

# *Into the Deep*

Issue 161

Newsletter of orthodox Catholics of Gippsland

June 2016

## Not a Magic Wand

Pope Francis, General Audience, 25-05-2016

Jesus exhorts to pray “without losing heart.”

We all experience moments of tiredness and discouragement, especially when our prayer seems ineffective. But Jesus assures us: ..God speedily listens to His children even if He does not do so in the times and ways that we wish.

Prayer is not a magic wand. It helps to keep faith in God and to entrust ourselves to Him, even when we do not understand His will.

In this, Jesus Himself – who prayed so much! – is our example. The Letter to the Hebrews reminds us that, “In the days of His flesh, Jesus offered up prayers and supplications, with loud cries and tears, to Him who was able to save Him from death, and He was heard for His godly fear” (5:7). At first sight this affirmation seems unlikely, because Jesus died on the cross. Yet the Letter to the Hebrews is not mistaken: God truly saved Jesus from death giving Him complete victory over it, but the way followed to obtain it passed through death itself! ...

See what prayer does: it transforms the desire and moulds it according to God’s will, whatever it is, because one who prays aspires first of all to union with Him, merciful Love.

... “Nevertheless, when the Son of man comes, will He find faith on earth?” (v.8). And, with this question, we are all put on guard: we must not desist from prayer even if it is not required. It is prayer that preserves faith; without it, faith vacillates!

Zenit.org 25-05-2016

## Rejoice!

Padre Pio

The more you are afflicted, the more you ought to rejoice, because in the fire of tribulation the soul will become pure gold, worthy to be placed and to shine in the heavenly palace.

## Weak

I’ve lost track of how many people have brought to my attention the big, bold, demoralising photo on the front page of the latest Catholic Life. Fancy a whole bunch of priests gracing the cover of a diocesan newspaper, in the presence of their bishop, and all (bar one) dressed like any other bloke on the street. Of the twelve priests, only Father Peter Kooloos is identifiable as a priest. On close inspection, it looks like Bishop O’Regan may be wearing the invisible version of the Roman collar – (open) white collar on white shirt.

I beg priests – any priests, all priests – to please write in and explain to me what is so hard about wearing a collar? What is so unpalatable about obeying Canon Law and dressing in “suitable ecclesiastical garb”? Please help me understand the unbearable burden of it all.

If Bishop O’Regan doesn’t demand obedience to Canon Law (see p.2), or if he accepts defiance, then what example does that set for the rest of us? No wonder parishioners treat priests with contempt, telling them what they *must* do or *dare not* do – “Oh no, Father, that’s not how you do it.” “No, Father, we won’t accept that.” “No, Father, I’ll leave the parish if you try that.” “Father, I’ll stop my planned giving if you don’t tow the line.” “How dare you tell me that, Father!” Of course, they would never use “Father” – it would be Tom or John or Pete or mate.

If a priest can’t be obedient in such a simple, straightforward, clear-cut matter, then why should we listen to him? Surely anything he teaches is just a guideline for us to choose to follow or not, as our conscience or preference (or wisdom) dictates? As the Directory for Priests notes, if a priest fails to wear proper priestly attire, it more than likely means he has “a weak sense of his identity as one consecrated to God”. Do we really have a diocese full of weak priests? Do any of them have the guts to stand up and be counted? - Ed.

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

## Marian Day

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.

## Recognise a Priest

Code of Canon Law, under the heading, 'The Obligations and Rights of Clerics', Canon 284:

Clerics are to wear suitable ecclesiastical garb according to the norms issued by the conference of bishops and according to legitimate local customs.

Directory for Priests, Congregation for the Clergy, under the heading, 'Obligation of Ecclesiastical Attire', n.66:

In a secularised and materialistic society, where the external signs of sacred and supernatural realities tend to disappear, it is particularly important that the community be able to recognise the priest, man of God and dispenser of his mysteries, by his attire as well, which is an unequivocal sign of his dedication and his identity as a public minister. ...

Because of their incoherence with the spirit of this discipline, contrary practices cannot be considered legitimate customs; and should be removed by the competent authority.

Outside of entirely exceptional cases, a cleric's failure to use this proper ecclesiastical attire could manifest a weak sense of his identity as one consecrated to God.

## Can You Help?

I have been reading ITD for many years and receive it monthly online now. Over recent years my wife and I have lived in Chelsea in Victoria, Peregian Beach in Queensland, Thurgoona in New South Wales, and currently are back in Chelsea in a Retirement Village. We did not like Queensland because of its lax attitude to the Faith hence our move to Thurgoona where we enjoyed a very orthodox parish. Ill health forced us to leave there and return to Chelsea to, again, a very orthodox parish in St Joseph's.

My reason for writing is to enquire what your opinion is of the St Patrick's Parish in Pakenham as we are contemplating again moving, this time to the Shanagolden Retirement Village. However we would hesitate to make the move if it was too liberal there. We have been reading how orthodox Catholics have suffered in the Sale Diocese in the past and we are wondering if things have improved with the new Bishop?

I have to make a decision fairly quickly whether to move or not so I would appreciate any input as soon as possible.

**Name and address supplied**

*Can any Pakenham locals please help this couple?  
Email me at ITD and I will pass on any information  
to them. - Ed.*

## Looking for Spiritual Direction

Can anyone recommend good priests who are spiritual directors? I've had a few requests from readers but don't know who to direct them to.

Please let me know of any spiritual director priests you can recommend, and where they are, and who they take on.

Thanks for your help. - Ed.

## Do The Same

I was particularly moved by Gregory Kingman's words on Mother Angelica (May ITD, p.5) and her shouting through the satellite what she first learned in the presence of her Eucharistic Lord. His conclusion is that we should all learn to do the same. I hope I can take these words to heart more fully in my own life.

**Fr John Speekman, Howlong, New South Wales**

# Maternal Care in Africa

From a reflection by Bishop Paul Kariuki of Embu, Kenya

We need to confront the new global ethic agenda which is a result of moral relativism and which is targeting Africa at present.

There tends to be no mention of sex with responsibility. The UN proposes every form of abortion as a means to lower maternal mortality. What happens to women's rights and doctors rights? ...

Governments and aid agencies have focused their attention on HIV Aids, they have forgotten women and mothers. This is reflected in their budgets. Only 7.9% of the UN budget is allocated to maternal and child health, which is where the people are dying.

Contraception and abortion are counter cultural to African values and have been proven to be ineffective in lowering maternal mortality. Marriage, fertility and motherhood in Africa is a status symbol. It is a family-based culture. Motherhood is celebrated. Infertility is an abomination. To put in place strategies that will make you infertile is not African.

The approach of some is to eliminate motherhood, not to eliminate maternal mortality. ... Every woman in the furthest village should have access to quality health and obstetric care, not the 'safe' murder of her baby. In the latter system someone always dies which is neither safe nor healthy. ...

The test of the morality of a society is what it does for its children. All mothers share a special dignity because God has asked them to carry a child in their womb. ... 330,000 mothers die each year mainly in sub Saharan Africa. The big difference between the developed and under developed world is in obstetrical risk.

Zenit.org 13-11-2015

## Safely Sheltered

St Cyprian

When we say, "deliver us from evil", then there is nothing further left for us to ask for. Once we have asked for and obtained protection against evil, we are safely sheltered against everything the devil and the world can contrive. What could the world make you fear if you are protected in the world by God himself?

# What Is Mercy?

From notes taken during Fr Ken Clark's talk at the Marian Day in Cowwarr, 14-05-2016 – Ed.

What is mercy?

What is mercy not?

It is not letting people stay in their sin as long as they're not hurting anyone. People seem to think, 'If whatever I'm doing makes me feel good, it can't be wrong, and mercy means you must stop bothering me about it'.

Mercy is not an attitude of, 'At the end of the day, God loves me and will forgive me'. If that were true, why do we need Christ or His mercy?

Mercy is not sentimentality or emotion. It's not philanthropy, which focuses on love of humanity. It's not being generous, giving a bit extra, which can be directed at anybody.

Mercy has something to do with justice. Mercy without justice becomes cruelty, said St Thomas Aquinas.

Misericordia – the Latin for mercy – means pitying someone from the heart. A merciful person has a pitying, sorrowful heart, eager to do some good, eager to be merciful, but only when it will benefit the receiver.

If we were treated as we deserve, with justice, we'd be swimming in eternal flames. But we say, 'Lord, have mercy on us'.

A proper understanding of mercy infers a call to conversion. It's not just 'Come as you are, God will love you'. It is, 'Go and sin no more'.

We are rightly condemned. We always fall short of God's holiness.

God comes to us as mercy incarnate – and creates Mary as the pure vessel. The gap between God and Man is closed by Mary's 'yes'.

Mercy is becoming brothers and sisters in Christ through Baptism. Mercy happens at the actual point of conversion, for example Peter's, 'Depart from me, Lord, for I am a sinful man.'

Mercy and justice are always together.

We cried, 'Lord, have mercy!' and God stooped down. Mercy is a Person.

*"Jesus never negotiates  
with the truth."*

Pope Francis, 20-05-2016

## Worthy Intention

Does your parish priest ever pray the rosary; lead it, or preach of its necessity, in church?

Ours does. Parish priest of St Mary Star of the Sea, West Melbourne, Father Anthony Bernal, led the Rosary from the pulpit half an hour before he offered Mass on the first Sunday in May.

He also leads the weekday Rosary after Mass whenever possible, several times a week. We say it every day anyway, on Father's initiative, but when he leads the Rosary, the number of people praying it miraculously doubles! (it is such a novel sight...)

During the women's reflection last month (held each month on the first Monday of the month at 7.15 pm), our assistant parish priest Father Jerry Gehringer spoke of the great necessity of praying the rosary and constantly turning to Our Lady in these perilous times, especially imitating her astonishing humility.

Our three priests of the Opus Dei prelature consistently promote devotion to our Blessed Mother.

Aren't we fortunate? Can you imagine how Australia might emerge as a great Catholic nation, if most of our priests loved the Blessed Virgin and kick-started the recitation of the Rosary in churches?

It's a worthy prayer intention, don't you think?

Maryse Usher, Melbourne, Victoria

## Could Bishops Promote the Rosary?

We live in a society which is disintegrating under the forces of immorality and religious intolerance. In a very few years Christianity will be a memory.

Attendance at Sunday Mass is down around 3% in my parish, and a large percentage of the people are 70 or older, so in five years perhaps half the parish will be gone to nursing homes or elsewhere. The parish is unlikely to support more than the electricity bill or pay the petrol for the two priests.

So when people arrive with Saudi cheques, the remnant might see the church they built become a mosque.

However, all is not lost. In 1950 a rosary crusade by 70 000 people saved Austria from the Soviets, who unexpectedly packed up and left.

Fifty years ago priests and religious kept this country Christian by their prayers. Today monasteries and convents are empty or gone. With little or no prayer, this country sinks daily deeper into perversion which would have been chased out of town by the bishops fifty years ago.

Can we find 70 000 people to say the rosary? Could the bishops ask all priests, religious, Catholic teachers and Catholic Education Offices to start by setting an example for Catholic laity?

Richard Stokes, Burpengary, Queensland

## Defending Ourselves

**Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments**, in an address to Catholics in Washington, 17-05-2016. [CNSNews.com](http://CNSNews.com) 17-05-2016

"In your nation, God is being eroded, eclipsed, liquidated."

"All manner of immorality is not only accepted and tolerated today in advanced societies, it is even promoted as a social good. The result is hostility to Christians and increasingly, religious persecution."

"This is not an ideological war between competing ideas. This is about defending ourselves, children and future generations from the demonic idolatry that says children do not need mothers and fathers. It denies human nature and wants to cut off an entire generation from God."

"Sadly, the advent of artificial reproductive technologies, surrogacy, so-called homosexual marriage, and other evils of gender idolatry will inflict even more wounds in the midst of the generation we live with."

"Advanced societies including, I regret, this nation, have done and continue to do anything possible to legalize such situations.... This is why it is so important to fight to protect the family, the first cell of the life of the Church in every society."

"Even in this yet young 21<sup>st</sup> century of barely 16 years, one million people have been martyred around the world because of their belief in Jesus Christ. Yet the violence against Christians is not just physical, it is also political, ideological and cultural. This form of religious persecution is equally damaging, yet more hidden. It does not destroy physically, but spiritually... This is the will of the Evil One: to close Heaven out of envy."

"Be prophetic, be faithful, pray... to help stem the tide of evil that is spreading throughout the world. For in the end, it is God or nothing."

# Want Your Child to Return to the Faith?

From an interview by Zenit with Brandon Vogt, developer of RETURN. Zenit.org 30-12-2015

**In a nutshell, what is RETURN?** RETURN is a collection of resources to help parents draw their children back to the Church. It emerged from my own experience working with countless parents and young people over the years, and is packed with proven, practical advice. The resources include: video course and companion book; video interviews with 10 Catholic leaders who are experts at helping people come back to the Church; the 12 most effective DVDs, books, and CDs to give your fallen-away child; an exclusive, online community... [See [returngameplan.com](http://returngameplan.com) for more information. Complete package US\$197]

**What sets RETURN apart from other resources designed to help people come back to the Church?**

Three main things. First, it was written specifically for parents and grandparents. ... There are things a parent can say or do that will have a much bigger impact on their child than on a friend or coworker, and on the other hand, there are things parents should not say or do to their child, simply because of their relationship. ... A second distinction is that RETURN is multi-faceted. It's not just a book. ... Finally, RETURN is deeply practical.

**Can you share a few simple, practical tips that parents should keep in mind?**

Sure! ...let me highlight two do's and two don'ts.

First, the do's. Two things to always keep in mind: ask questions and stay positive. Questions are largely neutral, or at least seem that way, and don't sound "preachy." When you ask a question, you aren't actually stating your own view. Many times, you're helping your child see that his beliefs are not as firmly supported as he might think, causing him to reassess why he's drifted away from the Church. Some of my favourite questions include: "What pushed or pulled you away from the Church?" "What's the one thing that would cause you to come back to the Church?" "What do you think is the best reason to be Catholic and why don't you find it persuasive?"

You also need to stay positive. Don't focus on all the negative things your child is doing; he'll just tune you out. A better approach is to affirm the positive. If your child doesn't attend Mass because he thinks it's boring and irrelevant, affirm his desire not to be a hypocrite - that's a good thing. Once you've affirmed something positive, he'll be much more open to hearing what you have to say. In every objection to the Church, even the strongest criticism, you can find some seed of virtue to praise.

Next, the don'ts. The biggest mistake I see parents make is trying to force their fallen-away child to Mass. Their only goal is to get their child's body into a pew each Sunday morning. If they can do that, they've succeeded. This stems from good intentions. Most parents know Jesus is present at Mass in a special way, so they want to do everything possible to get their children to show up. The problem is that if someone comes to Mass unwilling and unprepared, it will likely have no effect on him - and it sometimes makes things worse! Children often resent being forced or manipulated to attend Mass. So next time you're tempted to push your child to Mass, even when you know he's deeply resistant, pull back a bit. Don't force him, and don't reiterate that skipping Mass is a mortal sin - that's true, but mostly unhelpful at this stage. You must plant other seeds first so that he'll actually desire to attend Mass. The Mass should be the last piece of the puzzle.

The second thing not to do is criticize his lifestyle - at least at first. Beginning with moral commandments is often a non-starter for young people. If the first thing your child hears is "stop doing that" or "change your life" or "break off that relationship," he will quickly tune you out. You'll never have a chance to make a more persuasive case for his return to God in his Church. This doesn't mean you should just watch silently and passively as your child makes bad decisions. Instead, it means your first approach should be marked by gentleness and patience, not criticism.

**What would you say to a parent who thinks their child is just too far away, that there's simply no way he'll return to the Church, that it's hopeless?** Hopelessness is not a word in God's vocabulary. As long as your child still has breath, there is always hope. Remember, God loves your child even more than you do. As much as you yearn for your child to come home, God desires his return infinitely more and is continually working to make that happen, even when things appear dire. ... God never gives up on his children and neither should you.

*Read the full interview on the ITD website - [stoneswillshout.com/wp](http://stoneswillshout.com/wp)*

# Banish Fear of Death

St Cyprian

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.

How unreasonable it is to pray that God's will be done, and then not promptly obey it when he calls us from this world! Instead we struggle and resist like self-willed slaves and are brought into the Lord's presence with sorrow and lamentation, not freely consenting to our departure, but constrained by necessity. And yet we expect to be rewarded with heavenly honours by him to whom we come against our will! Why then do we pray for the kingdom of heaven to come if this earthly bondage pleases us? What is the point of praying so often for its early arrival if we would rather serve the devil here than reign with Christ.

The world hates Christians, so why give your love to it instead of following Christ, who loves you and has redeemed you? John is most urgent in his epistle when he tells us not to love the world by yielding to sensual desires. Never give your love to the world, he warns, or to anything in it. A man cannot love the Father and love the world at the same time. All that the world offers is the lust of the flesh, the lust of the eyes and earthly ambition. The world and its allurements will pass away, but the man who has done the will of God shall live for ever.

Our part, my dear brothers, is to be single-minded, firm in faith, and steadfast in courage, ready for God's will, whatever it may be. Banish the fear of death and think of the eternal life that follows it. That will show people that we really live our faith.

# First Aid

Pope Francis, in Andrea Tornielli's book, *"The Name of God is Mercy"* published by Piemme

The Church condemns sin because it has to relay the truth: 'this is a sin'. But at the same time, it embraces the sinner who recognises himself as such, it welcomes him, it speaks to him of the infinite mercy of God. Jesus forgave even those who crucified and scorned him.

To follow the way of the Lord, the Church is called on to dispense its mercy over all those who recognise themselves as sinners, who assume responsibility for the evil they have committed, and who feel in need of forgiveness. The Church does not exist to condemn people, but to bring about an encounter with the visceral love of God's mercy.

I often say that in order for this to happen, it is necessary to go out: to go out from the churches and the parishes, to go outside and look for people where they live, where they suffer, and where they hope. I like to use the image of a field hospital to describe this "Church that goes forth". It exists where there is combat. It is not a solid structure with all the equipment where people go to receive treatment for both small and large infirmities. It is a mobile structure that offers first aid and immediate care, so that its soldiers do not die.

It is a place for urgent care, not a place to see a specialist. I hope that the Jubilee [The Holy Year of Mercy] will serve to reveal the Church's deeply maternal and merciful side, a Church that goes forth toward those who are "wounded," who are in need of an attentive ear, understanding, forgiveness, and love.

Zenit.org 11-01-2016

# Learn From Her

From notes taken during Fr Prasanna Costa's talk at the Marian Day in Cowwarr, 14-05-2016 – Ed.

Mary gives us the example of how to live out the evangelical virtues.

- Purity – ordering our passions towards Jesus.
- Prudence – the capacity to consider options and choose the right thing by faith.
- Humility – knowledge and acceptance of one's dependence on God for everything good.
- Faith – capacity to surrender oneself to all that the Lord has revealed.
- Devotion – virtue of using all means of grace to draw closer to Jesus (prayer and Sacraments).
- Obedience – following loyally all lawful authority; above all, Christ: "Do whatever he tells you."
- Poverty – true simplicity of heart, detachment from all material things.
- Patience – endure all wrongdoings and misfortunes with trust in God.
- Mercy/charity – helping others in need, and bringing their needs to Christ ("They have no more wine".)
- Sorrow – nothing virtuous about being sad - but offering our sorrow up for the good of souls, here and in Purgatory.

St Faustina said, "The more I imitate the Mother of God, the more deeply I get to know God."

# When Bishops and Priests Teach

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

## **Bishop Cesare Bonivento, Bishop of the Diocese of Vanimo, Papua New Guinea:**

- AusAid is contributing to the downfall of family life in PNG.
- Bishops of PNG thank married people for their witness, and encourage young people to marry.
- The Diocese of Vanimo will abide by the traditional and official teaching of the Church [on the divorce and remarriage], because it is very clear, and all in tune with all previous Church teaching. Therefore this teaching must not be considered temporary.
- If I change what I teach about divorce and remarriage, they will be lost; I will be lost.
- There are long queues for Confession in PNG, because they still believe in the existence of Hell.
- We have to help families walk according to the Gospel and not against it. Jesus was not afraid to change against the culture i.e. “In the beginning it was not so.”
- How do we keep Confession alive? Insist, and insist, and insist. And over a few years, it changes.
- Everyone in PNG knows that Confession is a Sacrament of Christ, because the missionary priests always talk about it. People know how to classify their sins according to the Ten Commandments, because the missionary priests from Australia taught them.

## Prayer to the Holy Spirit

Attributed to St Augustine

Breathe in me, O Holy Spirit,  
that my thoughts may all be holy.

Act in me, O Holy Spirit,  
that my work, too, may be holy.

Draw my heart, O Holy Spirit,  
that I love but what is holy.

Strengthen me, O Holy Spirit,  
O defend all that is holy.

Guard me, then, O Holy Spirit,  
that I always may be holy.

Amen.

# Our Primary Weapon

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

## **Bishop Julian Porteous, Archbishop of Hobart:**

- There is strong animosity in Australia towards anyone who speaks religion.
- There are 150-metre exclusion zones around abortion clinics in Tasmania, and no conscientious objection regarding abortion. There is a new era of legal persecutions of Christians by the state.
- Relativism seeks to impose itself on all of society – no other views are tolerated. Religion is seen as only a private matter. But relativism is itself a religion – a world view with a specific moral position.
- The Church seeks to propose, not impose.
- Christianity used to be valued as beneficial to social order. Now people are trying to rely on laws only.
- Australia is still a largely Christian country – but our voices are silenced. We must not be cowered.
- Never underestimate the power of prayer – it is our primary weapon.
- Pray for our political leaders.

## Deliver Us From Evil

Pope Benedict XVI, in *Jesus of Nazareth*, p.166

The Our Father in general and this petition in particular are trying to tell us that it is only when you have lost God that you have lost yourself; then you are nothing more than a random product of evolution. Then the “dragon” really has won. So long as the dragon cannot wrest God from you, your deepest being remains unharmed, even in the midst of all the evils that threaten you.

Our translation is thus correct to say: “Deliver us from evil,” with evil in the singular. Evils (plural) can be necessary for our purification, but evil (singular) destroys.

This, then, is why we pray from the depths of our soul not to be robbed of our faith, which enables us to see God, which binds us with Christ. This is why we pray that, in our concern for goods, we may not lose the Good itself; that even faced with the loss of goods, we may not also lose the Good, which is God; that we ourselves may not be lost: Deliver us from evil!

# Teaching Us and Reminding Us

Pope Francis, Regina Caeli address, 01-05-2016

During the Last Supper, before facing the Passion and death on a cross, Jesus promises the apostles the gift of the Holy Spirit, who will have the task of teaching and reminding the community of disciples of his words. Jesus himself says: “The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I told you” (John 14:26). To teach and to remind. And this is what the Holy Spirit does in our hearts.

At the moment in which Jesus is ready to return to the Father, he announces the coming of the Spirit, who before all else will teach the disciples to understand the Gospel ever more fully, and to receive it in their existence and to make it living and active with their testimony.

As he is preparing to entrust to the Apostles – which means, precisely, those sent – with the mission of bringing the proclamation of the Gospel to the whole world, Jesus promises that they won’t remain alone: The Holy Spirit, the Paraclete, will be with them, at their side. Even more, he will be within them, to defend them and sustain them. Jesus returns to the Father but continues accompanying and teaching his disciples through the gift of the Holy Spirit.

The second aspect of the mission of the Holy Spirit is helping the Apostles to remember Jesus’ words. The Spirit has the task of awakening the memory, reminding of the words of Jesus. The divine Teacher has already communicated all that he sought to entrust to the Apostles: with him, the incarnate Word, revelation is complete.

The Spirit will bring to mind the teachings of Jesus in the various concrete circumstances of life, so as to make them able to be put them into practice. ... For example, when every day you read a passage of the Gospel – as I have recommended to you – ask the Holy Spirit: “That I might understand and that I might remember these words of Jesus.” ...

The Spirit, implanted in us with the sacraments of baptism and confirmation, acts in our lives. He guides us in our way of thinking, of acting, of distinguishing what is good and what is bad. He helps us to practice the charity of Jesus, his giving of self to others, especially to the most needy.

We are not alone! And the sign of the presence of the Holy Spirit is also the peace that Jesus gives to his disciples: “My peace I give you” (v. 27).

This peace is different than that which men desire and try to achieve. The peace of Jesus springs from victory over sin, over the egotism that impedes us from loving each other as brothers. It is a gift of God and a sign of his presence. Each disciple, called today to follow Christ carrying his cross, receives in himself the peace of the Crucified and Risen One in the certainty of his victory and in the expectation of his final coming.

May the Virgin Mary help us to receive with docility the Holy Spirit as interior teacher and as living memory of Christ in our daily journey.

Zenit.org 01-05-2016

## A Good Catholic School

Pope Benedict XVI to students of Catholic Schools in the United Kingdom, Twickenham, 17-09-2010

As you move higher up in school, you have to make choices regarding the subjects you study, you begin to specialize with a view to what you are going to do later on in life. That is right and proper. But always remember that every subject you study is part of a bigger picture. Never allow yourselves to become narrow. The world needs good scientists, but a scientific outlook becomes dangerously narrow if it ignores the religious or ethical dimension of life, just as religion becomes narrow if it rejects the legitimate contribution of science to our understanding of the world. We need good historians and philosophers and economists, but if the account they give of human life within their particular field is too narrowly focused, they can lead us seriously astray. A good school provides a rounded education for the whole person. And a good Catholic school, over and above this, should help all its students to become saints.

w2.vatican.va



# So Who Is God?

St Columbanus

God is everywhere. He is immeasurably vast and yet everywhere he is close at hand, as he himself bears witness: *I am a God close at hand, and not a God who is distant.* ...

Given his indescribable and incomprehensible essence, who will explore the Most High? Who can examine the depths of God? Who will take pride in knowing the infinite God who fills all things and surrounds all things, who pervades all things and transcends all things, who takes possession of all things but is not himself possessed by anything? The infinite God whom no-one has seen as he is?

Therefore let no-one try to penetrate the secrets of God, what he was, how he was, who he was. These things cannot be described, examined, explored. Simply – simply but strongly – believe that God is as God was, that God will be as God has always been, for God cannot be changed.

So who is God? God is the Father, Son, and Holy Spirit, one God. Do not demand to know more of God. Those who want to see into the depths must first consider the natural world, for knowledge of the Trinity is rightly compared to knowledge of the depths of the sea: as Ecclesiastes says, *And the great depths, who shall fathom them?* Just as the depths of the sea are invisible to human sight, so the godhead of the Trinity is beyond human sense and understanding.

Thus, I say, if anyone wants to know what he should believe, let him not think that he will understand better through speech than through belief: if he does that, the wisdom of God will be further from him than before.

Therefore, seek the highest knowledge not by words and arguments but by perfect and right action. Not with the tongue, gathering arguments from God-free theories, but by faith, which proceeds from purity and simplicity of heart.

If you seek the ineffable by means of argument, it will be further from you than it was before; if you seek it by faith, wisdom will be in her proper place at the gateway to knowledge, and you will see her there, at least in part.

Wisdom is in a certain sense attained when you believe in the invisible without first demanding to understand it. God must be believed in as he is, that is, as being invisible; even though he can be partly seen by a pure heart.

Office of Reading, Thurs of 7<sup>th</sup> week of Ordinary Time

# Electoral Choices

Father Frank Pavone, Founder of Priests for Life

Nobody says there's just one issue. ... But the reason that any issue is an issue to begin with, is life. If an issue didn't impact human lives, it wouldn't be an issue to start with.

And so, what we're trying to show people is that, when we talk about pro-life candidates, we're talking about people who understand what's at the heart and core of every issue.

John Paul II made a very strong statement, I always quote it when I talk about elections, in his 1988 document, *Christifideles Laici* (The Role of the Lay Faithful), he said: "the common outcry" for the rights of work and health care, and education - the outcry for these things is "false and illusory" - if the right to life is not protected.

The reason it's "false and illusory" is that if you're denying the right to life as a government, then you're also denying the right to health care and education; those children can't be educated or cared for if they're dead.

So you're really undermining every right when you deny the most fundamental one that is the condition for all the rest. That's what people need to keep in mind when they're looking at their electoral choices.

Zenit.org 23-01-2012

# Conform to Natural Law

Compendium of the Social Doctrine of the Church, n.224

Faced with theories that consider gender identity as merely the cultural and social product of the interaction between the community and the individual, independent of personal sexual identity without any reference to the true meaning of sexuality, the Church does not tire of repeating her teaching:

"Everyone, man and woman, should acknowledge and accept his sexual identity. Physical, moral and spiritual difference and complementarities are oriented towards the goods of marriage and the flourishing of family life. The harmony of the couple and of society depends in part on the way in which the complementarities, needs and mutual support between the sexes are lived out" [CCC 2333].

According to this perspective, it is obligatory that positive law be conformed to the natural law, according to which sexual identity is indispensable, because it is the objective condition for forming a couple in marriage.

# Celebrating Missed Goals

When I first came to Australia and caught my first glimpse of Aussie Rules football, I was fascinated. Not in a good way. Apart from being shocked that non-players could be running around on the field, I was amazed that teams got points for missing goals. I hadn't come across that in any other sport before.

When I read Maria Kirkwood's glorification of Catholic education in our diocese, I get a similar feeling. The Sale diocese Catholic Education Officer wrote an article in the May Catholic Life (p.9) explaining how delightful their leadership Mass and awards dinner was, at the beginning of so-called Catholic Education Week. It was a typically unremarkable article explaining what a nice evening it was and how great is the service provided by leaders in Catholic education – until this statement near the end left me stunned: "The energy, enthusiasm and fun experienced on these evenings speak very much of what Pope Francis was promoting in *Evangelii Gaudium* – the joy of the Gospel." Now there's an example of relishing points even though you missed the goal. Catholic education is a dismal failure when it comes to its true mission of evangelising and catechising children. Yet here we have those responsible for the ongoing failure, rejoicing, congratulating themselves, and claiming that the joy they feel is the joy of the Gospel. Where did that come from?

- Ed.

## True Virtue

St John Vianney

How can we know that we have religion in our hearts, this religion which is consistent?

My dear brethren, this is how: listen well and you will understand if you have religion as God wants you to have it in order to lead you to Heaven. If a person has true virtue, nothing whatever can change him; he is like a rock in the midst of a tempestuous sea. If anyone scorns you, or calumniates you, if someone mocks at you or calls you a hypocrite or a sanctimonious fraud, none of this will have the least effect upon your peace of soul. You will love him just as much as you loved him when he was saying good things about you. You will not fail to do him a good turn and to help him, even if he speaks badly of your assistance. You will say your prayers, go to Confession, to Holy Communion, you will go to Mass, all according to your general custom.

# Education in the Faith

'The Catholic School', Sacred Congregation for Catholic Education, 1977

The Catholic school forms part of the saving mission of the Church, especially for education in the faith. (n.9)

The teacher is in an excellent position to guide the pupil to a deepening of his faith ... The teacher can form the mind and heart of his pupils and guide them to develop a total commitment to Christ... (n.40)

The extent to which the Christian message is transmitted through education depends to a very great extent on the teachers. (n.43)

It is recognised that the proper place for catechesis is the family helped by other Christian communities, especially the local parish. But the importance and need for catechetical instruction in Catholic schools cannot be sufficiently emphasised. Here young people are helped to grow towards maturity in faith. (n.51)

While the Bishop's authority is to watch over the orthodoxy of religious instruction and the observance of Christian morals in the Catholic schools, it is the task of the whole educative community to ensure that a distinctive Christian educational environment is maintained in practice. (n.73)

## "Co-Redemptrix" Made Easy

Dr Mark Miravalle, professor of theology at Franciscan University in Steubenville, Ohio, tells of an encounter with Mother Teresa of Calcutta:

Sacred Scripture profoundly reveals the role of our Blessed Mother as Co-Redemptrix. At the Annunciation, when Mary says "yes" to the angel and thereby gives her "fiat" (Lk 1:38), she gives to the Redeemer the instrument of redemption, His human body.

In a discussion I had with the late Mother Teresa of Calcutta regarding the solemn papal definition of the co-redemptive role of Our Lady, within the first two minutes of speaking, Mother said, "Of course she is Co-Redemptrix, of course. She gave Jesus his body and the body of Jesus is what saved us."

I replied, "Mother, that's the difference between sanctity and theology. You say in two minutes what it takes the theologians three volumes to write."

*(Divine Mercy: The Heart of the Gospel, published by the John Paul II Institute of Divine Mercy, 1999).*

# Jubilee Indulgences

**Pope Francis, to the Pontifical Council for the Promotion of the New Evangelization, 01-09-2015**

... It is indeed my wish that the Jubilee be a living experience of the closeness of the Father, whose tenderness is almost tangible, so that the faith of every believer may be strengthened and thus testimony to it be ever more effective. ...

To experience and obtain the Indulgence, the faithful are called to make a brief pilgrimage to the Holy Door, open in every Cathedral or in the churches designated by the Diocesan Bishop...as a sign of the deep desire for true conversion. ... It is important that this moment be linked, first and foremost, to the Sacrament of Reconciliation and to the celebration of the Holy Eucharist with a reflection on mercy. It will be necessary to accompany these celebrations with the profession of faith and with prayer for me and for the intentions that I bear in my heart for the good of the Church and of the entire world.

Additionally, I am thinking of those for whom, for various reasons, it will be impossible to enter the Holy Door, particularly the sick and people who are elderly and alone, often confined to the home. For them it will be of great help to live their sickness and suffering as an experience of closeness to the Lord who in the mystery of his Passion, death and Resurrection indicates the royal road which gives meaning to pain and loneliness. Living with faith and joyful hope this moment of trial, receiving communion or attending Holy Mass and community prayer, even through the various means of communication, will be for them the means of obtaining the Jubilee Indulgence. ...

I have asked the Church in this Jubilee Year to rediscover the richness encompassed by the spiritual and corporal works of mercy. The experience of mercy, indeed, becomes visible in the witness of concrete signs as Jesus himself taught us. Each time that one of the faithful personally performs one or more of these actions, he or she shall surely obtain the Jubilee Indulgence. Hence the commitment to live by mercy so as to obtain the grace of complete and exhaustive forgiveness by the power of the love of the Father who excludes no one. The Jubilee Indulgence is thus full, the fruit of the very event which is to be celebrated and experienced with faith, hope and charity. Furthermore, the Jubilee Indulgence can also be obtained for the deceased.

**The Jubilee Year concludes on 20 November 2016**

---

## The Look of Love

**Pope Francis, Homily in Cuba, 21-09-2015**

On a day like any other, as Matthew, the tax collector, was seated at his table, Jesus passed by, saw him, came up to him and said: "Follow me". Matthew got up and followed him.

Jesus looked at him. How strong was the love in that look of Jesus, which moved Matthew to do what he did! What power must have been in his eyes to make Matthew get up from his table! ...

He looked at Matthew calmly, peacefully. He looked at him with eyes of mercy; he looked at him as no one had ever looked at him before. And this look unlocked Matthew's heart; it set him free, it healed him, it gave him hope, a new life, as it did to Zacchaeus, to Bartimaeus, to Mary Magdalene, to Peter, and to each of us. Even if we do not dare raise our eyes to the Lord, he looks at us first. This is our story, and it is like that of so many others. Each of us can say: "I, too, am a sinner, whom Jesus has looked upon". ...

Jesus challenges us daily with the question: "Do you believe? Do you believe it is possible that a tax collector can become a servant? Do you believe it is possible that a traitor can become a friend? Do you believe it is possible that the son of a carpenter can be the Son of God?" His gaze transforms our way of seeing things, his heart transforms our hearts. God is a Father who seeks the salvation of each of his sons and daughters.

Let us gaze upon the Lord in prayer, in the Eucharist, in Confession, in our brothers and sisters, especially those who feel excluded or abandoned. May we learn to see them as Jesus sees us. Let us share his tenderness and mercy with the sick, prisoners, the elderly and families in difficulty. Again and again we are called to learn from Jesus, who always sees what is most authentic in every person, which is the image of his Father.

Zenit.org 21-09-2015

## Hours of Eucharistic Adoration

### in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfld	1 <sup>st</sup> Friday alternately: Cwr 7.30pm–8.30pm Heyfield 10am – 4.30pm
Cowwarr Ord.	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 <sup>nd</sup> month, Dec on)
Heyfield Ord.	4 <sup>th</sup> 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 <sup>nd</sup> 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

### “Stay with me, Lord,

for as poor as my soul is  
I want it to be a place of consolation for You.”

Padre Pio

“Life generates life; the holy and happy Religious awakens new vocations.”

Pope Francis, to priests and religious, 27-05-2016

## Contact *Into the Deep*

[www.stoneswillshout.com/wp](http://www.stoneswillshout.com/wp)

[stoneswillshout@bigpond.com](mailto:stoneswillshout@bigpond.com)

12 Vincent Road, Morwell, Vic, 3840, Australia



ind us on facebook

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

**Editor:** Janet Kingman

**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.

## Speak to Him

St Alphonsus Liguori

Acquire the habit of speaking to God as if you were alone with Him, familiarly and with confidence and love, as to the dearest and most loving of friends. Speak to Him often of your business, your plans, your troubles, your fears - of everything that concerns you. Converse with Him confidently and frankly; for God is not wont to speak to a soul that does not speak to Him.