

# *Into the Deep*

Issue 163

Newsletter of orthodox Catholics of Gippsland

August 2016

## Unique Australian Icon of Our Lady of the Southern Cross



Icon of Our Lady of the Southern Cross, commissioned by the Personal Ordinariate of Our Lady of the Southern Cross, Australia. Block-mounted or framed copies are available for purchase via the Ordinariate website [www.ordinariate.org.au](http://www.ordinariate.org.au) or from Fr Ken Clark.

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

Members of the Personal Ordinariate of Our Lady of the Southern Cross face the on-going task of telling people that we exist, and what our particular mission in the Church is.

As recognition is an essential part of this task, it became clear that to aid this recognition we needed our own image, the image of Our Lady herself.

The Icon of Our Lady of the Southern Cross has been created by iconographer Michael Galovic, who was commissioned by the Ordinariate in Australia to create a beautiful icon in traditional style, using traditional methods.

Our Lady is seated on a throne, holding the child Jesus. Our Lady's Queenship is apparent in the way that the image depicts Mary wearing a mantle (representing her humility and piety), crown on her head (the same crown found in the coat of arms of the Ordinariate of OLSC), and a tasselled outer gown, while holding a sceptre and an orb.

The child Jesus holds a scroll, depicting Divine Wisdom, and His right hand is extended in blessing. The cruciform halo is a symbol of His Cross and Passion.

The original icon is in the principal church in Perth and is a focus of our unique relationship with Our Lady.

Praying before the icon aids in the universal call to holiness, and incorporates within it a call to support and strengthen the Ordinariate through our prayer and service.

If you would like to own a copy of this icon, and in doing so, aid and support the Ordinariate, then visit [www.ordinariate.org.au](http://www.ordinariate.org.au). If you're local, you can buy a small, block-mounted copy of the icon from my parish directly.

Fr Ken Clark, Maffra, Victoria  
Ph 0403 383 873

Parish Priest, Parish of the Most Holy Family

## Addressing Priests

Please find enclosed a cheque... May I take this opportunity to make this comment. I am surprised always to read mention of priests as "Father John", "Father Ken" etc. instead of Father Speekman, Father Clark etc. At 72 years of age and a "cradle Catholic" I well recall the era when we did not know priests' Christian names and the churches were packed for Sunday Masses and there were long queues for Confession!

**Bernard Slater, Bendigo, Victoria**

## Thank You

A hearty thank you to all who have donated in the past months – you keep us going!

If you have not received a personal thank you from me, it is because I have no contact details for you.

Thank you in particular for a direct debit donation from a reader I can't find on our mailing list (R.E. Williamson). All donations are much appreciated.

- Ed.

## Can't Drag Them

Your latest Into the Deep was once more very interesting. I was particularly interested in John Henderson's letter on Confession or Reconciliation (July ITD, p.4). On different occasions, I have mentioned Divine Mercy devotion to priests, but, no one can drag them there. A lady who recently passed away, and was a convert, said to me one day, "I hate going to Confession." Really sad. I am a regular one, going every one or two weeks. I would simply say what my mother would say: pray for them.

**Peter Duyndam, Newborough, Victoria**

## It Is She

**Pope Francis, Homily in Czestechowa, 28-07-2016**

In Mary, we find complete conformity to the Lord. Throughout history, interwoven with the divine thread, is also a "Marian thread". If there is any human glory, any merit of our own in the fullness of time, it is she.

Mary is that space, preserved free from sin, where God chose to mirror himself. She is the stairway God took to descend and draw near to us. She is the clearest sign of the fullness of time.

Zenit.org 28-07-2016

## We Have This Possibility Close to Us

**Pope Francis, General Audience, 16-12-2015**

Confession... To approach the sacrament with which we are reconciled with God is equivalent to having a direct experience of His mercy. It is to meet the Father who forgives: God forgives everything. God understands us also in our limitations, He also understands us in our contradictions.

Not only this, with His love He says to us that precisely when we acknowledge our sins He is still closer and spurs us to look ahead. He says more: that when we acknowledge our sins and ask for forgiveness, there is a celebration in Heaven. Jesus celebrates: this is His mercy: let us not be discouraged. Forward, forward with this!

How many times I've heard it said to me: "Father, I am unable to forgive my neighbour, my work companion, the lady next door, my mother-in-law, my sister-in-law." We have all felt this: "I am unable to forgive."

But how can we ask God to forgive us, if we are unable to forgive? And to forgive is something great, yet it's not easy to forgive, because our heart is poor and it cannot do so on its own.

However, if we open ourselves to receive God's mercy for us, we in turn become capable of forgiving. I've heard it said so many times: "I couldn't stand that person: I hated her. But one day I approached the Lord and asked him to forgive my sins, and I also forgave that person." These are everyday things. And we have this possibility close to us.

Therefore, courage!

Zenit.org 16-12-2015

## It is Possible

**St Cyprian**

I lived in this world of ours, totally cut off from God because the divinities were dead and God was not visible. And in seeing Christians I thought: it is an impossible life, this cannot be done in our world!

Then, however, meeting some of them, joining their company and letting myself be guided in the catechumenate, in this process of conversion to God, I gradually understood: it is possible! And now I am happy at having found life. I have realized that the other was not life, and to tell the truth, even beforehand, I knew that that was not true life.

# Falling in Love

Fr Raniero Cantalamessa, preacher of the Pontifical Household, February 2005

Why is the faith and religious practice in decline...? Why the tedium, the exhaustion, the bother in fulfilling one's duties as believers? Why are young people not attracted? Why is there such dejection and lack of joy among believers in Christ? The occurrence of the Transfiguration helps us to answer these questions.

What did the Transfiguration mean for the three disciples who witnessed it? Until then they had known Jesus in his external appearance, a man not different from others, whose provenance, customs, tone of voice, they knew. Now they know another Jesus, the true one, who cannot be seen with the eyes of every day, in the natural sunlight, but who is the fruit of an unexpected revelation, of a change, of a gift.

For things to change also for us, as for those three disciples on Tabor, something similar must happen in our lives to what happens to a young man or woman when they fall in love. In love, the other, who before was one of many, or perhaps an unknown, all of a sudden is the only one, the only one in the world one is interested in. Everything else recedes and becomes part of a pale background. One cannot think of anything else. There is a real transfiguration. The beloved is seen as in a luminous halo. Everything about that person seems beautiful, even the beloved's defects. One might even feel unworthy of the person loved. True love generates humility.

Specifically, true love changes to a degree even one's life habits. I have known young men whose parents couldn't get them out of bed in the morning to go to school. If a job was found for them, they soon abandoned it. Or they were careless in their studies, never getting their degree. Then, when they fell in love with someone and got engaged, they jumped out of bed in the morning. What happened? Nothing, simply that what before they did by [urging] now they do by attraction. And attraction is capable of doing things that no [urging] achieves; it gives wings to one's feet. ...

"But the young woman or man is seen, is touched!" one might object. Yet, Jesus is also seen and touched, but with other eyes and other hands: those of the heart, of faith. He is risen and is alive. He is a concrete being, not an abstraction, for those who have this experience and this knowledge.

More than that, with Jesus things go even better. In human falling in love there is... attributing to the beloved talents that perhaps that person doesn't have and often in time one is obliged to change one's opinion. In Jesus' case, the more one knows him and the more one is with him, the more reasons are discovered to be proud of him and confirmed in one's choice.

This does not mean that one must be relaxed and wait for, including with Christ, the classic "love at first sight." If a boy or a girl stays shut-in in his house without seeing anyone, nothing will ever happen in his life. To fall in love one must often be with the beloved! If one is convinced, or simply begins to think that perhaps to know Jesus in this different way, transfigured, is beautiful and worthwhile, then one must begin to "be with him," to read his writings. His love letters are the Gospel: There he reveals himself, he is "transfigured." His home is the Church: It is there that he can be found.

Zenit.org 18-02-2005

## Late Have I Loved Thee

St Augustine

Late have I loved you, Beauty so ancient and so new, late have I loved you!

Lo, you were within, but I outside, seeking there for you,  
and upon the shapely things you have made I rushed headlong – I, misshapen.

You were with me, but I was not with you.

They held me back far from you, those things which would have no being, were they not in you.

You called, shouted, broke through my deafness; you flared, blazed, banished my blindness;  
you lavished your fragrance, I gasped; and now I pant for you; I tasted you, and now I hunger and thirst;  
you touched me, and I burned for your peace.

Confessions, Book X

## Like An Outhouse

Even though Jesus has said “you cannot serve two masters” it is very difficult in this world to separate them, and much easier to sit on the fence and pay lip service to one and serve the other, fooling mostly ourselves. It really comes down to what we put faith in. And we need to understand what “faith” means; is our faith divine, or merely human; is it reasonable, or unreasonable?

In the Creed we recite “*I believe in [...] the Holy Catholic Church*” – this is divine faith, not natural faith, and it is supremely reasonable, because it is guaranteed by God’s Word. Yet we see the double mind at work in the one who accepts the world’s position on moral issues; accepting the aptly named “pelvic heresy”, but also we see this in those drawn off to sedevacantist and other extreme positions in the opposite direction, positions whose very premise contradicts the promise of Christ as to the indefectibility of the Church. We also see this in the poor discernment of those who chase after purported messages of Our Lady, in spite of a negative judgment on the part of the competent ecclesial authority, who reject God’s anointed in favour of the far lesser authority. This last one is particularly sensitive, as it seems that many of these folks are the most “faithful” of all.

Yet I would offer that their faith in these things is based on an unreasonable human faith. St Catherine of Sienna gives example of the correct ordering of our actions by putting authority above private revelation. All in all, the challenges to faith in this time are great. In the apparent ecclesial vacuum where shepherds fear to speak, the hired hand and the wolf scatter the flock.

I have been told I’m too rigid; and by the world’s standard I will accept that accusation. “*Me and my family, we will serve the Lord*” is something I read in a good book somewhere. I’ve also been accused of not having an open mind. That always makes me smile, because there is an old bumper sticker that so deeply said “A mind is like a parachute; it doesn’t work unless it’s open.” My retort is “a mind is more like an outhouse (dunny to you in Oz); if left open and unguarded, everyone will ... well, fill it with all sorts of unmentionable things.”

Trust in the Lord, and that means to listen to His voice in the Church, a voice unchanging and consistent; the same yesterday, today, and tomorrow.

**Mark Gross, Editor, Truth Be Told  
Newsletter of the Dominican Laity, Idaho, USA**  
<http://oplaitwest.org/newsletters/>

## Be Reconciled!

**Pope Francis, Jubilee Audience, 30-04-2016**

Today I wish to reflect with you on an important aspect of mercy: reconciliation. ...

We often think that our sins distance the Lord from us: in reality, by sinning, we distance ourselves from Him, but He, seeing us in danger, comes even more to seek us. God is never resigned to the possibility that a person remain estranged from His love, on the condition, however, of finding in him a sign of repentance for the evil done.

We cannot reconcile ourselves with God with our own strength. Sin is truly an expression of rejection of His love, with the consequence of shutting us in on ourselves, deluding ourselves of finding greater freedom and autonomy.

However, far from God we no longer have a goal, and as pilgrims in this world we become “errant.” A common way of saying it is that, when we sin, we “turn our back to God.” It is, in fact, like this. The sinner sees only himself and pretends in this way to be self-sufficient; hence sin always widens the distance between us and God – and this can become an abyss.

However, Jesus comes to seek us as a Good Shepherd, who is not happy until He has found the lost sheep, as we read in the Gospel. He rebuilds the bridge that reconnects us to the Father and enables us to find again the dignity of children. With the offering of His life He has reconciled us with the Father and has given us eternal life.

“Be reconciled to God!”: the cry that the Apostle Paul addresses to the first Christians of Corinth, is true for all of us today with the same force and conviction. Let us be reconciled with God! This Jubilee of Mercy is a time of reconciliation for all.

So many people would like to be reconciled with God, but they do not know how to go about it, and they do not feel worthy, or they do not want to admit it, not even to themselves. The Christian community can and must foster the sincere return to God of all those who feel nostalgia for Him. ...

May this Holy Year be a favourable time to rediscover the need for the tenderness and closeness of the Father to return to Him with all our heart.

To have the experience of reconciliation with God enables one to discover the need for other forms of reconciliation: in families, in inter-personal relations, in ecclesial communities, as well as in social and international relations.

Zenit.org 02-05-2016

# Praying With The Church

Pope Benedict XVI, General Audience, 03-10-2012

In the last catechesis I began to speak about one of the privileged sources of Christian prayer: the sacred liturgy, which – as the *Catechism of the Catholic Church* states – is “a participation in Christ’s own prayer addressed to the Father in the Holy Spirit. In the liturgy, all Christian prayer finds its source and goal” (CCC n.1073).

Today I would like for us to ask ourselves: in my life, do I reserve sufficient space for prayer and, above all, what place does liturgical prayer have in my relationship with God, especially the Holy Mass, as the participation in the common prayer of the Body of Christ, which is the Church?

In responding to this question, first we must remember that “prayer is the living relationship of the children of God with their Father who is good beyond measure, with his Son Jesus Christ and with the Holy Spirit” (CCC n.2565). Therefore, the life of prayer consists in abiding habitually in the presence of God and being aware of this, in living in relationship with God as we live the normal relationships of our lives, with the dearest members of our family and with our truest friends; indeed, it is our relationship with the Lord that enlightens all our other relationships. This communion of life with God, One and Triune, is possible because by our Baptism we have been inserted into Christ. We have begun to be one with him.

In fact, it is only in Christ that we may converse with God the Father as children; otherwise it is not possible, but in communion with the Son we too may say, as he did: “Abbà”. In communion with Christ we can come to know God as a true Father. Therefore, Christian prayer consists in looking constantly and ever anew to Christ, in speaking with him, being silent with him, listening to him, acting and suffering with him. The Christian discovers his truest identity in Christ, “the first born of all creation” in whom all things subsist. In identifying myself with him, in being one with him, I discover my personal identity as a true child who looks to God as to a Father full of love.

But let us not forget: We discover Christ, and we come to know him as a living Person *in the Church*. She is “his Body”. This corporality can be understood in light of the biblical words about man and woman: the two will be one flesh. The unbreakable bond between Christ and the Church, through the unifying force of love, does not destroy the “you” and the “I” but rather raises them to their most profound unity. To find one’s identity in Christ means attaining a communion with him that does not destroy me but rather elevates me to the highest dignity, that of being a child of God in Christ... To pray means to be raised to the heights of God, through a necessary and gradual transformation of our being. ...

I think, then, that these reflections allow us to respond to the question we asked ourselves at the beginning: how do I learn to pray, how do I grow in my prayer? Looking to the model that Jesus taught us, the *Pater noster* [the *Our Father*], we see that the first word is “*Pater*” [*Father*] and the second is “*noster*” [*our*]. The answer, then, is clear: I learn to pray, I nourish my prayer, by turning to God as Father and by praying with others, by praying with the Church, by accepting the gift of her words, which little by little become familiar to me and rich in meaning.

Zenit.org 03-10-2012

**“Dear Priests,** in the Eucharistic celebration we rediscover each day our identity as shepherds. In every Mass, may we truly make our own the words of Christ: “This is my body, which is given up for you.” This is the meaning of our life; with these words, in a real way we can daily renew the promises we made at our priestly ordination. I thank all of you for saying “yes,” for so many hidden ‘yesses’ everyday, that only the Lord knows. I thank you all for your ‘yes:’ *in giving your life in union with Jesus:* for in this is found the pure source of our joy.”

- Pope Francis, 03-06-2016

## True Conversion

Pope Benedict XVI, to Clergy of Rome, 22-02-2007

We cannot conceive of immediately living a life that is 100 percent Christian without doubts and without sins. We have to recognize that we are journeying on, that we must and can learn, and also, gradually, that we must convert. Of course, fundamental conversion is a definitive act. But true conversion is an act of life that is achieved through the patience of a lifetime. It is an act in which we must not lose trust and courage on the way.

w2.vatican.va

# Proposing Some Action

Once upon a time there was a land where corruption and crime were almost unknown. On Saturday nights in Melbourne, for example, there were just two police patrol cars needed for a city of three million. Sure, there were some juvenile delinquents wandering about on Friday evening, but the police rounded them up and released them after a night in the cells. Those were the days when bishops and priests taught the faith, and 80% of Catholics went to Sunday Mass. My parish had Sunday Masses hourly from six to twelve, and all were packed. Two Masses daily, and confession available before Mass – there were four confessionals in the church. Catholic schools were almost free. And we were taught the faith for an hour a day (no CEO in those days). Vocations were encouraged – there were four in my class (in my present parish I cannot name a single vocation since its founding, and none also in the parish next door).

I have written about the factors that led to the current disaster a number of times, hoping that someone would show where I am wrong. So far, no one has. So here I propose some action which I think is needed to minimise the number of souls lost. The first step is for bishops to issue an apology for their failure to teach the faith, defend the sacraments and protect souls. It is hard to imagine eternal punishment for a bishop, descendant of Christ's apostles. But it is not certain that bishops are saved, as St John Chrysostom tells us – the floor of Hell is paved with the skulls of bishops. Bishops face a far stricter accounting at judgement, and souls lost on their watch will appear as witnesses.

## APOLOGY BY THE BISHOPS OF AUSTRALIA

We, the Bishops of Australia, hereby apologise to the Catholics of our dioceses for failing to provide clear leadership over the last 60 years, for failing to defend the sacredness of the sacraments, and for failing to teach the fullness of the Catholic faith, especially to our children.

In an attempt to minimise the harm caused by our lack of attention to our vocations, we issue the following instructions to all priests and staff employed directly or indirectly by Catholic organisations:

1. The following subjects must be addressed urgently in all Catholic organisations, from the pulpit, in the classroom, and in Catholic establishments: Sin, the pains of Hell, abortion, contraception (including abortifacients), unnatural acts, including sodomy, creation, marriage, apologetics, the lives of the saints, the commandments and the sacraments. A more complete list will be compiled, along with teaching guidelines for all those responsible for teaching the faith.
2. Communicants at Easter and Christmas must be warned of the great sacrilege in receiving the Body and Blood of Christ without having observed weekly Mass attendance.
3. All parishioners to be told of the requirement for confession and communion each year.
4. No extraordinary ministers are to enter the sanctuary unless the priest is ill or infirm.
5. During an election period, priests and bishops are to remind the faithful that no one can vote for a candidate who opposes Catholic moral teaching, under pain of excommunication. A Catholic MP who promotes unnatural practices will incur an automatic excommunication.
6. All teachers and administrators in Catholic schools or other education organisations are to live a Catholic lifestyle. Any staff member who refuses to accept Catholic teaching is to be removed.
7. No non-Catholic is to be admitted to Holy Communion without the written consent of the bishop.
8. Catholic publications are to restrict themselves to material which promotes the Catholic faith.
9. All churches are to have the tabernacle in a most prominent location inside the church.
10. All people, especially Catholic teachers, who enter the church must recognise the presence of Almighty God with a sign of reverence. Failure to do this endangers the faith of their children.
11. All abuses in the sacraments are to stop immediately. The faithful are asked to bring any concerns about the Mass to the attention of their bishops, who will take action.
12. Priests and religious are to wear habits or clerical clothing, to be easily identified as Catholic clergy, nuns and brothers.
13. The primary teachers of Catholic children are the parents. Any teaching of sex education in Catholic schools will conform to the requirements of parents and the teaching of the Church.

The above are to take effect immediately.

Signed: The Bishops of Australia

Richard Stokes, Burpengary, Queensland

# The Capacity to Listen

Pope Francis, Angelus Address, 17-07-2016

Certainly, the answer Jesus gives Martha – when he tells her that only one thing is necessary – finds its full meaning in reference to hearing the word of Jesus himself, this word that enlightens and sustains all that we are and all that we do.

If we are going to pray, for example, before a crucifix, and we talk and talk and talk and then we leave, we don't listen to Jesus. We don't allow him to speak to our hearts.

To listen – this word is key. Don't forget it. We can't forget that the word of Jesus enlightens us; it sustains us and sustains all that we are and do. ...

To welcome him, many things aren't necessary; rather, just one thing is necessary: to listen to him, the word, to listen to him, show him a fraternal attitude, such that he feels that he is among family, and not in some temporary stopping-place. ...

Today we are so busy and in such a hurry, with so many problems, some of which are unimportant, that we lack the capacity to listen. We are constantly busy and thus we don't have time to listen.

I would like to ask all of us, and each one answers in his heart: You, husband, do you have time to listen to your wife? You, wife, do you have time to listen to your husband? You, parents, do you have time, time to lose so as to listen to your children, or your grandparents, the elderly? "Grandparents are always talking, they are boring." But they need to be heard. To listen. I ask you to learn to listen and dedicate more time to this. In the capacity to listen is the root of peace.

May the Virgin Mary, Mother of listening and attentive service, teach us to be welcoming and hospitable with our brothers and sisters.

Zenit 17-07-2016

## Clarification

Just thought to clarify Fr Gruner who is mentioned by Fr Terence Hoare in the July issue of ITD (p.9). Fr Hoare writes: "Moreover, until recently my name was used supporting Fr Gruner's letters from the World Apostolate of Fatima."

An article from EWTN points out that Fr Gruner's stand on Fatima is not in communion with the Popes of the Catholic Church, and he rejects Vatican II. The EWTN article also explained that Fr Gruner's priestly faculties were suspended but he continued to celebrate the Sacraments publicly.

Bernadette Maguire, Tamworth, New South Wales

# 'Renewal' of Marriage

## Vows

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

**Q:** In some places married couples are sometimes invited to renew their wedding vows during Mass. Has the Church given norms on how this should be done? - J.D., Leeton, Australia

**A:** The universal Church has not proposed any ritual for the renewal of marriage vows either within or outside of Mass. At the same time, the Church offers great leeway for national bishops' conferences to prepare their own Rites of Marriage and submit them for approval by the Holy See. Through this process several countries, especially in North and South America, have included in the Ritual for Marriage a rite for the renewal of vows, especially on the 25<sup>th</sup> and 50<sup>th</sup> anniversaries.

These rites make a slight but significant distinction between the original vows and the renewal of the ongoing marriage commitment. ... The reason for these slight but significant changes is because in an essential way there is no such thing as the "renewal of the marriage vows." The exchange of vows is seen as the sacramental form and is thus essentially unique for the same couple. Through their consent the spouses mutually give and accept each other through an irrevocable and perpetual covenant in order to establish marriage.

It is true that Catholics annually renew their baptismal promises, priests their ordination commitments and many religious their vows. But these promises are complementary to the sacrament and do not constitute the sacramental form itself. Nobody is ever baptized or ordained anew for devotional purposes. ...

Besides the renewal of the vows the Church has several other ways of honouring perseverance in married life. The Roman Missal has three special Masses for anniversaries, especially for jubilees. The Book of Blessings contains several beautiful prayers and blessings for married couples both within and outside of Mass.

These latter texts may be used anywhere in the world, whereas the renewal of vows within Mass may be used only where it is officially incorporated within the ritual books or has been specifically approved.

Zenit.org 05-02-2013

# Going to Heaven We Don't Believe In

It's a funny thing. So many Australians don't believe in God anymore. It's trendy to be atheist. And others might believe in some sort of concept of some sort of God, but certainly not a God who has the right to demand anything of them – if they believe, it's on their terms only.

Yet when you read funeral notices in the papers, you get the impression that everyone believes in Heaven. No matter what sort of life they've led, what they've believed, who they've 'partnered' or how they've behaved, when they die they are immediately in Heaven, at peace, in a better place, free of suffering, looking down on us, and reunited with anyone or anything they've ever loved who died before them. And everyone seems to 'become' angels in Heaven.

It's as if we all have an automatic right to eternal happiness with God in Heaven, even if while on earth we don't believe in either God or Heaven.

When I read of the agonies of Purgatory, I shudder for those who have died whose family and friends believe they are immediately at peace. Who would be offering prayers and sacrifice for their souls if they believed that?

Imagine facing your judgment before God, finally truly knowing your sins and the weight of their consequences, and then "hearing" your family and friends "down there" singing your favourite football song at your funeral and cheering you on for what a great person you were. Wouldn't you want to just turn around and *beg* them to *stop*, and *pray* for you, *help* you?

And if you were Catholic, lapsed or otherwise, and your family had a Requiem Mass for you, wouldn't you desperately want them to celebrate the Mass in the most worthy way possible, obtaining every single little grace and blessing and pardon they could for you?

Instead, Requiem Masses are turned into empty, self-affirming, joke-telling, song-singing, photo-sharing get-togethers which focus on "celebrating the life" of the deceased rather than praying for their eternal souls. And woe betide any good priest who tries to go against the popular current! He will be beaten into submission by insistent family members who treat the Church in the same way they treat God – they demand to be accepted *on their own terms*.

It makes me wonder if even Catholics, even priests, really believe in Heaven, Hell and Purgatory? Or have we been conned by the secular fairytale that we all go immediately to this happy place after we die and turn into angels sprinkling fairydust onto everyone?

-Ed.

## Grow in Humanity

Pope Francis, Children's Hospital, Krakow, 29-07-16

The Gospel often shows us the Lord Jesus meeting the sick, embracing them and seeking them out. Jesus is always attentive to them. He looks at them in the same way that a mother looks at her sick child, and he is moved by compassion for them. ...

How I would wish that we Christians could be as close to the sick as Jesus was, in silence, with a caress, with prayer.

Sadly, our society is tainted by the culture of waste, which is the opposite of the culture of acceptance. And the victims of the culture of waste are those who are weakest and most frail; and this is indeed cruel. ...

To serve with love and tenderness persons who need our help makes all of us grow in humanity.

Zenit.org 29-07-2016

## Our Homeland

Padre Pio

Our present life is given only to gain the eternal one and if we don't think about it, we build our affections on what belongs to this world, where our life is transitory. When we have to leave it we are afraid and become agitated.

Believe me, to live happily in this pilgrimage, we have to aim at the hope of arriving at our Homeland, where we will stay eternally.

Meanwhile we have to believe firmly that God calls us to Himself and follows us along the path towards Him. He will never permit anything to happen to us that is not for our greater good. He knows who we are and He will hold out His paternal hand to us during difficulties, so that nothing prevents us from running to Him swiftly. But to enjoy this grace we must have complete trust in Him.



# The Existence of Angels - A Truth of Faith

## Catechism of the Catholic Church

328. The existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls “angels” is a truth of faith. The witness of Scripture is as clear as the unanimity of Tradition.

### Who are they?

329. St. Augustine says: “Angel’ is the name of their office, not of their nature. If you seek the name of their nature, it is ‘spirit’; if you seek the name of their office, it is ‘angel’: from what they are, ‘spirit’, from what they do, ‘angel.’”

With their whole beings the angels are *servants* and messengers of God. Because they “always behold the face of my Father who is in heaven” (Mt 18:10) they are the “mighty ones who do his word, hearkening to the voice of his word” (Ps 103:20).

330. As purely *spiritual* creatures angels have intelligence and will: they are personal and immortal creatures, surpassing in perfection all visible creatures, as the splendour of their glory bears witness.

### Christ “with all his angels”

331. Christ is the centre of the angelic world. They are *his* angels: “When the Son of man comes in his glory, and all the angels with him” (Mt 25:31). They belong to him because they were created *through* and *for* him: “for in him all things were created in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities – all things were created through him and for him” (Col 1:16). ...

332. Angels have been present since creation and throughout the history of salvation, announcing this salvation from afar or near and serving the accomplishment of the divine plan: they closed the earthly paradise; protected Lot; saved Hagar and her child; stayed Abraham’s hand; communicated the law by their ministry; led the People of God; announced births and callings; and assisted the prophets, just to cite a few examples. Finally, the angel Gabriel announced the birth of the Precursor and that of Jesus himself.

333. From the Incarnation to the Ascension, the life of the Word incarnate is surrounded by the adoration and service of angels. When God “brings the firstborn into the world, he says: ‘Let all God’s angels worship him.’” (Heb 1:6) Their song of praise at the birth of Christ has not ceased resounding in the Church’s praise: “Glory to God in the highest!” They protect Jesus in his infancy, serve him in the desert, strengthen him in his agony in the garden, when he could have been saved by them from the hands of his enemies as Israel had been. Again, it is the angels who “evangelize” by proclaiming the Good News of Christ’s Incarnation and Resurrection. They will be present at Christ’s return, which they will announce, to serve at his judgement.

### The angels in the life of the Church

334. In the meantime, the whole life of the Church benefits from the mysterious and powerful help of angels.

335. In her liturgy, the Church joins with the angels to adore the thrice-holy God. She invokes their assistance (in the Roman Canon... “Almighty God, we pray that your angel...”; in the funeral liturgy... “May the angels lead you into Paradise...”). Moreover, in the “Cherubic Hymn” of the Byzantine Liturgy, she celebrates the memory of certain angels more particularly (St. Michael, St. Gabriel, St. Raphael, and the guardian angels).

336. From infancy to death human life is surrounded by their watchful care and intercession. “Beside each believer stands an angel as protector and shepherd leading him to life” (St Basil). Already here on earth the Christian life shares by faith in the blessed company of angels and men united in God.

## Day of Stillness and Silence

We are hosting three retreat days/quiet days on Saturday 6 August, 17 September, and 29 October, at St Brigid’s Catholic Church and hall in Cowwarr.

Each day begins at 9.30am and includes Mass, Angelus, Rosary, BYO Lunch, Confession, Evening Prayer, quiet time for reflection, and two addresses by retreat leader Fred Hardy. The day concludes at 4pm. The retreat day is silent from 10am.

Everyone is most welcome.

Fr Ken Clark, Parish Priest, Ordinariate Parish of the Most Holy Family, Gippsland

# Littleness and Humility

Pope Francis, Homily, Czestechowa 28-07-2016

The apostle Paul tells us of God's great plan: "When the fullness of time had come, God sent his son, born of a woman". ...

It is particularly striking how the coming of God into history came about: he was "born of a woman". There was no triumphal entrance or striking epiphany of the Almighty. He did not reveal himself as a brilliantly rising sun, but entered the world in the simplest of ways, as a child from his mother, with that "style" that Scripture tells us is like a rainfall upon the land, like the smallest of seeds which sprouts and grows. Thus, contrary to our expectations and perhaps even our desires, the kingdom of God, now as then, "does not come in a way that attracts attention", but rather in littleness, in humility. ...

And so we come to "the first of the signs that Jesus did", in Cana of Galilee.

There is no amazing deed done before the crowd, or even a word to settle a heated political question like that of the subjection of the people to the power of Rome. Instead, in a small village, a simple miracle takes place and brings joy to the wedding of a young and completely anonymous family. At the same time, the water that became wine at the wedding banquet is a great sign, for it reveals to us the spousal face of God, a God who sits at table with us, who dreams and holds communion with us. It tells us that the Lord does not keep his distance, but is near and real. He is in our midst and he takes care of us, without making decisions in our place and without troubling himself with issues of power. He prefers to let himself be contained in little things, unlike ourselves, who always want to possess something greater. To be attracted by power, by grandeur, by appearances, is tragically human. It is a great temptation that tries to insinuate itself everywhere. But to give oneself to others, eliminating distances, dwelling in littleness and living the reality of one's everyday life: this is exquisitely divine.

Zenit.org 28-07-2016

## Forge Ahead

Pope Benedict XVI, General Audience, 16-08-2006

By contemplating Mary in heavenly glory, we understand that the earth is not the definitive homeland for us either, and that if we live with our gaze fixed on eternal goods we will one day share in this same glory and the earth will become more beautiful.

Consequently, we must not lose our serenity and peace even amid the thousands of daily difficulties. The luminous sign of Our Lady taken up into Heaven shines out even more brightly when sad shadows of suffering and violence seem to loom on the horizon.

We may be sure of it: from on high, Mary follows our footsteps with gentle concern, dispels the gloom in moments of darkness and distress, reassures us with her motherly hand.

Supported by awareness of this, let us continue confidently on our path of Christian commitment wherever Providence may lead us. Let us forge ahead in our lives under Mary's guidance.

w2.vatican.va

## No Sweet Assurance

St Leonard of Port Maurice

Brothers, because of the love I have for you, I wish I were able to reassure you with the prospect of eternal happiness by saying to each of you: You are certain to go to paradise; the greater number of Christians is saved, so you also will be saved.

But how can I give you this sweet assurance if you revolt against God's decrees as though you were your own worst enemies? I observe in God a sincere desire to save you, but I find in you a decided inclination to be damned. So what will I be doing today if I speak clearly? I will be displeasing to you. But if I do not speak, I will be displeasing to God.

**"The Cross** is a love that enters into our suffering and gives us the strength to bear it; it also enters death to vanquish it and save us."

Pope Francis, 28-07-2016

*"Fight all error, but do it with good humour, patience, kindness and love. Harshness will damage your own soul and spoil the best cause." - St John Cantius*

# Deeply Grateful and Immensely Blessed

Homily of Fr John Speekman, 14<sup>th</sup> Sunday Year C, [homiliesfromaustralia.blogspot.com.au](http://homiliesfromaustralia.blogspot.com.au)

As a child I used occasionally to lament my misfortune at having been born into a Catholic family. We were bound by so many rules and regulations – Sunday Mass, fasting before Communion, abstaining from meat on Fridays, not to mention the daily Rosary. But then there were those moments when it was good to be a Catholic, like on Holy Days of Obligation, when the non-Catholic kids had to go to school and we didn't.

Of course these were only childhood and childish 'feelings' rather than thoughts. Nowadays I am not only pleased to belong to the Catholic Church, but also deeply grateful and immensely blessed.

The Catholic Church is my Mother; she brought me to birth in Baptism, she feeds me with the Bread of Life in Holy Communion, she forgives my sins in the sacrament of Confession, she brought me into spiritual maturity in Confirmation, and anoints me when I am ill. Most of all she leads me to the altar of God where the words of the priest change my poor offering of bread and wine into the glorious offering of the flesh and blood of my Saviour. All this, and more, is expressed in the powerful image of today's reading from Isaiah (66:10-14). God gives us the Church, the New Jerusalem that we: *may be suckled, filled, from her consoling breast.*

To the Church comes flowing a river of peace from the Lord, like a flooding stream, and then, like a mother she takes her children and: *at her breast will her nurslings be carried and fondled in her lap. Like a son comforted by his mother will I comfort you. (And by Jerusalem you will be comforted.)*

This image is as humanly personal and intimate as it is confronting; a mother feeding her infant at the breast and instead of milk she is feeding it peace. Still, those of you *in the know* will readily agree, 'Yes, that's exactly how it is between us and the Church.'

And yet there is also an anonymous or, rather, *transpersonal* dimension to the saving transaction between us and the Church. This is somewhat reflected in the language of Luke (Jesus) in the Gospel (Lk 10:1-12.17-20).

Undoubtedly the person of Jesus is paramount. He is our Saviour, the head of the Church, the one who satisfies our thirst. Nevertheless, he appoints and sends those merely described as 'others'. He places them between himself and us. He calls them 'labourers' and refers to us simply as 'the harvest.' The language points away from us to the Kingdom which alone is absolute. Some may welcome the disciples, some may reject them, but all must know: *the Kingdom of God is very near.*

In this sense the fate of the disciples does not really matter. They are indeed, essentially, only labourers. Their mission is bigger and more important than they are. They are servants of the Kingdom which stands before them, beckoning, and the Lord of the Kingdom will take care of them and reward them when the proper time comes.

The practical expressions of this transpersonal aspect of the Christian journey are everywhere in the Catholic Church today. I marvel at the way people don't even know the surnames of the priests and religious who have served them. 'Oh, you know, Fr Bill, the short one with the grey hair. He's probably dead by now.' And this is as it should be because Fr Bill was not commissioned to bring *himself* to us, he was commissioned to bring us Christ – in word and sacrament.

Catholics generally understand this very well, at least they used to. In recent years there has developed an unfortunate *cult of the priest*. Not only does Father have to bring us Christ, he has to be 'nice' as well. And when popularity is at stake it's easy for service to become self-service.

Add to this the equally toxic *cult of the parishioner* which obliges Father to 'keep his parishioners happy at all times', and pretty soon we, priest and people, make 'ourselves' the content of the Christian life.

We are the 'containers'; not the 'contents'. As the Gospel Acclamation today states: *May the peace of Christ rule in your hearts and the fullness of his message live within you.*

The peace of Christ – not the approval of some clique or other; the fullness of *his message* – not the comforting group-think of the majority. We are wrong to make 'us' the journey because then we run the risk of making ourselves its goal. That would indeed be sad – to arrive at my destination and find only 'me'.

The great St Paul boasted solely of the Cross of Jesus: *through whom the world is crucified to me and I am crucified to the world.* Surely this is the perfection of the Christian life, a life which is wholly joined to that of the Master. We seek this perfection within the Church and from the Church. We are both labourers and harvest: *suckled, filled, from her consoling breast...*

## 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'te	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

*“God did not tell us to follow Him  
because He needed our help, but  
because He knew that loving Him  
would make us whole.”*

- St Irenaeus

## Contact *Into the Deep*

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

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

**Letters to the Editor:**

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

## *Thanks Be To Thee,*

Our Lord Jesus Christ,

For all the benefits which thou hast given us,  
For all the pains and insults which thou hast borne for us.

O most merciful Redeemer,

Friend, and Brother,

May we know thee more clearly,

Love thee more dearly,

And follow thee more nearly.

Amen

- Prayer of St Richard of Chichester