

Into the Deep

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Rejoice in the Lord!

Pope Paul VI, On Christian Joy, 1975

In a mysterious way, Christ Himself accepts death at the hands of the wicked and death on the cross, in order to eradicate from man's heart the sins of self-sufficiency and to manifest to the Father a complete filial obedience.

But the Father has not allowed death to keep Him in its power. The resurrection of Jesus...is the proof of the Father's fidelity, according to the desire expressed by Jesus before He enters into His passion: "Father...glorify your Son so that your Son may glorify you." Henceforth, Jesus is living forever in the glory of the Father, and this is why the disciples were confirmed in an ineradicable joy when they saw the Lord on Easter evening.

It remains that, here below, the joy of the kingdom brought to realization can only spring from the simultaneous celebration of the death and resurrection of the Lord. This is the paradox of the Christian condition which sheds particular light on that of the human condition: neither trials nor sufferings have been eliminated from this world, but they take on a new meaning in the certainty of sharing in the redemption wrought by the Lord and of sharing in His glory.

This is why the Christian, though subject to the difficulties of human life, is not reduced to groping for the way; nor does he see in death the end of his hopes. As in fact the prophet foretold: "The people that walked in darkness has seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase..." (Is 9:1-2) ...

Beloved brethren and sons and daughters, is it not normal that joy should dwell in us, when our hearts contemplate or rediscover, in faith, the fundamental and simple reasons for joy?

God has so loved the world that He gave His only begotten Son; through His Spirit, God's presence does not cease to enfold us with His tenderness and to fill us with His life; and we are journeying towards the blessed transfiguration of our life in the path of the resurrection of Jesus.

Yes, it would be very strange if this Good News, which evokes the alleluia of the Church, did not give us the look of those who are saved. The joy of being Christian, of being united with the Church, of being "in Christ," and in the state of grace with God, is truly able to fill the human heart.

Insist on Faithfulness to Sunday Mass

Pope Paul VI, On Christian Joy, 1975

In His passion, death and resurrection, Christ summarizes the history of each man and of all men, with their weight of sufferings and sins, with their capacities for progress and holiness. This is why our last word in this exhortation is a pressing appeal to all the leaders and animators of the Christian communities: let them not be afraid to insist time and time again on the need for baptized Christians to be faithful to the Sunday celebration, in joy, of the Eucharist. How could they neglect this encounter, this banquet which Christ prepares for us in His love?

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

Power and Authority

We've all read them countless times, but the other day these words really struck me: "He summoned the Twelve and gave them power and authority over all demons and to cure diseases, and he sent them to proclaim the kingdom of God and to heal the sick. ... Then they set out and went from village to village proclaiming the good news and curing diseases everywhere." (Lk 9:1-2,6)

Jesus gave power and authority to the Twelve. Power and authority over all demons. Power and authority to heal, to cure diseases. And he told them to go and do it and to proclaim the kingdom of God. And they did. They did. Ordinary men. Given power and authority from God Himself. And they could cure diseases, drive out demons, preach the good news without fear or favour! And they did!

Don't our own bishops come from that same line? When I think of the bishops I have known, I think of men sitting in offices, at their desks, with paperwork, and decisions about staff, about buildings, about opening schools, and closing parishes, about allocation of funds and people; businessmen with personal assistants to field their calls, and an appointment diary filled weeks or months in advance.

I don't think of bold, courageous men, with the power and authority given them by Jesus, to go out from village to village proclaiming the good news and healing the sick and casting out demons in the name of Christ. When they do move occasionally from parish to parish, it's to visit schools and admire the children's artwork, and to tell them how wonderful they are. If they say Mass, the homily is about how wonderful it is to be there, in a wonderful parish with wonderful people, and to explain how wonderfully the diocese is going and how proud he is of the wonderful work the schools are doing and how wonderful it is to see parishioners at Mass.

Listen carefully for any proclamation of the Gospel in your local village, or parish, or school, or local newspaper, or radio or television station, and you will hear the sound of silence from your bishop's voice. Where is the power and authority given to them? The power and authority over all demons and to cure diseases, and the bold proclamation from village to village of the good news of Jesus Christ?

Shhh. It's gone.

Ed.

God Guides His Church

Pope Benedict XVI, 27-02-2013

Dear friends! God guides His Church; He supports her always, also and above all in difficult moments. Let us never lose this vision of faith, which is the only true vision of the path of the Church and of the world. May there always be in our heart, in the heart of each one of you, the joyous certitude that the Lord is at our side; that He doesn't abandon us, that He is close to us and envelops us with His love.

Adoration Website

There's a wonderful website, from the Holy Spirit Adoration Sisters in Philadelphia – a live image of the Eucharist with the exception of a few brief periods each day. How wonderful for the bedridden, also the young people could pray and worship Jesus there on their mobile phones. Pope Benedict's statement, "Without adoration there is no transformation of the world". So easy, just type in savior.org

Don Kempster, Monbulk, Victoria

Prophets of Misfortune

Pope Francis, Angelus Address 17-12-2017

A Christian's joy is not purchased, it can't be bought; it comes from faith and from the encounter with Jesus Christ, the reason of our happiness. And the more we are rooted in Christ, the closer we are to Jesus, the more we rediscover interior serenity, even in the midst of daily contradictions. Therefore, having encountered Jesus, a Christian can't be a prophet of misfortune, but a witness and a herald of joy – a joy to be shared with others, a contagious joy that renders less exhausting the path of life.

Zenit.org 17-12-2017

Entering a Symphony

Pope Francis, General Audience 20-12-2017

Catechesis on the Mass: Introductory Rites

When the people are gathered, the celebration opens with the introductory rites, including the entrance of those celebrating or of the celebrant, the greeting – “The Lord be with you,” “Peace be with you,” – the penitential act – “I confess,” where we ask for forgiveness of our sins – the *Kyrie eleison*, the hymn of the Gloria and the Collect prayer: it’s called “Collect Prayer,” not because the collection of the offerings is made there: it’s the collection of the prayer intentions of all the peoples, and that collection of the people’s intention goes up to Heaven as prayer.

The purpose – of these introductory rites – is such as to have the “faithful, gathered together, form a community, and dispose themselves to listen with faith to the Word of God and to celebrate worthily the Eucharist”. It’s not a good habit to look at one’s watch and say: “I’m on time, I’ll arrive after the sermon and with this I will fulfil the precept.” The Mass begins with the sign of the Cross, with these introductory rites, because there we begin to adore God as a community. And, therefore, it’s important to plan not to arrive late, but rather in advance to prepare one’s heart for this rite, for this celebration of the community.

While normally the entrance hymn is being sung, the priest with the other ministers reaches the [sanctuary] in procession, and here he greets the altar with a bow and, in sign of veneration, kisses it and, when there is incense, he incenses it. Why? Because the altar is Christ: it’s a figure of Christ. When we look at the altar, we look in fact where Christ is. The Altar is Christ. These gestures, which risk passing unobserved, are very significant, because they express from the beginning that the Mass is an encounter of love with Christ, who “offering His body on the cross...becomes altar, victim and priest” (Easter Preface V). ...

Then there is the *sign of the cross*. The priest that presides traces it on himself and the same is done by all the members of the assembly, aware that the liturgical act is carried out “in the name of the Father and of the Son and of the Holy Spirit.” ... by signing ourselves with the sign of the cross, not only do we remember our Baptism, but we affirm that the liturgical prayer is the encounter with God in Christ Jesus, who was incarnated for us, died on the cross and rose glorious.

Therefore, the priest addresses the *liturgical greeting* with the expression: “The Lord be with you” or another similar one – there are several; and the assembly responds: “And with your spirit.” We are in dialogue; we are at the beginning of the Mass and we must think of the meaning of all these gestures and words. We are entering a “symphony,” in which various tones of voices resound, including times of silence, in view of creating “agreement” among all the participants, namely, to recognize one another animated by one Spirit and by one same end. ... Expressed thus is the common faith and the mutual desire to be with the Lord and to live in unity with the whole community.

Zenit.org 20-12-2017

Emergency Calls and Tranquilisers

Pope Francis, Homily at San Giovanni Rotondo 17-03-18

We can ask ourselves: do we Christians pray enough? Often, in the moment of prayer, many excuses come to mind, many urgent things to do...

And then we ask ourselves: do our prayers resemble that of Jesus, or are they reduced to occasional emergency calls? “I need this”, and so I pray straight away. And when you are not in need, what do you do? Or do we intend them as tranquilizers to take in regular doses, to have a little relief from stress?

No, prayer is an act of love, of staying with God and taking to Him the life of the world: it is an indispensable work of spiritual mercy. And if we do not entrust our brothers and situations to the Lord, who will? Who will intercede, who will take care to knock on the heart of God to open the door to humanity in need?

Zenit.org 17-03-2018

Mary, Mother of the Church:

Monday after Pentecost

From the Decree of the Congregation for Divine Worship and the Discipline of the Sacraments, 03-03-2018

As a caring guide to the emerging Church, Mary had already begun her mission in the Upper Room, praying with the Apostles while awaiting the coming of the Holy Spirit (cf. Acts 1:14). In this sense, in the course of the centuries, Christian piety has honoured Mary with various titles, in many ways equivalent, such as Mother of Disciples, of the Faithful, of Believers, of all those who are reborn in Christ; and also as "Mother of the Church" as is used in the texts of spiritual authors as well as in the Magisterium of Popes Benedict XIV and Leo XIII.

Thus the foundation is clearly established by which Blessed Paul VI, on 21 November 1964, at the conclusion of the Third Session of the Second Vatican Council, declared the Blessed Virgin Mary as "Mother of the Church, that is to say of all Christian people, the faithful as well as the pastors, who call her the most loving Mother" and established that "the Mother of God should be further honoured and invoked by the entire Christian people by this tenderest of titles". ...

Having attentively considered how greatly the promotion of this devotion might encourage the growth of the maternal sense of the Church in the pastors, religious and faithful, as well as a growth of genuine Marian piety, **Pope Francis has decreed that the Memorial of the Blessed Virgin Mary, Mother of the Church, should be inscribed in the Roman Calendar on the Monday after Pentecost and be now celebrated every year.**

This celebration will help us to remember that growth in the Christian life must be anchored to the Mystery of the Cross, to the oblation of Christ in the Eucharistic Banquet and to the Mother of the Redeemer and Mother of the Redeemed, the Virgin who makes her offering to God.

Sense of Direction

Pope Francis, Homily in Myanmar, 29-11-2017

The ultimate interpreter of God's mysteries is Jesus. He is the wisdom of God in person. Jesus did not teach us His wisdom by long speeches or by grand demonstrations of political or earthly power but by giving His life on the cross.

Sometimes we can fall into the trap of believing in our own wisdom, but the truth is we can easily lose our sense of direction.

At those times we need to remember that we have a sure compass before us, in the crucified Lord. In the cross, we find the wisdom that can guide our life with the light that comes from God.

Zenit.org 29-11-2017

"Our Lord loves you and loves you tenderly; and if He does not let you feel the sweetness of His love, it is to make you more humble and abject in your own eyes."

St Pio of Pietrelcina

I Felt I Was in Heaven

On reading Fr James Tierney's article entitled "The Holy Name Society" in your Jan/Feb issue of Into the Deep (p.5) I recalled that, as a teenage convert, I felt I was in heaven as I worshipped in the Holy Mass celebrated by the Carmelite Whitefriars in their packed national shrine in Middle Park, Victoria, on the second Sunday of each month.

Audrey Drechsler, Sedgwick, Victoria

Dignity of Woman

Archbishop Bernardito Auza, Permanent Observer of the Holy See to the United Nations, 22-03-2018, during the 62nd Session of the Commission on the Status of Women

Respecting the dignity of woman means accepting and valuing her at the level of her full humanity, including the maternal meaning of her femininity and the innate patterns of her fertility cycle. Such rhythms – and the maternal ends to which they're directed – are not problems to be solved, maladies to be remedied, or, worse, evils to be rejected, but rather aspects of the woman that ought to be embraced as part of the reverence owed to woman in accordance with her dignity.

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.

International Men's Day

International Women's Day was celebrated on 8 March. According to an article in our local newspaper, it "celebrates women's social, economic, cultural and political achievements, while highlighting calls to address gender equality and pay parity" (Latrobe Valley Express 08-03-2018, p.2)

In the same article, the founder of Latrobe Women in Business says that women have many things to be proud of, with local women leading the way in what are traditionally male-dominated industries. She notes, however, that there are more men than women in local government and calls for more women to be leaders in the community. The article also mentions that our local hospital is proud that women make up 77% of its workforce.

This sort of article is common in the media – highlighting women's achievements and urging for more "equality". It brings me to the following questions:

1. When is International Men's Day to celebrate men's "social, economic, cultural and political achievements"? It seems more and more that men just don't count anymore, and their efforts and achievements are disregarded in favour of women's. What does this do to men's feeling of self-worth? The only publicity they get is their role in domestic violence. Not all men are thugs. We need to encourage men and boys in the goodness of their masculinity.
2. What if fewer women than men are interested in being in government or being leaders in the community or being plumbers or policemen? Why should there be "gender equality" in everything? Men and women are skilled in different areas and we complement one another. There's no point in trying to make us all the same, and equally represented in all workplaces.
3. If our local hospital has 77% women, aren't they discriminating against men? Where is the "gender equality" there? Some workplaces are dominated by men, some by women. Women are better at some jobs, men are better at others. Let's just accept that. We're equal, but different. That's a good thing. It's not a competition.

Once we lose sight of having been created in the image and likeness of God, as complementary sexes for our own good and the good of future generations and society as a whole, we end up trying to justify all sorts of twisted logic.

Ed.

It's Now Official

It's now official! The Catholic Diocese of Sale has given up any pretence that the primary function of Catholic schools is to produce students who have a comprehensive knowledge of the truths of the Catholic Faith. Or, in the words of Bishop Robert Finn of the diocese of Kansas City, Missouri, "The goal of Catholic schools should be to make saints out of their students." - from an address to diocesan teachers and principals at the beginning of the 2005-6 school year.

But in a report in the February 2018 edition of *Catholic Life*, Bishop O'Regan, has announced that parish priests will no longer be the employer of staff in Catholic primary and secondary schools. That function will be in the hands of a Company, Diocese of Sale Catholic Education Limited, with the Director of Catholic Education as the chief executive officer of the company.

Now as readers of this publication well know, priests have had no power to change or even influence decisions in our schools for many years. When the then parish priest of Morwell, Fr John Speakman, began to insist that the teachings of the Church were to be observed in parish schools, bureaucrats pressured Bishop Coffey to remove him as parish priest. He was sacked and has now been lost to the diocese.

Because bishops have failed to fulfil their obligation to ensure that the truths of our Faith are taught in our schools, students are now graduating with almost no knowledge of these truths and almost 100 per cent leaving the Church even before they graduate. "Catholic" education has been taken over by bureaucrats building an empire worth millions and millions of dollars, while our churches are emptying and concerned Catholics are wondering when someone in authority will act to reverse the situation.

We are well aware that this decision by the Bishop is merely symbolic. But it highlights the reality that our schools are no longer "Catholic," except in name. Jesus directed his Apostles to "Go out to all the world and teach the good news," but in the Diocese of Sale, as in most others in our lucky country, our leaders are not even prepared to insist that our schools teach this good news, where there is a captive audience.

Patrick O'Brien, Sale, Victoria

The Lord's Call

From the Message of Pope Francis for the 55th World Day of Prayer for Vocations, to be held 22 April 2018

The Lord's call – let it be said at the outset – is not as clear-cut as any of those things we can hear, see or touch in our daily experience. God comes silently and discreetly, without imposing on our freedom. Thus it can happen that his voice is drowned out by the many worries and concerns that fill our minds and hearts.

We need, then, to learn how to listen carefully to his word and the story of his life, but also to be attentive to the details of our own daily lives, in order to learn how to view things with the eyes of faith, and to keep ourselves open to the surprises of the Spirit. ...

Nowadays listening is becoming more and more difficult, immersed as we are in a society full of noise, overstimulated and bombarded by information. The outer noise that sometimes prevails in our cities and our neighbourhoods is often accompanied by our interior dispersion and confusion. This prevents us from pausing and enjoying the taste of contemplation, reflecting serenely on the events of our lives, going about our work with confidence in God's loving plan, and making a fruitful discernment.

Yet, as we know, the kingdom of God comes quietly and unobtrusively (cf. Lk 17:21), and we can only gather its seeds when, like the prophet Elijah, we enter into the depths of our soul and are open to the imperceptible whisper of the divine breeze (cf. 1Kg 19:11-13). ...

If he lets us realize that he is calling us to consecrate ourselves totally to his kingdom, then we should have no fear! It is beautiful – and a great grace – to be completely and forever consecrated to God and the service of our brothers and sisters.

Today the Lord continues to call others to follow him. We should not wait to be perfect in order to respond with our generous "yes", nor be fearful of our limitations and sins, but instead open our hearts to the voice of the Lord.

What Are Bishops Responsible For?

The following is from their own website. I wonder if they ever read it.

Richard Stokes, Burpengary, Queensland

What are bishops responsible for?

Bishops have three main responsibilities:

1. **To Teach.** A bishop is the principal teacher in his diocese and has a responsibility to preach the Word of God to his people. He must ensure that those delegated to teach in his name, namely priests, teachers, catechists and others, teach the truth.
2. **To Govern.** This refers to meeting the needs of the local community (material, social, personal and spiritual) as well as ensuring that church laws are observed. He is ultimately responsible for training and supplying priests for parishes, for the finances of the diocese and for all church property. A bishop has the power to make church laws, be a judge in church matters and to enforce observance of these laws. These laws generally relate to worship, preaching, administration of the sacraments, safeguarding the faith and morals of the faithful and religious instruction.
3. **To Sanctify.** A bishop is responsible for ensuring that the sacraments are administered and has the special authority to ordain priests and to confirm. It is usually the case, then, for a bishop to ordain the priests who are to serve in his diocese and to travel around the diocese and administer the Sacrament of Confirmation. He must also ensure that Mass is celebrated in the diocese every Sunday and on major feast days.

<https://www.catholic.org.au/bishops/what-are-bishops-responsible-for>

"I love you, O my God.

My only desire is to love you, until the last breath of my life.

I love you, O infinitely loveable God, and I prefer to die loving you, rather than to live for an instant without you.

I love you, O my God, and I desire only to go to heaven, to have the happiness of loving you perfectly.

I love you, O my God, and my only fear is to go to hell, because one will never have the sweet solace of loving you there.

O my God, if my tongue cannot say at all times that I love you, at least I want my heart to repeat it to you as many times as I breathe.

Ah! Do me the grace: to suffer while loving you, to love you while suffering.

And, that when I die: I not only will love you, but experience it in my heart.

I beg you that the closer I come to my final end, you will increase and perfect my love for you. Amen."

St John Vianney

Transform Yourselves

Fr Raniero Cantalamessa, Preacher of the Pontifical Household, 1st Lenten Sermon 2018

"Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Rom 12:2).

In a society in which everyone feels called to transform the world or the Church, this word of God breaks in inviting people to transform themselves: "Do not be conformed to this world." After these words we would expect to hear, "but transform it!" Instead it tells us, "Transform yourselves!"

Transform the world, yes, but the world that is within you before thinking you can transform the world outside of you.

Zenit.org 23-02-2018

"Liberty has become doing as you please, and that is not freedom. Freedom is the right to do what you ought to do."

Venerable Fulton J. Sheen

The Fatherhood of Priests

In perusing the latest copy of the "The Priest", journal of the Australian Confraternity of Catholic Clergy, I got quite excited to read that Cardinal Gerhard Müller, the former prefect of the Congregation for the Doctrine of the Faith is going to address the 2018 ACCC Conference in July. He will be speaking to the conference theme on the identity and mission of the priest.

Immediately I thought to myself how a great deal of the confusion, errors, misconceptions and misunderstandings with regards to the identity and mission of the priest in this country have been brought about by chronic dysfunctional dioceses. I mean let's face it, without the bishop exercising his office as a successor of the Apostles, nothing happens in the Church in that diocese. A bishop reflects a diocese's way of being. If priests have lost any sense of who they are, what they have been called to, and their relationship to the Church, then it can only be because their bishop has lost his way.

After all, only a bishop enjoys the fullness of the sacrament of Holy Orders, and as such is the father of the family of families in the local diocese. His relationship to Christ's Church is primarily a spousal one. The sources of divine revelation have always defined the office of a bishop in terms of a father. This identification goes back as far as the apostles who referred to themselves as fathers of their spiritual children.

By virtue of the sacrament of Holy Orders, the function of the bishop's office of ministry and fatherhood is handed over to a subordinate degree to the priest. Through ordination, priests participate in that spousal dimension, and as such become living signs of God the Father's presence and power in the parish family, visible signs that reveal on earth the very Fatherhood of God. Similar to the bishop, they become the father of the family of families in the parish. Theologically and ecclesialogically this is how the Church has always seen and understood the priesthood. This is why since time in memorial she calls them Father.

However, the identity of the bishop or priest as father in the great family that is the Church, is hardly ever preached, taught or written about at ordinations, consecrations, installations or from the pulpit on Sundays. Ask yourself, when ever did you hear priests or bishops preach, teach or write about their spousal relationship to the Church? Fatherhood and family have not been spiritual realities that would describe their experiences and relationships in God's household.

And even though "Father" is the most common title used in holy mother Church to respectfully address priests, the actions, dress, words and lifestyle of many priests and bishops around the country have left me wondering if they are aware of the spiritual heartache, chaos and mayhem their dysfunction has caused their beloved Bride and the children she has given them.

Gregory Kingman, Morwell, Victoria

Catechesis on the Holy Mass

Pope Francis began a series of catecheses on the Eucharist last year during his Wednesday General Audiences. The Holy Father began his General Audience on 08-11-2017 with the words: "Today we begin a new series of catecheses, which will point our look on the "heart" of the Church, namely, *the Eucharist*. It's essential for us Christians to understand well the value and meaning of the *Holy Mass*, to live ever more fully our relationship with God."

Into the Deep began printing excerpts from these in December 2017 and will continue into the future. Here are the topics covered so far, for those who wish to keep track of the collection:

General Audience	08-11-2017:	Introduction	ITD Dec, p.6, 7, 9
	15-11-2017:	The Mass as Prayer	ITD Jan/Feb, p.7
	22-11-2017:	The Mass as Memorial	ITD March, p.4
	13-12-2017:	Why go to Mass on Sunday?	ITD Jan/Feb p.1, 10
	20-12-2017:	Introductory Rites	ITD April, p.3

Ed.

Ten Commandments Should Be Taught

Whether we are religious or not, each of us possesses an innate natural moral sense, our conscience, which enables us to discern by reason the good and the bad. It is universal and immutable and determines the basis of our duties, our fundamental rights as persons, the community and civil law.

This natural Law is not always perceived nor is it recognized by everyone with equal clarity and immediacy. For this reason God "wrote on the tablets of the Law what men did not read in their hearts" (St Augustine of Hippo). The Ten Commandments are a clarification of the natural Law and even though revealed through Moses, have universal application so are not simply Jewish/ Christian precepts.

There are consequences for the transgression of any just law – either in this life or the next.

But are the Ten Commandments being taught in our schools? If not, why not? How can anyone make any prudent decision if there are no fixed standards against which a decision can be made?

Society is certainly "out of whack" in many aspects. Some of the causes for the problem can be found in New Age thinking.

Pope Benedict XVI draws our attention to another possibility:

"The Beatitudes are not infrequently presented as the New Testament's counterpart to the Ten Commandments, as an example of the Christian ethics that is supposedly superior to the commands of the Old Testament. This approach totally misconstrues these words of Jesus. Jesus always presupposed the validity of the Ten Commandments as a matter of course (see, for example, Mk 10:19; Lk 16:17). In the Sermon on the Mount, he recapitulates and gives added depth to the commandments of the second tablet, but he does not abolish them (cf. Mt 5:21-48). To do so would in any case diametrically contradict the fundamental principle underpinning his discussion of the Ten Commandments: "Think not that I have come not to abolish the Law and the Prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished" (Mt 5:17-18). (Jesus of Nazareth, p.70)

May it be only the Holy Spirit who guides us and may St Michael guard and protect us.

John Royal, Bundaberg West, Queensland

Bishop's Job

Comment by Pope Francis during an address to faithful in Pietrelcina, 17-03-2018

But do you believe that the devil exists? You are not so convinced? I will tell the bishop to do some catechesis.

Zenit.org 17-03-2018

Teach the Children

Pope Francis, General Audience 20-12-2017

Have you seen how children make the sign of the cross? They don't know what they do: sometimes they make a design, which isn't the sign of the cross. Please: mothers and fathers, grandparents, teach children from the beginning – when very small – to do the sign of the cross well. And explain to them what it is to have Jesus' cross as protection.

Zenit.org 20-12-2017

Learn How to Rest in His Wounds

Pope Francis, Homily in Myanmar, 29-11-2017

On the eve of His passion, Jesus gave Himself to His apostles under the signs of bread and wine.

In the gift of the Eucharist, we not only recognize, with the eyes of faith, the gift of His body and blood; we also learn how to rest in His wounds, and there to be cleansed of all our sins and foolish ways.

By taking refuge in Christ's wounds, dear brothers and sisters, may you know the healing balm of the Father's mercy and find the strength to bring it to others, to anoint every hurt and every painful memory.

In this way, you will be faithful witnesses of the reconciliation and peace that God wants to reign in every human heart and in every community.

Zenit.org 29-11-2017

Jesus, I Trust in You!

Homily by Fr John Speekman for Divine Mercy Sunday, homiliesfromaustralia.blogspot.com.au

The prayer *Jesus, I trust in you* is the heart of the Divine Mercy devotion.

The mercy of God is our only hope – and every day, as we walk the difficult paths of life, we learn to whisper over and over again, deep down in our hearts: *Jesus, I trust in you! Jesus, I trust in you.* This simple prayer of faith, this grace of confident trust, is a gift from the merciful God which gives us power to do all sorts of things in our spiritual lives. ...

When we can truly make this prayer the way Saint Faustina made it, we are saying to God: *You lead, I'll follow, because I trust in you!* Now this makes the world of difference to the way we live our lives. *You lead, I'll follow, because I trust in you!* So for the rest of this time let's reflect on what kind of power this prayer, this powerhouse, makes possible for us in our lives.

Firstly, it enables us to repent of our sins by taking from us the fear that we will be humiliated or rejected. Now this is a really big issue and there are many people who hold back in this area because it is so painful and scary and difficult for them – but not when we say, *Jesus, I trust in you!*

If we knew the doctor could not help us, or was going to scream abuse at us for getting sick, or was going to say, 'Get out of my office, your disease disgusts me!' would we bother going to see him? Would we bother telling him where it hurts? Of course not. It would be a waste of time. But when we trust the doctor we tell him everything:

What's the problem? I have this itch. How long have you had it? Two weeks. Where is it? Under my arm. Which arm? My left arm. Show me. Have you been in the garden recently? Yes, we've just moved in to a new house. Ah ha! I think you've been bitten by something. Try this for 7 days and come back if it doesn't clear up and we'll have a further look. Thank you, Doctor!

Now I will interrupt myself and ask you at this point: *Can Jesus cure spider bites?* Yes? Of course he can. So why does he send us to a doctor? Why all this messing around? Why can't we just kneel down beside our bed, say a prayer of petition, and have Jesus cure our spider bite? Why does he send us to the doctor?

Why did Moses have to lead the people out of Egypt? Couldn't God have done that himself? Why did Moses have to stretch out his hand and hold the staff over the waters of the Red Sea before God parted the waters? Why did he have to strike the rock with his staff before God let the water come out of the rock? When Jesus cured the ten lepers why did he command them: *Go and show yourselves to the priest?*

The answer to all these questions is the same as the answer to the question – *Why do we have to confess our sins to a priest?* We let the priest baptise us, confirm us, bring the Body and Blood of Jesus onto the altar at Mass and give it to us in Holy Communion, marry us, and anoint us, but many of us won't let him forgive our sins. We invent weak excuses to justify our behaviour. How sad!

We all know that before we can be cured we have to identify the disease – and so it is for our soul.

Maybe for some this is the scariest part. Looking at what they have done – admitting that this is their sin.

I've had an abortion, or maybe two or three ... I've been unfaithful to my wife, my husband ... I've slept with my boyfriend ... I've committed homosexual acts ... I've stolen money ... I've sexually interfered with someone ... I've had a vasectomy, or a tubal ligation, or I'm on the pill ... I murdered someone's good name ... I refuse to forgive my mother, my father, or someone else ... I've taken drugs ... I've spent all our money on gambling ...

Yes, it's hard to admit our sins; let's not pretend about this, we need a special grace, a special simple humility and trust. St Faustina says in one of her poems: *And a soul all black will turn into snow.* The Mercy of God is waiting for us to say YES! And having washed us clean it will lead us on to salvation.

Though your sins are like scarlet they shall be white as snow. (Isaiah 1:18)

Jesus said to St Faustina: *Let no soul fear to draw near to Me, even though its sins be as scarlet. My mercy is so great that no mind, be it of man or of angel, will be able to fathom it throughout all eternity.*

Continued on p.11

At the same time he said to her, speaking about the Feast of Mercy: *The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment.*

Go to Confession to a priest – face to face – telling him each one of your sins – beginning with the ones you don't want to tell him – the grave ones – not making excuses – not minimising – not trying to hide the big one in amongst the little ones – but simply, honestly, humbly confessing. Name your sin and claim your sin and be forgiven. And then receive him in Holy Communion!

As I said at the beginning: to be able to say *Jesus I trust in you* is to be able to confess your sins confidently at the Throne of Divine Mercy, which is the Sacrament of Confession. There you will hear no recriminations, no accusations, no gasps of shock or looks of surprise, just the Divine Mercy of God poured into your heart through the words of the priest: *I absolve you from your sins, in the name of the Father, and of the Son, and of the Holy Spirit.*

As a priest I have a certain deep respect for those who come regularly to confession and bring the same sins over and over again. They are my heroes. I respect and love them dearly. They are such brave and humble souls. Sometimes they have habits of sin they cannot yet break, serious sin, sometimes less serious sin. But week after week or month after month they come, humbly, stubbornly confessing, asking forgiveness and healing again and again, trusting that God will forgive and one day set them free. And I have seen many of them set free.

Let me now, briefly, point out some other areas of our life where deep trust in the Divine Mercy of God gives us energy to live the Christian life. It give us power to believe all that the Catholic Church teaches. There is a great need for this today. How many people are there in the Church who consider themselves Catholics in good standing but who say 'But I don't believe this, and I don't believe that'? And what damage are these people doing to the Church and to the souls of those who listen to them!

Today there is this strange phenomenon where people judge reality and truth by what they themselves can understand with their mind. So they say 'Oh, I don't understand that so it can't be true!'

What pride! What lack of trust in Jesus and in the Church he established to bring us his truth! What error! – to reduce reality to the level of our own IQ.

Today we need people who can say *Jesus, I trust in you* and I trust you would not allow your Church to teach me error. I don't understand this or that teaching but I trust in your Church to tell me the truth because she is YOUR Church and I trust in you. It enables us to believe what the Church teaches us because it is *His* Church.

Our prayer of trust in the Divine Mercy of God also gives us power to deal with the sufferings of our life.

Do you have a child who is in moral danger, walking the wrong road? You pray for your child but there seems to be no improvement? *Jesus, I trust in you!*

Is there a shortage of money in the house? Poverty? Unemployment? *Jesus, I trust in you!*

Do you, or someone close to you, have a terminal illness and are dreading the moment of death or the process of dying? *Jesus, I trust in you!*

Do you look to the future with great fear and anxiety for some reason? *Jesus, I trust in you!*

Have you been humiliated, abandoned, rejected, accused, punished unjustly? *Jesus, I trust in you!*

There is no human situation which we cannot face if we truly trust in the Divine Mercy of Jesus!

Finally, trust in Jesus gives us power and permission to be silent and to suffer with him in silence. When we can't yet trust we are always complaining and telling people our worries. 'Oh, my son this, and my daughter that, and my wife, such and such'. Deep trust causes deep, powerful silence in our hearts and we find ourselves more and more ready to share our pain only with him.

The Christian life is a life of struggle and we should not give up. The fruits of trust are seasonal. They will come in due season if we continue to struggle trustingly. I pray today that you will learn to trust the Divine Mercy of God and that you will begin again, with renewed resolve, to walk your life with him.

Hours of Eucharistic Adoration

in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfield	1 st Friday alternately: Cwr 7.30pm–8.30pm Heyfield 10.00am – 4.30pm
Cowwarr Ord.	Wednesday (Low Mass 10am) 10.30 – 11.00am
Churchill	Saturday (9.30am Mass) 10.00am – 11.00am
Cranbourne	Fri & Sat in church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11.00am First Fri 4pm–8pm (every 2 nd month, Dec on)
Lakes Entrance	Friday 9.30am – 11am
Maffra	Wednesday (5pm Mass) – 6pm
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday 2pm – 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am – 12pm First Friday 11.30am – 4pm
Trafalgar	Wed & First Sat: (9.30am Mass) – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10.00am – 11.00am First Fri 4pm–8pm (every 2 nd month, Jan on)
Wonthaggi	First Friday 7.00pm – 8.00pm

“The greatest love story of all time
is contained in a tiny white Host.”

Venerable Fulton J. Sheen

Mature Prayer

Pope Francis, Homily at San Giovanni Rotondo 17-03-18

Jesus in the Gospel also shows us how to pray.

First of all, he says: “I praise you, Father”. He does not begin by saying, “I need this and that”, but, “I praise you”. One does not know the Father without opening oneself to praise, without devoting time to Him alone, without adoring. How we have forgotten the prayer of adoration, the prayer of praise! We must resume this. Each one of us can ask: how do I worship? When do I worship? When do I praise God?

Resume the prayer of adoration and praise. It is the personal context, face to face, staying in silence before the Lord, the secret to entering ever more into communion with Him. Prayer can be born as a request, even for an urgent intervention, but it matures in prayer and adoration. Mature prayer. It then becomes truly personal...

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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