

Into the Deep

Issue 158

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March 2016

What Are The Works of Mercy?

Pope Francis, to Congregation for the Doctrine of the Faith, 29-01-2016

We are in the Holy Year of Mercy. I hope that in this Jubilee all the members of the Church will renew their faith in Jesus Christ, who is the face of the Father's mercy...

How can we not desire, then, that the whole Christian people – pastors and faithful – rediscover and put at the centre, during the Jubilee, the corporal and spiritual works of mercy?

And, when in the evening of life, we are asked if we fed the hungry and gave drink to the thirsty, we will also be asked if we helped persons come out of doubt, if we were committed to receive sinners, admonishing and correcting them, if we were capable of combatting ignorance, especially that concerning the Christian faith and the good life.

This attention to the works of mercy is important: they are not a devotion. It is the concreteness of how Christians must carry forward the spirit of mercy.

Once in these years, I received an important Movement in Paul VI Hall; it was full. And I touched on the subject of the works of mercy. I paused and I asked the question:

“Which one of you remembers well what are the spiritual and corporal works of mercy? Whoever remembers them, raise his hand.”

There were no more than 20 in a Hall of 7,000. We must teach this to the faithful again, which is so important. ...

The Christian faith, in fact, is not only knowledge to be kept in the memory, but truth to live in love.

Zenit.org 29-01-02016

See page 3 for a reminder! – Ed.

Mother of Hope

Pope Francis, 21-11-2013

Mary is the mother of hope, the most expressive icon of Christian hope. Her entire life was a succession of attitudes of hope, beginning with her ‘yes’ at the moment of the Annunciation. ... Then in Bethlehem, where He Who was announced to her as the Saviour of Israel and as the Messiah was born into poverty.

Subsequently, when she presented Him at the temple in Jerusalem, alongside the joy of Simeon and Anna there was also the promise of the sword that would pierce her heart, and the prophecy of a sign of contradiction.

...Before all the difficulties and surprises of God's plan, the Virgin's hope never falters! She is a woman of hope. This shows us that hope is nurtured by listening, contemplation, and patience, for the Lord's time to come. ...

With the beginning of His public life, Jesus becomes the Master and the Messiah: the Virgin looks upon her Son's mission with elation but also with apprehension, as Jesus increasingly becomes that sign of contradiction that the elderly Simeon had prophesied.

At the foot of the Cross, she experiences suffering but at the same time watchfully awaits a mysterious event, greater than pain, that is about to take place. Everything truly appears to have finished; every hope could be said to have been extinguished. She, too, in that moment, recollecting the promises of the Annunciation, could have said: they did not come true, I was deceived. But she did not say this. Blessed because she believed, from this faith of hers she sees a new future unfold, and awaits God's new day. ...

The only light burning at Jesus' tomb is the hope of His mother, which in that moment is the hope of all humanity.

Vatican Information Service 22-11-2013

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Let's Be Serious!

Monsignor Harry Entwistle, Ordinary of the Personal Ordinariate of Our Lady of the Southern Cross

In the Western world we live with several calendars. There is the 'normal' January-December calendar, but we have Fiscal calendars, school-term calendars, sporting calendars, Christian liturgical calendars and calendars of other world religions.

Calendars mark the rhythm of various aspects of our lives and all of them have 'high' days and 'holidays.' These occasions are like stakes in the ground, being ritualistic celebrations of events and occasions which determine our identity as a nation, group or faith community.

Ritual plays an important part in the life of human beings and whether those rituals are expressively religious or secular, they are sacramental and spiritual in nature.

In Australia some of these events such as Australia Day, the AFL Grand Final and the Melbourne Cup, are purely secular and pleasurable. Other events such as Anzac and Remembrance Day are celebrations of gratitude to those who died in wars defending our national values. While not specifically religious in nature, the language of gratitude to those whose deaths are described as sacrificial and the pledge to remember them forever have the hallmarks of Good Friday, All Saints and All Souls' Days.

Every nation has its national occasions and as good citizens, Christians should observe them appropriately. Yet there are other celebrations being increasingly adopted by our secular society which are part of the de-Christianisation of our culture.

When pagan cultures were systematically converted to Christianity, the Church adopted some pagan festivals and linked them to God and our Christian story. In this way, some of the external ceremonies were observed, but the spiritual meaning of them changed. This is still the case in some countries where some Christian celebrations retain what appear to be pagan characteristics.

What we are now facing in Europe is the reverse of this process. We are experiencing the de-Christianisation of the Church's festivals and feasts as part of the movement to drive the Church out of the public square.

If Valentine's Day was ever a significant Christian feast, it no longer is. Shrove Tuesday, the day for penitents to 'shrive' themselves by making their confession, focusses on pancakes. Even many Christians hold 'Pancake' parties, but see no connection to penance and Ash Wednesday, which they fail to observe. St Patrick's Day is a celebration of all things Irish, while the Irish Government is increasingly controlling and limiting the Church. Good Friday and Easter are simply names for a very long weekend holiday which still has some limits on the 'right' of people to enjoy themselves. Halloween feeds secular culture's fascination with ghosts, witches and zombies, but is disconnected from All Saints and All Souls' Days. The secular preparations to celebrate the Christmas holiday begin well before the Christian season of Advent and rather than them being a fast before the feast, it is a time of feasting before the feast which is the precursor of the long summer holidays.

As part of our evangelistic thrust in these difficult times, I believe that Catholic Christians need to observe the Christian calendar more rigorously than has been the practice in past years. Christians can only reconnect the Christian feast days to God and the gospel story by refusing to let events, people or anything else get in the way of our observing them.

It is easy to blame the secular world for the de-Christianisation of the West, but if we Catholics are not serious about our faith, why should anybody else take notice of us. Living the rhythm of the Christian liturgical calendar must begin within the Church in order to witness to those outside it. Our new [Ordinariate] Missal re-introduces some observances from our patrimony that have not been observed in the Roman Calendar, and emphasises others that have slipped into the background.

In this Year of Mercy let us...make a commitment to ensure that we keep the feasts in our Calendar as part of our witness to the world and the calling of our lapsed brothers and sisters back into an active Christian life. If we Christians don't do so, no-one else will.

Musings no.17, December 2015

"The things that we love tell us what we are."

St Thomas Aquinas

Serviettes

Mr Michael Maguire feels that no one should be allowed to say anything to which he might take offence (Jan-Feb ITD, p. 3). Such an approach to freedom of speech is worthy of the former Soviet Union, and perhaps a bit arrogant.

Altar girls have been called serviettes for many years. I have not heard anyone take offence before. There are various examples in online articles which might demonstrate that the term is not only quite harmless, but actually part of the language. I am surprised that Mr Maguire has only just discovered it.

But what is noteworthy is that in a column of problems with the design of the Mass, the only item which attracts his attention is a euphemism.

Richard Stokes, Burpengary, Queensland

Light-Hearted

In the Jan-Feb 2016 edition of *Into the Deep*, Michael Maguire (p.3) expressed disgust, and more, after the editor had published a letter which included a reference, in an obviously light-hearted manner, to girl altar-servers as “serviettes”.

Michael, addressing those girls as “serviettes” should not be seen as “demeaning”.

The French word “*serviettes*” reminds me of a visit to the city of Ghent in Belgium over half a century ago with a couple of friends. We were intrigued by a glut of signs on cafe windows that announced “*On demande serveuse*” (Waitress wanted). When we, innocent young fellows, enquired about the seemingly insatiable demand for waitresses, we discovered that cafes displaying the sign also functioned as brothels... Ooh la la!

Henk Verhoeven, Beacon Hill, New South Wales

Postage

As most Australians would know by now, postage has gone up significantly this year. This naturally means an increase in costs to post ITD to our mailing list. We ask no subscription fee, and are always eager to mail out more and more copies as needed, so please don't be shy in asking for ITD to be mailed out, or in adding new addresses to our mailing list. All we ask is that if you are able, consider a donation on behalf of someone who can't. Thanks!

- Ed.

The Works of Mercy

Compendium of the Catechism of the Catholic Church, Appendix B) Formulas of Catholic Doctrine

The Corporal Works of Mercy

1. Feed the hungry.
2. Give drink to the thirsty.
3. Clothe the naked.
4. Shelter the homeless.
5. Visit the sick.
6. Visit the imprisoned.
7. Bury the dead.

The Spiritual Works of Mercy

1. Counsel the doubtful.
2. Instruct the ignorant.
3. Admonish sinners.
4. Comfort the afflicted.
5. Forgive offenses.
6. Bear wrongs patiently.
7. Pray for the living and the dead.

The Precepts of the Church

1. You shall attend Mass on Sundays and on holy days of obligation and remain free from work or activity that could impede the sanctification of such days.
2. You shall confess your sins at least once a year.
3. You shall receive the sacrament of the Eucharist at least during the Easter season.
4. You shall observe the days of fasting and abstinence established by the Church.
5. You shall help to provide for the needs of the Church.

Pray for Everyone

Saint Ambrose

If you pray for yourself, you will be the only one praying for yourself, and if anyone prays only for himself or herself, the grace obtained will be less than the grace of the person who intercedes for others.

Now if each person prays for everyone, then each is praying for the others.

To conclude, if you pray only for yourself, you are alone in praying for yourself. If instead you pray for everyone, then everyone will pray for you since you are included in “everyone.”

The Throne of the Cross

Pope Francis, Palm Sunday Mass 2013

How does Jesus enter Jerusalem? The crowds acclaim him as King. And he does not deny it, he does not tell them to be silent. But what kind of a King is Jesus?

Let us take a look at him: He is riding on a donkey; He is not accompanied by a court; He is not surrounded by an army as a symbol of power. He is received by humble people, simple folk who had the sense to see something more in Jesus; those with a sense of faith that tells them: "This is the Saviour."

Jesus does not enter the Holy City to receive the honours reserved to earthly kings, to the powerful, to rulers. He enters to be scourged, insulted and abused, as Isaiah foretold... He enters to receive a crown of thorns, a staff, a purple robe: his kingship becomes an object of derision. He enters to climb Calvary, carrying his burden of wood.

... Jesus enters Jerusalem in order to die on the Cross. And it is here that his kingship shines forth in godly fashion: his royal throne is the wood of the Cross! I think of what Benedict XVI said to the cardinals, 'You are princes, but of a crucified King.' That is Jesus' throne. Jesus takes it upon himself...

Why the Cross? Because Jesus takes upon himself the evil, the filth, the sin of the world, including our own sin – all of us – and he cleanses it, he cleanses it with his blood, with the mercy and the love of God. ...

Jesus on the Cross feels the whole weight of the evil, and with the force of God's love he conquers it, he defeats it with his resurrection. This is the good that Jesus' does for all of us upon his throne of the Cross.

Christ's Cross embraced with love does not lead to sadness, but to joy! It leads to the joy of being saved and of doing a little of what He did that day of his death.

Vatican Information Service 24-03-2013

"This Holy Year is offered to us to experience in our life the sweet and gentle touch of the forgiveness of God, his presence at our side and His closeness especially in moments of greatest need."

Pope Francis, General Audience, 09-12-2015

"Humility can only get into the heart via humiliation. There is no humility without humiliation, and if you are not able to put up with some humiliations in your life, you are not humble."

Pope Francis, Morning homily, 01-02-2016

When We Receive Good News

Pope Francis, Jubilee Audience, 30-01-2016

I would like to point out today the close bond that exists between mercy and mission. As Saint John Paul II reminded: "The Church lives an authentic life when she professes and proclaims mercy and when she draws men to the sources of mercy" (Encyclical *Dives in Misericordia*, 13).

As Christians, we have the responsibility to be missionaries of the Gospel. When we receive good news, or when we live a beautiful experience, it is natural to feel the need to share it with others. We feel within us that we cannot keep the joy that was given to us: we want to extend it. The joy aroused is such that it pushes us to communicate it.

And it should be the same when we encounter the Lord: to communicate the joy of this encounter, of His mercy, of the Lord's mercy. In fact, the concrete sign that we have truly encountered Jesus is the joy we experience in communicating it also to others. And this is not "engaging in proselytism," this is to make a gift: I give you what gives me joy. Reading the Gospel, we see that this was the experience of the first disciples: after the first encounter with Jesus, Andrew went immediately to tell his brother Peter, and Philip did the same with Nathaniel.

To encounter Jesus is the same as encountering His love. This love transforms us and enables us to transmit to others the strength that it gives us. ... The mercy we receive from the Father is not given to us as a private consolation, but it makes us instruments, so that others can also receive the same gift.

Zenit 01-02-2016

Make The Decision

Fr Raniero Cantalamessa, 2013 Good Friday homily

We have the opportunity to make, on this day, the most important decision of our lives, one that opens wide before us the doors of eternity: to believe! To believe that “Jesus died for our sins and rose again for our justification”! (Rom 4:25) ...

Bishop Hilary of Poitiers, converted to Christianity as an adult, looking back on his past life, said, “before meeting you, I did not exist”.

What is required is only that we do not hide from the presence of God, as Adam and Eve did after their sin, that we recognize our need to be justified; that we cannot justify ourselves.

The publican of the parable came to the temple and made a short prayer: “O God, have mercy on me a sinner”. And Jesus says that the man returned to his home “justified”, that is, made right before him, forgiven, made a new creature, I think singing joyfully in his heart (Lk 18:14).

What had he done that was so extraordinary? Nothing, he had put himself in the truth before God, and it is the only thing that God needs in order to act.

Zenit.org 29-03-2013

I Entrust This to You

Pope Francis, to Padre Pio prayer groups, 06-02-16

Padre Pio said that prayer is a “force that moves the world.” Prayer is a force that moves the world! But do we believe this? ...

Prayer is not a good practice to get some peace of heart; nor is it a devout means to obtain from God what is useful to us. If it were so, it would be moved by a subtle egoism: I pray to be well, as if I took an aspirin. No, it's not so. I pray to obtain this thing. But this is to do business. It is not so. ...

Prayer, instead, is a *work of spiritual mercy*, which wishes to lead everything to God's heart. ... Prayer is to say: “You take charge, who are Father. Look at us, you who are Father.” ... In a word, it means *to entrust*: to entrust the Church, to entrust people, to entrust situations to the Father – “I entrust this to you” – so that He takes care of it.

Prayer, therefore, as Padre Pio loved to say, is “the best weapon we have, a key that opens God's heart.” It is an easy key. God's heart is not armoured with many means of security. With prayer, you can open it with an ordinary key, because He has a heart of love, the heart of a Father.

Zenit.org 08-02-2016

Tragedy Averted

Here is a story which really delighted me:

A married couple from our Western suburbs arrived at the fertility control centre in East Melbourne. They had already two children; a toddler and a small baby and now she is pregnant with twins. She did not know how they were going to cope with two little ones plus twins.

The mother knew it was wrong and broke down crying at the gate where one of our committee members was able to speak with her and reassure her of the Helpers and 40 Days for Life support. The father was saying that he would support his wife either way but he was reminded that she needed his support to have the babies.

We are now recruiting for a baby-sitting team so the mother can return to work as planned before the birth.

There's still time to join us! 118 Wellington Parade, East Melbourne, 7.00am to 7.00pm every day until Sunday 20 March.

Mark the hours you can do on the website, or email me at fonsforlife@skymesh.com.au, or ring me on 0406 322 694.

Fons Janssen, Organiser, 40DFL Melbourne

www.40daysforlife.com/melbourne

Wrinkles

Pope Francis to families in Mexico, 15-02-2016

And speaking of wrinkles, to change the subject a bit, I remember the testimony of a great actress, a Latin American movie actress – when she was reaching her 70's, some wrinkles began to show a bit, and so they recommended to her a little lift so that she could continue working successfully. Her response was very clear: These wrinkles required a lot of work, a lot of effort, a lot of sorrow and a full life. Not even in my wildest dreams do I want to touch them. They are the footprints of my history. And she continued being a great actress.

In a marriage, the same thing happens. Married life has to be renewed each day. As I said before, I prefer wrinkled families, with wounds, with scars, but that continue going forward because these wounds, these scars, these wrinkles are the fruit of fidelity in a love that was not always easy. Love isn't easy. It's not easy. No. But the most beautiful thing that a man and a woman can give each other is true love, for a lifetime.

Zenit.org 15-02-2016

The Bridge

Once upon a time there was a great city situated on a magnificent harbour. The city had developed there because the harbour was ideal as a deep sea shipping port.

As the city grew in size, the harbour, which stretched inland for many kilometres, effectively cut the city in half. It was decided to build a massive bridge over the harbor to connect the southern and northern sections of the city.

Tenders were called for the construction of a magnificent steel suspension bridge, and eventually work was commenced on what would be a unique structure. The bridge consisted of steel girders bolted together, and different sub-contractors were assigned various sections of the job.

The work was progressing according to schedule, when one sub-contractor indicated that, because of his “engineering preference”, he only worked with bolts, and did not like working with nuts. Of course his contractor told him he would have to use bolts and nuts, as a bolt was useless without the nut, and a structure built with only bolts would be totally unsafe and eventually cause the whole bridge to collapse. The contractor told the sub-contractor that if he was not prepared to use nuts and bolts, he would be replaced by another sub-contractor who accepted normal, common-sense engineering practice.

The sub-contractor then went to the principal contractor and complained that his contractor was going to sack him because he didn't agree with his practice of using bolts without nuts. The principal contractor agreed with the contractor, and told the sub-contractor that he could not stay on the job if he persisted with his practice.

The sub-contractor was determined to have his way, so he sued the principal contractor and the contractor for discrimination. After months in court and the expenditure of thousands of dollars, the anti-discrimination board ruled that the contractors could not discriminate against the sub-contractor on the basis of “Engineering Preference”. This meant that the sub-contractor was allowed to carry on building his section of this massive bridge using bolts without nuts.

Emboldened by the success of the first sub-contractor, another sub-contractor who liked using only nuts without bolts, embarked on the same course and likewise won a ruling which again forbade discrimination on the basis of “Engineering Preference”. The contractors were forced, against common-sense and basic engineering principles, to allow this sub-contractor to build her section of the bridge using only nuts without bolts!

Could this bridge ever be built? If it was, how long would it last? And would you use it?
If not, then why are you happy to allow our society to be forced into a similar situation?

Brendan Cusack, Jennings, Queensland

Taking Sides

Father Raniero Cantalamessa, preacher of the Pontifical Household, First Lenten Homily 2016

The Word of God highlights the extraordinary power of the prayer of a person whom God has put at the head of his people and who has God's own attitude. One psalm says that God would have decided to destroy his people because of the golden calf “had not Moses, his chosen one, stood in the breach before him, to turn away his wrath” (Ps 106:23).

I dare to suggest to pastors and spiritual guides, when you sense in prayer that God is angry with the people he has entrusted to you, do not immediately take sides with God but with the people! This is what Moses did, to the point of declaring that he was willing to be blotted out from the book of life with them (see Ex 32:32). The Bible lets us know that this is exactly what God wanted so that he could “abandon the plan of destroying his people.”

When we are before the people, however, then we need to side with God whole-heartedly. Very soon after his intercessory prayer when Moses was before the people, it was then that he expressed his anger: he smashed the golden calf, scattered its powdered dust upon the water, and made the people drink it.

Only the person who has defended people before God and has carried the weight of their sin has the right – and will have the courage – to raise his voice later against them in defense of God as Moses did.

Zenit.org 19-02-2016

Breathing With The Other Lung

May I respectfully offer a suggestion to my fellow Catholics who find themselves not altogether comfortable with their local parish Mass? It is not a solution for everyone, but one which some may not have considered. Of course the Extraordinary Form Latin Mass is a valid alternative, but is not always available. Neither is my suggestion, but it is, in some circumstances, at least a possibility.

We have been told that the Church needs to breathe with both lungs – i.e. the Western (Latin) Rite and the Eastern (Byzantine) Rite. Just as there are different forms of the Latin Rite, so there are a number of forms of the Eastern Rite. One that exists in Australia is the Ukrainian Rite, which celebrates the Divine Liturgy according to the Byzantine of St John Chrysostom. This form of the Mass has come down from the fourth century, virtually unchanged in all its original beauty.

Attending it for the first time, especially if it is celebrated in the Ukrainian language, can be somewhat confronting, but familiarity soon grows, along with a love for a reverent and truly holy liturgy.

There are some small differences in practice, such as the Sign of the Cross (right shoulder to left), a deep bow instead of a genuflection, and more standing and sitting, with less kneeling. The major difference is probably the manner of receiving Communion – administered by the priest in the form of a small piece of consecrated bread dipped in the Precious Blood and placed in the mouth of the standing recipient with a golden spoon. The offerings are prepared at the beginning of the liturgy, at a side table behind the iconostasis (a series of doors across the front of the altar, bearing icons and opened at periods during the liturgy), through which the tabernacle is visible.

The liturgy contains all the familiar elements – epistle and gospel, intercessory prayers, offertory, Nicene creed, the triple Holy, consecration, preparation for Communion, the Our Father, and thanksgiving prayer before the final blessing.

On Sundays the entire liturgy is sung without accompaniment, alternating between the priest and a choir with the congregation joining with the choir. Incense is used frequently. “Active participation” is a key feature. Books are provided with the Ukrainian and English texts on facing pages. Vestments are simple but rich and dignified, and the priest faces the altar except for the readings and homily.

The interior walls of Ukrainian churches are profusely decorated with icons of the life of Our Lord and Our Lady and the saints, with seraphim ringing the inside of the dome. The effect is that one feels surrounded by a “cloud of witnesses” and in the company of the angels. The wording of the prayers places all the emphasis on worship of the Trinity and our unworthiness but our confidence in God. The pervasive atmosphere is one of holiness.

In Australia, parishes belong to the Ukrainian eparchy (diocese) with its eparch (bishop) and cathedral in Melbourne. There are some ten churches and Mass centres throughout Melbourne and Geelong, and any Catholic may attend Mass at them. The priests may marry before ordination.

The long-awaited meeting between Pope Francis and Patriarch Kirill of the Russian Orthodox Church has focussed attention on the eastern Church and so also on our fellow Catholics who provide the second “lung” of the Body of Christ. Our common faith and practice can enrich us all.

Paul MacLeod, Geelong, Victoria

Right Focus and Proper Reverence

From “Living the Catholic Faith – Rediscovering the Basics” by Charles J. Chaput, O.F.M. Cap., 2001 (p.65,66)

As believers, our task in the Liturgy involves working to recover the right focus and the proper reverence in our worship. The Mass is not a show, or a performance, or a kind of entertainment. The Eucharist is about God. It should focus our worship and our hearts where they belong – on Him, not on us. We’re important, because Jesus died for us, but we’re secondary in the act of worship.

Thus, our musicians, liturgists, acolytes, lectors, and extraordinary ministers of Holy Communion – all the wonderful people who serve in these roles – need to become transparent, humble, and deeply faithful to the Liturgy that the Church defines, so that nothing distracts us from our encounter with God. ... In the Liturgy and in our lives of service, we need to become less so that Jesus will become more. We need to become invisible, so that God will become ever more visible.

Not Enough

I wish to emphasise that I am not a proficient letter writer. My late husband Leo Morrissey found circumstances warranted replies to some topical subjects connected mainly with defending the Catholic Church. He had my backing and some input.

Leo was always critical of the hymn "Come as you are" for the following belief. To Brian Dillon (Jan/Feb ITD p.2) I answer on our behalf:

As you say, Jesus gave His life on the cross, the ultimate sacrifice for the human life He had assumed to teach us how to serve His father in Heaven.

"Come as you are" is a take it or leave it attitude where you need not change your ways; if you believe, but not practise that belief, all will be ok. Jesus Christ came to show and teach us the only true way. Human beings inherently want their own way. They resent being told to change, so it's easy to think all will be ok as God will understand and love us no matter what. So what was the point in sending His only Son to teach us the right way?

Those extremes Mr Dillon mentions are disciplines which take effort to adhere to and therefore cause many to turn away.

"Come as you are" can be a long way from what God expects of us and will not suffice in many cases.

I agree it is a lovely hymn and prayer but is only hypothetical in context.

Moya Morrissey, Melbourne, Victoria

Severe Symbolism

From a reply by Fr Edward McNamara, professor of liturgy at the Regina Apostolorum university

Peter J. Elliott (now a bishop)...elaborates on the practice in his excellent handbook "Ceremonies of the Liturgical Year."

On "stripping the altars" he writes:

"[C]ommencing with the main altar, all the altars of the church are stripped and their candlesticks and crosses are removed. Any portable crosses are removed from the church. Other crosses should be veiled [...], unless they have already been veiled on the Saturday before the Fifth Sunday in Lent. This severe symbolism should extend to the whole church. Until the Gloria in the Easter Vigil, no candles or lamps burn elsewhere in the church, so lamps or votive lights must not be available at shrines or side altars. The sacristans remove all holy water from the stoups at the church doors."

Prayer in Gethsemane

Pope Benedict XVI, General Audience 01-02-2012

Jesus continues his prayer: "Abba! Father! All things are possible to thee; remove this chalice from me; yet not what I will, but what you will".

In this appeal, there are three revealing passages.

At the beginning, we have the double use of the word that Jesus uses to address himself to God: "Abba! Father!" We are well aware that the Aramaic word *Abba* was used by a child to address his father, and that it therefore expresses Jesus' relationship with God the Father, a relationship of tenderness, affection, trust and abandonment.

In the central part of the appeal there is a second element: the awareness of the Father's omnipotence – "All things are possible to thee" – that introduces a request in which the drama of Jesus' human will in the face of death and evil again appears: "Remove this chalice from me."

But there is a third expression in Jesus' prayer, and it is the decisive one in which his human will adheres fully to the divine will. Jesus, in fact, concludes by saying forcefully: "Yet not what I will, but what you will".

... St Maximus the Confessor affirms that, from the moment of the creation of man and woman, the human will was ordered to the divine will, and that it is precisely in its "yes" to God that the human will is made fully free and attains fulfilment.

Unfortunately, due to sin, this "yes" to God was transformed into opposition: Adam and Eve thought that "no" to God was the pinnacle of freedom, their being fully themselves.

On the Mount of Olives, Jesus draws the human will back to its full "yes" to God; in Him the natural will is fully integrated in the orientation the Divine Person gives to it.

Jesus lives his life in accordance with the centre of his Person: his being the Son of God. His human will is drawn into the "I" of the Son, who abandons Himself totally to the Father.

Thus, Jesus tells us that it is only in conforming one's own will to the divine will that the human being attains his true greatness, that he becomes "divine"; it is only by going out of himself – only in his "yes" to God – that the desire of Adam and of us all is fulfilled – that of being completely free.

This is what Jesus accomplishes in Gethsemane: by placing the human will within the divine will the true man is born, and we are redeemed.

Zenit.org 01-02-2012

Modern Day Calvary

From notes taken at the talk by **Sr Yvonne Berecny, Sister of Our Lady of the Sacred Heart**
at the Life & Family Conference, Albury, New South Wales, January 2016 – Ed.

On praying in front of abortion clinics:

The attack on the family is in every area – researchers, media workers, preachers, those who protest against those who pray outside abortion clinics – this is a spiritual warfare.

The real enemy is Satan – who is much stronger and more intelligent than all of us put together.

The war has become far more obvious and intense as he senses victory approaching.

It's very important that we realise what's behind it – it's not the people.

As David said against Goliath – “This battle is the Lord's.”

Before joining up for fighting in an army, you need a medical certificate to say you're physically fit. Before joining the spiritual battle, we have to ask – how is my spiritual fitness? Mass every Sunday, daily rosary, nightly examination of conscience, regular Confession, read the Scriptures, readings of the day, learning my faith.

Soldiers get a uniform – what's ours? Baptism and Confirmation. We are already soldiers for Jesus Christ. Are you ready for the fight?

Soldiers get training – what's ours? Regular prayer life; obedience to God's law, prayer to our Guardian Angel, and to St Michael. Know the teachings and be able to explain them.

Soldiers have weapons – what are ours? Calvary and the victory of Christ. Prayer – Mass and the rosary.

Our battlefield – street counselling at abortion clinics, research and publication, lectures, defending life at all times.

Satan's weapons: 1) Discouragement – easy to fall into. Get someone to help you if it happens. 2) Pride – turnarounds could be the result of a prayer on the other side of the world, not your doing; only the grace of God, you are simply the pipeline. 3) Persecution – hardest from family and friends. Recognise it as persecution – rejoice and be glad.

We have the singular privilege of representing God in the battle between God and Satan e.g. if someone is screaming at you, that angry person is not the enemy.

Eventually Our Lady will have the victory – “My immaculate Heart will triumph.”

Thank God that we can be the pipeline.

The more people we've got praying, the more power we've got. Those who can't join those praying at abortion clinics, can pray at home for the people who pray at the clinics.

Say, “Come Holy Spirit and enter their hearts” when people are shouting at you. Concentrate on God, not on that person's anger. Sometimes something comes into your head and you will say something that touches that specific person.

Remember no prayer is ever lost. God will use it for someone else if rejected by the intended person.

The Remedy to Death

Pope Francis, Homily, 03-11-2015

We would expect a triumphant divine victory; instead, Jesus shows us an extremely humble victory. Raised on the cross, he allows evil and death to rage against Him while He continues to love.

It is difficult for us to accept this reality. It is a mystery, but the secret of this mystery, of this extraordinary humility is altogether in the strength of love.

In Jesus' Easter we see at the same time death and the remedy to death, and this is possible because of the great love with which God has loved us, because of the humble love that abases itself, because of the service that is able to assuage the condition of the servant.

Thus Jesus not only took away evil, but He transformed it into good, not in appearance, but in essence, not on the surface, but at the root. He made of the cross a bridge to life.

Zenit.org 03-11-2015

Did You Know?

Updates from the Ordinariate parish of the Most Holy Family, Gippsland

By Fr Ken Clark, OLSC

- The Ordinariate is celebrating *Dawn Mass this Easter Sunday*. Come and experience something different and powerfully symbolic. St Brigid's Catholic Church, Cowwarr, 5.00am. Mass will be followed a free community breakfast in the hall. Everyone is welcome!
- If dawn is too difficult for you, there's also 10.00am Easter Sunday Mass at St Michael's Catholic Church in Heyfield. (You miss breakfast!)

Our other celebrations are as follows:

- **Palm Sunday** Blessing of the Palms, Procession and Mass, 10.00am Heyfield.
- **Holy Thursday** Mass 7.30pm Cowwarr. Confession 6.00pm-6.30pm. Adoration starting 3.00pm Holy Thursday till midnight, Cowwarr, with vigil continuing through the night till Good Friday liturgy.
- **Good Friday:** 10.00am Stations of the Cross, Cowwarr. Confession afterwards. Liturgy 1.00pm Cowwarr (black vestments for the first part of the liturgy, changing to red vestments for Holy Communion).
- **Divine Mercy Sunday**, 3rd April, 2.30-3.30pm Heyfield – Adoration, Divine Mercy Chaplet, Confession, Benediction and blessing of Divine Mercy images.

Everyone is welcome at any time to come and see what the Ordinariate has to offer. What better time than Easter? Easter allows us to fall in love with Christ once again, to come home, and to experience this love. Is there anything greater than belonging to the family of God?

Feast of Mercy

Jesus' words to St Faustina:

I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the Fount of My Mercy. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. ... Let no soul fear to draw near to Me, even though its sins be as scarlet. ... Mankind will not have peace until it turns to the Fount of My Mercy.

Legalized Terror

The last three terrorist attacks on our home soil which killed three people have truly shown the violent face of radical Islam, and have shaken the very foundations of what we as a civilized Christian nation hold dear.

On all three occasions we assumed the high moral ground, and the media Left went into overdrive about the evils of extremism and terrorism. Debate raged about what Australia's contribution should be as a nation toward the war on terror.

Ironically though, while all of this was happening, the silence was deafening about the terror we as a nation have inflicted on, and continue to inflict on, our own defenseless unborn citizens. As a nation, we seem to think we can justifiably declare war on terrorism and simply ignore our tiniest innocent citizens being legally slaughtered at a rate of 100 000 a year.

The sacred blood of these innocent children which soaks our hands as a nation, cries out to God as we continue to persecute and terrorize life for the sake of women's choice, freedom and rights.

Yes, what Islamic extremists like ISIS and other terrorists have done, and continue to do all over the world is indeed intrinsically evil, but let us not for one moment pretend that what we, as a 'civilized' democracy, have done is less so.

Throughout our land the secret slaughtering by the abortion industry is just as, if not more barbaric than the extremists who behead their victims on social media. But because of the progressive left-wing media's bias, the public have been shielded from the butchering that has been occurring every day for over 20 years.

Hence, in this 'lucky country' of ours, the real story of terror and violence should not be the story of Islam or domestic violence, but that of a legal industry that makes Islamic terrorists look like a bunch of Boy Scouts.

This form of terrorism on our own soil has been killing our own sons and daughters, and with them our nation's future. And while legalizing murder might ease our collective conscience, it certainly does not sanitise the brutality of the violence, or camouflage the truth of what we are doing.

So before feminists, progressive media lefties and politicians on both sides of politics jump on their moral high horse and sprout forth about terrorism, they all need to take a hard look at themselves and start cleaning up our own backyard.

Gregory Kingman, Morwell, Victoria

Love God

Fr John Speakman, Homily for 31st Sunday, Year B

Deuteronomy 6:2-6; Hebrews 7:23-28; Mark 12:28-34

The scribe in today's Gospel is quite straightforward and sincere in his question to Jesus. He does not seem to be out to deceive the Lord or to trap him into an error. And so he asks: *Which is the first of all the commandments?*

Perhaps touched by the scribe's sincerity Jesus answers in an equally forthright manner, quoting Deuteronomy: *This is the first: Listen, Israel, the Lord our God is the one Lord, and you must love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength.*

This is the first. Jesus is not giving any options here. This is not the first commandment under certain circumstances; this is not the first commandment unless you think you might prefer to substitute another; this is not the first commandment for some but not for others. This is why Jesus says: *Listen, Israel....* In other words, listen all of you – priest and layman, teacher and pupil, rich and poor, married and single- every single one of you.

The Lord our God is the one Lord.... There is only one God and one God alone.

With these words Jesus captures our attention and has us all looking in the same direction; all faces turned to the one Lord, the one God, our one and only heavenly Father. And Jesus' face, too, is turned to him, indeed, it never ever looks away. Jesus' eyes are always on the Father.

Quite spontaneously, quite naturally, even before Jesus says anything more (if our eyes are truly on the Father), we find the first movements of love already being drawn from our hearts. We find ourselves making a deep sigh, taking a deep breath, as we gaze with our wounded, longing hearts at the one who created us; the one who breathed life into our souls, the one who loves us with all his divine being.

You must love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength.

We are not accustomed to being *commanded* to love. We tend to think of love as a kind of volatile sentiment over which we have little or no control. It can overflow like lava from a volcano or evaporate like the morning dew. But we are wrong. Sentiment is not the heart of love.

Love is essentially a decision, a free and noble exercise of the will, and for this reason the Evangelist John is able to equate it definitively with keeping God's commandments. *He who has My commandments and keeps them is the one who loves Me.* (Jn 14:21)

An added dimension of all this, whose wisdom and power I have come to appreciate more and more over the years, is that the *love of God* we show as Catholic Christians must necessarily be expressed in the Church through faithfulness to Sunday liturgy and the other sacraments.

We have a *terrible* tendency today to reduce love of God to the second great commandment: love of neighbour. 'Oh, Father, I don't go to Church, I just help out in St Vincent de Paul or the Rotary Club. So long as we are good to one another I think God will be happy with us.' Like all heresies, this tendency takes a portion of the truth and inflates it into the whole truth.

There is no greater act of love of God than to celebrate the Eucharist, and to celebrate it faithfully, every Sunday; indeed, it is a solemn obligation. And yet, it is nothing short of a glorious tribute to God's humility and love for us that he wishes that even the Eucharist should occasionally yield to the needs of a sick child or husband.

To hold the two commandments separately AND together is extremely difficult. Jesus states them separately but cannot mention the first without at once affirming the second. As one commentator said, 'They are two horses pulling the one carriage.'

The real problem, I suspect, with love of God and neighbour is the one which Adam and Eve's transgression brought into the world – a divided heart.

To love the Lord our God with all our heart, with all our soul, with all our mind and with all our strength seems more a statement of ideal than a reachable goal. And yet the saints prove otherwise. It can be done with two ingredients working together – our desire and God's grace.

homiliesfromaustralia.blogspot.com.au

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.	Wednesday (Low Mass 10am) 10.30 – 11am
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Fri&Sat in church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Fri 4pm–8pm (every 2 nd month, Dec on)
Heyfield Ord.	4 th Sunday 4pm Evensong & Benediction
Lakes Entrance	Friday 9.30am – 11am
Maffra	Wednesday (5pm Mass) – 6pm
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday 10am – 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am – 12pm First Friday 11.30am – 4pm
Trafalgar	Wed & First Sat: (9.30am Mass) –10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Fri 4pm–8pm (every 2 nd month, Jan on)
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

May I Ask...?

Who prays the above prayer to Our Lady when they read ITD? It's been published on the back page since the first issue back in 2002. I'm interested to know if readers still pray it, or gloss over it, after all these years.

- Ed.

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The purpose of ITD is to provide a forum for those who:

- no longer have a voice in Catholic Life, and other diocesan newspapers,
- wish to understand and defend the teachings of the Catholic Church,
- wish to support and defend those who are unjustly treated by Church bureaucrats and organisations,
- wish to campaign for the renewal of our Catholic schools,
- wish to promote Eucharistic adoration in all parishes,
- wish to have a means of support and contact for one another in remaining true to our Catholic faith.

Letters to the Editor:

Readers are encouraged to contribute letters. There is no guarantee that every letter will be published, and we reserve the right to edit letters. Name and contact details must accompany letters, however, if there is sufficient reason, anonymity will be preserved when publishing. Letters to the editor do not necessarily reflect the views of ITD.

Divine Mercy

Jesus' words to Saint Faustina:

Write, speak of My mercy. Tell souls where they are to look for solace; that is, in the Tribunal of Mercy [the Sacrament of Reconciliation]. There the greatest miracles take place [and] are incessantly repeated. To avail oneself of this miracle, it is not necessary to go on a great pilgrimage or to carry out some external ceremony; it suffices to come with faith to the feet of My representative and to reveal to him one's misery, and the miracle of Divine Mercy will be fully demonstrated. ... Oh, how miserable are those who do not take advantage of the miracle of God's mercy! You will call out in vain, but it will be too late.