

Into the Deep

Issue 173

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Act of Faith

O my God, I firmly believe that you are one God in three divine Persons, Father, Son, and Holy Spirit. I believe that your divine Son became man and died for our sins and that he will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches because you have revealed them who are eternal truth and wisdom, who can neither deceive nor be deceived. In this faith I intend to live and die. Amen.

Act of Hope

O Lord God, I hope by your grace for the pardon of all my sins and after life here to gain eternal happiness because you have promised it who are infinitely powerful, faithful, kind, and merciful. In this hope I intend to live and die. Amen.

Act of Love

O Lord God, I love you above all things and I love my neighbour for your sake because you are the highest, infinite and perfect good, worthy of all my love. In this love I intend to live and die. Amen.

Compendium of the Catechism of the Catholic Church

**"The life of the Christian
is a journey between
the persecutions of the world
and the consolations of God."**

St Augustine

Courage in Persecution

Pope Francis, Angelus Address 25-06-2017

In our days also, brothers and sisters, persecution against Christians is present.

We pray for our brothers and sisters who are persecuted and we praise God because, despite this, they continue to witness their faith with courage and fidelity. May their example help us to not hesitate in taking a position in favour of Christ, witnessing Him courageously in everyday situations, even in apparently tranquil contexts. In fact, a form of test could also be the absence of hostilities and tribulations. In addition to being "sheep in the midst of wolves," in our time also the Lord sends us as watchmen in the midst of people who do not want to be awakened from worldly torpor, who ignore the words of Truth of the Gospel, constructing their own ephemeral truths. And if we move and live in these contexts and say the Words of the Gospel, this annoys and we will not be looked at well.

However, in all of this the Lord continues to say to us, as He said to the disciples of His time: "Have no fear!" Let us not forget this word: When we have some tribulation, some persecution, something that makes us suffer, we must always listen to Jesus' voice in our heart: "Have no fear! Have no fear; go on! I am with you!" ...

May the Virgin Mary, model of humble and courageous adherence to the Word of God, help us to understand that, in witnessing the faith, successes do not count but fidelity, fidelity to Christ, recognizing in any circumstances, even the most problematic, the inestimable gift of being His missionary disciples.

[Translation by Virginia M. Forrester] Zenit.org 25-06-2017

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

LGBTIQ

There is a joke about a patient in a psychiatrist's waiting room who introduces himself to another patient as Napoleon. The other bloke asks him how he came to realise he was Napoleon. Napoleon answers confidently, "Jesus told me!" Another patient pipes up indignantly from the other side of the waiting room, "No, I didn't!"

If this joke was about gender confusion, we wouldn't be able to laugh. If it was about a man who thought he was a woman, we'd be expected to suspend all reality and accept what he believed himself to be, what he "identified as". This is what the LGBTI brigade demands of us.

LGBTI stands for lesbian, gay, bisexual, transgender, intersex; sometimes a Q is added for queer. And there are plenty more. Most of these "identities" relate simply to who they want to have sex with, or how. Some of these individuals are quietly misled or misguided, and some are battling privately with their own demons. These people deserve our sympathy and patience. But the activists, the lobbyists, the vicious, vocal, anti-religious, anti-freedom-of-speech, intolerant LGBTIQ brigade, I have had more than enough of. I'm sick of them thrusting their "sexual preferences" into the spotlight and trying to force us to consider these normal. I'm sick of seeing the acronym LGBTIQ plastered everywhere, and I'm sick of the "gay pride" events that make everyone celebrate the deviant sexual activities of some. I propose another meaning for LGBTIQ: Logic – Get Back To It (Quickly!).

We all know that human beings are either male or female. We know that men and women are different. And we know we are complementary. Male and female together "work" – we are designed that way, two halves, made to be a whole. A man and a woman join in marriage and their sexual differences join perfectly to create new life, children that can grow and mature in the shelter of their parents' love.

We all know what is normal and natural and (bio)logical. Why do we allow ourselves to be bullied into submission by those who try to convince the world that men can be women, girls can be boys, a man can have a husband or a woman can have a wife (or any combination thereof), or children can be born to parents of the same sex.

The vast majority of us has been silenced, afraid to speak of logic. We know that if we say a man in a dress is still a man, we'll be accused of being bigots; or if we claim that marriage is between a man and a woman, we're haters; or if we think children need a mother and father, we're judgemental.

It made me look up the old story of the Emperor's new clothes. Hans Christian Andersen wrote a profound little tale (published in 1837) about a couple of swindlers who came into town and claimed to be brilliant weavers of the finest cloth. The cloth was invisible to all who were unfit for their office or who were "unusually stupid". The Emperor paid the thieves a fortune for his fine new clothes, and no one was game to admit that they couldn't see a thing. He undressed and put on his new clothes and paraded through town. Everyone in the streets exclaimed how fine the Emperor's new clothes looked because no one wanted to be seen as being unusually stupid. It took an innocent child to say, "But he hasn't got anything on!" This little child gave the adults courage to state the obvious and the whole town in the end "cried out at last" that the Emperor had nothing on.

Where is our innocent child to speak the obvious truth? Where is our courage? Or do we just go along with the pretence of the swindlers? Surely the majority of us still believe in logic. Let's Get Back To It. Quickly.

- Ed.

We Should Not Use Each Other in This Way

St Augustine

Sins against nature, therefore, like the sin of Sodom, are abominable and deserve punishment whenever and wherever they are committed. If all nations committed them, all alike would be held guilty of the same charge in God's law, for our Maker did not prescribe that we should use each other in this way. In fact, the relationship that we ought to have with God is itself violated when our nature, of which He is Author, is desecrated by perverted lust.

The Neglected Call

One of the greatest tragedies of modern Catholicism in Australia is that the Church has banished her universal call to holiness and stopped preaching about the essential purpose of the Catholic spiritual life.

As a result, the great majority of Catholics do not know that holiness is the goal of the spiritual life, and that our essential purpose as Catholics is to become, through grace, what Christ is by nature.

What saddens me even more is that so many Catholics have never heard this preached or taught in our parishes at all. No wonder the level of holiness in the Church is so low and her evangelising mission has come to a grinding halt.

God calls each of us to holiness. God wants us to be holy. This is his desire and will for us. He wants us to serve him in holiness all the days of our life, in his presence. He invites us to truly become what we were recreated to be through the sacrament of Baptism: his children. In and through his Church, he has gifted us with all that is necessary to fully become what he created us to be right from the beginning. Have you taken this call and invitation seriously? And if so, how have you responded? Many Catholics seem to adopt a minimalist approach to their faith. They seem quite content to attend Mass on Sunday for an hour or so when it suits them, go to confession once or twice a year, send their children to Catholic schools, and for the rest of the time they worship the gods of materialism and secularism. This is hardly a recipe for sainthood.

In the Church, the path to holiness and sainthood is a well-trodden one. For 2000 years men and women of all ages, from every social class, have been treading it.

As Catholics we constantly need to be reminded of this call and challenge, and the essential purpose of the great spiritual life.

When the practice and preaching of the faith is not focussed on the universal call to holiness, all the pastoral activities and endeavours pursued in the name of the Church disintegrate into social justice and welfare initiatives. And as she becomes more and more disconnected from this call and her mission she very quickly begins to resemble a social welfare organisation rather than the sacrament of salvation she was established by Christ to be for every age.

Gregory Kingman, Morwell, Victoria

What Do They Find?

Pope Francis, Homily at the Parish of San Pier Damiani, Rome 21-05-2017

How many people are drawn to a parish, for example, in search of peace, this respect, this gentleness, and instead find internal battles between the faithful.

Instead of gentleness and respect, they encounter gossip, slander, competition, rivalry, one against the other. They encounter that atmosphere not of incense, but of gossip.

And then what do they say? "If these are Christians, I prefer to remain a pagan". And they go away, disappointed.

Because these people do not know how to conserve the Holy Spirit, and with this "language" they show ambition, envy, jealousy, many things that divide us and distance people. It is we who distance them. And we do not allow the job of the Spirit, that of attracting people, to continue. I always like to return to this topic, because I tell you, I tell you clearly, that this is the most common sin in our Christian communities. ...

Sisters and brothers, truly: this hurts my heart, it is as if we threw stones at each other. And the devil enjoys this: it is a carnival for the devil, this! Let us ask for this grace: to conserve the Holy Spirit that is in us. Do not grieve Him, as the Apostle tells us. Do not grieve Him. And may our attitude to all – Christians and non-Christians – be an attitude of gentleness and respect, so that the Holy Spirit may act in this way with us: with gentleness and respect.

press.vatican.va 21-05-2017

How to Transform Family Life

Excerpts from "Love Made Visible", a pastoral letter on adoration of the Most Holy Eucharist
by Bishop James Conley, Diocese of Lincoln, Holy Thursday 2017

[For more, see May ITD p.6&7]

Certainly, adoration of the Eucharist can transform family life for holiness and mission.

Fathers who pray with their children have children who grow up to pray. Children look to their fathers as models of discipleship, and are more likely to grow in loving relationship with God if they see their fathers as men of prayer. Fathers who take their children to adoration model humble discipleship to their families, and form them for lifelong discipleship.

Mothers who take time to visit the Blessed Sacrament in adoration are renewed for the daily challenge of their vocation. Motherhood requires patience, peace, and serenity which surpasses understanding. Christ, present in the Eucharist, is the source of love for mothers, who are asked to love ceaselessly, and without counting the cost.

Adoration of the Blessed Sacrament prepares **families** for mission. Parents have a responsibility to form their children to be merciful, charitable missionary disciples. All families have a sacred call to be a source of apostolic joy in the world, to witness to Christ, and to proclaim him together, with intentionality and enthusiasm. But God calls each family to a particular kind of work or apostolate, and each family must discern how they are uniquely called to bring the Gospel into the world. That discernment begins with families in prayer, in the presence of the Eucharist, asking the Lord to guide them in the mission of the Gospel, and asking him to equip them for mission.

Husbands and wives who kneel together in adoration of the Blessed Sacrament, especially with their children, find their family love renewed by Christ's love, so that they can pour their joy into the evangelization of the world, in the unique and important way God calls them.

Likewise, **priests** who spend time adoring Christ in the Eucharist are strengthened to serve the Church and the world as ministers of mercy and truth. Each priest is called to teach, to sanctify, and to lead – to be a conduit of grace in the world. Each priest is called to be an evangelist, and a witness. Each priest is called to stand *in persona Christi*. Priests undertake this ministry with fidelity and strength when they are renewed, frequently, in the love of God, in the presence of Christ in the Eucharist.

Religious men and women who adore the Eucharistic Lord find new vitality and joy in their vows, in their common life, and in their charisms and apostolic life. Religious sisters and brothers are a leaven in the world, a source of salt and light. They are engaged in the work of intercession and spiritual warfare. Religious men and women are signs of the power of baptism. They are signs of Christ's love when they experience his love, most especially through the gift of the Holy Eucharist.

Pope St. John Paul II wrote that "Jesus Christ is the answer to the question posed by every human life." Each one of us, kneeling in silence before the Lord, finds the answers to the questions posed by our lives.

Older people who adore the Lord find refreshment in the living water of Christ's presence. **Young people** in adoration find that Christ guides them, fills them with purpose, and calls them to holiness and vocation.

Kneeling before Christ in the Eucharist, **the hopeless** find hope. The **weak** find strength. **Captives** find freedom. The **afflicted** find comfort. The **mourning** find consolation. The **lonely** find friendship. **Sinners** find mercy.

Kneeling before Christ in the Eucharist, all of us find love. And love is what we are longing for. Before Christ in the Eucharist – love made visible – each one of us discovers that the enduring, satisfying, life-giving answer to the questions of our lives is Love: love poured out from Jesus, and love poured out from us into the world, as missionaries of Christ's salvation.

www.lincolndiocese.org/lovemadevisible

A Chorus of Crickets

For a long time it has been clear that Catholics and Protestants of childbearing age use contraceptives almost universally. Yet even the non-Christian media knows that Catholic teaching says that defeating God's plan for creation of human life is mortally sinful. That is, if contraceptors die without repenting, they face the horrors of Hell, unending pain beyond their imagination, without letup for all eternity.

Some will argue that these evildoers will have the opportunity of final repentance. But no such guarantee is given, and the saints tell us that the way we live is the way we die. That is, few confirmed sinners are saved.

The laity can argue that they have not heard the evil of contraception preached by bishops or priests for more than half a century, and this defence will certainly be made at their judgement. It is not likely to save them, but could perhaps result in some mitigation of their punishment, given that at least some of the responsibility lies elsewhere.

Since God is infinitely just, a full accounting must be made for this evil. It is not impossible that God will demand a measure of justice at the hands of his bishops, who failed to teach the truths of the Church, as they were commanded to do.

Indeed, it may be that few Australian bishops will escape their fate, since many bishops not only fail to teach, but they employ large numbers of married female teachers at Catholic schools. And these teachers likely rely on contraception to keep their jobs.

That is, Catholic bishops could well be Australia's largest private employers of women who use contraceptives to avoid children. And in many cases, those contraceptives by their nature are responsible for abortions. What will a bishop say when this is raised at his judgement?

The thought of a bishop in Hell is awful, since Satan will delight in using his full powers to torment him in every way imaginable. Yet saints such as St John Chrysostom tell us that the floor of Hell is paved with the skulls of bishops. Are our bishops any better than the bishops of St John's day?

Since the consequences of using contraceptives are so final, one might think that bishops and priests would be shouting warnings from the housetops. But instead we have a chorus of crickets. What does it take to waken a bishop?

Richard Stokes, Burpengary, Queensland

To Be Loved

Pope Francis, General Chapters of the Consolata Missionaries, 05-06-2017

It is much more important to be aware of how much we are loved by God, than of how we love Him ourselves!

It is good for us to consider, first and foremost, this priority of the gratuitous and merciful love of God, and to feel our commitment and our effort as a response.

To the extent to which we are persuaded by the Lord's love, our attachment to Him grows. ...

Consecrated persons, inasmuch as they make an effort to conform more perfectly to Christ, are most of all, familiar with God, intimate with Him, those who interact with the Lord with full freedom, and with spontaneity, but also with astonishment at the wonders He performs.

press.vatican.va 05-06-2017

World Gone Mad

The Victorian bishops' pastoral letter on euthanasia (May ITD, p.8) and Denise Cameron's letter "Daniel Andrews must be stopped" (June ITD, p.5) hits at me, at 95 years old, in a society gone mad. God help us.

John Bohan, Geelong West, Victoria

Thank you for the pleasure I obtain from Into the Deep, and the inspiration which also comes with it.

Moya Morrissey, Sandringham, Victoria

Thank you for your great little publication – read from front to back. Donation enclosed.

Well, I am 89 – say an Ave for me.

Von Geyle, Lake Wendouree, Victoria

Communication vs Communion

Technology has given us the press, radio, television and the internet which has enhanced our capacity to communicate our thoughts to many and make known immediately every day happenings. As we are social beings, this is a good thing. Herein is a potential fallacy. Over 50 years ago Psychiatrist Karl Stern said, "there is a difference between communication and communion. Love, unlike hatred, cannot be engineered scientifically. Technology can be used to engineer tension, hatred, distrust both in individuals and groups. We can use it to engineer likes and preferences [advertising], produce fads and create group opinions and atmospheres both favorable and unfavorable. Any undue preoccupation with evil through its use tends to make us evil."

We can use technology to engineer subjective truth but never objective truth. As it already exists, objective truth can only be discovered. Society willingly accepts belief in objective truth in matters pertaining to the natural sciences but, and under the pretext of tolerance, not in matters pertaining to morals, ethics and religion (the philosophy of Relativism). However the objective moral evil, self-evident in terrorism, child sexual abuse, drug abuse, domestic and alcohol-fuelled violence among others, alone reveals the malignancy of this philosophy.

"The whole truth is generally the ally of virtue; a half truth is always the ally of some vice," wrote G. K. Chesterton. Elsewhere he wrote, "Each of us is cruelly hampered by the simple fact that we cannot tell even a lie unless we first believe it to be true". We speak only what our conscience, the one authority with which we are most familiar, obliges us to say, yet who among us can claim to have never erred in our judgments? The greatest danger to this planet is not nuclear, chemical, biological, religion or climate change, but the very thing that makes us human – our free will. Years ago, Nobel Laureate, Sigrid Undset, wrote, "man is the architect of his own misfortunes".

John Royal, Bundaberg West, Queensland

Call On The Church To Assist With Flights

Archbishop Fulton J. Sheen

Consider sin as a journey away from God. Imagine *A* is a minor son, bound to respect his father's wishes. He is in Chicago. His father, *B*, tells him to go to the left on the map – to San Francisco. But instead *A* goes to the right, to New York. When *A* gets to New York, he telephones *B* and says, "Forgive me, will you please? I am sorry for having offended you, who are deserving of my love." *B* forgives *A*; but look where *A* is! He is about nine hundred miles from his starting point, Chicago. In order to begin to do *B*'s will, *A* has to go back to Chicago before he can go to San Francisco; or you could say that the nine hundred miles *A* travelled in sin must be travelled back in penance. *A* cannot begin to be good until he has retracted his evil ways.

But like all examples, this one limps. For the fact that *A* need not walk back those 900 miles; when *A* starts, he can call upon the Church to assist him with an airplane full of merits of our Lord, of the Blessed Mother, and the Saints. The plane flies him back the rest of the way. Such a remission in whole or in part of the punishment due to *A*'s sins is effected through indulgences. Through them, the Church gives her penitents a fresh start. And the Church has tremendous spiritual capital, gained through centuries of penance, persecution, and martyrdom; many of her children prayed, suffered, and merited more than they needed for their own individual salvation. The Church took these superabundant merits and put them into the spiritual treasury, out of which repentant sinners can draw in times of spiritual depression.

Or this spiritual capital may be likened to a blood bank; whenever any of her members are suffering from spiritual anaemia or the deep wounds of sin, the Church gives them a blood transfusion. She can never do it for us if we are spiritually dead in sin; a transfusion will not avail a corpse. So to obtain the indulgences or remission of the penalties of sin, the recipient must be in a state of grace, must have the intention of gaining indulgences, and must perform the prescribed works.

Peace of Soul, p.200-201 (quoted in The Gift of Confession, by Fr Michael de Stoop, p.47)

Marked With the Sign of Faith

Pope Francis, General Audience, 21-06-2017

On the day of our Baptism, the invocation of the saints resounded for us. At that moment many of us were children, carried in our parents' arms. Shortly before carrying out the anointing with the oil of the catechumens, symbol of God's strength in the fight against evil, the priest invited the whole assembly to pray for those who were about to receive Baptism, invoking the intercession of the saints. That was the first time, in the course of our life, in which we were gifted with this company of "older" brothers and sisters – the saints – who passed by our same way, who knew our toils and live for ever in God's embrace. The Letter to the Hebrews describes this company that surrounds us with the expression "a great cloud of witnesses" (12:1).

In the fight against evil, we Christians do not despair. Christianity cultivates an incurable confidence; it does not believe that the negative and disintegrating forces can prevail. The last word on the history of man is not hatred, it is not death, it is not war. In every moment of life we are helped by God's hand and also by the discreet presence of all believers "who have gone before us marked with the sign of faith". Their existence tells us first of all that the Christian life is not an unattainable ideal. And, at the same time, it comforts us: we are not alone, the Church is made up of innumerable brethren, often anonymous, that have preceded us and that, by the action of the Holy Spirit, are involved in the affairs of those that are still down here.

The invocation of the saints at Baptism is not the only one that marks the way of the Christian life. When an engaged couple consecrate their love in the Sacrament of Marriage, invoked again for them – this time as a couple – is the intercession of the saints. And this invocation is source of confidence for the two young people who begin the "journey" of conjugal life. One who truly loves has the desire and the courage to say "for ever," but knows that he or she has need of Christ's grace and the help of the saints, to be able to live marital life forever. ...

Priests also keep the memory of an invocation of saints pronounced over them. It is one of the most touching moments of the liturgy of Ordination. The candidates lie on the ground with their face on the floor. And the whole assembly, led by the Bishop, invokes the intercession of the saints. A man would remain crushed under the weight of the mission entrusted to him, but hearing that the whole of Paradise is behind him, that God's grace will never be lacking because Jesus is always faithful, then one can leave serene and heartened. We are not alone.

And what are we? We are dust that aspires to Heaven. Our strength is weak, but powerful is the mystery of the grace that is present in the life of Christians. We are faithful to this earth, which Jesus loved in every instant of His life, but we know and want to hope in the transfiguration of the world, in its definitive fulfilment where, finally, there will be no more tears, evil or suffering.

May the Lord give to all of us the hope of being saints. However, one of you might ask me: "Father, can one be a Saint in everyday life?" Yes, one can. "But does this mean that we have to pray the whole day?" No, it means that one must do one's duty the whole day: pray, go to work, look after the children. However, everything must be done with the heart open to God, so that work – also in sickness and in suffering, also in difficulties – is open to God, and thus we can become saints.

May the Lord give us the hope of being saints. We must not think it is something difficult, that it is easier to be delinquent than saints! No. We can be saints because the Lord helps us; it is He who helps us.

Zenit.org 21-06-2017

"All are bound to seek the truth in the matters which concern God and His Church; when they have found it, then by divine law they are bound, and they have the right, to embrace and keep it."

Code of Canon Law, n. 748

The Lord's Prayer

Thank you for all your efforts in keeping us informed about our Holy Catholic Faith. I greatly enjoy reading this excellent magazine.

I came across the following treatise from St Cyprian from the Office of Readings for Monday 19 June from Universalis and thought it might be interesting for your readers. I have been told by some Catholics that the Lord's Prayer is a private, personal prayer but St Cyprian certainly puts paid to that incorrect idea.

Bob Cashman, Newcastle, New South Wales

Our prayer is public and communal – St Cyprian

Above all, the Teacher of peace and Master of unity did not want prayer to be made singly and privately, so that whoever prayed would pray for himself alone. We do not say *My Father, who art in heaven* or *Give me this day my daily bread*; nor does each one ask that only his own debt should be forgiven him; nor does he request for himself alone that he may not be led into temptation but delivered from evil. Our prayer is public and common, and when we pray, we pray not for one person but for the whole people, since we, the whole people, are one.

The God of peace and the Master of concord, who taught unity, willed that one should pray for all, just as he himself, being one, carried us all. ...

But, dear brethren – what deep blessings are contained in the Lord's prayer! How many they are, and how great, collected in so few words but so rich in spiritual power! There is nothing at all that is not to be found in these our prayers and petitions, as it were a compendium of heavenly doctrine. *Thus, he said, you must pray: Our Father, who art in heaven.*

The new man, re-born and brought back to God by his grace, says *Father* at the very beginning, for he has just begun to be God's son. *He came to his own, and his own did not accept him. But to those who did accept him he gave power to become children of God, to those who believe in his name.* Whoever believes in God's name and has become his son, should start here so that he can give thanks and profess himself to be God's son, by calling God his Father in heaven.

Taking the Bull By the Horns

Bishop Thomas Paprocki, Diocese of Springfield in Illinois, has issued a Decree (12-06-2017) regarding same-sex 'marriage' and related pastoral issues. He notes that while the USA has made same-sex 'marriage' legal, he, as diocesan bishop, has a responsibility to guide the people of God entrusted to him "with charity but without compromising the truth". Therefore he issued norms as diocesan policy, including:

- that no member of the clergy can assist at any blessing of same-sex marriages; and that no Catholic facility may be used for the same;
- that no one in a same-sex marriage should be admitted to Holy Communion ("given the objectively immoral nature of the relationship created by same-sex marriages"); that pastors should address these concerns privately with those persons, calling them to conversion;
- that a child with a Catholic parent living in a same-sex marriage may be baptised "if there is a well-founded hope that he or she will be brought up in the Catholic faith"; that a person in a same-sex marriage may not be a sponsor for Baptism or Confirmation;
- that if there is no repentance before death, Catholic funeral rites are to be denied;
- that those publicly living in a same-sex marriage are not to serve in public liturgical ministry;
- that children living with persons in a same-sex marriage are not to be denied admission to Catholic schools and catechetical programs on those grounds alone, but their parents or legal guardians must accept that the children will be instructed according to the Church's teachings on marriage and sexuality.

Bishop Paprocki ends by reminding all pastors to be respectful and compassionate in their ministry, and warning them that "culpable violation of any of these norms can be punished with a just penalty." - Ed.

We Dare To Say

Pope Francis, General Audience, 07-06-2017

There was something fascinating in Jesus' prayer, so fascinating that one day His disciples asked to be introduced to it. ...

Jesus' disciples were impressed by the fact that He would withdraw in solitude and "immerse" Himself in prayer, especially in the morning and in the evening. Therefore, one day they asked Him to teach them also to pray. And it was then that Jesus transmitted what became the Christian prayer par excellence: the "Our Father." ...

All the mystery of Christian prayer is summarized here, in this word: to have the courage to call God with the name of Father. The liturgy also affirms it when, inviting us to recite Jesus' communal prayer, used the expression "we dare to say."

In fact, to call God with the name of "Father" is not in any way a fact taken for granted. We would have been led to use the highest titles, which seem to us more respectful of his transcendence. Instead, to invoke Him as "Father" puts us in a relationship of confidence with Him, as a child who turns to his father, knowing that he is loved and cared for by him.

This is the great revolution that Christianity imprints in man's religious psychology. The mystery of God, which always fascinates us and makes us feel small, does not, however, make us more afraid, it does not crush us; it does not make us anxious. ...

Dear brothers and sisters, we are never alone. We can be far, hostile; we can even say we are "without God." But Jesus Christ's Gospel reveals to us that God cannot be without us: He will never be a God "without man"; it is He who cannot be without us, and this is a great mystery! God cannot be God without man: this is a great mystery!

And this certainty is the source of our hope, which we find kept in all the invocations of the Our Father. When we are in need of help, Jesus does not tell us to be resigned and to shut ourselves in ourselves, but to turn to the Father and to ask Him with trust. All our needs, the most evident and daily as food, health, work to that of being forgiven and sustained in temptations, are not the mirror of our solitude: instead, there is a Father who always looks at us with love, and who certainly does not abandon us.

Now I propose something to you: every one of us has so many problems, so many needs. Let us think, a bit, in silence, of these problems and these needs. We also think of the Father, of our Father, who cannot be without us, and who is looking at us at this moment. And all together, with trust and hope, we pray: "Our Father, Who art in Heaven..."

Zenit.org 07-06-2017

"Most Holy Trinity, I adore you!
My God, my God, I love you
in the Most Blessed Sacrament."

Fatima Eucharistic Prayer

Before Whom You Kneel

"When you kneel before an altar, do it in such a way that others may be able to recognise that you know before whom you kneel."

St Maximilian Kolbe

Uncomfortable

Pope Francis, Morning Mass, 05-06-2017

It's uncomfortable to do works of mercy. 'I have a sick friend; I would like to go and visit her, but I don't feel like it, I prefer to rest and watch television.' To engage in works of mercy means always to suffer discomforts. They are uncomfortable. But the Lord suffered discomfort for us: He ended on the cross to give us mercy.

Whoever is capable of carrying out a work of mercy knows that he himself has 'been given mercy.' And we must do the same with our brothers.

Zenit.org 05-06-2017

A Lone Young Shepherd

St John of the Cross

A lone young shepherd lived in pain
Withdrawn from pleasure and contentment,
His thoughts fixed on a shepherd-girl
His heart an open wound with love.
He weeps, but not from the wound of love,
There is no pain in such a wound
However deeply it opens the heart;
He weeps in knowing he's been forgotten.
That one thought: his shining one
Has forgotten him is such great pain
That he gives himself up to brutal handling in a foreign land,
His heart an open wound with love.
The shepherd says: I pity the one
Who draws himself back from my love,
And does not seek the joy of my presence,
Though my heart is an open wound with love for him.
After a long time he climbed a tree,
And spread his shining arms,
And hung by them, and died,
His heart an open wound with love.

Behold Our Power

Pope Francis, Homily in Genoa, 30-05-2017

Christian prayer is not a means to be somewhat more in peace with oneself or find some interior harmony. We pray to bring everything to God, to entrust the world to Him: prayer is intercession; it is not tranquillity, it is charity. It is to ask, to seek, to knock. It is to get involved to intercede, insisting assiduously with God for one another. To intercede without getting tired, is our first responsibility because prayer is the force that makes the world go on; it is our mission, a mission that at the same time costs effort and gives peace. Behold our power: not to prevail or to shout louder, according to this world's logic, but to exercise the meek strength of prayer, with which wars can also be stopped and peace obtained. As Jesus intercedes always for us with the Father, so we, His disciples, must never get tired of praying to bring earth close to Heaven.

Zenit.org 30-05-2017

Unresolved Liturgical Abuse

At the risk of repetition, may I ask ITD readers to join me in earnest prayer for Fr Benedict La Volpe, Parish Priest of St Joseph's Springvale, while he is away on three months sabbatical from end of June. Despite a final parish bulletin invitation for people to give him their prayer intentions to take to Fatima and Padua, his 'written communication ban' on me still remains in force. Maybe I need to ask my Guardian Angel to transport my intentions.

Fr La Volpe is a deeply dedicated, faith-filled priest, highly educated in theology (inter alia) and consistently displays a firm commitment to serving his flock. His intense love for God and Mother Mary is unquestionable. An admirable trait is his occasional public admittance of a fiery temperament. Father regularly encourages people to persevere in fidelity to "Our Lord and Saviour Jesus Christ." This naturally implies fidelity to the valid teachings, instructions and guidelines of the Catholic Church He founded. In view of the parish priest's acceptance to date of certain liturgical abuses, I am left confused.

For a priest endowed with the above encouraging spiritual qualities, it's a paradox that Fr La Volpe (among numerous other members of the clergy including bishops) somehow has a 'blind spot' interpreting unequivocal liturgical guidelines which were confirmed by St John Paul II himself (April 1980) in a Vatican Instruction: *Inaestimabile Donum* (Priceless Gift). In telling me I am 'living in a cave' by raising the issue of superfluous Extraordinary Ministers of Holy Communion at Masses, Father unwittingly implies St John Paul was doing the same.

Two prayer intentions are urgent: 1) For our clergy to receive a re-invigoration of the Holy Spirit to withstand influences within the Church that impede recognition, acceptance and application of Vatican guidelines, notably re handling and distribution of Holy Communion. 2) For episcopal leaders to encourage clergy to re-visit Canon 212 #3 which explains the right and duty of lay faithful to bring, with respect and charity, liturgical abuses to the notice of the appropriate authority.

If our prayer for Fr La Volpe is answered before his return from sabbatical, it will be a joy to know he will be spared from answering to Our Lord for not only his own acceptance of abuses, but also that of the friars under his jurisdiction.

Peter Phillips, Springvale, Victoria

Can You Believe It?

Homily by Fr John Speekman, Feast of Corpus Christi Year A, homiliesfromaustralia.blogspot.com.au

Modern man has a great love – the mind; or more exactly – his *own* mind.

The mind of modern man is sacred territory on which no other person may set foot and which he defends with powerful sentinels called *opinions*. Within this territory he dwells secure, luxuriating in the confidence his impenetrable fortifications afford him. Should an enemy approach, a piece of clear logic, a reasoned argument, or merely a wise thought, he can simply direct one of his innumerable sentries to completely disarm the invader with an invincible: *But in MY opinion...*

Insulating the mind in this way from all external threats has several wonderful spin-offs, the most significant of which is that it enables modern man to say: *I am always right*. An even more satisfying way of putting this is: *I am never wrong*.

Eventually, when this liberating conviction has totally taken charge of him he is ready for the great discovery: *I can do whatever I want*. And then finally, though he will never dare to utter the words, at least not within earshot of others, he will find himself silently mouthing, perhaps in the mirror: *I am God*.

An unfortunate and unavoidable *negative* about all this is that the actual size of the modern mind shrinks, and although it can vary from person to person, it is often reduced to no more than the size of a drink coaster or even, in some rare cases, a postage stamp. This shrinking is a necessary side effect of reducing reality to manageable proportions by denying those bits and pieces of it which make him uncomfortable. Actually, it's all about control; if you can't control it, it *mustn't* exist.

The main casualty of all this, apart from the horrible wound he inflicts on his own dignity, is that whole 'continents' of reality are excised from his awareness, and modern man finds himself occupying a tiny territory bordered at all points of the compass – by modern man. He begins, as it were, to live in a sadly impoverished world of his own creation whose horizons have shrunk to what he can understand and control.

All this would be sad enough if it didn't get even worse. The same dreadful process has been taking place in the Church. Many, many Catholics are now living *in a sadly impoverished church of their own creation whose horizons have shrunk to what they can understand and control*.

Today is the Feast of Corpus Christi; the Body and Blood of the Lord. As I sat down to prepare a homily I was struck by the awful truth that some of you would not accept a single word I said. During Mass this nags at me, tugs at the edges of my consciousness – that I am celebrating the sacred mysteries for people who don't believe what they are celebrating. Are you one of them?

We have become so infatuated with the discoveries of science, with unproven theories which pose as fact, with technological and medical advances which distract us from our own vulnerable mortality that we have let go of the divinely revealed truths for which Christ died. We no longer walk the narrow way of faith in the footsteps of the Lord, but a wide, easy path laid out for us by man – by blind guides!

Betty doesn't believe in angels; John doesn't believe in hell; George won't accept indulgences; Mildred doesn't like the teaching on contraception; Fr Rupert rejects adoration of the Blessed Sacrament; while Fred rejects the Sacrament of Confession. But they all vehemently proclaim themselves to be good Catholics!

To be honest, I don't understand. What I do know is that they all live in a funny little church which is no longer capable of offering salvation. It's just a figment of their imagination. If they did what those who were unable to accept the 'hard saying' of the Lord did and just walked away, at least we would know who it is that we have to evangelise.

Science cannot touch the mystery which today the Catholic Church celebrates; bread which at the consecrating words of the priest, becomes God – the Bread of Life. Bread which becomes God. Can you believe it?

As the Sequence for today's Mass proclaims: *This faith to Christian men is given - / Bread is made flesh by words from heaven: / Into his blood the wine is turned: / What though it baffles nature's powers / Of sense and sight? This faith of ours / Proves more than nature e'er discerned.*

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 (9.15am Mass) – 2pm (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

Indulgences: Adoration

**Enchiridion of Indulgences, issued by the Sacred
Apostolic Penitentiary, 1968**

3. Adoration of the Most Blessed Sacrament

A partial indulgence is granted to the faithful, who visit the Most Blessed Sacrament to adore it; a plenary indulgence is granted, if the visit lasts for at least one half an hour.

Contact *Into the Deep*

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

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

Letters to the Editor:

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

Norms on Indulgences

Enchiridion of Indulgences

1. An indulgence is the remission before God of the temporal punishment due for sins already forgiven...
2. An indulgence is partial or plenary, according as it removes either part or all of the temporal punishment due for sin.
26. To acquire a plenary indulgence it is necessary to perform the work to which the indulgence is attached and to fulfill the following three conditions: sacramental confession, eucharistic Communion, and prayer for the intention of the Sovereign Pontiff. It is further required that all attachment to sin, even venial sin be absent. If the latter disposition is in any way less than perfect or if the prescribed three conditions are not fulfilled, the indulgence will be partial only...