

Into the Deep

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I Cannot Be Silent!

Pope Paul VI, homily 27-11-1970

“Christ! Yes, I feel the necessity of proclaiming Him, I cannot be silent about Him! ... He is the revealer of the invisible God, He is the first born of all creatures, He is the foundation of everything. He is the Teacher of humanity, He is the Redeemer. He is the centre of history and of the world. He is the One who knows and loves us. He is the companion and friend of our life. He is the Man of sorrows and of hope. He is the one who must come one day to be our Judge and, we hope, the eternal fullness of our existence, our happiness.”

It's a Romance

Archbishop Charles J. Chaput, Archbishop of Philadelphia

A friend once told me the story of how she first met God. She doesn't remember her age; it must have been about 4 or 5. Her family lived in the countryside on the rim of one of our big eastern cities. And one June evening, cloudless, moonless, with just the hint of a humid breeze, her father took her out into the back yard in the dark and told her to look up at the sky. From one horizon to the other, all across the black carpet of the night, were the stars – thousands of them, tens of thousands, in clusters and rivers of light. And in the quiet, her father said, “God made the world beautiful because he loves us.”

That was more than 50 years ago. My friend grew up and learned all about entropy and supernovae and colliding galaxies and quantum mechanics and the general theory of relativity. But still, when she closes her eyes, she can see that carpet of stars and hear her father's voice. *God made the world beautiful because he loves us.*

Creation is more than an accident of dead matter. It's a romance. It has purpose. It sings of the Living God. It bears his signature.

CatholicPhilly.com

Rotten Values

Pope Francis, Angelus address, 23-06-2013

... Christ said, “I am the truth,” so whoever serves the truth serves Christ.

One of these people, who gave his life for the truth, is John the Baptist. ... John was chosen by God to prepare the way for Jesus, and he pointed him out to the people of Israel as the Messiah, the Lamb of God who takes away the sins of the world. John consecrated himself entirely to God and to the one he sent, Jesus.

But in the end, what happened? He died for the sake of truth, when he denounced the adultery of King Herod and Herodias.

How many people pay dearly for their commitment to truth! How many just men prefer to go against the current so as not to reject the voice of conscience, the voice of truth! Just persons, who are not afraid to go against the current!

And we, we must not have fear to go against the current, when they want to steal our hope, when they propose these rotten values, values that are like food that has gone bad and when food has gone bad, it makes us sick; these values make us sick. We must go against the current! And you young people, you must be the first: Go against the current and be proud to go against the current. Forward, be courageous and go against the current! Be proud to do it!

Zenit.org 24-06-2013

“May the Mass not become a superficial routine for us! May we always draw more and more from its depth! It is precisely what puts us within Christ's immense work of salvation...”

Pope Francis, Message to German National Eucharistic Congress

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

10 Words of Love

Pope Francis, in a video address to the "10 Squares for 10 Commandments" initiative, 10-06-2013

The word "commandment" is not fashionable; it reminds the man of today of something negative, the will of someone who imposes limits, who puts obstacles to life. ...

But the Ten Commandments come from a God who has created us for love, from a God who has forged a close alliance with humanity, a God who only wills the good for man.

Let us trust God! Let us trust in Him! The Ten Commandments point out a path to follow, they also constitute a sort of "ethical code" for the building of a just society, to the measure of man. ...

The Ten Commandments indicate a path of liberty, which finds its fullness in the law of the Spirit written not on stone tablets, but in the heart. ...

To follow the Ten Commandments means to be faithful to ourselves, to our more authentic nature, and to walk towards the genuine liberty that Christ taught in the Beatitudes.

The Ten Commandments are a law of love. Moses went up the mountain to receive the tablets of the law from God. Jesus does the opposite: the Son of God abases Himself; he descends into our humanity to indicate to us the profound meaning of these Ten Words. Love the Lord with your whole heart, your whole mind, and your whole strength and your neighbour as yourself. This is the most profound meaning of the Ten Commandments: the commandment of Jesus that bears within it all the commandments, the Commandment of Love. ...

True liberty is not to follow our egoism, our blind passions, but to love, to choose what is good in every situation. The Ten Commandments are not a hymn to "no," but to "yes." A "yes" to God, a "yes" to Love, and because I say "yes" to Love, I say "no" to non-Love, but the "no" is a consequence of that "yes" that comes from God and makes us love.

Let us rediscover and live the Ten Words of God! Let us say "yes" to these "ten ways of love," made perfect by Christ, to defend man and guide him to true liberty!

Zenit.org 10-06-2013

Parallel Journeys

Pope Francis, Homily, 19-05-2013

Having a sense of the Church is something fundamental for every Christian, every community, and every movement. It is the Church which brings Christ to me, and me to Christ; parallel journeys are very dangerous! When we venture beyond the Church's teaching and community...and do not remain in them, we are not one with the God of Jesus Christ.

Hiding Behind Initials

I guess that M.P. Emerson includes me in his/her criticism of "hiding behind initials" (June ITD, p.5), so I suppose that some response is appropriate.

I find life very complex, and not all people the same, so their reasons for their actions are varied. M.P. Emerson seems to think that it can all be put down to lack of courage when people sign their work with initials, but that is too simplistic.

Early last century an unknown English writer started up a small literary magazine called *G.K.'s Weekly*, without any disclosure as to who G.K. was. The quality of the magazine and its contents soon had the literary world buzzing: Who was this G.K.?

In the course of time it became known that the initials represented G.K. Chesterton, one of the then new and unknown literary figures, later to be recognised as a literary giant, and one certainly not lacking courage. The pseudonym is, after all, a long-accepted literary practice. In Hollywood it is standard practice. Even some books in the Bible appear under an assumed name or an alias, so Emerson's judgment that it represents lack of courage is very far wide of the mark.

There may be any one of a number of reasons, unknown to Emerson, why people use a cover name, but our critic has done us a favour. He, or she, perhaps unknowingly, raises the question of credibility, or authority to speak. Why, we might ask, is the name so important? Oughtn't the argument be the thing?

In his major work on theology the great Thomas Aquinas touches on this matter. In disputed matters, says Thomas, authority is the weakest of all arguments, except in matters divine, where the basis for truth is the authority of God, not man. Why, then, don't we direct our energies toward examining the truth of the matters in question, and the arguments related to them, instead of relying on the authority of human personages. We might presume the leading thinker of the day more likely to be correct than "Hillbilly Jack", but it ain't necessarily so, as Eartha Kitt sang so powerfully for us.

S.C., Melbourne

Remaining Adolescents

Pope Francis, 05-05-2013

How hard it is in our time to make definitive decisions. The provisional seduces us. We are the victims of a tendency that drives us toward the temporary... as if we wished to remain adolescents. It is rather fashionable now to remain an adolescent, and to stay this way all one's life! Let us not be afraid of definitive commitments, of commitments that involve and interest our whole life! In this way life will be fruitful! And this is freedom: to have the courage to make these decisions with greatness.

The Kind of Bishops the Pope Wants

Pope Francis to Apostolic Nuncios, 21-06-2013

I would like to conclude by saying just one word about one of the important points of your service as Papal Representatives, at least for the vast majority: collaboration in providing bishops.

You know the famous expression that indicates a fundamental criterion in choosing who should govern: *si sanctus est oret pro nobis, si doctus est doceat nos, si prudens est regat nos* – if holy let him pray for us, if learned teach us, if prudent govern us.

In the delicate task of carrying out inquiries for episcopal appointments be careful that the candidates are pastors close to the people, fathers and brothers, that they are gentle, patient and merciful; animated by inner poverty, the freedom of the Lord and also by outward simplicity and austerity of life, that they do not have the psychology of “Princes”.

Be careful that they are not ambitious, that they do not seek the episcopate – *volantes nolumus* – and that they are married to a Church without being in constant search of another. That they are able to watch over the flock that will be entrusted to them, take care to keep it united, vigilant of the dangers that threaten it, but above all that they are able to watch over the flock, to keep watch, imbue hope, that they have sun and light in their hearts, to lovingly and patiently support the plans which God brings about in His people.

Let us think of the figure of St Joseph, who watches over Mary and Jesus, of his care for the family that God entrusted to him, and the watchful gaze with which he guides it in avoiding dangers.

Zenit.org 21-06-2013

Don't Dialogue With the Devil

Pope Francis, Morning Mass, 04-05-2013

Think how the prince of the world tried to trick Jesus in the desert ... Jesus never answered this prince with his own words but with the word of God.

You cannot dialogue with the prince of the world. ... Dialogue is necessary between us, necessary for peace. Dialogue is a habit, it is precisely an attitude that we must have among us, to hear one another, to understand one another. It is must always be maintained. Dialogue is born of charity, of love. But with that prince though, you cannot dialogue; you can only answer him with the Word of God who defends us.

L'Osservatore Romano 05-05-2013

Excommunicate Them

It was reported early last month by three secular media outlets that Bishops Geoffrey Robinson, Pat Power and William Morris have launched a global petition calling for a “Third Vatican Council” supposedly to end sexual abuse in the Church for good.

The petition calls for the same old radical ideas, outlined in Bishop Robinson's recently released new book, that they claim would make the Church modern and culturally relevant (women priests, married priests, acceptance of homosexuality, contraception, abortion, etc.) – all in the name of ending sexual abuse in the Church. Yes, I know he is supposed to have been censured by his brother bishops in 2008 for publishing his heretical views, but it appears that his belligerence knows no bounds.

These three bishops are only the tip of the iceberg. There are many more priests and bishops like them, active and retired, who represent a spectacularly deluded and arrogant group of disaffected Catholics. Having failed to bring about radical change through the Collins/Purcell petition a few years ago, then the rebel National Council of Priests Conference in Parramatta, they have now seized upon the sexual abuse scandal as an opportunity to once again advance their liberal agenda of protestantizing the Church. Do these left-leaning geriatrics really think notice will be taken of their howl to revolutionise the Church in a Marxist way?

What a brood of vipers these bishops are to use the sins and crimes of individuals to betray the Mystical Body of Christ. If ever you needed proof of how our shepherds have been leading their flocks over the edge of the cliff, then look no further than these three retired bishops. They have incessantly been contradicting the Church's doctrines, dissenting from the Magisterium, boldly breaking the sacred bonds of ecclesial communion and inciting rebellion.

They are not only causing damage to the privileged and all-important office which the Church bestowed upon them, but they are poisoning the faith in this country. And I am yet to see a Church authority come out and denounce them. Where are our appointed guardians and defenders of the deposit of the faith? This grave scandal cannot and should not be allowed to be passed over in silence – or does the silence and cover-up moratorium only apply to the sexual abuse scandal?

These aging radicals think that now that they are secured in their pensions they are untouchable. Their continual arrant anti-Catholic stampede is downright evil and should not go unchallenged; in fact it should incur excommunication. After all, why should the ‘pre Vatican II’ Bishops who disobey the Pope and disagree with the teachings of that council be the only ones to have incurred such extreme measures?

Gregory Kingman, Morwell

Australian Catholic TV is Growing

In this Year of Faith, we would like to thank everyone for the prayers, generosity and support you have given us in helping us to keep the Catholic television Telepace in Australia. We believe that Divine providence and your generous support has allowed us to continue broadcasting and bringing you Telepace satellite television in your homes.

Running each Friday, Sunday (repeats) and Monday, Telepace continues to expand both its content and quality. From Catholic news to apologetics, you can expect to find something new and fresh each time. Telepace provides the opportunity to expand your understanding of Catholicism, leading to a deeper richness in your faith.

Please keep us and Telepace in your prayers, as we continue to work towards the future. We are hoping and praying that with your support we can continue to bring to you Catholic television Telepace in your homes, hospitals, nursing homes and schools.

We are pleased to announce that we will continue the transmission of this channel with many other programs that are of local content in Italian and English, religious films, community events and religious feast days of our Saints. On this project we have the support of clergy and religious groups, lay people, the President Archbishop Emeritus Barry Hickey, the Director Don Guido Todeschini in Italy, Father Gerard Ryan and many other dear friends of Telepace.

We have approached and have asked many friends of Telepace, "What does Telepace mean to you?" Their replies clearly show that it is helping especially those who are chronically ill and suffering from pain and depression and who feel very much alone in their homes, especially after the loss of dear husbands or wives and at times children. Telepace has brought peace and serenity especially at times when people feel alone and abandoned. Telepace channel has brought them closer to God and has given them comfort when in pain, as they continue to pray. Telepace is the Church in their homes especially when daily Mass is transmitted live from Verona and the Papal Mass live from St Peter's Square.

Please visit www.telepace.org.au and send us an email or contact our office on 1300 663 502 and we will guide you on how to get connected to Telepace Catholic channel. For those who already have EWTN you only need to know what Telepace frequency is, as then you can tune in and be able to receive this channel at no extra cost.

*Ernesta Sculli, Vice President
Telepace Australia Inc.*

A Badge of Honour

Pope Francis, 14-04-2013

Let us not forget that the Apostles were simple people; they were not scribes, doctors of the law, nor did they belong to the priestly class. How were they able, with their limits and adversaries among the authorities, to fill Jerusalem with their teaching?

It is clear that only the presence of the risen Lord with them and the action of the Holy Spirit can explain this fact. The Lord who was with them and the Spirit who moved them to preach explain this extraordinary fact. Their faith was based upon an experience of the dead and risen Christ that was so powerful and personal that they were not afraid of anyone or anything, and indeed they saw persecutions as a badge of honour that allowed them to follow in Jesus' footsteps and to be like him, bearing witness with their life.

This story about the first Christian community tells us something very important, which is relevant for the Church in every age and for us too: when a person truly knows Jesus Christ and believes in him, he experiences his presence in life and the power of his Resurrection and he cannot do anything but communicate this experience. And if this person meets with misunderstanding or adversity, he conducts himself as Jesus did in his Passion: he responds with love and with the power of truth.

Zenit.org 15-04-2013

Beware The Dictator

A conscience is only troubled or challenged by anything it finds disagreeable.

It can be troubled by guilt for sins committed. It may resent being reminded of sins of omission, things that should have been done when possible and necessary. It may not really want to deal with the problem and try to divert attention elsewhere. It can also respond to the challenge and re-examine, and if found necessary, correct its own position.

Yet it may still be troubled but it doesn't know why. Perhaps this is because it is an unknowing victim of the popular [popular because it is comfortable and rarely examined] yet destructive philosophy of Relativism, the enemy of Truth, against which all recent Popes have warned.

"Absolute Relativism" by Chris Stefanick (Catholic Answers Press, 2011) with foreword by Cardinal Raymond Burke, lists the following: "If it feels good, do it"; "That's your opinion, and this is mine"; "I don't want to impose my beliefs on others"; "What's true for one person, may not be true for another".

And thus the Dictator of Relativism speaks – as he has always spoken – to seduce humanity into a false sense of freedom.

John Royal, Bundaberg West, Qld

Let Y'All Hear What You Need To Hear

As the plane taxied to the terminal in Gladstone a few months ago, I finished reading the newly released book, *40 Days for Life* by Shawn Carney and David Bereit. Deeply impacted by the reprinted email in the final chapter of the book, I wondered at how amazing the hand of God is in our lives. I was about to find out just how amazing!

In Gladstone to encourage people to start a Cherish Life Queensland branch, I was speaking after all the Masses that weekend. After the 9am Mass, I was approached by a tall well-built man wearing a very large hat. He said, "Good morning, ma'am," and it was obvious from the accent he wasn't from Australia. When asked, he stated he was from Texas. Before I could ask him, he asked me was I aware of the *40 Days* campaign. When I said yes and told him I had literally just finished reading the book as the plane landed, he informed me he was 'the David' in the last chapter! David Arabie, the writer of the email, no less. If the hand of God wasn't on that moment...!

Speaking at our recent Cherish Life Queensland Conference in Brisbane on June 15, David started his talk by invoking the Holy Spirit "to let y'all hear what you need to hear from my talk."

Here is David A's story: David's dad was a good man with a degenerative nerve disease that meant at times he couldn't even do up his buttons as the disease progressed. Upon hearing that his then girlfriend was pregnant, and fearing the child would suffer from the same tough disease that he had, an abortion was paid for prior to the appointment. David's mother had other ideas and did not turn up for the appointment. After initially being very angry, David's dad went on to marry his mum. Although the marriage broke down after 10 years, his dad was always there for him.

"My dad always made me be honest – if I got in a fight, he would ask me what it was over. If it was defending my friends, he was ok with that; but if I lied, the punishment would be harsh," David said. "He taught me to always tell the truth."

"One day when I was 14 and my dad had collected me from school for my **third** suspension, he was angry. As we drove home in silence, I noticed a tiny baby model in the cup holder in the car. I picked it up, looked at it and dropped it back in the cup holder. My dad asked me what I thought of it and told me that abortion was legal in all states in the USA," David continued. "I commented that it 'didn't concern me', that it was a 'woman's problem'," said David, "At that, my dad pulled over and stopped the car, berating me for not even standing up for a **defenceless baby!** The punishment was heavy. That first intense discussion about abortion with my dad has stuck with me my whole life – that we stick up for life."

David explained that his faith wasn't important to him as a young man until he met his future wife – his first date was to church. She informed him that that would be his only chance at a date and made it clear that if there was going to be anything to the relationship, that they would be going to church!

As both he and his future wife were from divorced families, they talked over marriage preparation options with her dad who told them to go to all 14 sessions of marriage prep – it took 4 months! They learnt a lot and met some amazing people and were so impressed with the program that they decided to become fully involved in it and that is where he met David Bereit and his wife Margaret.

Around this time, David A's dad was diagnosed with pancreatic cancer and given only months to live. His dad didn't want to die in hospital so in the last week of his life, David brought him to his home. It was during this week that his dad said, 'Let's pray together to end abortion.' "We would finish a rosary and dad would say, 'Let's do it again,' and when I suggested we pray against cancer, dad would be adamant that it would be for an end to abortion that we would be praying," said David. "I was confused as to why this was so intense for him at this stage of his life, so he told me this story – **'David, 22 years ago I wanted to abort you and here we are at the end of the road and you are here praying with me so that others don't make that mistake.'** At the end of his life he was still concerned at his early lapse of judgement. If he fell asleep and I'd stop praying and he would kick me and said 'I'm the one with cancer, keep praying!'" said David.

David became a Grand Knight of the Knights of St Columbus and told them "we have to end abortion." How? They would stand outside an abortion mill and pray round the clock until it was closed down. That was his only thought pattern. By having a continuing prayerful presence, it would get people off the fence and help them realise that an unborn child deserves to be defended.

And so, along with David Bereit who has since taken on the lead role in organising and promoting the *40 Days for Life* campaign, four of them started praying outside one abortion mill in Texas. The campaign has spread to many countries around the world now. "The Holy Spirit weaved His way through it and brought it all together," David said.

"Where can we find the defenders of life?" David asked, "We just might have to pull it out of people – many have it in them and are just waiting to be called and encouraged. And we should have those expectations of our sons and our daughters!" he said.

*Teresa Martin, State President
Cherish Life Queensland*

It's Not Easy

Pope Francis, in his address to the Ecclesial Convention of Rome, 17-06-2013

Paul VI said that he didn't understand disheartened Christians; he didn't understand them. These sad, anxious Christians, these Christians of whom one wonders if they believe in Christ or in a "complaining goddess": one never knows. They lament every day, they lament how the world is, what calamity, what calamities there are.

But think: the world isn't worse than it was five centuries ago! The world is the world, and it has always been the world. And when one laments, and is thus, nothing can be done.

Courage and Patience

... a Christian must be courageous in the face of a problem; in the face of a social, religious crisis he must have the courage to go forward, to go forward with courage. And when nothing can be done, he must endure with patience, he must endure; he must have courage and patience, these two virtues of Paul. Courage: to go forward, to do things, to give strong witness; to go forward! Endure: to bear on one's shoulders the things that can't be changed now. But to go forward with patience, with the patience that grace gives us.

However, what must we do with courage and patience? We must come out of ourselves, come out of ourselves. We must come out of our communities and go where men and women live, work and suffer and proclaim to them the mercy of the Father who made Himself known to men in Jesus Christ of Nazareth. To proclaim this grace which was given by Jesus. If I asked priests on Maundy Thursday to be shepherds with the scent of sheep, to you, dear brothers and sisters, I say: be bearers everywhere of the Word of life in our neighbourhoods, in places of work, and wherever people meet and develop relations. You must go out. I don't understand Christian communities that are closed in the parish.

Find the 99

I want to say something to you. Beautiful in the Gospel is the passage that talks of the shepherd who, when he returns to the fold, realizes that a sheep is missing, he leaves the 99 and goes to look for it, to look for the one lost.

But, brothers and sisters, we have one; we are missing the 99! We must go out, we must go to them! In this culture – let's say the truth to ourselves – we have only one, we are a minority!

And do we feel the fervour, the apostolic zeal to go out to look for the other 99? This is a great responsibility, and we must ask the Lord for the grace of generosity, courage and patience to go out, to go out to proclaim the Gospel.

Ah, this is difficult. It's easier to stay at home, with just the one sheep! It's easier with that sheep, to comb it, to pet it ... however, we priests, and also all you Christians: the Lord wants us to be shepherds, not combers of sheep; shepherds! And when a community is closed, always among the same persons who speak, such a community is not one that gives life. It's a sterile community, not fecund. The fecundity of the Gospel comes by the grace of Jesus Christ, but through us, through our preaching, our courage, and our patience.

The Adversary

... But it isn't easy. We must tell the truth: the work of evangelizing, of freely taking grace forward isn't easy, because we are not alone with Jesus Christ; there is also an adversary, an enemy who wants to keep men separated from God. And because of this, he instills disappointment in hearts, when we don't see our apostolic commitment recompensed immediately.

Every day the devil flings in our hearts seeds of pessimism and bitterness, and we get discouraged, we get discouraged. "It's not working! We have done this, and it's not working: we have done that and it's not working. And look how that religion attracts so many people and we don't!" It's the devil who puts these thoughts in us.

We must prepare ourselves for the spiritual battle. This is important. The Gospel can't be preached without this spiritual battle: a daily battle against sadness, against bitterness, against pessimism, a daily battle! It's not easy to sow. It's nicer to gather, but to sow isn't easy, and this is the battle of Christians every day.

This is Work

Paul said he had the urgency to preach and he had the experience of this spiritual battle, when he said: "I have a thorn of Satan in my flesh and I feel it every day." We also have thorns of Satan that make us suffer and make us move with difficulty, and how often we are discouraged. We must prepare ourselves for the spiritual battle: evangelization asks real courage from us also for this interior battle, in our heart, to say with prayer, with mortification, with the wish to follow Jesus, with the Sacraments which are an encounter with Jesus, to say to Jesus: thank you, thank you for your grace. I want to take it to others. But this is work, this is work. This is called – don't be frightened – it's called martyrdom. This is martyrdom: to engage in the fight every day, to witness. This is martyrdom. And the Lord asks some the martyrdom of their life, but there is the martyrdom of every day, of every hour: the testimony against the spirit of evil who does not want us to be evangelizers.

Zenit.org 21-06-2013

No Warnings For Women

Denise Hunnell, MD, Fellow of Human Life International

The World Health Organization classifies the hormones used in the oral contraceptives as Group 1 carcinogens, right along with substances like arsenic and asbestos, so there is also a direct cancer-causing effect of oral contraceptives.

This link was most dramatically illustrated in a study published in 2009 in *Cancer Epidemiology, Biomarkers & Prevention*. Researchers from the Fred Hutchinson Cancer research Center, the University of Washington, and the National Cancer Institute looked at a large cohort of young women diagnosed with a particularly aggressive form of breast cancer. They found that use of oral contraceptives doubled the risk of this aggressive breast cancer in women aged 41-45 and quadrupled the risk for women under the age of 40.

In addition to an increasing prevalence of hormonal contraceptive use, the last four decades have also seen an increasing incidence of induced abortion. Numerous scholarly studies have found a link between induced abortion and breast cancer. A 2007 study published in the *Journal of Physicians and Surgeons* found that the rate of induced abortions was the best predictor of the incidence of breast cancer in a population. The 2009 study linking oral contraceptives and aggressive breast cancer in young women also found that induced abortion was an independent risk factor for breast cancer. ...

Numerous studies published in medical literature link breast cancer in young women to the use of hormonal contraceptives and induced abortion. Therefore, while the rise in the number of young women diagnosed with breast cancer is most certainly the result of many factors, abortion and the use of hormonal contraceptives must be considered leading etiologies. These are risks that are easily modified by behaviour, so one would expect the researchers who are alarmed by the growing number of young women with breast cancer would be vigorously encouraging women to avoid both contraceptives and abortion. Unfortunately, this is not the case. ...

What is clear is that young women are developing breast cancer in record numbers. There is solid evidence that both abortion and hormonal contraceptives are linked to an increased risk of breast cancer, and this is particularly true in younger women.

Yet too many health care professionals and health care policy makers regard providing abortions and contraception as sacrosanct and above criticism. Those who dare to speak the truth and highlight the significant risks of abortion or contraception are accused of waging a "war on women." But this ideological intransigence is costing lives.

Zenit.org 12-06-2013

Links in a Great Chain

From Pope Benedict XVI's Message to young people in preparation for World Youth Day 2013

Many young people today seriously question whether life is something good, and have a hard time finding their way.

More generally, however, young people look at the difficulties of our world and ask themselves: is there anything I can do?

The light of faith illumines this darkness. It helps us to understand that every human life is priceless because each of us is the fruit of God's love. God loves everyone, even those who have fallen away from him or disregard him. God waits patiently. Indeed, God gave his Son to die and rise again in order to free us radically from evil. Christ sent his disciples forth to bring this joyful message of salvation and new life to all people everywhere.

The Church, in continuing this mission of evangelization, is also counting on you. Dear young people, you are the first missionaries among your contemporaries! ...

Be conscious of the wonderful legacy passed down to you from previous generations. So many faith-filled people have been courageous in handing down the faith in the face of trials and incomprehension. Let us never forget that we are links in a great chain of men and women who have transmitted the truth of the faith and who depend on us to pass it on to others.

Being a missionary presupposes knowledge of this legacy, which is the faith of the Church. It is necessary to know what you believe in, so that you can proclaim it. As I wrote in the introduction to the *YouCat*, the catechism for young people that I gave you at World Youth Day in Madrid, "you need to know your faith with that same precision with which an IT specialist knows the inner workings of a computer. You need to understand it like a good musician knows the piece he is playing. Yes, you need to be more deeply rooted in the faith than the generation of your parents so that you can engage the challenges and temptations of this time with strength and determination" (Foreword).

Zenit.org 16-11-2012

Believe

St Augustine of Hippo

Your eyes are looking at bread and cup. This is the evidence before your physical sight. But your faith must be instructed concerning it – this bread being Christ's Body and the cup containing His Blood. Though perhaps these words may be enough to initiate faith, faith must be further instructed in accordance with the Prophet's words: 'Believe that you may understand' (Is7:9).

Degrees of Blessings

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

Q: I am a Catholic priest who believes that by sacred ordination what a validly ordained priest blesses is blessed. There is no half-way blessing. What is blessed is sacred and sacramental in nature. I feel uncomfortable seeing some priests bless the water to be used for consecration before adding it to the chalice – the remaining of the blessed water they also use to wash hands and for ablution. The leftover is also kept for the same process in the next celebration. Is this liturgically correct? – C.I., Imo State, Nigeria

A: I would first say that the rubrics do not foresee the priest blessing or making a sign of the cross over the water before placing it in the chalice. The Roman Missal simply says, “The Deacon, or the Priest, pours wine and a little water into the chalice ...” Therefore, if a priest using the ordinary form follows the rite properly, this confusion does not arise.

The practice of making a sign of the cross over the water cruet likely stems from the extraordinary form. In this form the priest makes a sign of the cross over the cruet as the server holds it up and he begins the prayer...

Whatever the origin of the practice, making the sign of the cross over an object is not automatically equivalent to blessing it. The extraordinary form, for example, has many signs of the cross which are not, strictly speaking, blessings. Indeed, since some of these signs of the cross are made over the Sacred Species itself, they could never be regarded as blessings insofar as nobody can impart a blessing upon the Divinity.

Also there are blessings of various sorts. For example, the Church has a proper rite to obtain blessed or holy water and it requires a lot more than a simple sign of the cross. There is a long prayer which expresses the Church’s intentions and goals in blessing water for devotional use. This prayer should normally be used, although it may be abbreviated in an emergency. These are called constitutive blessings which change the purpose of the thing and reserve it for sacred or liturgical use.

It is not the same as when a priest blesses the table before meals. Here the food does not become sacred and may be reused if leftover. These are often called invocative blessings, as they simply call down God’s favour upon persons or things without changing their nature or making them sacred.

Therefore it is not true that once a priest has blessed something it is always and permanently blessed. The Church recognizes several degrees of blessings, and different situations, and thus organizes her rites accordingly.

Zenit.org 14-05-2013

Islamophobia Phobia

Are the persons who are keen to use the term “Islamophobia” aware that it was coined by a Muslim Brotherhood group in the U.S.? Some Australians have adopted the term with zeal and have used it in the media to denigrate fellow Australians who are concerned about the fast-growing presence and influence of Islam in the West. Surely, there is nothing phobic or irrational in worrying about the curtailment of free speech in non-Muslim (Western) countries due to initiatives by certain Muslim groups.

In Canada, a citizen was pursued at length by the state of Alberta’s Human Rights Commission after complaints from Canada’s Islamic Congress which cited “flagrant Islamophobia”. The observer’s ‘flagrantly Islamophobic’ utterance? He had alluded to statistics which suggested Europe would, one day, be a predominantly Muslim continent. Hardly an unreasonable observation: even without the aid of statistical material, it should be crystal clear to even blind Freddy that modern Europe has become a continent of full mosques... and masses of empty or knocked-down churches.

Henk Verhoeven, Beacon Hill, NSW

Maria Divine Mercy

The anonymous “Maria Divine Mercy” has been found to be a fraud and our bishops are leading us with authority on the matter.

The following notice was released by Archbishop Hart to his priests in the Archdiocese of Melbourne, and by Bishop Prowse to his priests in the Diocese of Sale:

“Maria Divine Mercy is an Irish woman who claims to be a prophetess who asserts she receives messages and visions from Jesus and Mary, especially about the end times and the end of the world. She claimed that she had predicted that Pope Benedict would be forced to resign, and that Pope Francis is an impostor.

“We are informed that some people are circulating these alleged messages, together with holy pictures. Please inform your people that these matters do not have the approval of the Church, and their dissemination is to be discontinued, and any message or leaflets are to be disposed of. The Archbishop [Bishop] believes that he must give authoritative guidance in this matter.”

Archbishop Coleridge of Brisbane released a letter saying that messages of Maria Divine Mercy are “patently fraudulent and corrosive of true Christian faith as the Catholic Church teaches it. ... They play on elements of the Catholic faith only to undermine it at its core. ... they are not to be taken seriously, discussed or distributed within the Archdiocese of Brisbane.”

Christians Since the Time of Jesus

In 1948, the Christian population in Israel was 30%. Now it is only 1.2%.

These statistics clearly denote a tragic reality. The video ["At the Gates of Zion", a new documentary on the current situation of the Christians in the Holy Land] is produced especially for groups of pilgrims before traveling in order to help them to be prepared and to know the local situation of the Christians.

Cardinal Edwin O'Brien affirms in the video: "We encourage pilgrimages to the Holy Land. It is a great sign of support, not only financial support for the charitable works that the Church is doing there, but also psychological support for the Christians. When they see the interests that the world-wide family of Christians takes in them, it encourages them to persevere".

Professor Amal Hazeen [a Christian from Bethlehem and currently professor in the Pontifical Urbaniana University in Rome] recalls in the interview her youth and childhood, when she would go every morning to the Basilica of the Nativity in Bethlehem, and the profound impact this had on her. She also tells the memories of her visits to Jerusalem and to the Basilica of the Holy Sepulchre: "Being Christian and having been born in that land is a great gift." However she laments the difficulties that the Christians in Bethlehem, for example, have to visit the holy places today: "Today, unfortunately, it is fairly difficult for Christians to go there. They cannot travel through different cities without a permission that is hard to obtain for residents – Christians and Muslims alike."

Madji Hashoul is a young seminarian for the diocese of Haifa, Israel, and he is currently a subdeacon and is soon to be ordained a deacon. He explains: "Our situation remains for the most part unknown in the world. Many do not even know of our existence. We are there, we live there. We are not recent converts, we have been Christian since the time of Jesus. The local Christians are Arab Christians." And he continues: "As Christians in Israel, we do not consider ourselves first, second, or third class citizens. No, we feel even more inferior. There is an attitude of discrimination both in job opportunity and when one frequents different institutions. Unfortunately, one experiences inferiority." ...

Madji Hashoul...concludes his intervention in the video asking Catholics throughout the world to visit them: "The most important thing for us is that those who visit those holy places keep us in mind, that they keep in mind that this small local Christian community is part of the Universal Church, and an important part at that, because it has survived centuries of extremely intense persecution."

Zenit.org 04-06-2013

Why Vatican II?

Pope John XXIII, Address at the Opening of Vatican Council II, 11-10-1962

The major interest of the Ecumenical Council is this: that the sacred heritage of Christian truth be safeguarded and expounded with greater efficacy. ...

Its intention is to give to the world the whole of that doctrine which, notwithstanding every difficulty and contradiction, has become the common heritage of mankind – to transmit it in all its purity, undiluted, undistorted.

It is a treasure of incalculable worth, not indeed coveted by all, but available to all men of good will.

And our duty is not just to guard this treasure, as though it were some museum-piece and we the curators, but earnestly and fearlessly to dedicate ourselves to the work that needs to be done in this modern age of ours, pursuing the path which the Church has followed for almost twenty centuries.

Nor are we here primarily to discuss certain fundamentals of Catholic doctrine, or to restate in greater detail the traditional teaching of the Fathers and of early and more recent theologians. We presume that these things are sufficiently well known and familiar to you all.

There was no need to call a council merely to hold discussions of that nature.

What is needed at the present time is a new enthusiasm, a new joy and serenity of mind in the unreserved acceptance by all of the entire Christian faith, without forfeiting that accuracy and precision in its presentation which characterized the proceedings of the Council of Trent and the First Vatican Council.

What is needed, and what everyone imbued with a truly Christian, Catholic and apostolic spirit craves today, is that this doctrine shall be more widely known, more deeply understood, and more penetrating in its effects on men's moral lives.

What is needed is that this certain and immutable doctrine, to which the faithful owe obedience, be studied afresh and reformulated in contemporary terms. For this deposit of faith, or truths which are contained in our time-honored teaching is one thing; the manner in which these truths are set forth (with their meaning preserved intact) is something else.

Always Needed

Deus Caritas Est, 29

"There will never be a situation where the charity of each individual is unnecessary, because in addition to justice man needs, and will always need, love."

Pope to Youth: How to Remain Firm in The faith

From Pope Benedict XVI's Message to young people in preparation for World Youth Day 2013

When faced with difficulties in the mission of evangelizing, perhaps you will be tempted to say, like the prophet Jeremiah: "Ah, Lord God! Behold, I do not know how to speak, for I am only a youth".

But God will say to you too: "Do not say, 'I am only a youth'; for to all to whom I send you, you shall go" (Jer 1:6-7).

Whenever you feel inadequate, incapable and weak in proclaiming and witnessing to the faith, do not be afraid. Evangelization is not our initiative, and it does not depend on our talents. It is a faithful and obedient response to God's call and so it is not based on our power but on God's. ...

For this reason, I encourage you to make prayer and the sacraments your foundation. Authentic evangelization is born of prayer and sustained by prayer. We must first speak with God in order to be able to speak about God.

In prayer, we entrust to the Lord the people to whom we have been sent, asking him to touch their hearts. We ask the Holy Spirit to make us his instruments for their salvation. We ask Christ to put his words on our lips and to make us signs of his love. In a more general way, we pray for the mission of the whole Church, as Jesus explicitly asked us: "Pray therefore the Lord of the harvest to send out labourers into his harvest" (Mt 9:38).

- Find in the Eucharist the wellspring of your life of faith and Christian witness, regularly attending Mass each Sunday and whenever you can during the week.
- Approach the sacrament of Reconciliation frequently. It is a very special encounter with God's mercy in which he welcomes us, forgives us and renews our hearts in charity.
- Make an effort to receive the Sacrament of Confirmation if you have not already done so, and prepare yourselves for it with care and commitment. Confirmation is, like the Eucharist, a sacrament of mission, for it gives us the strength and love of the Holy Spirit to profess fearlessly our faith.
- I also encourage you to practise Eucharistic adoration. Time spent in listening and talking with Jesus present in the Blessed Sacrament becomes a source of new missionary enthusiasm.

If you follow this path, Christ himself will give you the ability to be completely faithful to his word and to bear faithful and courageous witness to him.

At times you will be called to give proof of your perseverance, particularly when the word of God is met with rejection or opposition. In certain areas of the world, some of you suffer from the fact that you cannot bear public witness to your faith in Christ due to the lack of religious freedom. Some have already paid with their lives the price of belonging to the Church.

I ask you to remain firm in the faith, confident that Christ is at your side in every trial. To you too he says: "Blessed are you when people revile you and persecute you and utter all kinds of evil against you on my account. Rejoice and be glad, for your reward is great in heaven" (Mt 5:11-12).

Zenit.org 16-11-2012

Be Involved in Politics

Pope Francis, in a Q&A session with students, 11-06-2013

To be involved in politics is an obligation for a Christian. We Christians cannot "play Pilate," wash our hands: we can't do this. We must be involved in politics, because politics is one of the highest forms of charity, because it seeks the common good. And lay Christians must labour in politics. You will tell me: "But it's not easy!" But neither is it easy to become a priest. They are not easy things in life. It's not easy. Politics has become too soiled, but I ask: why has it become soiled? Why have Christians not become involved in politics with an evangelical spirit? With this question that I pose to you, it's easy to say "the fault is somebody else's." But, what do I do? It's a duty! To work for the common good is a duty of a Christian! And so many times the place to work in is politics.

Zenit.org 11-06-2013

The Art of Walking

Pope Francis, in a Q&A session with students, 11-06-2013

To walk is an art, because if we always walk in a hurry, we get tired and we can't reach the end of the road. On the other hand, if we stop and don't walk, we won't reach the end either. To walk is in fact the art of looking at the horizon, to think where I want to go, but also to endure the exhaustion of the walk. And so many times the walk is difficult, it's not easy: ... there are days of darkness – also days of failure, also days of falls... However, always think of this: have no fear of failures; have no fear of falls. What matters in the art of walking isn't not to fall, but not to "stay fallen." To get up fast, immediately, and to continue walking. And this is beautiful: this means to work every day, this is to walk humanly. But it is also hard to walk alone, hard and boring. To walk in community, with friends, with those who love us: this helps us, it helps us in fact to arrive at the end to which we must go.

Do-It-Yourself Retreats

By Kathleen Naab, Zenit 04-02-2013

If growing in prayer was always challenging, today it is harder than ever. That's one of the reasons Legionary of Christ Father John Bartunek decided to create "Do-It-Yourself Retreat Guides" – at www.RCSpirituality.org – as an online resource for Catholics seeking a tool to help them "create space for the Holy Spirit" each month.

ZENIT asked Father Bartunek about the guides and about using the Internet to grow in one's relationship with Christ.

Father Bartunek: ... since Day 1 of his Pontificate, Benedict XVI has been insisting on the primacy of prayer in the life of every individual Christian, and in the life of the Church. If we aren't growing in our prayer life, we simply can't grow in our friendship with God. But prayer is tough. Especially in a post-Christian, post-modern world. An authentic spiritual life is radically counter-cultural. So we all need help to go deeper in our prayer life. The Retreat Guides are tools designed to help people do that. ...

ZENIT: Can you explain what a Do-it-Yourself Retreat Guide is and how it can be used? Can a person really learn how to pray, or grow in prayer through an online tool?

Father Bartunek: A new Retreat Guide comes out every month. Each one is available in video format, but also in audio and PDF – so you can watch the Retreat Guide, listen to it, or read it. Each Retreat Guide includes five elements: an introduction, two meditation-starters, a conference, and a personal questionnaire.

The Introduction is a two-minute video opening up the major themes of the Retreat Guide. Each meditation-starter is an 8-10 minute video where I make some reflections on a biblical passage related to the theme of the month. At the end of each of the meditation starters, there are questions for reflection or discussion, and Scripture passages to foster personal prayer. The conference is an instruction about some aspect of our Catholic faith related to the monthly theme, and it is followed by a personal questionnaire designed to help people apply what they learned in the conference to their daily lives.

The entire package is designed to help an individual person or a small group to spend some quiet time with God, nourishing their souls in prayer and meditation on the truths of our faith. The clear structure of the Retreat Guides definitely makes it easier for busy people to quiet down and focus on God. ... Among clergy and religious, the concept of a monthly retreat day or "desert day" goes way back in the history of the Church. ...

Go Fishing

Pope Benedict XVI, Angelus address, 10-02-2013

First Jesus asks to get into Simon's boat in order to preach to the people standing a short distance from the shore; then, having finished preaching, he commands Simon to go out into the deep with his friends and cast their nets. Simon obeys, and they catch an incredible amount of fish. ...

We note that, before this sign, Simon addresses Jesus, calling him "Master", while afterwards he addresses him as "Lord". ...

The image of the fish refers to the Church's mission. St Augustine says in this regard, "Twice the disciples went out to fish at the Lord's command: once before the Passion and the other time after the Resurrection. In the two scenes of fishing, the entire Church is depicted: the Church as it is now and as it will be after the resurrection of the dead. Now it gathers together a multitude, impossible to number, comprising the good and the bad; after the resurrection, it will include only the good" (Homily 248.1).

The experience of Peter, certainly unique, is nonetheless representative of the call of every apostle of the Gospel, who must never be discouraged in proclaiming Christ to all men, even to the ends of the world.

However, today's text is a reflection on the vocation to the priesthood and the consecrated life. It is the work of God. The human person is not the author of his own vocation but responds to the divine call.

Human weakness should not be afraid if God calls. It is necessary to have confidence in his strength, which acts in our poverty; we must rely more and more on the power of his mercy, which transforms and renews.

Dear brothers and sisters, may this Word of God revive in us and in our Christian communities courage, confidence and enthusiasm in proclaiming and witnessing to the Gospel. Do not let failures and difficulties lead to discouragement: it is our task to cast our nets in faith – the Lord will do the rest.

We must trust, too, in the intercession of the Virgin Mary, the Queen of Apostles. Well aware of her own smallness, she answered the Lord's call with total confidence: "Here I am". With her maternal help, let us renew our willingness to follow Jesus, Master and Lord.

Vatican Information Service 10-02-2013

"The goal of economics and politics is to serve humanity, beginning with the poorest and most vulnerable wherever they may be, even in their mothers' wombs."

Pope Francis, in a letter to the Prime Minister of the UK

Hours of Eucharistic Adoration in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Friday and Saturday in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Friday 4pm – 8pm (every second month, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday 10am – 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am – 12.30pm First Friday 11.30am – 4pm
Trafalgar	Wednesday and First Saturday: (9.30am Mass) 10am – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Friday 4pm – 8pm (every second month, January onwards)
Wonthaggi	First Friday 7pm – 8pm

Mary, our mother
And mother of the Redeemer,
Gate of heaven and Star of the sea,
Come to the aid of your people,
Who have sinned,
Yet also yearn to rise again!
Come to the Church's aid,
Enlighten your devoted children,
Strengthen the faithful throughout the world,
Let those who have drifted
Hear your call,
And may they who live as prisoners of evil
Be converted!

Pope John Paul II

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Australia**

- Please notify by email if you would like to be added to the regular emailing list.
- There is no subscription fee.
- We rely on donations (cheques made out to John Henderson please).
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ITD is released on or around the first day of each month by email and on the website; printed copies about a week later. Deadline for contributions is one week before the end of the month (but preferably by the 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.

What Do You Say to The Lord?

The Saint Curé of Ars saw often in his church a farmer. This illiterate man after a full day of work in the fields used to enter into the small church of Ars, sit on a bench in front of the Tabernacle and remain there for a long period of time. One day the Curé approached this farmer, who while praying was not opening his mouth even to say the popular prayers, and asked: "What do you say to the Lord?" "Nothing" answered the man. Then he added, "I look at Him and He looks at me."

Related by Monsignor Francesco Follo, Zenit.org 21-06-2013