

Into the Deep

Issue 159

Newsletter of orthodox Catholics of Gippsland

April 2016

Fall in Love

Pope Francis to Kenya's youth, 27-11-2015

I invite you, at this very moment, to a renewed personal encounter with Jesus Christ! Tell the Lord that you love him and that you wish to be faithful to him.

I urge you, do not be Christians in name only, but in all your thoughts, words and deeds.

This may seem difficult at times. We are often so busy and we leave little room for the things that matter most. Certainly, we can be busy with many good things, such as work, studies and the responsibilities of family and friendship. We think that God is always there, so he can wait, and when I find a little time, I will give it to him. But we all know what happens when we think this way. God loses first place in our lives, and life loses its flavour, its direction, its focus.

And so, we must fall in love with Jesus again every day, and give ourselves anew to him. For when we have a relationship with Jesus, we can see those things which draw us to God, and those that lead us away from him.

Love changes us! Here is what a very wise priest, Father Pedro Arrupe, once said about this: "Nothing is more practical than finding God, than falling in Love in a quite absolute, final way. What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you do with your evenings, how you spend your weekends, what you read, whom you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in love, stay in love, and it will decide everything".

Let Jesus be your first love, the Love which brings joy to all the other loves which you encounter on the path of life! May you find him in the Scriptures, and meet him in the sacraments, especially the Holy Eucharist and confession.

No Third Option

Bishop Robert Barron, auxiliary bishop of the Archdiocese of Los Angeles and founder of Word on Fire Catholic Ministries, Zenit.org 27-03-2016

The resurrection of Jesus from the dead is the be-all and the end-all of the Christian faith. If Jesus didn't rise from the dead, all bishops, priests, and Christian ministers should go home and get honest jobs, and all the Christian faithful should leave their churches immediately. As Paul himself put it: "If Jesus is not raised from the dead, our preaching is in vain and we are the most pitiable of men." It's no good, of course, trying to explain the resurrection away or rationalize it as a myth, a symbol, or an inner subjective experience. None of that does justice to the novelty and sheer strangeness of the Biblical message. It comes down finally to this: if Jesus was not raised from death, Christianity is a fraud and a joke; if he did rise from death, then Christianity is the fullness of God's revelation, and Jesus must be the absolute centre of our lives. There is no third option.

Easter Joy

Pope Benedict XVI, General Audience, 11-04-2012

Dear friends, may the Easter season be for us all the propitious occasion to joyously and enthusiastically rediscover the sources of faith, the presence of the Risen One among us. It means following the same path along which Jesus had the two disciples of Emmaus walk, through the rediscovery of the Word of God and the Eucharist; in other words, it means walking with the Lord and allowing Him to open our eyes to the true meaning of the Scripture and to His presence in the breaking of the bread. The summit of this journey, today as it was then, is Eucharistic Communion: in Holy Communion, Jesus feeds us with His Body and His Blood in order to be present in our lives, to make us new, enlivened by the power of the Holy Spirit.

Zenit.org 16-04-2012

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Cruising With Mass

My wife and I have just returned from a 14-day cruise to southern states and New Zealand, which we want to share with your readers because of the extraordinary experience we had.

There was a Catholic priest, provided with free accommodation by the ship, who celebrated Mass every day of the cruise. Attendance each day was 40 to 50 passengers.

The cruise ship was from the Holland America Line, 1500 passengers, 700 crew. A majority of the crew was from the Philippines, and I suspect the provision of a priest was a priority for these crew.

However, it might just be the cruise line's traditional policy. Whatever, it was so great to have daily Mass and so surprising to see it so well patronised by passengers from Australia, New Zealand, USA, Canada and Philippines, and so well advertised on the ship's daily bulletin: "5pm Mass is celebrated - Deck 3 Hudson Room."

We will surely travel with Holland America Line again.

Byron Moss, Maleny, Queensland

"Grant me, O Lord my God,
a mind to know you,
a heart to seek you,
wisdom to find you,
conduct pleasing to you,
faithful perseverance in waiting for you,
and a hope of finally embracing you."

- St Thomas Aquinas

Battlefield

Pope Francis, in a conversation with young choristers, 31-12-2015

The world can improve. But there is something that is not nice to talk about, but of which one must speak: there is the fight between good and evil in the world (say the philosophers) – the fight between the devil and God. This still exists.

When the desire comes to each one of us to do a bad thing, that little evil is an inspiration of the devil that, through the weakness that original sin has left in us, leads us to this. Evil is done in small as well as in big things; in wars as well as, for instance, when a boy or a girl lies: it's a war against the truth of God, against the truth of life, against joy. ...

We all have a battlefield within us. We all struggle between good and evil. ...

We must not let ourselves be deceived! There are awful, awful, awful things in the world, and this is the devil's work against God; but there are holy things, holy things, great things that are the work of God.

Zenit 05-01-2016

Thanks

Thanks to all those who have donated to ITD in the past month, particularly towards the increased postage cost. There have been a couple of direct deposit donations into our bank account, with no name associated with them – thank you to those anonymous donors. Thanks also to those who have added subscribers to the mailing list, and welcome to those who have joined!

- Ed.

The Secret to Active Participation

From "Living the Catholic Faith – Rediscovering the Basics" by Charles J. Chaput, O.F.M. Cap., 2001 (p.57, 60)

Today, too many Catholics assume that taking part in the Liturgy almost requires us to be involved in a liturgical ministry of one kind or another. Some presume that if we're not involved in a formal ministry, we're more of a spectator than a participant. ... We need to remember that the Liturgy is the Church at prayer: a perfect prayer offered through Christ to the Father in the power of the Holy Spirit. ...

Full participation in the Liturgy means that the whole assembly needs to take the joys, sorrows, and anxieties of daily life and join them to the prayer of Jesus Christ before the Father.

Plenty of things get in the way. More often than not, the obstacles to worship lie deep in our own hearts. Anything that weighs down our hearts can prevent us from raising them up.

Only repentance, ongoing conversion, prayer, fellowship, and catechesis can overcome the barriers to our participation in the Liturgy. The secret to participating fruitfully in our worship has less to do with external changes than it does with interior transformation. Again, a personal return to penance and reconciliation is the vital first step to recovering the riches offered to us in the Eucharist. ...

Liturgy Education Officer Teaching Error

I submitted the following letter to the editor of *The Catholic Leader* on 02-02-2016. As far as I know it has not been published. – Ed.

A friend of mine gave me a copy of the *Catholic Leader*, 17 January 2016. I was stunned beyond belief to read in Elizabeth Harrington's article (p.17), her claim that the Church allows non-Catholic Christians to receive Holy Communion in such cases as "the non-Catholic parent of a child at the child's First Communion Mass, the partner at a marriage celebrated with a nuptial Mass, and the family of the deceased at a funeral Mass." Ms Harrington gives these as examples of exceptional situations where the intention is "to meet a spiritual need".

This is an outrageous claim from someone who is "the education officer for Liturgy Brisbane". I want to know what she is talking about.

There are indeed extraordinary circumstances where non-Catholics may receive Holy Communion, but as far as I am aware, these involve serious end-of-life circumstances and certainly not anything remotely like the common situations she blithely lists in her article.

In the paragraph preceding these examples, Ms Harrington refers to the Pontifical Council for Promoting Christian Unity's 1993 document "Directory for Ecumenism." In doing, she leads readers to believe that this document allows this. I don't believe it does.

In the paragraph following the examples, she refers to the infamous "pastoral document" issued by Archbishop Bathurst in 1995: "Blessed and Broken: Pastoral Guidelines for Eucharistic Hospitality". I believe this document contradicts Church teaching, and I am surprised that it is still in circulation. Perhaps Archbishop Coleridge can shed light on this.

Regardless, I would like Ms Harrington to either back up her claims with specific quotes from Church law, or retract and apologise for misleading readers.

Janet Kingman, Morwell, Victoria

Looking for Leadership

On 02-02-2016 I emailed Archbishop Mark Coleridge as follows. I have not had a reply. – Ed.

I have submitted the letter [copied] to the editor of *The Catholic Leader*, regarding Elizabeth Harrington's article in the January 17 issue of *The Catholic Leader*. In brief, I ask you three questions, Your Grace:

1. Are you aware of what she wrote?
2. Do you agree with it?
3. If not, will you correct it?

Would you please clarify Church teaching on the reception of Holy Communion for non-Catholics, and the norms in your diocese, for readers of *The Catholic Leader*, with specific reference to what Ms Harrington has referred to in her article? I'm sure all Catholics would appreciate proper authority on the issue.

I am not optimistic that my letter will be published in *The Catholic Leader*, but I can only hope. I can publish it in *Into the Deep*, along with my (limited) understanding of Church law, but I and my readers would much prefer to be authoritatively led.

Please consider responding to this, for the benefit of all the faithful.

Thank you, and may God bless you and strengthen you in your difficult role.

Janet Kingman, Editor, *Into the Deep*

Code of Canon Law

Can. 844 §1. Catholic ministers administer the sacraments licitly to Catholic members of the Christian faithful alone...

Can. 844 §4. If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed.

(more on this in the February 2006 issue of ITD, p.2)

A Beautiful Life

From a column by Bishop James Conley of Lincoln, Nebraska, at the closing of the Year for Consecrated Life

Many Catholics have some devotion to the heroic witness of some beautifully consecrated life – Blessed Mother Teresa, St Thérèse of Lisieux, St Maximilian Kolbe. Many of us look to the saints of religious life as witnesses to heroic fidelity to Jesus Christ. And many of us can think of the religious brothers, priests, and sisters, who have witnessed unfettered charity in our own lives. In the Diocese of Lincoln, we are greatly blessed with an abundance of religious women, visible witnesses in the beautiful habits, of lives consecrated to serve Christ and his Church.

The mission of consecrated life is discipleship – in prayer and contemplation, in catechesis and evangelization, or in heroic works of charity. But the witness of consecrated life, to all of us, is especially important. Pope St John Paul II wrote that consecrated life reminds us that this world is not our home –that we are passing through as servants of Jesus – but made to store up treasures in our eternal home in heaven. ...

Consecrated men and women remind us that this world will end, but that we are made for an eternal world. Consecrated men and women remind us that nothing in this world should come before our salvation in Jesus Christ. God calls ordinary men and women to consecrated life – he makes simple calls to lives of prayer, apostolic work, and community. Everyone should be open to hearing the call of the Lord, and to following it. Religious life is a beautiful, joyful, and heroic opportunity to know, love, and serve the Lord.

But those of us who are not called to it should still thank God for the vocation of consecrated life. Consecrated men and women remind us – in a clear and radical way – how each one of us should live our lives. Mother Teresa would tell those who wanted to follow her to “begin at home by saying good things to your child,” or by “helping someone in need in your community.” In a simple way, the beauty of her vocation calls all of us to holiness. As the Year for Consecrated Life concludes, join me in thanking God for the work and witness of consecrated men and women. Pray for their holiness. And pray that as we see the beauty of their lives, each one of us, no matter our vocation, might pursue the holy virtues of poverty, chastity, and obedience.

Southern Nebraska Register, 29-01-2016

Mass Celebrated Facing the Altar

I wrote the following letter to all bishops of Australia, and included a copy of what you had by Fr McNamara in ITD (Jan/Feb issue, p.9):

For many centuries, the Holy Sacrifice of The Mass was celebrated facing the tabernacle, this right up until the 1970's when the change came in to [allow] Mass facing the people. In many ways this has contributed to the lack of reverence in our churches today, and not only a lack of reverence but also a lack of attendance and belief in the Real Presence. The emphasis in a visual way is concentrated on the priest, and only those of the pre 1970's, the generations who were grounded in the knowledge of the tabernacle, housing Our Blessed Lord, His true physical Presence among us, was the visibility of the priest, only made obvious as the instrument, if you like, in the Person of Christ, re-enacting, in an unbloody way the crucifixion, and the consecration giving us the Sacred Fruits of this Sacrifice for all, His Body Blood Soul and Divinity.

The great difference in facing the people and facing the tabernacle throughout the Mass by the priest, is profoundly obvious. The first is emphasising and demanding our focus on the priest, the second is all focus is on the tabernacle, where it should be, awaiting in anticipation of the great event which is about to take place, concentrating our hearts and minds to drink in the wondrous taste of Heaven on earth, through the outpouring of love for us in this sublime union with God.

The generations after the 1970's have neither had the religious education or the incentive to come to know what the Mass is. A very protestant attitude is prominent in our churches, as can be seen everywhere, not only in Australia, but in many churches through out the world, through the constant talking instead of constant praying and adoring, the One who alone deserves all our attention in His House.

If the priest faced the tabernacle, this alone would say a thousand words and would encourage the fact that when we enter a Catholic Church, something very sacred and beneficial is happening, which is so different from being outside of the Church. In silence only can we hear the voice that is above all other voices, calling us and asking us, “Why have you come”?

Bernadette Maguire, Tamworth, New South Wales

Inquisition

Despite Cardinal Pell's frequent assertions that he knew nothing of the child abuse, and in spite of the lack of evidence that he ever had such knowledge, the Royal Commission's cross-examiners in Rome appeared convinced that he did: their method of 'reasoning', and the subtexts to most of their questions, hint that George Pell knew what was going on, or abrogated his responsibility in trying to find out. In plain English: without a grain of evidence, he is treated as a liar!

Just a reminder that the cardinal has never been charged with anything, and has *volunteered* to appear before the Royal Commission. One observer has described the lengthy suspicion-charged grilling sessions of Pell as "the worst form of an inquisition".

Henk Verhoeven, Beacon Hill, New South Wales

When Does Public Mean Private?

"It's a public street. We have a right to be here!" shouted journalists indignantly outside Cardinal Pell's hearing in Rome, when 'minders' apparently tried to push them away.

Why isn't the same logic applied to those who pray in front of abortion clinics? Where does this "medical privacy" nonsense come in? Streets are public, and praying is not a violent or criminal activity. How can exclusion zones or buffer zones even be considered, let alone written into law, as it has been in Tasmania and now in Victoria too?

Journalists commonly harass and bully and push and shove on public streets, and never take no for an answer, and virtually climb into people's car windows with their microphones, and run after people and shout after people. All in public streets. All defend their right to do it. Salesmen and spruikers and charity workers often shove pamphlets or products in front of our noses as we walk past on a public pavement. They too defend their right to be there, and we just have to put up with it.

Yet Christians can't pray quietly on a public street outside an abortion clinic because it's somehow an invasion of privacy? Madness.

"It's a public street. We have a right to be here!"

- Ed.

Mother Angelica R.I.P.

Mother Angelica died on Easter Sunday at the age of 92. May God rest her soul. What a woman! Here are some quotes from her:

- If it wasn't for people, we could all be holy!
- Boldness should be the eleventh commandment.
- There are two things I want you to do – stay close to Our Lord in the Holy Eucharist...[and] stay close to His Mother. With those two loves you will always have the light to see what is right and what is wrong.
- I mean, what worry-worts we are! We worry instead of saying, 'He's watching me. He sees me, and he loves me.' That's why he says, 'Courage. It is I. Do not be afraid.'
- Imagine the exaltation in the kingdom...when you, a puny, insignificant sinner, say no to the enemy and yes to God.
- Faith is to be equally content when God says no as when He says yes.

My Friend's House

I was in the house of a friend. The house is quite large, because my friend has lots of visitors. I had not been there long, when people started to arrive. It was quite disturbing to see them push their way past the owner into the living room, chattering to each other as they went past, without even a sideways glance.

As more guests entered, they found they had to raise their voices to hear each other, and the numbers were such that the chattering became shouting, and the conversation a roar. Most of it was about trivia. Operations, children, weather, school, and so on. The host did not rate a mention.

I approached the steward, and asked if he was aware of the rudeness to the host, who was completely ignored. I had intended to ask him to gently point out to the guests the discourtesy to their host.

Before I could say very much, the steward became very agitated, and made it clear that I was not welcome there. To emphasise, he put his hands over his ears and hurried away.

There was nothing to be done. The guests finally left, walking past the owner as if he did not exist.

The owner is planning an award ceremony, in which he presents certificates, good and bad, to those who have demonstrated exceptional behaviour. I wonder if these guests know about this.

Richard Stokes, Burpengary, Queensland

Afraid of the Void

Pope Benedict XVI, General Audience, 02-11-2011

Despite the fact that death is a subject almost banned from our societies, and there are continuous attempts to remove even the thought of it from our minds, it actually concerns each one of us. Faced with this mystery all of us, even unconsciously, seek something that allows us to hope, a sign that can bring consolation, a horizon open to a future.

We are afraid of the void, of departing towards something we do not know. ... We cannot accept that all the great and beautiful achievements of a lifetime can suddenly be wiped out, that they can fall into the abyss of emptiness. Above all we feel that love calls out for eternity, and we cannot accept that it is destroyed by death in a single moment. ...

When we find ourselves towards the end of life, we have a perception that there is judgment of our actions, of how we conducted our life, especially in those dark movements which, with great ability, we often remove or seek to remove from our conscience.

...[However] only those capable of recognising great hope in death are also able to live lives founded on hope. ... Man needs eternity; for him any other hope is too brief, too limited. Man is explainable only if there is a Love which overcomes all isolation, even the isolation of death, in a totality which transcends time and space. Man is explainable, he finds his most profound meaning, only if God exists. And we know that God ceased to be distant, that He came close to us.

God truly showed Himself, He became accessible, He so loved the world 'that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life'. And by the supreme act of love upon the Cross, by emerging Himself in the abyss of death, He conquered death, He rose again and opened the doors of eternity for us too. Christ supports us through the night of death, which He Himself experienced. He is the Good Shepherd, to Whose guidance we can entrust ourselves without fear, because He knows the way, even through the darkness.

Vatican Information Service, 02-11-2011

No One Excluded

In fidelity to the example of the Master, it is vitally important for the Church today to go forth and preach the Gospel to all: to all places, on all occasions, without hesitation, reluctance or fear. The joy of the Gospel is for all people: no one can be excluded. - *Evangelii Gaudium*, n. 23

Rejoice in the Truth

It is evident, to me anyway, that one or more elements in St Paul's praise to Love (1Cor 13:4-8) often quoted at weddings, is lacking not only in contemporary society, but within certain areas of the Church and if we are honest, at times, in each of us as individuals. This Year of Mercy could be an ideal opportunity to reflect on these verses, especially v.6. "It (love) takes no delight in iniquity but rejoices in the truth".

Modern man has not lost the notion of love, evil and truth but there must be conflict within modern man as to what constitutes each of these for this inner conflict is being projected in the corruption, division, violence etc. reported in the daily news. What frees a man from this inner conflict is truth (Jn 8.32); what binds a man to this continuing inner conflict is that which persuades him to believe there is no universal objective truth to which he can turn. If there is no objective truth, he is quite free to decide what is true or false for himself and/or for others.

If we believe that Jesus of Nazareth is the Eternal Word come in the flesh, His request to ask, seek etc. must apply to each and every one of us, believer and unbeliever alike. Jesus loved people equally and absolutely - he died for each one of us, did he not? Yet as the Gospels tell us so often, He had different feelings for different people, He was also very demanding, always encouraging but also delivering dire warnings - facts some of his 'modern day' disciples tend to forget or would like to forget.

Today people often make statements or ask questions regarding matters of faith, morals ethics etc. We, who claim to be His disciples, and who are not always mindful of our own imperfections, are obliged to respond to these statements, questions etc. with clarity, even with frankness when necessary, but always with the charity demanded by 1Peter 3:15 and CCC 2478. But do we?

In addition to the need for charity, there is also the need to apply some practical common sense in the way we respond, which has the potential to be fruitful. Our aim is "not to defeat but to win over the heart through the head" (cf F.J. Sheen). G.K. Chesterton, in referring to the principle established by St Thomas Aquinas, said "Either we must not argue with a man at all; or if we must argue, then we argue [charitably] on his terms and not our own". Can we try to follow this simple approach?

May it be the Holy Spirit who guides us and may St Michael guard and protect us.

John M Royal, Bundaberg West, Queensland

Offenses Against Truth

Catechism of the Catholic Church

2477. Respect for the reputation of persons forbids every attitude and word likely to cause them unjust injury. He becomes guilty:

- of rash judgment who, even tacitly, assumes as true, without sufficient foundation, the moral fault of a neighbour;
- of detraction who, without objectively valid reason, discloses another's faults and failings to persons who did not know them;
- of calumny who, by remarks contrary to the truth, harms the reputation of others and gives occasion for false judgments concerning them.

2478. To avoid rash judgment, everyone should be careful to interpret insofar as possible his neighbour's thoughts, words, and deeds in a favourable way:

"Every good Christian ought to be more ready to give a favourable interpretation to another's statement than to condemn it. But if he cannot do so, let him ask how the other understands it. And if the latter understands it badly, let the former correct him with love. If that does not suffice, let the Christian try all suitable ways to bring the other to a correct interpretation so that he may be saved." (St Ignatius of Loyola)

All You Need

If you truly want to help the soul of your neighbour, you should approach God first with all your heart. Ask him simply to fill you with charity, the greatest of all virtues; with it you can accomplish what you desire.

- St Vincent Ferrer

"Holiness is not for wimps, and the cross is not negotiable, sweetheart – it's a requirement."

- Mother Angelica

Just a Few of Us

In Oceania population growth (18.2%) was greater than the increase in the number of Catholics (15.9%). In 2014 the total of baptised Catholics was distributed by continent as follows: Africa (17%), America (48%), Asia (10.9%), Europe (22.6%) and Oceania (0.8%).

Zenit 09-03-2016

We Are Not Our Sin

Pope Francis, Angelus Address, 13-03-2016

Then, Jesus looks up and says, "Let the one among you who is without sin be the first to throw a stone at her." This response displaces the accusers, disarming them all, in the true sense of the word: all of them laid down their "weapons," that is, the stones ready to be hurled, both those visibly against the woman, and those hiding that they were against Jesus.

And as the Lord continues to draw on the earth, doing drawings, I do not know..., the accusers leave one after the other, with heads down, beginning with the oldest, more aware of not being without sin. How well it does to make us aware that we are sinners! When we speak badly of others – all things that we know well – do we have the courage to drop the stones on the ground that we have ready to throw at others, and think a bit about our sins!

Only the woman and Jesus remained there: misery and mercy, facing each other. And this often happens to us when we stop in front of the confessional, with shame, to make seen our misery and ask forgiveness! "Woman, where are they?" Jesus says to her. And just this fact, and His eyes full of mercy, full of love, to make that person feel – perhaps for the first time – that she has a dignity, that she is not her sin, but has the dignity of a person; that she can change her life, can exit from her bondage and walk in a new way.

Dear brothers and sisters, this woman represents all of us, that we are sinners, adulterers before God, traitors of His loyalty. And her experience is God's will for each of us: not our condemnation, but our salvation through Jesus. He is the grace that saves us from sin and death. He wrote in the ground, in the dust of which every human being is made, God's judgment: "I do not want you to die, but that you live."

God does not nail us to our sin, does not identify us with the wrongs we have committed. We have a name, and God does not identify this name with the sin we have committed. He wants to free us, and wants that we want to be together with Him. He wants that our freedom is converted from evil to good, and this is possible – you can! – with His grace.

Zenit translation. Zenit.org 13-03-2016

Lumen Gentium

Fr Raniero Cantalamessa, in his First Advent Sermon 2015

The beginning of the constitution in its Latin text, says, “Lumen gentium cum sit Christus,” “Christ is the light of the nations.” I must say, to my embarrassment, that I had never paid attention to the enormous implications contained in this beginning.

Because the title of the constitution has only the first part of the sentence (Lumen gentium), I thought (and I do not think I am the only one) that the title “light of the nations” referred to the Church while, as we see, it actually refers to Christ. It is the title with which the elderly Simeon greeted the infant Messiah when he was taken to the temple by Mary and Joseph: “a light to the nations and the glory of his people Israel” (see Lk 2:32).

This initial statement is the key to interpreting the whole ecclesiology of the Second Vatican Council. It is a christological ecclesiology and is therefore spiritual and mystical before being social and institutional. It is necessary to bring this christological dimension of the Council’s ecclesiology back to the forefront also in view of a more effective evangelization. People do not accept Christ because of love for the Church but they accept the Church because of love for Christ, even a Church disfigured by the sin of its many representatives. ...

What does it mean to have a personal encounter with Jesus? It means saying, “Jesus is Lord!”, the way that Paul and the early Christians said it, which determines a person’s whole life forever because of it.

When this happens Jesus is no longer a personage but a person. He is no longer someone who is only talked about but someone to whom and with whom we can speak because he is risen and alive; he is no longer just a memory, although alive and operative liturgically, but an actual presence. It also means not making any important decisions without having submitted them to him in prayer.

... Let us seek to love Christ and to make him loved, and we will have rendered our best service to the Church. If the Church is the spouse of Christ, then like every spouse she will generate new children only in uniting herself to her Spouse through love. The fruitfulness of the Church depends on her love for Christ. The best service anyone of us can do for the Church is therefore to love Jesus and grow in intimacy with him.

Zenit.org 04-12-2015 Translated from Italian by Marsha Daigle Williamson

A Struggle That Can Be Won

From notes taken at the Life & Family Conference, Albury, New South Wales, January 2016 – Ed.

Steve Mosher, Sociologist and President of Population Research Institute:

- There is a destructive assault on families. Hollywood is imposing its views on the rest of the world.
- United States’ foreign aid used to be for building up countries and promoting democracy. Now it’s about promoting abortion and homosexuality. Malawi lost foreign aid because they criminalised sodomy; a few months later, Malawi changed their law so that they could get funding. Hillary Clinton put millions of dollars into Kenya to get them to vote for abortion; it worked. Nigeria passed a law supporting marriage; the U.S. threatened to remove aid for malaria and other diseases - in other words, they were willing to kill to spread their ideology. This is a fight to the finish; the other side will not give up, will not back off.
- More than 8 times American babies are killed than Jews were killed in the holocaust. The struggle against abortion is the longest-running civil rights movement in America. This is a struggle that is global. And it is a struggle that we will win.

Vice Batarelo, Head of Family Life for Zagreb Archdiocese:

- The Croatian government wanted to change the definition of marriage. We took the fight to the lefties, and campaigned for a referendum on marriage. 400,000 signatures were needed in 15 days; we got 750,000. “Marriage = man + woman. Anything else is something else.”
- We must remain gentlemen in the fight – break their process of dehumanising us. We don’t have “enemies”, we have “friends on the left”. Be not afraid of controversy – Bring it on! Show no fear, show no political correctness. Get the church involved, contemplative orders, parishes – much prayer is needed. The people must set the agenda, not politicians. Think strategically, act boldly, be pre-emptive. Don’t be scared of polarising society. Enough of social experiments – we want tradition.

Silence

The world is spiritually in a mess because the Church in the West is in a mess. Astonishingly though in Australia, where every statistical measure would indicate that the Church and her Faith have practically collapsed, and Catholic education continues to be a catastrophic failure with regards to the 'new' evangelization, there has been nothing but a deafening silence. The prevailing atmosphere seems to be one of optimism, and the 'official' attitude seems to be a positivism that is blind to the gravity of the situation. To make matters worse, the episcopal trend seems to be one of maintaining the status quo at all costs, even at the cost of souls.

Years of inaction have been followed by long silences on key aspects of the faith which Catholics and contemporary secular society seem hostile to, such as the truths about sin, about heaven and hell, about the need for repentance, about the meaning of real discipleship, the primacy of Christ and his grace. These long periods of silence on fundamental doctrines have given people in and out of the Church the impression that they are no longer true, important or relevant.

When it was necessary for our leaders to enunciate doctrine as stipulated in the Catechism of the Catholic Church and correct dissenters, they buried their heads in the sand. Similarly, when it was necessary for them to oppose liberal and secularist errors on human life, sexuality and the family in the public forum, they fled the battlefield and allowed the Church to be banished from the market square. This widespread failure by our leaders to faithfully teach and defend Catholic truth has devastated entire dioceses and brought their evangelizing mission to a grinding halt.

Many of the post-Vatican II hierarchy have this mistaken notion that Church exists to express and reflect the ideas, values, wishes and wisdom of the majority of the People of God, rather than the truths of her head and founder. They fail to understand that the Church is not a human organization that co-ordinates the common social justice activities of her believers. As a divine institution she exists to proclaim Christ, the living God's eternal Truth, to save souls and call the whole of humanity to conversion. If the Church does not do this, who will? The saints show us that the simple practice of the faith in its entirety, in season and out of season, is the most important contribution the Church can make to the common good of any society as well as to the salvation of the world.

Gregory Kingman, Morwell, Victoria

I Would Suffer More

Pope Francis, General Audience, 23-03-2016

We can be helped by the experience of a not well-known girl, who wrote sublime pages on the love of Christ. Her name was Julian of Norwich; she was illiterate, this girl who had visions of Jesus' Passion and who then, having become a recluse, described in simple but profound and intense language, the meaning of merciful love. She said this:

"Then our good Lord asked me: 'Are you happy that I suffered for you?' I said: 'Yes, good Lord, and I thank you very much; yes, good Lord, may you be blessed.' Then Jesus, our good Lord, said: 'If you are happy, so am I. To have suffered the Passion for you is a joy for me, a happiness, and eternal bliss; and if I could suffer more, I would do so.'"

This is our Jesus, who says to each one of us: "If I could suffer more for you, I would do so." How beautiful these words are! They enable us to truly understand the immense and limitless love that the Lord has for each one of us.

Zenit.org 23-03-2016

Not Self-Made

Pope Emeritus Benedict XVI, in an interview with Fr Jacques Servais, 2015

The faith community does not create itself. It is not an assembly of men who have some ideas in common and who decide to work for the spread of such ideas. Then everything would be based on its own decision and, in the final analysis, on the majority vote principle, which is, in the end it would be based on human opinion. A Church built in this way cannot be for me the guarantor of eternal life nor require decisions from me that make me suffer and are contrary to my desires.

No, the Church is not self-made, she was created by God and she is continuously formed by him. This finds expression in the sacraments, above all in that of baptism: I enter into the Church not by a bureaucratic act, but through the sacrament. And this is to say that I am welcomed into a community that did not originate in itself and is projected beyond itself.

www.catholicworldreport.com, 17-03-2016

Did You Know?

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

By Fr Ken Clark, OLS

- **Divine Mercy Sunday** will be celebrated at St Michael's, Heyfield, on 3rd April from 2.30 to 3.30pm – Adoration, Divine Mercy Chaplet, Confession, Benediction and blessing of Divine Mercy images.
- The Ordinariate celebrates **Ascension Thursday** on the Thursday itself, not on the following Sunday. This year Ascension Thursday falls on 5th May. Mass will be at 6pm at St Brigid's, Cowwarr. Everyone is welcome.
- The parish website is www.gippsland-ordinariate.com and the blog is gippslandordinariate.wordpress.com.

Plastic Surgery

Cardinal Mauro Piacenza, Major Penitentiary of the Holy Roman Church, to *Zenit* 02-03-2016

Let us seek to understand well what an Indulgence is so as not to fall into ambiguities that, in history, have brought grave damage to the Church.

Canon 992 of the Code of Canon Law gives a precise definition of the Indulgence, which is “the remission before God of temporal punishment for sins whose guilt is already forgiven, which a properly disposed member of the Christian faithful gains under certain and defined conditions by the assistance of the Church which as minister of redemption dispenses and applies authoritatively the treasury of the satisfactions of Christ and the saints.”

A banal but perhaps eloquent example can be given to understand it. Let us think of a patient who undergoes a surgical intervention from which he comes out perfectly cured but with a large scar requiring plastic surgery to have it disappear. So, the Indulgence would be the plastic surgery by which not even the wound is seen. The Indulgence cancels absolutely every trace; it cancels everything. It is, therefore, a magnificent expression of the super-abundance of divine mercy.

Behind everything is the fascinating doctrine of the Mystical Body, clearly expressed in the Apostolic Constitution *Indulgentiarum Doctrina* of Blessed Paul VI, of January 1, 1967. It is not about juridical book-keeping but about the ample breadth of a charity that knows no limits and flows beneficially on us pilgrims in this world and on our brothers that live the state of purification.

Lingering

Monsignor Steven J. Lopes was ordained the first Bishop of the Personal Ordinariate of the Chair of St Peter, a canonical structure similar to a diocese, for Catholics who were nurtured in the Anglican tradition, on 02-02-2016. The following is part of an interview with *Our Sunday Visitor* on 06-01-2016.

OSV: What is the value of the ordinariates for the Catholic Church?

Msgr. Lopes: These are communities which are very vibrant, very committed to their faith. The faith and the communion of the Church is a very deep reality to them because it's cost them. They've had to make decisions that affected not only their parishes, but their families and their friends. They came to believe, “We need to move. We need to enter into full communion with the Catholic Church.” There is a certain dying and rising in that experience. It makes the ordinariate faithful that I have met and the clergy tremendous evangelizers. They are able to articulate a joy of being Catholic and the adventure of fidelity. ...

OSV: What else about the Anglican tradition strikes you?

Msgr. Lopes: All of our communities, I've noticed, are very committed to beauty in worship, beauty in terms of the music, beauty in terms of the participation in the prayers. Also, beauty in terms of reverence and in terms of the style of architecture.

One bishop told me, having experienced Mass in one of the ordinariate communities, “Your people linger over worship.” You'll note that nobody looks at their watch during Mass in our communities.

www.osv.com

Bad Memory

Pope Francis, to participants in the Course on the Internal Forum, 05-03-2016 *Zenit.org*

After the priest's absolution, every repentant faithful has the certainty, through faith, that his sins no longer exist. They no longer exist! God is Omnipotent. I like to think that He has a weakness: a bad memory. Once He forgives He forgets. And this is great! The sins no longer exist, they were cancelled by divine mercy. Every absolution is, in a certain way, a jubilee of the heart, which rejoices not only the faithful and the Church but, especially, God Himself. Jesus said so: “there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance”.

Songs With God in First Person

Answered by Fr Edward McNamara, professor of liturgy at the Regina Apostolorum university. Zenit.org 09-10-12

Q: I have a question about the use of music in liturgy. A priest has stated that we should not be singing songs where we sing as if it were God speaking: "I, the Lord of sea and sky, I have heard my people cry..." or "I am the bread of life..." What is the norm on this? I did a little research but could not find an answer. - D.E., San Jose, California

A: Although there is a widely held opinion that these songs should not be used, there is in fact no norm that expressly prohibits them.

Some argue that the texts of such hymns do not form part of Catholic liturgical tradition. In this there is a valid argument, as songs of this kind are fairly novel in the repertoire. It is not a very strong argument, however, because the practice of integrating hymns into the Mass is itself a post-conciliar novelty in the Church, so there is not much tradition to go on. It is true that in some cultures the faithful did sing hymns while Mass was going on. But these hymns were, in a way, tangential to and not integrated into the Mass itself. I think it is fair to say that outside of the Liturgy of the Hours, Catholics before the Second Vatican Council sang hymns principally as part of popular piety and not at Mass. ...

I also think it is also fair to say that nobody really thinks they are speaking as God when they sing these songs. Rather, they are aware that this is Scripture and the message is addressed to them as much as to others. Certainly, scriptural based texts are part of both Catholic tradition and the recommendations of the Church for hymns. I would say that the question as to the legitimacy and convenience of these texts largely boils down to whether we can find any foundation for them in traditional and official liturgical sources. We do find occasional texts in which the choir or assembly sing or recite texts in which God speaks in the first person. The clearest example is the reproaches of Good Friday: "My people, what have I done to you? Or how have I grieved you? Answer me! ..."

In conclusion, any new composition that truly identified the singer with God would induce into doctrinal error and should never be used. However, if a composition is made up of Scriptural texts, or very closely tied to scriptural contexts, so that there is no danger of any doctrinal confusion, I would say that their use cannot be excluded as a matter of principle. It is necessary to examine each song in particular and judge it on its doctrinal, literary and musical merits.

Blunt Tools and Lousy Apprentices

From Handout n.58 by Fr James Tierney, 01-11-2008, Cardinal Newman Catechist Consultants

Christ is risen – and death hath no more dominion over Him. Cheer up, faint hearts! *Sursum corda!* Sure, things are crook in the world, and often things are crook within the Church! But not everything in the Church and the world. The Church herself is without blemish, the immaculate Bride of Christ: it is her members lay and clerical who are often "shonky".

Seemingly, Adam fell little by little, beginning with a failure in his duty to look after Eve, and to guard her from the Devil. So the Devil got Eve and then Adam, and crash! bang! down they fell, from grace into mortal sin, the original sin for us all. This is why things are so often shonky. Ever since this Fall, salvation history has been a sorry record of how God has worked with defective material, just like a carpenter using blunt and worn out tools, and helped only by mainly lousy apprentices.

This background in salvation history helps us to cope, to understand why things go wrong so often: and why the short-term triumphs of the Devil, original sin, and our own many sins and imperfections. ... In dealing with sinful man, God seems to expect that He will have to work with extremely unreliable material, shonky material. We must expect to do the same. It was always so. True, the Church is the Bride of Christ, and totally without stain. Her members, however, are striving to live up to their calling. They often stumble...

The bottom line is, God Himself puts up with it. Therefore so must we. As the saints did. So rather than dismay at how much goes wrong, we should be amazed that anything good is achieved at all. And it is! Miracles of grace are happening in so many lives all the time! Be glad, be grateful.

So cheer up! Out of the encircling gloom we burst forth with God-given Faith, Hope and Charity, seeking forgiveness, and handing it out to our fellow sinners.

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

“The Eucharist is the Sacrament of Love;

It signifies Love,

It produces love.

*The Eucharist is the consummation
of the whole spiritual life.”*

- St Thomas Aquinas

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

Editor: Janet Kingman

Subscription is free. We rely on donations.

ITD's bank details for **Direct Deposits:**

Account name: Janet Kingman

BSB: 013-745 (ANZ)

Account number: 2901-63632

Cheques to be made out to Janet Kingman

Donate via **Ritchies** Supermarkets Community Benefit program by nominating Into the Deep, CB number 81799.

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.

Some Do, Some Will

Last month I asked readers if you still pray the prayer alongside, that's always on the back page of ITD. The reason I asked is that I realised that I myself no longer pray it, and I thought maybe the time had come to take it off. But then when I read it again I rediscovered why I liked it so much originally (it's been in ITD since Issue no. 1).

Turns out it's the same for others. A few have responded that they pray it each time they read ITD, but others have said they hadn't read it for a long time, but in reading it again, they rediscovered it too. So it's here to stay. May Our Lady always come to our aid.

- Ed.