

Into the Deep

Issue 155

Newsletter of orthodox Catholics of Gippsland

November 2015

R.I.P.

- May They Rest in Peace

From INFORM no.140, by Fr Peter Murphy

As we have loved our beloved in life we do not forget them in death. It is a secular and pagan notion that death is the end. Christians believe that the next life, eternal life, is the true mode of existence: our ultimate fulfilment. Also there is a basic human need to relate to those who have gone before us with prayers and by praying for them at Mass.

The Church in its pilgrim members, from the very earliest days of the Christian religion, has honoured with great respect the memory of the dead; and 'because it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins' she offers her suffrages for them. Our prayer for them is capable not only of helping them, but also of making their intercession for us effective (CCC 958).

[...] The Bible instructs us to offer sacrifice for the liberation of the dead from their sins. Moreover, it is a holy and pious practice to do so. This sacred practice that we offer Mass, God's holy Sacrifice, for the repose of the faithful departed on 2nd November and throughout the month is immemorial.

'November: month of the Holy Souls', published by CAEC, Archdiocese of Sydney

Vast Deserts

Pope Benedict XVI, 24-04-2005

There are so many kinds of desert.

There is the desert of poverty, the desert of hunger and thirst, the desert of abandonment, of loneliness, of destroyed love.

There is the desert of God's darkness, the emptiness of souls no longer aware of their dignity or the goal of human life.

The external deserts in the world are growing, because the internal deserts have become so vast.

Benedict XVI: Spiritual Thoughts, Libreria Editrice Vaticana, p.11

Thank You Gifts Given

Thank you to all those who donated to ITD last month, our birthday month. Each received a rosary as a gift from ITD.

The twine rosaries are hand-made by Fr Ken Clark of the Personal Ordinariate of Our Lady of the Southern Cross (Gippsland parish). Fr Ken makes them to raise funds for the newly-established Ordinariate in Australia. If you would like to purchase rosaries from him, contact him at PO Box 815, Maffra, VIC, 3860 or email ken.clark@gmail.com. The rosaries are \$10 each, with free postage. They make an ideal Christmas present for friends and family members who are far away, as they are easy to post. Photos are available on the ITD blog and Facebook page.

Thank you to Anne Lastman, founder of Victims of Abortion, who donated a copy of her latest book, "Hidden Pain: An Insight into Child Sexual Abuse". Those who would like to purchase copies of her book can order them directly from Anne at Victims of Abortion National Office, PO Box 6094, Vermont South, Vic 3133, or email anne@victimsofabortion.com.au. The book is \$30, including postage. There is one book still available *free* to the first person who donates to ITD and mentions the book. Don't be shy!

There are also a few rosaries still available, so if you forgot to donate last month, there's still time to get a *free* hand-made rosary!

- Ed.

"Our generation is becoming so busy trying to prove that women can do what men can do, that women are losing their uniqueness. Women weren't created to do everything a man can do. Women were created to do everything a man can't do."

- Anonymous

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

Shareholders are Truly Fortunate

Cardinal Mauro Piacenza, Major Penitentiary of the Apostolic Penitentiary, in an interview with Zenit, 30-10-2014

Eminence, the Feasts of All Saints and All Souls will be celebrated soon. The People of God live these days in a profound way, which is also an occasion for reflection and prayer. Is the practice of indulgences for the deceased still valid?

Yes, certainly! On November 2, visiting a cemetery and having fulfilled the usual conditions (having gone to Confession, to Communion, having recited the Creed and prayed for the intentions of the Holy Father), it is possible to obtain a Plenary Indulgence, applicable to a deceased faithful.

Is it only possible on that day?

No, on that day it is possible to do so in a particular way by visiting a cemetery. However, it is possible to gain a Plenary Indulgence every other day of the year, by carrying out the various works of piety, contained in the Enchiridion Indulgentiarum (the compilation of ways in which it is possible to obtain the cancellation of the punishments due to sins), and to choose to apply it to oneself, or to a deceased faithful. The only “limitation” to this pious practice is that it can only be obtained once a day; therefore, one can gain only one [plenary] indulgence a day, applicable to oneself, or to a deceased faithful.

At times, in some holy cards, there are these words “100 days of indulgence, 300 days of indulgence.” How must these words be interpreted?

Until the reform of the Second Vatican Council, it was possible to find indications of this type. The correct theological reflections leads us to hold that, eternity being out of time and not a “prolonged time,” the specific indication is not opportune of the temporal punishment and the relative indulgence. Therefore, today we speak only of two types of indulgence: Plenary, when all the punishments due to sins are cancelled, or Partial, when only part of them are forgiven.

But isn't sacramental absolution enough? Isn't it enough to go to Confession?

The first great Reconciliation, certainly, is the event of the Death and Resurrection of Our Lord Jesus Christ! In Christ, all the Father's promises became a “yes” (2 Corinthians 1:20). He is the source of mercy, the end of mercy and mercy itself. Pope Francis does not cease to remind the Church how this reality of mercy is crucial for the Christian announcement and discipleship. If you look more closely, Saint John Paul II's admonition “Be not afraid” is in the same line of mercy. Also because, how could man not be afraid if there wasn't the possibility of mercy? And how could mercy be a real lived experience, and not just a proclaimed word, if it didn't determine, in the concrete existence of each one, the effective possibility of overcoming all fear thanks to the certainty of the truth, the serenity of the good and, lastly, of Christ's victory over all the ugly things of human history?

As every human act, sins also have their consequences. The Sacrament of Reconciliation absolves from sins, but it does not eliminate all the related consequences. Through indulgences, Mother Church draws generously from the treasure of divine mercy, offering the faithful the possibility of the remission, not only of their faults, but also of the punishments due to them. For instance, if a man strikes another man, the two can reconcile themselves, but nothing will be able to cancel the pain and the sign of the slap on the cheek. Indulgences also cancel that sign. The treasure from which the Church draws and constitutes her truest and most precious richness is well understood. It is the surest and most consoling bank that exists and her shareholders are truly fortunate!

Eminence, you have said that indulgences can be applied to oneself, or to a deceased faithful. Why not to another faithful, for whom one prays? To one's husband, one's wife, one's children?

This isn't possible because of the great mystery of freedom, which makes us in the image and likeness of God and that God Himself respects profoundly. Each one, while he is alive, namely, while he is in time, can change his existential choices, can decide personally to be converted, and in this sense, no one can substitute himself for the freedom of the other. Therefore, each one can gain indulgences and apply them to himself. ...

Injustice

The injustice to Fr Speekman sickened me and continues to do so. Thank you for standing up for him all these years,

Babette Francis, Melbourne, Victoria

Hope

I am enclosing a donation towards your expenses in producing your great paper. Into the Deep brings a ray of hope into our troubled times.

Margaret Regan, Melbourne, Victoria

Infection Uncovered

The blogosphere is awash with reports that the Synod on the Family is causing schism and rebellion, and that Pope Francis is responsible for the confusion and chaos that is coming out of it. There has also been hysteria about pastoral practice detached from doctrine, and suggestions of changing certain doctrines in order to accommodate various sinners in the Church.

Well, I beg to differ. Pope Francis, in calling this Synod, simply convened the disparate dissenting, rebellious and schismatic bishops in the Church who have been governing their dioceses independently of Rome and detached from the Magisterium for many, many years. The many shock-horror statements of these bishops that have been made public by the Vatican press have been operative in the Church in Australia since the eighties.

Then, as is more or less now the case, just about every diocese had a 'progressive' bishop and a pastoral plan which paid lip service to hierarchical communion, contradicted the Catechism of the Catholic Church, and set out to shape the Church of the future in order to make her appear modern and relevant.

When I worked for Fr Speekman as a pastoral associate in Morwell, I couldn't believe the number of couples in irregular situations who were receiving Holy Communion, and were encouraged to do so by the Josephites and other religious in the parish.

Before Fr Speekman arrived, sacrilegious Communion flowed inexorably to the tune of "Come as you are" at school Masses, nursing homes, funerals, weddings, Easter and Christmas time. The laity in the pews and those in ministry prancing around the sanctuary thought it marvellous. Today, sacrilegious Communion continues unabated to the same tune according to the pastoral directive of we are a 'welcoming and inclusive community'.

The celebration of the Mass and the claptrap that has been preached and taught from the pulpits has left many faithful Catholics feeling that the priest and parish is more Protestant than Catholic. And still, the majority of the laity in attendance thinks this is all good and wonderful.

No, in all honesty I must say, none of what I have heard and read on the Synod in the blogosphere has shocked me. What this Synod has done is highlight the secular Protestant poisons dioceses have been fed by ideologically driven hirelings, which has infected our education and formation systems and parishes for years.

And it has awakened the laity to what they would not admit to themselves before – that the shepherds entrusted with the responsibility of protecting, feeding and building up Christ's flock, were and are indeed the ones scattering it.

Gregory Kingman, Morwell, Victoria

Be Watchful

Pope Francis, Morning Mass, 09-10-2015

Temptations always return, the Evil Spirit never tires. The Evil One is hidden, he comes with his very educated friends, knocks at the door, asks for permission, comes in, and lives with that person. Drop by drop, he gives him instructions [on how to] do things with relativism.

When the Evil Spirit succeeds in anesthetizing the conscience, it is then he can claim a true victory, for he has become the master of that conscience.

The Church counsels us to always make an examination of conscience: What happened today in my heart because of this?

Discernment: From where do these comments, words, teachings come? Who says this?

Let us ask the Lord for this grace: the grace of discernment and of watchfulness.

Zenit.org 09-10-2015

Lessons to Learn

Cardinal Gerhard Müller, Prefect of the Congregation for the Doctrine of the Faith, in a lecture on 01-09-2015 in Germany, on the release of Cardinal Sarah's book

Concerning the separation of teaching and practice of the Faith, we in Germany should especially be very cautious and we should not forget the lessons of the Church's history.

The selling of indulgences became, in the fateful year 1517, the cause for the Protestant Reformation and for the unintended schism in Western Christianity. It is not that the teaching of Johann Tetzel about the remission of the temporal punishment [i.e., indulgences] was wrong – as we know today – but, it was, rather, wrong because that doctrine was ignored in practice and also because there were some false appearances made.

The teachers of the Faith may not give the people the false impression that their salvation is secure – and just because these teachers themselves are fearful of being at all provocative.

And the original protest of Luther himself against the negligence of the shepherds of the Church was justified, because one may not play with the salvation of souls, even if the purpose of the deception would be to bring about a good deed.

Likewise today, we may not deceive the people, when it comes to the sacramentality of marriage, its indissolubility, its openness toward the child, and the fundamental complementarity of the two sexes. Pastoral care must keep in view the eternal salvation, and it should not try to be superficially pleasing according to the wishes of the people.

Translation from rorate-caeli.blogspot.com

Family Life

Pope John Paul II, Washington, U.S.A., 07-10-1979

Human life is precious because it is the gift of a God whose love is infinite; and when God gives life, it is for ever.

Life is also precious because it is the expression and the fruit of love. This is why life should spring up within the setting of marriage, and why marriage and the parents' love for one another should be marked by generosity in self-giving.

The great danger for family life, in the midst of any society whose idols are pleasure, comfort and independence, lies in the fact that people close their hearts and become selfish. The fear of making permanent commitments can change the mutual love of husband and wife into two loves of self – two loves existing side by side, until they end in separation.

In the sacrament of marriage, a man and a woman – who at Baptism became members of Christ and hence have the duty of manifesting Christ's attitudes in their lives – are assured of the help they need to develop their love in a faithful and indissoluble union, and to respond with generosity to the gift of parenthood. As the Second Vatican Council declared: Through this sacrament, Christ himself becomes present in the life of the married couple and accompanies them, so that they may love each other and their children, just as Christ loved his Church by giving himself up for her (cf. *Gaudium et Spes*, 48 ; cf. Eph 5:25).

In order that Christian marriage may favour the total good and development of the married couple, it must be inspired by the Gospel, and thus be open to new life – new life to be given and accepted generously. The couple is also called to create a family atmosphere in which children can be happy, and lead full and worthy human and Christian lives.

To maintain a joyful family requires much from both the parents and the children. Each member of the family has to become, in a special way, the servant of the others and share their burdens. Each one must show concern, not only for his or her own life, but also for the lives of the other members of the family: their needs, their hopes, their ideals.

Decisions about the number of children and the sacrifices to be made for them must not be taken only with a view to adding to comfort and preserving a peaceful existence. Reflecting upon this matter before God, with the graces drawn from the Sacrament, and guided by the teaching of the Church, parents will remind themselves that it is certainly less serious to deny their children certain comforts or material advantages than to deprive them of the presence of brothers and sisters, who could help them to grow in humanity and to realize the beauty of life at all its ages and in all its variety.

Zenit.org 25-08-2015

Vestments Impractical

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

Q: Why do priests and religious still vest in their habit, cassocks, chasuble, albs and the like in our modern world? I am in Ghana and the weather can be so hot that you pity the priests in their cassock, alb and the chasuble during Mass. - E.S., Accra, Ghana

A: [...] Vestments help all involved to understand the role that is proper to them. They remind priest and faithful alike that he is above all a sacred minister.

Although they appear to single out the priest, in fact the individual, with his quirks and qualities, disappears below the symbol of his ministerial role.

I remember reading many years ago the story of an English Catholic prisoner of war during World War II. A German military chaplain came to celebrate Mass. The English soldier commented that, once the enemy uniform was covered by the sacred vestments, the German was simply a priest representing God, the Church and nobody else.

Vestments, with their ample form and almost zero practicality, also remind us that we are in a solemn time when actions should be carried out with unhurried pace and due reverence. In other words, they slow us down and remind us to give God time to speak.

The beauty of vestments is also a way of reminding us that God deserves our best. The vestments are also a means of teaching through the use of liturgical colours and symbols.

With respect to the second part of the question I would first say that it is not necessary to go to Ghana for uncomfortable climates; a Roman summer can be muggy enough.

Also, if anything, modern technology makes it far less uncomfortable to wear liturgical dress than in former times. Even in places where air-conditioning is not available, there are options such as beautiful light fabrics for vestments that ease the discomfort.

Furthermore, in very hot climates, a priest can wear lighter clothing under his alb and could dispense with the cassock during the celebration of Mass.

In conclusion, although there are times and climes that occasionally make it uncomfortable to don full vestments, this is a small sacrifice to make in order to give Our Lord the best we can offer in our acts of worship. This is why the Church asks that liturgical norms be respected in all places. Many priests offer excellent example, not only of obedience to the law, but above all of a sense of the importance of their sacred ministry.

Zenit.org 16-10-2012

Inspiring Insights Into Religious Life

The following points are from my notes taken at the Melbourne APREL (Association for the Promotion of Religious Life) conference held on 17-10-2015. Speakers were Sisters of the Conventual Sisters of St Dominic (Ganmain, NSW), a Friar of St Francis (Parramatta, NSW), and a layman (father of two religious sisters). - Ed.

There is a glorification of independence and freedom these days. People are encouraged to discover and create their own truths; actions are regulated by feelings. Vows of poverty, chastity and obedience go against this. "I am not my own."

We are encouraged to create our own reality – if you're not happy with your face, body, spouse, sex, faith, God – then change it! But the Christian ideal is authentic, based on Truth Himself.

There is a tolerance of everything in the world now – except religious beliefs. We conform our lives to what we love. Religious do the same – they conform themselves to God. Humility involves a clear-sighted truthfulness about ourselves before God. Religious life is supposed to be a challenge to the world.

There is a risk of being drawn too deeply into temporary things. We need to focus on the finale. We are made for what comes last – what lasts forever. Power and pleasure are stripped from us in the end. Religious life is an eschatological sign; it is a spiritual bond that doesn't break at death. If religious live their vocation, they will display a happiness seen nowhere else.

Parents should encourage and foster vocations. The Catechism tells us that parents are the first heralds of the faith for their children, and have a *duty* to help them discover their vocation and support any call to religious life. If every Catholic parent took this seriously, we could change the Church and the world.

Fulton Sheen said that out of the hundreds of possible ways of fostering vocations, the Lord recommended only one – prayer.

Vatican II asked religious orders to think and feel with the universal church instead of being too insular. But what religious orders did was reinvent their founders' vision instead. The Council explained religious life beautifully, giving hope and meaning. The religious habit was to be kept, but simplified and sanitised, and its meaning explained. "What we say Vatican II said, it didn't. And what it did say, we didn't do."

Religious are not there to do service for the Church, but to be. They are to represent Christ to non-believers.

You'll never be a loser if you offer your life to God. Listen to God – and even if it is only a whisper, follow it. Religious are not here to fulfil service roles, they are there to pray for us and our sins. The vocations crisis doesn't mean that the Lord has changed and has called fewer people; the same number are called but there are fewer with the courage to respond. Turn the TV off, turn away from social media, fill your homes with books on the saints, the heroes of our faith. Catholic family life should be lived with faith and trust in God.

The condition of religious life is the barometer of the life of the Church. If religious life is flourishing, there is thriving catechesis, liturgical fidelity, loving adherence to Church teaching. Religious are official witnesses, official generators of grace in the Church. Something must be done, and religious are the first to do it:

- Prayer – by religious, priests and all the faithful;
- Self-examination of religious communities – renew, fraternal correction, start again;
- Lead by example;
- Report abuses to relevant authorities;
- Right and duty to expect religious to be religious – call them to account;
- Promote authentic religious life.

Consecration of religious: they are given to God for his exclusive use. It is primarily a life of consecration, witness; not primarily a life of teaching, nursing etc. It is a life of perfection, supported by penance, spiritual exercises, community life. It is an unambiguous declaration that "God is enough". The religious habit mustn't be rejected, religious names mustn't be rejected, and religious lives mustn't be the same as laity.

Chastity: whole humanity is devoted to God and his people; a special sort of fruitfulness in the world.

Poverty: poor both in fact and in spirit; it is not a private lifestyle, not a career woman; the habit is an integral part – it is simple, modest and becoming.

Obedience: superior and subject are collaborators in God's will; obedience involves consultation and dialogue; each community must have a superior and one who is not afraid to exert proper authority.

Community life: none of the vows can be authentically lived on your own. Canon Law states that religious must live in a community house. Pride of place must be given to one another, not to work. There is a shared vision and mutual support; a true family – "see how they love each other".

Prayer: You can't short-change God on time if you've given him your life. Our apostolate is only as effective as our prayer. Time and conditions for contemplative prayer; return to essential sources of prayer – Scripture and Tradition.

Not Yet Perfect

From INFORM no.140, by Fr Peter Murphy

“All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.” (CCC 1030)

In simple terms [the Church teaches] that those who are ‘saved’, but not yet perfect, need temporary purification before the eternal reward of heaven. We note that purgatory is a transit stage prior to and in preparation for heaven and therefore not eternal. Heaven is only for those who are perfect as the Lord commands: “You must be perfect as your heavenly Father is perfect” (Mt 5:48) and nothing unclean can enter therein (cf. Rev 21:27).

How many of us die perfect – let’s be honest! We are all sinners to some extent. Some may argue that we should not limit God’s forgiveness. Also Christ died for all sins and once we accept him are we not justified and made holy? Such points contain truths yet they remain partial truths. We need to be very clear about the nature of sin and its effects. [...]

Temporal Punishment

The debt or punishment owing on our sins is called temporal punishment, not to be confused with eternal punishment which is hell (cf. CCC 1033).

Take, for example, a child who disobeys the house rules by playing cricket too close to the house and breaks a window. After admitting his guilt he seeks forgiveness from dad for the smashed window. Dad being merciful, and perhaps remembering his own youth, truly forgives his son. Is it all over – done and dusted? No, forgiveness has been granted but reparation is still awaiting. The glass needs to be cleaned up and the window replaced.

Our sins are much the same, one needs to clean up the spiritual harm caused by them, one needs to repair or make reparation for them. If we do insufficient penance for sins already forgiven during this life then a debt remains after death that prevents us entering heaven – for we remain imperfect. This debt is our temporal punishment. ...

Purgatory – paying back the debt

The souls being purified after death are called holy because they are saved and will be saints. But these persons are also referred to as ‘poor souls’ because they cannot help themselves yet must undergo a painful purification to become perfect. Being cleansed from every venial sin, unhealthy attachment to evil, imperfections and temporal punishment, these souls in purgatory cannot help themselves and thus we are compelled out of charity to assist them. So during the month of November the entire Church prays for the dead, for those who have died in God’s grace but remain imperfect and are awaiting heaven.

‘November: month of the Holy Souls’, published by CAEC, Archdiocese of Sydney

Interceding for One Another

From INFORM no.140, by Fr Peter Murphy

The Church exists in three states and intercedes for each other (CCC 954-959)

- But at the present time some of his disciples are on earth (PILGRIMS). Others have died and are being purified (HOLY SOULS), while still others are in glory, contemplating ‘in full light, God himself triune and one, exactly as he is’ (SAINTS).

- So the union of the wayfarers with the brethren who sleep in the peace is reinforced by an exchange of spiritual goods.

- The intercession of the saints. Being more closely united to Christ, those who dwell in heaven intercede with the Father for us, as they proffer the merits which they acquired on earth through the one mediator between God and men.

“Do not weep, for I shall be more useful to you after my death and I shall help you then more effectively than during my life.” (St Dominic, dying, to his brothers)

“I want to spend my heaven in doing good on earth.” (St Therese of Lisieux, The Final Conversations)

‘November: month of the Holy Souls’, published by CAEC, Archdiocese of Sydney

Extremists

Labor MP Terri Butler said the Immigration Department was right to cancel pro-life Mr Troy Newman’s visa, and welcomed the High Court’s decision, adding “...we don’t welcome extremists into our country”.

Have Australia’s policy makers morphed into beings who conclude that people who are intent upon saving the lives of defenceless fellow human beings in the womb are extremists? Like, say, those murderous Islamic State operatives?

Are we not also following in the footsteps of imperial Rome of the first and second centuries AD – the city that was rife with abortion and other, by today’s standards, ‘modern’ practices? It definitely looks that way!

Henk Verhoeven, Beacon Hill, New South Wales

Marlo Retreats

The next retreats at The Ark in Marlo will be:

- Fr Emmanuel Adami: Thursday p.m. 5th November to Monday a.m. 9th November.
- Fr Ken Clark (Ordinariate): Wednesday p.m. 20th January to Saturday a.m. 23rd January.

Payment is by anonymous donation. Everything is provided: home cooking, talks, Holy Mass, rosary, Stations of the Cross walks, beach walks, shrines, adoration, prayer and daily Benediction.

Richard Earle, Marlo, Victoria. Ph 5154 8419

Don't Dialogue With The Devil

Pope Francis, Feast of St Michael the Archangel, 29-09-2015

The First Reading, taken from Revelation, begins with a strong word: "War broke out in Heaven."

And then it says how this war is: it is the final war, the last war, the war of the end. It is the war between the Angels of God commanded by Saint Michael against Satan, the ancient serpent, the devil. This is the last one and everything ends there, only the Lord's eternal peace remains with all his children who were faithful.

However, throughout history this war has been waged every day, *every day*: it is waged in the heart of men and women, in the hearts of Christians and non-Christians. It is the war between good and evil, where we must choose what we want, good or evil. But the method of war, the methods of war of these two enemies are totally opposite.

In the initial prayer, in the Collect, we asked to be defended by the Archangel Michael against the "snares" of the demon, of the devil. And snares are one of the methods of the devil. He is a sower of snares, a seed of life never falls from his hands, a seed of unity... We pray to the Lord to protect us from this.

Then, in the First Reading, we heard about another method, another way of waging war, Satan who seduces. He is a seducer; he is one that sows snares and a seducer, and he seduces with fascination, with demonic fascination, leading one to believe everything. He knows how to sell with this fascination, he sells well, but in the end he pays badly! It is his method. We think of the first time that this lord appears in the Gospel; it is a dialogue with Jesus. Jesus was praying for forty days in the desert, fasting, and in the end he is rather tired and hungry. And [Satan] comes; he moves slowly as a serpent, and makes three proposals to Jesus: ...

[These are] the three steps of the method of the ancient serpent, of the demon: first, to have things, in this case bread, riches, riches that slowly lead one to corruption, and this issue of corruption is not a fairy tale! It is everywhere. Corruption is everywhere: many people sell their soul, sell their happiness, sell their life, sell everything for two cents. It is the first step: cents, riches. Then, when they have it, they feel important. The second step: vanity. What the devil said to Jesus: "Let's go on the terrace of the Temple, throw yourself down, and make a great spectacle!" – to live for vanity. The third step: power, pride, arrogance: "I will give you all the power of the world; you will be the one who commands."

This always happens to us all in small things: we are too attached to riches, we are pleased when we are praised, like the peacock. And so many people become ridiculous, so many people. Vanity makes one become ridiculous. Or, in the end, when one has power, one thinks one is God, and this is the great sin.

This is our struggle, and therefore today we ask the Lord that, through the intercession of the Archangel Michael, we are defended from the snares, the fascination, the seductions of this ancient serpent who is called Satan. ...

The humility of Jesus and, how do we see Jesus' humility? If we go to the account of the temptation of Jesus, we never find a word of his. Jesus does not answer with his own words; he answers with the words of Scripture, all three times. It is what he teaches us. One cannot dialogue with the devil, and this helps so much when temptation comes: I won't speak with you; only the Word of the Lord.

May the Lord help us in this struggle of every day.

Zenit.org 29-09-2015

Strange Indeed

Submitted by a reader, from an old parish bulletin

Isn't it strange how a \$20 note seems such a large amount when you donate it to church, but such a small amount when you go out to dinner?

Isn't it strange how 2 hours seem so long when you're at church, but so short when you're at the movies?

Isn't it strange that you can't find a word to say when you're praying, but you have no trouble thinking about what to talk about with a friend?

Isn't it strange how difficult and boring it is to read one chapter of the Bible, but how easy it is to read 100 pages of a popular novel?

Isn't it strange how everyone wants front-row tickets to concerts or games, but they do whatever is possible to sit in the last row in church?

Isn't it strange how difficult it is to learn a fact about God to share with others, but how easy it is to learn, understand, extend and repeat gossip?

Isn't it strange how we believe everything in magazines and newspapers, but we question the words of the Bible?

Isn't it strange how everyone wants a place in Heaven, but they don't want to believe, do, or say anything to get there?

Unrealistic Commandments

Cardinal Francis Arinze, prefect emeritus of the Congregation for Divine Worship and the Discipline of the Sacraments, in an interview with LifeSiteNews, 17-10-2015

The Ten Commandments are given to us by God.

Have we any authority to say it is 'unrealistic' to expect people to keep any of the Ten Commandments, not only number six and number nine, also number five – abortion, killing of innocent people, number seven – stealing, whether small sums of money or big?

We cannot go on the reasoning that it is 'unrealistic'. You can say it is not easy. I accept that. Christ never promised us that it is easy to follow him. He said those who want to be his disciples must 'take up their cross daily and follow me.' ...

If you say, we cannot expect people to be chaste in that situation – to refrain from sexual relations – then you are challenging the fundamental teaching that sexual relations are correct only between husband and wife in a proper marriage, and that between any other two people, it is wrong, whether they are heterosexual or homosexual. It is wrong because it is against the order established by God the Creator.

You cannot name a situation which Christ did not foresee, nor can you tell us that you are wiser than Christ and that you can modify what he has said. We will then ask you, 'Who do think you are? Greater than Christ?' He is the way the truth and the life. ...

Marriage is not a human invention. God created Adam, and God said, 'It is not good for man to be alone.' So, he created Eve. The first man and woman were created by God, which means marriage comes from the creating hands of God. It isn't the pope who made it; it isn't the United Nations; it isn't the parliament of any nation – no matter how powerful – which means that nobody has the right, or even the power, to reinvent marriage. ...

LifeSiteNews 21-10-2015

Not a Bachelor

Pope Francis, World Meeting of Families, Philadelphia

Jesus was not a confirmed bachelor, far from it! He took the Church as his bride, and made her a people of his own. He laid down his life for those he loved, so that his bride, the Church, could always know that he is God with us, his people, his family.

We cannot understand Christ without his Church, just as we cannot understand the Church without her spouse, Christ Jesus, who gave his life out of love, and who makes us see that it is worth the price.

Zenit.org 26-09-2015

Watch Your Heart

Pope Francis, answering a seminarian, 12-05-2014

Your Holiness, in fidelity to our vocation we are in need of constant discernment, vigilance and personal discipline. ... What do you advise us in this regard?

Vigilance: this is a Christian attitude. Vigilance over one's self: what's happening in my heart? Because where my heart is, there is my treasure. ... The Eastern Fathers say that I must know well if my heart is in turmoil or if my heart is calm. ... If it's in turmoil, you cannot see what is inside. It's like the sea, no? When the sea is so, the fish can't be seen ...

The first advice, when the heart is in turmoil is the counsel of the Russian Fathers: go under the mantle of the Holy Mother of God. ... First of all go there, and there wait until there is a bit of calm: with prayer, with entrustment to Our Lady ... One of you might say to me: "But Father, in this time of such good modernity, of psychology, of psychiatry, in such moments of turmoil I think it would be better to go to a psychiatrist to help me." I don't discard this, but first of all go to your Mother, because a priest who forgets his Mother, especially in moments of turmoil, is lacking something. He is an orphan priest: he has forgotten his Mother! And it is in difficult moments when a child always goes to its Mother. And we are children in the spiritual life. Never forget this! ...

Then, what do I do? I try to understand what is happening, but always in peace – to understand in peace. Then peace returns and I can do the *discussion conscientiae*. And this is to *watch over*. To watch over is not to go to the torture chamber, no! It is to look at the heart. We must be *masters* of our heart. What does my heart feel, what does it seek? What made me happy today, and what did not make me happy? Don't end the day without doing this.

A question that, as bishop, I would ask a priest, was: "How do you go to bed?" And they didn't understand. "But what does this mean?" "Yes, how do you end the day?" "Oh, destroyed, Father, because there is so much work, the parish, so much. Then I dine a little, I take a mouthful and I go to bed, I watch TV and relax a bit." "And you don't go by the Tabernacle first?" There are things that make us see where our heart is. Never, never – and this is vigilance! – never end the day without going there for a while, in front of the Lord, to look and ask: "What happened in my heart?" ...

This is no sterile introspection, no, no! This is to know the state of my heart, my life, how I walk on the path of the Lord. Because, if there isn't vigilance, the heart goes everywhere, and the imagination follows behind: "go, go" and then one might not end up well. ... These are not old things, they aren't things that have been surpassed. ... Vigilance of the heart was in fact the wisdom of the first Christian monks; they taught this, to watch over the heart.

Zenit.org 13-05-2014

Men of Strong Moral Character – Catholic Men

Cardinal Raymond Burke, in an interview with Matthew Christoff of The New Emangelization Project

I think there has been a great confusion with regard to the specific vocation of men in marriage and of men in general in the Church during the past 50 years or so. It's due to a number of factors, but the radical feminism which has assaulted the Church and society since the 1960s has left men very marginalized.

Unfortunately, the radical feminist movement strongly influenced the Church, leading the Church to constantly address women's issues at the expense of addressing critical issues important to men; the importance of the father, whether in the union of marriage or not; the importance of a father to children; the importance of fatherhood for priests; the critical impact of a manly character; the emphasis on the particular gifts that God gives to men for the good of the whole society.

The goodness and importance of men became very obscured, and for all practical purposes, were not emphasized at all. This is despite the fact that it was a long tradition in the Church, especially through the devotion of St Joseph, to stress the manly character of the man who sacrifices his life for the sake of the home, who prepares with chivalry to defend his wife and his children and who works to provide the livelihood for the family. So much of this tradition of heralding the heroic nature of manhood has been lost in the Church today. ...

The crisis between man and woman has been made much worse by a complete collapse of catechesis in the Church. Young men grew up without proper instruction with regard to their faith and to the knowledge of their vocation. ... My generation has taken for granted the many blessings we were blessed with in our solid family lives and with the Church's solid formation of us. My generation let all of this nonsense of sexual confusion, radical feminism and the breakdown of the family go on, not realizing that we were robbing the next generations of the most treasured gifts that we had been blessed to receive. We have gravely wounded the current generations. ...

Going to Confession and to Sunday Mass, praying the Rosary together as a family in the evening, eating meals together, all these things give practical direction in the Christian life. Learning that it is not manly to be vulgar or blasphemous and that a man is welcoming and courteous to others; these might seem like little things but they form a man's character. Much of this has been lost. ...

The Church becomes very feminized. Women are wonderful, of course. They respond very naturally to the invitation to be active in the Church. Apart from the priest, the sanctuary has become full of women. The activities in the parish and even the liturgy have been influenced by women and have become so feminine in many places that men do not want to get involved. ... Aspects of the Church's life that emphasized the man-like character of devotion and sacrifice have been de-emphasized. Devotions that required time and effort were simply abandoned. Everything became so easy and when things are easy, men don't think it is worth the effort.

There has been, and continues to be, serious liturgical abuse that turn men off. In many places the Mass became very priest-centered, it was like the "priest show". This type of abuse leads to a loss of the sense of the sacred, taking the essential mystery out of the Mass. The reality of Christ Himself coming down on the altar to make present His sacrifice on Cavalry gets lost. Men are drawn to the mystery of Christ's sacrifice but tune out when the Mass becomes a "priest show" or trite. ... Young men and men respond to rigor and precision and excellence. ...

The introduction of girl servers also led many boys to abandon altar service. Young boys don't want to do things with girls. It's just natural. The girls were also very good at altar service. So many boys drifted away over time. I want to emphasize that the practice of having exclusively boys as altar servers has nothing to do with inequality of women in the Church. I think that this has contributed to a loss of priestly vocations. ...

First of all, the Church must make a concentrated effort to evangelize men by delivering a strong and consistent message about what it means to be a faithful Catholic man. Men need to be addressed very directly about the demanding and noble challenge of serving Jesus Christ the Eternal King and His Catholic Church. Men are hungry and thirsty for meaning beyond the everyday world. ...

Men are facing great temptations, particularly, as I mentioned due to pornography and confusion about sexuality and desperately need to be taught how to battle these temptations in Christ. Men need to enter into prayer and with the help of God's Grace, men can overcome these grievous temptations and become men of strong moral character. Catholic men. ... Until men understand that there is Sin, and what Sin is, and that Sin offends God gravely, they will not go to Confession. Men need to have an encounter with God, with our Lord in the Sacrament of Penance to confess their Sins, express their sorrow, and receive His forgiveness.

Men are not going to Confession today because there has been a denial of Sin. There was a period after Vatican II where many were promoting the idea that there weren't any serious sins. The denial of sin was a breakdown in the sense of what is demanded of men as men of Christ. Confronting sin is central to being able to love one another. How does a man love? He loves by obeying the Ten Commandments. ...

www.newemangelization.com, 05-01-2015

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. The beginning of this series in ITD was in the January/February issue. This is the last one.

24. How Do We Promote Religious Life?

Religious Life does not just occur in the Church naturally as does marriage (although that is no longer a 'given' these days). It has always been the case in the Church that this supernatural vocation of total consecration to God needs to be promoted and fostered by all members of the Church – by religious themselves, by clergy (bishops and priests) and by the laity.

The Task of Religious in Promoting Vocations:

It has always been rather a joke (and sometimes based on truth) that religious priests, brothers and sisters are always on the lookout for prospective recruits to their way of life. In some respects this is as it should be. The Church teaches and requires that all members of a religious community are to be promoters of vocations to their Order or to Religious Life in general. They are to do this by:

- Their own fidelity to their vows and to their religious Rule.
- Fervent and constant prayer for vocations.
- External witness to the value and beauty of their vocation and, where possible, direct encouragement to the young in favour of this life which is such a close imitation of the life of Our Lord Jesus Christ.

25. The Role of Priests in Promoting Religious Life

Priests, as professional spiritual guides, bear a great responsibility for the recognition and nurturing of vocations to religious life, as well as to the priesthood.

This, however, presupposes that they possess:

- A true understanding of the Church's theology of Religious Life.
- A true understanding of the Church's Traditional Spiritual Theology.
- A realistic grasp of the requirements of a life consecrated to God.
- A realisation of the life-style and requirements of different Religious Communities.
- Prudence in judging the character and personal gifts and abilities of prospective candidates.

Holy and wise priests have traditionally been the great inspiration to young men and women in seeking a life of consecration to God.

Sometimes it happens that this encouragement is misdirected, and this can spell much vocational unhappiness and disillusionment for a young person as well as for the religious community to which they may apply.

26. The Role of the Laity in the Promotion of Religious Life:

Without the efforts of the laity in the Church, Religious Life can't survive, let alone flourish.

The Church expects the lay faithful to promote vocations by:

- Knowing its teaching on the superiority of virginity for the sake of the Kingdom, even over marriage.
- Understanding the role of Religious Life in the Church.
- Knowing the basic theology of the Religious Vows.
- Understanding what the main elements are of the Religious Life.
- Giving enlightened education to the young about this vocation.
- Giving encouragement to religious to live their vocation faithfully.
- Offering to religious corrective reminders of their obligations to God and to the Church.
- Giving formation to the young, especially in families, in the virtues needed for this vocation.
- Praying regularly and fervently for an increase of generous responses to God's call to the Religious Life.

The Year of Consecrated Life began on 30 November 2014, the First Sunday of Advent, and will conclude with the Feast of the Presentation of Jesus in the Temple on 2 February 2016.

The Extraordinary Jubilee of Mercy opens on 8 December 2015, the Solemnity of the Immaculate Conception, and will close with the liturgical Solemnity of Christ the King on 20 November 2016.

Explain Yourself!

From a homily by Fr John Speekman, 20th Sunday in Ordinary Time - Year B

“Then the Jews started arguing with one another: ‘How can this man give us his flesh to eat?’ they said.” (John 6:52)

I am totally sympathetic to the confusion and frustration of these Jews. ... But then, on reflection, our faith is littered with such questions.

How can God become a baby? How can a woman give birth and remain a virgin? How can water turn into wine? How can the bread and wine become the Body and Blood? How can a man rise from the dead? How can a priest forgive sin? How can the pope say he is infallible?

Jesus answers such questions with a question of his own (John 9:35): “Do you believe in the Son of Man?”

This is the pivotal question, the one which puts all other questions into perspective. The answer to this question will determine our response to all the others.

Some want a God without mysteries and miracles and incomprehensible truths because, deep down, they live in the lie that God must explain himself to their intellect or suffer rejection. They have made of their minds a kind of judgment seat before which God must kneel in order to prove himself.

But Jesus is not judged by what he puts before us; we are. We are in the dock, not the Master. The words of Jesus are certainly moments in which God is revealed to us but also moments in which we are revealed to God, and to ourselves.

And what is it that is revealed? To put it as simply as possible it is whether we believe, or not; whether we are sheep of his flock, or not. As Jesus said to those who opposed him (John 10:26): “you do not believe, because you are no sheep of mine.”

Next week, as those wayward sheep wander away shaking their heads at Jesus we hear Peter exclaim (John 6:69): “Lord, ...we believe; we know that you are the Holy One of God.”

Let me conclude by reiterating the basic opposition which becomes apparent in this chapter of the gospel of John, the opposition between the status we give Jesus in our lives (Is he the Christ of God?) and the status we ascribe to our own judgment (Is it only true if I can understand it?).

Those who trust the Lord will stay with him; those who rely solely on their understanding will eventually walk away.

homiliesfromaustralia.blogspot.com.au

“All those who belong to Jesus Christ are fastened with Him to the Cross.”

St Augustine

Mortal Sin

Cardinal Francis Arinze, prefect emeritus of the Congregation for Divine Worship and the Discipline of the Sacraments, in an interview with LifeSiteNews, 17-10-2015

There is such a thing as a state of mortal sin. Mortal sin is a total turning away from God. It is a terrible thing. It can be in reference to any of the Commandments, not only the sixth and the ninth. ...

In that case, the person disqualifies himself or herself from receiving Holy Communion because the person is in a state of mortal sin. The simple catechism says the first condition for receiving Holy Communion fruitfully is to be in the state of grace.

If the person is in the state of mortal sin, and receives Holy Communion, the person indeed receives Christ, but no grace... Not only no grace, but the person commits sacrilege on top of the sins the person had before.

That’s the case where St Paul said, ‘let the person examine himself; he who receives unworthily receives judgment against himself.’ That is very severe.

To come out of sin the sacrament needed is penance, the one we popularly call confession. You go to the priest; you accept you did evil; you say it is through your fault; and you have determined, with God’s grace, to change. Then you get God’s forgiveness. That helps.

But if a person is in mortal sin and has no intention of leaving that action, then receiving Holy Communion does not help that person to become better, because sacrilege [has now been added] on top of the sin the person had before.

... So you can see [the Catholic religion] is all about honesty and openness before God, not about what people think of us.

LifeSiteNews 21-10-2015

Thought Warp

Usually when a baby is born, the first thing people want to know is if it’s a boy or a girl. Then there are notices and cards and balloons and congratulations all proclaiming, “It’s a boy!” or “It’s a girl!” And it’s blue for boys and pink for girls, of course. Mother and father are delighted when they discover the sex of their baby, either in the womb or at birth. It’s a big thing!

I can’t help wondering when we’ll be seeing rainbow-coloured cards and balloons proclaiming proudly, “It’s a gender-neutral! Congratulations!”

Who are we kidding, thinking people can be anything other than male or female? Isn’t it frightening how many otherwise-sane and logical people (even Catholics) can fall for the politically correct thought-warp that says a person’s sex is determined by how they feel? Pray for them!

- Ed.

Hours of Eucharistic Adoration in Gippsland

| | |
|-----------------|---|
| Bass | Wednesday 9.30am – 10.30am |
| Bairnsdale | 1 st Friday after 9.10am Mass |
| Cowwarr-Heyfld | 1 st Friday alternately: Cwr 7.30pm–8.30pm Heyfield 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 th Sunday 4pm Evensong & Benediction |
| Lakes Entrance | Friday 9.30am – 11am |
| Maffra | Wednesday (5pm Mass) – 6pm |
| Moe | Wednesday (9am Mass) 9.30am – 10.30am |
| Morwell | Friday 10am – 6pm (Sacred Heart Church) |
| Orbost | Wednesday (9.30am Mass) 10am – 11am |
| Rosedale | First Wednesday 9.30am – 10.30am |
| Sale | Friday 11.30am – 12pm First Friday 11.30am – 4pm |
| Trafalgar | 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

*“Nothing created has ever been able
to fill the heart of man.
God alone can fill it infinitely.”*

St Thomas Aquinas

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- Contact ITD if you would like to be added to the monthly mailing list (email or hard copy).
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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.

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- Ed.