

# *Into the Deep*

Issue 164

Newsletter of orthodox Catholics of Gippsland

September 2016

## I Must Change

Pope Francis, Jubilee Audience, 18-06-2016

What is conversion? It is present in the whole Bible, and, in a particular way, in the preaching of the prophets, who continually invite the people to return to the Lord, asking Him for forgiveness and for a change in their style of life. ...

Jesus made conversion the first word of his preaching: "Repent and believe in the Gospel". ...

Dear brothers and sisters, how many times we also feel the need of a change that involves our whole person! How many times we say to ourselves: "I must change, I can't continue this way. My life, on this path, won't bear fruit; it will be a futile life and I won't be happy." How many times these thoughts come to us, how many times!

And Jesus, by our side, with His hand extended says to us: "Come, come to Me. I'll do the work: I will change your heart; I will change your life: I will make you happy." But do we believe this or not? ...

It's like this. Jesus who is with us invites us to change our life. It is He, with the Holy Spirit, who sows this anxiety in us to change our life and to be somewhat better.

Therefore, let us follow this invitation of the Lord and not put up resistances, because only by opening to His mercy do we find true life and true joy. We only have to open the door wide, and He does all the rest. He does all, but we have to open wide our heart so that He can heal us and make us go forward. I assure you that we will be happier.

Zenit.org 20-06-2016

## God and Christ

Pope Benedict XVI, in answer to a priest's question on important topics to focus on when guiding young people, 22-02-2007

It is important to know God ... The subject "God" is essential. It is necessary to return to God the Creator, to the God who is creative reason, and then to find Christ, who is the living Face of God.

Let us say that here there is a reciprocity. On the one hand, we have the encounter with Jesus, with this human, historical and real figure; little by little, he helps me to become acquainted with God; and on the other, knowing God helps me understand the grandeur of Christ's Mystery which is the Face of God.

Only if we manage to grasp that Jesus is not a great prophet or a world religious figure but that he is the Face of God, that he is God, have we discovered Christ's greatness and found out who God is.

God is not only a distant shadow, the 'primary Cause', but he has a Face. His is the Face of mercy, the Face of pardon and love, the Face of the encounter with us.

As a result, these two topics penetrate each other and must always go together.

Then of course, we have to realize that the Church is our vital travelling companion on our journey. In her, the Word of God lives on and Christ is not only a figure of the past but is present.

We must therefore rediscover sacramental life, sacramental forgiveness, the Eucharist and Baptism as a new birth.

w2.vatican.va

*"All the good works in the world are not equal to the Holy Sacrifice of the Mass because they are the works of men; but the Mass is the work of God. Martyrdom is nothing in comparison, for it is but the sacrifice of man to God; but the Mass is the sacrifice of God for man."*

- St John Vianney, Cure of Ars

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

## Aiming Lower

Pope Francis, World Youth Day Closing Mass, 31-07-16

At times in our lives, we aim lower rather than higher.

At those times, it is good to realize that God remains faithful, even obstinate, in his love for us. The fact is, he loves us even more than we love ourselves. He believes in us even more than we believe in ourselves. He is always “cheering us on”; he is our biggest fan. He is there for us, waiting with patience and hope, even when we turn in on ourselves and brood over our troubles and past injuries.

But such brooding is unworthy of our spiritual stature! It is a kind of virus infecting and blocking everything; it closes doors and prevents us from getting up and starting over.

God, on the other hand, is hopelessly hopeful! He believes that we can always get up, and he hates to see us glum and gloomy. Because we are always his beloved sons and daughters.

Let us be mindful of this at the dawn of each new day. It will do us good to pray every morning: “Lord, I thank you for loving me; help me to be in love with my own life!” Not with my faults, that need to be corrected, but with life itself, which is a great gift, for it is a time to love and to be loved.

Zenit.org 31-07-2016

## Where We Are

Thank you for a great job so well done. Please keep up the good work. Never be afraid to speak the Truth. Our Dear Lord will protect you.

“Into the Deep” is a most appropriate name as we certainly seem to be there at the moment.

God bless you and thanks once again for a great paper. A small donation is enclosed to help.

Margaret Regan, Elsternwick, Victoria

## Clarification

In the letter by Richard Stokes in the August issue of Into the Deep (p.6), the sub-title “Apology by the Bishops of Australia” should have read: “(My proposed) Apology by the Bishops of Australia.”

My apologies if anyone was misled to have thought that the apology was *actually* by the Bishops of Australia. It was instead a proposal by Mr Stokes.

- Ed.

## Where Is God?

Pope Francis, Way of the Cross, World Youth Day 2016

Where is God, if evil is present in our world, if there are men and women who are hungry and thirsty, homeless, exiles and refugees? Where is God, when innocent persons die as a result of violence, terrorism and war? Where is God, when cruel diseases break the bonds of life and affection? Or when children are exploited and demeaned, and they too suffer from grave illness? Where is God, amid the anguish of those who doubt and are troubled in spirit? These are questions that humanly speaking have no answer. We can only look to Jesus and ask him.

And Jesus’ answer is this: “God is in them”. Jesus is in them; he suffers in them and deeply identifies with each of them. He is so closely united to them as to form with them, as it were, “one body”.

Jesus himself chose to identify with these, our brothers and sisters enduring pain and anguish, by agreeing to tread the “way of sorrows” that led to Calvary. By dying on the cross, he surrendered himself into to the hands of the Father, taking upon himself and in himself, with self-sacrificing love, the physical, moral and spiritual wounds of all humanity. By embracing the wood of the cross, Jesus embraced the nakedness, the hunger and thirst, the loneliness, pain and death of men and women of all times. ...

By following Jesus along the Way of the Cross, we have once again realized the importance of imitating him through the fourteen works of mercy. ...

Let us first consider the seven corporal works of mercy: feeding the hungry, giving drink to the thirsty, clothing the naked, sheltering the homeless, visiting the sick and those in prison, and burying the dead. ... After the corporal works of mercy come the spiritual works: counseling the doubtful, instructing the ignorant, admonishing sinners, consoling the afflicted, pardoning offences, bearing wrongs patiently, praying for the living and the dead...

The Way of the Cross is the way of fidelity in following Jesus to the end, in the often dramatic situations of everyday life. It is a way that fears no lack of success, ostracism or solitude, because it fills ours hearts with the fullness of Jesus. ...

The Way of the Cross alone defeats sin, evil and death, for it leads to the radiant light of Christ’s resurrection and opens the horizons of a new and fuller life. It is the way of hope, the way of the future. Those who take up this way with generosity and faith give hope and a future to humanity.

Zenit.org 29-07-2016

# It's All Good!

The editor's reflection in the August issue of ITD (p. 8) has prompted some reflection of my own.

I particularly liked these words in the article: "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." How true! How tragic!

I recall a family who sought another priest to do the funeral of their mother because when they asked me if their mother was in heaven I could only say it was our Christian hope. Suppose I had responded to their question with: "I think your mother is burning in hell"; can you imagine the outcry? How can you say that? How would you know? Who do you think you are? And, of course, I would not know because only God knows. And for the same reason I couldn't tell them their mother was in heaven.

On another occasion a grieving son put me back in my box when I dared to suggest we are all sinners. Full to bursting with the most earnest indignation he insisted: "Mum never committed a sin in her life!"

Which brings me to a particularly disturbing manifestation of this denial of evil – the expression, as sincere as it is irritating: "But I'm a good person, Father." Disturbing because it's not true and irritating because, being sincere, it is difficult to refute. The older I get the more I want to blurt out on the spot: "No, you're not a good person; you're a sinner."

At any rate, I think what is going on here is the very modern and very stubborn refusal to judge between what is good and what is evil, what is right and what is wrong. If, as the common Australian saying goes, "It's all good!", then there can only be heaven – and we all go there.

When someone tried to call Jesus good he told them no one is good except God. Do you get that? "No one is good!" In another place, speaking of every one of us, he said: "If you then, who are evil, know how to give good gifts to your children..." Get that? "You are evil!"

Show me a Saint who claimed to be a good person. All the saints, without exception, confessed themselves to be sinners, and usually, the worst of sinners.

Class teachers are taught not to call the children good, kind, or clever – they should say: "That was a good thing to do; that was kind of you; that was very clever!"

St Paul (1Cor 4:4) says: "My conscience is clear, but that does not make me innocent. It is the Lord who judges me." He then goes on to say: "Therefore judge nothing before the appointed time; wait until the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of the heart. At that time each will receive their praise from God."

Fr John Speekman, Howlong, New South Wales

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## Praying Behind the Line

We are once again conducting another 40 Days for Life Campaign in Melbourne. We warmly invite you to participate any day between 7am and 7pm and we would like to suggest two hours/week (or more) with a friend. Bring your own prayers, 40DFL T-shirt to wear while there, and maybe your own pro-life sign. Be original, and you can include the 24/7 Pregnancy Counselling phone number 1300 737 732. The campaign starts Wednesday 28<sup>th</sup> September and finishes Sunday 6<sup>th</sup> November.

As you alight at Jolimont Station you will see the infamous blue line painted on the footpath, and as you walk past the Fertility Control Clinic you will see another line 150m east at Vale Street where we suggest you stand and pray. You will be quite visible by trams and traffic and not hassled as much by pedestrians. The 150m site at Vale St is sunny, has parking in the side street and has a bench and a grassy area for picnicking if you so desire. We would ask you to please stay behind the line and avoid the abortion place.

Please pray for those people who have been trying to make it as hard as possible for us to assist mothers who would like our help. If you would like to make it a bit easier for our organisers you could place your name on our website: [www.40daysforlife/melbourne](http://www.40daysforlife/melbourne) or if you find it difficult please text your times and name/s to 0407 350 948.

Fons Janssen, Campaign co-ordinator

# Before We Bite the Dust

It is said that many souls in Purgatory regret very much not obtaining Indulgences on earth, to mitigate their suffering. Would you consider compiling a list of easily-obtained Indulgences in your excellent magazine, especially as many of your readers will bite the dust fairly soon?

**Name and address supplied**

The following is from an answer by Fr John Flader from Question Time: 150 questions and answers on the Catholic Faith (2008, Connor Court Publishing). Question 81:

We ought to remind ourselves first what an indulgence is. In simple terms, an indulgence is the remission of temporal punishment owing for our sins, granted by the Church to the faithful who do some prescribed act. We recall that all sins, both mortal and venial, have as one consequence *temporal punishment*, which the Catechism describes as “an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called purgatory.” (CCC 1472) Another way to look at it is to consider that every sin causes harm both to the sinner and to the Church, and we have to make up for this harm before we are ready for heaven. In addition, mortal sins have as a consequence *eternal punishment*, which deprives the sinner of communion with God and of eternal life in heaven. Both the guilt of the sin and the eternal punishment are forgiven through the sacrament of Reconciliation. But temporal punishment still remains.

It can be remitted or made up in various ways. On the one hand, the penance we are asked to do in the sacrament of Reconciliation makes up for at least part of the temporal punishment, but not necessarily all of it. In addition, such means as prayer, penance, works of mercy, bearing the difficulties of life with love for God, and in general all good works done in the state of grace help to remit temporal punishment. Finally, it can be remitted through indulgences granted by the Church. The Church, through the power of “binding and loosing” (cf. Mt 16:19, 18:18) granted to it by Christ, is able to remit part or all of the temporal punishment owing for our sins by applying to this end the merits of Christ and the saints. If the indulgence remits part of the temporal punishment it is called *partial*, and if it remits all the punishment it is called *plenary*.

The Church makes it very easy to gain indulgences. For example, among the prescribed works through which one can gain a plenary indulgence are to say the Rosary in a church or in family; to make the Way of the Cross in a church where the stations are erected, passing from one station to another and saying some prayers before each one; to do a half hour of prayer before the Blessed Sacrament, etc. Partial indulgences can be gained by saying most of the commonly known prayers, by offering up one’s work to God, doing works of mercy, doing acts of self-denial, etc. Then, in addition to the remission of temporal punishment that we would have gained anyway by doing these works, the Church grants us more remission from the spiritual treasury of the merits of Christ and the saints. The person should have at least the general intention of gaining indulgences.

What are the “usual conditions” for gaining a plenary indulgence? Apart from doing the prescribed work, being in the state of grace at the time of gaining the indulgence and detesting all sin, even venial sin, one must fulfil three conditions: to receive holy Communion, to go to sacramental confession and to pray for the intentions of the Holy Father. All three conditions can be fulfilled some days before or after doing the prescribed work, but it is preferable that the Communion and prayer for the Pope be done on the day of gaining the indulgence.

If one does not have the full dispositions or does not fulfil all the conditions, they will gain at least a partial indulgence.

It should be noted that only one plenary indulgence can be gained with each Communion. And indulgences can be offered for the souls in purgatory, if desired.

## *Angel of God,*

*My guardian dear,*

*To whom God’s love commits me here,*

*Ever this day be at my side,*

*To light and guard, to rule and guide.*

*Amen*

## **Cover to Cover**

Please find enclosed a donation towards Into the Deep. Thank you so much for supplying us with a newsletter worth reading from the very beginning to the very end! Also the prayer, “Mary, our Mother” is one to be prayed every day.

**Bert Van Galen, Mowbray, Tasmania**

# Sink Your Roots Into It

For every Catholic, prayer should be an absolute duty and necessity. I am not referring here to personal prayer, although that too is important. No, I'm talking about liturgical prayer, especially Christ's prayer, the holy sacrifice of the Mass; because the efficacy of all our personal prayer rests on the perfect and theologically exact prayer of Christ.

Through the Sacrament of Baptism, every Catholic is made a member of the Mystical Body of Christ, a royal priestly family which prays unceasingly to the Father, through, with and in Christ, in the unity of the Holy Spirit. This sacrament transforms us and recreates us for holy communion with God in his Church through the worthy celebration of the Mass, the source and summit of our faith and life.

As God's adopted sons and daughters, everything should begin and end with the celebration of Mass, since our participation in Christ's prayer is what identifies us as Catholic.

People who call themselves Catholic and do not assist at Sunday Mass regularly, are being insincere in their commitment to Christ. They are living a lie. It is a contradiction in terms to call yourself a Catholic and not pray the Mass every Sunday.

It really perplexes me that there are bishops, priests, religious, and professional lay Catholics involved in Catholic education and formation of souls, who have publicly expressed the erroneous view that you don't have to participate regularly in Sunday Mass in order to be a good Catholic.

This is preposterous to say the least, especially considering that the goal of all the Church's work, ministry and even her lofty mission of proclaiming the Good News, is to lead all people to receive her sacraments and participate worthily in Mass on Sunday, which is the Lord's Day.

Regular participation demonstrates and expresses the belief that God is a real living Person, a communion of persons with one nature, who can hear and speak, and touch us. It expresses the desire to encounter Him, to see his face, to experience his love, healing, forgiveness, joy and peace, and to always start one's week afresh from Christ.

The disturbing fact that 90% of Catholics no longer participate in post-baptismal sacraments is an indication that the Church and her faith have collapsed in this country; and that the collective episcopal leadership's apostolic ministry and pastoral endeavours have been a cataclysmic failure in converting people and leading them to Christ.

As Saint John Paul the Great said in 2002 at a plenary assembly of the Pontifical Council for the Laity, "Only a faith that sinks its roots in the sacramental structure of the Church, which drinks from the sources of the Word of God and of Tradition, which is converted into a new life, can make the baptised able to resist more effectively the impact of the prevailing secularised culture."

**Gregory Kingman, Morwell, Victoria**

## Pray to the Holy Spirit

**Pope Francis, General Audience, 15-05-2013**

Jesus himself told his disciples: the Holy Spirit "will guide you into all the truth" ...

We need to let ourselves be bathed in the light of the Holy Spirit so that he may lead us into the Truth of God, who is the one Lord of our life. ...

We are not Christian "part-time", only at certain moments, in certain circumstances, in certain decisions; no one can be Christian in this way. We are Christian all the time! Totally!

May Christ's truth, which the Holy Spirit teaches us and gives to us, always and totally affect our daily life. Let us call on him more often so that he may guide us on the path of disciples of Christ. Let us call on him every day.

## Learn From Mary

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

The Magnificat is a "fabric" woven of words from Sacred Scripture. It shows us how Mary lived in a permanent conversation with the Word of God, and thus, with God himself.

Then of course, in life with the Lord, she was also always in conversation with Christ, with the Son of God and with the Trinitarian God.

Therefore, let us learn from Mary and speak personally with the Lord, pondering and preserving God's words in our lives and hearts so that they may become true food for each one of us. Thus, Mary guides us at a school of prayer in personal and profound contact with God.

[w2.vatican.va](http://w2.vatican.va)

# Expecting Mercy, Demanding Justice

Pope Francis, Meditation at Assisi, 04-08-2016

... Why should we forgive someone who has offended us? Because we were forgiven first, and of infinitely more.

The parable says exactly this: just as God has forgiven us, so we too should forgive those who do us harm. So too does the prayer that Jesus taught us, the Our Father, in which we say: "Forgive us our debts, as we also have forgiven our debtors". The debts are our sins in the sight of God, and our debtors are those whom we, for our part, must forgive.

Each of us might be that servant in the parable burdened with so great a debt that he could never repay it. When we kneel before the priest in the confessional, we do exactly what that servant did. We say, "Lord, have patience with me". We are well aware of our many faults and the fact that we often fall back into the same sins. Yet God never tires of offering us his forgiveness each time we ask for it. His is a pardon that is full and complete, one that assures us that, even if we fall back into the same sins, he is merciful and never ceases to love us.

Like the master in the parable, God feels compassion, a mixture of pity and love; that is how the Gospel describes God's mercy towards us. Our Father is moved to compassion whenever we repent, and he sends us home with hearts calm and at peace. He tells us that all is remitted and forgiven. God's forgiveness knows no limits; it is greater than anything we can imagine and it comes to all who know in their hearts that they have done wrong and desire to return to him. God looks at the heart that seeks forgiveness.

The problem, unfortunately, comes whenever we have to deal with a brother or sister who has even slightly offended us. The reaction described in the parable describes it perfectly: "He seized him by the throat and said, 'Pay what you owe!'" (Mt 18:28).

Here we encounter all the drama of our human relationships. When we are indebted to others, we expect mercy; but when others are indebted to us, we demand justice! This is a reaction unworthy of Christ's disciples, nor is it the sign of a Christian style of life.

Jesus teaches us to forgive and to do so limitlessly: "I do not say to you seven times, but seventy times seven". What he offers us is the Father's love, not our own claims to justice. To trust in the latter alone would not be the sign that we are Christ's disciples, who have obtained mercy at the foot of the cross solely by virtue of the love of the Son of God. Let us not forget, then, the harsh saying at the end of the parable: "So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

... In this Holy Year of Mercy, it becomes ever clearer that the path of forgiveness can truly renew the Church and the world. To offer today's world the witness of mercy is a task from which none of us can feel exempted. The world needs forgiveness; too many people are caught up in resentment and harbour hatred, because they are incapable of forgiving. They ruin their own lives and the lives of those around them rather than finding the joy of serenity and peace. Let us ask Saint Francis to intercede for us, so that we may always be humble signs of forgiveness and channels of mercy.

Zenit.org 04-08-2016

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## Tremble

St Leonard of Port Maurice

What did Our Lord answer the curious man in the Gospel who asked Him, "Lord, is it only a few to be saved?" Did He keep silence? Did He answer haltingly? Did He conceal His thought for fear of frightening the crowd? No. Questioned by only one, He addresses all of those present. He says to them: "You ask Me if there are only few who are saved?" Here is My answer: "Strive to enter by the narrow gate; for many, I tell you, will seek to enter and will not be able."

Who is speaking here? It is the Son of God, Eternal Truth, who on another occasion says even more clearly, "Many are called, but few are chosen." He does not say that all are called and that out of all men, few are chosen, but that many are called; which means, as Saint Gregory explains, that out of all men, many are called to the True Faith, but out of them few are saved. Brothers, these are the words of Our Lord Jesus Christ. Are they clear? They are true. Tell me now if it is possible for you to have faith in your heart and not tremble.

# The Nine First Fridays

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

...The so-called 12 promises of the Sacred Heart to St Margaret Mary Alacoque (1647-1690):

1. "I will give them all the graces necessary in their state of life."
2. "I will establish peace in their homes."
3. "I will comfort them in their afflictions."
4. "I will be their secure refuge during life, and above all in death."
5. "I will bestow a large blessing upon all their undertakings."
6. "Sinners shall find in my Heart the source and the infinite ocean of mercy."
7. "Tepid souls shall grow fervent."
8. "Fervent souls shall quickly mount to high perfection."
9. "I will bless every place where a picture of My Heart shall be set up and honoured."
10. "I will give to priests the gift of touching the most hardened hearts."
11. "Those who shall promote this devotion shall have their names written in My Heart, never to be blotted out."
12. "I promise thee in the excessive mercy of my Heart that my all-powerful love will grant to all those who communicate on the First Friday in nine consecutive months, the grace of final penitence; they shall not die in my disgrace nor without receiving the sacraments; my divine Heart shall be their safe refuge in this last moment."

According to this devotion, the first Friday of each month was designated by Jesus himself as consecrated to honouring his Sacred Heart, to increase our love for him and to make reparation for past and present offenses against his love.

The list of 12 promises has sometimes been the object of some controversy. These are not found – as a list – in the writings of St Margaret Mary but are scattered about these writings in different forms and dates. The list was first tabulated in a booklet published in French in 1863. In 1882 Philip Kemper, a wealthy German-American businessman from Dayton, Ohio, spread this list throughout the world, printing a huge amount of cards with the promises in some 238 languages.

Although Kemper received a papal blessing for this "pious" and "useful" work from Pope Leo XIII in 1895, not all were in full agreement. For example, French Cardinal Adolph Perraud (1828-1906)

considered that the promises in tabular form were different from the words and expressions used by St Margaret Mary and would have preferred the original words to be used. For instance, while the published promises are in direct speech, St Margaret Mary always used indirect speech: "Our Lord has made known to me that he would bless the homes in which the image of my heart..." The direct form could indicate that Jesus dictated them to the visionary, which is not usually the case.

There are also a number of instances in which words have been changed. For example, the 10<sup>th</sup> promise reads, "I will give priests the power of softening the hardest hearts." In her letter to Father John Croiset (circa 1650-1738)... Alacoque wrote, "My divine Master has made it known to me that those who labour for the salvation of souls shall be successful in their labours and shall have the art of touching the most hardened hearts, if they have a tender devotion to his Heart and if they labour to inspire everyone with it and to establish it everywhere."

These critiques would not appear to change the fundamental meaning of the promises ...

Generally speaking, those who promote this devotion place the following conditions or recommendations so as to avoid this holy practice becoming something automatic or magical: (1) that Our Lord required Communion to be received on a particular day chosen by him; (2) that the nine Fridays must be consecutive; (3) that they must be made in honour of his Sacred Heart, which means that those who make the nine Fridays must practice the devotion and must have a great love for our Lord; (4) that Our Lord does not say that those who make the nine Fridays will be dispensed from any of their obligations or from exercising the vigilance necessary to lead a good life and overcome temptation; rather, he implicitly promises abundant graces to those who make the nine Fridays to help them to carry out these obligations and persevere to the end; (5) that perseverance in receiving Communion for nine consecutive First Fridays helps the faithful to acquire the habit of frequent Communion, which Our Lord eagerly desires; and (6) that the practice of the nine Fridays is very pleasing to Our Lord since he promises such great reward, and that all Catholics should endeavour to make the nine Fridays.

Zenit.org 17-03-2015

# The Denarius of Eternal Life

Saint Augustine (Sermon XXXVII)

...the denarius in the parable is that life eternal. Let not him then who has received after a long time murmur against him who has received after a short time. To the first, it is a payment; to the other, a free gift; yet the same thing is given alike to both.

There is also something like this in this present life, and besides that solution of the parable, by which they who were called at the first hour are understood of Abel and the righteous men of his age, and they at the third, of Abraham and the righteous men of his age, and they at the sixth, of Moses and Aaron and the righteous men of their age, and they at the eleventh, as in the end of the world, of all Christians; besides this solution of the parable, the parable may be seen to have an explanation in respect even of this present life.

For they are as it were called at the first hour, who begin to be Christians fresh from their mother's womb; boys are called as it were at the third, young men at the sixth, they who are verging toward old age, at the ninth hour, and they who are called as if at the eleventh hour, are they who are altogether decrepit; yet all these are to receive the one and the same denarius of eternal life.

...do thou come when thou art called. For an equal reward is promised to all; but as to this appointed hour of working, there is an important question.

For if, for instance, they who are called at the sixth hour, ... called thus in manhood, were to say, "Wait, for we have heard in the Gospel that all are to receive the same reward, we will come at the eleventh hour, when we shall have grown old, and shall still receive the same. Why should we add to our labour?" it would be answered them thus, "Art not thou willing to labour now, who dost not know whether thou shalt live to old age? Thou art called at the sixth hour; come. The Householder hath, it is true, promised thee a denarius, if thou come at the eleventh hour, but whether thou shalt live even to the seventh, no one hath promised thee. I say not to the eleventh, but even to the seventh hour. Why then dost thou put off him that calleth thee, certain as thou art of the reward, but uncertain of the day? Take heed then lest peradventure what he is to give thee by promise, thou take from thyself by delay."

## Overjoyed at Proposal

My late husband Leo Morrissey was an avid reader and supporter of ITD. He looked forward to its arrival with great expectancy and enthusiasm. His faith was unshakeable and he believed wholeheartedly in all precepts and teachings he was taught through the education by the Brothers. His claim to fame was being Archbishop Mannix's chauffeur, and also his marriage in St Patrick's Cathedral after being an altar boy as a teenager. I was fortunate to meet him as a widow in 1998 and we had thirteen wonderful years together.

He would be overjoyed to read Richard Stokes' proposed Bishops' apology (August ITD p.6) and all it contained, as I was. I sincerely hope our great Faith can turn back in the direction that the letter outlined as was the case when the Catholic Church was at its strongest.

Moya Morrissey, Sandringham, Victoria

## Pray For Us

*From the "Little Catechism on the Personal Ordinariate for former Anglicans" by Bishop Peter J. Elliott, p.22*

PERSONAL ORDINARIATE, AUSTRALIA:

PATRONAL FESTIVAL:

Our Lady of the Southern Cross [Solemnity, 1<sup>st</sup> September, Colour White]

Pope Benedict XVI erected the Personal Ordinariate of Our Lady of the Southern Cross, Australia, on the 15<sup>th</sup> June 2012.

"Pray that through the Holy Spirit, the Ordinariates may become: families of charity, peace and the service of the poor, centres of Christian unity and reconciliation, communities that welcome and evangelize, teaching the Faith in all its fullness, celebrating the liturgy and sacraments with prayerful reverence and maintaining a distinctive patrimony of Christian faith and culture."

Fr Ken Clark, OLSC, Maffra, Victoria  
Parish of the Most Holy Family, Gippsland

***"If you have understood little,***

admit it and do not presume that you have understood it all.

The Word is always far greater than what you have been able to understand."

- St Augustine



# It's My Fault

I have just read page 6 of the August issue of ITD ("Proposing Some Action", by Richard Stokes). Would the following apology, corrected to Australian conditions, do? It's from an article by Fr Richard Heilman, a priest in Wisconsin, USA:

As we look at this horrible, horrible 2016 Presidential election, I believe the problem is not the Party. The problem is us. Better yet, the problem is me. I am not going to get into what I believe all of us priests and bishops have done or have not done ... I leave that up to their own personal discernment. I can only speak for myself.

I am a weak spiritual leader who has led us to a place where "conservatives" cannot get elected or stay in office without making horrible compromises. I take the blame on this one.

I sat by and allowed sappy, effeminate, profane liturgies to demoralize and deaden the hearts of our Catholic men (and many Catholic women). I remained mostly silent as feminists stripped our men of their dignity as husbands and fathers and spiritual heads of their households. I remained mostly silent as men slipped into the soul-deadening addiction of internet pornography. I remained mostly silent as liberal ideologues captured the attention of our youth. I remained mostly silent when our own Catholic leadership watered down and compromised the values and principles and morals of a once solid bedrock of faith in a tempted world. I remained mostly silent as our beloved Catholic Church was turned from a powerhouse of prayer and supernatural grace into one among many secular non-government organizations.

The 2<sup>nd</sup> Person of the Holy Trinity established this Catholic Church as the hope for humanity, but I have allowed it to become something of little relevance in most people's lives. Now, less than 25% bother coming to worship God on a regular basis (closer to only 5% in Europe). Now, it seems, even a vast majority of those who attend no longer even believe the Eucharist is God.

As a result of all of this, our world is unmoored from the Presence and Power of God, and so we have quickly reverted to the barbarism of those who once never knew God at all. Evil has accelerated on all sides, and we have no defense against its expansion.

... This election isn't about the decline of a political party, it is about the decline of faith in America. Don't blame the Party ... blame weak Catholic leaders, like me. It's my fault!

([www.romancatholicman.com/its-my-fault](http://www.romancatholicman.com/its-my-fault))

Fons Janssen, Willing South, Victoria

## Recognise Yourself as a Sinner

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 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

# Celebrating the Eucharist Well

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

In the Liturgy, the Lord teaches us to pray, first of all giving us his Word, then introducing us through the Eucharistic Prayer to communion with the mystery of his life, the Cross and the Resurrection.

St Paul once said we do not even know what to ask for: “we do not know how to pray as we ought” (Rom 8: 26); we do not know how to pray or what to say to God. God, therefore, has given us words of prayer in the Psalter, in the important prayers of the Sacred Liturgy, and precisely in the Eucharistic liturgy itself. Here, he teaches us how to pray.

We enter into the prayer that was formed down the centuries under the inspiration of the Holy Spirit and we join in Christ’s conversation with the Father.

Thus, the Liturgy, above all, is prayer: first listening and then a response, in the Responsorial Psalm, in the prayer of the Church and in the great Eucharistic Prayer. We celebrate it well if we celebrate it with a “prayerful” attitude, uniting ourselves with the Mystery of Christ and his exchange as Son with the Father.

If we celebrate the Eucharist in this way, first as listening and then as a response, hence, as prayer, using the words pointed out to us by the Holy Spirit, then we are celebrating it well. And through our prayer in common, people are attracted to joining the ranks of God’s children.

w2.vatican.va

## Blessed Are You!

Pope Francis, Homily at concluding Mass of Year for Priests, 03-06-2016

The prophet Ezekiel reminds us that God himself goes out in search of his sheep (Ez 34:11,16). As the Gospel says, he “goes out in search of the one who is lost” (Lk 15:4), without fear of the risks. Without delaying, he leaves the pasture and his regular workday. [And he does not make him pay ‘overtime’.] He does not put off the search. He does not think: “I have done enough for today; I’ll worry about it tomorrow”.

Instead, he immediately sets to it; his heart is anxious until he finds that one lost sheep. Having found it, he forgets his weariness and puts the sheep on his shoulders, fully content. [Sometimes, he has to go out looking, talking, persuading; other times, he may have to remain before the tabernacle, wrestling with the Lord for that sheep.]

That’s the heart that seeks. It is a heart that does not privatize the times and spaces. Woe to the shepherds who privatize their ministry! Such is a heart that seeks out – a heart that does not set aside times and spaces as private, a heart that is not jealous of its legitimate quiet time and never demands that it be left alone. A shepherd after the heart of God does not protect his own comfort zone; he is not worried about protecting his good name, but rather, without fearing criticism, he is disposed to take risks in seeking to imitate his Lord. [Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me (Mt 5:11)].

## Pathetic

An article in Brisbane’s The Catholic Leader (21-07-2016) explains that there is a parliamentary inquiry into decriminalising abortion in Queensland. The inquiry has heard from various “experts”.

According to the article, Jesuit priest and professor of law at the Australian Catholic University, Fr Frank Brennan, suggested to the inquiry that women contemplating abortion should be told, “ultimately it is your decision”. Fr Brennan claimed that a woman should be “supported in her dignity as she faces the privacy and aloneness of that decision.”

What a pathetic thing to say! This is a Catholic priest! How embarrassing that he should be consulted as a representative of the Catholic faith. What a waste of a Catholic voice.

- Ed.

## It’s Clear

Catechism of the Catholic Church

**2270** Human life must be respected and protected absolutely from the moment of conception. ...

**2271** Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law. ...

**2273** The inalienable right to life of every innocent human individual is a constitutive element of a civil society and its legislation. ...

# We're All In This Together

I have the unfortunate trait of thinking that the way I see things is the right way, and the way I think is more logical and sensible than the way those who disagree with me think.

I realise that this is not always the case. And I realise that I'm not the only one who has this problem. There are many of us who think our way is the right way. And we argue about it with others who think their way is the right way.

What annoys me is when we Catholics argue about things that the Catholic Church tells us are legitimate, lawful, true, acceptable, and Catholic – and we still claim that “our way” is the right way!

If Catholics claim to be orthodox, or practising, or traditional, or conservative, then they should accept Church teaching. Otherwise surely they are dissenters, or cafeteria Catholics.

And by Church teaching I mean the Catechism, Canon Law, liturgical norms, and other official Magisterial documents.

If the Catholic Church considers two options equally legitimate, who are we to argue with one another about which is right and which is wrong, or which is “more right” than the other? Do we really think that our opinion is so much better, wiser, more faithful, than Church teaching? Do we think we have greater insight, more understanding, than the wisdom of the Church?

There is so much wrong in the world, so little faith, so much need for God and the Church and Christian morality, so much need for repentance and salvation, for evangelisation and catechesis. And then we have “good Catholics” bickering amongst themselves about how right or wrong the Church is to allow what they agree or disagree with.

The Ordinary Form of the Mass and the Extraordinary Form; Mass in Latin and Mass in the vernacular; Mass celebrated *ad orientum* and *versus populum*; Holy Communion standing and kneeling; in the hand and on the tongue; under one kind and under both; these are all legitimate, approved, Catholic options.

The Church is universal. She is our Mother. She embraces all people, all nations, all cultures, all languages, and provides ample opportunity for us all to feel at home with various customs, and all without changing essential truths. If we believe that the Church is bound by our approval, then how are we different from the liberals and dissenters? Are we not putting ourselves above the Magisterium? Why can't we accept that there are legitimate options that we may not choose, but which others are free to choose?

We are not drifting rudderless in the Church, dependent on our own wisdom. We have official teaching we can refer to. We don't need to argue whether our way of thinking is right and your way of thinking is wrong. We just need to refer to what the Church teaches, and accept it. It's all out there. It's not up to us to make it up, or to argue our point. If you like one option and not another, that's fine. Enjoy your privileges. But don't fight about why your preference is the better preference, and why the Church is wrong to offer any other options. We're all in this together. Let's be on the same side.

- Ed.

## What is Heaven?

Pope Francis, Meditation at Assisi, 04-08-2016

Besides, what is heaven if not the mystery of love that eternally unites us to God, to contemplate him forever? The Church has always professed this by expressing her belief in the communion of saints. We are never alone in living the faith; we do so in the company of all the saints and of our loved ones who practised the faith with joyful simplicity and bore witness to it by their lives. There is a bond, unseen but not for that reason any less real, which makes us, by baptism, “one body” moved by “one Spirit” (cf. Eph 4:4).

Zenit.org 04-08-2016

## Day of Stillness and Silence

We are hosting two more retreat days/quiet days on 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

## 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

### “Teach us, good Lord,

to serve you as you deserve;  
to give and not to count the cost;  
to fight and not to heed the wounds;  
to toil and not to seek for rest;  
to labour and not to ask for any reward,  
save that of knowing that we do your will.”

- St Ignatius of Loyola

## Contact *Into the Deep*

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

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

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

**Letters to the Editor:**

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

## Where Are You Staying?

Pope John Paul II, World Youth Day homily 1997

“Rabbi, where are you staying?” Each day the Church responds: *Christ is present in the Eucharist*, in the sacrament of his death and resurrection. In and through the Eucharist, you acknowledge the dwelling-place of the living God in human history. For the Eucharist is the sacrament of the love which conquers death; it is the sacrament of the Covenant, pure gift of love for the reconciliation of all humanity. It is the gift of the real presence of Jesus the Redeemer, in the bread which is his body given up for us, in the wine which is his blood poured out for all.

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