inseparable theological realities. This means that as a full-time bearer of an indelible spiritual character, he cannot compartmentalise his life and act like *either* a priest *or* a layman as he feels.

No, he is a priest at the altar, in the confessional, in the school, at the cinema, at the concert or on holiday, in fact everywhere every minute of the day. And, wearing the Roman collar and the required clerical attire is a concrete sign and expression of his free choice and will to humbly and obediently participate in the sacred mystery of Christ's priesthood, ministry and mission in the world.

Gregory Kingman, Morwell, Victoria

Is The Key In Its Place?

Pope Francis, Morning Mass, 10-10-2014

The devil has patience. He never leaves that which he wants for himself, that is, our souls:

After the temptations, in the desert, when Jesus was tempted by the devil, in Luke's version it says that the devil left Him for a time, but during the life of Jesus he returned again and again: when they put Him to the test, when they tried to trap Him, in the Passion, finally on the Cross. 'But if you are the Son of God... but you come, you come from us, so we cannot believe.' And we all know that these words touch the heart: 'But can you do it? Let me see! No, you can't.' That's how the devil even to the end [dealt] with Jesus... and likewise with us.

How often do wicked thoughts, wicked intentions, jealousy, envy enter in? So many things that enter in. But who has opened that door? Where do they enter from? If I do not realize [how much] enters into my heart, my heart becomes a piazza, where everything comes and goes. A heart without intimacy, a heart where the Lord cannot speak and cannot even be heard.

And Jesus says something else here – doesn't He? – that sounds a little strange: 'He who does not gather with me scatters.' He uses the word 'to gather.' To have a gathering heart, a heart in which we know what happens, and here and there you can perform a practice as old as the Church, but good: the examination of conscience. Who of us, at night, at the end of the day, remains by himself, by herself, and asks the question: what happened today in my heart? What happened? What things have passed through my heart? If we don't do this, we have truly failed to know how to watch and guard [our hearts] well.

We know – Jesus says clearly – that the devil always returns. Even at the end of life, He, Jesus, gives us an example of this. And to guard, to watch, so that the demons don't enter in, we must be able to gather ourselves, that is, to stand in silence before ourselves and before God, and at the end of the day ask ourselves: 'What happened today in my heart? Did anyone I don't know enter? Is the key in its place?'

Zenit.org 10-10-2014

The Fence

- A parable on the situation we are in:

Once upon a time a Father created a big farm. On this farm there are two paddocks divided by a big fence.

The paddock on the right is mainly blue, reflecting the glory of the heavens, but because it is also mountainous it is difficult to farm, so the tenants, protected by their maternal manager in blue, are mainly elderly and getting fewer in number as most of their children are looking for an easier life and pastures greener. Nevertheless, those remaining in the blue paddock are happy in their hard work and are very productive.

The paddock on the left is actually dead red but it pretends to be green and fertile. Many tenants have been attracted to this paddock because it is apparently lush and easy to farm. The manager (known as 'Natas' or 'Lived'), in spite of her/his enormous self-esteem, cannot produce his/her own tenant farmers so she/he and her/his staff lure tenants from the blue paddock with enticing words, the best of culinary delights acquired for a pittance from the blue paddock, material possessions and many other sensual highs and feel-good attractions. All this on apparently green plains with no mountains! Ironically, they are neither productive nor happy. When they complain to Natas she/he goes 'lived' blaming the bigoted Motherly manager and the tenants in the blue paddock from whence they came.

Sadly, several tenants, even the leaders among them in the blue paddock, feel sorry for those in the unhappy red paddock and begin to think that perhaps they did give their children too many mountains; perhaps they were not inclusive enough; perhaps they were responsible for their pastures not being more green than blue.

In short many were confused so they thought it best that they withdraw from the blue paddock. Sadly they joined many others and went to sit on the fence.

The fence is now getting very heavy and won't be able to support so many for much longer. I suppose they have to make a choice. It's either the narrow track up the blue mountains or the dead red carpet on the other side.

Richard Earle, Marlo, Victoria

The Holy Souls in Purgatory

From INFORM no.140, November: month of the Holy Souls, by Rev Dr Peter Murphy (published CAEC, Archdiocese of Sydney)

The souls being purified after death are called holy because they are saved and will be saints. But these persons are also referred to as poor souls' because they cannot help themselves yet must undergo a painful purification to become perfect.

Being cleansed from every venial sin, unhealthy attachment to evil, imperfections and temporal punishment, these souls in purgatory cannot help themselves and thus we are compelled out of charity to assist them. So during the month of November the entire Church prays for the dead, for those who have died in God's grace but remain imperfect and are awaiting heaven.

The Courage of Prophets

Cardinal Stanislaw Rylko, president of the Pontifical Council of the Laity, Statement

Today more than ever, we need witnesses who live out the Gospel of the family to the fullest and with joy, and who show the world that it is a beautiful and fascinating way of life, a source of happiness for spouses and children. Here there is enormous scope for the prophetic mission of our laity. In the lives of Christian couples today it takes the courage of prophets, the courage to stand up to the dominant culture. ...

A service of vital importance that the Church must offer humanity is the proclamation of and witness to the Gospel of the family. This is a central work of mercy. It is a task for the lay faithful in particular in the society in which they live to be the Gospel leaven that transforms the world from within, the salt of the earth, the light of the world. ...

At this point, in the context of the Synod of Bishops on the family, there are some basic questions that Catholic spouses above all must ask: do I really live my marriage and family life according to God's plan? Have I the courage to trust fully the Gospel of the family proclaimed by the magisterium of the Church? In spite of my limitations and my weakness, do I try to give witness to the beauty of marriage and the Christian family environment in which I live?

The pressure of post-modernity in this field is extremely strong and many give in to its destructive dictates. Unfortunately, even among the ranks of the baptised, attitudes of rejection (explicit or implicit) are now spreading like wildfire, as well as choices that stand in stark contrast to the Church's magisterium. This brings much suffering to married couples and especially to children because of failed marriages. ...

The Gospel of the family presents Christian couples with high demanding targets that definitely go against the current with respect to the dominant culture. This is often presented in a watered-down and softened way in our pastoral ministry. There is even censoring of those aspects that are particularly demanding (for example, the teaching of Pope Paul VI's *Humanae Vitae*), in order to make it more palatable to public opinion. In this way, however, we forget that its beauty and its power of attraction are precisely in that "newness" that surprises us and challenges us with radical proposals. The way offered to Christians by Christ is "narrow" and "the door is narrow", but the grace of God comes to our aid.

Christ opens a fascinating horizon of holiness to Christian spouses. He shows them that marriage and family can be a privileged way to holiness. Perhaps in our pastoral care of marriage and the family, we – both pastors and lay people – have little trust in the primacy of grace in the Christian life! Often, when we think about the "feasibility" of gospel principles, we refer exclusively to worldly standards and discard certain requirements that are difficult and sensitive. ...

I conclude with the words of St John Paul II, whom Pope Francis called the "Pope of the family":

"The Gospel is not a promise of easy success. It does not promise a comfortable life to anyone. It makes demands ... The Gospel contains a fundamental paradox: to find life, one must lose life; to be born, one must die; to save oneself, one must take up the cross. This is the essential truth of the Gospel, which always and everywhere is bound to meet with man's protest. Always and everywhere the Gospel will be a challenge to human weakness. But precisely in this challenge lies all its power. Man, perhaps subconsciously waits for such a challenge; indeed, man feels the inner need to transcend himself. Only in transcending himself does man become fully human". (Crossing the Threshold of Hope, Italian edition, p.118-119)

The Gospel of the family can only be understood from this fundamental truth.

Zenit.org 03-10-2014

World Renowned Bioethicist in Gippsland!

Action For Life Heart Region invites you to "To Love Until the End: Guiding Your End of Life Decisions"

Presented by Professor Nicholas Tonti-Filippini

Sunday 7th December, 2pm for refreshments, 2.30pm start, Maffra Memorial Hall, Foster Street, Maffra, Vic

Professor Nicholas Tonti-Filippini is Australia's first hospital ethicist. He has been advisor to the Office of the Australian Prime Minister, UNESCO, the US Congress, the Congregation for the Doctrine of the Faith and many more. He is currently Associate Dean and Head of Bioethics at the John Paul II Institute for Marriage and Family.

Admission is free, donations accepted. RSVP for facility purposes by Sunday 30 November to Elaine on 0427 492 351, or Rosemary on 0412 365 377 or email actionforlife1@gmail.com.

Action for Life is a group within the Catholic Diocese of Sale Heart Region which promotes and supports the dignity, rights and sacredness of every human life. Action for Life aims to provide support, information, action, events and resources to equip individuals with responses to life issues.

Ordinariate Information

*From the Ordinariate Parish of the Most Holy Family
(Gippsland) bulletin:*

The Ordinariate:

On June 15th 2012, His Holiness Pope Benedict XVI established the Personal Ordinariate of Our Lady of the Southern Cross in Australia to allow those of the Anglican tradition to enter into the full communion of the Catholic Church while retaining much of their heritage. This prophetic act of the Holy Father is a small but highly significant step along the difficult road towards the unity of all Christians for which Our Lord prayed.

Custom:

Mass: Ad Orientum - The priest offers the Sacrifice of the Mass to the Father, while the faithful unite themselves to that Sacrifice. The person who is doing the offering is facing the One who is receiving the offering; thus he stands before the altar, positioned ad Dominum, facing the Lord leading his people in adoration and worship.

Kneeling: We kneel for confession, and prayer (prayers of the people, and Eucharistic prayer).

Greeting of Peace: We do not exchange the greeting of peace with each other, only between the priest and the people.

Prayers of the People: Usually said by the priest alone.

Communion: Under both species, and kneeling when possible.

St Michael Prayer (to be said after mass)

St Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, thrust into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. Amen.

Marlo Retreat

Fr Brendan Arthur will be leading a 4-day retreat at The Ark in Marlo, from Monday afternoon 10th November to Friday morning 14th November. Tridentine Masses will be celebrated. The title of the retreat is "The Mystical Body of the Church".

Payment is by anonymous donation. Everything is provided: accommodation, 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

Standards of the Media

On 18 June an apology was made by the ABC which may have been made under duress but as far as I know it was never on the major news programs:

Apology to Cardinal George Pell

Local Radio, Canberra. On 10 June 2014, 666ABC Canberra Breakfast presenter Philip Clark made comments in relation to Cardinal George Pell in an interview with Mr Francis Sullivan, CEO of the Truth Justice and Healing Council.

On 18 June, Philip Clark read the following apology on air:

"On 10 June 2014 I made comments during this program which were critical of Cardinal George Pell and his role in the handling of child sexual abuse claims by the Catholic Church and also his subsequent appointment to a role in the Vatican. My comments about these matters were inaccurate and defamatory and I wish to retract them. The ABC and I apologise to Cardinal Pell for the harm caused to him."

The Cardinal, in the derisory coverage of the Royal Commission on Child Abuse by all the channels, suffered a significant insult to his dignity both as a person, and as the senior prelate of the Catholic Church in Australia. That is a fact.

There was also the case in taking Andrew Bolt to court on a false charge of racism, and the gross indignity by the Fairfax media to Chris Kenny of the Australian.

Under Aunty's care, the ABC seems to be setting up its own retirement village for now retired producers/presenters who are guaranteed a handsome taxpayer reward to say a few breathy words before a program. Aunty might even feel a need for an after-hours school care centre for the middle-aged schoolboys who will find it mighty difficult to survive in the real world without her help. My empathy does go to the 800 ABC staff who are facing the sack as there would be conscientious, respectable people among them. The problem is the 'top brass' (brass is the right word here) – the elite favoured few who managed to get into the switch-points to promote their own personal warrior discipleship of the hard left with its philosophy of hatred, envy and big piles of cash for themselves from the coffers provided reluctantly by honest hard-working taxpayers.

Perhaps a 'plebs commission' (don't mention the word Royal here!) on who is actually getting what, and for what return, might be a way of starting to get back the national media's once proud reputation which has been well and truly trashed!

Maurea Federico, Frankston, Victoria

(Radio rpp98.7FM Sundays 8am Catholic Hour, but this letter is my own words not rpp, the Catholic Church or any other person)

What You Missed on the ITD Blog Last Month

Go to stoneswillshout.com/wp to read more!

Cardinal Pell Speaks

“If people are heading in the wrong direction, it’s no virtue for the Church to say that’s good.” This is a quote from Cardinal George Pell’s interview with Catholic News Service on the goings-on at the Synod. ...[READ MORE](#)

Pause, pray, and catch your breath

“The secret for all Catholic vitality is fidelity to the teachings of Christ and to the tradition of the church.” Pell: Synod says no to secular agenda...[READ MORE](#)

Synod Hysteria

Here is a wonderful article by Fr Robert Barron, putting the hysteria surrounding the Synod into perspective. It was in today’s Zenit, and originally taken from Fr Barron’s WordonFire.org website: Having Patience for the Sausage-Making Synod ...[READ MORE](#)

Giving Scandal

“Striving to do what is right and good always involves suffering.” LifeSiteNews asked Cardinal Raymond Burke’s opinion on the ‘gay couple’ situation that Ron and Mavis Pirola put forward as a good example for families and parishes to follow (see...[READ MORE](#))

March for the Babies 2014

It’s ironic – we were protesting against a law; but we needed the police (“the law”) to protect us against those who support the law. Riot Police had to be on hand to protect peaceful protesters from violent anti-protester protesters....[READ MORE](#)

The Culture of Life

At the March for the Babies today in Melbourne. We were WELL protected by MANY Police! They did an excellent job! [READ MORE](#)

The Culture of Death

Photos at the March for the Babies today in Melbourne. There was a small, loud, aggressive group of pro-abortion protesters. One of their posters raised high read, “The only good baby is a dead baby.” Another...[READ MORE](#)

Distorted Messages

Imagine if you had the full attention of the world’s bishops, and you were allowed to speak for a few minutes. Imagine if you were heavily involved in Catholic family organisations, and had a chance to recommend to the bishops...[READ MORE](#)

Soccer is totally irrelevant to soccer players

If the national soccer team was hopeless and couldn’t score goals, And if the coaching was awful at national level, And at state level, And at regional level, And at school level; And if coaches didn’t understand the rules...[READ MORE](#)

When We Feel Small

“Does this really make a difference?” That’s the question many 40 Days for Life participants have asked at some point, including me. Being out...[READ MORE](#)

Quicken Our Step

Pope Benedict XVI, Feast of All Saints 2008, Angelus Address

When one visits a botanical garden, one is impressed by the variety of plants and flowers, and spontaneously thinks of the fancy of a Creator who has made on earth a marvellous garden.

An analogous sentiment washes over us when we consider the spectacle of sanctity: The world seems to be a “garden” where the Spirit of God has called forth with admirable imagination a multitude of men and women saints, of every age and social condition, of every language, people and culture.

Each one is distinct from the others, with the uniqueness proper of the human person and of a particular spiritual charism. All of them have, though, the “seal” of Jesus (cf.Rev7:3), that is, the imprint of his love, witnessed by way of the cross. All are in a state of joy, in endless celebration, but, like Jesus, they have reached this goal by passing through fatigue and testing (cf.Rev7:14), each one confronting his own part in sacrifice so as to participate in the glory of the Resurrection. [...]

This spiritual goal, to which all the baptized are called, is reached by following the path of the Gospel beatitudes, which the liturgy proposes for us in the feast of today. It is the same path travelled by Jesus, and which the saints have made an effort to travel, though aware of their human limitations. During their earthly lives, in fact, they have been poor of spirit, sorrowful for sin, humble, hungry and thirsty for justice, merciful, pure of heart, peacemakers, persecuted for justice. And God has made them participants in his own happiness: They have foretasted it in this world, and in the world beyond, they enjoy it in plenitude. Now they are consoled, inheritors of the earth, satisfied, forgiven, they see God of whom they are children. In a word, “theirs is the Kingdom of Heaven”.

On this day we feel the attraction for heaven rekindle in us. [It] moves us to quicken our step on this earthly pilgrimage. We feel burst into flame in our hearts the desire to unite ourselves forever with the family of the saints, of which already now we have the grace to form a part. As a popular spiritual hymn says: “When the saints come marching in, oh how I want to be in their number.”

May this beautiful aspiration burn in all Christians and help them to overcome every difficulty, every fear, every tribulation. Let us place, dear friends, our hand in the maternal hand of Mary, Queen of the saints, and allow ourselves to be guided by her toward the heavenly homeland, in the company of the blessed spirits “of every nation, people and tongue” (Rev7:9).

And let us unite ourselves already in prayer, remembering our dearly departed...

[Translation by ZENIT] zenit.org 03-12-2008

St Swithun of Winchester

Regarding Pat Ryan's letter (Oct ITD, p.3): St Swithun was the Bishop of Winchester (born circa 800AD) and was the "forerunner" of St Vincent de Paul.

Winchester Cathedral was ours, until Henry and his side-kick Cromwell trashed the building, destroying all things Catholic. Pat Ryan would be interested in the story of what is known of St Swithun.

My acknowledgement came from the dear friends of my mother and father who were married in the church of St Swithun, Southsea, a suburb of Portsmouth, in 1918 – Dad an Aussie, Mum a war bride.

This article was published in the June 2002 issue of our parish 'Inform' magazine (which ceased through lack of interest).

John Bohan, Geelong, Victoria

Let us go back to about the year 800, when Swithun was born and England was a series of small Kingdoms. Historian, de Hoveden, describes those days:

"Nothing was deemed disgraceful except piety, [are we returning to those days?] while innocence was considered most deserving of a violent death. In consequence, the Lord Almighty sent down upon them, like swarms of bees, most bloodthirsty nations, who spared neither age nor sex, such as the Danes and the Goths, the Norwegians and the Swedes, the Vandals and the Frisians; who, from the beginning of the reign of King Aethelwulf, down to the time of the arrival of the Northmen, and of King William, that is to say, for a period of 330 years, dreadfully afflicted this country [England] and laid it waste with desolation far and wide."

Swithun, therefore, was at the centre of his country's turbulent history. King Egbert of Wessex (c.839) became so powerful as to become, in effect, the first King of England. Swithun, who taught Alfred the Great, became known to the royal house, and became adviser to Egbert's successor, Aethelwulf, advising him particularly in ecclesiastical matters, then a very important part of the total affairs of State.

In the centre of these turbulent times, Swithun was ordained and in 852 was called to be the 19th Bishop of Winchester, which spread from the Thames to the Isle of Wight. Swithun saw the Danish fleet arrive at Southampton where, after immense slaughter, 'a glorious victory' was earned.

Further north, within the diocese of Ockley, a fierce battle raged where 'you might behold warriors sweeping onward on either side, just like a field of standing corn, rivers of blood flowing, and rolling in these streams the heads and limbs of the slain'.

During these times, probably more precarious than the days of Napoleon or Hitler, another side of Swithun began to manifest itself, and in the words of Kipling, 'could walk with Kings nor lose the common touch.'

Swithun became the father and the protector of the poor, lived on the same meagre diet and was accessible to the most ragged 'suppliant'. He went about his diocese on foot – no gilded coach for the new Bishop. His more lengthy journeys were undertaken at night, in order to avoid ceremony. Nor were the episcopal benefactions restricted to purely ecclesiastical matters.

Swithun established almshouses for the needy and homeless, rebuilt tumbledown tenements at his own expense, personally supervising the work, and gave the city of Winchester its first stone bridge over the river Itchen. Every group of ten families in Swithun's own estate had to clothe and support at least one poor man. Further, he persuaded the King to make over one tenth of the Crown land to the Church.

During circa 862, Swithun was canonised by popular acclaim, the system in the early centuries whereby sanctity was declared by the local Church, rather than by Rome.

As it was seen that the Saint's relics were having an influence on the people ... the Oratory containing the remains was, in 1538, by the authority of King Henry VIII, destroyed and the relics scattered. Who said: "We have had it tough"?

Today, although Church of England, the Cathedral is a pilgrimage point to honour a predecessor of Vincent de Paul's work.

Acknowledgement to: Nelson Thorpe of 'Catholic Herald' 1958; Rev P Tansey 'History of the Parish of St Swithun's Centenary' 1984, Portsmouth; Frederick Bussy's publication of 'Winchester's Patron, St Swithun'.

"Invoke your Guardian Angel, who will enlighten you and guide you. God has given him to you for your protection, therefore, you should use him accordingly." - *St Pio of Pietrelcina*

Reader Survey Results

Here is a summary of the ITD Reader Survey results received during October. The survey will still be available on the blog for those who missed it.

How long have you been reading ITD?

- Just started 13%
- Always have since the beginning 50%

How do you read ITD?

- Online 52%
- Printed 48%

How much of ITD do you read?

- Everything, from cover to cover 80%
- I skim through and read one or two articles 3%

Which parts of ITD are your favourites?

- The Pope's homilies or addresses 35%
- Letters to the editor 84%
- The short quotes 32%
- Single-column articles 61%
- Full-page articles 61%
- Excerpts from Catechism and Church docs 55%
- Other: Parish news, editor's articles, world news

What would you like to see more of in ITD?

Maybe a joke or two?

Try some pix

"Catholic" teaching in schools

Local information such as what is going on at various churches within the diocese, which churches offer extraordinary form (Latin), which are modernist, etc.

Information covering the Sacraments as Baptism was covered

News around the parishes

Local content & editor's articles

Using ITD as a teaching tool, priests make a mistake when they dance around the altar because of CCC.... and/or Pope said

Reports on parishes and dioceses

What would you like to see less of in ITD?

Critical attitudes; constructive yes

Not less, more more and more!

Less singling out people for their mistakes - Fr X dances around the altar, what a disaster

Do you pass ITD on to others? How many? Avg 8

Where are you from? Respondents were from across Victoria, Queensland, NSW and Tasmania; and from USA and England.

Any comments about ITD or the blog? See opposite.

Reader Comments

Here is a sampling of the comments received as part of the ITD Reader Survey

God bless you all. I think it is a wonderful paper and we enjoy it very much.

I very much enjoy reading it. Thank you so much!

ITD - A great read. Latest news from the Vatican - where else locally can we get it? Lots and lots of information regarding our Catholic faith, with accurate reporting. Congratulations on a great publication.

May God give you strength to continue with ITD.

I find it strange that you allow criticism of Australian liberal clergy but not Vatican liberal clergy.

Find it very interesting.

Keep it coming.

Just keep going, if you can.

There is a need for it to continue as many church papers are sugar-coated.

Try harder to be reconciled with the new bishop when appointed.

Great reading! Be strong! Keep going!

Keep up the good work. You are needed and appreciated. All power to you.

This is a great Catholic publication.

I would like to express my/our gratitude for all you have done upholding the true teachings of our faith, and the only group "who not only defend" the most holy catholic church's doctrine but you also defend and support many a good and holy priests, who have been thrown under a bus simply because they are faithful to the lord. ... I ask that you please maintain the truth no matter the cost for God we must place first. Thank you once again for everything you guys have done, happy anniversary and may God bless you all always.

Into the Deep has been the most informative newsletter I have read. Covering Church teaching The homilies, messages from our Pope, and to learn that there are more orthodox Catholics out there seeking the truth and wanting good leadership from our Bishops and Priests.

You are never boring.

Nice to see the orthodoxy and strong Catholic belief! We really need that in this wicked world! God bless you all.

There are enough abuses to go around, but point out to all what the abuses are, what should be done, and corrective action.

I wouldn't change anything. It's an excellent publication. The best in the country.

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 |
| Cowwarr | Wednesday (Low Mass 10am) 10.30 – 11am |
| 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) |
| Heyfield Ord'te | 4 th Sunday 4pm Evensong & Benediction |
| 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

“It is not hard to obey
when we love the one whom we obey.”
Saint Ignatius of Loyola

“God commands you to pray,
but He forbids you to worry.”
Saint John Vianney

“Learn to hate your faults, but to hate them calmly.”
Saint (Padre) Pio

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- Please contact ITD if you would like to be added to the regular monthly mailing list (email or hard copy).
- There is no subscription fee; we rely on donations only.
- ITD's bank details for direct deposits:
Account name: Janet Kingman
BSB: 013-745
Account number: 2901-63632
 - Cheques made out to Janet Kingman.
- Donate via Ritchies Supermarkets Community Benefit program by nominating Into the Deep, CB number 81799.

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

Editor - Janet Kingman

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

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

Letters to the Editor

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

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

“Nothing but self-will can separate us from God.”
Saint Alphonsus Ligouri

“To be criticized, denounced, and despised by good men, by our own friends and relatives is a severe test of virtue.”
Saint Frances de Sales