

Into the Deep

Issue 165

Newsletter of orthodox Catholics of Gippsland

October 2016

Happy Birthday to Us!

Into the Deep turns 14 this month! Thank you to everyone who has supported ITD and kept us going so long. Some are new and some have been with us since the beginning. All are valued. There's no point in a publication continuing if there are no readers, so it's literally because of you that ITD still exists. Please keep up the support and the prayers. Subscription remains free, and all donations go towards printing and postage.

To celebrate another year, here's an ITD quiz for you to try your hand at – see if you can get the 20-point winning total. Send in your responses if you dare!

- Ed.

| <i>Score 20 points on this quiz and you'll receive a prize!</i> | Points allocated | Your score |
|--|------------------|------------|
| I love, love, love ITD and read it from cover to cover every month! | 5 | |
| ITD is great, but I don't read the whole lot. | 2 | |
| It's ok – I read bits of it. | 1 | |
| I never read ITD, just chuck it straight in the bin. | -10 | |
| I pass ITD on to friends. | 5 | |
| I haven't passed ITD on to friends in the past, but have done so now. | 2 | |
| I support ITD financially. | 5 | |
| I haven't supported ITD financially in the past, but have done so now. | 2 | |
| I've written to ITD. | 5 | |
| I haven't written to ITD before, but have done so now. | 2 | |
| I comment on or share posts from the ITD Facebook page. | 2 | |
| Please stop sending me ITD. | -10 | |
| Total | | |
| Your name: | | |
| Your address: | | |
| Your email (if applicable): | | |
| Any comments: | | |

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

Serious

Pope Francis, Angelus Address, 21-08-2016

It is a narrow door... because it asks us to restrict and limit our pride and our fear, to open ourselves with humble and trusting heart to Him, recognizing ourselves as sinners, in need of His forgiveness. ...

Let us think now, in silence, for a moment of the things we have inside of us and prevent us from going through the door: my pride, my sins, etc. And then, let us think of the other door [of the Confessional], that opens us to the mercy of God, Who is waiting for us, to give forgiveness. ...

Because at a certain moment "the master of the house had arisen and locked the door", as mentioned in the Gospel. But if God is good and loves us, why does He close the door at some point? Because our life is not a video game or a soap opera; our life is serious and the goal to achieve is important: eternal salvation.

Zenit.org 21-08-2016

Our Two Popes

Pope Emeritus Benedict XVI, in an interview with Elio Guerriero, published 31-08-16 by *La Repubblica*

Obedience to my Successor was never in discussion. At the moment of his election I felt, as so many, a spontaneous feeling of gratitude to Providence. After two Pontiffs from Central Europe, the Lord turned His gaze, so to speak, to the universal Church and invited us to a more extensive, more catholic communion.

Personally I remained profoundly touched from the first moment by Pope Francis' extraordinary human availability in my meetings with him. Immediately after his election, he tried to reach me on the telephone. Not succeeding in this attempt, he telephoned me again immediately after his meeting with the universal Church from Saint Peter's balcony and he spoke to me with great cordiality. Since then he has given me the gift of a wonderfully paternal-fraternal relationship. I often receive small gifts, letters written personally. Before undertaking important trips, the Pope never fails to visit me.

The human benevolence with which he treats me is a particular grace for me in this last phase of my life, for which I can only be grateful. What he says about availability to other men, is not just words; he puts it into practice with me. May the Lord make him feel His benevolence every day. I pray for this to the Lord for him.

Zenit.org 31-08-2016

Lives Depend on You

I use this prayer often and I thought that each of you would like to adopt and implement this prayer also:

Lord God, I thank you to-day for the gift of my life, and for the lives of all my brothers and sisters. I know that there is nothing that destroys more life than abortion.

Yet I rejoice that you have conquered death by the Resurrection of your Son.

I am ready to do my part in ending abortion.

To-day I commit myself

Never to be silent,

Never to be passive,

Never to be forgetful of the unborn.

I commit myself to be active in the pro-life (40 Days for Life) movement,

And never to stop defending life until all my brothers and sisters are protected,

And our nation once again becomes

A nation with liberty and justice

Not just for some, but for all.

40 Days for Life, Wednesday 28 September to Sunday 06 November: You are once again invited to be a peaceful prayerful witness for life, praying behind the 150-metre exclusion zone (painted as a blue dotted line) for maybe 1-2 hrs per week. Maybe bring your own sign, be creative.

Lives depend on you! Let us be fair dinkum. We live in demonic times.

Thank you all so much.

**Fons Janssen, Campaign co-ordinator,
www.40daysforlife.com/melbourne, Ph 0407 350 948**

From the Beginning

Thank you so much for a great publication. Enclosed please find a cheque to support Into the Deep. I do not have a computer at this stage of my life, over 80, plus health problems, and I find it great to take it to bed to read.

You probably do not remember, many years ago Mary O'Connor and I were billeted with you on a Life Walk, and you were just trying to get Into the Deep off the ground. Mary died 3 years ago – may she rest in peace. We were both very much involved with all the life issues, standing outside abortion clinics, we ran a pregnancy help and education centre in Warrnambool, did phone line counselling for over 30 years. Will we ever win that battle?

Cynthia Lourey, Warrnambool, Victoria

The Great Catholic Family

It's always with a feeling of trepidation that I step into a different parish church for Mass. I know that simple, orthodox Masses are hard to come by – the ones where the priest humbly “says the black and does the red” and the parishioners don't strut around trying to be the priest, and where neither priest nor parishioners try to make the Mass about themselves. I prepare myself for all sorts of liturgical abuses, and try to accept it as penance, while being grateful that there is Mass.

Sunday Mass during holidays away is always such an occasion – almost of dread. What am I going to find?

On a recent trip to Canada, my husband and I were overwhelmed by what we found. Masses said properly, by priests who were faithful not only to liturgical norms but also to the Catechism, parishioners who expected no more and no less, and who were faithful themselves, and a welcome that made us feel that we are truly members of one Catholic family, even on the other side of the world.

Our first experience was Sunday Mass at the Cathedral in Vancouver. I wasn't feeling well, and come communion time, I had to leave the church to find a “washroom” as they call it. I asked the lady sitting next to me where it was, and she came out with me to show me. I only got as far as the back porch of the cathedral and I had to lie down on the floor to prevent myself fainting. This lady, a stranger to me, sat with me and helped me, and missed out on Holy Communion herself. And all without the faintest hint of annoyance.

The next weekend we were on an organised tour and the only option for Sunday Mass was an evening Mass in Whistler in the Tagalog language, for the local Filipino community. We were delighted that there was a Mass we could go to and it didn't bother us in the least that it wasn't in English. After Mass, one of the Filipino community came over to introduce himself to us and insist that we join them in their communal meal after Mass. We were made to feel like guests of honour in their extended family. We met their visiting Filipino priest (this Mass only happens a few times a year, so we were truly blessed to have stumbled upon it!), a small group of visiting Filipino nuns, and the local parish priest, a friendly and welcoming Polish man. When we were set to leave, he wouldn't have it that we would call a “cab” but insisted on driving us back to our hotel himself.

The other two wonderful experiences were visiting the Ordinariate parishes in Victoria and Vancouver. These are parishes of the Personal Ordinariate of the Chair of St Peter, the American brothers and sisters of the Personal Ordinariate of Our Lady of the Southern Cross in Australia. We were able to go to a weekday Mass at the parish in Victoria, and were welcomed like family. The priest recognised us as visitors and quietly brought a Mass booklet over to us before Mass so we could follow, and after Mass made sure that we joined them for coffee in the church hall. We met some of their parishioners and sat chatting like old friends. In fact, in an email from one parishioner since my return to Australia, she notes that “it was like having relatives visit from Australia”. And that's precisely how they made us feel. After Mass, the priest insisted on driving us back to our hotel rather than have us catch the bus.

We were unable to visit the Vancouver Ordinariate parish for Mass, but contacted the parish priest to see if we could visit (we had a gift of the icon of Our Lady of the Southern Cross to give his parish). Instead, he made the effort to meet us at our hotel in the city and we went out for a meal with him and his family, again feeling like we were part of not only his parish, but of his family.

We had an amazing experience in Canada of how wonderful it is to be part of this universal, Catholic family. It's just ironic that here in our own Australia, it is so easy for an orthodox Catholic to feel alone or isolated or unwanted in so many parishes.

- Ed.

“It must not be thought that the Rosary is only for women and for simple and ignorant people; it is also for men and for the greatest of men.”

- St Louis de Montfort

Holy Marriage

St John Chrysostom

“Remind one another that nothing in life is to be feared, except offending God. If your marriage is like this, your perfection will rival the holiest of monks.”

(Homily 20 on Ephesians)

Saint Teresa of Calcutta

Pope Francis, Homily at the canonization of Blessed Mother Teresa, 04-09-2016

Mother Teresa, in all aspects of her life, was a generous dispenser of divine mercy, making herself available for everyone through her welcome and defence of human life, those unborn and those abandoned and discarded.

She was committed to defending life, ceaselessly proclaiming that “the unborn are the weakest, the smallest, the most vulnerable”. She bowed down before those who were spent, left to die on the side of the road, seeing in them their God-given dignity; she made her voice heard before the powers of this world, so that they might recognize their guilt for the crime – the crimes! – of poverty they created.

For Mother Teresa, mercy was the “salt” which gave flavour to her work, it was the “light” which shone in the darkness of the many who no longer had tears to shed for their poverty and suffering.

Her mission to the urban and existential peripheries remains for us today an eloquent witness to God’s closeness to the poorest of the poor. Today, I pass on this emblematic figure of womanhood and of consecrated life to the whole world of volunteers: may she be your model of holiness! I think, perhaps, we may have some difficulty in calling her “Saint Teresa”: her holiness is so near to us, so tender and so fruitful that we continue to spontaneously call her “Mother Teresa”.

May this tireless worker of mercy help us increasingly to understand that our only criterion for action is gratuitous love, free from every ideology and all obligations, offered freely to everyone without distinction of language, culture, race or religion.

Mother Teresa loved to say, “Perhaps I don’t speak their language, but I can smile”. Let us carry her smile in our hearts and give it to those whom we meet along our journey, especially those who suffer. In this way, we will open up opportunities of joy and hope for our many brothers and sisters who are discouraged and who stand in need of understanding and tenderness.

Zenit.org 04-09-2016

Wedding Celebrations

St John Chrysostom

Marriage is a bond, a bond ordained by God. Why then do you celebrate weddings in a silly and immodest manner? Have you no idea what you are doing? You are marrying your wife for the procreation of children and for moderation of life; what is the meaning of those drunken parties with their lewd and disgraceful behaviour?... Camels and mules behave more decently than some people at wedding receptions! Is marriage a comedy? It is a mystery, an image of something far greater. If you have no respect for marriage, at least respect what it symbolizes: “This is the great mystery, and I take it to mean Christ and the Church.” (Eph 5:32) It is an image of the Church and of Christ, and will you celebrate in a profane manner?

(Homily 12 on Colossians)

Celebrating Damage

The September issue of Melbourne Catholic magazine, page 57, states: “an ecumenical working party of Lutherans and Catholics has been planning a program of projects and events to jointly commemorate the occasion” (the occasion being the Protestant Reformation).

“Commemorate” – what is this supposed to mean? Are we expected to rejoice with Lutherans and congratulate them on the fact that Martin Luther has lead them away from the true Faith, found FULLY only in the Catholic Faith?

Luther called one of his pamphlets, “Against the Papacy founded by the devil”.

There is no good reason to celebrate 500 years of the damage Martin Luther has done to the Catholic Church and to his followers.

John Schmid, Boronia, Victoria

“I am not sure exactly what heaven will be like, but I know that when we die and it comes time for God to judge us, he will not ask, ‘How many good things have you done in your life?’ rather he will ask, ‘How much love did you put into what you did?’”

Saint Teresa of Calcutta

Mockery

The homosexual lobby have used the argument that a plebiscite would be hurtful because it would unleash homophobic and bigoted comments from opponents of homosexual “marriage”, conveniently forgetting that for decades Christians have had to endure mockery at Gay Pride Marches, e.g. effigies of the head of Rev. Fred Nile, MLC, and half-naked “Sisters of Perpetual Indulgence”. The latter is a particularly nasty demonstration of anti-Catholic bigotry because our nuns are among the citizens most dedicated to empathising with the disadvantaged, educating the poor and helping the sick.

Babette Francis, Toorak, Victoria

Day of Stillness and Silence

The last of our three retreat days/quiet days will be held on 29 October, at St Brigid’s Catholic Church and hall in Cowwarr. Everyone is most welcome.

The 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.

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

It’s Concrete

Pope Francis to volunteers, 03-09-2016

I will never tire of saying that God’s mercy is not a beautiful idea, but a concrete action. There is no mercy without concreteness.

Mercy is not doing good “in passing”; it is to involve oneself there where there is pain, where there is sickness, where there is hunger, where there is so much human exploitation.

And human mercy also does not become such – namely human and mercy – until it has reached concreteness in daily action. The Apostle John’s admonition is always valid: “Little children, let us not love in words or speech but in deed and in truth” (1 Jn 3:18). The truth of mercy is verified, in fact in our daily gestures, which render visible God’s action in our midst.

Brothers and sisters, you who represent the great and varied world of volunteers, among the most precious realities of the Church is in fact you, who every day, often in silence and hiddenness, give form and visibility to mercy. You are *artisans of mercy*: with your hands, with your eyes, with your listening, with your closeness, with your caresses ... artisans! You express one of the most beautiful desires in man’s heart, that of having a suffering person feel loved. In the different conditions of need and necessities of so many persons, your presence is Christ’s extended hand that reaches all.

Zenit.org 05-09-2016

Safe Parish?

All those concerned about our churches emptying year by year, our Catholic Education system no longer bothering to teach our students the wonderful truths of our Catholic faith, church leaders twiddling their thumbs while a crisis is upon us, need no longer worry. Sale Diocese and St Mary’s Cathedral Parish have come up with a ‘smart’ solution to our many problems.

They have decided that our parish is not “safe” enough. Our bulletin on September 11, carried a full page edict that all parish volunteers will be required to supply a Working With Children check in order to continue with their voluntary work. Extraordinary Ministers of Holy Communion, readers/commentators/welcomers, Sacramental teams, parish visitors, music groups, cake providers, collectors, people who help elderly citizens into the church, and anyone else who dares to offer their services to the parish, will all be required to obtain this magic piece of paper that will make our parish ever so much “safer.” Of course a passport quality photo and ID will be required and then later all of the above will be required to complete an ‘Online Training Module for Working With Children and Vulnerable adults.’

Well! Well! All of this so I can read at Mass. I have never belted an altar boy or an old lady on my way to the lectern, but I am sure that everyone will be so much ‘safer’ once I have this vital paper. Unfortunately, my role may be terminated when it becomes known that I have no intention of adhering to this charade to make us all ‘safer.’

Perhaps the idea is that when those not now attending hear just how much ‘safer’ we are, people will be so moved that they will rush back and fill up the empty pews.

Pat O’Brien, Sale, Victoria

The Point of the Creeds

When the writer G.K. Chesterton was asked why he carried a sword cane, he replied, "Because it comes to a point."

In his essay titled: "What's the Point of Creeds?" Peter Kreeft comments:

"The Catholic ideal is the complete person, with a cool head and a warm heart, a hard head and a soft heart. The mere intellectual has a cool heart; the anti-intellectual has a hot head. The intellectual has a hard heart; the anti-intellectual has a soft head. The Church puts the severed parts in the right order because the Church has the blueprint: Christ (Eph 4:13). The Church has always had a conservative head and a liberal heart, and the world has never understood her as it has never understood Christ. Creeds are to the head what good works are to the heart: creeds express truth, the head's food, as good works express love, the heart's food. Both are sacred." (Fundamentals of the Faith, Essays in Christian Apologetics, 1988, p.110)

Creeds, from the Apostles, Nicene, The Tridentine Profession of Faith, to the Credo of the People of God by Pope Paul VI, were written to make explicit the Faith the Church professes.

Each of us, as individual Catholics, is often in need of being reminded that not one of us is yet perfect though we strive and hope to be one day.

May the Holy Spirit guide us, and may St Michael guard and protect us.

John Royal, Bundaberg West, Queensland

Treasure of Our Soul

Catechism of the Catholic Church

197. As on the day of our Baptism, when our whole life was entrusted to the "standard of teaching", let us embrace the Creed of our life-giving faith. To say the Credo with faith is to enter into communion with God, Father, Son and Holy Spirit, and also with the whole Church which transmits the faith to us and in whose midst we believe:

This Creed is the spiritual seal, our heart's meditation and an ever-present guardian; it is, unquestionably, the treasure of our soul.

- St Ambrose

How Great the Merit!

St Louis de Montfort, *Secrets of the Rosary*

Saint Augustine says quite emphatically that there is no spiritual exercise more fruitful or more useful to our salvation than continually turning our thoughts to the sufferings of Our Saviour.

Blessed Albert the Great who had Saint Thomas Aquinas as his disciple learned in a revelation that by simply thinking of or meditating on the passion of Our Lord Jesus Christ, a Christian gains more merit than if he had fasted on bread and water every Friday for a whole year, or had beaten himself with his discipline once a week until the blood flowed, or had recited the whole Book of Psalms every day. If this is so, then how great must be the merit that we can gain by the Holy Rosary which commemorates the whole life and passion of Our Saviour!

Facing Tribulation

Pope Francis, Homily at Mass concluding the Jubilee for the Sick and Disabled, 12-06-2016

Each of us, sooner or later, is called to face – at times painfully – frailty and illness, both our own and those of others. How many different faces do these common yet dramatically human experiences take! Yet all of them directly raise the pressing question of the meaning of life.

Our hearts may quietly yield to cynicism, as if the only solution were simply to put up with these experiences, trusting only in our own strength. Or we may put complete trust in science, thinking that surely somewhere in the world there is a medicine capable of curing the illness. ...

Human nature, wounded by sin, is marked by limitations. ... The temptation to become self-absorbed grows stronger, and we risk losing life's greatest opportunity: to love in spite of everything! ...

Jesus, in his passion, loved us to the end; on the cross he revealed the love that bestows itself without limits. Can we reproach God for our infirmities and sufferings when we realize how much suffering shows on the face of his crucified Son? ... Jesus is the physician who heals with the medicine of love, for he takes upon himself our suffering and redeems it. ...

The way we experience illness and disability is an index of the love we are ready to offer. The way we face suffering and limitation is the measure of our freedom to give meaning to life's experiences, even when they strike us as meaningless and unmerited. Let us not be disturbed, then, by these tribulations.

Zenit.org 12-06-2016

Another Way of Praying the Rosary

I get distracted very easily when saying the rosary. Sometimes by the end of a decade, I can't remember what mystery it was. It's embarrassing.

One night, as I was starting the first joyful mystery, I was determined to pay attention. I asked Mary to scoot over on her kneeler so I could kneel next to her, and imagined being squashed up next to her, praying. I tried to concentrate on actually touching her, the feel of her arm against mine, in the hope that it would help me keep focus. I imagined the peacefulness as we prayed together, then felt her shock when the Angel Gabriel appeared. I listened intently to their conversation, and after he left, Mary and I looked at one another in awe and wonderment at what she'd experienced.

The next mystery, we walked together to Elizabeth. I put out my elbow for Mary to tuck her hand into the crook of my arm, and I concentrated on feeling her hand there so that I wouldn't get distracted. We walked happily, peacefully together, stopping to rest under a tree every now and then and have a snack together. When we arrived at Elizabeth's door, I was a silent witness to the amazing exchange between them!

In the stable at Bethlehem, I was able to sit behind Mary and gaze at her Baby over her shoulder. I maintained the physical contact, to keep me aware of where I was, so I had my chin on her shoulder. What a privilege to see this newborn Babe and know what was to come. I was there when the angels sang, when the shepherds came, when the wise men left their gifts.

At the presentation in the temple, I was again close behind Mary, touching her arm, looking at her Baby (gazing up at me), and listening to the incredible words of Simeon and Anna. I saw the look of apprehension she and Joseph shared, and she put her hand on mine as we stood there letting the words sink in.

When we found the Child Jesus in the temple after the anxiety of losing him, it was such a joy to be with Mary and Joseph as they hugged their Child, and to "belong" to that little family. I felt like an Aunt to Jesus, an old family friend already.

I certainly paid attention throughout the rosary that night! The following nights, I discovered a much greater fruit of such a use of my imagination: I realised that the closer I stay to Mary, the closer I grow to Jesus. Just like they always say!

You can use your own imagination for the other mysteries, but for example: I was there in the shadowy, private area of the wedding at Cana, and heard the hushed tones of the conversation about the wine running out. I was there with Mary when her now-grown Son talked to her about his "hour". I knew him now, having been with his Mother through all his growing up. When he was proclaiming the Gospel, I was sitting with Mary in the crowd, listening carefully – and when he looked his Mother's way, and gave her a fond little nod of greeting and his eyes smiled at her, I was there to see it. And he nodded at me too, another familiar face in the crowd for him. At the Transfiguration, I was at home with Mary, and I felt her glow on the inside as she instinctively knew that her Son was revealing his glory somewhere else, to someone else. At the scourging of Jesus, I walked with her as she faced off against Satan (thinking of that scene in *The Passion of the Christ*). I walked to the side of her and slightly behind, squeezing her arm in fear, feeling protected by her strength and knowledge. At the crucifixion, I was with her at the foot of the Cross, overwhelmed by her grief and strengthened by her courage. She was my rock, my refuge. When Christ gazed down at her with love, I was there to gaze up at him from such a privileged position. At Pentecost, we were sitting quietly together when I recognised in her the same feeling as I had at the Annunciation – the Holy Spirit had come! – and Mary knew him already! I felt her glow from within again, I felt the warmth of her familiarity with the Holy Spirit, in spite of the others only experiencing him for the first time. And at the Assumption of Our Lady, I was there with the apostles saying farewell, holding her hand till the last, and looking into her eyes with a love and friendship that had grown over a lifetime. At her Coronation, I was there in Heaven, watching from a great distance, in awe of her majesty – and filled with joy when she caught my eye and smiled at me! Her Son followed her eyes, and found me, and smiled a familiar smile back. My life was complete.

And it all started with asking the young Mary to scoot over and make place for me on her kneeler, so that I wouldn't get distracted saying the rosary.

- Ed.

The Statue of Our Lady of Aparecida

In 1717 three fishermen in Brazil were responsible for providing fish for the banquet of the Count of Assumar, who intended to stop in the village of Guaratinguetá during a journey. The three fishermen went to the river Paraíba, and after various unsuccessful attempts they cast their nets in the area of Porto Itaguacu, and one of them found entangled in them a statue of the Virgin, without the head. They cast the nets again and this time brought up the head. Shortly after the nets were filled with fish.

For 15 years the image was conserved in the house of one of the fishermen, Felipe Pedroso, and the neighbours went there to pray the Rosary. Devotion to the image began to spread and several people who had prayed before the image affirmed that they had been granted the grace they asked for. Worship of Our Lady of Aparecida subsequently spread throughout Brazil.

Zenit.org 05-09-2016

Prayer for Holy Bishops

St John Fisher

Lord, according to Thy promise that the Gospel should be preached throughout the whole world, raise up men fit for such work. The Apostles were but soft and yielding clay till they were baked hard by the fire of the Holy Ghost.

So, good Lord, do now in like manner with Thy Church militant; change and make the soft and slippery earth into hard stones. Set in Thy Church strong and mighty pillars that may suffer and endure great labours, watching, poverty, thirst, hunger, cold and heat; which also shall not fear the threatenings of princes, persecution, neither death, but always persuade and think with themselves to suffer with a good will, slanders, shame, and all kinds of torments, for the glory and laud of Thy Holy Name. By this manner, good Lord, the truth of Thy Gospel shall be preached throughout the world.

Therefore, merciful Lord, exercise Thy mercy, show it indeed upon Thy Church. Amen

Sex Ed in Schools

“School in link to porn ring”, was the disturbing headline in our free local paper recently.

Until the invention of photography, porn was limited to words and drawings and its audience was comparatively limited. Today it's a very different kettle of fish. Sound recordings, photos and videos can be distributed around the world in a jiffy via the Internet and mobile phones; today, most youngsters have access to both. However, don't let us blame the latter. As early as 2013, adult US porn sites, for example, had more visitors each month than Netflix, Amazon and Twitter combined. It also appears that the child pornography market is growing the fastest. Is Australia less porn-permeated than the US?

That the online porn ring alluded to in the above-mentioned article specifically facilitates the swapping of photos of naked girls is not surprising: women invariably feature overwhelmingly in porn videos, sex chats, webcam sex, phone sex and erotic computer games.

There are moves in some Australian states to start obligatory sex education for children as young as five! Is it not possible that such early accent on sex will open up the way for 'porn competence' at a very early age, and pave the way for an increasing number of porn addicts?

Another disturbing headline recently was from ABC News: “Sydney boys, 12, charged with rape of six-year-old girl in primary school toilet.” Should we be surprised, though, when children are dragged into a world of sex at school through the curriculum?

Note that obligatory sex education in our schools and pre-schools undermines the rights of parents to raise their children as they see fit. However, *why* should the State have the authority to initiate schoolkids in hedonistic sexuality from a very early age?

Presumably the nation's education departments are following the World Health Organization (WHO) which claims that human beings have a need for sexual activity from birth on, and even have a “right” to it.

A WHO so-called 'age-appropriate' sex education chart suggests that children aged 9-12 learn about contraceptives, masturbation, orgasm, STDs, HIV, sexual rights and more. Is it any wonder that some sex-aware youngsters engage in sexual activity?

Henk Verhoeven, Beacon Hill, New South Wales

The Name of Mary

St Bridget

There is not on earth a sinner, however devoid he may be of the love of God, from whom the devil is not obliged immediately to fly, if he invokes her holy name with a determination to repent.

All the devils fear her name to such a degree, that on hearing it they immediately loosen the claws with which they hold the soul captive.

In the same way as the rebel angels fly from sinners who invoke the name of Mary, so also do the good angels approach nearer to just souls who pronounce her name with devotion.

Notices At Mass

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

Q: Should community notices, such as dates of youth meetings, matrimony courses, when prayer meetings will be held, and the like be read after Communion? Or should they be read after Mass is finished (i.e., outside the liturgy)? - L.B., Rabat, Malta

A: The correct moment for such announcements is after the closing prayer but before the final blessing. If necessary the people may be instructed to sit down.

Thus the General Instruction of the Roman Missal [GIRM] says of the concluding rites:

“90. The concluding rites consist of a. Brief announcements, if they are necessary; b. The priest’s greeting and blessing...”

“166. When the prayer after Communion is concluded, brief announcements to the people may be made, if they are needed.

“184. Once the prayer after Communion has been said, the deacon makes brief announcements to the people, if indeed any need to be made, unless the priest prefers to do this himself.”

These norms would seem to indicate that the priest or deacon make these announcements. ...

The indications stress that such announcements should be brief. ... On special occasions such as ordinations this time may be used for a brief thanksgiving speech. During funerals a eulogy may be pronounced at this time, although norms and customs vary from one country to another.

Zenit.org 20-09-2016

The Glory of God

We see a forest, with its millions of trees, and billions of leaves. And each leaf contains millions of cells. The cells each have the complexity of a city, with millions of atoms, each one of which has a number of electrons revolving unerringly and unceasingly around the nucleus, in a precise orbit.

God knows where each tiny particle is at any time. He physically moves it along its path, and provides for the interaction of all particles, great and small.

He moves the wind, and each body influenced by it. He moves the oceans, the layers of the earth, the molten layers below the surface. He consciously guides the earth and heavenly bodies in their steady or chaotic path. He moves the stars, the galaxies and all in between.

And He does all this while looking upon us as His future companions for eternity. His glory is infinite, beyond our comprehension.

We seek knowledge of the laws of physics, and we come eventually to God, because they are one and the same.

Yet could it be possible for us to actually increase the glory of God? For example, by helping to save a soul which would otherwise be lost? By adding a soul to the table of God’s eternal banquet? Can we thus improve on infinity?

It appears that we can extend the glory of God, by His own intention (although in reality He Himself is performing the extension; we are His instruments). Since God Himself is infinite, any extension of His Infinity can be performed only by God Himself.

One day the mystery of our own personal influence on eternity will be revealed to us. The partnership between ourselves and God in shaping the future.

Richard Stokes, Burpengary, Queensland

The Seas

St Louis de Montfort

“God the Father gathered all the waters together and called them the seas or maria [seas]. He gathered all His grace together and called it Mary or Maria... This immense treasury is none other than Mary whom the Saints call the ‘treasury of the Lord.’ From Her fullness all men are made rich.”

“The times are never so bad that a good man can’t live in them.”

- St Thomas More

The Great Depression

The world is in a state of decay because spiritually the Church in many countries in the West is in state of spiritual depression. Yes, the Great Depression of this age is not economical, but spiritual. And it has gripped the Church.

Ever since Vatican II, the Church has been eroding her own identity by retreating from the truth. As a result, she has been losing sight of the very reason for her existence. She has forgotten that Christ did not entrust her with a social, political, or economical mission, but with a mission that is primarily spiritual.

Judging by comments on social media, people seem to be plagued by a great deal of confusion and chaos regarding the Church's faith and morals. One could easily conclude that there is a famine of truth from the Church at the moment. The blame for this can be laid at the feet of many of her spiritual leaders who have abandoned, betrayed and subverted her all-important mission to convert the world.

The Church exists to evangelise. Her head and founder, Jesus Christ, created her for this purpose. Yet today she is no longer seen as the bulwark of truth and the sacrament of salvation in the world. She has stopped being the light, life and salt to a world spiralling deeper into a wasteland of darkness and death. To put it bluntly she has simply stopped producing converts.

She has stopped preaching, speaking and teaching about sin, evil, grace and virtue, heaven, hell and the pursuit of holiness as the goal of the Christian life. All because it makes people feel guilty and the 'pastoral' thing to do in the progressively changing context of the modern world is to make the Christian life easier; much like the Protestants, who preached a weak version of Christianity that was without power and conviction, a defeated, worldly type of Christianity that accommodates everyone.

It really confounds me that so many of these leaders who have chosen Christ as the only meaning of their lives, who have pledged themselves to all that is holy, can lose it to the extent that they no longer know the goal of the Christian life and the essential purpose of the Church, her faith and mission. It confounds me how they could be so out of touch, and indeed have lost sight of her prophetic nature. No wonder the majority of Catholics in this country at least, don't know what it means to be Catholic. No wonder they don't know what they have become through baptism and what they have been called to be through grace.

Gregory Kingman, Morwell, Victoria

Have You Ever Thought of This?

Pope Francis, Angelus address, 11-09-2016

The path to return home is the path of hope and new life. God awaits our returning to the journey, he awaits us with patience, he sees us when we are still a long way off, he runs to meet us, he embraces us, he kisses us, he forgives us. That is how God is. That is how our Father is.

And his forgiveness cancels the past and regenerates us in love. ... When he embraces us, he forgives us, and he loses his memory. He doesn't have memory. He forgets the past.

When we sinners convert and bring ourselves to be re-encountered by God, reproaches and sternness do not await us, because God saves, he welcomes us home again with joy and makes a celebration.

Jesus himself in today's Gospel says, "there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance."

Let me ask you a question: Have you ever thought about how each time we go to the confessional, there is joy and celebration in heaven? Have you ever thought of this? It's beautiful.

This fills us with a great hope because there is no sin in which we may have fallen, from which, with the grace of God, we cannot rise up again. There is never a person who can't be recovered; no one is unrecoverable, because God never stops wanting our good – even when we sin!

Zenit.org 11-09-2016

Links in a Chain

Catechism of the Catholic Church

166. Faith is a personal act – the free response of the human person to the initiative of God who reveals himself.

But faith is not an isolated act. No one can believe alone, just as no one can live alone. You have not given yourself faith as you have not given yourself life. The believer has received faith from others and should hand it on to others. Our love for Jesus and for our neighbour impels us to speak to others about our faith. Each believer is thus a link in the great chain of believers. I cannot believe without being carried by the faith of others, and by my faith I help support others in the faith.

Teach Us to Pray

Homily of Fr John Speekman, 17th Sunday Year C, homiliesfromaustralia.blogspot.com.au

One day someone should compile a collection of photos of people at prayer; not the fake ones we see in some religious books but real ones of real people really praying. Something happens to a person when they are at prayer – their whole demeanour changes – something magical, which can't be counterfeited. The mere sight of someone at prayer touches the deepest part of us and we can't help but be drawn.

I sat once in a church behind an elderly American monk. He came in and knelt, his hands folded on the pew in front of him, he bowed his head slightly, closed his eyes and didn't stir a muscle for the next twenty minutes. Around him there seemed to be an atmospheric change. It was as though we were kneeling in a church in Indiana and *he* was kneeling before the throne of God. I, for one, could not take my eyes off him.

What would it have been like to see Jesus at prayer? It was not unusual for him to pray alone in the presence of his disciples. Today we are told: *Once Jesus was in a certain place, praying, and when he had finished, one of his disciples said, 'Lord, teach us to pray ...'*

It doesn't take much imagination to see the disciples sitting all around on the grass, on a rock, on a fallen tree – just watching the Lord at prayer. It must have been a profoundly moving experience.

For us, prayer is a graced moment when we stop what we're doing, we put aside the things that preoccupy us and, from deep within ourselves, we reach out for God. It is a moment of *communion* with God in which our faith embraces him, and we surrender ourselves to him.

What prayer was for Jesus we cannot really know. His relationship with the Father was profoundly different from ours. That's why Jesus never at any time spoke of 'our' Father. He always spoke of *his* Father or *your* Father. That is also why he said, in answer to the disciple's request: *Say this when you pray...* Jesus could say 'my Father' in a way that we never could.

At any rate the disciples were so deeply moved that when he finished they asked him: *Teach us to pray.* They wanted not only to pray, they wanted to learn to pray well. The first lesson here for you and me is clear – the first requirement for real prayer is to want to pray – *desire*.

The second lesson is equally apparent – our prayer must be *within* the prayer of Jesus, within the unfolding plan of God. We constantly have to ask ourselves, 'What does my prayer have to do with the concerns of God and the coming of his kingdom?' To put it more simply: *What does my prayer have to do with God?*

You may find this notion a little surprising, even puzzling, but it is possible for us to pray in such a way that our prayer has little or nothing to do with God. Without realising it we can become so self-absorbed that our horizons shrink and we become entirely focussed on our own anxieties and concerns. Then God becomes merely a supermarket, a hospital, or a welfare agency, the handy repository of those things we *think* we need.

Our prayer, even when we do make legitimate petitions, should express our worship and love of God and a desire that, above all, his kingdom should come because, sadly, it is possible for our prayer to overlook the prerogatives of God and actually lead us away from his kingdom. That is why Jesus says – *Say this when you pray: Father, may your name be held holy, your kingdom come.*

This is the proper starting point for all prayer because this was always the starting point for Jesus. This is the spiritual light which must cast its radiance on all our petitions.

This revealing radiance will tell us if our prayer has to do with the kingdom of God, our journey to holiness, our becoming like Jesus, or if it is just a collection of impertinent requests for impossible exemptions from the human condition? This kind of prayer is not 'within the prayer of Jesus'. Rather it is a rebuke to God which suggests that God has somehow made a mistake and we have to ask him to fix it.

So now we can see the importance of the 'Our Father'. The kingdom of God is coming; it is close at hand. Our most urgent task, more important than our house, our work, our health, is to seek the kingdom in our lives and to be ready for its final arrival. Let's pray to the Father for our daily bread. He knows what we need before we ask him. Let's forgive the sins of those we need to forgive and ask God's pardon for our own. Let's ask God's grace to overcome the many temptations which seek to turn us aside from the right road. Let's ask God to deliver us from every evil.

Constant readiness requires constant prayer but always the kind of prayer that harmonises with the prayer Jesus taught us to pray.

Hours of Eucharistic Adoration

in Gippsland

| | |
|-----------------|--|
| Bass | Wednesday 9.30am – 10.30am |
| Bairnsdale | 1 st Friday after 9.10am Mass |
| Cowwarr-Heyfld | 1 st Friday alternately: Cwr 7.30pm–8.30pm Heyfield 10am – 4.30pm |
| Cowwarr Ord. | Wednesday (Low Mass 10am) 10.30 – 11am |
| Churchill | Saturday (9.30am Mass) 10am – 11am |
| Cranbourne | Fri & Sat in church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office. |
| Drouin | Thursday 10am – 11am First Fri 4pm–8pm (every 2 nd month, Dec on) |
| Heyfield Ord'te | 4 th Sunday 4pm Evensong & Benediction |
| Lakes Entrance | Friday 9.30am – 11am |
| Maffra | Wednesday (5pm Mass) – 6pm |
| Moe | Wednesday (9am Mass) 9.30am – 10.30am |
| Morwell | Friday 10am – 6pm (Sacred Heart Church) |
| Orbost | Wednesday (9.30am Mass) 10am – 11am |
| Rosedale | First Wednesday 9.30am – 10.30am |
| Sale | Friday 11.30am – 12pm First Friday 11.30am – 4pm |
| Trafalgar | Wed & First Sat: (9.30am Mass) –10.45am |
| Traralgon | Wednesday 11am – 12 noon |
| Warragul | Saturday 10am – 11am First Fri 4pm–8pm (every 2 nd month, Jan on) |
| Wonthaggi | First Friday 7pm – 8pm |

Mary, our mother

And mother of the Redeemer,
Gate of heaven and Star of the sea,
Come to the aid of your people,
Who have sinned,
Yet also yearn to rise again!
Come to the Church's aid,
Enlighten your devoted children,
Strengthen the faithful throughout the world,
Let those who have drifted
Hear your call,
And may they who live as prisoners of evil
Be converted!

Pope John Paul II

The Great Love

St Teresa of Calcutta, looking at a Crucifix:

“Look at him, he is so innocent and pure.
But his head is bent to kiss you, and his arms are
outstretched to hold you, and his heart is open to
enclose your heart with his.
That is the great love that God has for each of us.”

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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.

Take Lord, Receive

Prayer of St Ignatius of Loyola

*Take, Lord, and receive all my liberty,
my memory, my understanding,
and my entire will,
All I have and call my own.*

*You have given all to me.
To you, Lord, I return it.*

*Everything is yours; do with it what you will.
Give me only your love and your grace,
that is enough for me.*