

Into the Deep

Issue 182

Newsletter of orthodox Catholics of Gippsland

May 2018

Not Melodramatic

Pope Francis, in his latest Apostolic Exhortation *Gaudete Et Exsultate* – On the call to holiness in today's world (n.162)

God's word invites us clearly to "stand against the wiles of the devil" (Eph 6:11) and to "quench all the flaming darts of the evil one" (Eph 6:16).

These expressions are not melodramatic, precisely because our path towards holiness is a constant battle. Those who do not realize this will be prey to failure or mediocrity.

For this spiritual combat, we can count on the powerful weapons that the Lord has given us: faith-filled prayer, meditation on the word of God, the celebration of Mass, Eucharistic adoration, sacramental Reconciliation, works of charity, community life, missionary outreach. If we become careless, the false promises of evil will easily seduce us.

The Power of the Holy Spirit

Pope Benedict XVI, Regina Caeli address, 12-06-2011

The Solemnity of Pentecost...concludes the liturgical season of Easter. In effect, the paschal mystery – the passion, death and resurrection of Christ and his ascension into heaven – finds its fulfillment in the powerful effusion of the Holy Spirit upon the Apostles gathered together with Mary, the Mother of the Lord, and the other disciples. It was the "baptism of the Church," a baptism in the Holy Spirit. ...

The Holy Spirit, "who is the Lord and giver of life"... is joined to the Father through the Son and completes the revelation of the Most Holy Trinity.

He comes from God as the breath of his mouth and has the power to sanctify, to abolish divisions, to resolve the confusion wrought by sin.

He, incorporeal and immaterial, bestows the divine goods, assisting living beings, so they act in conformity with the good.

As intelligible Light he gives meaning to prayer, he gives vigour to the evangelizing mission, he makes the hearts of those who hear the glad tidings burn, he inspires Christian art and liturgical melody.

Dear friends, the Holy Spirit, who creates faith in us in the moment of our baptism, allows us to live as children of God, conscious and obliging, according to the image of the Only Begotten Son.

The power to remit sins is a gift of the Holy Spirit too; in fact, appearing to the Apostles on Easter night, Jesus breathes upon them and says: "Receive the Holy Spirit. Those whose sins you forgive shall be forgiven".

To the Virgin Mary, temple of the Holy Spirit, we entrust the Church, that she might always live according to Jesus Christ, his Word, and his commandments, and that through the perennial action of the Spirit Paraclete she might proclaim to all that "Jesus is Lord".

Zenit.org 12-06-2011

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

Don't Be Afraid of Shame

Pope Francis, Divine Mercy homily 2018

Before God we are tempted to do what the disciples did in the Gospel: to barricade ourselves behind closed doors. They did it out of fear, yet we too can be afraid, ashamed to open our hearts and confess our sins. May the Lord grant us the grace to understand *shame*, to see it not as a closed door, but as the first step towards an encounter.

When we feel ashamed, we should be grateful: this means that we do not accept evil, and that is good. Shame is a secret invitation of the soul that needs the Lord to overcome evil. The tragedy is when we are no longer ashamed of anything. Let us not be afraid to experience shame! Let us pass from shame to forgiveness! Do not be afraid to be ashamed! Do not be afraid.

But there is still one door that remains closed before the Lord's forgiveness, the door of *resignation*. Resignation is always a closed door. The disciples experienced it at Easter when they recognized with disappointment how everything appeared to go back to what it had been before. They were still in Jerusalem, disheartened; the "Jesus chapter" of their lives seemed finished, and after having spent so much time with him, nothing had changed, they were resigned.

We too might think: "I've been a Christian for all this time, but nothing has changed in me; I keep committing the same sins". Then, in discouragement, we give up on mercy.

But the Lord challenges us: "Don't you believe that my mercy is greater than your misery?...". In any event – and anyone who is familiar with the sacrament of Reconciliation knows this – it isn't true that everything remains the way it was. Every time we are forgiven, we are reassured and encouraged, because each time we experience more love, and more embraced by the Father. And when we fall again, precisely because we are loved, we experience even greater sorrow – a beneficial sorrow that slowly detaches us from sin. Then we discover that the power of life is to receive God's forgiveness and to go forward from forgiveness to forgiveness. This is how life goes: from shame to shame, from forgiveness to forgiveness. This is the Christian life.

After the shame and resignation, there is another closed door. Sometimes it is even iron-clad: *our sin*, the same sin. When I commit a grave sin, if I, in all honesty, do not want to forgive myself, why should God forgive me? This door, however, is only closed on one side, our own; but for God, no door is ever completely closed. As the Gospel tells us, he loves to enter precisely, as we heard, "through closed doors", when every entrance seems barred. There God works his wonders. He never chooses to abandon us; we are the ones who keep him out.

But when we make our confession, something unheard-of happens: we discover that the very sin that kept us apart from the Lord becomes the place where we encounter him. There the God who is wounded by love comes to meet our wounds. He makes our wretched wounds like his own glorious wounds. There is a transformation: my wretched wounds resemble his glorious wounds. Because he is mercy and works wonders in our wretchedness. Let us today, like Thomas, implore the grace to acknowledge our God: to find in his forgiveness our joy, and to find in his mercy our hope.

w2.vatican.va

Holy Indifference

Saint Ignatius of Loyola

"We need to train ourselves to be indifferent in our attitude to all created things, in all that is permitted to our free will and not forbidden; so that on our part, we do not set our hearts on good health rather than bad, riches rather than poverty, honour rather than dishonour, a long life rather than a short one, and so in all the rest."

Keep Your Distance

St Pio of Pietrelcina

The devil is like a rabid dog tied to a chain; beyond the length of the chain he cannot seize anyone. And you: keep at a distance. If you approach too near, you let yourself be caught.

Remember that the devil has only one door by which to enter the soul: the will.

Talking About Things That Matter

I am a parent and grandparent and was recently telling some friends what I discuss with my children and grandchildren – such as not to shack up with anyone, and to hang onto their virginity until they marry, and how important their faith is to them and how important Sunday Mass and daily prayers are, that to have a relationship with God you have to talk to him, and not to let money rule them.

My friends told me it was none of my business. My reply was that I discuss all sorts of things with my children and grandchildren, including not to use drugs, and when they go out they must buy their own drinks, how important their studies are, to be the best they can, and not to let peer pressure affect them. What is more important? The eternal salvation of their souls, or success in this world?

I know that my family is not unique and that most of you have the same problems.

My grandchildren use modern technology to study all sorts of subjects, and I tell them, why not use them to study the Catholic faith? As you do, I pray for them all that they will find their way back.

The only advice I can give is to leave it to Jesus and his blessed Mother. Place them under their care. Pray that we will all be given the grace to have complete faith and trust in Jesus. Don't get despondent. Keep praying for your children and grandchildren. You may not see the fruits of your prayers but they will not go unanswered. Trust in God. Don't be afraid to talk to your family and extended family about things that matter.

Name and address supplied

Marian Day

The Ordinariate Parish of The Most Holy Family invites you to come spend a day with us to celebrate Our Lady of Fatima

When: Saturday 12 May 2018

Where: St. Brigid's Church, Church St, Cowwarr

"Our Lady of Fatima: Into the future?"

9.00am	Adoration and Confession
10.00am	Benediction
10.15am	Morning tea
11.00am	First speaker: Fr Edwin Ogbuka
11.45am	Procession and crowning of statue of Our Lady
12 noon	Holy Mass
1.00pm	Lunch BYO
2.00pm	Second speaker: Fr Ken Clark
3.00pm	Divine Mercy chaplet and close.

Enquiries, please contact Pat Crozier 0400 218 417

Fr Ken Clark, Ordinariate Parish of the Most Holy Family, Gippsland, Victoria

"Always remain close to the Catholic Church, because it alone can give you true peace, since it alone possesses Jesus in the Blessed Sacrament, the true Prince of Peace."

St Pio of Pietrelcina

Life Dinner 2018

On June 2nd 2018 the Life Coalition will be holding the annual Life Dinner at Aurora Receptions, 149 Donald Street, Brunswick East.

The Life Coalition is hosted by the Australian Family Association (AFA) and comprises many Life Groups, one being Action for Life – Gippsland.

Special guest speaker will be John Whitehall, Professor of Paediatrics at Western Sydney University, who will be speaking on: *Sterilising our children: puberty blockers and cross-sex hormones robbing families of their future.*

When: Saturday 2 June, 6:30 to 11:00pm

What: Pre-dinner drinks & nibbles, 2-course meal. Guest speaker Prof John Whitehall. Auction/Silent Auction/Raffle – Auctioneer Mr John Percy Canavan.

Where: Aurora Receptions, 149 Donald St Brunswick East, Vic. (No. 6 Moreland tram, Stop 128 - Mitchell St/Holmes St - venue 500 metres walk west)

Tickets: Adult: \$80 / Student: \$65

RSVP by Friday 25 May

Contact me (details below). Or email: events@family.org.au. Or register online at: www.family.org.au/life2018.

Ann-Maree Kiely, Australian Family Association

Phone (03) 9816 0800, Mobile 0447 352 252

To Be Known and To Know

Pope Francis, *Regina Coeli* address, 22-04-2018

"I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father" (Jn 10:14-15), says Jesus. Jesus doesn't speak of an intellectual knowledge, no, but of a personal relationship, of predilection, of mutual tenderness, reflection of the same intimate relationship of love between Him and the Father. This is the attitude through which a living relationship with Jesus is realized; *to let oneself be known* by Him. Not to shut oneself in oneself but to open oneself to the Lord, so that He can know me. He is attentive to each one of us, He knows our heart in depth; He knows our good points and our bad points, the projects we have realized and the hopes that were disappointed. However, He accepts us as we are, also with our sins, to heal us, to forgive us. He guides us with love so that we can also go through rough paths without losing the way. He accompanies us.

In turn, we are called *to know* Jesus. This implies an encounter with Him, an encounter that arouses the desire to follow Him, abandoning self-referential attitudes to set out on new roads, indicated by Christ Himself and opened on vast horizons. When the desire cools down in our communities to live the relationship with Jesus, to listen to His voice and to follow Him faithfully, it's inevitable that other ways of thinking and living will prevail, which aren't coherent with the Gospel.

May Mary, our Mother, help us to mature an ever-stronger relationship with Jesus. To open ourselves to Jesus, so that He enters inside us. A stronger relationship: He is risen, so we can follow Him our whole life.

Zenit.org 22-04-2018 [ZENIT's translation by Virginia M. Forrester]

Diocesan Dysfunction

How does a diocese degenerate into a dysfunctional environment? It's not by chance or a process of osmosis. It always starts with the bishop, the head, and filters down to the rest of the diocesan household. They become that way through the derelict governance and failed leadership of the bishop to whom the Church has given all the ordinary, proper and immediate power required to exercise his paternal, pastoral and spiritual office.

Diocesan dysfunction occurs when, rather than being faithful to the Apostolic and time-honoured hierarchical nature and structure of the Church, a bishop makes it his mission to reshape the Church in his own image and liking. It happens when, rather than be true to the integrity, functioning and purpose of his episcopal office, he introduces programs and issues directives and policies that subvert and undermine the paternal and spiritual authority he was consecrated to exercise in God's household. It becomes that way when a bishop, together with his presbyterate and diocesan bureaucracy, abandons the "universal call to holiness" and embarks on a pastoral plan that promotes Protestant 'faith communities' of equal discipleship and lay leadership and ministry, as a means of 'modernizing' the Church in order to make her culturally 'relevant'.

Dysfunction happens when he contradicts his paternal and spiritual authority, and grace of state that is constitutive of his identity, and encourages his people to address him by his first name such as Bill or Jerry; when he refuses to wear his clerical collar and attire, and speaks, acts and behaves as though he is just one of the crowd, "a brother amongst brothers" so to speak; when he rejects the ecclesial title 'Father' that's been used and honoured since the apostolic age, and in the process eradicates every vestige of fatherhood, in the name of fraternity and equality. Thus, he not only theologically and ecclesialogically undermines the headship of Christ, but his own headship as well.

And just as Christ holds all things in the universe together, so too is the episcopal father supposed to hold all things together in the diocesan family. Abandoned by the spiritual father, the diocesan household degenerates into chaos, collapses and disintegrates. Because nothing so damages and harms the spiritual health and wholeness of the diocesan family as the absence of the episcopal father. A Church without spiritual fathers becomes a barren and sterile wasteland. And don't many dioceses in the Church in Australia bear testament to this? Take a good look around your diocese, I invite you, and tell me what you see.

Gregory Kingman, Morwell, Victoria

The Least I Can Do

October 2017 marked the 15th year of ITD, a birthday on which you made an appeal to me, as a reader, and an occasional contributor to the most eloquent pages of your orthodox newsletter (ITD Oct 2017, p.1). You, assisted by some regular contributors, have given Australian readers the opportunity to read your hard copy, or for those of this modern age, the computer version.

In recent months I have found myself in care with failing eyesight, but it has not prevented me from copying dozens of separate pages of ITD for the collection by Mass-going residents over the last 2 months. This is the least I am now able to do in my partial-care situation.

If the bishops or the diocesan priests cannot educate Victorian Catholics of our Pope Francis' statements coming from his regular and recent sermons then ITD must do so, to be missionaries to be able to survive.

May I please refer to Gregory Kingman's letter "Missing in Action" (March ITD, p.5), where reference is made to "Safe Schools" in our Catholic schools. Your Graces and My Lords, I hereby request immediate action in this A.D. 2018 on these my concerns and those of other Catholics of the true faith, *please*. God please help you, as you will not receive assistance from a godless government.

Thus it is the responsibility of the CEO and administrator of universities, teachers colleges, Catholic colleges and schools to educate as they have been entrusted to do, by parents of the Catholic faith.

Many congratulations on your editing and collating of ITD. Of course it needs wide publicity. If my letter does not seem fluent enough for your excellent publication, then hopefully my donation will help with your budget.

John Bohan, Geelong, Victoria

Christ's Work in the Liturgy

Catechism of the Catholic Church, para 1085

In the liturgy of the Church, it is principally his own Paschal mystery that Christ signifies and makes present.

During his earthly life Jesus announced his Paschal mystery by his teaching and anticipated it by his actions. When his Hour comes, he lives out the unique event of history which does not pass away: Jesus dies, is buried, rises from the dead and is seated at the right hand of the Father "once for all" (Rom 6:10).

His Paschal mystery is a real event that occurred in our history, but it is unique: all other historical events happen once, and then they pass away, swallowed up in the past. The Paschal mystery of Christ, by contrast, cannot remain only in the past, because by his death he destroyed death, and all that Christ is – all that he did and suffered for all men – participates in the divine eternity, and so transcends all times while being made present in them all. The event of the Cross and Resurrection abides and draws everything toward life.

Christian Perspective on the Body

Pope Francis, Regina Coeli address, 15-04-2018

They think they see a ghost, but the Risen Jesus isn't a ghost, He is a man with body and soul. ... "See my hands and my feet" ... "Have you anything here to eat?" ...

Jesus' insistence on the reality of His Resurrection illumines the Christian perspective on the body: the body isn't an obstacle or a prison of the soul. God has created the body, and man isn't complete except in the union of body and soul.

Jesus, who has overcome death and has risen in body and soul, makes us understand that we must have a positive idea of our body. It can become the occasion or instrument of sin; however, sin isn't caused by the body, but rather by our moral weakness.

The body is a stupendous gift of God, destined, in union with the soul, to express in fullness His image and likeness. Therefore, we are called to have great respect and care of our body and that of others.

Zenit.org 15-04-2018

The 'Mature Way'

Fr Bernie Krotwaar, parish priest of St John's Parish, Trafalgar, had the following absurd piece of reasoning in his parish bulletin of 22 April 2018. It was deceptively titled "**General Instruction to the Roman Missal – Part 2** (with some observations - in brackets and *italics* – for us to think about)". This excerpt was part of the 'observations':

The words of Jesus: "take and eat..." are both an invitation and a command to us. And putting out our hand and 'taking' is our obedient response to Jesus' invitation and command. The point being that the physical 'taking' is an 'active' faith gesture, whereas getting the Host on the tongue is 'passive'. And Jesus always calls for an active response to him. This is how Jesus wills it. Communion on the hand is our active faith gesture of 'taking' – responding to Jesus' active gesture of 'giving' himself. As a simile, if we are given a birthday present, we actively take it don't we, rather than just passively sit there and have it put in our lap. So, likewise, even more than being 'hygienic', and eliminating the risk of the Body of Christ being dropped, this is the mature way to receive Communion.

Can it be true that here we have a priest suggesting that to receive Holy Communion on the tongue is being disobedient to Jesus, is not showing 'active faith', and is being immature? The mind boggles! I can't believe that a priest could have such a poor understanding of what the Church teaches in this regard. And not only does he have a poor understanding of it, but he's trying to foist it onto his parishioners as well.

Apart from the disregard for Church teaching, the laughable aspect is the thought that receiving Holy Communion on the tongue involves no 'active' gesture on the part of the recipient; in other words, getting up, walking down the aisle to the priest, kneeling/standing in front of him, bowing reverently, saying Amen, opening the mouth and extending the tongue – none of this involves any 'action' apparently.

As for being disobedient to Jesus' will ... I give up! That takes the cake!

For the record, this is what the Church has to say (for those who take that seriously):

Redemptionis Sacramentum, n.92, 93

Although each of the faithful always has the right to receive Holy Communion on the tongue, at his choice, if any communicant should wish to receive the Sacrament in the hand, in areas where the Bishops' Conference with the *recognitio* of the Apostolic See has given permission, the sacred host is to be administered to him or her. However, special care should be taken to ensure that the host is consumed by the communicant in the presence of the minister, so that no one goes away carrying the Eucharistic species in his hand. If there is a risk of profanation, then Holy Communion should not be given in the hand to the faithful.

The Communion-plate for the Communion of the faithful should be retained, so as to avoid the danger of the sacred host or some fragment of it falling.

General Instruction of the Roman Missal, n.161

If Communion is given only under the species of bread, the priest raises the host slightly and shows it to each, saying, *Corpus Christi (The Body of Christ)*. The communicant replies, *Amen*, and receives the Sacrament either on the tongue or, where this is allowed and if the communicant so chooses, in the hand. As soon as the communicant receives the host, he or she consumes it entirely.

Ed.

An Odd Prayer

Also in the above-mentioned parish bulletin is this 'prayer' at the end of a 'Reflection after Communion': "All pray together: Lord, caring is risky. Love is risky. It means getting close to people, like you – the Good Shepherd – got close to us."

That has to be one of the strangest 'prayers' I've ever read. There must surely be something missing?

Ed.

Criticism Degenerating to an Art Form

With reference to the article by Gregory Kingman in the April 2018 issue of Into the Deep, titled 'The Fatherhood of Priests', I offer the following thoughts.

The tendency to criticise the hierarchy, particularly bishops, is unsettling. Certainly, there is always room for comment because we live in an imperfect world; but there is a danger that criticism can degenerate into an art form. At what stage does it turn into Gnosticism? This claim for superior knowledge has bedevilled us from the very beginning. 'God knows in fact that on the day you eat it your eyes will be opened and you will be like God' (Gen 3: 4-5).

Gregory's article would have had greater impact, coming from a lay man, if it had been 'The Fatherhood of Fathers'. We have two vocational sacraments, Orders and Matrimony. The priest takes bread and wine, turning them into the body and blood of Christ. A married couple pass life on to another person made in the image and likeness of God. Our present culture has lost track of the crucial role of fathers. Confusion about sexuality clearly has a lot to do with this. In short, there is a diabolic aspect to the virulent attack on the family.

I can respond to the claim that Into the Deep is a response to the closure of the letters page to Catholic Life. I had hoped to use the page for Cursillo. So while having reservations about some aspects of the editorial policy, I admire the way Into the Deep has persevered with what is often a thankless task. So I have included a donation.

John Cooney, Cowwarr, Victoria

Coast to Coast Rosary Praying for Australia

Over one million Catholics recently gathered around the borders of Poland to pray the rosary for protection of their country. Italy and France followed suite then Ireland with over 280 locations praying around their coastline. The UK Rosary was held on 29th April. With more than 3000 locations, many priests and bishops are supporting the event by leading the people in prayer to local beaches, cliffs, boat piers, and coastal areas. Pope Francis has already given an apostolic blessing to this initiative, which is being called 'The Coast to Coast Rosary'.

In Australia, under the patronage of Bishop David Cremin, we are holding a Coast to Coast Rosary on **Sunday 13th May (Fatima Day)**. Currently there are over 120 locations. Major centres like Sydney, Adelaide, Melbourne, Brisbane, Tasmania and Perth all have multiple venues. St Mary's Cathedral in Perth is having a Living Rosary with numerous young people participating. In Darwin Catholics are meeting at Lee Point on the beach, as are Coogee people. One parish priest in Canberra is leading a gathering of people up to Black Mountain to pray for the city, while parishioners in Esperance, WA, are heading to the local lookout over the ocean with their local parish priest to pray. Another town in Western Australia, Manjimup, will see their congregation gather at the local church to pray the rosary and have a 'cuppa' afterwards. Country people from isolated properties are meeting with others on their farms to join in. One group of young people are in the process of organising their prayers on the Harbour Bridge, while other groups are in the process of organising prayer at mountains, parks, beaches and lookouts. From small venues like Wattle Flat and Black Springs to larger places like Gympie, Toowoomba, Cairns, Bathurst and Orange, people are meeting before and after regular Masses to pray their rosaries on Fatima Day. Schools and pilgrimage centres are also participating in the event. Some groups are considering launching a helium balloon rosary.

There are many instances of Mary's powerful intercession through the rosary bringing protection to countries and people. If you would like to join in praying for the protection of Australia, you can either initiate your own rosary or join in a group already happening. Contacts and locations can be found at the website <https://ozrosary.wixsite.com/ozrosary53> or go to 'Oz Rosary 53' Facebook site. The phone contact is Jane on 0476 535 595. Pray for Australia, its protection, future and youth.

Jane Chifley, Sydney, for Oz Rosary# 53 Team

Acknowledging We Are Sinners

Pope Francis, General Audience, 03-01-2018

Catechesis on the Mass: Penitential Rite

Taking up the catecheses on the Eucharistic Celebration, today we reflect, in the context of the rites of introduction, on the *penitential act*.

In its sobriety, it fosters the attitude with which to dispose oneself to celebrate worthily the holy mysteries, namely, acknowledging our sins before God and brethren; acknowledging that we are sinners. In fact, the priest's invitation is addressed to the whole community in prayer, because we are all sinners.

What can the Lord give to one whose heart is already full of himself, of his success? Nothing, because one who is presumptuous is incapable of receiving forgiveness, satiated as he is with his presumed justice. We think of the parable of the Pharisee and the publican, where only the latter – the publican – goes home justified, namely, forgiven. One who is aware of his miseries and lowers his eyes with humility, feels God's merciful look resting on him. We know from experience that only one who is able to acknowledge his mistakes and asks for forgiveness, receives the understanding and forgiveness of others.

To listen in silence to the voice of conscience enables us to recognize that our thoughts are far from divine thoughts, that our words and our actions are often worldly, guided, that is, by choices that are contrary to the Gospel.

Therefore, at the beginning of the Mass, we carry out communally the penitential act through a formula of *general confession*, pronounced in the *first person singular*. Each one confesses to God and to brethren "to have sinned much in thoughts, words, deeds and omissions." Yes, also in omissions, namely, of having neglected to do the good that one could have done. Often we feel we are good because – we say – "I haven't done wrong to anyone." In reality, it's not enough not to have wronged our neighbour, we must choose to do good taking up occasions to give good witness that we are disciples of Jesus.

It's good to stress that we confess, *be it to God or to brothers*, that we are sinners: this helps us to understand the dimension of sin that, while it separates us from God, also divides us from our brethren and vice versa. Sin breaks: it breaks the relationship with God and it breaks the relationship with brethren, the relationship in the family, in society and in the community: Sin always breaks, separates, divides.

The words we say with the mouth are accompanied by the *gesture of beating our breast*, acknowledging that I have sinned by my own fault, and not that of others. It often happens in fact that, out of fear and shame, we point the finger to accuse others. It costs to admit that we are culpable, but it does us good to confess it sincerely, to confess our sins. ...

After the confession of sin, we beseech the Blessed Virgin Mary, the Angels and the Saints to pray to the Lord for us. In this also, the *communion of Saints* is precious: namely, the intercession of these "friends and models of life" (Preface of November 12) sustains us in the journey towards full communion with God, when sin will be definitively annihilated.

Beyond the "I confess," the penitential act can be done with other formulas, for instance: "Have mercy upon us, O Lord / We have sinned against you. / Show us thy steadfast love, O Lord. / And grant us thy salvation". Especially on Sunday, the blessing and the aspersion of water can be carried out in memory of our Baptism, which cancels all sins. And, as part of the penitential act, it's also possible to sing the *Kyrie eleison*: with the ancient Greek expression, we acclaim the Lord – Kyrios – and implore His mercy.

Sacred Scripture offers us luminous examples of "penitent" figures that, looking into themselves after having committed a sin, find the courage to take off the mask and open themselves to the grace that renews the heart. ...

To measure oneself with the frailty of the clay of which we are kneaded is an experience that strengthens us: while it makes us deal with our weakness, it opens the heart to invoke the divine mercy, which transforms and converts. And this is what we do in the penitential act at the beginning of the Mass.

[ZENIT's translation by Virginia M. Forrester], Zenit.org 03-01-2018

A Communion of Love So Real

Pope Francis, homily in Molfetta, 20-04-2018

Bread is the essential food for living, and Jesus in the Gospel offers Himself to us as the Bread of life, as if to tell us: "You cannot do without me". And he uses strong expressions: "eat the flesh of the Son of Man and drink His blood" (cf. Jn 6:53). What does it mean? That for our life it is essential to enter into a vital, personal relationship with Him. Meat and blood. The Eucharist is this: not a beautiful rite, but the most intimate, most concrete, most surprising communion that can be imagined with God: a communion of love so real that it takes the form of eating. Christian life starts every time from here, from this table, where God satisfies us with love. Without Him, Bread of life, every effort in the Church is in vain...

Jesus in the Gospel adds: "He who eats me will live for me" (v.57). As if to say: who feeds on the Eucharist assimilates the same mentality of the Lord. He is *Bread broken for us*, and who receives it becomes in turn broken bread, which does not rise with pride, but gives himself to others: he stops living for himself, for his own success, to have something or to become someone, but he lives for Jesus and like Jesus, that is for others. *Living for* is the mark of those who eat this Bread, the "trademark" of the Christian. *Living for*. ... We can ask ourselves: is this Sacrament realized in me? More concretely: Do I just like being served at the table by the Lord, or do I get up to serve like the Lord? Do I give in life what I receive at Mass? And as a Church we could ask ourselves: after so many Communion, have we become people of communion?

Zenit.org 20-04-2018

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.

Update 1: You may also wish to sign this petition:

Most Reverend James Foley: That you use your influence to prevent Senator Kristina Keneally from addressing the CaSPA Conference in Cairns. <http://www.citizengo.org/en/node/160086?tc=gm>.

Senator Keneally is a public supporter of same sex "marriage".

Update 2: For those who do not have a computer, or where more than one person in a household wants to sign the petition, I now have a paper version of the above petition. This can be printed, signed and *returned to me by 31 May 2018* so I can present it to the Bishop. With signatures coming from all over Australia the impact will be much greater. Feel free to circulate to other parishes and friends interstate. Alternatively, you could print your name under the petition on this page of ITD, sign, and state your parish. Return the page to me at the address below. You are under no obligation to do any of this but, given the cause, I plead with you to do so.

Garry O'Brien, 14 Limewood Street, Mt Sheridan, Qld 4868

Dealing with Fake News

Pope Francis, in his Message for the 52nd World Communications Day, held this year 13th May

The capacity to twist the truth is symptomatic of our condition, both as individuals and communities. On the other hand, when we are faithful to God's plan, communication becomes an effective expression of our responsible search for truth and our pursuit of goodness. ...

1. What is "fake" about fake news?

The term "fake news" has been the object of great discussion and debate. In general, it refers to the spreading of disinformation online or in the traditional media. It has to do with false information based on non-existent or distorted data meant to deceive and manipulate the reader. Spreading fake news can serve to advance specific goals, influence political decisions, and serve economic interests.

The effectiveness of fake news is primarily due to its ability to *mimic* real news, to seem plausible. Secondly, this false but believable news...grasps people's attention by appealing to stereotypes and common social prejudices, and exploiting instantaneous emotions like anxiety, contempt, anger and frustration. The ability to spread such fake news often relies on a manipulative use of the social networks and the way they function. Untrue stories can spread so quickly that even authoritative denials fail to contain the damage. ...

2. How can we recognize fake news?

None of us can feel exempted from the duty of countering these falsehoods. This is no easy task, since disinformation is often based on deliberately evasive and subtly misleading rhetoric and at times the use of sophisticated psychological mechanisms. ... Yet preventing and identifying the way disinformation works also calls for a profound and careful process of discernment. We need to unmask what could be called the "snake-tactics" used by those who disguise themselves in order to strike at any time and place. ...

The economic and manipulative aims that feed disinformation are rooted in a thirst for power, a desire to possess and enjoy, which ultimately makes us victims of something much more tragic: the deceptive power of evil that moves from one lie to another in order to rob us of our interior freedom. That is why education for truth means teaching people how to discern, evaluate and understand our deepest desires and inclinations, lest we lose sight of what is good and yield to every temptation.

3. "The truth will set you free" (Jn 8:32)

... So how do we defend ourselves? The most radical antidote to the virus of falsehood is purification by the truth. In Christianity, truth is not just a conceptual reality that regards how we judge things, defining them as true or false. The truth is not just bringing to light things that are concealed... Truth involves our whole life. In the Bible, it carries with it the sense of support, solidity, and trust, as implied by the root *'aman*, the source of our liturgical expression *Amen*. Truth is something you can lean on, so as not to fall. In this relational sense, the only truly reliable and trustworthy One – the One on whom we can count – is the living God. Hence, Jesus can say: "*I am the truth*" (Jn 14:6). We discover and rediscover the truth when we experience it within ourselves in the loyalty and trustworthiness of the One who loves us. This alone can liberate us: "The truth will set you free" (Jn 8:32). ...

4. Peace is the true news

The best antidotes to falsehoods are not strategies, but people: people who are not greedy but ready to listen, people who make the effort to engage in sincere dialogue so that the truth can emerge; people who are attracted by goodness and take responsibility for how they use language. ...

I would like, then, to invite everyone to promote a *journalism of peace*. By that, I do not mean the saccharine kind of journalism that refuses to acknowledge the existence of serious problems or smacks of sentimentalism. On the contrary, I mean a journalism that is truthful and opposed to falsehoods, rhetorical slogans, and sensational headlines. A journalism created by people for people, one that is at the service of all, especially those – and they are the majority in our world – who have no voice. A journalism less concentrated on breaking news than on exploring the underlying causes of conflicts, in order to promote deeper understanding and contribute to their resolution by setting in place virtuous processes. A journalism committed to pointing out alternatives to the escalation of shouting matches and verbal violence.

Something Greater Entrusted to Woman

Anne Lastman, Victims of Abortion

Woman is not asked to build bridges, buildings, boats, liners, churches, cathedrals, roads. She is entrusted with building something greater. Nations. So it's very sad that she has chosen the smaller part, that is, to build something small. She has chosen to build roads, or even skyscraper and destroy a whole future generation. A whole future society. Imagine 50,000,000 dead human beings per year. Quite a large nation.

Her body was designed to "house" the future and she has chosen to permit invaders into her sanctuary to kill the living bearing His presence on earth. The child conceived carries within him/her the living presence of their creator which then blesses all and speaks of belief and faith for the future of His creation.

Broken Branches, Issue 122 April/May 2018

The Level of Civilization

Venerable Fulton J. Sheen

To a great extent the level of any civilization is the level of its womanhood. When a man loves a woman, he has to become worthy of her. The higher her virtue, the more noble her character, the more devoted she is to truth, justice, and goodness, the more a man has to aspire to be worthy of her. The history of civilization could actually be written in terms of the level of its women.

Archbishop Fulton J. Sheen: A Man for all Media, p.123

Holiness

Gaudete et Exsultate, n.32

Do not be afraid of holiness. It will take away none of your energy, vitality or joy. On the contrary, you will become what the Father had in mind when he created you, and you will be faithful to your deepest self. To depend on God sets us free from every form of enslavement and leads us to recognize our great dignity.

To Our Lady

Venerable Fulton Sheen's favourite poem,
by Mary Dixon Thayer:

Lovely Lady dressed in blue -
Teach me how to pray!
God was just your little boy,
Tell me what to say!

Did you lift Him up, sometimes,
Gently on your knee?
Did you sing to Him the way
Mother does to me?

Did you hold His hand at night?
Did you ever try
Telling stories of the world?
O! And did He cry?

Do you really think He cares
If I tell Him things -
Little things that happen? And
Do the Angels' wings

Make a noise? And can He hear
Me if I speak low?
Does He understand me now?
Tell me - for you know.

Lovely Lady dressed in blue -
Teach me how to pray!
God was just your little boy,
And you know the way.

How Many Swings of the Thurible?

General Instruction of the Roman Missal, n.277

The following are incensed with three swings of the thurible ['ductus', or three double-swings]: the Most Blessed Sacrament, a relic of the Holy Cross and images of the Lord exposed for public veneration, the offerings for the sacrifice of the Mass, the altar cross, the Book of the Gospels, the Paschal Candle, the priest, and the people.

The following are incensed with two swings of the thurible: relics and images of the Saints exposed for public veneration. ...

The altar is incensed with single swings ['ictus'] of the thurible ..."

(From an answer by Fr Edward McNamara, Zenit.org 10-04-2018)

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

Our Lady Help of Christians

The feast day to Mary Help of Christians has been celebrated in Australia since 1844 but the history to this day dates back to the start of the 1800's.

Napoleon Bonaparte had jailed Pius VI who died in jail. When Pope Pius VII was elected he too was jailed by Bonaparte, who kept him prisoner at Fontainebleau. The Holy Father vowed to God that if he were restored to the Roman See, he would institute a special feast in honour of Mary. The military eventually forced Bonaparte to release the Pope and on 24 May 1814 Pius VII returned in triumph to Rome. Twelve months later the Pope decreed that the feast of Mary Help of Christians be kept on 24 May.

The infant church in Australia had a special reason for turning to Mary. No priests were sent to the colony in its early days and Mass was not allowed except for one brief year until 1820. It was largely the Rosary in those early days that kept the faith alive. Catholic Australia remained faithful to Mary and was the first nation to choose her under the title Help of Christians, as principal Patroness.

Catholic Communications, Sydney Archdiocese 23-05-2012

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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