

Into the Deep

Issue 171

Newsletter of orthodox Catholics of Gippsland

May 2017

Over To You

I almost didn't produce an issue of ITD this month. It's been the quietest month in the 15-year history of the publication. We've had very few letters, and up until a week before the end of the month, had no money left in the tin to print and post another issue. But God is good. Donations came in at the last minute (a big thank you to those concerned!) and everywhere I turned there seemed to be something else I wanted to share or learn for ITD. So here it is.

If you want to continue seeing ITD in the future, make your move. It's over to you.

Ed.

Oldest and Youngest

So far our oldest reader is 81 and the youngest is 48. Surely we can beat that? Who else is out there?

Ed.

Wounds for Healing

St Augustine

For nails had pierced His hands, a spear had laid open His side: and there the marks of the wounds are preserved for healing the hearts of the doubting.

Gippsland Marian Day

The Ordinariate Parish of the Most Holy Family
invites you to spend

A Day with Our Lady,

Queen of the Most Holy Rosary

Saturday 13th May

St Brigid's Catholic Church, Cowwarr, Victoria

celebrating the centenary of Our Lady's first
appearance at Fatima.

9am Fatima prayers and rosary

9am-10.30am Confession

10am Morning tea

11am Fr Ken Clark: Fatima and Our Lady of the
Most Holy Rosary

12pm Marian procession, Crowning of the statue
of Our Lady, Mass

1pm BYO Lunch

2pm Fr Ken Clark: The message of Fatima &
Indulgence.

3pm Close with Divine Mercy chaplet.

Fr Ken Clark OLSC, ph 0403 383 873
Parish of the Most Holy Family, Gippsland

Go Quickly!

Pope Francis, Regina Caeli address, 17-04-2017

"Go quickly and tell His disciples that He has risen from the dead" (Mt 28:7). We also feel as addressed to us the invitation to "go quickly" to proclaim to the men and women of our time this message of joy and hope. Of certain hope, because, from the dawn of the third day, Jesus crucified was resurrected, the last word is no longer that of death but of life! And this is our certainty. The sepulchre is not the last word, it is not death; it is life! Therefore, we repeat much: "Christ is Risen," because in Him the sepulchre was defeated and life is born.

Zenit.org 19-04-2017

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

Lest we forget

ANZAC Day and Easter Sunday were just over a week apart this year. It made the different attitudes towards the two celebrations even more glaring.

ANZAC Day honours Australian and New Zealand soldiers who died in the Battle of Gallipoli during World War I. Dawn Services are held throughout Australia, from capital cities to small country towns, and marches are held later in the morning. Children are taught the meaning of the commemoration in their families and in their schools, and are present in their multitudes at the marches and even at dawn. Media coverage is extensive, with live TV continuing for hours on end at various venues across the country and overseas, from dawn throughout the day. There is an intense effort nationwide to keep the tradition alive, to pass it on to future generations, to honour it and value it. People who would never otherwise consider getting up at dawn – let alone taking their family with them! – will make the effort to attend dawn services out of love and respect for their forefathers. Tradition is honoured and held in high esteem.

There is ANZAC Day football in the afternoon, always with a firm emphasis on the ANZAC soldiers and their sacrifice. A minute's silence is kept. Footballers are proud to play on ANZAC Day to honour those who sacrificed their lives on the battlefield and to keep their memory alive. There is great pride in great tradition. "Lest we forget" is the catch-cry of the day.

But Easter. What about Easter? Easter Sunday receives no public recognition for its meaning or its religious tradition, apart from a brief snippet on the evening news featuring Christian celebrations around the world. The death and resurrection of Jesus Christ, to save us each from our sins and to offer us the gift of eternal life with Him, is not breathed in public. The holiday is about Easter egg hunts and chocolate and family meals and camping. Hardly anyone goes to church anymore, and they don't seem in the least perturbed by that. If you don't go to an ANZAC dawn service, or a march, or even watch it on TV, you're made to feel somehow lacking in belief, in gratitude, in sensitivity – cold and heartless and disrespectful. If you do go to church on Easter Sunday, you're looked upon with surprise and perhaps a little scorn. Why would you do that? No one wants to be "religious"!

Religious tradition, Christian tradition, is frowned upon. It seems like Australian society would be happy to get rid of it altogether. But when it comes to ANZAC day, it's ok to love and honour tradition and to be involved and to sacrifice your time and to make an effort to pass on the meaning of the tradition to younger generations. Why is the magnificent message of Christ's death and resurrection considered uninteresting and irrelevant? Are we really such poor examples of the joy of the Gospel, that no one is inspired to take Christianity seriously anymore?

Ed.

Reason For Our Smile

Pope Francis, General Audience, 19-04-2017

"O death, where is thy victory? O death, where is thy sting?" During these days of Easter, let us bear this cry in our heart. And if we were asked the reason for our given smile and our patient sharing, then we can answer that Jesus is still here, that He continues to be alive among us, that Jesus is here, with us: alive and risen.

Zenit.org 19-04-2017

Desert or Meadow

Padre Pio

Keep your eyes fixed on Him who is your guide to the heavenly country, where He is leading you. What does it matter to you whether Jesus wishes to guide you to Heaven by way of the desert or by the meadow, so long as He is always with you and you arrive at the possession of a blessed eternity?

Fatima Pardon Prayer

"My God, I believe, I adore, I hope and I love you!

I beg pardon for those who do not believe, do not adore, do not hope and do not love you."

Response to Scuttlebutt

Bill Bowman's "Scuttlebutt" response (April ITD p.2) to the article, "Catholic Youth Deserve More" (March ITD p.6) reads like a terse reprimand for being caught out for sacramentalising children of unevangelised families.

His use of words such as "purporting" and "scuttlebutt" attribute ulterior motive to Catholics simply fulfilling their holy obligation on the Lord's Day.

I find it astounding that my own brother in Christ would label my wife and I as 'guests' at what is essentially, exclusively and intimately, a family feast celebrated regularly in our Father's house, the very home of salvation and truth.

Be that as it may, the issue at hand is the sacramentalising of unevangelised children. Any practising Catholic family would know and understand that Sunday Mass is the source and summit of their faith. They would not need to be reminded via the parish bulletin, or any 'lay authority' for that matter, about regularly assisting at Mass.

Furthermore, I can assure Mr Bowman that he got off lightly with the editor only addressing the bulletin notice. There was also a litany of liturgical abuses that I witnessed and endured from the beginning to the end, starting with the priest processing up to the altar and celebrating the holy sacrifice of the Mass without a chasuble, to the excessive number of extraordinary ministers of the Eucharist on the sanctuary. There were abuses, deformities and irregularities that most certainly weren't the fault of some newly employed secretary.

Gregory Kingman, Morwell, Victoria

Eucharistic Adoration for Vocations

Pope Francis, in his Message for annual World Day of Prayer for Vocations, to be held 07 May 2017

There can be no promotion of vocations or Christian mission apart from constant contemplative prayer.

The Christian life needs to be nourished by attentive listening to God's word and, above all, by the cultivation of a personal relationship with the Lord in Eucharistic adoration, the privileged "place" for our encounter with God.

I wish heartily to encourage this kind of profound friendship with the Lord, above all for the sake of imploring from on high new vocations to the priesthood and the consecrated life.

The People of God need to be guided by pastors whose lives are spent in service to the Gospel.

I ask parish communities, associations and the many prayer groups present in the Church, not to yield to discouragement but to continue praying that the Lord will send workers to his harvest. May he give us priests enamoured of the Gospel, close to all their brothers and sisters, living signs of God's merciful love.

w2.vatican.va

Communion

Catechism of the Catholic Church

1415 Anyone who desires to receive Christ in Eucharistic communion must be in the state of grace. Anyone aware of having sinned mortally must not receive communion without having received absolution in the sacrament of penance.

1416 Communion with the Body and Blood of Christ increases the communicant's union with the Lord, forgives his venial sins, and preserves him from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church as the Mystical Body of Christ.

1417 The Church warmly recommends that the faithful receive Holy Communion each time they participate in the celebration of the Eucharist; she obliges them to do so at least once a year.

1419 Having passed from this world to the Father, Christ gives us in the Eucharist the pledge of glory with him. Participation in the Holy Sacrifice identifies us with his Heart, sustains our strength along the pilgrimage of this life, makes us long for eternal life, and unites us even now to the Church in heaven, the Blessed Virgin Mary, and all the saints.

Worship Matters

Bishop James Conley, Bishop of the Diocese of Lincoln

Because we are Catholic, sacred liturgical worship should be at the centre of our lives.

Jesus Christ is present among us in the Church's sacred worship. In the mystery of Holy Mass, we are present to the Paschal mystery, the sacrifice of Christ's death on Calvary. Our liturgical worship is a foretaste of the heavenly liturgy, and expresses our love for God. We are made, literally, to worship God.

Jesus, drawing from the words of the Old Testament, taught that his disciples should "love the Lord, your God, with all your heart, with all your soul, and with all your mind," and that each one of us should "love your neighbour as yourself." In the worship of the Church we work in communion with one another, to love God entirely. And in sacred liturgy, God, who loves us, strengthens us to love him more perfectly and to love our neighbours selflessly and generously.

In worship, we are sanctified – made holy – by the grace of union with Christ's life, death, and resurrection. In sacred worship, we are configured to Christ; we offer our lives in union with his great act of selfless love on the cross, and thus we are formed to love the world as he does. For this reason, the Second Vatican Council taught that sacred worship of God is "the summit toward which the activity of the Church is directed at the same time it is the font from which all her power flows."

In heaven, we will join the saints and angels in an eternal and perfect act of worship. This is the destiny for which God made us. In heaven, we will proclaim the words of the prophets and the psalmist, hear the voice of God and, through worship, share a loving communion with Christ himself – the incarnate Word of God.

Worship is an expression of our love and fidelity to God, and a mystical union with his Word, who, as St. John the Evangelist says, "is God, and is with God." Worship matters. ...

Liturgical worship does much more than simply deliver information about God. It forms our hearts and our minds and our imaginations, to give us a keen sense of the supernatural in our midst. Liturgical worship, in a very real way, transcends time and space; it takes us from this world, and puts us in contact with the divine.

There is an ancient maxim in the Church's life – *lex orandi, lex credendi* – the norms of our prayers are the norms of our beliefs. Sacred liturgy teaches the faith, because its words take root in our hearts. ...

Together, we have occasion to give thanks that God has given us a foretaste of eternity, which frees us, and transforms us, and sanctifies us, so that we can love the Lord, now and forever, with all our hearts, souls, and minds, in the gift of sacred worship.

Southern Nebraska Register, 31-03-2017 www.lincolndiocese.org

Fear of Death

St Augustine

But every man is afraid of the death of the flesh; few, of the death of the soul. In regard to the death of the flesh, which must certainly come some time, all are on their guard against its approach: this is the source of all their labour.

Man, destined to die, labours to avert his dying; and yet man, destined to live for ever, labours not to cease from sinning. And when he labours to avoid dying, he labours to no purpose, for its only result will be to put off death for a while, not to escape it; but if he refrain from sinning, his toil will cease, and he shall live for ever.

Just Do It

Fr Raniero Cantalamessa, preacher of the Pontifical Household, 4th Lenten homily 2017

When people want to cross a stretch of sea, said St Augustine, the most important thing is not to stay on the shore and squint to see what is on the opposite shore but to get in a boat that takes them to that shore.

For us as well, the most important thing is not to speculate about what eternal life will be like for us but to do the things we know will get us there. May our day today be a small step in that direction.

Zenit.org 31-03-2017

The Mediation of Mary and the Saints

Answered by Fr John Flader in Question 120 of "Question Time: 150 questions and answers on the Catholic Faith", Connor Court Publishing, 2008

Q: The Catechism of the Catholic Church in n. 2634 says of Jesus: "He is the one intercessor with the Father on behalf of all men." The statement is backed up with a footnote reference to 1 Tim 2:5, which speaks of Jesus as the "one mediator between God and men". So if we ask Mary, the saints or friends to pray for us, does this not mean that their mediation is always secondary and dependent on that of Jesus? Can they bypass Jesus and go directly to the Father with our needs? Or, even more, does it mean that there is no intercessory role for anyone but Jesus?

A: Your question is very important, since our Protestant friends often quote the passage from Timothy to prove that we Catholics are wrong in praying to Mary or the saints. There is only one mediator, they say, and we don't need Mary or the saints. Even more, they sometimes accuse us of idolatry, in making Mary or the saints equal to God.

First of all, we must accept Paul's words to Timothy that there is only one mediator between man and God: Jesus Christ. As Jesus himself said: "No one comes to the Father but by me" (Jn 14:6). That is, we have access to the Father only through Jesus, the one mediator. All other mediators, including Mary and the saints, thus go to the Father through him.

But there is nothing to prevent Jesus from sharing his mediating role with others. The Second Vatican Council in the Dogmatic Constitution on the Church, making particular reference to Mary's role as a mediator, explains it like this: "Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix. This, however, is so understood that it neither takes away anything from nor adds anything to the dignity and efficacy of Christ the one Mediator. No creature could ever be counted along with the Incarnate Word and Redeemer; but just as the priesthood of Christ is shared in various ways both by his ministers and the faithful, and as the one goodness of God is radiated in different ways among his creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source. The Church does not hesitate to profess this subordinate role of Mary, which it constantly experiences and recommends to the heartfelt attention of the faithful, so that encouraged by this maternal help they may the more closely adhere to the Mediator and Redeemer" (Lumen Gentium 62).

Thus, when we pray to Mary or any of the saints, they present our petitions to the Father through the mediation of Jesus. Even more, as the Council suggests, when we go to Mary's maternal help, we are actually drawn closer to Jesus, the Mediator and Redeemer. Mary's role, as the Council says, is subordinate to that of Jesus. In an earlier paragraph the Council had said: "[Mary's salutary influence on men] flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it and draws all its power from it" (Lumen Gentium 60).

I think it is easy to understand that others can share in Jesus' unique mediating role. For example, whenever we pray for others we are acting as mediators between them and the Father. Even if we do not expressly ask Jesus to intercede but rather pray directly to the Father, our prayers still reach the Father only through Jesus. Anyone who quotes Scripture to say that we don't need Mary since Jesus is the only mediator, should be reminded that those same Scriptures tell us that Mary interceded before Jesus for a married couple at Cana when the wine they had provided ran out, and that Jesus did his first miracle as a result of her intercession (cf. Jn 2:1-11).

In short, yes, there is only one mediator, Jesus Christ, but others can share in his mediation.

"Our dear God loves to be bothered." - St John Vianney

Lack of Leadership From Our Bishops

Where are our shepherds? It seems to me too many of our bishops and priests have abandoned the flock. A glaring example has been the way our bishops seem to have adopted the position that our once-great Catholic Education is no longer worth fighting for. They have rolled over, put their arms and legs in the air, and said "I surrender". They have handed their God-given authority to the Catholic Education Offices. As a result our Catholic students leave these schools completely illiterate of the faith. You only have to look at the congregation at Mass to realise it will not be long before our churches are empty.

When did you last hear a homily on the Mass, the source and summit of our faith? Do we really know what the Mass is? We have just celebrated Easter – the passion, crucifixion and resurrection of Christ our Lord and Saviour. It began with Mass on Holy Thursday night, the night Jesus instituted the Eucharist. We no longer refer to the Mass as the Holy Sacrifice, when Jesus offered himself to the Father in atonement for the sins of all mankind. This is the same sacrifice that is offered at every Mass. It is an irony to me that on Holy Thursday we are asked to leave the church in silence, yet on every other occasion we seem to treat the Mass as some social occasion. Before and after Mass, the congregation turn their backs on the tabernacle and engage in idle chatter.

I realise there are a number of bishops and priests still committed to the Church's mission of saving souls, but they are few and far between. Those who faithfully pronounce the teachings of the Church are ridiculed. And if the priest happens to be under a liberal bishop, he will most likely be reprimanded and could be banished from the diocese. Then we have the laity who when they hear the full truth at Mass, complain that the priest is only preaching to the converted. Are we truly converted? I don't think so. All of us need to take a good hard look at ourselves and ask the question, are we really serious about our faith?

Conversion should be a continuing process. Unless it is, we become lukewarm and run the risk of weakening our faith. Observe how many avail themselves of the sacrament of Confession. Of course, no one sins anymore. Yeah, and pigs do fly. When was the last time you heard your priest talk of sin and the value of the great sacrament of penance? Having Confessions 15 minutes before Mass is only a token gesture. The Confessional can be the loneliest place in the church, but no one is going to come if the priest is not there. Confession needs to be at a time and of serious duration in order that penitents will come. How many of our shepherds are aware of the graces and indulgences available in the great devotion to the Divine Mercy as revealed by Jesus to St Faustina? There are those amongst the clergy who assert that St Faustina was canonised only because she was Polish. What nonsense!

There was a time when I thought that our priests and religious had it made. Not anymore. Maybe they have become lukewarm because they no longer avail themselves of the many graces available to them. We too are to blame if we do not pray for them. Make a vow today to pray for them on a daily basis. Like us they are prone to sin and are prime targets of the devil. Just to set the record straight, I am a sinner, and over my lifetime have committed many sins. That is why I am so grateful to my God for instituting the sacrament of Confession – there I meet the mercy, love and forgiveness of my Jesus. Maybe you can pray for me.

Bishops have been given an awesome responsibility of safeguarding the faith and of saving the souls of those entrusted to their care. They are the spiritual fathers of their priests and the laity under their care. Do they really act as such? A good father gently corrects his children when they do the wrong thing and leads them safely back to the right path. Do our shepherds do the same when those under their care stray from the true path? Do we ever see individual bishops engaging in the public square explaining articulately and clearly the position of the Church on the serious moral issues such as those related to the culture of death – abortion, euthanasia and same-sex 'marriage'. Some of them seem to think that those lay people actively engaged in the battle are nothing but fanatics. When was the last time if ever, you saw a bishop leading a public march against such issues, such as the March for Babies?

Our shepherds would do well to remember the Reformation when only one bishop in the whole of England, St John Fisher, had the courage to stand against Henry VIII and in doing so was martyred. Are our bishops prepared to die for the faith? Are we? Am I?

John Henderson, Morwell, Victoria

Know What You Believe

**Pope Benedict XVI in the Foreword of YouCat:
Youth Catechism of the Catholic Church, 2010**

So I invite you: Study this Catechism! That is my heartfelt desire. This Catechism was not written to please you. It will not make life easy for you, because it demands of you a new life. It places before you the Gospel message as the 'pearl of great value' for which you must give everything. So I beg you: Study this Catechism with passion and perseverance. Make a sacrifice of your time for it! ...

You need to know what you believe. You need to know your faith with that same precision with which an IT specialist knows the inner workings of a computer. You need to understand it like a good musician knows the piece he is playing. Yes, you need to be more deeply rooted in the faith than the generation of your parents so that you can engage the challenges and temptations of this time with strength and determination.

All of the Above

Saint Teresa of Calcutta

Who is Jesus for me?

Jesus is the Word made man, the bread of life, the victim offered for our sins on the cross, the sacrifice offered for my sins and those of the world, the word that must be proclaimed, the truth that must be told, the road that must be travelled, the life that has to be experienced, the light that must be made to shine, the love to be loved, the joy that is to be shared, the sacrifice that must be offered, the peace that must be given, the bread of life that must be eaten, the hungry to be fed, the thirst that must be quenched, the naked to be dressed, the lonely man to be comforted, the unwanted to be liked, the addict who needs help, the prostitute to be subtracted from the danger and to be supported, and the convict to be visited.

Our Common Home

Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, in an address to a colloquium in Germany, 31-03-2017 on the occasion of the 10th anniversary of *Summorum Pontificum*

[W]hat is important above all, whether one is celebrating in the Ordinary or the Extraordinary Form, is to bring to the faithful something that they have a right to: the beauty of the liturgy, its sacrality, silence, recollection, the mystical dimension and adoration.

The liturgy should put us face to face with God in a personal relationship of intense intimacy. It should plunge us into the inner life of the Most Holy Trinity. ...

Indeed, the Eucharist is not a sort of "dinner among friends", a convivial meal of the community, but rather a sacred Mystery, the great Mystery of our faith, the celebration of the Redemption accomplished by Our Lord Jesus Christ, the commemoration of the death of Jesus on the cross to free us from our sins. ...

I vehemently refuse therefore to waste our time pitting one liturgy against another, or the Missal of Saint Pius V against that of Blessed Paul VI. Rather, it is a question of entering into the great silence of the liturgy, by allowing ourselves to be enriched by all the liturgical forms, whether they are Latin or Eastern. ...

As you know, the great German liturgist Msgr. Klaus Gamber (1919-1989) used the word *Heimat* to designate this common home or "little homeland" of Catholics gathered around the altar of the Holy Sacrifice. The sense of the sacred that imbues and irrigates the rites of the Church is the inseparable correlative of the liturgy.

Now in recent decades, many, many of the faithful have been ill-treated or profoundly troubled by celebrations marked with a superficial, devastating subjectivism, to the point where they did not recognize their *Heimat*, their common home, whereas the youngest among them had never known it! How many have tiptoed away, particularly the least significant and the poorest among them! They have become in a way "liturgically stateless persons".

The "liturgical movement", with which the two forms (of the Latin rite) are associated, aims therefore to restore to them their *Heimat* and thus to bring them back into their common home.

Catholicworldreport.com

Don't Kill Our Elderly

Excerpts from "A Pastoral Letter to the Catholics of Victoria" from the Bishops of Victoria (Hart, Bird, O'Regan, Tomlinson), 18-04-2017. The full text can be read at melbournecatholic.org.au.

- There is a renewed push in Victoria and in many other parts of Australia for euthanasia and assisted suicide to be legalised. Misplaced compassion leads some to call for the deliberate ending of life by the direct action of a doctor or by a doctor helping someone to suicide. This is never justified (Catechism of the Catholic Church #2277).
- In this latest push the term 'assisted dying' is being used to describe both euthanasia and assisted-suicide. While it is never easy to face the end of life of a loved one, we cannot support this kind of legalisation however it is described. Assistance in our time of dying is something that we should all want for ourselves and for others – however, this should not involve a lethal injection or offering a lethal dose.
- Euthanasia and assisted suicide are the opposite of care and represent the abandonment of the sick and the suffering, of older and dying persons. Instead, we encourage all people of goodwill, to respond to this new challenge with truth and compassion. We wish to affirm that our task is to protect, nurture and sustain life to the best of our ability.
- Last year a Parliamentary Committee recommended Victoria move towards legalising assisted suicide and euthanasia. This was endorsed by the Government in December with a consultation currently underway to look at how such laws can be made 'safe'. We should be clear – there is no safe way to kill people or to help them to their own suicide. For millennia, the Church and civil society has understood such actions to be morally and ethically wrong. The commandment, 'Thou shalt not kill' is both a biblical and civil dictum and should remain so for very good reason.
- Since the Northern Territory's brief experiment with euthanasia in 1996, euthanasia and assisted suicide legislation have been continually rejected in state parliaments around Australia. Why? Because when parliamentarians take the time to debate the issue fully and to consider all the consequences they realise that to legalise euthanasia and assisted suicide would threaten the lives of vulnerable people.
- The proposals...would allow some people to be treated differently under the law, where their lives could be taken at their request. It would create a lower threshold of care and civil protection afforded to the sick, suffering and vulnerable. Such a law would serve to exploit the vulnerability of those people, exposing them to further risk.
- Each generation has much to teach the generation that follows it. We should therefore see care of the elderly as repayment of a debt of gratitude, as a part of a culture of love and care.
- We ask Victorians to continue to love and care for those who are sick and suffering rather than abandoning them to euthanasia or supporting them to suicide. Our ability to care says much about the strength of our society.
- At this time we especially also want to encourage you, our sisters and brothers, to pray and to act. We commend the efforts of lay groups and associations and all people of goodwill who respectfully let their parliamentary representatives know of their concerns.
- Please do what you can to stay informed about this issue.
- In all our efforts, let us never cease to call on Jesus Christ and the intercession of Mary our Mother.

Murderous Act

Catechism of the Catholic Church, para 2277

Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable. Thus an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator. The error of judgment into which one can fall in good faith does not change the nature of this murderous act, which must always be forbidden and excluded.

Make Us Worthy Witnesses

Pope Francis, Homily in memory of the "New Martyrs" of the 20th and 21st centuries, 22-04-2017

...the Church is Church if she is Church of martyrs. And the martyrs are those that, as the Book of Revelation reminded us, "have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb" (7:17). They had the grace to confess Jesus to the end, to death. They suffered, they gave their life, and we receive God's blessing because of their witness. And there are also so many hidden martyrs, those men and women faithful to the meek strength of love, to the voice of the Holy Spirit, who in everyday life try to help brothers and to love God unconditionally.

If we look well, the cause of every persecution is hatred: hatred of the prince of this world for all those who have been saved and redeemed by Jesus with His Death and His Resurrection. In the passage of the Gospel that we heard (cf. John 15:12-19), Jesus uses a strong and frightening word: the word "hatred." He, who is the Teacher of love, who liked to speak of love so much, speaks of hatred. But He always wanted to call things by their name. And He says to us: "Do not be afraid! The world will hate you, but know that it hated me before you."

Jesus has chosen and rescued us, by the free gift of His love. With His Death and Resurrection He rescued us from the power of the world, from the power of the devil, from the power of the prince of this world. And the origin of hatred is this: because we are saved by Jesus, and the prince of the world does not want this; he hates us and stirs persecution, which since the times of Jesus and of the nascent Church continues to our days. How many Christian communities today are the object of persecution! Why? - because of the hatred of the spirit of the world.

How many times, in difficult moments of history, we have heard it said: "Today the homeland needs heroes." A martyr can be thought of as a hero, but the fundamental thing about the martyr is that he was "graced": It is the grace of God, not courage, which makes martyrs. Today, we can ask ourselves in the same way: What is the Church in need of today? Of martyrs, of witnesses, namely, of everyday Saints, because the Saints lead the Church forward – the Saints. The Church cannot go forward without them. The Church needs everyday Saints, those of ordinary life, led forward with coherence, but also of those who have the courage to accept the grace of being witnesses to the end, to death. All of them are the living blood of the Church. They are the witnesses that lead the Church forward; those that attest that the Lord is Risen, that Jesus is alive, and they attest to it with their coherence of life and with the strength of the Holy Spirit, which they have received as gift. ...

And so now we can pray thus: O Lord, make us worthy witnesses of the Gospel and of your love; shed your mercy upon humanity; renew your Church, protect persecuted Christians, grant peace soon to the whole world.

[Translation by Virginia M. Forrester] Zenit.org 24-04-2017

Why Wonder at the Resurrection of Lazarus?

Saint Augustine

Among all the miracles wrought by our Lord Jesus Christ, the resurrection of Lazarus holds a foremost place in preaching. But if we consider attentively who did it, our duty is to rejoice rather than to wonder.

A man was raised up by Him who made man: for He is the only One of the Father, by whom, as you know, all things were made. And if all things were made by Him, what wonder is it that one was raised by Him, when so many are daily brought into the world by His power? It is a greater deed to create men than to raise them again from the dead. ...

He raised one who was putrid, and yet in that putrid carcase there was still the form of limbs; but at the last day He will by a word reconstitute ashes into human flesh. ... So, indeed, He saith, "The hour is coming, in which all that are in the graves *shall hear His voice*, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The Memorare

There is a Marian prayer that is recited daily by millions of people entitled the Memorare (which means "remembrance") the text of which is believed to have been written by the Cistercian monk, Bernard of Clairvaux.

The Catholic Church grants a partial indulgence for those who devoutly recite the Memorare.

It is said that in order to receive a grace, the prayer should be recited at least nine times consecutively.

Mother Teresa of Calcutta was particularly close to the recitation of this prayer. It has been said that along with her fellow sisters, this prayer was recited almost 25,000 times to obtain the healing of a nun who was gravely ill.

The following is the prayer:

Remember, O most gracious Virgin Mary,
that never was it known
that anyone who fled to thy protection,
implored thy help,
or sought thy intercession
was left unaided.

Inspired with this confidence,
I fly to thee, O Virgin of virgins, my Mother;
to thee do I come; before thee I stand,
sinful and sorrowful.

O Mother of the Word Incarnate,
despise not my petitions,
but in thy mercy hear and answer me.

Amen.

Zenit.org 08-12-2016

Our Faith Was Born on Easter Morning

Pope Francis, General Audience, 19-04-2017

Speaking to his Christians, Paul starts from an incontestable event, which is not the success of a reflection of a wise man, but a fact, a simple fact that intervened in the life of some persons.

Christianity is born from here. It is not an ideology; it is not a philosophical system, but a journey of faith that begins from an event, witnessed by Jesus' first disciples.

Paul summarizes it thus: Jesus died for our sins, was buried and on the third day He rose and appeared to Peter and to the Twelve (cf. 1 Cor 15:3-5). This is a fact: He died, was buried, is risen and appeared, namely, Jesus is alive! This is the heart of the Christian message.

Announcing this event, which is the central nucleus of the faith, Paul insists above all on the last element of the paschal mystery, namely, on the fact that Jesus is resurrected.

If in fact everything was finished with the death, we would have in Him an example of supreme dedication, but this could not generate our faith. He was a hero. No! He died but is risen because faith is born from the Resurrection.

To accept that Christ died and that He died crucified, is not an act of faith; it is an historical fact. Instead, to believe that He is Resurrected, is [an act of faith]. Our faith was born on Easter morning.

Zenit.org 19-04-2017

Controversial Views

ABC News online recently had a heading concerning conservative politician Cory Bernadi that read: "The outspoken conservative senator has controversial views on issues like gay marriage, Islam and immigration." It struck me that today in Australia it is a "controversial view" to believe that marriage is between a man and a woman. Isn't that incredible?

Throughout all ages and all the world, marriage has always been a given. Everyone has always known that babies are born either little boys or little girls, and that they grow up to be attracted to the opposite sex and eventually marry and have children; their complementary sexes make sense and have a purpose. It has been controversial – laughable even – to think that a man can marry a man, or a woman can marry a woman.

But not here, not now. Here and now it's controversial to even suggest that marriage is between a man and a woman. And a politician who builds a party on something so simple, is ridiculed and shunned. Has the world really gone mad?

Ed.

Being Indulged By One Who Loves You

Fr John Speekman, 2nd Sunday of Easter (Divine Mercy Sunday) Year A, homiliesfromaustralia.blogspot.com.au

To understand an indulgence we have to understand sin. There are two types of sin: Firstly, the kind of sin that is so grave it deprives us of the life of God within us. We lose our friendship with God and become incapable of eternal life – and for this reason this sin is called mortal. The second kind of sin is called venial. It wounds our relationship with God but does not deprive us of communion with him.

These words, mortal and venial, are not dreamed up somewhere in a Vatican office; they are part of every person's experience of sin. Every married couple knows, for example, as does every young person in the school playground, that there are some actions they can do to their friends, or which their friends can do to them, which destroy friendship and some which only wound it. The same applies to our relationship with God. So, if you want a working definition of sin you can say: Mortal sin destroys our relationship with God, venial sin weakens or wounds it.

Naturally, many questions remain to be answered on this subject of sin but we don't have time to go into them here. Above all we remember that mortal sin is forgiven in face to face confession and venial sin is forgiven in various other ways – through a good act of contrition, at the penitential rite at Mass, through Holy Communion, and so on.

To understand indulgences we have to realize that sin has a double consequence. Since mortal sin makes us incapable of eternal life we say that it carried with it an "eternal punishment" unless, of course, and hopefully, it is forgiven in the Sacrament of Confession. But every sin, even venial sin, has its corrupting effect within us which must be purified either here on earth, or after death in the state called Purgatory. To give a simple example, I might decide I'm going to give up smoking or drugs. The decision I make is a good and wonderful decision but, generally, a huge battle will take place in the following months as my body and mind and will come to accept that it can no longer have the cigarettes or the drugs. Sin is like that.

We have within us a tendency or an attachment to certain sins. Try making a resolution to forgive someone who has hurt us. That's the easy part. The battle to 'become' that forgiving person can often be long and difficult. What the Catechism is wisely saying is that if we don't complete the process here on earth, the merciful God will give us time to complete it in Purgatory. I, for one, thank God for giving us Purgatory, when he does for us what we couldn't do for ourselves, and removes every last vestige of attachment to sin in our hearts and minds, since nothing impure can enter heaven. So we see that the eternal punishment of hell goes on forever; the temporal punishment of Purgatory comes to an end when the soul has been purified from all attachment to sin.

There is a difference between having been forgiven for our sins and having been purified of those sins. Or again, there is a difference between having the guilt of sin removed and the punishment due to that sin remitted. Take another example from daily life. Imagine a man or woman who had stolen money from their workplace for many decades, so that it eventually added up to a very considerable sum. One day they confess their sin. The guilt is removed but justice requires the money be repaid; the guilt is removed but the punishment remains. This money can be repaid here on earth, or, if this is not possible, real prayer and penance can be undertaken until eventually this 'temporal punishment' is remitted.

This is precisely where indulgences come in. An indulgence is a gift from the Church by which a person, who fulfils certain conditions and is properly disposed, gains a remission before God of the temporal punishment due to his or her sins whose guilt has already been forgiven. We must not doubt that the Church has the God-given power to do this. The treasury of Christ's redemption has been put in her charge and she, like her merciful Master, shows mercy to us poor sinners by 'indulging' us in this way.

There are two kinds of indulgences: a partial indulgence or a plenary. A partial indulgence removes part of the temporal punishment due to sin and a plenary indulgence removes all punishment due to sin. We can gain indulgences for ourselves or apply them to the dead. The usual conditions for every plenary indulgence are: 1) sacramental confession, within about 20 days before or after; 2) Eucharistic communion, preferably on the day, or the days before or after; 3) prayers (not specified) for the intentions of the Pope.

Hours of Eucharistic Adoration

in Gippsland

| | |
|--------------------|--|
| Bass | Wednesday 9.30am – 10.30am |
| Bairnsdale | 1 st Friday after 9.10am Mass |
| Cowwarr-Heyfield | 1 st 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 nd month, Dec on) |
| Lakes Entrance | Friday 9.30am – 11am |
| Maffra | Wednesday (5pm Mass) – 6pm |
| Moe | Wednesday (9am Mass) 9.30am – 10.30am |
| Morwell | Friday 2pm – 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 nd 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

“Never let your worries
grow so far as to make
you forget the joy of the
risen Christ.”

St Teresa of Calcutta

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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.

Ask Your Parish Priest

St Teresa of Calcutta

When you look at the crucifix, you understand how much Jesus loved you.

When you look at the Sacred Host, you understand how much Jesus loves you now.

This is why you should ask your parish priest to have perpetual adoration in your parish. I beg the Blessed Mother to touch the hearts of all parish priests that they may have perpetual Eucharistic adoration in their parishes, and that it may spread throughout the entire world.