

# ***Into the Deep***

Issue 170

Newsletter of orthodox Catholics of Gippsland

April 2017

## **What Have We Done With This Gift?**

**Pope Benedict XVI, Good Friday 2008**

This year too we have walked along the way of the cross, the Via Crucis, evoking again with faith the stages of the passion of Christ. Our eyes have turned to contemplate the sufferings and the anguish that our Redeemer had to bear in the hour of great sorrow, which entailed the highpoint of his earthly mission. Jesus dies on the cross and lies in the tomb.

The day of Good Friday, so permeated by human sadness and religious silence, closes in the silence of meditation and prayer. In returning home, we too, like those who were present at the sacrifice of Jesus, beat our breasts, recalling what happened. Is it possible to remain indifferent before the death of the Lord, of the Son of God? For us, for our salvation he became man, so as to be able to suffer and die.

Brothers and sisters: Let us direct today our gaze toward Christ, a gaze frequently distracted by scattered and passing earthly interests. Let us pause to contemplate his cross. ...

Through the sorrowful way of the cross, the men of all ages, reconciled and redeemed by the blood of Christ, have become friends of God, sons of the heavenly Father. "Friend," is what Jesus calls Judas and he offers him the last and dramatic call to conversion. "Friend," he calls each of us, because he is the authentic friend of everyone.

Unfortunately, we do not always manage to perceive the depth of this limitless love that God has for us. For him, there is no distinction of race or culture. Jesus Christ died to liberate the humanity of old of their ignorance of God, of the circle of hate and violence, of the slavery to sin. The cross makes us brothers and sisters.

But let us ask ourselves, in this moment, what have we done with this gift, what have we done with the revelation of the face of God in Christ, with the revelation of the love of God that conquers hate.

Many, in our age as well, do not know God and cannot encounter him in Christ crucified. Many are in search of a love or a liberty that excludes God. Many believe they have no need of God.

Dear friends: After having lived together the passion of Jesus, let us this night allow his sacrifice on the cross to question us. Let us permit him to challenge our human certainties. Let us open our hearts. Jesus is the truth that makes us free to love. Let us not be afraid: upon dying, the Lord destroyed sin and saved sinners, that is, all of us. ...

Christ, give us the peace we seek, the happiness we desire, the love that fills our heart thirsty for the infinite. This is our prayer for this night, Jesus, Son of God, who died for us on the cross and was resurrected on the third day. Amen.

[Transcription and translation by ZENIT] 21-03-2008

**"I am not a social worker. I do this for Jesus."**

**St Teresa of Calcutta**

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

# Scuttlebutt

Happy to see in your latest ITD (p. 6) that you ventured to North Queensland on your holiday. I hope your stay was pleasant, enjoyable and that you were warmly welcomed by North Queenslanders. It is to me and my family, our home for the last forty odd years and to us a great region with exceptional beauty in both the environment, climate and people and to my mind a great reflection of the magnificence and glory of God its Creator.

I was equally pleased that you attended Mass at Proserpine but somewhat dismayed by the article headed "Catholic Youth Deserves More" particularly in reference to the 2017 Sacramental Programme.

While your reading of the Parish Bulletin found that the children were required to attend one Mass over the nine week period, the actual fact is that they are to attend one of the three Masses offered to our parishioners each weekend, mainly because in a tourist area some of our parents with shift work find it difficult to attend the same Mass each weekend.

[The bulletin quote referred to was: "Children must be 9 years of age, have been baptised and must attend a Mass during the period of the Sacramental programme." see March ITD p.6 – Ed]

I will admit that the way it was written was ambiguous (we have a new parish secretary who has come into an unfamiliar role) however for a person purporting to be an editor and a Catholic guest in the parish to write such scuttlebutt without first checking with someone of authority is at best unchristian and certainly sloppy or lazy journalism.

**Bill Bowman, Chairman Pastoral Council  
Whitsunday Catholic Parish, Queensland**

Thanks, we loved North Queensland!

I'm not sure how your clarification clarifies anything. It should be a safe assumption that Catholic children being Confirmed would be regular parishioners, attending Mass each Sunday regardless of which Mass they go to. If it is necessary to stipulate that these children attend Mass (one *or* nine) "during the period of the Sacramental programme", the implication is clear that they do not regularly attend Sunday Mass. If you had clarified that it was supposed to read "Children must be 9 years of age, have been baptised, and be regular Sunday Mass-goers" I would understand.

- Ed.

## Entrust Yourself to God

**Pope Francis, Angelus Address, 26-02-2017**

Jesus persistently exhorts us not to worry about tomorrow, recalling that above everything, there is a loving Father who never forgets his children: entrusting oneself to Him does not magically resolve problems, but allows one to face them with the right attitude, courageously: I am courageous because I entrust myself to my Father who takes care of everything and who loves me very much.

God is not a distant and anonymous being: he is our refuge, the wellspring of our peace and tranquillity. He is the rock of our salvation, to which we can cling with the certainty of not falling; one who clings to God never falls! He is our defence against the evil which is ever lurking.

God is a great friend, ally, father to us, but we do not always realize it.

w2.vatican.va

## What Would We Be?

**Pope Francis, Ash Wednesday Homily, 2017**

Lent is a time for remembering. It is the time to reflect and ask ourselves what we would be if God had closed his doors to us. What would we be without his mercy that never tires of forgiving us and always gives us the chance to begin anew?

Zenit.org 01-03-2017

## Sick Followers

David Wilkinson writes in March ITD, page 2: "You and your sick followers extol men who outwardly comply with your rigid standards but whose hearts are hard and souls rotten to the core. ... I would not want to be in your shoes come Judgement Day!!"

Non-judgemental compassion at its best.

**David Plummer, Warwick Queensland**

# Lent and Easter in the Ordinariate

The following are our Lent and Easter celebration times for the Ordinariate Parish of the Most Holy Family, Gippsland. Everyone is welcome. All celebrations are traditional. They are held either at St Brigid's in Cowwarr or St Michael's in Heyfield.

**Stations of the Cross:** Fridays during Lent  
6.30pm Heyfield

**Maundy Thursday:** 13<sup>th</sup> April  
12 hr adoration Cowwarr: starts 12.00pm (noon)  
7.30pm Cowwarr: Mass of the Lord's Supper

**Good Friday:** 14<sup>th</sup> April  
12 hr prayer vigil of Good Friday starts 12.00am  
(midnight Thursday)  
10.00am Cowwarr: Stations of the Cross  
1.00pm Cowwarr: Good Friday Liturgy: The  
Celebration of the Passion and Death of our Lord  
3.00pm Prayer vigil ceases

**Easter:** 16<sup>th</sup> April  
5.00am Cowwarr: Solemn Vigil of Easter: Dawn  
Mass. Community breakfast after Mass  
10.00am Heyfield: Mass of the Resurrection

**Divine Mercy Sunday:** 23<sup>rd</sup> April  
2.30-3.30pm Heyfield: Exposition of the Blessed  
Sacrament, Adoration, Divine Mercy Chaplet at 3pm,  
Confession throughout the Hour, Closing with  
Benediction and blessing of Divine Mercy images.

**Fr Ken Clark OLSC**

**Parish of the Most Holy Family, Ph 0403 383 873**  
<http://gippslandordinariate.wordpress.com>

## In Memoriam

Please pray for the repose of the soul of Mary Ross, a long-time subscriber and supporter of Into the Deep, late of Ocean Grove, Victoria. Mary died on 14/02/2017. May she rest in peace.

## Know This

**St Faustina, Diary, 1602**

Today the Lord said to me: ..."When you approach the confessional, know this, that I Myself am waiting there for you. I am only hidden by the priest, but I Myself act in your soul. Here the misery of the soul meets the God of mercy."

## Sea or Shore

**Fr Raniero Cantalamessa, preacher of the Pontifical Household, 3<sup>rd</sup> Lenten Homily 2017**

In my opinion, "current" does not just mean "what is going on now," and it is not a synonym for "recent." The most "current" things are eternal things, those things that touch people in the most intimate core of their being in every age and in every culture.

There is the same kind of distinction between "urgent" and "important." We are always being tempted to put the urgent ahead of the important and to put the "recent" ahead of the "eternal." This tendency has been increasing especially because of the rapid pace of communication and the media's constant need for more news.

What is more important or timely for the believer, and for every man and every woman, than to know if life has meaning or not, if death is the end of everything or, on the contrary, if death is the beginning of real life?

The paschal mystery of the death and resurrection of Christ is the only answer to such questions.

The difference between this relevant issue and those of the news media is the same as between someone who spends time looking at a design left by a wave on the shore (which the next wave erases!) and someone who lifts his or her gaze to contemplate the sea in its immensity.

Zenit.org 24-03-2017

## Please and Thank You

- Thank you to all who have donated recently, including the direct deposit from an unknown supporter.
- Please consider donating if you haven't done so in the past year. It keeps us afloat.
- Please let me know of changed email addresses. We have a few emails returned each month from addresses no longer in use.
- Please pass ITD around to friends, neighbours, priests and parishioners, or forward it to others by email so that we can keep growing. Let me know of new addresses to add.
- I'm interested to know how young our youngest reader is, and how old our oldest. If you think you qualify for either, let me know!

- Ed.

# Using Labels Prevents Dialogue

Mr Wilkinson's letter (March ITD, p.2) illustrates the divide between Modernism and Orthodoxy, sometimes labelled left and right.

It seems to be all about judgement. The orthodox observe actions which they feel are disobedient to the Church, are perilous to the faith, and a danger to souls. An example is where a priest at Easter conducts a Third Rite of Reconciliation, purporting to absolve lots of penitents at the one open ceremony. An orthodox Catholic might then report this offence to a bishop. Given that the Church tells us that an illicit Third Rite does not absolve anyone, he is entitled to expect that his bishop would take seriously the possibility that inaction might condemn many souls to eternal misery, and move swiftly to instruct the erring priest.

The modernist approach is different. He prefers to use labels. He is careful not to detail any offence on the part of those he disagrees with, but applies a label instead, and deals in generalities. This relieves him of the burden of presenting any real argument. Thus our language has been enlarged by labels such as racist, sexist, and so on, as if these are actual offences. The application of such a label is intended to prevent any dialogue and leave the modernist in charge of the field.

The reason orthodox Catholics do not like to use labels is that it implies judgement of someone. That is reserved to God alone. Men should not put themselves in the place of their creator. We can and must judge actions, but not souls. On the other hand a modernist will often happily provide thoughts and motives for his opponents.

Mr Wilkinson appears to believe that priests in Sale diocese are or were orthodox. Although there are oases in Australia where individual priests are known for following the teachings and discipline of the Church, I am not aware of any diocese which could be considered orthodox.

Indeed, it was this disobedience to Rome that allowed numbers of homosexual men to infiltrate the Church in the sixties.

If Mr Wilkinson wishes to look at this website, <http://brokenrites.org.au/drupal/node/235>, and count the offenders who abused boys, he will see that the abuse is carried out almost entirely by sodomites, who should not have been allowed into seminaries.

The numbers in this list of offenders with genuine vocations, the orthodox (i.e. rigid) priests, are vanishingly small. Given that in the sixties, when these horrors began, homosexual men made up between one and two percent of the male population, and that around 90% of clerical offenders were homosexual, it follows that homosexual priests were 500 to 1,000 times more likely to offend than were normal men.

Mr Wilkinson labels us 'sick'. Our standards 'rigid'. But these standards are laid down by God and His Church (Whatsoever you shall bind, etc.). We simply follow them. Would Mr Wilkinson counsel otherwise?

As for judgement day, better to go to that final audit having obeyed the Church. I'd rather not be the one to tell Christ that He is 'too rigid'.

**Richard Stokes, Burpengary, Queensland**

## For Those Who Do Not Believe in God

**Prayer by Pope Benedict XVI "for those who do not believe in God", Good Friday 2009**

"Everlasting and eternal God, you have put into the hearts of men a deep nostalgia for you, that only once they find you will they have peace: grant that, overcoming every obstacle, all may recognize the signs of your goodness, and, moved by the witness of our life, they may have the joy of believing in you, the one true God and Father of all mankind. Through Christ our Lord."

# To Youth: Be Mindful of the Past

**Pope Francis, in his Message for World Youth Day  
2017, 9th April**

Mary was little more than an adolescent, like many of you. Yet in the Magnificat, she echoes the praises of her people and their history. This shows us that being young does not mean being disconnected from the past. Our personal history is part of a long trail, a communal journey that has preceded us over the ages. Like Mary, we belong to a people.

History teaches us that, even when the Church has to sail on stormy seas, the hand of God guides her and helps her to overcome moments of difficulty. The genuine experience of the Church is not like a flash mob, where people agree to meet, do their thing and then go their separate ways. The Church is heir to a long tradition which, passed down from generation to generation, is further enriched by the experience of each individual. Your personal history has a place within the greater history of the Church.

Being mindful of the past also helps us to be open to the unexpected ways that God acts in us and through us. It also helps us to be open to being chosen as a means by which God brings about his saving plan. As young people, you too can do great things and take on fuller responsibilities, if only you recognize God's mercy and power at work in your lives.

Zenit.org 21-03-2017

## Consider This

**The Gift of Confession, by Fr Michael de Stoop, p.7**

Friends who truly value each other long to be reconciled whenever they have offended one another. It is the same with our friendship with Christ. ...

Being reconciled to God is a benefit that we can appreciate even more if we consider it from God's point of view. Often we only think the Sacrament of Reconciliation in terms of what *we* want from it, namely, to receive God's pardon and peace. But have you ever considered what *God* wants? He wants us to be reconciled to Himself *before* we even want to be forgiven. Have you also considered that He wants to lavish his love upon us when we return, even if we have offended Him grievously?

# Money as Master

**Pope Francis, to "Economy and Communion"  
Meeting participants, 04-02-2017**

Not by chance, Jesus' first public act, in the Gospel of John, is the expulsion of the merchants from the temple. We cannot understand the new Kingdom offered by Jesus if we do not free ourselves of idols, of which money is one of the most powerful.

Therefore, how is it possible to be merchants that Jesus does not expel?

Money is important, especially when there is none, and food, school, and the children's future depend on it. But it becomes an idol when it becomes the aim. Greed, which by no coincidence is a capital sin, is the sin of idolatry because the accumulation of money per se becomes the aim of one's own actions. It was Jesus, really Him, who defined money as a "master": "No servant can serve two masters".

Zenit.org 06-02-2017

## Divine Floodgates Opened

**St Faustina, Diary 699**

On one occasion, I heard these words:

My daughter, tell the whole world about My inconceivable mercy. I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day all the divine floodgates through which grace flows are opened. Let no soul fear to draw near to Me, even though its sins be as scarlet. My mercy is so great that no mind, be it of man or of angel, will be able to fathom it throughout all eternity. ... The Feast of Mercy emerged from My very depths of tenderness. It is My desire that it be solemnly celebrated on the first Sunday after Easter. Mankind will not have peace until it turns to the Fount of My Mercy.

**Divine Mercy Sunday is 23 April 2017**

# Not An Ornament

Pope Francis, Angelus Address, 12-03-2017

The Gospel presents to us the account of Jesus' Transfiguration. ... In fact, Jesus was showing himself a different Messiah in regard to the expectations, to what they imagined about the Messiah, how the Messiah was: not a powerful and glorious king, but a humble and vulnerable Servant; not a lord of great wealth, sign of blessing, but a poor man who had no place to lay His head; not a Patriarch with numerous descendants, but a celibate without a home and without a nest.

It was truly a revelation of God turned upside down, and the most disconcerting sign of this scandalous reversal is the cross. But precisely through the cross Jesus will attain His glorious Resurrection, which will be definitive, not like this Transfiguration that lasted a moment, an instant.

Jesus transfigured on Mount Tabor wished to show His disciples His glory not to avoid their passing through the cross, but to indicate where the cross leads to. One who dies with Christ, will rise with Christ. And the cross is the door of the Resurrection. One who fights with Him, will triumph with Him. ...

The Christian Cross is not a furnishing of the home or an ornament to wear, but the Christian cross is an appeal to the love with which Jesus sacrificed Himself to save humanity from evil and from sin. In this Lenten Season, we contemplate with devotion the image of the crucifix, Jesus on the cross: it is the symbol of the Christian faith; it is the emblem of Jesus, dead and risen for us. Let us so regard the Cross...to understand increasingly the gravity of sin and the value of the sacrifice with which the Redeemer saved us all.

[Translation by Virginia M. Forrester] Zenit.org 12-03-2017

## Mass is Boring and Irrelevant

The Mass is the centre, source and summit the Catholic Church's faith and our life. Yet the general impression you get from Catholics today is that it is boring. As a religious education teacher many years ago, I used to get annoyed when Catholic students would say, "I don't go to Church, it's bloody boring!" Some students claimed they got nothing out of the Mass while others found it irrelevant to their lives.

And while it pained me to hear this, I now believe these students were brutally honest. But what I have found even more dismaying in this day and age, is that more and more adults are saying the same things and expressing the same feelings as these students. As a matter of fact, there are bishops, priests and religious, not to mention leaders and teachers working in Catholic education, who believe that one doesn't have to go to regular Sunday Mass to be a 'good' Catholic.

Whenever I have attended so-called 'school Masses', where the priests and staff have done their utmost to make the Mass entertaining by changing and adding things, and involving more and more students and parents, the Mass has been nothing short of a disaster. And the majority of the parents, students and staff just looked bored and disengaged.

Despite the Church's efforts to make Sunday Masses entertaining, modern and culturally relevant, an increasing number of youth and adults have stopped attending Sunday Mass on a regular basis.

In my early teaching days I found the reason for students' non-attendance at Sunday Mass hard to accept. But the more I understand that these children, just like their parents, are unconverted, ill-prepared for the sacraments of initiation, and have had little or no Eucharistic catechesis, the more I am willing to accept and believe that they are bored at Mass, find it irrelevant and get nothing out of it. Put bluntly, it is a meaningless exercise and a monotonous ritual. Let's face it, they have no idea why they are there, what they are supposed to be doing, who they are worshipping and what is expected of them. All as a result of the Church's failure to first evangelise them, thoroughly prepare and adequately catechise them in what is the beating heart of our Catholic faith – the Eucharist. Hence, they have no personal relationship with Christ in His Church and there is simply no encounter.

I suppose Catholic children have been saying this for years and none of our leaders have been listening, or they have heard, but simply lacked the courage and will to do anything about it.

Gregory Kingman, Morwell, Victoria

# Proper Marriage Preparation Needed

**Pope Francis to Parish Priests, 25-02-2017**

In the majority of cases, you [parish priests] are the first interlocutors of young people who wish to form a new family and to get married in the Sacrament of Marriage.

And it is again to you that in the main spouses turn who have serious problems in their relationship, are in crisis, are in need of reviving the faith and of rediscovering the grace of the Sacrament and, in certain cases, ask for pointers to initiate a process of annulment. No one knows better than you, and is in contact with, the reality of the social fabric in the territory, experiencing its variegated complexity: unions celebrated in Christ, de facto unions, civil unions, failed unions, happy and unhappy families and young people.

For every person and every situation you are called to be fellow travellers to witness and support. May your concern be first of all to witness the grace of the Sacrament of Marriage and the primordial good of the family, vital cell of the Church and of society, through the proclamation that marriage between a man and a woman is a sign of the spousal union between Christ and the Church.

You carry out this witness concretely when you prepare engaged couples for marriage, making them aware of the profound meaning of the step they are about to take, and when you accompany young couples with solicitude, helping them to live in the lights and in the shadows, in the moments of joy and in those of fatigue, the divine strength and beauty of their marriage.

However, I wonder how many of these young people that come to pre-marriage courses understand what "marriage" means, the sign of Christ's union and of the Church. "Yes, yes" – they say yes, but do they understand this? Have they faith in this? I am convinced that a true catechumenate is necessary for the Sacrament of Marriage, and not a preparation with two or three meetings and then onwards.

Do not fail to remind Christian spouses always that, in the Sacrament of Marriage, God – so to speak – is reflected in them, imprinting His image and the ineradicable character of their love. Marriage, in fact, is an icon of God, created for us by Him, which is the perfect communion of the three Persons: of the Father, of the Son and of the Holy Spirit. May the love of God One and Triune and the love between Christ and the Church His spouse be at the centre of catechesis and of matrimonial evangelization: through personal or communal meetings, planned or spontaneous, do not tire to show all, especially spouses, this "great mystery" (cf. Eph 5:32). ...

Dear brothers, speaking recently at the Roman Rota I recommended carrying out a true catechumenate of future spouses, which includes all the stages of the sacramental journey: the times of preparation for marriage, of its celebration and of the immediate subsequent years. To you, parish priests, indispensable collaborators of the Bishops, this catechumenate is primarily entrusted. I encourage you to implement it despite the difficulties you might meet. And I believe the greatest difficulty is to think or live marriage as a social event...and not as a true Sacrament, which requires long, long preparation.

[Translation by Virginia M. Forrester] Zenit.org 27-02-2017

## Confession Before Communion

**Pope John Paul II, Ecclesia de Eucharistia, n.36**

Saint John Chrysostom, with his stirring eloquence, exhorted the faithful: "I too raise my voice, I beseech, beg and implore that no one draw near to this sacred table with a sullied and corrupt conscience. Such an act, in fact, can never be called 'communion', not even were we to touch the Lord's body a thousand times over, but 'condemnation', 'torment' and 'increase of punishment'".

Along these same lines, the Catechism of the Catholic Church rightly stipulates that "anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion". I therefore desire to reaffirm that in the Church there remains in force, now and in the future, the rule by which the Council of Trent gave concrete expression to the Apostle Paul's stern warning when it affirmed that, in order to receive the Eucharist in a worthy manner, "one must first confess one's sins, when one is aware of mortal sin.

# Who Has the Moral High Ground?

As a practising Catholic and an Australian citizen I endeavour to render to God what is God's and to Caesar what is Caesar's.

Christ is the Way, the Truth and the Life. Through its magisterial teaching in morals and dogma, Christ's Church provides us with the Truth. The Way to Truth and Life is given to us in both Natural Law and Divine Law (10 Commandments).

For the State of Victoria to hypocritically dictate to the Church on how to prevent child abuse is a bit like the Communist Chinese government requiring Catholic Bishops to submit to that atheistic regime rather than the Vicar of Christ in Rome. Insofar as our Victorian and Federal governments base their laws on Natural and Divine Law we are both morally and legally obliged to follow them. However it is up to the Church to teach and uphold all of Christ's commandments of love (respect for and adherence to the sanctity of life, marriage and family is paramount), not to ape or enforce politically correct state laws.

As Catholics we should abhor all forms of child abuse.

Sadly our State and Federal laws not only legalize the very worst form of child abuse, abortion, but in Victoria it is now illegal to pray for or offer help to women who are under pressure to kill their own children. It is an abomination that nearly 100,000 Aussie children are literally torn from their mothers' wombs every year and Daniel Andrews' Labor government will not even allow them an anaesthetic! The State sadly is guilty of legalising and promoting many other forms of child abuse. For example: encouraging unwanted pregnancies by legalising and making readily available contraceptives, abortifacients and IVF; by recognising same sex relationships and allowing them access to adoption, surrogacy and sperm banks thereby denying children the right to a mother and a father and creating another 'stolen generation'; and by enforcing the pornographic and so called "gender choice" of the Safe Schools Coalition in schools.

Is this another example of the prince of this world hypocritically taking the moral high ground?

**Richard Earle, Marlo, Victoria**

## Embrace The Victory!

**Pope Francis, Easter Monday 2013**

Happy Easter to you all! Thank you for coming today to share the joy of Easter, the central mystery of our faith. ... Christ has conquered evil fully and finally, but it is up to us, to people in every age, to embrace this victory in our lives and in the realities of history and society. For this reason it seems important to point out that today we ask God in the liturgy: "O God, who give constant increase to your Church by new offspring, grant that your servants may hold fast in their lives to the Sacrament they have received in faith." (Collect for Monday in the Octave of Easter).

Indeed, the Baptism that makes us children of God, and the Eucharist that unites us to Christ, must become life. That is to say: they must be reflected in attitudes, behaviours, actions and choices. The grace contained in the Easter Sacraments is an enormous source of strength for renewal in personal and family life, as well as for social relations. Nevertheless, everything passes through the human heart: if I allow myself to be reached by the grace of the risen Christ, if I let that grace change for the better whatever is not good in me, [what] might do harm to me and to others, then I allow the victory of Christ to affirm itself in my life, to broaden its beneficial action. This is the power of grace! Without grace we can do nothing! And with the grace of Baptism and Holy Communion, we can become an instrument of God's mercy – that beautiful mercy of God. ...

We pray together, in the name of the dead and risen Lord, and through the intercession of Mary Most Holy, that the Paschal mystery might work deeply in us and in our time, in order that hatred give way to love, lies to the truth, revenge to forgiveness, sadness to joy.

Zenit.org 02-04-2013



# The Washing of The Feet

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

When Pope Pius XII placed the washing of feet within the context of the Holy Thursday Mass of the Lord's Supper in 1955, some liturgists were unfavourable. Originally it had been a rite which was held outside of Mass in the chapel or in some other place such as the chapter hall. In the rite the bishop, the abbot and even the abbess in female monasteries would wash the feet of men or women. Its insertion within Mass was quite a novelty. Once there, however, it naturally reflected the gesture of Christ's service to the apostles and was thus reserved to men or boys.

This practice was confirmed by the practical rules given by the Church. For example, the 1988 circular letter *Paschales Solemnitatis* in No. 51 states: "The washing of the feet of chosen men which, according to tradition, is performed on this day, represents the service and charity of Christ, who came 'not to be served, but to serve.' This tradition should be maintained, and its proper significance explained." This idea is also reiterated in the rubrics of the 2002 Latin Roman Missal.

The meaning of rites can evolve and thus, Pope Francis, as the Church's supreme legislator, decided in 2016 to modify the rubric for the Mass of the Lord's Supper so that it would no longer be exclusive to men. The decree *In Missa in Cena Domini* announces this change as follows:

"...In performing this rite Bishops and priests are invited to intimately conform themselves to Christ who 'came not to be served but to serve' (Mt 20:28) and, compelled by charity 'to the end' (Jhn 13:1), to give his life for the salvation of the whole human race. ... pastors may select a small group of the faithful to represent the variety and the unity of each part of the people of God. Such small groups can be made up of men and women, and it is appropriate that they consist of people young and old, healthy and sick, clerics, consecrated men and women and laity." ...

Commenting on and presenting this change, Archbishop Arthur Roche, secretary of the Congregation for Divine Worship and the Sacraments, wrote the following:

"Illuminated by the gospel of John the rite carries a double significance: an imitation of what Christ did in the Upper Room washing the feet of the Apostles and an expression of the self-gift signified by this gesture of service. ... In fact the commandment to fraternal love binds all the disciples of Jesus without any distinction or exception. ...

"The description...in the *Caeremoniale Episcoporum* of 1600...mentions the custom (after Vespers or at lunchtime, in a church, a chapter room or a suitable place) of the Bishop washing, drying and kissing the feet of 'thirteen' poor people after having dressed them, fed them and given them a charitable donation. ...

"With the reform of Pius XII which once more moved the *Missa in cena Domini* to the evening, the washing of feet could take place, for pastoral reasons, during the Mass, ...; the celebrant washes and dries their feet (the kiss is no longer mentioned). This now goes beyond the rather clerical and reserved sense, taking place in the public assembly with the direction for 'twelve men' which makes it more explicitly an imitative sign, almost a sacred representation, that facilitates what Jesus did and had in mind on the first Holy Thursday. ...

"The current change foresees that individuals may be chosen from amongst all the members of the people of God. The significance does not now relate so much to the exterior imitation of what Jesus has done, rather as to the meaning of what he has accomplished which has a universal importance, namely the giving of himself 'to the end' for the salvation of the human race, his charity which embraces all people and which makes all people brothers and sisters by following his example. ... All the antiphons proposed in the *Missale* during the washing of feet recall and illustrate the meaning of this gesture both for those who carry it out and for those who receive it as well as for those who look on and interiorize it through the chant.

"The washing of feet is not obligatory in the *Missa in cena Domini*. It is for pastors to evaluate its desirability, according to the pastoral considerations and circumstances which exist, in such a way that it does not become something automatic or artificial, deprived of meaning and reduced to a staged event. Nor must it become so important as to grab all the attention during the Mass of the Lord's Supper..."

Zenit.org 14-03-2017

# Prayers Past Generations Have Taught Us

Pope Francis, in his Message for World Youth Day 2017, 9th April

Reading the Magnificat, we realize how well Mary knew the word of God. Every verse of her song has a parallel in the Old Testament. The young mother of Jesus knew the prayers of her people by heart.

Surely her parents and her grandparents had taught them to her. How important it is for the faith to be passed down from one generation to another! There is a hidden treasure in the prayers that past generations have taught us, in the lived spirituality of ordinary people that we call popular piety. Mary inherits the faith of her people and shapes it in a song that is entirely her own, yet at the same time the song of the entire Church, which sings it with her.

If you, as young people, want to sing a Magnificat all your own, and make your lives a gift for humanity as a whole, it is essential to connect with the historical tradition and the prayer of those who have gone before you. To do so, it is important to be familiar with the Bible, God's word, reading it daily and letting it speak to your lives, and interpreting everyday events in the light of what the Lord says to you in the sacred Scriptures. In prayer and in the prayerful reading of the Bible (*lectio divina*), Jesus will warm your hearts and illumine your steps, even in the dark moments of life (cf. Lk 24:13-35).

Mary also teaches us to live "eucharistically", that is to learn how to give thanks and praise, and not to fixate on our problems and difficulties alone. In the process of living, today's prayers become tomorrow's reasons for thanksgiving. In this way, your participation in Holy Mass and the occasions when you celebrate the Sacrament of Reconciliation will be both a high point and new beginning. Your lives will be renewed each day in forgiveness and they will become an act of perennial praise to the Almighty.

Zenit.org 21-03-2017

## Catholic World Statistics

Agenzia Fides 23/10/2016

**World population:** To 31 December 2014 the world population was 7,160,739,000 with an increase of 66,941,000 units compared with the previous year. Population growth was registered on every continent, except Europe.

**Catholics:** On the same date Catholics in the world numbered 1,272,281,000 units with an overall increase of 18,355,000 more than the previous year. The increase affects all continents, except Europe. Increases were registered above all in Africa (+8,535,000) and in America (+6,642,000) followed by Asia (+3,027,000), and Oceania (+208,000). Decrease in Europe (-57,000).

The world percentage of Catholics increased by 0.09%, settling at 17.77%.

**Priests:** The total number of priests in the world increased by 444 units, to 415,792. The only continents which registered a decrease was again Europe (-2564) and a slight decrease in America (-123) and Oceania (-86), whereas figures grew in Africa (+1089) and Asia (+2128).

**Catholic schools:** 73,580 kindergartens, 96,283 primary schools, 46,339 secondary schools.

**Catholic charity and healthcare centres:** 5158 hospitals; 16,523 dispensaries; 612 Care Homes for people with leprosy; 15,679 Homes for the elderly, or the chronically ill or people with a disability; 9492 orphanages; 12,637 creches; 14,576 Marriage Counselling Centres; 3782 social rehabilitation centres and 37,601 other kinds of institutions.

www.fides.org

## Pray for Conversion

Saint Faustina, Diary 186, 187

Today Jesus said to me: ... Call upon My mercy on behalf of sinners; I desire their salvation. When you say this prayer, with a contrite heart and with faith on behalf of some sinner, I will give him the grace of conversion. This is the prayer:

**"O Blood and Water, which gushed forth from the Heart of Jesus as a fount of Mercy for us, I trust in You."**

# Saint Peter Chanel

## Excerpts from Wikipedia

Saint Peter Chanel, born Pierre Louis Marie Chanel, was a Catholic priest, missionary, and martyr.

Chanel was born on 12 July 1803 in La Potière, France. He was ordained on 15 July 1827. In 1831, at the age of twenty-eight, Chanel joined the forming Society of Mary (Marists). Chanel, professed a Marist on 24 September 1836, was made the superior of a band of seven Marist missionaries that set out to [South Pacific Island] Futuna, accompanied by a French lay brother Marie-Nizier Delorme. They arrived on 8 November 1837.

The group was initially well received by Futuna's king, Niuliki. Fr Peter struggled to learn the language and mastered it. Despite little apparent success and severe want, he maintained endless patience and courage. It was a difficult mission, coping with isolation, different foods and customs, but eventually beginning to bear some fruit. A few natives had been baptized while a few more were being instructed.

King Niuliki believed that Christianity would undermine his authority as high priest and king. When his son, Meitala, sought to be baptized, the king sent a favoured warrior, his son-in-law, Musumus, to "do whatever was necessary" to resolve the problem. Musumus initially went to Meitala and the two fought. Musumus, injured in the fracas, went to Chanel feigning need of medical attention. While Chanel tended him, a group of others ransacked his house. Musumus took an axe and clubbed Chanel to death. Chanel died on April 28, 1841.

On June 1, 1850, the remains arrived at the Mother House of the Society of Mary in Lyon. The relics were returned to Futuna in 1977. The skull was returned to Futuna in 1985.

Eventually, most on the island converted to Catholicism. Musumus himself converted and, as he lay dying, expressed the desire that he be buried outside the church at Poi, so that those who came to revere Peter Chanel in the Church would walk over his grave to get to it.

As a kind of penitence, a special action song and dance, known as the eke, was created by the people of Futuna shortly after Chanel's death. The dance is still performed in Tonga.

Chanel was declared a martyr and beatified in 1889. He was canonized on 12 June 1954 by Pope Pius XII. St Peter Chanel is recognized as the protomartyr and Patron Saint of Oceania. His feast day is 28 April.

en.wikipedia.org/wiki/Peter\_Chanel

## By The Grace of God

### Fr Raniero Cantalamessa, preacher of the Pontifical Household, Good Friday homily 2009

God has a different measure of justice than we do, and if he sees good faith, or inculpable ignorance, he even saves those who struggle in their lives to combat him. We believers should prepare ourselves for surprises in this regard. "How many sheep are outside of the flock," exclaims Augustine, "and how many wolves inside!"

God is capable of turning those who most persistently deny him into his most impassioned apostles. Paul is the example of it. What has Saul of Tarsus done to merit that extraordinary encounter with Christ? What had he believed, hoped or suffered? What Augustine said about every divine choice can be applied to him: "Look for merit, look for justice, reflect and see if you find anything but grace." This is how he explains his own calling: "I am not really fit to be called an apostle, because I had been persecuting the Church of God; but what I am now, I am through the grace of God" (1 Cor 15:9-10).

Christ's cross is a cause for hope for everyone...also for those who don't believe and are searching for truth. One thing speaks in their favour before God: suffering! Just like the rest of humanity, even atheists suffer in life, and suffering, since the Son of God took it on himself, has redemptive and almost sacramental power. In "Salvifici Doloris" John Paul II wrote, it is a channel through which the saving powers of the cross of Christ are offered to humanity.

Zenit.org 10-04-1009

## Hours of Eucharistic Adoration

### in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfield	1 <sup>st</sup> Friday alternately: Cwr 7.30pm–8.30pm Heyfield 10.00am – 4.30pm
Cowwarr Ord.	Wednesday (Low Mass 10am) 10.30 – 11.00am
Churchill Saturday	(9.30am Mass) 10.00am – 11.00am
Cranbourne	Fri & Sat in church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11.00am First Fri 4pm–8pm (every 2 <sup>nd</sup> month, Dec on)
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 10.00am – 11.00am First Fri 4pm–8pm (every 2 <sup>nd</sup> month, Jan on)
Wonthaggi	First Friday 7.00pm – 8.00pm

## 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

## He Remains in Person

“Our Lord did not want to remain on earth only through His grace, His truth, or His words; He remains in person. We possess the same Lord Jesus Christ who lived in Judea, although under a different form of life. He has put on a sacramental garment, but does not cease being Jesus, the Son of God and the Son of Mary.”

St Peter Julian Eymard

## Contact *Into the Deep*

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

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

12 Vincent Road, Morwell, Vic, 3840, Australia

 find us on  facebook

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

**Editor:** Janet Kingman

**Subscription is free. We rely on donations.**

**Cheques** to be made out to Janet Kingman.

ITD's bank details for **Direct Deposits:**

Account name: Janet Kingman

BSB: 013-745 (ANZ)

Account number: 2901-63632

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.

## Pay a Visit

Pope Paul VI, *Mysterium Fidei*, n.66

It is desirable to have the faithful in large numbers take an active part in the sacrifice of the Mass each and every day and receive the nourishment of Holy Communion with a pure and holy mind and offer fitting thanks to Christ the Lord for such a great gift. ... And they should not forget about paying a visit during the day to the Most Blessed Sacrament...since this is a proof of gratitude and a pledge of love and a display of the adoration that is owed to Christ the Lord who is present there.