

# ***Into the Deep***

Issue 180

Newsletter of orthodox Catholics of Gippsland

March 2018

## **Don't Give Up**

**Pope Francis, Lenten Message 2018**

Above all, I urge the members of the Church to take up the Lenten journey with enthusiasm, sustained by almsgiving, fasting and prayer. If, at times, the flame of charity seems to die in our own hearts, know that this is never the case in the heart of God! He constantly gives us a chance to begin loving anew.

"The Cross will not crush you; if its weight makes you stagger, its power will also sustain you."

**St Pio of Pietrelcina**

## **Forgiveness**

**Pope Francis, Message to National Conference of Bishops of Brazil for their Lenten campaign, 2018**

"Now is the favourable time; behold, now is the day of salvation" (2 Cor6:2, cf Is 49:8), which brings us the grace of forgiveness received and offered.

The forgiveness of offenses is the most eloquent expression of merciful love, and for us Christians, it is an imperative that we can not do without.

Sometimes how difficult it is to forgive! And yet, forgiveness is the tool placed in our fragile hands to achieve serenity of the heart, and peace.

Setting aside resentment, anger, violence, and revenge are necessary conditions for living as brothers and sisters and overcoming violence.

Let us, therefore, accept the Apostle's exhortation: "Let not let the sun go down on your anger" (Eph 4:26).

Zenit.org 15-02-2018

## **Confession Before Easter**

**Pope Benedict XVI, Penitential celebration, 29-03-2007**

The heart of all mankind...thirsts for love. Christians, even more so, cannot live without love. Indeed, if they do not find true love they cannot even call themselves fully Christian because, 'being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction.'

God's love for us, which began with the creation, became visible in the mystery of the Cross. ... A crucified love that does not stop at the outrage of Good Friday but culminates in the joy of the Resurrection...and the gift of the Holy Spirit, the Spirit of love by which, this evening too, sins will be remitted and forgiveness and peace granted.

With Baptism you were born to new life by virtue of the grace of God. However, since this new life has not suppressed the weakness of human nature,...you are given the opportunity to use the Sacrament of Confession. ... And thus you experience the forgiveness of sins; reconciliation with the Church; the recovery, if lost, of the state of grace; ...peace and serenity of conscience and the consolation of the spirit; and an increase of spiritual strength for the Christian struggle.

Vatican Information Service 30-03-2007

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

# It's Not Impossible!

Pope Francis, Angelus Address, 18-02-2018

In our life, we are always in need of conversion – every day! – and the Church makes us pray for this. In fact, we are never sufficiently oriented to God and we must constantly direct our mind and heart to Him. To do this, it's necessary to have the courage to reject all that leads us outside the way, the false values that deceive us, attracting our egoism in a sly way. Instead, we must trust the Lord, His goodness and His plan of love for each one of us. Lent is a time of penance, yes, but it's not a sad time, of mourning. It's a joyful and serious commitment to strip ourselves of our egoism, of the old man in us, and of renewing ourselves according to the grace of our Baptism.

God alone can give us true happiness: it's useless for us to waste time seeking it elsewhere, in riches, in pleasures, in power, in a career. The Kingdom of God is the realization of all our aspirations because it is, at the same time, salvation of man and glory of God. ...

May Mary Most Holy help us to live this Lent with fidelity to the Word of God and with incessant prayer, as Jesus did in the desert. It's not impossible! It's about living the days with the ardent desire to receive the love that comes from God and who wants to transform our life and the whole world.

Zenit.org 18-02-2018

# Sundays in Lent

*Questions and Answers About Lent*  
by the United States Conference of Catholic Bishops

**Q: Why do we say that there are forty days of Lent? When you count all the days from Ash Wednesday through Holy Saturday, there are 46.**

**A:** It might be more accurate to say that there is the "forty day fast within Lent."

Historically, Lent has varied from a week to three weeks to the present configuration of 46 days.

The forty day fast, however, has been more stable. The Sundays of Lent are certainly part of the Time of Lent, but they are not prescribed days of fast and abstinence.

**Q: So does that mean that when we give something up for Lent, such as candy, we can have it on Sundays?**

**A:** Apart from the prescribed days of fast and abstinence on Ash Wednesday and Good Friday, and the days of abstinence every Friday of Lent, Catholics have traditionally chosen additional penitential practices for the whole Time of Lent.

These practices are disciplinary in nature and often more effective if they are continuous, i.e., kept on Sundays as well.

That being said, such practices are not regulated by the Church, but by individual conscience.

www.usccb.org

## Petition Regarding Fr Frank Brennan

Can you assist us in getting signatures for our petition via your newsletter? The petition is addressed to Cairns Bishop James Foley, to prevent Fr Frank Brennan from addressing the Catholic Secondary Principals of Australia conference in Cairns. Once we have sufficient signatures a few of us here in Cairns will approach our Bishop and, if necessary, prepare to demonstrate outside the Conference in July.

The petition, with wording below, can be found here: <http://citizengo.org/en/156453-you-use-your-influence-prevent-father-frank-brennan-addressing-caspa-conference-cairns?tc=gm>

**Garry O'Brien, Cairns, Queensland**

**Petition to: Most Reverend James Foley** *That you use your influence to prevent Father Frank Brennan from addressing the CaSPA Conference in Cairns.*

The Catholic Secondary Principals of Australia will be conducting their National Conference from 15-17 July 2018 at the Convention Centre in Cairns, North Queensland. A keynote speaker will be Father Frank Brennan SJ who, during our national plebiscite last year, publicly supported the YES campaign to legalise same sex "marriage".

Same sex "marriage" is directly opposed to the teaching of the Catholic Church.

Therefore, we express our opposition to Father Brennan being given a platform to address this gathering because of the scandal he has already caused.

## Bears Repeating

Thanks for ITD. I just wanted to repeat, or 'retweet', something Gregory Kingman said (Jan/Feb ITD, p. 9) about the Victorian Government which remains "wilfully blind to the consequences of its own policies". He said very clearly: "The big difference of course, is that unlike the legal barbaric and violent dismembering of our tiniest and most vulnerable fellow human beings in the womb by the abortion industry, which has been shielded from the public eye by the left-wing, politically-correct media for many years, the terror and social chaos caused by African gang violence is there for all to see."

I find this such a clear statement of the present crisis that I thought I would bring it again to your readers' attention.

**Fr Spekman, Howlong, New South Wales**

## Love is Love

Deputy Prime Minister Barnaby Joyce (Catholic) gave a public apology to his wife and daughters regarding his affair. He said he's "deeply sorry for all the hurt this has caused". Then he proceeded to confirm that his pregnant girlfriend is now his official partner. What does sorry mean then? What's the point of an apology if you have no intention of righting the wrong you did? And if you don't think you did anything wrong, why say sorry? I suspect Joyce is "deeply sorry" for the publicity his situation has been given, rather than for anything he's done.

The news commentator then added smugly that while Joyce has apparently not broken the "ministerial code of conduct", it is clear he's broken the "moral code of conduct". Suddenly it's ok to speak of the "moral code of conduct" that these people usually despise. News commentators who believe that anything goes in terms of who sleeps with who, that "love is love", that no one can judge anyone, that "love wins", suddenly have the hide to judge that a politician has broken a moral code. If a Catholic or conservative had mentioned a "moral code of conduct", he'd have been accused of being a hateful, judgemental bigot. In a world of "love is love", who cares who leaves his wife or who has babies with whom? You can't have it both ways.

**Ed.**

## Important Reminder

An important reminder: 40 Days for Life started Wednesday 14 February and continues until Palm Sunday 25 March.

Please spend some time during these 40 days at the Jolimont Station (tram 75 from Flinders Street Stop 11) praying for our innocent unborn being killed 150 metres down the track at 116 Wellington Parade. You being there could save one of those innocent little ones.

**Fons Janssen, Co-ordinator Melbourne**  
**[www.40daysforlife.com/melbourne](http://www.40daysforlife.com/melbourne)**  
**Ph 0407 350 948**

## Make Me Clean

**Pope Francis, Angelus Address, 11-02-2018**

"If you will, you can make me clean!" (Mk 1:40).

On hearing this, Jesus feels compassion ... This is what pushes Him to stretch out His hand to the man sick with leprosy, to touch him and to say to him: "I will; be clean!" The most moving event is that Jesus *touches* the leper because that was absolutely prohibited by the Mosaic Law. To touch a leper meant to be contaminated also within, in the spirit, namely, to become impure. However, in this case, the influence doesn't go from the leper to Jesus to transmit infection, but rather from Jesus to the leper, to purify him. ...

Brothers and sisters, no illness is the cause of impurity: ... Instead, it's sin that renders us impure! Egoism, pride, to enter the world of corruption, these are sicknesses of the heart from which there is need to be purified, turning to Jesus as the leper did: "If you will, you can make me clean!"

And now, we will be silent for a moment and each one of us – all of you, I, all – can think of his heart, look inside himself, and see his impurity, his sins. And each one of us, in silence, but with the voice of the heart say to Jesus: "If you will. You can make me clean." We all do it in silence. ...

And every time we approach the Sacrament of Reconciliation with a repentant heart, the Lord repeats also to us: "I will; be clean!" How much joy there is in this! So the leprosy of sin disappears, we return to live joyfully our filial relationship with God, and we are fully readmitted in the community.

Zenit.org 11-02-2018

# What is the Mass?

**Pope Francis, General Audience, 22-11-2017**

Continuing with the catecheses on the Mass, we can ask ourselves: what essentially is the Mass? The Mass is the memorial of Christ's Passover. It makes us participants in his victory over sin and death, and gives full meaning to our life.

For this reason, to understand the value of the Mass, we must first understand the biblical significance of "memorial". It is "not merely the recollection of past events but makes them in a certain way present and real. This is how Israel understands its liberation from Egypt: every time Passover is celebrated, the Exodus events are made present to the memory of believers so that they may conform their lives to them" (cf. Catechism of the Catholic Church, 1363). Jesus Christ, with his passion, death, resurrection and ascension into heaven brought the Passover to fulfilment. And the Mass is the memorial of his Passover, of his "exodus", which he carried out for us, so as to lead us out of slavery and introduce us to the promised land of eternal life. It is not merely a remembrance, no. It is more: it is making present what happened 20 centuries ago. ...

Every celebration of the Eucharist is a ray of that never setting sun that is the Risen Jesus. Taking part in the Mass, particularly on Sunday, means entering the victory of the Risen One, being illuminated by his light, warmed by his compassion. Through the Eucharistic celebration the Holy Spirit makes us participants in the divine life that is able to transfigure our whole mortal being. In his passage from death to life, from time to eternity, the Lord Jesus also draws us with him to experience the Passover. In the Mass we celebrate Passover. We, during Mass, are with Jesus, who died and is Risen, and he draws us forth to eternal life. In the Mass we unite with him. ...

Indeed, his Blood frees us from death and from the fear of death. It frees us not only from the dominion of physical death, but from the spiritual death which is evil, sin, which catches us each time we fall victim to our own sin or that of others. Thus our life becomes polluted; it loses beauty; it loses meaning; it withers.

Instead, Christ restores our life; Christ is the fullness of life, and when he faced death he destroyed it forever: "By rising he destroyed death and restored life" (cf. Eucharistic Prayer iv). Christ's Passover is the definitive victory over death, because he transformed his death in the supreme act of love. He died out of love! And in the Eucharist, he wishes to communicate this, his paschal, victorious love, to us. If we receive him with faith, we too can truly love God and neighbour; we can love as he loved us, by giving our life.

If Christ's love is within me, I can give myself fully to others, in the interior certainty that even if the other were to wound me I would not die; otherwise I should defend myself. The martyrs gave their own lives in this certainty of Christ's victory over death. Only if we experience this power of Christ, the power of his love, are we truly free to give ourselves without fear. This is the Mass: to enter this passion, death, resurrection, ascension of Jesus; when we go to Mass it is as if were going to Calvary itself.

But consider: whether at the moment of Mass we go to Calvary – let us ponder this with the imagination – and we know that that man there is Jesus. But will we allow ourselves to chat, to take photographs, to put on a little show? No! Because it is Jesus! We certainly pause in silence, in sorrow and also in the joy of being saved.

As we enter the church to celebrate Mass, let us think about this: I am going to Calvary, where Jesus gave his life for me. In this way the spectacle disappears; the small talk disappears; the comments and these things that distance us from something so beautiful as the Mass, Jesus' triumph.

w2.vatican.va

## We Can Meet on our Knees

**Venerable Fulton J. Sheen, 1947**

Jews, Protestants, and Catholics should unite against a common foe. It is not a unity of religion we plead for – that is impossible when purchased at the cost of the unity of the truth – but a unity of religious people. ... We may not be able to meet in the same pew – would to God we did – but we can meet on our knees.

# Missing in Action

The implementation of the 'Safe Schools' programme, the passing of the Euthanasia Bill in Victoria and the recent victory of the 'Yes' vote federally on same sex marriage, demonstrates in bold relief the war against the Gospel of Life and the politics of destruction of the family.

Politics have descended into a culture war in this country, and because of the fall-out of the sexual abuse scandal, the Church hasn't even been on the battle field. The fact that the culture of death is rapidly being advanced unimpededly since taking root, points to a range of failures by the Church on just about every level of her hierarchical structure, and in every sphere of the faith, especially her mission to evangelise.

On January 25<sup>th</sup>, the Church celebrates the Feast of the Conversion of St Paul, the Apostles to the Gentiles. After his conversion, St Paul, chosen as an Apostle, wanted nothing in this world, except to know the crucified and risen One who called him. The only thing that counted for him as an apostle, was the life of Christ in his Church, and to bear his Cross in order to wear the crown he wore. St Paul sacrificed his own life and devoted himself without compromise to the proclamation of the Gospel for the salvation of souls. He endured many trials and tribulations and laboured assiduously and joyfully to convert the Gentiles, and led them to encounter Christ and participate in communion with the Triune God in His Church.

I would like to know what the bishops of this country, as successors of the Apostles, invested with the same task as St Paul, have sacrificed, have suffered and endured, in order to evangelise our nation and culture. What hardships and hostilities have our hierarchy encountered in their labour for the Truth in witnessing before men? Because of their dysfunction on so many levels, the evil one and his servant Marxists ideologues have just about had a free reign everywhere in and out of the Church.

What did the Bishops and priests do to warn the faithful against these enemies? What have they done to arm and prepare Christ's flock for martyrdom? How have they been counter-cultural, examples of holiness, of virtue, of resistance against tyranny?

Because of the failures of so many of our bishops and priests, the Church as mother and teacher has failed to provide her children with the basic spiritual necessities to fortify them against the principalities and powers of this world, has failed to nourish and sustain Christ's flock so that they may engage in spiritual combat and battle. How absolutely tragic!

**Gregory Kingman, Morwell, Victoria**

## Beauty in Churches

**Archbishop Rino Fisichella, President of the Pontifical Council for the New Evangelization, 05-02-2018**

As our Orthodox brothers say, when we celebrate the liturgy we celebrate paradise on earth; then why be afraid of beautiful spaces in which one who prays is more moved to pray, one who doesn't know the Church is more tempted to approach it, one who is far from us enters into dialogue with us?

Our churches, the works of art they contain, the stained glass windows, the liturgical furnishings themselves can be a way along which, thanks to the mystery of their beauty, we are referred back to the greatest mystery that surpasses all of us.

Zenit.org 05-02-2018

## Come Out of the Catacombs

**Venerable Fulton J. Sheen, 1934**

If civilization is to return to the Father's house, if the world is to be saved, it must, like the prodigal son, realize that there is such a thing as sin, and cry out from the depths of its soul, 'I have sinned.'

The world today is not living in heresy, but in paganism, for it denies the whole truth of Christianity, and if the Church is to assist in the return of civilization to the Father's house the Church must come out of the catacombs to fight paganism as she did in the first century.

Archbishop Fulton J. Sheen: A Man for All Media, p.128

# The Rock of Atheism: Innocent Suffering

By Father Raniero Cantalamessa, OFM Cap, Pontifical Household preacher

It has been written that the suffering of the innocent "is the rock of atheism." After Auschwitz, the problem was posed in a still more acute way. There are countless books and dramas that have been written about this theme. It feels like being at a trial and hearing the voice of the judge ordering the defendant to stand up. The defendant in this case is God.

What does the faith have to say about all this? First of all, it is necessary that we all, believers and nonbelievers, adopt an attitude of humility, because if faith is not able to "explain" the suffering, much less is reason. The suffering of the innocent is something too pure and mysterious to try to close it up in one of our poor "explanations." Jesus – who, as far as explanations go, certainly had more than us – faced with the suffering of the widow of Naim and the sisters of Lazarus, knew nothing better to do than to be moved and weep.

The Christian response to the problem of innocent suffering is wrapped up in one name: Jesus Christ! Jesus did not come to give us expert explanations about suffering, he came rather silently to take it upon himself. Taking it upon himself, however, he changed it entirely: from a sign of malediction, he made it an instrument of redemption. Even more: he made it the supreme value, the highest order of greatness in this world. After sin, the true greatness of the human creature is measured by the fact of bearing the least amount of guilt possible and the maximum amount of punishment possible. It is not so much in the one or the other taken separately – that is, in innocence or in suffering – as it is in the co-presence of the two in the same person. This is a type of suffering that brings us closer to God. Only God, in fact, if he suffers, suffers as innocent in an absolute sense.

Jesus, however, did not only give a meaning to innocent suffering, he also conferred a new power on it, a mysterious fruitfulness. Look at what flowed from the suffering of Christ: the resurrection and hope for the whole human race. ...

The most important thing, however, when we speak of innocent suffering, is not to explain it; it is not to increase it with our actions and our omissions. But neither is it enough not to increase innocent suffering; we must also try to relieve the innocent suffering that exists! Faced with a little girl frozen by the cold, who cries because of hunger pains, a man cried out in his heart one day to God: "Oh, God, where are you? Why don't you do something for that innocent girl?" And God answered him: "I certainly have done something for her: I made you!"

[Translation by Joseph G. Trabbic] Zenit.org 18-01-2007

## Indulging in Seafood

*Questions and Answers About Lent*

by the United States Conference of Catholic Bishops

**Q.** I've noticed...specials on expensive types of fish and seafood on Fridays during Lent. Some of my Catholic friends take advantage of these deals, but somehow I don't feel right treating myself to the lobster special on Fridays during Lent.

**A.** While fish, lobster and other shellfish are not considered meat and can be consumed on days of abstinence, indulging in the lavish buffet at your favourite seafood place sort of misses the point. Abstaining from meat and other indulgences during Lent is a penitential practice. On the Fridays of Lent, we remember the sacrifice of Christ on Good Friday and unite ourselves with that sacrifice through abstinence and prayer.

## Poor Fella

This may be of interest to some readers – it shows the love of a mother for her son.

My Uncle, Fred Schmid who was an ANZAC in 1915 had stopped practising the faith. My grandmother, when she heard that her son no longer practised the faith said something that I still remember – something that a good mother would say. She did not condemn him or cut him off from the family. What she said was, "Poor Fella". I am sure she prayed for her "Poor Fella".

My uncle died after a week's illness, aged 62 in 1954. His mother died aged 91 in 1956. I hope her prayers helped my uncle to find his peace with God before he died.

**John Schmid, Boronia, Victoria**

# Genuflections

Answered by Father Edward McNamara, professor of liturgy at the Regina Apostolorum university

**Q.** ...I was always told that the proper veneration for the relic of a saint is a genuflection on one knee if it is the actual feast day of the saint; otherwise it is a profound bow. Someone told me that the genuflection on one knee is only for the relic of the True Cross. Could you please clarify this matter as I am unable to find the answer anywhere? - E.M., Bloomington, Indiana

**A:** According to the rules for genuflection contained in the Ceremonial of Bishops, No. 69, and the General Instruction of the Roman Missal, No. 274: the genuflection, as the most solemn sign of liturgical reverence, is "made by bending the right knee to the ground, signifies adoration, and therefore it is reserved for the Most Blessed Sacrament, as well as for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil.

"During Mass, three genuflections are made by the priest celebrant: namely, after the showing of the host, after the showing of the chalice, and before Communion. ... If, however, the tabernacle with the Most Blessed Sacrament is present in the sanctuary, the priest, the deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself.

"Otherwise all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession. Ministers carrying the processional cross or candles bow their heads instead of genuflecting."

Although no longer mentioned in current legislation, the custom of making a genuflection before a publicly exposed relic of the True Cross or another relic of the Passion remains in force. Indeed, the abovementioned practice of genuflecting to the cross on Good Friday and Holy Saturday most likely began in Jerusalem with the veneration of the True Cross.

In the extraordinary form of the Roman rite there is a wider use of the genuflection. For example, during liturgical functions the altar cross receives the same genuflections as those accorded to the reserved Blessed Sacrament. ...

There are also some genuflections made on pronouncing certain words, such as when remembering the Incarnation during the Nicene Creed on Christmas Day and on the feast of the Annunciation. The extraordinary form has many more such incidences than these two days.

Outside of the liturgy, popular piety has several occasions for making genuflections. For example, many Catholics have the custom of making a genuflection during the Way of the Cross at the words "We adore you, O Christ, and we bless you, for through your Holy Cross you have saved the world."

Regarding the mode of venerating relics, there are few recent norms except the prohibition of placing them upon the table of the altar for public veneration (Ceremonial of Bishops 866, 921). The classical 1962 ceremonies manual in Italian by Ludovico Trimeloni, recently reissued, states that it is good, but not obligatory, to make a bow of the head toward relics of saints that are solemnly exposed for veneration. He also states that all relics, including those of the Cross, should not receive the kind of veneration usually reserved only to exposition of the Blessed Sacrament, such as removing any head covering and incensing from a kneeling position.

Zenit.org 13-10-2009

"Under your protection we seek refuge, Holy Mother of God:  
do not despise the supplications of us who are undergoing trials,  
but deliver us from all danger, O glorious and blessed Virgin."

Ancient Marian Antiphon

# Gippsland Ordinariate Update, and Outreach

If I may be so bold, I would like to bring the readers of your newsletter up to date about the Gippsland Ordinariate, and an exciting new development in its ministry.

It has been four years and five months since I was ordained a Catholic priest by the then Bishop of Sale, Bishop Christopher Prowse, having been an Anglican minister for 18 years previous to ordination. Since that time we have utilised two churches thanks to the generosity of the Bishop of Sale and the local parish priest. Sunday Masses are in Heyfield, and weekday Masses are in Cowwarr. As you no doubt are aware we are a small parish here in Gippsland. My wife, Carmel, and I are now living in the presbytery in Cowwarr thanks to the local Bishop. This has been a wonderful thing for Carmel and I as it has meant that we have a home for which we are extremely grateful.

The local community have been very welcoming and encouraging. The Ordinariate community here continues to grow, though slowly. There is a family who have joined us; they drive over an hour to join us for Sunday Mass from Leongatha to Heyfield, and it is never easy. Other people drive 45 minutes to an hour. God is great, He has lead these people to us in the Ordinariate, and He continues to give. We have been praying for more families to join us, and families attract families – especially if the faith is taught, the Magisterium is obeyed, and the Sacraments are filled with awe, beauty, and reverence.

To that end, and with thanksgiving and faith, we have started offering the sacrifice of the Mass in Mirboo North once a month. While it did start out as trying to ease the burden on the family at Leongatha's hour-and-a-half commute to Mass each Sunday, it has turned into an avenue of outreach, prayer, and ministry. The plan is simple, "to gather the lost".

**Date:** 4<sup>th</sup> Sunday of the Month. **Time:** 5.00pm. **Place:** St Joseph's Catholic Church, Mirboo North.

If people are in and around Mirboo North on that Sunday, or if they know of any friends or family, then by all means join us.

I would like to leave you and your readers with this: We in the Ordinariate offer the sacrifice of the Mass as if it was our "first Mass, our last Mass, our only Mass". So too for those who come to communion. Perhaps we need a reminder like the priests: Catholic faithful, receive Christ in the Sacrament as if it was your first communion, your last communion, your only communion. The miracle of the sacrifice of Christ and His immolation on our altars should always be treated with the reverence, awe, wonder, and holiness that we can place upon it. By all means join with us as we proclaim Christ, and Him crucified to the world.

**Fr Ken Clark EV, Gippsland Ordinariate**  
**The Personal Ordinariate of Our Lady of the Southern Cross**  
**Blog: <https://gippslandordinariate.wordpress.com/>**

## Great Dangers

We are patiently holding our breath, waiting for bishops to teach their flocks the dangers of Islam. Almost totally ignored is the enormous persecution and genocide of Christian communities around the world. Islam itself openly proclaims the murder of those who fail to surrender, and those who attempt to leave it. Terrorists around the world are quoting chapter and verse in support of their torture and execution of infidels. Their claims are irrefutable and it would be folly to pretend that they don't know their own scriptures.

Of course, not all Muslims are killers. Not all Germans were Nazis, not all Russians were Communists. But this made no difference whatever to the persecutions. Incredibly, there are bishops who seem to believe that Islam is a religion of peace. There have been more than 30,000 terror attacks since 2001. Not one of these was conducted by Buddhists, Presbyterians, Mormons or Jehovah's Witnesses. Perhaps we are waiting until these other religions have a chance to catch up.

When will the bishops turn their gaze from social justice and direct their attention to the great dangers which face Catholics and their eternal destiny? This battle should not be left to the laity.

**Richard Stokes, Burpengary, Queensland**



# Teach Us How To Pray

**Pope Benedict XVI, in *Jesus of Nazareth*, p.129 - 131**

The other false form of prayer the Lord warns us against is the chatter, the verbiage, that smothers the spirit. We are all familiar with the danger of reciting habitual formulas while our mind is somewhere else entirely. We are at our most attentive when we are driven by inmost need to ask God for something or are prompted by a joyful heart to thank him for good things that have happened to us. Most importantly, though, our relationship to God should not be confined to such momentary situations, but should be present as the bedrock of our soul. In order for that to happen, this relation has to be constantly revived and the affairs of our everyday lives have to be constantly related back to it. The more the depths of our souls are directed toward God, the better we will be able to pray. The more prayer is the foundation that upholds our entire existence, the more we will become men of peace. The more we can bear pain, the more we will be able to understand others and open ourselves to them. This orientation pervasively shaping our whole consciousness, this silent presence of God at the heart of our thinking, our meditating, and our being, is what we mean by "prayer without ceasing." This is ultimately what we mean by love of God, which is at the same time the condition and the driving force behind love of neighbour.

This is what prayer really is – being in silent inward communion with God. It requires nourishment, and that is why we need articulated prayer in words, images, or thoughts. ... Our praying can and should arise above all from our heart, from our needs, our hopes, our joys, our sufferings, from our shame over sin, and from our gratitude for the good. It can and should be a wholly personal prayer. But we also constantly need to make use of those prayers that express in words the encounter with God experienced both by the Church as a whole and by individual members of the Church. For without these aids to prayer, our own praying and our image of God become subjective and end up reflecting ourselves more than the living God. In the formulaic prayers that arose first from the faith of Israel and then from the faith of praying members of the Church, we get to know God and ourselves as well. They are a "school of prayer" that transforms and opens up our life.

... Normally, thought precedes word; it seeks and formulates the word. But praying the Psalms and liturgical prayer in general is exactly the other way round: The word, the voice, goes ahead of us, and our mind must adapt to it. For on our own we human beings do not "know how to pray as we ought" (Rom 8:26) – we are too far removed from God, he is too mysterious and too great for us. And so God has come to our aid: He himself provides the words of our prayer and teaches us to pray. Through the prayers that come from him, he enables us to set out toward him; by praying together with the brothers and sisters he has given us, we gradually come to know him and draw closer to him.

... The Psalms are words that the Holy Spirit has given to men; they are God's Spirit become word. We thus pray "in the Spirit," with the Holy Spirit. This applies even more, of course, to the Our Father. When we pray the Our Father, we are praying to God with words given by God, as Saint Cyprian says. And he adds that when we pray the Our Father, Jesus' promise regarding the true worshipers, those who adore the Father "in spirit and in truth" (Jn 4:23), is fulfilled in us. Christ, who is the truth, has given us these words, and in them he gives us the Holy Spirit.

## How to Find All People Loveable

**Venerable Fulton J. Sheen, 1957**

It is not of great moment to be constantly asking ourselves if we love our neighbour. What is important is to act out that love. We learn to walk by walking, to play by playing and to love by loving. If we do anybody whom we hate a good turn, we find that we hate him less; if we do him an evil turn, we discover that we hate him more. Doing kind acts to people makes us find all people lovable. And if love is not there, we put it there and then everyone becomes lovable.

Archbishop Fulton J. Sheen: A Man for All Media, p.122

# The Prophet's Business Hours

**Pope Francis, Morning Mass, 30-01-2018**

Jesus did not open an office for spiritual counseling with a sign reading: 'The prophet receives on Monday and Friday from 3 p.m. until 6 p.m. Entry costs this much, or if you prefer, you can make an offering.' No, Jesus does not do that.

He doesn't even open a medical office with a sign reading: 'The sick may come on such-and-such day, and they will be healed'. Jesus throws himself in the midst of the people.

The shepherd who doesn't know how to get close to people, is lacking something.

Today we could pray during this Mass for our shepherds, that the Lord give them the grace to walk with the people and to be present for them with much tenderness and closeness.

When the people finds its shepherd, they feel that special sensation only felt in the presence of God...

Zenit.org 30-01-2018

## Rules for Fasting

**Questions and Answers About Lent**

**by the United States Conference of Catholic Bishops**

**Q. I understand that Catholics ages 18 to 59 should fast on Ash Wednesday and on Good Friday, but what exactly are the rules for these fasts?**

**A.** Fasting on these days means we can have only one full, meatless meal. Some food can be taken at the other regular meal times if necessary, *but combined they should be less than a full meal.* Liquids are allowed at any time, but no solid food should be consumed between meals.

**Q. Are there exemptions other than for age from the requirement to fast on Ash Wednesday and Good Friday?**

**A.** Those that are excused from fast and abstinence outside the age limits include the physically or mentally ill including individuals suffering from chronic illnesses such as diabetes. Also excluded are pregnant or nursing women. In all cases, common sense should prevail, and ill persons should not further jeopardize their health by fasting.

www.usccb.org

## Saturdays

**Directory on Popular Piety and the Liturgy (2001), n.188**

Saturdays stand out among those days dedicated to the Virgin Mary. These are designated as *memorials of the Blessed Virgin Mary.*

This memorial derives from carolingian time (ninth century), but the reasons for having chosen Saturday for its observance are unknown. While many explanations have been advanced to explain this choice, none is completely satisfactory from the point of view of the history of popular piety.

Prescinding from its historical origins, to-day the memorial rightly emphasizes certain values to which contemporary spirituality is more sensitive: it is a remembrance of the maternal example and discipleship of the Blessed Virgin Mary who, strengthened by faith and hope, on that great Saturday on which Our Lord lay in the tomb, was the only one of the disciples to hold vigil in expectation of the Lord's resurrection; it is a prelude and introduction to the celebration of Sunday, the weekly memorial of the Resurrection of Christ; it is a sign that the Virgin Mary is continuously present and operative in the life of the Church.

Popular piety is also sensitive to the Saturday memorial of the Blessed Virgin Mary. The statutes of many religious communities and associations of the faithful prescribe that special devotion be paid to the Holy Mother of God on Saturdays, sometimes through specified pious exercises composed precisely for Saturdays.

## Humiliations

**Pope Francis, Morning Mass, 29-01-2018**

Sometimes we think that humility is to go quietly, perhaps head-down looking at the floor... but even pigs walk with their heads down: this is not humility. This is that fake, ready-to-wear humility, which neither saves nor guards the heart.

We have to be aware that there is no true humility without humiliation, and if you are not able to tolerate, to carry humiliation on your shoulders, you are not truly humble...

Let us ask the Lord for the grace of humility, with humiliations.

Zenit.org 29-01-2018

# Watching Jesus

From a homily by Fr John Speekman, [homiliesfromaustralia.blogspot.com.au](http://homiliesfromaustralia.blogspot.com.au)

Much of how we priests now see our vocation in the Church is determined by the reality of the decline which is upon us.

Perhaps the greatest horror of this decline is our dividedness. We are a Church of factions. Left vs right; orthodox vs liberal; conservative vs progressive, etc, etc.

Let me offer a thought from Emeritus Pope Benedict XVI who powerfully underlines the point I will now make: *[Some have lost] sight of what is distinctive to the liturgy, which does not come from what we do but from the fact that something is taking place here that all of us together cannot 'make'.*

Perhaps here we come to the question of division in its purest form. To point to the extreme ends of the division we could say:

- Some Catholics come to 'make' the liturgy.
- Others Catholics come to watch Jesus make the liturgy.

The fact is, of course, that most of the first group haven't really come to 'make' the liturgy. They know they can't do that. So they fall into the middle ground. They don't actually want to 'make' the liturgy, they just want to help Jesus make the liturgy more – interesting, more people friendly, more entertaining, more appealing, more enjoyable, and even, more relevant.

How often do we not hear from fellow Catholics, 'Oh, I love the Mass in St X's parish. It's so... and then they give you a long list of things they found there which they *enjoyed*. It may have been the children singing, the priest's sermon, the light-hearted atmosphere, and so on – but the critical factor in their preference is that word *enjoyed* – they *enjoyed* it.

The second group, by and large, don't care about those things. They have come for another reason altogether. They are not interested in warm feelings or entertaining homilies or light-hearted atmosphere. As I say, they belong to a group, whether we like it or not, whether we understand it or not, who come to Mass 'to watch Jesus make the liturgy'.

So what do they expect to see? Let me try and tell you:

They gather in the church and silently await the entrance of Jesus. The doors open, and in he comes – in the person of the priest, the one they might not particularly like – but they do right now because he is Jesus, Alter Christus.

Jesus walks down the aisle, or should I say, stumbles? He is carrying a cross. He seems to be weak from loss of blood. His face is saturated from the crown of thorns. He makes it down the aisle to the steps which lead up to the hill of Golgotha, the altar of sacrifice. He drags himself up and there puts down his cross. He will be nailed to it and die upon it during this Mass.

At the Consecration he will give his sacred Body for us and then his precious Blood. Hanging from the cross he will say:

- *This is my Body, broken for you and this is my Blood poured out for you.*
- *Take and eat; take and drink.*

Then he will die upon the cross.

And they will leave their seats and come forward in silence, or singing an appropriate hymn. They will keep their eyes to themselves because right now they are not interested in who is standing near them. They are absorbed in the solemn mystery of what and of who they are about to receive.

They have already examined themselves and confessed, in the confessional, to the same Jesus they are about to receive, any sin that would keep them from receiving him worthily, and full of love and humility they approach the priest.

Now they have received the food of eternal life and peacefully return to their seats. For them, the silence which follows is truly the 'silence of Communion' – communion with the Blessed Trinity.

## Hours of Eucharistic Adoration

### in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfield	1 <sup>st</sup> Friday alternately: Cwr 7.30pm–8.30pm Heyfield 10.00am – 4.30pm
Cowwarr Ord.	Wednesday (Low Mass 10am) 10.30 – 11.00am
Churchill	Saturday (9.30am Mass) 10.00am – 11.00am
Cranbourne	Fri & Sat in church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11.00am First Fri 4pm–8pm (every 2 <sup>nd</sup> month, Dec on)
Lakes Entrance	Friday 9.30am – 11am
Maffra	Wednesday (5pm Mass) – 6pm
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday 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 <sup>nd</sup> month, Jan on)
Wonthaggi	First Friday 7.00pm – 8.00pm

## Teach Them to Adore

**Pope Francis, to priests at morning Mass, 05-02-2018**

Teach the people to adore in silence.

We know how to teach them how to pray, sing,  
and praise God, but to adore?

Zenit.org 05-02-2018

## Dispel the Darkness

**Pope Francis, Lenten Message 2018**

During the Easter Vigil, we will celebrate once more the moving rite of the lighting of the Easter candle. Drawn from the “new fire”, this light will slowly overcome the darkness and illuminate the liturgical assembly.

“May the light of Christ rising in glory dispel the darkness of our hearts and minds”, and enable all of us to relive the experience of the disciples on the way to Emmaus. By listening to God’s word and drawing nourishment from the table of the Eucharist, may our hearts be ever more ardent in faith, hope and love.

## 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.

## 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**