

# *Into the Deep*

Issue 151

Newsletter of orthodox Catholics of Gippsland

July 2015

## God Knows Me

*Pope Benedict XVI, homily, 11-06-2010*

“The Lord is my shepherd, I shall not want”: this first verse expresses joy and gratitude for the fact that God is present to and concerned for humanity.

The reading from the Book of Ezekiel begins with the same theme: “I myself will look after and tend my sheep” (Ez 34:11). God personally looks after me, after us, after all mankind. I am not abandoned, adrift in the universe and in a society which leaves me ever more lost and bewildered. God looks after me. He is not a distant God, for whom my life is worthless.

The world’s religions, as far as we can see, have always known that in the end there is only one God. But this God was distant. Evidently he had abandoned the world to other powers and forces, to other divinities. It was with these that one had to deal. The one God was good, yet aloof. He was not dangerous, nor was he very helpful. Consequently one didn’t need to worry about him. He did not lord it over us.

Oddly, this kind of thinking re-emerged during the Enlightenment. There was still a recognition that the world presupposes a Creator. Yet this God, after making the world, had evidently withdrawn from it. The world itself had a certain set of laws by which it ran, and God did not, could not, intervene in them. God was only a remote cause. Many perhaps did not even want God to look after them. They did not want God to get in the way. But wherever God’s loving concern is perceived as getting in the way, human beings go awry.

It is fine and consoling to know that there is someone who loves me and looks after me. But it is far more important that there is a God who knows me, loves me and is concerned about me.

“I know my own and my own know me” (Jn 10:14), the Church says before the Gospel with the Lord’s words. God knows me, he is concerned about me.

This thought should make us truly joyful. Let us allow it to penetrate the depths of our being.

*Zenit.org 11-06-2010*

## Be A Saint!

*Pope Francis, General Audience, 19-11-2014*

...Holiness is not only the prerogative of some: holiness is a gift that is offered to all; no one is excluded, it is what constitutes the distinctive character of every Christian.

All this makes us understand that, to be holy, it is not necessary to be Bishops, priests or religious ... We are all called to become saints! Very often, however, we are tempted to think that holiness is reserved only to those who have the possibility to detach themselves from ordinary tasks, to dedicate themselves exclusively to prayer. But it is not so! ... In fact, it is precisely by living with love and offering Christian witness in our daily tasks that we are called to become Saints – and each one in the conditions and in the state in which he finds himself. Are you consecrated? Be holy by living with joy your donation and your ministry. Are you married? Be holy by loving and taking care of your husband or your wife, as Christ did with the Church. Are you an unmarried baptized person? Be holy by doing your work with honesty and competence and offering time to the service of brothers. “But, father, I work in a factory... I work as an accountant, always with the numbers, I cannot be a saint there...” – Yes, you can! There, where you work you can become a saint.

God gives you the grace to become a saint. ... Are you a parent or a grandparent? Be holy by passionately teaching your children or your grandchildren to know and to follow Jesus. And this takes a lot of patience... and this...is holiness, exercising patience. Are you a catechist, educator or volunteer? Be a Saint by becoming a visible sign of the love of God and of His presence at our side. This is it: every state of life leads to holiness, always! At home, on the streets, at work, at church, in the moment and with the state of life that you have, a door is opened on the road to sainthood. Do not be discouraged to travel this road. God gives you the grace to do so. And this is all that the Lord asks, is that we are in communion with Him and serve others.

*Zenit.org 19-11-2014*

**All issues of *Into the Deep* are at [www.stoneswillshout.com/wp](http://www.stoneswillshout.com/wp)**

## Retreat Days Coming Up

The Ordinariate Parish of the Most Holy Family invites you to participate in:

A Series of Retreat/Quiet Days:  
Days of stillness and silence

### Deepening Prayer: Seeking God's Presence

Led by Fred Hardy ThL(Hons), MA(Spirituality), MDiv  
Held at St Brigid's Catholic Church, Cowwarr

Saturday July 18<sup>th</sup>: 9.30am-4pm  
Christ's Example

Saturday August 29<sup>th</sup>: 9.30am-4pm  
Prayer: Oratio/Meditatio

Saturday October 24<sup>th</sup>: 9.30am-4.00pm  
Contemplatio

Each day will start with refreshments, and will include an introduction and two addresses, Mass, Angelus, Rosary, lunch (BYO), time for Confession, and Evening Prayer. The retreat days will be *silent* after arrival and refreshments (lunchtime included).

The three days are designed to follow on from and build on one another.

Everyone is welcome.

*Fr Ken Clark OLS, Maffra, Victoria*

## Take the Bishop Seriously

How grateful I am to you that you inserted the story of Bishop Oliver Dashe's vision of Jesus and His message in last month's ITD (p.8). We only discovered that this had happened via a Polish newspaper last week. I immediately emailed to some people of interest this story and hoped that the story would get passed around quick smart. Well, ITD will no doubt get the message to many more people via your story. We need to take this seriously and do what the Bishop suggested, pray that "Boko Haram is gone", and all of the other devilish terrorist groups.

*E. Parol, Birralee, Tasmania*

## A Truth Which Cannot Be Spoken

"Thus a view of marriage – as between a man and a woman – which was previously common to believers and nonbelievers alike, across a whole variety of cultures and times, is increasingly becoming a truth which cannot be spoken. Redefining marriage has consequences for everyone."

*From "Don't Mess With Marriage",  
a booklet by the Australian Catholic Bishops Conference*

## Reading St Catherine of Siena

Thank you for your continuing solid reporting of Catholic teachings and what our Pope is saying.

I have just finished reading St Catherine of Siena's Dialogue. Wow, what a wonderful read. It not only tells us how to live a truly Catholic life, the importance of the virtues, the beauty of the Eucharist and the priesthood, and the way of perfection, it constantly builds on its major points so that you can remember it. It uses many analogies so that you can understand it. It tells of the consequences of choosing vice over virtue – eternal damnation, and the extreme joy of choosing God, so that we can use our will to choose God or not. It was revealed to Catherine by God the Father during ecstasy and is so important reading to Catholics who want to learn what their Faith is really about. Maybe you could encourage your readers to read it.

*Maureen Wright, Lurnea, New South Wales*

## "No ideology can erase

from the human spirit the certainty that marriage exists solely between a man and a woman, who by mutual personal gift, proper and exclusive to themselves, tend toward the communion of their persons. In this way, they mutually perfect each other, in order to cooperate with God in the procreation and upbringing of new human lives."

*Congregation for the Doctrine of the Faith, 2003*

*Considerations regarding proposals to give legal recognition to unions between homosexual persons, n.2*

## Thank You

Thank you to those who contributed to ITD's finances last month, via PayPal, cash, cheque, or direct debit into our bank account. We are most grateful to you all and couldn't continue without you. If you choose to use direct debit, please let us know who you are so we can thank you personally. On 9 June there was a \$50 deposit with no name. Thank you to that person.

- Ed.

## Passing It On

Please find enclosed a donation for the cost of postage of Into the Deep which I receive monthly and am very grateful for. The news is good to read. I pass on copies to my friends who also love to read it. Please keep up to good work.

*Linda Hill, Cairns, Queensland*

## Wake Up the World!

APREL (The Association for the Promotion of Religious Life), is planning to celebrate the present *Year of Consecrated Life* by holding Conferences in Brisbane, Sydney and Melbourne. The Brisbane Conference is planned for the weekend 18<sup>th</sup> and 19<sup>th</sup> July.

The Holy Father's challenge to Religious to "Wake Up the World" is a dramatic one, but by no means a novelty in the Church who, in her teachings of Vatican II and subsequent exhortations, has placed Religious Life both in the *vanguard* and at the *centre* of her vitality and holiness.

In this year of the 50<sup>th</sup> anniversary of the Vatican II documents "Perfectae Caritatis" and "Lumen Gentium" which deal with the Church's theology and her high expectations of Religious men and women, it is time, says the Holy Father, to ask the tough questions and conduct the searching reflections on just what was and is being asked of Religious in the pages of those non-negotiable documents.

It is time for *everyone* in the Church to examine the impact of 50 years of response – or lack thereof – hence this Conference.

*The Conventual Sisters of St Dominic, Ganmain, New South Wales*

### ***Come to the APREL Conference in Brisbane and learn:***

- What Vatican II *really* said about religious life
- How we might *wake up* religious life
- How religious life could *wake up* the world!

**When?** Saturday 18<sup>th</sup> and Sunday 19<sup>th</sup> July

**Where?** St Mary Immaculate church and hall, 616 Ipswich Road, Annerley

**Who's invited?** Religious and *all* concerned about the life and holiness of the Church

**Who's speaking?** Bishop Columba, men and women religious, priests, laity.

#### Saturday 18<sup>th</sup> Youth Session:

3-4pm Holy Hour

4.15-8pm talks, meal provided.

#### Sunday 19<sup>th</sup> General Session:

9am parish Mass, oratory church

10.30am-3pm Conference. BYO lunch. Tea and coffee provided.

Contact: [aprel.australia@gmail.com](mailto:aprel.australia@gmail.com)

Check the website for more details: [aprel-australia.blogspot.com.au](http://aprel-australia.blogspot.com.au)

## Warped Ideas about Love and Marriage

Consider this: Boy meets girl, they like one another, they have sex. Later they 'get serious'. They 'commit' by buying a dog together. They move in together. They buy a house together. They scoff at any suggestion of marriage. They are 'partners' and consider themselves fully committed and in no need of marriage, which is outdated and unnecessary. None of their friends are married, they all live together. Everyone's ok with this, even their parents (who probably each live with another 'partner' now anyway), and no one puts any pressure on them to marry. After all, living together is as good as marriage, and even children are ok when you're living together. It's all the same. As long as they love one another, nothing else matters.

Consider this: Boy meets boy, they like one another, they have 'sex' (so to speak). They move in together. They demand to be allowed to marry. Now. Nothing else will do. Marriage is all-important to them. They feel discriminated against. They insist marriage is the only thing that will give them dignity. Everyone's ok with this, even their parents, and everyone puts pressure on everyone to make sure that these boys can marry. After all, they love one another, and so only marriage matters.

- Ed.

## No Longer Ashamed

*Pope Francis, Pentecost Homily 2015*

In the Gospel, Jesus promises his disciples that, when he has returned to the Father, the Holy Spirit will come to guide them into all the truth (cf. Jn16:13). Indeed he calls the Holy Spirit "the Spirit of truth", and explains to his disciples that the Spirit will bring them to understand ever more clearly what he, the Messiah, has said and done, especially in regard to his death and resurrection.

To the Apostles, who could not bear the scandal of their Master's sufferings, the Spirit would give a new understanding of the truth and beauty of that saving event. At first they were paralyzed with fear, shut in the Upper Room to avoid the aftermath of Good Friday. Now they would no longer be ashamed to be Christ's disciples; they would no longer tremble before the courts of men. Filled with the Holy Spirit, they would now understand "all the truth": that the death of Jesus was not his defeat, but rather the ultimate expression of God's love, a love that, in the Resurrection, conquers death and exalts Jesus as the Living One, the Lord, the Redeemer of mankind, of history and of the world. This truth, to which the Apostles were witnesses, became Good News, to be proclaimed to all.

## Mass Overseas

Last week I returned from a visit to the Philippines.

In Manila's west, my wife and I attended Mass at an Oblate parish, St Eugene de Mazenod in Caloocan.

Mass normally starts at 5.30am, wherever in the Philippines we heard Mass. At 5am there are already as many people in the church as attend daily Mass in my home parish, also an Oblate parish, St Eugene de Mazenod in Burpengary.

Generally, we found that more people attend *daily* Mass in the Philippines (for parishes of equal size) than attend all four *Sunday* Masses at home.

Mass at 9.30am on Sunday a week ago brought around 1,700 people (just to one Mass), compared with a total of about 450 over *four Masses* at my home parish.

Four priests concelebrated, and another eight priests were present. There were eight altar servers, all male.

The music was superb. Equalled, in my experience, only by Korean parishes where I lived some years ago. None of the nonsense banalities and honky tonk silliness inflicted on Queensland Catholics, where the 'music' tends to be about 'us' rather than about God.

During the day the Blessed Sacrament was never left unattended. In Brisbane, churches are locked tight as a drum, and Christ left separated not only from His friends, but from His own house in many parishes.

There are many evils in the Philippines which we don't have in Australia. But I suspect that more Filipinos are arriving in Heaven these days than from the rest of Asia combined. Perhaps from the rest of the world.

One last thing. I never saw a female on the altar during Mass. Filipinos know that priests come from altar boys (they never had fewer than six), and they also know something that our clergy and bishops don't: where you have women running everywhere, men make themselves scarce.

In my parish, so far as I know, there has never been a single vocation. Not one. But we have lots of women running things.

And in our archdiocese we have to import priests from Africa and India. For the same reason.

Incidentally, the situation in the Philippines bears a remarkable similarity to that in Australia, some years ago, when we had 80% regular attendance at Sunday Mass. Compared with about 3% today in my parish.

What has changed?

*Richard Stokes, Burpengary, Queensland*

*“Jesus left men free to be irreligious,  
but the irreligious will not leave men  
free to be religious.”*

*Archbishop Fulton Sheen, Freedom Under God*

## Antidote to the Poison

*Pope Francis, Homily, 14-09-2014*

Let us return to the biblical story. At a certain point, “the people became impatient on the way” (Num 21:4). They are tired, water supplies are low and all they have for food is manna, which, although plentiful and sent by God, seems far too meagre in a time of crisis.

And so they complain and protest against God and against Moses: “Why did you make us leave? ...”. They are tempted to turn back and abandon the journey. ...

During such moments of disorientation – the Bible says – poisonous serpents come and bite the people, and many die. This causes the people to repent and to turn to Moses for forgiveness, asking him to beseech the Lord so that he will cast out the snakes. Moses prays to the Lord, and the Lord offers a remedy: a bronze serpent set on a pole; whoever looks at it will be saved from the deadly poison of the vipers.

What is the meaning of this symbol? God does not destroy the serpents, but rather offers an “antidote”: by means of the bronze serpent fashioned by Moses, God transmits his healing strength, namely his mercy, which is more potent than the Tempter's poison.

As we have heard in the Gospel, Jesus identifies himself with this symbol: out of love the Father “has given” his only begotten Son so that men and women might have eternal life (cf. Jn3:13-17).

Such immense love of the Father spurs the Son to become man, to become a servant and to die for us upon a cross. Out of such love, the Father raises up his son, giving him dominion over the entire universe. ...

Whoever entrusts himself to Jesus crucified receives the mercy of God and finds healing from the deadly poison of sin.

*Zenit.org 14-09-2014*

## Look After This Treasure

*Pope Francis to Bishops, 08-06-2015*

Allow me to call your attention to the value and beauty of marriage. The complementarity of man and woman, summit of divine creation, is being questioned by the so-called gender ideology, in the name of a more free and just society.

The differences between man and woman are not for opposition or subordination, but for communion and generation, always in the “image and likeness” of God. Without mutual self-giving, neither one can understand the other in depth.

The Sacrament of Marriage is a sign of the love of God for humanity and of Christ's giving himself for his Bride, the Church. Look after this treasure...

*Zenit.org 08-06-2015*

# Priests, Don't Give Up!

By Junno Arocho Esteves  
Rome, June 12, 2015 (ZENIT.org)

Pope Francis delivered a meditation on priesthood to thousands of priests from around the world at the Basilica of St John Lateran this afternoon. The meditation along with the celebration of the Mass concluded the World Retreat for Priests in Rome sponsored by the International Catholic Charismatic Renewal Services (ICCRS) and the Catholic Fraternity.

Continuing his address, Pope Francis recalled a song often sung by members of the Charismatic Renewal entitled "Que detalle, Señor" (What a beautiful gesture, Lord). When asked whether they knew it, the priests present began to sing the hymn:

"What a beautiful gesture you did to me Lord, when you called me, when you chose me, when you told me you were my friend."

Calling it a gesture of love, the Holy Father then asked the priests if they also sang this particular hymn in moments of loneliness, tiredness, temptations.

"Do not forget: in the worst moments, when you have fought with the Lord, even when you have been unfaithful to the Lord, do not be afraid. Be close to the Blessed Sacrament, and sing it again," he said.

"In all those moments tell the Lord: 'I am garbage, look at what I have done, look at what I have suffered, look at what happened.' And then tell him, 'You made a beautiful gesture'. And let the tears flow. That will be a moment of great holiness even if you are in mortal sin. Because forgiveness is there and it is a dialogue of love. And then go to the poor confessor priest so that he can sweep the chimney, but know when to sing to the Lord. And always remember that you are not servants, you are friends. 'You called me a friend! What a beautiful gesture Lord.'"

## What is an Encyclical?

Answered by Father Thomas Rosica, English language assistant to the Holy See Press Office

A Papal Encyclical is the name typically given to a letter written by a Pope. It can be addressed to the bishops and priests of a particular region or of the entire world, to specific groups in the Church or to the entire Catholic faithful. It can also be addressed to all people of good will. The word encyclical comes from the Greek 'egkyklios', 'kyklos' meaning a circle. It may be considered to be a 'circular letter'. Encyclicals are used primarily for teaching. The first encyclical was released by Pope Benedict XIV on December 3, 1740. Since then, the Popes have written over 300 encyclicals.

Zenit.org 04-06-2015

# Changing Vice Into Virtue

Recently, a referendum has demonstrated that a majority of Catholic people in the overwhelmingly Catholic Republic of Ireland do not agree with their Church's centuries-old doctrine that sexual relationships between two people of the same gender are a sin. Does this mean that many Irish Catholics now believe same-sex sex has ceased to be a sin?

However, do those "yes" voters ever wonder what the founder of their religion, Christ, thinks of it all? Would He have agreed with the "yes" majority of Catholics? Is it possible that what Christ described as vice can become a virtue two thousand years later?

Obviously, God is never impressed by the weight of sheer numbers: imagine God, through Moses, tolerating Moloch-worship because that is what most of the Israelites wanted.

What about abortion? In Ireland it is illegal unless it occurs as the result of a medical intervention performed to save the life of the mother. Might an abortion referendum eventually be won with the help of many Irish Catholics even though the Church has always taught that the procedure is sinful? Will many 'Catholic' voters again ignore their Church's teaching *en masse*?

Henk Verhoeven, Beacon Hill, New South Wales

## Let the Journey Continue

Pope Francis, Homily, 14-09-2014

The love of Christ, which has blessed and sanctified the union of husband and wife, is able to sustain their love and to renew it when, humanly speaking, it becomes lost, wounded or worn out. The love of Christ can restore to spouses the joy of journeying together. This is what marriage is all about: man and woman walking together, wherein the husband helps his wife to become ever more a woman, and wherein the woman has the task of helping her husband to become ever more a man. This is the task that you both share. ...

The path is not always a smooth one, free of disagreements, otherwise it would not be human. It is a demanding journey, at times difficult, and at times turbulent, but such is life! ... It is normal for husband and wife to argue: it's normal. It always happens. But my advice is this: never let the day end without having first made peace. Never! A small gesture is sufficient. Thus the journey may continue.

Marriage is a symbol of life, real life: it is not "fiction"! It is the Sacrament of the love of Christ and the Church, a love which finds its proof and guarantee in the Cross.

Zenit.org 14-09-2014

## Priestly Fatherhood

Following on from Fr McGavin's letter to the Holy Father in last month's ITD (p.6-7), family is pivotal in understanding the fatherhood of bishops and priests.

Too often we tend to view the truths of our faith as concepts or figures of speech. This is a big mistake. The Church as a family is not just a spiritual concept or metaphor, but what she is literally. She is not a reflection of the reality that is family as we understand it. Quite the opposite, the natural family is the reflection of the reality that is the Church. The sources of divine revelation have always defined the office of a bishop in terms of a father. This identification goes back as far as the apostles who referred to themselves as fathers of their spiritual children.

By virtue of the sacrament of Holy Orders, the function of the bishop's office of ministry and fatherhood is handed over to a subordinate degree to the priest. Through ordination a spiritual character is conferred on a priest that is imprinted forever. By the power and grace of the Holy Spirit he is changed in his very being to a higher condition, and even though his appearances are the same, he is no longer one of the crowd. This sacrament separates him from common ordinary life and in a unique and powerful way conforms him to Christ.

As another Christ, the Catechism tells us, the priest who acts in the person of Christ is a living image of God the Father (CCC 1548-9). As such he is a living sign of God's presence and power, a visible sign that reveals and relives on earth the very fatherhood of God in the parish family. This is why the Church calls him Father.

A priest's fatherhood is a supernatural one. As such it is everything that natural fatherhood is, but far, far more. By administering the sacraments of Baptism and Eucharist, priests communicate Christ's divine life to souls just as natural fathers communicate biological life. Like natural fathers they have to take responsibility for the souls to whom they have given life in the hundreds of households in their parish. This means providing for them, teaching and disciplining them, correcting and guiding them, forgiving and praying for them and loving them even when they are difficult and cause heartache. He has to assist them with the means of grace and enlighten them with the light of truth. Spiritually, as head and father of the parish household the buck stops with him.

The secret to good fatherhood, first and foremost lies in the father's daily, unconditional and faithful love for his bride, the Church. Staying in love however, demands work, prayer, sacrifice, an act of will and the grace and help from God. Just as love for the mother of his children and love for the children themselves are for the man the natural way of understanding and fulfilling his own fatherhood, moreso does this hold true for a priest who loves his bride and the many children she has given him.

*Gregory Kingman, Morwell, Victoria*

## Educate Your Children

*Pope Francis, General Audience 20-05-2015*

Today we pause to reflect on an essential characteristic of the family, namely, its natural vocation to educate the children so that they grow in responsibility for themselves and for others. ...

In fact, a rupture has been opened between the family and society, between the family and school; today the educational pact has been broken. ... The symptoms are many. For instance, relations between parents and teachers in the school have been damaged. ... On the other hand, the so-called "experts" have multiplied, who have taken the role of parents even in the most intimate aspects of education. On emotional life, on personality and on development, on rights and duties the "experts" know everything: objectives, motivations, techniques. And parents must only listen, learn and adapt themselves. Deprived of their role, they often become excessively apprehensive and possessive in dealing with their children, to the point of not correcting them ever ...

There is no doubt that parents, or better, certain educational models of the past had some limitations, there's no doubt. However, it is also true that there are mistakes that only parents are allowed to make, because they can compensate for them in a way that is impossible for anyone else. On the other hand, we know it well, life has become stingy of time to talk, to reflect, to deal with one another. Many parents are "kidnapped" by work – father and mother must work – and by other preoccupations, hampered by the new needs of the children and the complexity of present-day life – which is like this, we must accept it as it is – and they feel paralyzed out of fear of making a mistake. ...

The Christian communities are called to offer support to the educational mission of families, and they do so first of all with the light of the Word of God. ...

I hope that the Lord will give Christian families the faith, the freedom and the courage necessary for their mission. If family education rediscovers the pride of its leadership, many things will change for the better, for hesitant parents and for disappointed children. It is time that fathers and mothers return from their exile – because they have exiled themselves from the education of their children – and reassume fully their educational role.

*Zenit.org 20-05-2015*

## “We are deceiving people

when we talk of mercy without knowing what the word means. The Lord forgives sins, but only if we repent of them”.

*Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and Discipline of the Sacraments*

# What Is Heaven Like?

*Homily by Fr John Speekman for 11<sup>th</sup> Sunday of Year B*

Jesus said to the crowds, 'This is what the kingdom of heaven is like ...'

I bet they paid rapt attention. Who doesn't want to know what the kingdom of heaven is like?

There are some explanations, of course, which people don't find attractive, and neither do I. Sitting on a cloud, playing the harp and singing holy songs or crying out 'Holy, Holy, Holy,' all day is not my idea of heaven.

But then I don't find the descriptions of heaven you often get from guests at funerals compelling either. A giant golf course; a fisherman's paradise; a pub with free beer. No, as entertaining as these activities may be I am certain their attractiveness would soon wane.

So what is heaven like?

I recall a 4 a.m. call-out to Accidents and Emergency at the RPA during the time I was chaplain there. A middle-aged man had died suddenly. I was there within 12 minutes and administered the rites of the Church. His wife was there with her fourteen year old son. When the mother was called in to fill out some hospital forms I got to have a 40 minute chat with the boy, who told me all about himself and his dad. After a while he asked, 'So what is heaven like?' I told him a story someone once told me. And here it is.

"A man died and came to the pearly gates. St Peter showed him to a huge brick wall with a doorway in it. They went in and there was a table and a chair beside a mountain of blank sheets of paper and a mountain of pencils. On the table was a little silver bell.

St Peter told the man that he should sit down and write on the paper all the things he wanted - houses, cars, servants - and so on. He said, 'When you've finished ring the bell and the angels will set it all up for you. Then we'll give you some more time to think of other things you might have overlooked and then we'll have to brick the door in and you'll stay there behind the wall for all eternity.'

The man set to work and didn't stop writing for weeks and weeks until finally he couldn't think of a single thing more he might want. He called St Peter and was amazed to see all his wishes fulfilled in an instant. It was magnificent, beautiful, incredible! What he liked most of all were all the people he had asked for to just be his servants.

After living in his paradise for some weeks he had filled another small mountain of paper sheets with things he had thought of. Then St Peter came to close up the doorway. The man was delighted with himself and his wonderful world. He said to St Peter, 'You know, when I was on earth I have to admit I did some pretty evil and rotten things, and I was never sorry. How come I now get to go to heaven?'

St Peter answered abruptly, 'But this is not heaven'.

'But I have everything I've ever wanted,' said the man, 'so what is heaven like?'

St Peter paused for a moment and then told him in a slightly confidential tone, 'When they were making this wall, I noticed one of the angels was a little careless and left a tiny pinhole in the mortar. I think if you pull that cart up against the wall and put a barrel on it, and stand on tippie toe, I think you might be able to see a micro dot of heaven.'

The door was sealed and the man immediately did as St Peter had suggested. He climbed up on the barrel and peered through the tiny hole. 'Wow!' he exclaimed and his mouth fell open. 'Woow!' he cried again.

You know this happened many years ago but that man has never stepped off that barrel. He has been standing there on tippie toe all this time just staring at that teensy weensy bit of heaven. And do you know something else, he has never closed his mouth either."

*homiliesfromaustralia.blogspot.com.au*

## A Christian According To The Lord's Prayer

*Blessed John Henry Newman*

We often hear it said that the true way of serving God is to serve man, as if religion consisted merely in acting well our part in life, not in direct faith, obedience and worship: how different is the spirit of the Lord's prayer!

Evil round about him, enemies and persecutors in his path, temptation in prospect, help for the day, sin to be expiated, God's will in his heart, God's name on his lips, God's kingdom in his hopes: this is the view it gives us of a Christian.

## God Can't Help Us

Among invited guests at an evening meal celebration on my mother's 94<sup>th</sup> birthday in Perth, Western Australia, was a priest of the Society of St Pius X (SSPX) along with other friends from the Jolimont SSPX church my mother attends.

Naturally, sharing memories in a jovial atmosphere was the way to go. However, the light-hearted banter soon glided into more 'serious' issues as some guests asked me what I do in Melbourne. I told of my involvement in combating Victoria's notorious abortion law, notably the denial of freedom of conscience for the medical profession, and the escalating campaign pressuring Australian society to recognise and accept legalisation of so-called 'same-sex marriage', not to mention the diabolical schools program, under the misleading guise of 'anti-bullying', to 'educate' young children to recognise active homosexuality as normal and acceptable.

Suddenly this priest declared before all present: "I don't care what happens because I can't do a thing about it." He confidently 'explained' that society has set itself on a self-destructive course in rejecting God's law and He has allowed and will not change whatever will happen as punishment. Within moments the conversation reverted to calmer exchanges for obvious reasons.

How sad when a priest, who is meant to lead his flock to their Creator through prayer and action, succumbs to defeatism and at such a disconcerting level. Please pray that he experiences a 'conversion miracle' that will empower him with a renewed understanding and awareness of the power of prayer, especially in moral crises.

*Peter Phillips, Springvale, Victoria*

## The Task Now

*Statement of Archbishop Charles J. Chaput, O.F.M. Cap.,  
Archbishop of Philadelphia  
Regarding Supreme Court Ruling on Same Sex Marriage,  
26-06-2015*

"The Supreme Court's 5-4 decision on marriage is not a surprise. The surprise will come as ordinary people begin to experience, firsthand and painfully, the impact of today's action on everything they thought they knew about marriage, family life, our laws and our social institutions. The mistakes of the court change nothing about the nature of men and women, and the truth of God's Word. The task now for believers is to form our own families even more deeply in the love of God, and to rebuild a healthy marriage culture, one marriage at a time, from the debris of today's decision."

## What Does The Church Teach?

*Congregation for the Doctrine of the Faith, 2003*

*Considerations regarding proposals to give legal recognition to unions between homosexual persons*

4. There are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God's plan for marriage and family. Marriage is holy, while homosexual acts go against the natural moral law. Homosexual acts "close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved" (Catechism of the Catholic Church 2357).

Sacred Scripture condemns homosexual acts as a serious depravity (cf. Rom 1:24-27; 1Cor 6:10; 1Tim 1:10). This judgment of Scripture does not of course permit us to conclude that all those who suffer from this anomaly are personally responsible for it, but it does attest to the fact that homosexual acts are intrinsically disordered. ...

Nonetheless, according to the teaching of the Church, men and women with homosexual tendencies "must be accepted with respect, compassion and sensitivity. Every sign of unjust discrimination in their regard should be avoided" (CCC 2358). They are called, like other Christians, to live the virtue of chastity. The homosexual inclination is however "objectively disordered" (CCC 2358) and homosexual practices are "sins gravely contrary to chastity" (CCC 2396).

5. In those situations where homosexual unions have been legally recognized or have been given the legal status and rights belonging to marriage, clear and emphatic opposition is a duty. One must refrain from any kind of formal cooperation in the enactment or application of such gravely unjust laws and, as far as possible, from material cooperation on the level of their application. In this area, everyone can exercise the right to conscientious objection.

11. The Church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behaviour or to legal recognition of homosexual unions. The common good requires that laws recognize, promote and protect marriage as the basis of the family, the primary unit of society. Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behaviour, with the consequence of making it a model in present-day society, but would also obscure basic values which belong to the common inheritance of humanity. The Church cannot fail to defend these values, for the good of men and women and for the good of society itself.

*"Truth is not determined by a majority vote."* - Pope Benedict XVI



## Jesus, I Trust in You?

The other night, while struggling to sleep, I prayed the Divine Mercy Chaplet again. When at the end I said, "Jesus, I trust in you", I found myself immediately adding, "Jesus, I don't trust in you." Then, "But I want to. Please help me trust in you."

The reality is that I was feeling overwhelmed and distressed by all that was happening in the world regarding the push for homosexual 'marriage' – the awful, sick-to-the-pit-of-your-stomach feeling at the victories the gay lobby has been achieving, the way normal, educated, even Catholic people have succumbed to the thinking of the gay lobby, the vile and angry comments and threats that come when you say anything supporting the simple reality of marriage between a man and a woman, the foul language and hysterical accusations of hatred and bigotry against the calm statements of differing opinions.

The world has gone mad. And Catholics are among those who are nodding politely to the madness and justifying why "love wins" when homosexual acts are considered as normal and as loving and as healthy as the sublime mystery of conjugal love. There is so much emotion, so little clear thought. So much loyalty to friends and family, so little loyalty to Christ. So much concern about what people will think of our tolerance, so much fear about being branded judgmental. So little concern about our call to holiness, our call to live and speak the Truth.

And so I cry out in the boat, with the waves crashing in and the storms raging – "Lord, do you not care? The boat is sinking!" As I lay in bed realising I didn't trust in Jesus, I recalled the homily of Fr Speekman about this episode in the boat. I obviously couldn't remember it word for word at the time, but it was enough to pull me into line:

...that mysterious question of Jesus to the disciples in the sinking boat last week – 'Why are you so frightened?'

We can imagine the disciples responding 'Why are we so frightened? What do you mean? The boat was filling up with water, it was going down, we were going to die! WE WERE GOING TO DIE!' And then Jesus mysteriously, challengingly, 'So, why are you so frightened?'

In our own lives the question repeats itself over and over. But, Lord, I have cancer! So, why are you so frightened? But, Lord, I have heart disease! So, why are you so frightened? Lord, we are out of money, my husband lost his job, my wife had an accident, I am pregnant again... THE WORLD IS ABOUT TO BE DESTROYED! So, why are you so frightened?

This is the question which brings us to the outer limits of our faith in God. In the face of the problems and uncertainties of my life, in the face of the problems and uncertainties confronting the world – why am I so frightened? Do I believe or not?

- Ed.

## Understanding Incensing

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

**Q:** Would you like to share a bit of light on incensing? What does "three double swings" mean? – Reader from Democratic Republic of Congo

**A:** In order to clarify the subject of incensing, the Ceremonial of Bishops adds several footnotes taken from the 1886 edition of the ceremonial... For example, footnote 75 states:

"The one incensing holds the top of the censer chain in the left hand, the bottom near the censer in the right hand, so that the censer can be swung back and forth easily. The one incensing should take care to carry out this function with grave and graceful mien, not moving head or body while swinging the censer, holding the left hand with the top of the chains near the chest and moving the right arm back and forth with a measured beat."

To these official documents we would add the indications offered by Monsignor Peter Elliott in his excellent Ceremonies of the Modern Roman Rite:

"217. There are two kinds of swing or 'ductus.' To make a double swing, the thurible is swung twice at the person or object to be incensed, and then lowered. To make a single swing, it is swung once and then lowered, except when incensing the altar, when these single swings are made continuously as the celebrant walks around it.

"218. The customary rules governing these different forms of incensation are as follow: (a) three double swings are made to incense the Blessed Sacrament, a relic of the Cross, images of Our Lord set up for veneration, the gifts on the altar, the altar cross, the Book of the Gospels, the Easter candle, the celebrant (bishop or priest), a representative of the civil authority officially present at a celebration, the choir, the people and the body of a deceased person; (b) two double swings are made to incense relics or images of Our Lady and the saints set up for veneration. The altar is incensed by single swings. In procession, the thurifer swings the thurible at full length from his right hand. In his left hand he carries the boat against his breast, but his left hand rests flat on the breast if there is a boat bearer.

"219. It is not necessary to let the bowl strike the chains. When incensing a person or the gifts on the altar, the chains should be held about 20cm from the bowl; about 30cm when incensing the altar and cross. Before and after an incensation, a profound bow is made to the person who is being incensed. While bowing before and after incensing a person, the thurifer lets go of the thurible with the right hand, which is placed on the breast."

*Zenit.org 28-04-2015*

# Year of Consecrated Life

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

## ***11. Community Life***

Life in community is fundamental and essential to the Religious Vocation.

Canon Law requires religious to live together; to share all in common both materially – house, money, food, goods and equipment – and spiritually – belief, prayer, spirituality.

Members of a religious community must live by a common Rule which spells out the details of their life together and enables them to offer a powerful example of and witness to, the possibility of human fraternity and charity.

## ***12. The Various Forms of Religious Life***

**The Active Life:** Active Religious use their resources and energies for the Church in apostolic service – teaching, ministering to the poor, nursing, working with youth, evangelising through the media and so on. Their life of consecration, prayer and sacrifice strengthens them for God’s work, but their life-style is arranged chiefly around the demands of their apostolate.

**The Contemplative Life:** Contemplative Religious carry out a ‘hidden apostolate’. They do not go out from their monastery or convent but live a life of seclusion, penance and prayer for the salvation of the world.

**The Mixed Life:** This is a combination of active and contemplative life. It usually involves a monastic life-style typical of the contemplative Orders and is focussed on study and Liturgical and personal prayer. It includes some active apostolic service, although this is on a more limited scale than that found in the active religious life.

“Young people are not deceived:  
when they come to you, they want to  
see what they do not see elsewhere...”

*Vita Consecrata, n.109*

## ***13. Mission and Apostolate***

- All Religious are called to be apostolic. Some have an active apostolate such as teaching, nursing or caring for the needy; others (contemplatives) have what the Church calls a ‘hidden apostolate’ of prayer and penance. All are called to be ‘apostolic’ by living in imitation of Christ and his apostles.
- Religious do their apostolic labours in obedience to the Church which has formally entrusted particular works to individual communities.
- A Religious does not choose his/her own apostolate, but receives it in obedience to the superior, carrying it out in the name of the community and on the community’s terms.
- The primary apostolate of all religious is their life of prayer, asceticism and witness. Without this central spiritual element, all their apostolic works are bound to be fruitless.

## ***14. Prayer in Religious Life***

Religious consecration cannot be lived without prayer. The Canon law of the Church declares it to be the *first and principal duty of all religious*. Religious are obliged to pray not only for themselves, but for the needs of the Church and of the whole world.

### **Religious need to pray:**

- To deepen their personal union with God
- To prepare themselves to proclaim the Gospel
- To receive the grace to live their religious vows with sincerity and faithfulness.

### **The chief forms of prayer in Religious Life:**

- The most important form of prayer for religious is personal contemplative prayer which involves being in the presence of God in conditions of stillness, adoration and listening.
- As well as private prayer, a religious must also pray with his/her community - not only the vocal prayers and devotions traditional in the community but especially in the celebration of the Sacred Liturgy of the Church – the Divine Office and above all, the Mass.

# Why Priests Should Wear Their Collar

It is a longstanding bugbear of mine that so many priests think it's "cool" not to wear their collar – or who knows what other reason they come up with, but I can only think it's an ego thing. Or they're bullied into it by liberal parishioners. Whichever way, they are being disobedient to the church they are called to serve, they are denying us the right to recognise our priests in their proper attire, and they are avoiding being seen as witnesses to their vocation.

I read an article a few years ago by Msgr. Charles M. Mangan and Fr Gerald E. Murray, giving 23 reasons why a priest should wear his collar. I've edited it down to only a few here. You can read the full article on the ITD blog.

- Ed.

1. The Roman collar is a sign of priestly consecration to the Lord.
2. By wearing clerical clothing and not possessing excess clothes, the priest demonstrates adherence to the Lord's example of material poverty. ... Humble acceptance of the Church's desire that the priest wear the Roman collar illustrates a healthy submission to authority and conformity to the will of Christ as expressed through his Church.
3. Church Law requires clerics to wear clerical clothing. We have cited above number 66 of the Directory for priests, which itself quotes canon 284.
5. The Roman collar prevents "mixed messages"; other people will recognize the priest's intentions when he finds himself in what might appear to be compromising circumstances. Let's suppose that a priest is required to make pastoral visits to different apartment houses in an area where drug dealing or prostitution is prevalent. ...
7. The Roman collar is a protection for one's vocation when dealing with young, attractive women
8. The Roman collar offers a kind of "safeguard" for oneself. The Roman collar provides a reminder to the priest himself of his mission and identity: to witness to Jesus Christ, the Great High Priest, as one of his brother-priests.
9. A priest in a Roman collar is an inspiration to others who think: "Here is a modern disciple of Jesus." The Roman collar speaks of the possibility of making a sincere, lasting commitment to God.
11. A priest dressed as the Church wants is a reminder of God and of the sacred.
12. The Roman collar is also a reminder to the priest that he is "never not a priest." With so much confusion prevalent today, the Roman collar can help the priest avoid internal doubt as to who he is. Two wardrobes can easily lead – and often does – to two lifestyles, or even two personalities.
13. A priest in a Roman collar is a walking vocation message. The sight of a cheerful, happy priest confidently walking down the street can be a magnet drawing young men to consider the possibility that God is calling them to the priesthood. God does the calling; the priest is simply a visible sign God will use to draw men unto himself.
14. The Roman collar makes the priest available for the Sacraments, especially Confession and the Anointing of the Sick, and for crisis situations.
16. The Roman collar serves as a reminder to "alienated" Catholics not to forget their irregular situation and their responsibilities to the Lord. The priest is a witness – for good or ill – to Christ and his Holy Church. When a "fallen-away" sees a priest, he is encouraged to recall that the Church continues to exist. A cheerful priest provides a salutary reminder of the Church.
17. The wearing of clerical clothing is a sacrifice at times, especially in hot weather. The best mortifications are the ones we do not look for. Putting up with the discomforts of heat and humidity can be a wonderful reparation for our own sins, and a means of obtaining graces for our parishioners.
19. The Roman collar helps priests to avoid the on duty/off duty mentality of priestly service. The numbers 24 and 7 should be our special numbers: we are priests 24 hours a day, 7 days a week. We are priests, not men who engage in the "priest profession." On or off duty, we should be available to whomever God may send our way. The "lost sheep" do not make appointments.
22. Most Catholics expect their priests to dress accordingly. Priests have long provided a great measure of comfort and security to their people. ... The cherished custom of wearing distinguishable dress has been for centuries sanctioned by the Church; it is not an arbitrary imposition. Catholics expect their priests to dress as priests and to behave in harmony with Church teaching and practice.

*The original article was published in the Homiletic and Pastoral Review, June 1995. It was posted on the Roman Catholic Vocations blog on 23-07-2010: [romancatholicvocations.blogspot.com](http://romancatholicvocations.blogspot.com)*

## Hours of Eucharistic Adoration in Gippsland

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

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

*Pope John Paul II*

“Faith is to believe what we do not see;  
and the reward of this faith  
is to see what we believe.”

*St Augustine*

## Contact *Into the Deep*

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- There is no subscription fee; we rely on donations only.
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- Cheques to be made out to Janet Kingman
- Donate via Ritchies Supermarkets Community Benefit program by nominating Into the Deep, CB number 81799.

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

“A most powerful and efficacious remedy for all evils,  
a means of correcting all imperfections,  
of triumphing over temptation,  
and preserving our hearts in an undisturbed peace,  
is conformity with the will of God.”

*St Vincent de Paul*