

Into the Deep

Issue 147

Newsletter of orthodox Catholics of Gippsland

March 2015

A Time of Combat

Pope Francis, Angelus Address, 22-02-2015

Lent is time of combat! A spiritual combat against the spirit of evil. And while we cross the Lenten “desert”, we have our gaze fixed upon Easter, which is the definitive victory of Jesus against the Evil One, against sin and against death. ...

This path of Jesus passes through the desert. The desert is the place where the voice of God and the voice of the tempter can be heard. In the noise, in the confusion, this cannot be done; only superficial voices can be heard. Instead we can go deeper in the desert, where our destiny is truly played out, life or death.

And how do we hear the voice of God? We hear it in his Word. For this reason, it is important to know Scripture, because otherwise we do not know how to respond to the attacks of the evil one. And here I would like to return to my advice of reading the Gospel every day. Read the Gospel every day! Meditate on it for a little while, for 10 minutes. And also to carry it with you in your pocket or your purse. But always have the Gospel in hand.

The Lenten desert helps us to say no to worldliness, to the “idols”, it helps us to make courageous choices in accordance with the Gospel and to strengthen solidarity among the brothers.

Now let us enter into the desert without fear, because we are not alone: we are with Jesus, with the Father and with the Holy Spirit. In fact, as it was for Jesus, it is the Holy Spirit who guides us on the Lenten path; that same Spirit that descended upon Jesus and that has been given to us in Baptism.

Lent, therefore is an appropriate time that should lead us to be ever more aware of how much the Holy Spirit, received in Baptism, has worked and can work in us. And at the end of the Lenten itinerary, in the Easter Vigil, we can renew with greater awareness the Baptismal covenant and the commitments that flow from it.

May the Blessed Virgin, model of docility to the Spirit, help us to let ourselves be led by Him, who wishes to make each of us a “new creature.”

Zenit.org 22-02-2015

The Cross

Pope Francis, after the Way of the Cross, 2014

God placed on Jesus’ Cross all the weight of our sins, all the injustice perpetrated by every Cain against his brother, all the bitterness of the betrayals of Judas and Peter, all the vanity of tyrants, all the arrogance of false friends. It was a heavy Cross, like the night of abandoned people, as heavy as the death of loved ones, heavy because it carried all the ugliness of evil.

However it is also a glorious Cross, like the dawn after a long night, as it represents all of God’s love, which is greater than our iniquity and our betrayals.

In the Cross we see the monstrosity of man, when we allow ourselves to be guided by evil; but we also see the immensity of God’s mercy; He does not treat us according to our sins, but according to His mercy.

Vatican Information Service 18-04-2014

War and Peace

Fr Raniero Cantalamessa, 2nd Advent homily 2014

A slogan that is quite fashionable today states: “Think globally, act locally”. This is true particularly for peace. It is necessary to think of global peace, but to act for peace at the local level.

Peace is not made as war is. Long preparations are needed to make war: to create large armies, plan strategies, sanction alliances and then move united to the attack. Woe to the one who wants to begin first, on his own and one at a time; he would risk certain defeat.

Peace is made exactly in the opposite way: beginning immediately, first, with just one, including with a simple handshake. In a recent circumstance, Pope Francis said that peace is “handcrafted.”

Just as billions of drops of dirty water will never make a clean ocean, so billions of men and families without peace will never make a peaceful humanity.

Zenit.org 12-12-2014

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

Celibacy Causes Crimes

News items of last month spoke in terms of: Catholic Church admits celibacy caused child sexual abuse. The occasion of this news item was the release of a report by the Truth Justice and Healing Council established by the Conference of Australian Catholic Bishops to deal with the current Royal Commission into Institutional Responses to Child Sexual Abuse. In the report we read, “obligatory celibacy may also have contributed to abuse in some circumstances”. This is a quite silly statement. It is as inane as saying, “the obligation to marital fidelity may also have contributed to adultery in some circumstances”.

Sexual sins against persons arise from lack of conviction about moral norms and lack of character. Sexual sins that are criminal acts against children further arise from lack of psycho-sexual maturity.

Celibacy does not cause psycho-sexual immaturity. This is evident from the fact that the proportion of persons (usually male persons) who commit sexual crimes against children is far higher among the general population than among the religious and clerical population. The Truth Justice and Healing Council has maintained a “hush hush” on the fact that State Children Services agencies throughout Australia are overwhelmed by the caseload of child sexual abuse cases. Of course, the brief of the Council and of the Royal Commission is to address “institutional responses”.

But in truthfulness let us be clear that it is not celibacy as such that is a causal factor. It is likely that careful research on the incidence of child sexual abuse within the Church would find a proportion (and not a small proportion) of offenders are themselves victims. Victims in the sense that they were deprived of the normal circumstances of psycho-sexual development (as occurs where a pubescent boy enters a religious order) and deprived of holistic and robust character development allowing integration of moral principles and moral practice. And also deprived of pastoral and corrective oversight needed for the containment of perverse tendencies.

I remain unconvinced that issues of normal human development and of character development are now properly addressed. The focus of present policies is of a protocol and policing kind that detracts from the deeper issues of integral human development.

Any statement that celibacy in and of itself is to be viewed as causative is misleading. The causes are lack of moral conviction, lack of moral character, lack of psycho-sexual integration, lack of mature and robust human relationships and lack of pastoral oversight. The Truth Justice and Healing Council has in this respect not spoken truthfully, and the media has manipulated what was said in ways that should have been anticipated before publishing such an inane statement.

Rev Dr P A McGavin, University Chaplain, Canberra, ACT

Improving Homilies

Cardinal Robert Sarah, prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, on the new Homiletic Directory by the Congregation

The Directory was not born without a reason. The aim is to respond to the need to improve the service of ordained ministers in liturgical preaching.

...The homily is directly linked to the Sacred Scriptures, especially the Gospel, and is enlightened by them.

The homily is a liturgical service reserved to the ordained minister, who is called upon by vocation to serve the Word of God according to the faith of the Church and not in a personalised fashion. It is not a mere discourse like any other, but rather a speech inspired by the Word of God that resounds in an assembly of believers, in the context of liturgical action, with a view to learning to put into practice the Gospel of Jesus Christ. ...

Obviously, the homily makes demands of he who pronounces it. Therefore, the preparation of the homilist is of the first importance: this requires study and prayer, experience of God and knowledge of the community he addresses, love for the holy Mysteries and love for the living Body of Christ that is the Church.

Vatican Information Service 10-02-2015

IN MEMORIAM

BILL BERGIN

Please pray for the repose of the soul of Mr Bill Bergin, late of Bentleigh, Victoria, who died recently. He was a long-time subscriber and financial supporter of Into the Deep. May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

Thank You!

Thank you for your ongoing donations. I try to thank each donor individually, but there are some whose names or addresses I don't know.

Please accept our sincere thanks for your support, for keeping ITD strong through all these years, and for the words of encouragement which keep me going.

May God bless each of you!

- Ed.

‘Like’ ITD on Facebook!

Don't forget to 'like' Into the Deep on Facebook! It keeps you up to date with what's happening on the blog, and it spreads the word. Share it around!

Concerned About The Cruelty of Islam

Congratulations on the latest issue of ITD.

One issue that concerns me is the reiteration by some of our bishops that “Islam is a religion of peace”. This is a totally unjustified defence of Islam, as even a cursory reading of the Koran would show.

In the words of Rev. Mark Durie, vicar of St Mary’s Anglican church, Caulfield, who is a scholar of Islam and Arabic, Islam is a totalitarian political ideology as well as a religion. It was born in violence, was spread by the sword, and continues its existence in violence, both internal and external.

I emailed [and](#) wrote (hard copy) to Archbishop Coleridge of Brisbane, sending him excellent information, including an article by William Kilpatrick who writes regularly for Crisis Online, but received no reply to either.

That was an excellent letter to the editor by Henk Verhoeven (Jan/Feb ITD, p.11), but an in-depth article is needed.

Islam should be a major topic for ITD. How can ITD ignore present-day Christian martyrs? Asia Bibi has been in a Pakistani jail on death row for five years – she would be released as a heroine if she converted to Islam but she has steadfastly refused to deny her Christian faith.

Islam is the major threat confronting Christianity at the moment (apart from secularism). Christians are being killed, imprisoned, raped, sold into slavery on a mass scale and expelled from the Middle East, the cradle of Christianity.

I feel deeply concerned about the cruelty of Islam because my friends in Pakistan are suffering terribly. All the attention is focussed on the Middle East, but Pakistan, with whom we play cricket and who are in the British Commonwealth, is also a great offender in martyring Christians. In the villages of Pakistan, Christian girls are frequently kidnapped, forcibly converted to Islam and forcibly married. There is little redress when their parents complain to the police. Why is this never mentioned in our churches?

The problem of extremism will not be resolved until those sections of the Islamic scriptures which encourage the killing of infidels, apostates, Christians, Jews, fornicators etc. are eliminated. Until this is done, there will be new generations of young Muslim men and women inspired to wage jihad.

Ordinary citizens are not allowed to publish and circulate incitements to murder groups or individuals whose political or religious views differ from theirs, so why is the Koran allowed to circulate in Australia?

Babette Francis, Endeavour Forum Inc.

For Me

Pope Francis, General Audience, 16-04-2014

Today, in the middle of Holy Week, the liturgy presents to us a sad episode: the account of Judas’ betrayal, who goes to the heads of the Sanhedrin to bargain and deliver his Master to them. “How much will you give me if I deliver him to you?”

At that moment, Jesus had a price. This tragic act marks the beginning of Christ’s Passion, the painful way he chose with absolute liberty. He himself says it clearly: “I lay down my life ... No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again.” And thus, with this betrayal, the way begins of humiliation, of Jesus’ stripping. ...

Jesus reaches complete humiliation with his “death on the cross.” It is the worst death – that reserved for slaves and criminals. Jesus was considered a prophet, but he died as a criminal. Looking at Jesus in his Passion, we see as in a mirror the sufferings of humanity and we find the divine answer to the mystery of evil, of grief and of death. So often we perceive the horror of the evil and pain that surrounds us and we ask: “Why does God allow it?” It is a profound wound for us to see suffering and death, especially that of the innocent! When we see children suffering, it is a wound to the heart: it is the mystery of evil. And Jesus takes upon himself all this evil, all this suffering. It will do us all good this week to look at the crucifix, to kiss Jesus’ wounds, to kiss him on the cross. He took upon himself all human suffering, he clothed himself in this suffering.

We expect God, in His omnipotence, to defeat injustice, evil, sin and suffering with a triumphant divine victory. Instead, God shows us a humble victory which humanly seems a failure. We can say that God conquers in failure! In fact, the Son of God appears on the cross as a defeated man: he suffers, is betrayed, is despised and finally dies.

However, Jesus allows evil to rage on him and he takes it upon himself to defeat it. ... Truly, we do not find many explanations. It is a disconcerting mystery, the mystery of God’s great humility: “For God so loved the world that He gave His only Son”.

We think so much of Jesus’ grief this week and we say to ourselves: this is for me. Even if I were the only person in the world, he would have done it. He did it for me. We kiss the crucifix and we say: for me, thank you Jesus, for me.

Zenit.org 16-04-2014

*“The world’s thy ship
and not thy home.”*

~ St Thérèse of Lisieux

40 Days For Life

18 February - 29 March

One very important reason why we are persisting in giving all for the 40 Days for Life campaign, is that by being peaceful prayerful witnesses (including private fasting) babies are rescued from the abortion cartel. Not only the ones we know about, but (and this is according to personnel who have left that dreadful business) invariably one or two appointments for an abortion are **not** kept whenever people are there prayerfully witnessing!

40 Days for Life started Ash Wednesday at the "Fertility Control Clinic", 116-118 Wellington Parade, East Melbourne (Tram 75 from Flinders Street Station, Stop 13).

The last day will be March 29 (Palm Sunday) and the times are 7.00am – 7.00pm each day.

What a marvellous way to prepare for Easter.

You can select times suitable for you and/or your group and place them on our website www.40daysforlife.com/melbourne.

Thank you so much.

*Fons Janssen, Coordinator, 40 Days For Life Melbourne, VIC
Phone 0406 322 694*

Mass for Families

Action For Life (AFL) extends a warm invitation to people from all walks of life and faith who have been affected by the loss of a child, pre/post birth, regardless of circumstances of death, to a special Mass for families.

The Mass will be offered for them and their loved ones at **St Mary's Cathedral, Sale, Wednesday 25th March at 7pm**. The Rosary will precede at 6.30pm.

This special Mass will afford those who have lost a child the opportunity to remember that their child's soul lives on through eternity – that each child is loved, cherished and never forgotten.

Everyone is welcome. A light supper will be provided. Contact me for more information – (03) 5147 2487

Bernice Martin, Maffra, VIC

Breathe Pure Air

Pope Francis, Message for World Youth Day 2015

We need to show a healthy concern for creation, for the purity of our air, water and food, but how much more do we need to protect the purity of what is most precious of all: our heart and our relationships. This "human ecology" will help us to breathe the pure air that comes from beauty, from true love, and from holiness.

Why I Like the Ordinariate, Too

Regarding the article in the Jan/Feb issue of ITD, (p. 7), I too like the Ordinariate Mass for all the reasons the Editor lists, but there's more.

For many years I have witnessed priests turn the Mass into a celebration about the community, and emphasize maximum involvement and entertainment in order to 'maintain interest'. The sacred sanctuary is treated like a stage to which all are admitted, and come Communion time, it is littered with umpteen extraordinary ministers. At these Masses the priest is seen as one amongst equals, who presides over the gathering, facing and dialoguing with the people.

Unlike these Masses, where priests seem to think it's all about them and their 'performance', the Ordinariate priest standing in the person of Christ faces the Altar of the Cross and dialogues with God, the Father of mercy.

This liturgical action manifests and proclaims the traditional doctrine of the Mass as essentially a sacrifice offered by the priest alone to the Father, and that as members of Christ's Mystical Body, we offer our prayers and ourselves in union with him.

It makes me realize that I am partaking of a divine mystery, immersed in prayer to which Christ, the eternal high priest of the Church's faith, calls me to become a living sacrifice of praise and thanksgiving.

The penitential prayer before Holy Communion, which begins with the words, "We do not presume to come to this thy Table, O merciful Father, trusting in our own righteousness..." confronts me with my own unworthiness before approaching the altar. It impresses upon me the truth that communion with the God of all holiness involves sacrifice and presupposes regular sacramental confession.

It highlights how intimately the sacrifice of the Mass is connected to our commitment to continual conversion and necessary purification, since forgiveness of our sins come to us through the merits of Christ's sacrifice.

This prayer drives home the point that the Mass can never be a 'come as you are' occasion where by virtue of being present, one can casually receive Holy Communion as a matter of course.

My final like, is that after participating in the Mystery of Christ, I leave feeling united to my fellow Catholics, grateful and joyful to the Father of Mercy for making it possible to start the first day of my week afresh from Christ, cleansed, nourished and sustained.

Gregory Kingman, Morwell, VIC

"Pray, hope, and don't worry."

~ St Pio of Pietrelcina

The Year of Consecrated Life

30th November 2014 – 2nd February 2016

It's 50 years since the promulgation of *Perfectae Caritatis*, the Vatican II document on the renewal of the Religious Life, and the dogmatic constitution on the Church, *Lumen Gentium*. Pope Francis is marking the Golden Jubilee of these documents by declaring 2015 to be especially dedicated to Consecrated Life in the Church.

The Pope said in his Apostolic Letter to All Consecrated People, "I ask the whole Christian people to be increasingly aware of the gift which is the presence of our many consecrated men and women, heirs of the great saints who have written the history of Christianity... so that its beauty and holiness may shine forth in the Church."

Inspired by this, the *Conventual Sisters of St Dominic in Ganmain, NSW* will be providing *Into the Deep* with monthly information that can be reproduced in parish or school bulletins.

2. What part do religious play in the Church?

Contrary to the popular view, they are not there to teach in schools, nurse, care for the aged or do social work! The Church teaches that Religious are there to do these three things -

- PRAY for the world,
- DO PENANCE for their sins and for those of the world, and
- WITNESS to the world that God is "the All".

By their very lives, religious proclaim that all the good things of this world are passing and that God and His Heavenly Kingdom are what every human heart really longs for.

It is no wonder that the Church describes such a way of life as "essential to Her life and holiness".

Clearly it is no optional extra; prayer for religious vocations is very much in order.

The Conventual Sisters of St Dominic in Ganmain, to mark the Year of Consecrated Life, have put together these paragraphs on the simple truths of Religious Life.

3. Where did the idea of Religious Life originate?

It began with Jesus Christ Himself who chose to live a poor life, a virginal life and a life of absolute obedience to His Father's Will. These have become the ideals of Religious who are called to a closer and more complete following of Christ.

Poor: He told his followers that He had nowhere to lay his head. He taught us not to worry about what we should eat or wear but rely on God for everything.

Virginal: His life was free from the exclusive attachment of marriage so that He could give Himself totally to his Father's work and could love all mankind with a full and undivided love.

Obedient: He said that his Father's Will was food and drink to Him - even when it led Him to the Cross.

The Conventual Sisters of St Dominic in Ganmain, to mark the Year of Consecrated Life, have put together these paragraphs on the simple truths of Religious Life.

Independent Catholic School

Saint Mary MacKillop Colleges, Wagga Wagga has begun the school year with 120 students at a new location. Brochures explaining the school's ethos and purpose are included with this issue of *Into the Deep* [Not enough for every issue, sorry – Ed.]. Otherwise you may visit the website www.stmarymackillop.nsw.edu.au or contact admin@stmarymackillop.nsw.edu.au.

History of the Colleges

www.stmarymackillop.nsw.edu.au

Saint Mary MacKillop Colleges, Wagga Wagga are two non-systemic, single-sex schools in the Catholic tradition incorporating Our Lady of the Rosary Girl's College and Christ the King Boy's College. It was founded in 2007 by Bill and Joanne Andrews.

Bill and Joanne Andrews became increasingly concerned about the state of Catholic education and they saw a need for a school dedicated to sound Catholic formation and solid academic teaching. The Andrews have worked to make this vision a reality.

After extensive prayer and consultation with priests, religious and interested laity, Bill and Joanne came to believe that the venture was in accord with God's Will. Several public meetings were held to gauge public interest. The Conventual Sisters of St Dominic and lay teachers agreed to teach in the school.

With the permission of the Bishop of Wagga Wagga, Gerard Hanna, Saint Mary MacKillop Colleges opened on the Feast day of St John Bosco, Patron of Schools, 31 January, 2007. Beginning as a secondary school, the first intake was only ten students, rising to fifteen by the end of the year. Due to increasing interest, Years 5 & 6 were added the following year, with the entire Primary school years enrolled by 2010. ...

While the full effectiveness of Saint Mary MacKillop Colleges, Wagga Wagga is known only to God, the school has an important role in the growth and renewing of the Catholic Church in Australia and of society as a whole.

Good Fathers

Pope Francis, General Audience, 04-02-2015 (Zenit)

Every family needs a father. Today we reflect on the value of his role, and I would like to begin from some expressions that are found in the Book of Proverbs, words that a father addresses to his son: "My son, if your heart is wise, my heart too will be glad. My soul will rejoice when your lips speak what is right." (23:15-16)

One cannot express better the pride and emotion of a father who realizes that he has transmitted to his son what truly counts in life, namely, a wise heart. ...

A father is well aware how much it costs to transmit this heritage: how much closeness, how much gentleness and how much firmness. However, what consolation and what reward is received when children honour this heritage! It is a joy that compensates for every effort, that surpasses every misunderstanding and heals every wound.

Hence, the first necessity is in fact this: that the father be present in the family. That he be close to his wife, to share everything – joys and sorrows, efforts and hopes. And that he be close to the children in their growth: when they play and when they are busy, when they are carefree and when they are anguished, when they express themselves and when they are silent, when they risk and when they are afraid, when they take a wrong step and when they find the way again. ... But to be present is not the same as controlling. Because fathers who are too controlling override the children, they do not let them grow.

The Gospel provides us with the example of the Father in Heaven – the only one, says Jesus, who can be truly called "Good Father". Everyone knows that extraordinary parable of the Prodigal Son, or better of the Merciful Father... How much dignity and how much tenderness in the father's waiting, who is at the door of his home waiting for his son to return! Fathers should be patient, many times there is nothing else that can be done other than to wait. Pray and wait with patience, gentleness, magnanimity and mercy.

A good father is able to wait and to forgive from the depth of his heart. Of course, he is also able to correct with firmness: he is not a weak, compliant and sentimental father. ...

Without the grace that comes from the Father who is in Heaven, fathers lose courage and abandon the field. However, children are in need of finding a father who waits for them when they return from their failures. They will do everything not to admit it, not to make it seen, but they need him and not finding him opens in them wounds that are difficult to heal.

The Church, our Mother, is committed to supporting with all her strength the good and generous presence of fathers in families, because they are, for the new generations, irreplaceable custodians and mediators of faith in goodness, in justice and in the protection of God, as Saint Joseph.

Confused Thinking

That there are still some within the Catholic Church who persist with the claim that the ordination of women is not a settled issue (ITD Jan/Feb, p.6), is not surprising. But this is not the only issue in which doubting Thomases can be found, as your readers would be well aware.

Prayers for a strengthening of faith, theirs and ours, in these challenging times, are always needed. Their thoughts must be very confused.

Concern about a lack of vocations to the priesthood is justified [each Catholic should pray for an increase in vocations] but it is a twisted logic to reason that this can be achieved by perpetuating doubt towards the authority of the Church to which they hope to gain vocations. They do not seem to understand that their 'dogmatism' in this matter does not gather, but scatters.

With people bereft of common sense it is impossible to discuss anything. Nevertheless, perceived errors need to be addressed. Resisting lawful authority is the opposite of the example set by Jesus. It seems to me that many of the problems within the Church involve the Holy Eucharist, Church Authority and ecumenism, understood as sincere prayer and dialogue towards Christian unity, which at times [or so it seems to me] appears more like syncretism on one side and cabalism on the other. The latter, in the form of a global ethic based on the 'proposal' that none of the world religions can bring about world peace. One could be forgiven for thinking that there are some who are trying, not to renew the Church, but to create a new church.

It must be a real problem for some within the Church, who are so easily persuaded to trust, not the Divinely guided Church which has weathered 20 centuries of turbulent times, but certain 20th and 21st century scholars who are skeptical over the sublime content of the fourth Gospel and who claim to be more competent in judging Jesus' intentions than were the apostles and early Church Fathers. John's Gospel identifies Jesus' Divinity. It contains, among other things, the discourse on the Bread of Life (Ch 6), the necessity of the Sacrament of Baptism with water and the Holy Spirit (Ch3:5) and the basis for the doctrine of Papal Supremacy (Ch21:15-17, along with Matt 16:16-19).

A deeper reflection on Our Lord's words: "the stone which the builders rejected has become the corner stone" would be an appropriate action. "If you believe what you like in the Gospels and disregard what you don't like, it's not the Gospels you believe but yourself." (St Augustine)

As the sun melts wax and hardens mud, thank you Lord for your mercy so that each of us sinners, with the help of your grace, can change our ways.

May the Holy Spirit be our guide and may St Michael guard and protect us.

John Royal, Bundaberg West, QLD

Would He Stand a Chance?

Pope Benedict XVI, in Jesus of Nazareth, p.40,41

At the culmination of Jesus' trial, Pilate presents the people with a choice between Jesus and Barabbas. One of the two will be released.

But who was Barabbas? It is usually the words of John's Gospel that come to mind here: "Barabbas was a robber" (Jn18:40). But the Greek word for "robber" had acquired a specific meaning in the political situation that obtained at the time in Palestine. It had become a synonym for "resistance fighter." Barabbas had taken part in an uprising (cf. Mk15:7), and furthermore – in that context – had been accused of murder (cf. Lk23:19,25). When Matthew remarks that Barabbas was "a notorious prisoner" (Mt27:16), this is evidence that he was one of the prominent resistance fighters, in fact probably the actual leader of that particular uprising.

In other words, Barabbas was a messianic figure. The choice of Jesus versus Barabbas is not accidental; two messiah figures, two forms of messianic belief stand in opposition. This becomes even clearer when we consider that the name Bar-Abbas means "son of the father." This is a typically messianic appellation, the cultic name of a prominent leader of the messianic movement. ...

Origen, a Father of the Church, provides us with another interesting detail. Up until the third century, many manuscripts of the Gospels referred to the man in question here as "Jesus Barabbas" – "Jesus son of the father." Barabbas figures here as a sort of alter ego of Jesus, who makes the same claim but understands it in a completely different way.

So the choice is between a Messiah who leads an armed struggle, promises freedom and a kingdom of one's own, and this mysterious Jesus who proclaims that losing oneself is the way to life. Is it any wonder that the crowds prefer Barabbas? ...

If we had to choose today, would Jesus of Nazareth, the son of Mary, the Son of the Father, have a chance? Do we really know Jesus at all? Do we understand him? Do we not perhaps have to make an effort, today as always, to get to know him all over again?

*"Mary, the young mother,
and Simeon, the kindly old man,
hold the Child in their arms,
yet it is the Child himself
who guides them both."*

Pope Francis, Feast of the Presentation, 02-02-2015

Mass is Not a Social Event

Pope Pius XII, Mediator Dei

[95.] Some in fact disapprove altogether of those Masses which are offered privately and without any congregation, on the ground that they are a departure from the ancient way of offering the sacrifice; ...

[96.] They are mistaken in appealing in this matter to the social character of the eucharistic sacrifice, for as often as a priest repeats what the divine Redeemer did at the Last Supper, the sacrifice is really completed.

Moreover, this sacrifice, necessarily and of its very nature, has always and everywhere the character of a public and social act, inasmuch as he who offers it acts in the name of Christ and of the faithful, whose Head is the divine Redeemer, and he offers it to God for the holy Catholic Church, and for the living and the dead. This is undoubtedly so, whether the faithful are present – as we desire and commend them to be in great numbers and with devotion – or are not present, since it is in no wise required that the people ratify what the sacred minister has done.

[114.] They...err from the path of truth who do not want to have Masses celebrated unless the faithful communicate; and those are still more in error who, in holding that it is altogether necessary for the faithful to receive holy communion as well as the priest, put forward the captious argument that here there is question not of a sacrifice merely, but of a sacrifice and a supper of brotherly union, and consider the general communion of all present as the culminating point of the whole celebration.

The Procession of Palms

Pope Benedict XVI, Palm Sunday homily, 2007

Thus the procession of palms is also a procession of Christ the King: We profess the kingship of Jesus Christ, we recognize Jesus as son of David, the true Solomon – the King of peace and justice.

Recognizing him as King means accepting him as the one who shows us the way, the one to whom we entrust ourselves and whom we follow. It means accepting his word every day as the valid criterion for our life. It means seeing in him the authority to whom we submit ourselves. We submit ourselves to him because his authority is the authority of truth.

The procession of palms is – as it was then for the disciples – above all an expression of joy, because we can know Jesus, because he allows us to be his friends, and because he has given us the key of life.

This joy...is also, however, the expression of our "yes" to Jesus and of our availability to go with him wherever he takes us. ... "Let us ask for the grace to follow him."

Zenit.org 01-04-2007

Supporters' Network

*As promised last month (Jan/Feb ITD p. 7), here is some information on how you can help the Ordinariate in Australia (adapted from the Ordinariate brochure). In doing so, you will be **helping to strengthen orthodoxy in the Church in Australia.** - Ed.*

The Ordinary of the Personal Ordinariate of Our Lady of the Southern Cross, Monsignor Harry Entwistle, is encouraging the ongoing development of the Ordinariate Supporters' Network:

"Having established the foundations of the Ordinariate in Australia, we now need to turn our attention to spreading the word as far as possible - this is vital to our Evangelical mission. Today I am urging every Ordinariate member to join me in this vital work. There are many people who are supporters of Pope Benedict's vision to bring the gifts of our patrimony into the Catholic Church, but for many differing reasons are not worshippers with us. My invitation is for those people to become a Supporter by joining the Ordinariate Supporters' Network."

The Ordinariate Supporter's Network is coordinated by the Ordinariate Chancery, and allows for communication both at a local and a national level. To enhance local communications, each Ordinariate group will receive details of Supporters local to their area.

Other ways to support:

Worship: Come worship with us, make your spiritual home with us. Become part of our sacramental community.

Prayer: The Ordinariate is a Catholic diocese seeking to build up the Church in Australia, and to remain faithful to the Magisterium. We serve in all states of Australia, and you can join us with your prayerful support. We need to be surrounded and supported by the prayers of the Body of Christ.

Financial: The Ordinariate campaign has ambitious targets, for good reasons! We want the Ordinariate to maintain what it has, grow into the future, and develop resources when, and where, the Holy Spirit sends us. We have been asked to establish a centre in Sydney, as well as expand our outreach in Gippsland. To do this in any meaningful way means funding. You can donate a single gift or you can donate a regular gift.

Bequests: After providing for your family and friends, you may nominate to leave an enduring legacy to the community by supporting the Ordinariate in your Will.

Ambassador: Will you become ambassadors for the Ordinariate, sharing in our vision of celebrating the Sacrifice of the Mass with reverence, awe and true worship, building the Church of God?

*For more information: Ordinariate diocese www.ordinariate.org.au
Gippsland Ordinariate www.gippsland-ordinariate.com
Parish of the Most Holy Family, P.O. Box 815, Maffra, VIC 3860*

Feasting...

Code of Canon Law: Feast Days

Can.1246 §1. Sunday, on which by apostolic tradition the paschal mystery is celebrated, must be observed in the universal Church as the primordial holy day of obligation. The following days must also be observed: the Nativity of our Lord Jesus Christ, the Epiphany, the Ascension, the Body and Blood of Christ, Holy Mary the Mother of God, her Immaculate Conception, her Assumption, Saint Joseph, Saint Peter and Saint Paul the Apostles, and All Saints.

§2. With the prior approval of the Apostolic See, however, the conference of bishops can suppress some of the holy days of obligation or transfer them to a Sunday.

Can.1247 On Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass.

Moreover, they are to abstain from those works and affairs which hinder the worship to be rendered to God, the joy proper to the Lord's day, or the suitable relaxation of mind and body.

Can.1248 §1. A person who assists at a Mass celebrated anywhere in a Catholic rite either on the feast day itself or in the evening of the preceding day satisfies the obligation of participating in the Mass.

...And Fasting

Code of Canon Law: Days of Penance

Can.1249 The divine law binds all the Christian faithful to do penance each in his or her own way. In order for all to be united among themselves by some common observance of penance, however, penitential days are prescribed on which the Christian faithful devote themselves in a special way to prayer, perform works of piety and charity, and deny themselves by fulfilling their own obligations more faithfully and especially by observing fast and abstinence, according to the norm of the following canons.

Can.1250 The penitential days and times in the universal Church are every Friday of the whole year and the season of Lent.

Can.1251 Abstinence from meat, or from some other food as determined by the Episcopal Conference, is to be observed on all Fridays, unless a solemnity should fall on a Friday. Abstinence and fasting are to be observed on Ash Wednesday and Good Friday.

Can.1252 The law of abstinence binds those who have completed their fourteenth year. The law of fasting binds those...until the beginning of their sixtieth year.

Can.1253 The conference of bishops can determine more precisely the observance of fast and abstinence as well as substitute other forms of penance, especially works of charity and exercises of piety, in whole or in part, for abstinence and fast.

ITD Blog News

What's Been Happening on the ITD Blog

Go to stoneswillshout.com/wp to read more!

God is Real, and Faith Matters: “The real freedom every human heart thirsts for, and the world so desperately needs, is a big thing that hinges on a seemingly “little” thing: our own personal turning away from sin and toward God, not just with our words but with *our whole lives*.” – *Archbishop Chaput writes On the Threshold of Lent ...* [Read more](#)

Getting On Our High Horses: President Obama Compares Islam to Christianity By Dennis Prager. “What other religious group is engaged in mass murder, systematic rape, slavery, beheading innocents, bombing public events, shooting up school children, wiping out whole religious communities and other such atrocities? ...” [Read more](#)

A Great Gift! Here is another bishop who is taking his responsibilities seriously. Thank God for him! And pray that he will have the strength to remain courageous. Bishop Michael Barber, S.J., of the Diocese of Oakland, presented the revised teacher contracts for the 2014-15 school year. This new revision is part of a growing trend among Catholic dioceses to ensure the Catholic identity of their educational institutions by giving teachers clear guidance regarding moral conduct. ... [Read more](#)

Toxic Confusion in Catholic Schools: God bless Archbishop Salvatore Cordileone and give him strength to face the onslaught! He is bishop of San Francisco Archdiocese and had the audacity to write a letter to teachers of the Catholic high schools in his diocese, making statements that are in line with the Catholic faith and Catholic education. Imagine the backlash he must be facing! ... [Read more](#)

Safe Schools Not Safe: The “Safe Schools Coalition” is a program being rolled out in schools in Australia supposedly to combat bullying. But it’s really all about normalising gay sex. It’s not pretty. You can read about it here – “Support gender diversity and sexual diversity...” [Read more](#)

Men looking for an army to join: Here’s an interesting article looking at the appeal to young men of the ‘masculinity’ of militant Islam, and the lack of appeal to young men of the increasing feminisation of the U.S. Military. “There are armies of teens in the West who are looking for an army to join...” [Read more](#)

Preparing for the Preparation: I recently heard about Septuagesima, Sexagesima, and Quinquagesima. Had never heard about them before! All very interesting. The season of Septuagesima comprises the three weeks immediately preceding Lent. ... [Read more](#)

Family Conference Success

The inaugural national conference of the National Association of Catholic Families (NACF) held over the weekend of 23-25 January, was a huge success.

Just over 400 enthusiastic people, represented by over 70 families from NSW, VIC, QLD and ACT, attended the conference, held at Lake Hume Resort, Albury.

The cost to families was kept to a minimum due to generous sponsorships from Archdiocese of Melbourne, Archdiocese of Sydney, Catholic Super, Diocese of Wagga Wagga, St Mary MacKillop College Albury and St Patrick’s Parish Albury.

The conference kicked off with a pilgrimage walk from St Patrick’s Church Albury to the Marian shrine at Immaculate Heart of Mary Parish Thurgoona, with all-night adoration.

Keynote speaker, Bishop Columba Macbeth-Green, celebrated the opening Mass, giving an uplifting homily on the importance of family, and of being active and positive within that family. Bishop Gerard Hanna was unfortunately unable to attend the conference but sent an inspiring letter of welcome which was read to the families present.

Over the weekend, attendees were treated to beautiful Masses, Catechesis of the Good Shepherd for children, recreational activities including a canoe trip down the Murray River, Sunday morning ‘Olympics’, a family concert performed by conference participants, and bush dance. At the family concert, a certain bishop delighted all with his skilled mastery of the bagpipes.

Inspiring presentations and workshops on key issues of faith and family were very well received, and speakers gave attendees insightful and practical ways to communicate in marriage, to pray more effectively together as a couple and as a family, to fight the onslaught of the pornographic culture, and to spread the Truth to others. Sisters from the Missionaries of Charity conducted activities for the children.

Fr Peter Murphy from Holy Spirit Parish, along with Marcus and Regina Shaw from Albury, outlined the ‘True Love Waits’ program which encourages young people to make a vow of purity and fidelity. So inspired were the attendees, that 37 young adults took the pledge during the closing Mass at St Patrick’s Church, Albury.

Organisers, ably assisted by over 30 volunteers, are extremely pleased with the outcome and success of the conference. As many of the attendees stated on their feedback sheets, the conference provided families, and especially teenagers, the opportunity to share time together with other like-minded Catholic families, and with the presence of the Holy Spirit, reinvigorated the daily task of living our faith and sharing it with others.

Mark & Jenny Mannering, Presidents NACF Wagga Wagga, NSW

Catholic Life Corner

From the latest edition of Catholic Life (Feb 2015):

A notice (p.15) that the Australian Catholic Bishops Conference will be considering “ethical investment, mining, fracking and alternative energy” at their plenary meeting in Sydney. Really useful topics for addressing the crisis of faith in our country with the dwindling numbers of Catholics who know or care about the Catholic faith. Maybe understanding the pros and cons of fracking will help draw people into a deeper relationship with Christ.

Religious Education at Catholic College Sale (p.9) is just what you feared it was: the “engaging RE curriculum” involves knitting for the homeless, making bracelets for East Timor, creating short movies, leadership activities, social justice camps, homeless sleep-outs, and soup vans. Through these, the students “gain valuable life experience”. Where do they gain any knowledge or experience of the Catholic faith?

“Focus on Reconciliation at St Kieran’s” (p.8) looked like a promising headline – imagine a school deciding to focus itself on the Sacrament of Reconciliation as a co-ordinated effort! But alas, they meant ‘reconciliation’ by writing letters to students in a Muslim school.

Director of Catholic Education, Maria Kirkwood, in her introduction to the new “Around Catholic Schools” insert (p.7) mentions that an ‘extensive’ review of Catholic education in the schools of Sale diocese is complete. Dare we hope for anything to come of that? I doubt it. It appears that Catholic education was ‘reviewed’ primarily by current Catholic education staff.

- Ed.

Reform of Catechesis

Cardinal Raymond Burke, in an interview with Don Fier of The Wanderer

...Until we get back to a complete presentation of the Faith from the early years – starting as soon as children are able to understand – followed by an ever-deepening formation over the years, we will end up in situations where people will not even believe in the natural moral law, let alone the other teachings of the Faith.

Even though there are hopeful signs, we cannot rest on any laurels – a more intense reform of catechesis is needed. For instance, in the Synod on the Family it was evident to me that one of the major problems is that people do not understand marriage because they have not been properly catechized. Sadly, this sometimes applies even to the clergy.

Thewandererpress.com 05-01-2015

Weddings in Lent

Answered by Father Edward McNamara, professor of liturgy at the Regina Apostolorum university

Q: Last Saturday I participated in a wedding Mass. As I remembered that there is no wedding celebration in Lent, I asked the presider about this. He answered, “Holy matrimony is a sacrament so we can celebrate it even in Lent.” Is this true? - N.T., Houston, Texas

A: The precise answer to this question is yes, no and it depends.

There is no universal rule that would prohibit celebrating the sacrament of matrimony during Lent.

The ritual for matrimony foresees this possibility but indicates that pastors should inform couples so that they take the nature of the season into account. This would usually mean moderating the external elements such as flowers and decorations in the church. On some days, it might also mean that the ritual nuptial Mass would not be allowed and that in some cases the priest would have to celebrate the wedding in violet vestments.

Weddings are forbidden on Good Friday and Holy Saturday. According to the Congregation for Divine Worship’s 1988 Circular Letter Concerning the Preparation and Celebration of the Easter Feasts:

“61. All celebration of the sacraments on this day [Good Friday] is strictly prohibited, except for the sacraments of penance and anointing of the sick. Funerals are to be celebrated without singing, music, or the tolling of bells.

“75. On this day [Holy Saturday], the Church abstains strictly from celebration of the sacrifice of the Mass. Holy Communion may only be given in the form of Viaticum. The celebration of marriages is forbidden, as is also the celebration of other sacraments, except those of penance and the anointing of the sick.” ...

Therefore, the universal laws do not forbid weddings during Lent but nor are they particularly enthusiastic in promoting it.

www.zenit.org 23-03-2010

Marlo Retreats

The next retreats at The Ark in Marlo will be:

- 9-13 March (week) – Fr John Speekman.
Theme: A Beginner’s Guide to the Philokalia.
- 15-18 May (weekend) – Fr Emmanuel Adami.

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.

Richard Earle, Marlo, VIC

Ph 5154 8419

Thick Darkness to Come

Pope Benedict XVI, Angelus Address, 05-03-2012

The mystery of the Transfiguration must not be detached from the context of the journey that Jesus is undertaking. He is now decisively set on the accomplishment of his mission, knowing full well that to reach the resurrection he must pass through the passion and death on the cross.

He spoke about this openly with the disciples, who did not understand it however; indeed, they rejected this prospect, because they did not think as God thinks but as men do. This is why Jesus takes three of them with him up the mountain and reveals his divine glory, the splendour of Truth and Love.

Jesus wants this light to illumine their hearts when they pass through the thick darkness of his passion and death, when the scandal of the cross will be too much for them. God is light, and Jesus wants to provide his most intimate friends with an experience of this light that lives in him.

Thus, after this event, he will be an interior light in them, able to protect them from the assaults of darkness. Even in the darkest night Jesus is the lamp that never goes out. St Augustine, summing up this mystery with a very beautiful expression, says: "That which is for the eyes of our body the sun that we see, [Christ] is for the eyes of the heart".

Dear brothers and sisters, we all have need of interior light to overcome life's trials. This light comes from God, and it is Christ who bestows it, he, in whom dwells the fullness of divinity.

Let us climb the mountain of prayer together with Jesus and, contemplating his countenance full of love and truth, let ourselves be filled interiorly by his light. Let us ask the Virgin Mary, our guide in the journey of faith, to help us to live this experience in the time of Lent, finding every day some moment for silent prayer and for listening to the Word of God.

Zenit.org 05-03-2012

Into the Desert

Fr Raneiro Cantalamessa, Preacher of the Pontifical Household, First Lenten Homily 2014

Jesus always withdrew into desert places to pray to his Father. ... One does not go into the desert to leave something – the noise, the world, occupations – one goes there above all to find something, rather Someone. One does not go alone to find oneself, to put oneself in contact with one's inner self, as in so many forms of non-Christian meditation. To be alone with oneself can mean to find oneself with the worst of company. The believer goes into the desert, goes down into his own heart, to renew his contact with God, because he knows that "Truth dwells in the interior man."

New Adoration Chapel in Maffra

The Gippsland Ordinariate Adoration Chapel is now a reality. The Sacrifice of the Mass was offered on 7 February, in honour of Our Lady. This chapel is located in one of the rooms in the motel that my wife and I manage, the Maffra Motor Inn.

From this small chapel we are learning how to build a sanctuary in the midst of everyday life, clutter, and busyness. The Chapel is one where we meet Christ, one on one; we can sit, be quiet in the stillness that is God; we can listen, and know God. We take time out of our lives to spend time in eternity.

The Chapel houses eight people comfortably, and is open from 7.30am – 9.00pm every day of the year. Anyone may visit, and this Chapel has the support of the Ordinary, Monsignor Harry Entwistle, who has granted a faculty for the reservation of the Blessed Sacrament and the utilisation of the Chapel for worship and adoration.

The Cenacle of the Marian Movement for Priests, Maffra, has asked to use the Chapel for some of their prayer meetings.

Have you thought about adding a Holy Hour of Reparation to your Lenten discipline? In the Garden of Gethsemane Jesus asked his disciples, "Could you not watch with me one hour?" The Holy Hour is prayed before the Blessed Sacrament in adoration and praise.

During Lent on Thursday evenings there will be a Holy Hour of Reparation at 8.00pm, followed by Evening Prayer, and Rosary.

Feel free to visit often and stay as long as you like.

The Catechism states: "Adoration is the first attitude of man acknowledging that he is a creature before his Creator. It exalts the greatness of the Lord who made us and the almighty power of the Saviour who sets us free from evil. Adoration is homage of the spirit to the "King of Glory," respectful silence in the presence of the "ever greater" God. Adoration of the thrice-holy and sovereign God of love blends with humility and gives assurance to our supplications." (Catechism of the Catholic Church, para. 2628)

Fr Ken Clark, OLSC, Maffra, VIC

***“Evil
draws its power
from indecision
and concern for what
other people think.”***

~ Pope Benedict XVI

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

Contact *Into the Deep*

Blog - stoneswillshout.com/wp

Email - stoneswillshout@bigpond.com

Mail - 12 Vincent Road, Morwell, Vic 3840
Australia

- Contact ITD if you would like to be added to the 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 to be 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.

Wait With Our Lady

Pope Benedict XVI, 08-04-2009

Dear brothers and sisters, let us dispose ourselves to live the Holy Triduum intensely, to participate ever more profoundly in the mystery of Christ. We are accompanied on this journey by the Holy Virgin, who in silence followed her son Jesus to Calvary, taking part with great sorrow in his sacrifice, thus cooperating with the mystery of the Redemption and becoming Mother of all believers. Together with her we will enter the Cenacle, we will stay at the foot of the Cross, we will watch next to the dead Christ, awaiting with hope the dawn of the radiant day of the Resurrection.