

Into the Deep

Issue 166

Newsletter of orthodox Catholics of Gippsland

November 2016

Enter Into Silence

Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship, in an interview in the French newspaper La Nef, October 2016

“God’s first language is silence.” In commenting on this beautiful, rich insight of Saint John of the Cross, Thomas Keating, in his work *Invitation to Love*, writes: “Everything else is a poor translation. In order to understand this language, we must learn to be silent and to rest in God.”

It is time to rediscover the true order of priorities. It is time to put God back at the centre of our concerns, at the centre of our actions and of our life: the only place that He should occupy. Thus, our Christian journey will be able to gravitate around this Rock, take shape in the light of the faith and be nourished in prayer, which is a moment of silent, intimate encounter in which a human being stands face to face with God to adore Him and to express his filial love for Him.

Let us not fool ourselves. This is the truly urgent thing: to rediscover the sense of God. Now the Father allows Himself to be approached only in silence. What the Church needs most today is not an administrative reform, another pastoral program, a structural change. The program already exists: it is the one we have always had, drawn from the Gospel and from living Tradition. It is centred on Christ Himself, whom we must know, love and imitate in order to live in Him and through Him, to transform our world which is being degraded because human beings live as though God did not exist. As a priest, as a pastor, as a Prefect, as a Cardinal, my priority is to say that God alone can satisfy the human heart.

I think that we are the victims of the superficiality, selfishness and worldly spirit that are spread by our media-driven society. We get lost in struggles for influence, in conflicts between persons, in a narcissistic, vain activism. We swell with pride and pretention, prisoners of a will to power. For the sake of titles, professional or ecclesiastical duties, we accept vile compromises. But all that passes away like smoke. In my new book [*The Strength of Silence: Against the Dictatorship of Noise*] I wanted to invite Christians and people of good will to enter into silence; without it, we are in illusion. The only reality that deserves our attention is God Himself, and God is silent. He waits for our silence to reveal Himself.

Regaining the sense of silence is therefore a priority, an urgent necessity.

Silence is more important than any other human work. Because it expresses God. The true revolution comes from silence; it leads us toward God and toward others so that we can place ourselves humbly at their service.

CatholicWorldReport.com 03-10-2016

As A Mother Comforts

Pope Francis, Homily, Georgia 01-10-2016

As a mother takes upon herself the burdens and weariness of her children, so too does God take upon himself our sins and troubles. He who knows us and loves us infinitely, is mindful of our prayers and wipes away our tears. As he looks at us, he is always moved and becomes tender-hearted, with a love from the depths of his being, for beyond any evil we are capable of, we always remain his children; he wants to take us in his arms, protect us, and free us from harm and evil. Let us allow these words of the Lord to resound in our hearts: “As a mother comforts, so will I comfort you”.

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

Misleading

Just noticed in your article on Our Lady of Aparecida (October ITD, p. 8), the last sentence uses the word 'worship' for Our Lady. This is misleading for we do not worship but honour and venerate our dear Heavenly Mother.

God's blessings in this wonderful work.

Bernadette Maguire, Tamworth, New South Wales

On Track

Thank you so much for supplying us with ITD. It keeps us on track.

The other day I read a book called "Reason to Believe" by Ron Tesoriero. www.reasonobelieve.com.au. A treasure of Catholic truth. Worth promoting.

Bert Van Galen, Mowbray, Tasmania

Best Supporters!

Congratulations to Bert Van Galen of Tasmania and Linda Hill of North Queensland who each scored 20 points on the ITD quiz from last month!

That means they:

- read ITD from cover to cover each month;
- pass ITD on to friends;
- support ITD financially; and
- have written to ITD.

In short, it means they're ideal ITD supporters. See if you can imitate them! ITD needs your support to keep going.

Bert and Linda will each receive a copy of the icon of Our Lady of the Southern Cross as their prize.

- Ed.

Christian Death

Ad resurgendum cum Christo, n.4

... Because of Christ, Christian death has a positive meaning. The Christian vision of death receives privileged expression in the liturgy of the Church: "Indeed for your faithful, Lord, life is changed not ended, and, when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven".² By death the soul is separated from the body, but in the resurrection God will give incorruptible life to our body, transformed by reunion with our soul. In our own day also, the Church is called to proclaim her faith in the resurrection: "The confidence of Christians is the resurrection of the dead; believing this we live".

Congregation for the Doctrine of the Faith, 2016

Homecoming

Treatise of St Cyprian on mortality

We ought never to forget, beloved, that we have renounced the world. We are living here now as aliens and only for a time. When the day of our homecoming puts an end to our exile, frees us from the bonds of the world, and restores us to paradise and to a kingdom, we should welcome it.

What man, stationed in a foreign land, would not want to return to his own country as soon as possible? Well, we look upon paradise as our country, and a great crowd of our loved ones awaits us there, a countless throng of parents, brothers and children longs for us to join them.

Assured though they are of their own salvation, they are still concerned about ours. What joy both for them and for us to see one another and embrace! O the delight of that heavenly kingdom where there is no fear of death! O the supreme and endless bliss of everlasting life!

There, is the glorious band of apostles, there the exultant assembly of prophets, there the innumerable host of martyrs, crowned for their glorious victory in combat and in death. There in triumph are the virgins who subdued their passions by the strength of continence. There the merciful are rewarded, those who fulfilled the demands of justice by providing for the poor. In obedience to the Lord's command, they turned their earthly patrimony into heavenly treasure.

My dear brothers, let all our longing be to join them as soon as we may. May God see our desire, may Christ see this resolve that springs from faith, for he will give the rewards of his love more abundantly to those who have longed for him more fervently.

Go Public

Archbishop Charles Chaput of Philadelphia, to the Pennsylvania Pro-Life Federation, Sept 2016

Don't let yourselves be bullied into silence.

Democracy depends on people of conviction carrying their beliefs into public debate – respectfully, legally and non-violently, but vigorously and without apology. Real pluralism demands that people with different beliefs should pursue their beliefs energetically in the public square. This is the only way a public debate can be honest and fruitful.

We should never apologize for being pro-life, or for advancing our beliefs in private or in public.

LifeSiteNews.com 19-10-2016

Defend the Voiceless

Last Sunday after Mass I picked up a copy of the August edition of 'Catholic Life' from the large pile of unread copies at the back of our church. I was saddened to see that 'Catholic Life' still inserts the sitting National Party M.P. for East Gippsland's advert in which he claims to put locals first (sadly not the local unwanted pre-borns or the local traditional families). How can a politician like Darren Chester who is pro-abortion and pro-so-called 'same sex marriages' put himself forward to be the Member for our most conservative and pro traditional family political party? Perhaps in order to be elected? Is 'Catholic Life' happy to accept anti-Catholic adverts?

I was further saddened when I read Bishop O'Regan's reflections on the Federal Election in that August 'Catholic Life' where he appears to have 'lost the wood in the trees' by saying what a "difficult task you/we had of weighing up a constellation of issues". He then referred the reader to the bishops' statement, 'A Voice for the voiceless', which buries "those in the womb" with a list of others who for the most part have a very loud voice via the media and many politicians. No group in the list is as voiceless as the innocent and defenceless unborn children.

In Victoria since October 2008 it is legal to savagely kill babies, without even an anaesthetic, right up to birth. Every year since then Bernie Finn with a few other pro-life politicians has organised the March for the Babies which I have attended with a couple of thousand committed Christians. Sadly very few priests and bishops will support and encourage even this peaceful and prayerful event.

It gets worse. Thanks to Daniel Andrews it is now even illegal to even pray within 150 meters of anywhere where the slaughter of the innocents continues unabated. This 'law' is unconstitutional and has to be challenged.

I don't believe that if as Christians we are doing our utmost to love God and our neighbour, we can afford to be politically correct or tell children - as some of our Sale priests do - that God loves us so much that everyone goes to Heaven regardless of faith or practice, or pretend that everything in the garden is rosy. Many souls are at risk and the devil is currently having a field day.

It is so easy to preach and so hard to practice! Our bishop has had the courage to accept, as a Bishop of Christ's Church, a huge responsibility. I pray fervently that he will have the grace to be the most holy, the most courageous and the most Christ-like bishop our Diocese has ever had. We, the strayed sheep, desperately need such Shepherds especially in these anti-Christian times of apostasy.

Richard Earle, Marlo, Victoria

Forgiveness is Offered to All

Pope Francis, General Audience, 28-09-2016

Saint Luke talks about *two evildoers* crucified with Jesus, who turn to Him with opposite attitudes. The first insults Him, as all the people insulted Him, as the leaders of the people did, but this poor man, driven by despair, says: "Are you not the Christ? Save yourself and us!"

This cry testifies to the anguish of man in face of the mystery of death and the tragic awareness that only God can be the liberating answer: therefore, it is unthinkable that the Messiah, the one sent by God, can be on the cross without doing anything to save Himself.

And they did not understand this. They did not understand the mystery of Jesus' *sacrifice*. And, instead, Jesus has saved us by *staying* on the cross.

All of us know that it is not easy to "stay on the cross," on our small crosses of every day. He stayed on this great cross, in this great suffering, and He saved us there; He showed us His omnipotence there and He forgave us there. Fulfilled there was His self-giving of love; from it flows forever our salvation. By dying on the cross, innocent between two criminals, He attests that God's salvation can reach any man in any condition, even the most negative and painful. God's salvation is for all; no one is excluded. It is offered to all. ...

But you can ask me: "But tell me, Father, does one who has done the worst things in life have the possibility of being forgiven?" Yes! Yes, no one is excluded from God's forgiveness. He must only approach Jesus repentant and with the desire to be embraced by Him.

Zenit.org 28-09-2016

Saint Teresa of Calcutta's Way

The path of authentic Catholic spirituality has been well worn throughout the centuries by countless men and women saints who tirelessly trained in the school of holiness - the Mass; and in the classroom of silence - Eucharistic Adoration.

Of the modern era, Saint Teresa of Calcutta was one of those who expressed and revealed to the world some aspect of the Mystery of Christ. This is what most people encountered through, with and in her. Her simple life and 'little way' of holiness, captured the heart and mind of just about every nation.

Have you ever wondered where her ability to inspire others, or the power to deeply and unreservedly love the poorest of the poor, or the strength to humbly and selflessly serve, came from?

Having initially been called as a Carmelite, through the profession of vows to choose Christ as the only meaning of her life, she desired to establish an ever more profound communion with Him by sharing daily in the Sacrament which made him present, in the sacrifice which made real the gift of his love.

She knew that this was the heart of her consecrated life, and that from it she and her entire order drew its power and strength, and that through it, they lived in union with Him, the Head of the Body, the Church visible and invisible.

Prayer for her was being present to, and communing with God. It unified her whole life, affecting all she did and influencing those around her. She believed in the centrality of the living presence of Jesus Christ. She knew of his centrality in history and eternity, and trusted it in her own life. She knew that without Him she could do nothing, and that action without prayer was worth nothing.

By living in Christ's Eucharistic presence, up to 3 hours a day, she became a woman of constant prayer even when engaged in the most absorbing work of caring for the poorest of the poor. She was forever in contact with God. She understood very clearly the essence of the Catholic spiritual life. And that by virtue of the sacraments of initiation, her consecrated life, and the pursuit of holiness, she was called to become through Grace what Christ is by his very nature, a child of God. As such, living the Catholic faith joyfully was her very life and the greatest gift of God in his love for her.

Gregory Kingman, Morwell, Victoria

On Celebrating Mass *Ad Orientem*

Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship,
in an interview in the French newspaper *La Nef*, October 2016

The outward orientation leads us to the interior orientation that it symbolizes. Since apostolic times, Christians have been familiar with this way of praying. It is not a matter of celebrating with one's back to the people or facing them, but toward the East, *ad Dominum*, toward the Lord.

This way of doing things promotes silence. Indeed, there is less of a temptation for the celebrant to monopolize the conversation. Facing the Lord, he is less tempted to become a professor who gives a lecture during the whole Mass, reducing the altar to a podium centred no longer on the cross but on the microphone! The priest must remember that he is only an instrument in Christ's hands, that he must be quiet in order to make room for the Word, and that our human words are ridiculous compared to the one Eternal Word. I am convinced that priests do not use the same tone of voice when they celebrate facing East. We are so much less tempted to take ourselves for actors, as Pope Francis says!

Of course, this way of doing things, while legitimate and desirable, must not be imposed as a revolution. I know that in many places preparatory catechesis has enabled the faithful to accept and appreciate the orientation. I wish that this question would not become the occasion for an ideological clash of factions! We are talking about our relationship with God.

As I had the opportunity to say recently, during a private interview with the Holy Father, here I am just making the heartfelt suggestions of a pastor who is concerned about the good of the faithful. I do not intend to set one practice against another.

If it is physically not possible to celebrate *ad orientem*, it is absolutely necessary to put a cross on the altar in plain view, as a point of reference for everyone. Christ on the cross is the Christian East.

CatholicWorldReport.com 03-10-2016

Let the Light In

Pope Francis, Homily, Georgia 01-10-2016

The consolation we need, amid the turmoil we experience in life, is precisely the presence of God in our hearts.

God's presence in us is the source of true consolation, which dwells in us, liberates us from evil, brings peace and increases our joy.

For this reason, if we want to experience his consolation, we must give way to the Lord in our lives. And in order for the Lord to abide continually in us, we must open the doors of our hearts to him and not keep him outside.

There are *doors of consolation* which must always be open, because Jesus especially loves to enter through them: the Gospel we read every day and carry around with us, our silent prayer in adoration, confession, the Eucharist. It is through these doors that the Lord enters and gives new flavour to reality.

When the door of our heart is closed, however, his light cannot enter in and everything remains dark. We then get accustomed to pessimism, to things which aren't right, to realities that never change. We end up absorbed in our own sadness, in the depths of anguish, isolated.

If, on the other hand, we open wide the doors of consolation, the light of the Lord enters in!

My God, let me know and love you,

so that I may find my happiness in you.

Since I cannot fully achieve this on earth, help me to improve daily until I may do so to the full.

Enable me to know you ever more on earth, so that I may know you perfectly in heaven.

Enable me to love you ever more on earth, so that I may love you perfectly in heaven.

In that way my joy may be great on earth, and perfect with you in heaven.

O God of truth, grant me the happiness of heaven so that my joy may be full in accord with your promise.

In the meantime let my mind dwell on that happiness, my tongue speak of it, my heart pine for it, my mouth pronounce it, my soul hunger for it, my flesh thirst for it, and my entire being desire it until I enter through death in the joy of my Lord forever. ***Amen.***

- St Augustine

Midnight Mass

Below are the Mass times, and the forthcoming Masses and events for the Gippsland Ordinariate Parish. Of special notice are the 1st Friday and 1st Saturday devotions; Midnight Mass at Cowwarr at Christmas; and a retreat for the Parish in February 2017 (theme is 'Beloved'). All welcome.

Mass Times

Saint Michael's Catholic Church, Heyfield

Sundays: Holy Mass 10.00a.m; Confession 9.30am

St. Brigid's Catholic Church, Cowwarr

Wednesdays: Holy Mass 10.00am; Adoration 10.30-11.00am.

1st Friday Devotions: Holy Mass 7.00pm, Adoration till 12.00am

1st Saturday Devotions: Confession 9.30am; Holy Mass 10.00am; Rosary and Adoration till 11.30am.

Maffra Motor Inn Chapel

3rd Saturday: Holy Mass, 10.00am.

Dates for the Diary

2016: Christmas Midnight Mass: St Brigid's Catholic Church, Cowwarr: 24th December 11.30pm Carols; 12.00am Mass

2017: Four day Retreat: Marlo, 5.00pm 19th February (Start) - Lunch: 23rd February (Ends).

Fr Ken Clark, Parish Priest,
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Not Self-Sufficient

Pope Francis, Homily, Georgia 01-10-2016

The true greatness of man consists in making himself small before God.

For God is not known through grand ideas and extensive study, but rather through the littleness of a humble and trusting heart.

To be great before the Most High does not require the accumulation of honour and prestige or earthly goods and success, but rather a complete self-emptying. A child has nothing to give and everything to receive. A child is vulnerable, and depends on his or her father and mother. The one who becomes like a little child is poor in self but rich in God. ...

[W]e are constantly and primarily his children: not masters of our lives, but children of the Father; not autonomous and self-sufficient adults, but children who always need to be lifted up and embraced, who need love and forgiveness.

Our Older Brothers and Sisters

Pope Francis to Elderly, 15-10-2-16

The Church looks at elderly people with affection, gratitude and great esteem. They are an essential part of the Christian community and of society. ... In particular, they represent the roots and memory of a people. ... Your maturity and wisdom, accumulated over the years, can help the younger, supporting them on the path of growth and of openness to the future, in the search for their way. The elderly, in fact, witness that even in the most difficult trials one must never lose faith in God and in a better future. They are like trees that continue to bear fruit: despite the weight of the years, they can make their original contribution for a society rich in values and for the affirmation of the culture of life.

Many elderly generously use their time and the talents God has given them, to open themselves to help and support others. I am thinking of all those who make themselves available in the parishes for truly valuable service: some dedicate themselves to the adornment of the Lord's house; others are catechists, animators of the liturgy and witnesses of charity. And what to say of their role in the family realm? How many grandparents take care of their grandchildren, transmitting with simplicity to the littlest the experience of life, the spiritual and cultural values of a community and of a people! In countries that have suffered grave religious persecution, it was the grandparents that transmitted the faith to the new generations, taking children to receive Baptism in a context of secrecy.

In a world such as the present, in which often strength and appearance are mythicized, you have the mission to witness the values that truly count and that remain for ever, because they are inscribed in the heart of every human being and guaranteed by the Word of God. Precisely as persons of the so-called third age, you – or better “we” because I am also part of it – are called to work for the development of the culture of life, witnessing that every stage of existence is a gift of God and has its beauty and importance, even if marked by frailty.

While many elderly, within the limits of their possibilities, continue to spend themselves for their neighbour, there are so many who live with sickness, with motor difficulties and are in need of assistance. I thank the Lord today for the many persons and structures that are dedicated to the daily service of the elderly, to foster adequate human contexts, in which each one can live worthily this important stage of their life. The institutes that house the elderly are called to be places of humanity and loving care, where the weakest individuals are not forgotten or neglected, but visited, remembered and protected as older brothers and sisters.

Zenit.org 17-10-2016

Burial of the Dead and Conservation of Ashes

Instruction Ad resurgendum cum Christo, Congregation for the Doctrine of the Faith, 15-08-2016

4. In circumstances when cremation is chosen because of sanitary, economic or social considerations, this choice must never violate the explicitly-stated or the reasonably inferable wishes of the deceased faithful. The Church raises no doctrinal objections to this practice, since cremation of the deceased's body does not affect his or her soul, nor does it prevent God, in his omnipotence, from raising up the deceased body to new life. ... The Church continues to prefer the practice of burying the bodies of the deceased, because this shows a greater esteem towards the deceased. Nevertheless, cremation is not prohibited, “unless it was chosen for reasons contrary to Christian doctrine”. ...
5. When, for legitimate motives, cremation of the body has been chosen, the ashes of the faithful must be laid to rest in a sacred place, that is, in a cemetery or, in certain cases, in a church or an area which has been set aside for this purpose, and so dedicated by the competent ecclesial authority. ... The reservation of the ashes of the departed in a sacred place ensures that they are not excluded from the prayers and remembrance of their family or the Christian community. It prevents the faithful departed from being forgotten, or their remains from being shown a lack of respect, which eventuality is possible, most especially once the immediately subsequent generation has too passed away. Also it prevents any unfitting or superstitious practices.
6. For the reasons given above, the conservation of the ashes of the departed in a domestic residence is not permitted. ...the ashes may not be divided among various family members... .
7. In order that every appearance of pantheism, naturalism or nihilism be avoided, it is not permitted to scatter the ashes of the faithful departed in the air, on land, at sea or in some other way, nor may they be preserved in mementos, pieces of jewelry or other objects.

What a Catholic Society Looks Like

Fr Shenan Boquet, President, Human Life International

A well-formed people can go out to the world and find creative ways to change it, and not seek endlessly for ways to change the Church and her doctrine to make the Church seem less offensive. When will we learn that caving to the world brings not peace or conversion, but confusion and even greater hostility to faithful Catholics?

Catholics who are well formed in the faith want justice and will work hard for it. They will build solid families that do not need government assistance, and will not seek ever more government to save them from the consequences of their own choices. They will not let the poor and marginalized in their own communities suffer, but will be present to them. They will not have abortions, and will not tolerate this evil in their communities. They will live a witness of true and natural marriage, even with all their flaws, because they remain faithful. They will freely join and support institutions that serve the community well, and they will be generous with whatever wealth they are given. Their society will be more just because they first learned how to love in their families and from priests who were unafraid to tell them the truth and be examples of joyful, Christ-like, sacrificial love. ...

This is what a Catholic society looks like, and it is a society that can handle and not squander its freedom.

02-10-2016 Spirit & Life Newsletter

Don't Believe Everything You Read!

The following is from a parish newsletter reflection, written by "Vincentians". Submitted by John Schmid who notes, "This heresy was in a parish newsletter several years ago in Melbourne":

All Souls Day is another special day, a day when we think about our dead. It is not a day for thinking about Purgatory, nor of the souls in purgatory. It is simply a day for remembering that all God's people are one. The dead are just as much part of our lives, of our past lives, as are the living today. Our prayers for the dead should be prayers of thanksgiving for all that we have been given by people.

"Praying for the souls in Purgatory" is not to be recommended. If there is a place which is called Purgatory, then it is a place of our creation. We are the ones who put people in Purgatory, and we are the ones who keep them there.

Compare this to what the Church teaches on "**The Final Purification, or Purgatory**" (**Catechism of the Catholic Church**):

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.

1031. The Church gives the name *Purgatory* to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire: (Cf. 1 Cor 3:15; 1 Pet 1:7)

As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come. (St. Gregory the Great)

1032. This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: "Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin." (2 Macc 12:46) From the beginning the Church has honoured the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. (Cf. Council of Lyons II) The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead:

Let us help and commemorate them. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them. (St. John Chrysostom)

We should be able to trust priests to teach us what the Church teaches. But we can't. Beware.

- Ed.

Ride Out to Meet Them!

From the speech by Roland von Marburg at the March for the Babies, Melbourne 08-10-2016 [edited with consent]

Thank you for coming today. Thank you for being a witness to life. Thank you for choosing to pray, to help, and to persevere in this great cause. We are reminded of the words of the prophet Isaiah that “they who wait upon the Lord will renew their strength, they will mount up with wings like eagles, they will run and not be weary, they will walk and not be faint”. Thank you for walking today. ...

I am husband to my beautiful wife Anna [and] father to eight beautiful and challenging children. I am a practising Catholic, practising to get better. I am a Surgeon based in Albury. ... Anna and I have joined a group called the Helpers or the Helpers of Gods Precious Infants. We pray, we help, and we persevere. For over 5 years we have prayed outside the abortion clinic in Albury with a small but dedicated modest, peaceful, and wonderful group of people. In that time, this small group has seen the number of abortions in that clinic almost halved. That is a substantial primary school of children saved every year. ...

I could tell you in all actual honesty that there are at least 100,000 abortions per year in Australia. That 30 – 40% of all Australian women have had an abortion. That 10% of women who have an abortion will suffer an immediate complication (infection, haemorrhage, uterine perforation, cervical incompetence, incomplete abortion, thrombosis, anaesthetic complications, etc). That 20% of women will suffer a long term complication of abortion. That women who have had an abortion are at least twice as likely to suicide, suffer depression, anxiety, substance abuse, sexual dysfunction, subsequent premature delivery, a significant increase risk of neonatal abnormalities in subsequent pregnancy’s, and almost certainly suffer an increased risk of breast cancer (there is no doubt that young women face an increased risk of breast cancer as a result of the loss of the protective effect of the first full term pregnancy and one of the most common causes of the loss of the first full term pregnancy in Australia is abortion).

I could tell you that a study of pregnancy associated death published by the American Journal of Obstetrics and Gynaecology demonstrated that the overall death rate is almost three times higher in women who have had an abortion in the previous 12 months compared to women who have carried their pregnancy to term. ... I could bombard you with statistic after statistic about the ill effects of abortion on our beautiful women, but I would be preaching to the converted. The problem in Australia is that most women don’t chose to have an abortion. They have an abortion because they feel that they have no choice.

It would not matter if abortionists could show that not one women suffered a complication or died after an abortion, because her child always dies! That is what is wrong with abortion. That is why we are at a “March for the babies”. That is why we need to pray, help, and persevere. ...

Saint Mother Theresa of Calcutta explained that “any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want. That is why the greatest destroyer of love and peace is abortion”. Even the United Nations recognises through its declaration of the Rights of the Child that “every child needs special safe guards and legal protection both before and after birth”.

However, here in Victoria we have different values and laws. Dan Andrews as Health Minister and now Premier has essentially created a government sponsored protection racket for the abortion industry and its benefactors, the IVF industry, to rake in billions of dollars per year. These are industries driven by greed, not ethics. These are industries driven by death, not health care. In Victoria, as a Doctor, If I refused to refer a 38-week pregnant mother for an abortion that she had requested on any grounds and then silently prayed outside the hospital or clinic she was having her abortion in, I would be deregistered and face 12 months in jail. This is an obscene law.

We all know there are great problems in the world and in our families. There is discord, separation, injustice, poverty, and war. However, the answer is not and cannot be to kill our children. ...

We have 100,000 abortions/year in Australia (about 270 /day). 100% of these abortions are preventable. And the cost to the community of this tragic situation is \$8 billion /year. That is more than 50 times the problem of still births in Australia and a significant chunk of these profits go to the well protected abortion industry.

So what do we do in the face of such evil? Well as anyone who has young children and has had to watch The Lord of the Rings 75 times as I have, knows, you ride out to meet them! Our armour is our prayer, our help, and our perseverance. We persevere until we have a community where our women are loved and not objectified, where every child is valued, where every child is protected, and where every voiceless member of our community is given a voice. We don’t shy away from the problem and we don’t put our light under the bed. We pray, we help and we persevere.

Avoidable Problem

The Australian bishops have issued a new document, this time on the aging society. It describes how they lack family and financial support.

The reason for this is quite obvious. They lack families because there are few or no children. And there are no children because of contraception and abortion, practised by Catholics and Protestants alike.

And this is because the bishops, for half a century, have failed to teach the evils of these unnatural practices.

The aged struggle financially because their families are small. Where once many taxpayers supported few pensioners, today few taxpayers are forced to pay excessive tax to provide for many pensioners.

It's not rocket science. But when you are far divorced from the realities of the world, the obvious is easy to miss.

There are Catholics who believe that the costs of these useless publications, paid by parishioners, could be put to better use. Perhaps in the saving of souls.

Richard Stokes, Burpengary, Queensland

"Jesus does not demand great actions from us, but simply surrender and gratitude."

- St Therese of the Child Jesus

Praying For Us

Pope Francis, Morning Mass, 28-10-2016

'Jesus went up to the mountain to pray and he spent the night in prayer to God.' ...

The cornerstone of the Church is our Lord in front of the Father who intercedes on our behalf, who is praying for us. We pray to Him but the key thing is that He is praying for us. ... And each of us can say this: I am certain that Jesus is praying for me; that he is in front of the Father and naming me. ...

And what Jesus tells Peter, he tells you, and me, everybody: 'I have prayed for you, I am praying for you, I am now praying for you'. And when He comes onto the altar, He comes to intercede, to pray for us. As he did on the Cross.

And this gives us a great sense of security. I belong to this community that's solid because Jesus is its cornerstone, Jesus who is praying for me, who is praying for us. Today we'd do well to reflect on the Church, reflect on this mystery of the Church.

Zenit.org 28-10-2016

Slaves to Freedom

Pope Francis, Jubilee Audience, 08-10-2016

The word "redemption" is little used, yet it is fundamental because it indicates the most radical liberation that God could carry out for us, for all of humanity and for the whole of Creation.

It seems that the man of today no longer likes to think of being liberated and saved by God's intervention. In fact, the man of today deceives himself about his freedom as strength to obtain everything. He even boasts about this, but in reality it is not so.

How many illusions are sold under the pretext of freedom and how many new slaves are created in our days in the name of a false liberty! ... "I do this because I want to; I take drugs because I like to, I'm free, I do this other ..." They are slaves! They become slaves in the name of freedom. We have all seen people of this sort that end up on the ground. We are in need of God freeing us from every sort of indifference, egoism and self-sufficiency.

The Apostle Peter's words express very well the meaning of the new state of life to which we are called. Becoming one of us, not only does the Lord Jesus assume our human condition but He raises us to the possibility of being children of God. With His Death and Resurrection Jesus Christ, the spotless Lamb, conquered death and sin to free us from their dominion. He is the Lamb that was sacrificed for us, so that we could receive a new life made up of forgiveness, love and joy. These three words are beautiful: forgiveness, love and joy.

Everything He assumed was also redeemed, freed and saved. It is certainly true that life tries us and sometimes we suffer because of this. However, in these moments we are invited to direct our gaze to Jesus crucified, who suffers for us and with us, as sure proof that God does not abandon us.

Zenit.org 12-09-2016

Bearing Pain

Pope Francis, Homily, Georgia 01-10-2016

Even when enduring affliction and rejection, a Christian is always called to bring hope to the hearts of those who have given up, to encourage the downhearted, to bring the light of Jesus, the warmth of his presence and his forgiveness which restores us. Countless people suffer trials and injustice, and live in anxiety. Our hearts need anointing with God's consolation, which does not take away our problems, but gives us the power to love, to peacefully bear pain.

Sacred Music

From a column by Bishop James Conley of Lincoln, Nebraska; Southern Nebraska Register, 02-09-2016

We need singing, and music, and songs in our family life, the life of our community, and the life of our prayer. Scripture calls us to “make a joyful song unto the Lord,” and St Augustine tells us that “he who sings, prays twice.”

It is almost impossible to imagine a robust Christian civilization, or a robust spiritual life, without music. The Second Vatican Council taught that music is “a treasure of inestimable value,” that “adds delight to prayer” and “fosters unity of minds.”

The Church has long known that we especially need music during our most important, and most sacred moments of worship: during the Holy Sacrifice of the Mass. In fact, the Second Vatican Council said that music “forms a necessary or integral part of the solemn liturgy” of the Mass.

But music at Mass has a different purpose than the devotional music of our families, communities, and personal prayer lives. The Church says that sacred music, sung during our liturgies, is for the glory of God, and for our sanctification.

At Mass, we offer our lives to God through worship, unified with the Eucharistic sacrifice. And we receive the graces that make us saints, and draw us into relationship with God. The Church says that certain kinds of music, developed over centuries, help us to actively participate in the Mass, and to more fruitfully receive the graces of the Eucharist. The Second Vatican Council taught these kinds of music should be preferred during Mass.

In the first place, when it is possible, the prayers and responses of the Mass itself should be sung, including short introductory reflections, and short musical meditations, called antiphons. And the Second Vatican Council taught that the ancient custom of Gregorian chant should “be given pride of place” when it is possible. Other kinds of music, like beautiful sacred polyphony, also should have a special place in Mass.

Sacred music in Mass is different from the devotional and folk music that impacts so many of our lives. Sacred music amplifies the sacred words of the Mass, pointing us more deeply into the mystery of the Eucharist, and uses tones and rhythms that aid us in contemplation. Through careful reflection over thousands of years, the Church has developed a sense of the music that best fits the mystery of the Mass, and when sung with reverence and humility, gives glory and honour to Christ’s sacrifice.

Tackling Drug Addiction

From an address to the U.N. by Archbishop Bernardito Auza, Permanent Observer of the Holy See at the United Nations, 06-10-2016

The production and trafficking of illicit drugs obeys the law of supply and demand: drug trafficking exists because there is a lucrative market created by individuals addicted to illicit drugs. ... In this regard, my delegation wishes to reaffirm the Holy See’s opposition to legalizing drug use as a means to fight drug addiction.

The Holy See believes that the fight against the drug problem must be guided by the fundamental principles of respect for human dignity, of the primacy of prevention, and of the role of the family...

The Holy See cannot place enough emphasis on the importance of the family as the cornerstone of prevention, treatment, rehabilitation, reintegration and health strategies. Families form the very basis of a society. Illicit drug abuse destroys the fabric of individual families and of entire communities, leading ultimately to the destabilization of society. ...

In order to prevent drug addiction, it is necessary not only to say “no” to drugs. It is also essential to say “yes” to life, to love, to family, to all that is positive and healthy for the full enjoyment of life.

Zenit.org 10-10-2016

No False Fraternity

Pope Francis, to Pontifical Council for Interreligious Dialogue, 28-11-2013

Dialogue does not mean renouncing one’s own identity in approaching others, nor does it mean accepting compromises on faith and Christian morality. On the contrary, ‘true openness involves remaining steadfast in one’s deepest convictions, clear and joyful in one’s own identity’, (Evangeliū Gaudium, 251) and therefore convinced that the encounter with persons different to ourselves may offer an opportunity for growth in brotherhood, enrichment and witness.

Interreligious dialogue and evangelisation are not mutually exclusive, but rather nurture each other. We do not impose anything, we use no underhand strategies to attract the faithful, but rather evangelise with the joy and the simplicity in which we believe and which we experience.

Indeed, an encounter in which each person sets aside his belief, pretending to renounce that which is most dear to him, would certainly not be an authentic relationship. This could be described as a false fraternity.

Vatican Information Service, 28-11-2013

The Narrow Door

Homily of Fr John Speekman, 21st Sunday Year C, homiliesfromaustralia.blogspot.com.au

Jesus comes to us as he came to the towns and villages of Palestine - *teaching*. ... Have you ever realised that Jesus' travelling is part of his teaching? His travelling was not aimless; it had a direction. When we connect the dots we see he is, as the Gospel says: *making his way to Jerusalem ... his own narrow door*, the place of his suffering. Jesus does not just teach the truth; he *lives* it. In fact, Jesus *is* the truth.

Someone said to him, 'Sir, will there be only a few saved?' The 'Jews', those Jews opposed to Jesus, used to imagine that there would be only a few saved and that they would be the few. They thought themselves pleasing to God for the same reason they found themselves pleasing; because they scrupulously kept all the little details of their man-made laws.

Jesus doesn't argue the case. As we have observed time and again during the election campaign our politicians refuse to answer questions because often they seek to hide the truth; Jesus frames his answer to precisely illuminate it. He teaches his listeners, and us, that the real question we should be asking is not 'Will many be saved?' but 'Will I be saved?' This is why he changes the future tense to a present imperative: *Try your best to enter by the narrow door...*

try - now - the door is open *now*.

your - don't worry about others.

best - (Greek: *agonizesthi* = struggle) - with every fibre of our being.

Before us, uncompromisingly, stands the narrow door. The Greek word also includes the sense of *straight* and would therefore preclude anything crooked from entering the Kingdom.

We love wide doors with plenty of room to 'wriggle'. The modern phenomenon amongst all too many Catholics to *recast* the Faith, to do away with the 'narrow' bits like contraception and abortion, gay relationships and Sunday obligations, is a clear expression of this tendency to accommodate the truth to suit the comfortably 'wide' ethics of the world.

But Jesus makes it plain that we can't saunter in casually at our own convenience and on our own terms: *I tell you, many will try to enter and not succeed.*

The narrow door to the Kingdom is an illustration of the narrow demands of discipleship. This door stands open now and the merciful love of God invites us *now* to strive with all our might to enter by it because: *Once the master of the house has got up and locked the door, you may find yourself knocking on the door ...*

The gentle phrase 'you may find yourself' is intriguing and evocative. We have all had the experience of pushing on the bank door only to find it locked. We push and pull but the door doesn't budge; it's closed and locked; trading hours have finished. And if we manage to attract the notice of the bank teller and ask to be let in he will point to the clock and shake his head.

The key point here is that this 'surprise' we feel (gosh, is it 4 pm already, I thought it was only 3 pm?) before the locked door, will not alter the fact that it is locked. *'I thought'* will not count against the Lord's clear warning: *I tell you...*

To our surprise we may find ourselves arguing the case as we did so often in our lives, making excuses for our sins, giving ourselves privileges, seeking exemptions. Notice again the past tense? "We once ate and drank in your company; you taught in our streets." We have all heard the equivalent story in our own day. "Our lamps were once lit. I used to pray, I used to go to Mass. I used to be an altar boy. I used to be good."

God will not be wheedled into admitting into his Kingdom those who ignored, or changed, his teaching in favour of some past superficial acquaintance. Rather than the presumptuous overconfidence so prevalent among us today I would speak in favour of a healthy fear. 'I've always been a Catholic, I've always been to Mass, I've always been a priest. Is it possible that I have still never let him convert and change me - that it has all left me just as selfish, gossiping, judgmental, dishonest, money-hungry, self-seeking and impure as always?'

Then there will be weeping and grinding of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, and yourselves turned outside.

Yes, indeed, if you have been creating 'wriggle room' for yourself by adapting the Church's teachings to your own preferences I would counsel fear. Be afraid, very afraid. Have done with that complacency. Get rid of that false confidence and listen again to the Lord's words: *Try your best to enter by the narrow door...*

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–8.30pm Heyfield 10.00am – 4.30pm
Cowwarr Ord.	Wednesday (Low Mass 10am) 10.30 – 11.00am
Churchill	Saturday (9.30am Mass) 10.00am – 11.00am
Cranbourne	Fri & Sat in church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11.00am First Fri 4pm–8pm (every 2 nd month, Dec on)
Heyfield Ord'te	4 th Sunday 4pm Evensong & Benediction
Lakes Entrance	Friday 9.30am – 11am
Maffra	Wednesday (5pm Mass) – 6pm
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 – 12pm First Friday 11.30am – 4pm
Trafalgar	Wed & First Sat: (9.30am Mass) – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10.00am – 11.00am First Fri 4pm–8pm (every 2 nd month, Jan on)
Wonthaggi	First Friday 7.00pm – 8.00pm

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

Obedience of Faith

Catechism of the Catholic Church

144. To obey (from the Latin *ob-audire*, to “hear or listen to”) in faith is to submit freely to the word that has been heard, because its truth is guaranteed by God, who is Truth itself. Abraham is the model of such obedience offered us by Sacred Scripture. The Virgin Mary is its most perfect embodiment.

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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. There is no guarantee that every letter will be published, and we reserve the right to edit letters. 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.

Waste Time

Pope Francis, Morning Mass, 20-10-2016

In order to understand the breadth and length and height and depth of Jesus Christ we need to enter into the habit firstly of praying, as Paul did on his knees: “Father send me the Holy Spirit to know Jesus.” ...

We cannot know the Lord without this habit of worship, to worship in silence, adoration.

If I am not mistaken, I believe that this prayer of adoration is the least known by us, it's the one that we do least. Allow me to say this, waste time in front of the Lord, in front of the mystery of Jesus Christ. Worship him. There in silence, the silence of adoration. He is the Saviour and I worship Him.