

Into the Deep

Issue 160

Newsletter of orthodox Catholics of Gippsland

May 2016

Marian Day

A Marian Day (Formerly the Diocesan Marian Conference) will be held on

Saturday 14 May

At St Brigid's Catholic Church, Cowwarr.

The theme of the day will be "Mary, the Mother of Mercy".

Guest speakers will be:

- Fr Prasanna Warnakulasuriya, Assistant Priest at St Michael's, Traralgon, and
- Fr Ken Clark, Parish Priest of the Ordinariate Parish of the Most Holy Family in Gippsland (based in Heyfield-Cowwarr).

The format of the day will be as follows:

- 9.00am Adoration and Confession
- 10.00am Benediction
- 10.15am Morning tea
- 11.00am Talk by Fr Prasanna
- 11.45am Procession and crowning of Our Lady's statue
- 12.00pm Mass
- 1.00pm Lunch - BYO
- 2.00pm Talk by Fr Clark
- 3.00pm Divine Mercy Chaplet and close.

There will be original Catholic artwork by local artist Erica McGrath on display and for sale. Proceeds to the Ordinariate parish in Gippsland.

Contact Pat Crozier on 0400 218 417 for more information.

This year there will also be a Marian Day in Cranbourne, on Saturday 4 June. See p.2 for details.

"There is no sinner in the world, however much at enmity with God, who cannot recover God's grace by recourse to Mary, and by asking her assistance."

- St Bridget of Sweden

Afraid of What?

St Catherine of Sienna

And of what should we be afraid? Our captain on this battlefield is Christ Jesus. We have discovered what we have to do. Christ has bound our enemies for us and weakened them that they cannot overcome us unless we so choose to let them. So we must fight courageously and mark ourselves with the sign of the most Holy Cross.

The Perfect Tabernacle

From a talk by Bishop Peter J. Elliott at the 2009 Marian Conference, Traralgon

The Old Covenant rested on the law revealed to Moses and inscribed on two stone tablets enshrined within a noble casket of fine wood and pure gold. That man-made ark of the covenant was a "type", a symbolic prophecy or anticipation of Mary. She is the real ark, the true "house of gold", for she is the tabernacle of perfect human flesh enshrining the Word made flesh. God now dwells among his people. ...

Mary understood as the tabernacle of God, links her to the Eucharist. In his great encyclical on the Eucharist, *Ecclesia de Eucharistia*, The Servant of God Pope John Paul II described her as "the Woman of the Eucharist", the "first tabernacle in history". Henceforth the Eucharistic tabernacles wrought by human hands and the sacred vessels containing the Eucharist, our chalices, patens, ciboria, pyxes, monstrances, are all images of Mary. Like her, the Vessel of Devotion, the Spiritual Vessel, these vessels exist only to bear the Lord, to offer the Lord, to present and show the Lord to us. What they carried out as the function of beautiful but inanimate instruments, she carries out with full personal faith, commitment and consent.

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

Marian Day Too

A Marian Day will be held on
Saturday 4 June

**At St Agatha's Catholic Parish,
129 Sladen Street, Cranbourne**

The theme of the day will be
"Mary, the Mother of Mercy".

Guest speaker will be Fr Dishan Candappa,
Administrator of St Luke's Blackburn South.

The format of the day will be as follows:

- 8.00am Adoration
- 9.00am Morning Prayer
- 9.25am Procession and crowning of Our Lady's statue
- 9.30am Holy Mass
- 10.30am Morning tea
- 11.00am Talk by Fr Dishan
- 11.45am Holy Rosary and Angelus
- 12.00pm Lunch - BYO
- 1.00pm Talk by Fr Dishan
- 2.30pm Benediction
- 3.00pm Divine Mercy Chaplet and close.

For more information contact Lorraine, 5996 8777.

Melbourne Catholic

"Melbourne Catholic" [new magazine of the Archdiocese of Melbourne, replacing Kairos] – I fail to see how this new magazine will help Catholics grow in the faith. Furthermore it gives poor witness to the faith. My first thoughts: they have plenty of money to waste. And who wants Jeff Kennett's opinion on the Church?

If you want a good magazine for the family none better than the Polish magazine "Love One Another" [English version]. They have 16 million subscriptions worldwide. Contact in Australia: Ray Atkinson (07) 3252 9707 or www.loamgazine.org. Four copies thirty dollars yearly.

Don Kempster, Monbulk, Victoria

Dangerous and Extreme

US Democratic presidential candidate Hillary Clinton is no stranger to promoting abortion: recently, she branded pro-life legislation in the state of Florida to protect unborn children from abortion as being "dangerous and extreme". I could have sworn that nothing is more dangerous and extreme for any human being than being killed.

Henk Verhoeven, Beacon Hill, New South Wales

Internet Used Wisely

**Pope Francis, in his Message for World
Communications Day, this year on 8 May**

Emails, text messages, social networks and chats can also be fully human forms of communication. It is not technology which determines whether or not communication is authentic, but rather the human heart and our capacity to use wisely the means at our disposal. Social networks can facilitate relationships and promote the good of society, but they can also lead to further polarization and division between individuals and groups. The digital world is a public square, a meeting-place where we can either encourage or demean one another, engage in a meaningful discussion or unfair attacks. ... The internet can help us to be better citizens. Access to digital networks entails a responsibility for our neighbour whom we do not see but who is nonetheless real and has a dignity which must be respected. The internet can be used wisely to build a society which is healthy and open to sharing.

Holy Queen

**From a talk by Bishop Peter J. Elliott at the
2009 Marian Conference, Traralgon**

It is interesting that perhaps the oldest painting of Mary, in the Roman catacombs, shows her enthroned with her Son on her lap as the Magi approach. ... This imagery reappears and develops in many later paintings, mosaics and statues up to our own times. Recently a special rite of crowning an image of the Blessed Virgin was authorised by the Vatican's Congregation for Divine Worship.

The "Virgin enthroned" or the crowned Virgin is Mary the Queen. Later there were many depictions of her Son actually crowning her, although this symbolic art is derived equally from the doctrine of her assumption into heavenly glory, that is her triumph and that of the Church.

Our devotion gladly accords her the title of "Queen", especially in the Litany of the Blessed Virgin or "Litany of Loreto". In this Easter Season we replace the Angelus with the Regina Caeli. One of the most popular Marian antiphons in the Liturgy of the Hours is the "Salve Regina", Hail Holy Queen, widely used by Catholics and recited at the end of the Rosary. May I also commend to you an aspiration revealed to a holy nun: "Mary, Immaculate Queen, triumph and reign!" Wherever she reigns, in our hearts, in our families, in society, there justice, peace and mercy flourish.

A Sight for Sore Eyes

I wanted to say thank you. A friend told me of Into the Deep and that you had been fighting the good fight for a long time. So I promptly signed up. The Church in Australia, and especially here in the Ballarat Diocese seems to be in a bit of a 'black hole of modernism' but your newsletter is a sight for sore eyes, something else I now have at my disposal to filter the Truth from fiction. So thank you. Of course there are glimmers of hope here and there, but how I pray the Church comes home to her Holy Tradition and leaves the fairy floss religion I got taught so thoroughly behind.

May Our Lady of Perpetual Succour guide you in your work and bless it with abundance.

Sr. Louise, Ballarat, Victoria

Courage Takes Over

Pope Francis, 08-06-2014

The feast of Pentecost commemorates the outpouring of the Holy Spirit upon the Apostles gathered in the cenacle.

Like Easter, it is an event that occurred on a Jewish feast, and leads to a surprising end. The book of the Acts of the Apostles describes the signs and fruits of that extraordinary occasion: the forceful wind, the tongues of fire; fear vanishes and courage takes its place; their tongues are loosened and everyone understands the proclamation.

Where God's Spirit is, everything is reborn and transfigured. The event of Pentecost marks the birth of the Church and its public manifestation.

Zenit.org 08-06-2014

The Price to Pay

Pope Benedict XVI, London, prior to the beatification of Cardinal John Henry Newman, 18-09-2010

Newman's life also teaches us that passion for the truth, intellectual honesty and genuine conversion are costly. ...

In our own time, the price to be paid for fidelity to the Gospel is no longer being hanged, drawn and quartered but it often involves being dismissed out of hand, ridiculed or parodied. And yet, the Church cannot withdraw from the task of proclaiming Christ and His Gospel as saving truth, the source of our ultimate happiness as individuals and as the foundation of a just and humane society.

Finally, Newman teaches us that if we have accepted the truth of Christ and committed our lives to Him, there can be no separation between what we believe and the way we live our lives. Our every thought, word and action must be directed to the glory of God and the spread of His Kingdom. Newman understood this, and was the great champion of the prophetic office of the Christian laity. He saw clearly that we do not so much accept the truth in a purely intellectual act as embrace it in a spiritual dynamic that penetrates to the core of our being.

Truth is passed on not merely by formal teaching, important as that is, but also by the witness of lives lived in integrity, fidelity and holiness; those who live in and by the truth instinctively recognise what is false and, precisely as false, inimical to the beauty and goodness which accompany the splendour of truth, 'veritatis splendor'. ...

Without the life of prayer, without the interior transformation which takes place through the grace of the Sacraments, we cannot, in Newman's words, 'radiate Christ'; we become just another 'clashing cymbal' in a world filled with growing noise and confusion, filled with false paths leading only to heartbreak and illusion.

...No-one who looks realistically at our world today could think that Christians can afford to go on with business as usual, ignoring the profound crisis of faith which has overtaken our society, or simply trusting that the patrimony of values handed down by the Christian centuries will continue to inspire and shape the future of our society.

We know that in times of crisis and upheaval God has raised up great saints and prophets for the renewal of the Church and Christian society; we trust in His providence and we pray for His continued guidance. But each of us, in accordance with his or her state of life, is called to work for the advancement of God's Kingdom by imbuing temporal life with the values of the Gospel. Each of us has a mission, each of us is called to change the world, to work for a culture of life, a culture forged by love and respect for the dignity of each human person.

Vatican Information Service 18-09-2010

Remembering I Am Not Alone

At 4.30 a.m. things were very, very quiet and dark when my wife and I arrived at the church. Father was there already setting things up along with his assistant. The family who were using the old house were milling around; they had come a long way to share a solemn weekend. Cars were arriving, greetings were exchanged, being oh, so quiet.

This was the beginning of a very new thing to me. I was filled with awe as we hurried about preparing the pyre for the 'Eternal' light. Some confusion as we realised no one brought the wood. Never mind, the Good Lord provides as usual. A new-comer came along and helped us with the lighting.

The liturgy started in the dark outside the church, then inside we went – it was Easter Sunday, and we were hosting the very first Dawn Mass at St Brigid's church, Cowwarr, followed by a breakfast organised by the Ordinariate Parish of the Most Holy family.

As we prayed on I found it was becoming a challenge to concentrate, but as always a quick prayer to God for strength always comes through for me, and before I knew it, it was finishing, with some strength left over. I was then ushered into the hall to cook the brekky – “eggsnbacon, yummo!” says one.

It was a fantastic result with about 90% of those in attendance being present for the feed – amazing, I thought! And the mix of the congregation was so varied, senior, not so senior, young 'uns!

After some time we started to disperse and go home. I was filled with, “Hey wait a minute?! Does this mean we all have to go it alone? Does this mean? Hey? No one's listening to my cries?” I was at least crying out to God for some sort of resilience to face the world by myself. Because all of these beautiful people were going to be going it alone also. Why? Why did I feel like this?

Then I was thinking of my prayers back in the church – still people shuffling along to go home and face life – I realised then we were all going to do it, not alone but with God's great grace, and this message I was getting was you are not alone, I am there with you always.

I am a simple man, and it did take a few days for this to sink in, that I belong to God and only God! So back off, Satan! Since then I have had this wonderful blessing of belonging to Jesus' holy family. I always knew it, but I was reminded in such a strong message and yet such a simple message.

Charles McCahery, Maffra, Victoria

Why Aren't We Warned?

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

Dr Angela Lanfranchi, breast cancer surgeon:

- It is wilful denial for the Australian Medical Association to say there is no abortion-breast cancer link.
- Induced abortion and contraceptive use are factors that increase the risk of breast cancer.
- Many cancers originate in stem cells. Once you've had children, there are fewer stem cells in the breast. Stem cells in the breast differentiate into either muscle cells or breast milk cells. Once they've differentiated, they can't turn into cancer.
- Women need to be educated, like we do with smoking.
- Preterm delivery (before 32 weeks) doubles the risk of breast cancer. Preterm births are increasing.
- Breast cancer tumors from abortion are seen 10-14 years later. These women should be followed up sooner than the routine over-50's screening for breast cancer.
- A spontaneous abortion in the first 11 weeks of pregnancy does not increase risk of breast cancer. A spontaneous abortion after 11 weeks is generally not hormonally-based and so the risk of breast cancer is the same as induced abortion.
- Medical authorities agree that:
 - A full term pregnancy lowers a woman's risk of breast cancer.
 - Not having children increases her risk.
 - Each additional pregnancy further lowers her risk.
 - Each year after 20 that a woman delays pregnancy, increases her risk of pre-menopausal cancer by 5% per year, and of post-menopausal cancer by 3% per year.
 - Induced abortion increases risk of premature birth of subsequent babies.

If You Fall, Rise

Pope Francis, General Audience, 30-03-2016

We are all sinners. Is this true? If one of you does not know himself to be a sinner, let him raise his hand ... No one! We are all so.

With forgiveness, we sinners become new creatures, brimming with the Spirit and full of joy. Now a new reality begins for us: a new heart, a new spirit, a new life. We, forgiven sinners, who received divine grace, can also teach others not to sin anymore. "But Father, I'm weak, I fall, fall." "But if you fall, rise! Rise!"

When a child falls, what does he do? He raises his hand to his mother, to his father, so that he is helped to get up. We must do the same! If you fall into sin out of weakness, raise your hand: the Lord will take it and help you to rise. This is the dignity of God's forgiveness. The dignity that God's forgiveness gives us is that of rising, of standing always, because He created man and woman to stand. ...

All those that the Lord has put at our side, relatives, friends, colleagues, parishioners ... all are, as we are, in need of God's mercy. It is lovely to be forgiven, but you also, if you want to be forgiven, forgive in turn. Forgive!

Zenit.org 30-03-2016

No Response

Archbishop Coleridge may have a policy of not answering letters (April ITD, p.3). I emailed him and also wrote (posted hard copy) challenging his public statement that Islam was a religion of peace. I cited not the turmoil in the Middle East or ISIS but the situation in Pakistan (among ordinary Muslims) which I know from personal experience. He replied neither to my email or my letter.

Babette Francis, Melbourne, Victoria

Take It Further

Regarding your efforts to get clarification on Elizabeth Harrington's article in The Catholic Leader (April ITD, p.3): I wonder would it be worth your while to send the same query to the Apostolic Nuncio His Excellency Archbishop (Most Reverend) Adolf Tito Yllana? I had occasion to write to that Office on another matter in 2007 when the Pope's representative was Ambrose De Paoli and I received a courteous and considered reply. The address is PO Box 3633, Manuka ACT 2603.

Austin Cummins, Crookwell, New South Wales

Mother Angelica's Fruitfulness

When Mother Angelica died, it was not the magnitude of her media accomplishments that struck me about her life, but what formed the basis for her fruitfulness as a servant of the Church, and her effectiveness an evangelizer in the pursuit of holiness.

Here was a woman who, through the profession of vows, chose Christ as the only meaning of her life, and desired to establish an ever more profound communion with Him by sharing daily in the Sacrament that made Him present. She lived her whole life according to the Christ she received every day, and committed all her causes to Him, trusting that He would act on her behalf. By sinking her roots deep into His living presence and Mystery, she gave her faith and life every chance of growing and producing fruit. She shouted via satellite what she first lived in intimacy with her living Lord and eternal God in her heart.

To demonstrate this centrality, she not only gave birth to the Poor Clare Nuns of Perpetual Adoration, but built a 12 million dollar Shrine of the Most Blessed Sacrament in which to commune with the source and summit of her life. She took the life of Christ seriously, and was prepared to stand up and fight for what she loved.

There is no doubt the primacy of Christ was her key, and formed the basis from which she essentially operated and fearlessly locked horns with the dissenting, liberal and progressive establishment of the American Bishops Conference. On EWTN she unashamedly and publicly denounced these bishops for their progressive left-wing views and leadership in the Church.

Sister Rita Rizzo, a humble, simple nun who became known as Mother Angelica, demonstrated by her life that whatever station in life we find ourselves in, ultimately Christ is the one who will determine our fruitfulness in his great family. And if we are to be effective and fruitful as Catholics, then like her, we too have to be rooted in him, and built on him, and held firm by faith in him.

Gregory Kingman, Morwell, Victoria

We Are All Called to Be Saints

Fr Raniero Cantalamessa, preacher of the Pontifical Household, 2nd Advent sermon, 2015

The theme of this meditation is Chapter 5 in *Lumen Gentium* titled “The Universal Call to Holiness.” ... The call to holiness is formulated from the very beginning with these words:

All in the Church, whether they belong to the hierarchy or are cared for by it, are called to holiness, according to the apostle’s saying: “For this is the will of God, your sanctification” (1 Thess 4:3).

This call to holiness is the most needed and most pressing accomplishment of the Council. Without it, all its other accomplishments are impossible or useless.

It is, however, the one most at risk of being neglected since it is only God and one’s conscience that require it and call us to it, rather than pressures or interests from any particular group in the Church. ...

If we are “called to be saints,” if we are “saints by vocation,” then it is clear that we become true, successful human beings to the extent that we become saints. Otherwise, we will be failures. ...

Mother Teresa was right to tell a journalist who asked her point-blank what she felt in being acclaimed as a saint by the whole world, “Holiness is not a luxury, it is a necessity.”

The philosopher Blaise Pascal formulated the principle of three levels of greatness: the level of bodies and of material things, the level of intelligence, and the level of holiness. ...

Geniuses do not need greatness on the material level; it can neither add nor subtract anything from them.

In the same way, saints do not need intellectual greatness because their greatness is found on a different level. “They are recognized by God and the angels, not by bodies or by curious minds. God is enough for them.”

This principle allows us to value things and people around us in the right way.

Most people stop at the first level and do not even

suspect the existence of a higher level. These are the people who spend their lives preoccupied only with accumulating wealth, cultivating physical beauty, or increasing their own power.

Others believe that the supreme value and the height of greatness are found in intelligence. They try to become famous in the area of letters, art, and thought.

Only a few know that there exists a third level of greatness, holiness.

This greatness is superior because it is eternal, because it is superior in God’s eyes, which is the true measure of greatness, and because it is also the fulfillment of what is noblest in human beings, their freedom.

It does not depend on us to be born strong or weak, beautiful or less so, rich or poor, intelligent or less so.

What depends on us instead is being honest or dishonest, good or bad, saints or sinners.

The musician Charles-François Gounod, who was a genius himself, was right when he said, “A drop of holiness is worth more than an ocean of genius.”

The good news about holiness is that people are not forced to choose just one from among these levels of greatness. They can be holy in each of them. There have been, and are, saints among the rich and poor, the strong and weak, the geniuses and the uneducated. No one is precluded from the greatness of the third level. ...

Saint Augustine offers us some advice: begin to rekindle in ourselves a desire for holiness: “The entire life of a good Christian,” he writes, “is a holy desire [that is, a desire for holiness]”...

Jesus said, “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied”. Biblical righteousness, as we know, is holiness.

Let us end with a very simple and direct question to meditate on: “Do I hunger and thirst for holiness, or am I resigning myself to mediocrity?”

Zenit.org 11-12-2015

“Holiness is not a luxury, it is a necessity.”

Blessed Teresa of Calutta

Anchor Your Spiritual Life

From a reflection by Bishop Robert Barron, auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries

Jesus tells of a Pharisee who “took up his position and spoke this prayer to himself, ‘O God, I thank you that I am not like the rest of humanity—greedy, dishonest, adulterous—or even like this tax-collector.’”

This is, Jesus suggests, a fraudulent, wholly inadequate prayer, precisely because it simply confirms the man in his self-regard. The words are, obviously enough, just elaborate self-congratulation, but even the Pharisee’s body-language gives him away: he takes up his position, standing with a confidence bordering on arrogance in the presence of God. The prayer itself confirms the Pharisee’s world. Like a second-rate work of art, or like the tourist’s language spoken by the dilettante, it functions simply to please. And the god to which he prays is, necessarily, a false god, an idol, since it allows itself to be positioned by the ego-driven needs of the Pharisee.

But then Jesus invites us to meditate upon the publican’s prayer. First, his stance is telling: “but the tax-collector stood off at a distance would not even raise his eyes to heaven...” This man realizes that he is in the presence of a power that he cannot even in principle manipulate or control; and he signals with his body, accordingly, that he is positioned by this higher authority. Then he speaks with a simple eloquence: “he beat his breast and prayed, ‘O God, be merciful to me, a sinner.’” Though it is articulate speech, proceeding from the mind and will of the publican, it is not language that confirms the independence and power of the speaker, just the contrary. It is more of a cry or a groan, an acknowledgement that he needs to receive something, this mysterious mercy for which he begs.

In the first prayer, God is the principal member of the audience arrayed before the ego of the Pharisee. But in this second prayer, God is the principal actor, and the publican is the audience awaiting a performance the contours of which he cannot fully foresee. ...

In the eastern Christian tradition, the “Jesus prayer” is all-important. Whether recited throughout the day by the contemplative monk or spoken occasionally by the business person immersed in the cares of the secular world, this prayer anchors the spiritual life of many Christians. It is a formula derived from the tax-collector’s prayer: “Lord Jesus Christ, Son of the living God, have mercy on me, a sinner.” It is simple, unadorned, even blunt. But it has the essential virtue of knocking the ego off of its pedestal and rocking the world of the one who utters it. In this, it both opens the sinner to transformation and honours the true God.

Zenit.org 16-03-2016

Not A Job

Pope Francis to priests, 20-11-2015

...The priest is always “with other men,” he is not a professional of pastoral care or of evangelization, who arrives and does what he must – perhaps well, but as if it were a profession – and then goes to live a separate life. One becomes a priest by being in the midst of the people: closeness. ...

The good that priests can do is born especially from their closeness to and tender love for persons. They are not philanthropists or functionaries; priests are fathers and brothers. A priest’s paternity does so much good. ...

A good examination of conscience for a priest is also this: if the Lord returned today, where would He find me? “Where your treasure is, there will your heart be also”. And, where is my heart? In the midst of the people, praying with and for the people, involved in their joys and sufferings, or instead in the midst of the things of the world, of earthly affairs, in my private “spaces”? A priest cannot have private spaces, because he is always either with the Lord or with the people.

I think of those priests I have known in my city, when there was no telephone secretary, but they slept with the telephone on the night table, and at whatever time the people called, they got up to anoint: no one died without the Sacraments! Not even in rest did they have a private space. This is apostolic zeal.

The answer to this question: ‘Where is my heart?’ can help every priest to direct his life and ministry to the Lord.

Zenit.org 23-11-2015

Think With The Church

From an address by Cardinal Angelo Amato, Prefect of the Congregation for the Causes of the Saints, to priests at the conference of the Australian Confraternity of Catholic Priests, January 2015

Sentire cum Ecclesia [to think with the Church] concretely means to live in full communion with the pastors of the Church and to have a fruitful faith in service to the Church, feeling ourselves as affectionate and faithful sons of Holy Mother Church.

In the *Spiritual Exercises*, St Ignatius of Loyola enumerates eighteen rules about *sentire cum Ecclesia*. He includes one, a paradoxical one, which goes like this:

13. In order not to make a mistake, we must hold that what we see as white is black, if the hierarchical Church says so. Because we believe that that spirit which governs us and supports us, is the same in Christ Our Lord, who is the Bridegroom, and in the Church, which is his Bride. In fact our holy mother Church is ruled and governed by the same Spirit and Lord who dictated the ten commandments.

St Josemaría Escrivá, founder of Opus Dei, wrote in *The Way*:

518. What joy to be able to say with all the strength of my soul: I love my Mother, the holy Church!

The saints were literally overzealous to make the Church attractive. The holiness of Christ-Church must be able to shine through our life and our preaching – above all in regard to fundamental ethical problems like abortion, euthanasia, the sacrament of matrimony, the welcoming of life, and the education of children.

The more today's culture is without or against the Church, the more we must *be* Church. ...

Sentire cum Ecclesia is lived in the acceptance and implementation of the doctrinal directives of the Pope and Pastors.

I remember that when Benedict XVI, in June of 2005, promulgated the *Compendium of the Catechism of the Catholic Church* – which can be considered the catechism of two Popes, John Paul II and Benedict XVI – negative reactions precisely from some religious and priests arrived at the Congregation for the Doctrine of the Faith. In their critical ardour they did not realize that the *Compendium* had three new things, regarding content and methodology that are most useful for today's catechesis: a dialogue approach, the essential nature of exposition, and the catechetical relevance of image. In the height of irony, Anglican bishops and faithful sent the *Compendium* to the Congregation for the Doctrine of the Faith with their signatures declaring "This is also our faith." The consequence was then the return of many of them to the Catholic Church.

When the Congregation for the Doctrine of the Faith published in 2000 the declaration *Dominus Iesus*, the reactions which were critical, even violent, came from neither Christians (who were primarily involved) nor Protestants and Orthodox (who actually recognised the clarity of the document), but from Catholic theologians and priests, with reactions that bordered on insult. They held, in fact, that with this pronouncement the end of inter-religious dialogue and ecumenical dialogue was decreed. In contradiction to the false prophets, *Dominus Iesus* not only did not block dialogue, but is today actually cited as the document that, reaffirming Catholic identity with clarity, shed light in the harbour of a thick fog of certain theologies and philosophies of religion which impede ecumenism. ...

Knowledge, reading and implementation of magisterial documents constitute a guide of extraordinary importance for pulling oneself out of the labyrinth of the thousands of contemporary religious and ethical proposals. Christian life is nourished by that sound doctrinal lifeblood which is the Magisterium, whose job it is to announce the good news of Jesus, to make known his voice of goodness and wisdom in the modern world. ...

To love the Church is to love Christ, the author of every good. It is he who says: "If you remain in me and my words remain in you, ask whatever you will and it will be given you." (Jn 15:7)

The Priest, Winter 2015, p.14

Toxic Waste: "There is absolutely no doubt that the so-called First World has exported and continues to export its spiritual toxic waste that contaminates the peoples of other continents, in particular those of Africa. In this sense, colonialism which is over at a political level, has never really entirely come to an end." - Pope Benedict XVI, 04-10-2009

Make Your Choice

Saint Augustine

All else of ours, both good and evil, is uncertain; death alone is certain.

What is this that I say? A child is conceived, perhaps it will be born, perhaps it will be an untimely birth. So it is uncertain: Perhaps he will grow up, perhaps he will not grow up; perhaps he will grow old, perhaps he will not grow old; perhaps he will be rich, perhaps poor; perhaps he will be distinguished, perhaps abased; perhaps he will have children, perhaps he will not; perhaps he will marry, perhaps not; and so on, whatever else among good things you may name.

Now look too at the evils of life: Perhaps he will have sickness, perhaps he will have not; perhaps he will be stung by a serpent, perhaps not; perhaps she will be devoured by a wild beast, perhaps he will not. And so look at all evils; everywhere is there a "perhaps it will be," and "perhaps it will not."

But canst thou say, "Perhaps he will die," and "perhaps he will not die"? As when medical men examine an illness, and ascertain that it is fatal, they make this announcement; "He will die, he will not get over this." So from the moment of a man's birth, it may be said, "He will not get over this." When he is born he begins to be ailing. When he dies, he ends indeed this ailment: but he knows not whether he does not fall into a worse.

The rich man in the Gospel had ended his voluptuous ailment, he came to a tormenting one. But the poor man ended his ailment, and arrived at perfect health. But he made choice in this life of what he was to have hereafter; and what he reaped there, he sowed here. Therefore while we live we ought to watch, and to make choice of that which we may possess in the world to come.

Saints and Sinners

Pope Francis, Morning homily, 19-01-2016 Zenit

The life of this man [King David] moves me. We have all been chosen by the Lord to be baptized, to be part of His people, to be saints; we have been consecrated by the Lord on the path towards sainthood. Reading about this life, from boyhood to old age, during which he did many good things and others that were not so good, it makes me think that during the Christian journey, the journey the Lord has invited us to undertake, there is no saint without a past and no sinner without a future.

Disappointed

On the Feast of Divine Mercy, the first Sunday after Easter, I attended the Sacred Heart Cathedral in Bendigo. To say I came away disappointed, as did many others, is an understatement. I came away with the impression that the Bishop, priest and nun who spoke for an hour, knew very little if anything about this great devotion of Divine Mercy.

In the 1930's Jesus appeared to St Faustina revealing His desire for His Divine Mercy to be made known. She died in 1938. After her death, the message of Divine Mercy began to spread. In 1958 the Church banned this devotion. Twenty years later in 1978 due to the efforts of Pope John Paul II, the ban was lifted. In 2000, the nun of mercy was canonised.

The Divine Mercy devotion has spread throughout the world. Unfortunately, in this country it seems to me that very few bishops and priests know much about this great devotion. They certainly don't seem to promote its importance. Pray for them.

We are all sinners and need the mercy of our God. In the Sacrament of Confession (the dead Sacrament) we see, or should see, the mercy and love of God. Unfortunately not too many of us see the need for this Sacrament. We seem to kid ourselves that we do not sin.

The recitation of the Divine Mercy chaplet is important for us all and especially for the dying and for the holy souls suffering in Purgatory. The truth is that we do not go straight to Heaven.

How many of our priests would recite the Chaplet in the presence of the dying? There are many instances of souls returning to Christ on their death bed and making a good Confession when the Chaplet has been recited. We should learn more about this devotion and practise it daily. We will not know how many souls we are responsible for saving until we enter eternity.

To find out more write to Divine Mercy Publications, PO Box 351, Camberwell, Vic 3124. Ask for the booklet, 'The Divine Mercy – Message and Devotion.'

John Henderson, Morwell, Victoria

"Our obligation is to do God's will, and not our own. We must remember this if the prayer that our Lord commanded us to say daily is to have any meaning on our lips." - St Cyprian

Did You Know?

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

By Fr Ken Clark, OLSA

- Ascension Thursday is a Holy Day of Obligation in the Ordinariate. Mass is at 6pm in Cowwarr on Thursday 5 May. All welcome.
- We will be hosting three retreat days/quiet days on Saturday 6 August, 17 September, and 29 October, in Cowwarr. All welcome.

Diocesan Rosary Campaign in Schools

No, not in Australia, silly! This is in the Archdiocese of Armagh in Ireland. The Archbishop, Eamon Martin, has called on students in his diocese to learn to pray a decade of the rosary together at noon each day during the month of May. This "Rosary Relay" is being held as part of the Jubilee Year of Mercy. The aim is to unite the pupils of the Archdiocese in prayer and then for them to pass on the rosary to families and others in the community. The Archbishop says he wants to "engage pupils and staff in the mysteries of our faith". Can anyone imagine something like this happening in the Diocese of Sale, for example?

- Ed.

Basically Good People

Pope Francis, Angelus Address, 28-02-2016

"If you do not repent, you will all perish as they did!" (Lk 13: 3). ... Jesus invites us to change the heart, to make a radical switch on the path of our lives, abandoning compromises with evil ...to decidedly take up again the path of the Gospel.

But again there is the temptation to justify ourselves. What should we convert from? Aren't we basically good people? How many times we have thought this: "But I'm basically good, I'm a good person" ... and it's not like that, eh? "Am I not a believer and even quite practicing?" And we think that that's how we are justified.

Unfortunately, each of us very much resembles the tree that, over many years, has repeatedly shown that it's sterile. But, fortunately for us, Jesus is like a farmer who, with limitless patience, still obtains a concession for the fruitless vine. "Sir, leave it for this year also ... it may bear fruit in the future" (v 9).

... Have you thought about the patience of God? Have you thought as well of his limitless concern for sinners? How it should lead us to impatience with ourselves! It's never too late to convert. Never. Until the last moment, God's patience awaits us. ... He saves us because he has great patience with us. And this is his mercy. It's never too late to convert, but it's urgent. It's now! Let us begin today.

Zenit.org 28-02-2016

What is The Sacrament of the Eucharist Called?

Catechism of the Catholic Church, para 1328-1330, 1332

The inexhaustible richness of this sacrament is expressed in the different names we give it. Each name evokes certain aspects of it. It is called:

- **Eucharist**, because it is an action of thanksgiving to God. ...
- **The Lord's Supper**, because of its connection with the supper which the Lord took with his disciples on the eve of his Passion and because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem.
- **The Breaking of Bread**, because Jesus used this rite, part of a Jewish meal when as master of the table he blessed and distributed the bread, above all at the Last Supper. ...
- **The Eucharistic assembly** (*synaxis*), because the Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church.
- **The memorial of the Lord's Passion and Resurrection.**
- **The Holy Sacrifice**, because it makes present the one sacrifice of Christ the Saviour and includes the Church's offering.
- The terms **holy sacrifice of the Mass**, "**sacrifice of praise**," **spiritual sacrifice**, **pure and holy sacrifice** are also used, since it completes and surpasses all the sacrifices of the Old Covenant.
- **The Holy and Divine Liturgy**, because the Church's whole liturgy finds its centre and most intense expression in the celebration of this sacrament; in the same sense we also call its celebration the **Sacred Mysteries**. ...
- **Holy Mass** (*Missae*), because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (*missio*) of the faithful, so that they may fulfill God's will in their daily lives.

Ordinary Time

From the Introduction to the Lectionary (quoted in an answer by Fr Edward McNamara)

103. Ordinary Time begins on the Monday after the Sunday following 6 January; it lasts until the Tuesday before Lent inclusive. It begins again on the Monday after Pentecost Sunday and finishes before evening prayer I of the first Sunday of Advent.

The Order of Readings provides readings for thirty-four Sundays and the weeks following them. In some years, however, there are only thirty-three weeks of Ordinary Time. Further, some Sundays either belong to another season (the Sunday on which the Feast of the Baptism of the Lord falls and Pentecost Sunday) or else are impeded by a solemnity that coincides with Sunday (e.g. The Most Holy Trinity or Christ the King).

109. The Gospels are so arranged that Mark is read first (First to Ninth Week), then Matthew (Tenth to Twenty-First Week), then Luke (Twenty-Second to Thirty-Fourth Week). Mark chapters 1-12 are read in their entirety, with the exception only of the two passages of Mark chapter 6 that are read on weekdays in other seasons.

From Matthew and Luke the readings comprise all the material not contained in Mark. All the passages that either are distinctively presented in each Gospel or are needed for a proper understanding of its progression are read two or three times. Jesus' eschatological discourse as contained in its entirety in Luke is read at the end of the liturgical year.

110. The First Reading is taken in periods of several weeks at a time first from one then from the other Testament; the number of weeks depends on the length of the biblical books read. Rather large sections are read from the New Testament books in order to give the substance, as it were, of each of the Letters.

From the Old Testament there is room only for select passages that, as far as possible, bring out the character of the individual books. The historical texts have been chosen in such a way as to provide an overall view of the history of salvation before the Incarnation of the Lord. But lengthy narratives could hardly be presented; sometimes verses have been selected that make for a reading of moderate length. In addition, the religious significance of the historical events is sometimes brought out by means of certain texts from the wisdom books that are placed as prologues or conclusions to a series of historical readings.

Nearly all the Old Testament books have found a place in the Order of Readings for weekdays in the Proper of Seasons. The only omissions are the shortest of the prophetic books (Obadiah and Zephaniah) and a poetic book (the Song of Songs). Of those narratives of edification requiring a lengthy reading if they are to be understood, Tobit and Ruth are included, but the others (Esther and Judith) are omitted. Texts from these latter two books are assigned, however, to Sundays and weekdays at other times of the year.... At the end of the liturgical year the readings are from the books that correspond to the eschatological character of this period, Daniel and the Book of Revelation.

Zenit.org 17-11-2015

Anti-Discrimination Laws

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

Mr Bernard Gaynor, Conservative Catholic Commentator:

- Bernard Gaynor, former Army Major, has faced 28 anti-discrimination complaints from the NSW Anti-Discrimination Commission. He calls anti-discrimination laws an intolerable burden on a free society, an attack on our freedom. Their goal is the destruction of Christian belief. It is totalitarian – they will force us to praise homosexual behaviour.
- On the one hand an all-male 'marriage' is praised, and on the other an all-male Defence Force is condemned.
- Activists attack those they see as weak or marginalised – accuse them of being bigots and destroy them, and in the process silence a hundred others. The threat of investigation is silencing the public. They are trying to force the Catholic Church to be silenced.
- We can win. Even if the odds seem so stacked against us. All we need is courage.
- Anti-discrimination laws are not protecting the vulnerable, but allowing bullying. They are primarily designed to undermine existing cultural norms.

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

Speak, Lord

Pope Francis, Morning Mass, 14-04-2016

“Speak, Lord, because your servant is listening.”
We should pray this many times a day: when we
have a doubt, when we do not know what to do, or
when we want simply to pray. And with this prayer
we ask for the grace of docility to the Holy Spirit.

Contact *Into the Deep*

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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.

Training in Holiness

Rosarium Virginis Mariae no.5

But the most important reason for strongly encouraging the practice of the Rosary is that it represents a most effective means of fostering among the faithful that commitment to the contemplation of the Christian mystery... a genuine “training in holiness”...

Inasmuch as contemporary culture...has witnessed the flowering of a new call for spirituality, due also to the influence of other religions, it is more urgent than ever that our Christian communities should become “genuine schools of prayer”. The Rosary belongs among the finest and most praiseworthy traditions of Christian contemplation.